 

Na Nahi bolna Ek Parbachan Jo chup torne ka ithwaar ka din ,2015

Ester 10:1-12,16-20 Gal 5-1

Gal 5:1 Masih ne Sautrautra ke liye hame Sautrautra kiya hai,ath:Isi me isthir raho,aur daasthou ke juhe me phir se na jutho

Na bolna Fiji me ek Jatil samasiya a hai ya uljah hai ek dayaloo dil Fijian bharpur koshish kare apne dost ya ajnabi ko madath paunchane me aurna bolne ko taalega jahan tak sambao hai.

Koi bhi pachime angrez bolne wala yeh batha saktha hai ki pahela,cheez ek aadi wasi ka bhasa ka hai vinaka jis ka do matlab hai dhanebaad aur na dhanebaad.

Tho kiya aap ek cup chaye chahate hai ka sahi jawab kabhi nahi na hota hai. Lekin ek kahete hai vinaka.aur sahi awaaz me,jaise na bolne ek uljah hai.

Khaas karke agar aap ek isthri hai ek chin jo,kaccha aat room me tanga hua hai ek isthaniye ladki ke room,wah chin kahata hai *“Ladkiyon ko shirf dekhna hai sunna nahi hai”* wah chin sayed isliye hai ki ladkiyon ko prothsahith mile ki weh mehnath se padai kare ki shirf baathen nahi kare.

lekin us chin ke bathen yeh hai jo ek bekthi ko tairatha hai aur soch me daltha hai kiya hum sach much in ladkiyon ko bathate ki unki chehra bhaire se dekhne me kaisa hai yeh ki unke bichaar aur awaaz jaida mukiye hai kiya hum uneh such much bathate hai ki unhe suna nahi jana chaiye aur unhe gambirtha se nahi lena chaiye.

Sayedhum unhe erade se yeh cheez nahi sikhlathe hai lekin hum jaroor unhe yeh sikhlathe hai hum chote aur bhade rup me apni ladkiyon ko maanna aur chup rahena bathathe hai kabhi nahi jokhim me ho kar pahele pahel bathe karna jahan purshon se bhara hua hai aur sambhawith ho kabhi nahi na kahena.

Aur in me se kuch puniye hai.badhon ka aadhar dhiyan se sunna.Ek hasmukh bichaar –yeh sab acche gun hai donoladke aur ladkiyon me lekin samasiya ya hai.Yeh aisi prasthi hai jahan ‘Na’bolna awasiye jaroori hai.

Hum me se bahut Sunday school me badhe hue jahan maharani ester ki kahani sune hai who balwant/bahadur rani jo apne jaan jokhim me daala apne logon ki liye jab Ester ke log katharnak isthithi me the,tho woh kanoon ko thod ke Raja ke Raaj,shihasan me bin,bulaya aye aur,Raja ki anumathi ko maang ki yeh aisa kariye tha jisse uski mauth ho saktha tha.lekin is kariye se usne Israeli logon ko bachaya.yeh kahani hum acchi tara se jaanthe hai ki ek isthri ko pradhikaar aur samarthi isthan me rakka aise samaye ke liye [Ester 4:14]

lekin Ester ki kahani me ek aur isthri hai.Aaj ke paat me hum uske bare me padenge rani vashti jise jiladesh kiya gaya Ester rani banne se pahele.

Agar hum kabhi bhi rani Vasthi ke bhare me sune honge the sayed aaswikaar rup me.hume bataya rgaya ki wah ashist,gamandi aur apriye wekthi thi.Ek isthri jise woh sab mila jiski who paathr thi.

lekin yeh hamaripath ki kamjor anuwaad tha Rani Vashti ek niraadhar isthri jaise use samaja gaya,usse jayeda thi.Aur is chup rahena ka thodne ka ithwaar, woh hum eek shaktishali shiksha sikhlathi ‘Na’bolne ka Shakti aur uska mulea.

Is part ka kuch ango ko mere saath dekhiye hum dhiyaan se dekhe.

Dekhiye Persia ke Raja jo vashti ko sammanith nahi kartha,woh ek ishwari purush nahi hai woh ek gamandi wekthi hai jo doosron ki bichaaron se dholan ho jathe the aur wah ek piyakkad wekthi tha yah raja saatho din nashe ki madhoshi me rahethe the,apni thagath aur mahanta ki badai apne karamcharion se bugbug karte rahe the yeh raja sath din anaap sanaap bhagthe the,dakras ke nashe me aur asang bewwaaar,yehsab karthe phir vashti ,ko unke samne aane ki aagra karthe hai.Yeh part ispasttha kartha hai ki is wekthi ka bichaar sandhei se lena chaiyeh.

Uska anuwaad ki vashti ki bewwaar yeh tha ki vashti use neecha dikhana chati thi.lekin unki anwaad par bharosa nahi.

yeh sawaal ko uthpan kartha hai agar raja ka anwaad,ki vashti ka ‘Na’ kahena galath hai,tho kiyon vasthi ‘Na’ kaheti.Vashti jaanthi thi ki uske na kahene par unki mukut aur ho shakta jaan bhi ja sakta tha ek wekti Persia ke raja ko na nahi bol saktha jab ki woh kahi dino se peethe the.

Sayed uski na kahena bahut katin nahi hai samaj ne ke liye.kiya yeh a jeeb hai ki vasti wahan nahi jaana chahathi jahan par nashe ke dun me pursh uski taktaki laga kar dakhenge aur uski parinirachchin kare pursh jo usko galath rup se tamasha banayega aur buri rup se dekhena yeh galath prem,me na raha jab raja Ahasuerus rani vashti ko khetha hai ki mukut me unke saamne pradhanpan kare,woh usko ek kathamaak isthithi me daaltha hai,Kuch pade likhe yah kaethe ki nashe ki chur Raja,Rani vashti ko sirf unki mukut pahin ke uske saamne upasthithi ho.

Yah kohi muskil pathni nahi jo aadhar darshane ki kaabil nahi.lekin Raja usko unki bachauti,sidanth aur manao ko samjaotha karne ko majboor kartha woh vashti ko hinsa ki prasthithi me aadheen hone ko kahethahai aur haise prasthithi me vashti ‘Na’kaheti hai.

Mai yahan ruk kar har ek mailayen se is saheh me jo aajhai ki jo kuch mai kahetha hun Such hai har pursh ke liye bhi. ki ek samay aayega tumhare jeewan me jabek thakath War wekthi tumse yeh karayega jisme tumhari suraksha,wekthithou aur tumhara sidanthon ko samjautha karna pade aur jab hey hoga tho Vashti ki udhacharan ko yaad karna.aap sab is srishti ki Raja ka betiyon hon.sansarik pariwaar ki maina ko na dekh kiyon ki baptisma ke dwara aap sab Iswar ki raj ke pariwaar ka ang hai aap vishwaas ke saath kaye saktha ki mai parmeshwar ka putr hun.Tumhare andar pawitr aathma hai.Ishwar ka apna Putr,prabhu yishu is sansaar me aya rahene ke liye aur tumhare liye marne ke liye.tum baumuliye ho aur tumhara ek bulawat hai.Tumhara ekkaran hai ki tumne janam liya aur woh yeh hai ki sirf dekh ne ke liye nahi par aur us se jaidaa tumhara payela jimwaari hai us bulawat ke liye aur prabhu yishu ke liye.

Chaye kohi bhi ho,tumhara boss,tumhara Rajnithic leader,tumhare pariwaar ka sadassiye aur chaye tumhare pathi-jab weh tumhe kahethe hai unki aadheen hona jo tumhare thrid vishwaas surakcha aur tumhare aathm –muleye ko samjautha karna chahatey hai tho tu ‘Na’kayena.

Awashiaye tumhari wachanbadtha prabbu yishu me tumhe viwash kartha hai nahi bolne ka yah asammanith nahi ki jo jyoti parmeshwar tumhare andar dala hai uski bachauti kare yah asammanith nahi ki jo sharer aur dimaag parmeshwar ne tumhe diya uski bachauti kare lekin yeh sab karne ke liye,tumhari puri himmath dena dadega.kiyon ki jaise vashti ki kahani is past karthi hai ki kabhi kabhi ‘Na’ bolne ke liye bahuth bada dham chukana padtha hai.

Gaur se dekhiye kaise Vasthi ki sadharan inkaar jab ki uski sharer jakhim me daalna kaise Raja aur uska asikariyon ko krodh aur dhar uthpan kartha hai.

Turanth weh aapas me baath chit karthe jaise ki saari pariwarik daancha Persia ki ghir jayega kyonki ek isthri ne faisla kiya apne sidhant aur suricha ke liye kade hue.

Vasthi ki naam aur prathista ko giraya gaseeta gaya unki mukut ko le liya gaya.wey kahathe hai ki Vashti ek akrithaj isthri hai.ek prabal aakrman,gamandi aur mamuli ishtri hai.weh pahele bhi kaye aur aaj bhi kahethe hai un isthrion ke bare me awwaz uthathe hain.Vasthi,ke bare me phir Ester ki pustak me zikr nahi kiya gaya.woh lupth hua aur hum uske bare me aashchariye kiye ki kiya yeh muliye hai shayed na bolne ka muliye bahut bada hai shayed mukut me dekhna acchi hai magar dil se sunna nahi.

dhoke me math rahena.hum us ishwar ki sewa karthe hai jo sunta aur dekhtha jab ki sansaar nahi.vashti ne bhawish ko aisi aakaar di shayed uski apni jaankari se adhik.

Saalon baad jab Ester kamithi uwi Raja ke sanmukh saari Israeli ke jansankiyan ke saath jab weh sankat me the,tho hum dekhthe hai ki Raja usko prahaar nahi kartha woh aledha dang se pesh aatha hai. woh intejaar kartha who apne nihaye ko aarchit kartha,apne nihaye ko aarchit kartha,apne gamand ko nigal lethe hain,sayed who uski jeewan ko kathm kar sakthe the lekin use chod dethe hai. Rani Vashti ne us raddho badal kiraste ko pakki ki.

Ester 2:1- B athathi hai ki Raja ne yaad kiya,kiya vashti ne kiya aur Raja ki anuchit bewwaar awashiye unko saral se bhula nahi sake sayed Raja ne faisala ki who yeh bahana nahi kar sakta ki ek isthri ko bagal karna saral nahi hai.woh samaj gaye ki ek isthri jisse woh piyaar karthe the usko khona.

Ek isthri jiski acchi samaj auk unchi sadhant thi,kiyon ki Raja dhar gaye ki aur log unke bare me kiya sachen ge.

Woh nahi chahatha tha ki Ester bhi Rani vashti ki tarah ho jaye.

Woh chahatha tha ki ek nahi kahani ko likhe.

sayed Rani Vasthi ki jikr Ester’s ki kahani me aur nahi hai,lekin Vashti hi Ester’s ki bahudri ko badawa diya.woh Ester ki dridtha ko badawa diya aur Ester ki vijetha ko bhi badawa diya.

Aur yeh hamare liye bhi such hai.hamari ‘Na’is sansaar ki anniye ke birudh unlogon ko vijetha tha jo hamare peeche ho lethe hain aur un logon ko vijetha detha jo apne aap se ‘Na’nahi bol shakte hai.isi liye yeh chup torne ka ithwaar bahuth khaas hai sirf isthrion ke liye nahi jo katharnaak isthithi me hothe hai pranthu har ek pursh aur isthri jo Paulus ki ayewaan ko gambeertha se letha Galatian ki ki dustak me masih ne sautantra ke liye hame swatrantr kiya hai anth isi me isthir raho aur dasthaon.

Ke juwe me phir se na jutho third se kade ho aur ‘Na’ kaho us prasthithi me jahan thakakwar kamjor ko dhamkaathe hai.

Drid se na kaho jis prasthithi me hinsaa ko isthemaal kartha chup rahene ke liye aur ni yantran rakhne ke liye.

Thrid se kade ho aur ‘na’kaho aisi prasthithi me jahan parmeshwar ke bacchon ko ek cheez ki tarah barthao kiya jaatha,ek wekthi nahi.

Thrid se kade ho aur ‘na’ kaho aisi prasthithi me jahan parmeshwar ke bacche ko dhar maisoos hotha ki who apni jyoti ko nahi chamka saktha hai.

sarah ki ghar jo suva me hai ek kariatha delha hai jahan par gupth sala diya jaatha hai aur isthrion ko supudr kartha hai jo gareloo hinsa ko anobao karte hain sakiyakkiya (statistics)bahuth athankith (shocking)hai.do isthnan theen ke beech me kisi tarah ki gareloo hinsa ko anobao kiyehai Fiji me.

Aur pacheesh prasidath( 75%)isthriah aise isthithi me rahethe hai jahan gareloo hinsa abhi pramanith hai.har ek mahina House of Sarah purshon aur isthrion ko ekattha karthe hai jahan par Methodist,Catholic,SDA aur kalishia ke log upasthith hothe jahan weh kahethe hai ki hinsa ghar me nahi honi chayeye.

Yeh aguwe Vashti banne ki chunan kiye aage ke peedi ke liye aur hamare liye weh faisle kiye hai yeh kahene kia ***ab Isse Aage aur kuch nahi*** (enough is enough)weh jokim lekar is vishey ke bare me baath chit karthe hai jab ki aur log unkehird gird unke prena ko nahi samajthe aur thak gaye inke bare me sunne ke liye.

Weh jokim lekar bath chit karthe hai jab ki unki prayas ko bhool jathe hain.

Aur isi liye

Eh janthe hai ki ek Ester intejaar kartha hai bhawish me.ek isthri jo ek mukiyekaam karegi aur ek katharnaak isthithi ke saamna karegi.parmeshwar ki anugrah ke dwara weh us raasthe ko sawarthe hai.

kiya aap bhi us raasthe ko sawarenge?

Kiya aap jokim lega ‘Na’ bolne ka jab ki ‘na’ bolne ki jaroorath pade,chaye dhaam ko bhi chukana pade.

Kiya aap jokim leke Vashti banege jo bhawishey ko aakaar de.yeh galath premi me na rahena kiyon ki parmeshwar aap ke jeewan aur aapke denik vichaar parmeshwar ke haath me hai aur parmeshwar kohi sacchaiye aur himmat ke kariye ko be fizul jaane nahi degaa.

Sayed tum apne chunao ki asar ko nahi janno gem agar aathma ki kariye tumhare andhar tumhare sacchaye,himmath aur aathm samman ke dwara sansaar ko badal dega sayed parmeshwar aise asthron ko isthemal karega parmeshwar ke legon ko bachane ke liye.

Anth me hum jaanthe hai ki parmeshwar hamare bhawish ko apne hathon me thamtha hai aur parmeshwar hi hamare muliye ko nirdharith kartha hai

Tho himmath rakh aur nidar raho apne aap ko dikhaho aur sunawo chup rahena thod dho.

Ek vashti bano jise prabhu ne pukara aise samaye ke liye.kiyon ki aap parmeshwar ki santaan hai.

Political – Rajnithik

Conviction – Third Vishwaas

Safety –Suraksha

Commitment –Kariyetha

Compels-Viwash

Infuriates –Krodith

Structure –Dancha

Reputation – Prathista

Fades- lupth

Deceived –Dhoke

Transformation –Radho badal

Tenacity – Dridtha

Victory – Vijetha

Injustice –Anniye

Possession –Cheez

Shocking – Athankith

Domestic violence –Gareloo hinsa

Effort-Prayas

Forgot – Bhool

Enough is Enough – Ab isse aage aur kuch nahi

Shape – Aakaar

Integrity –Sacchaye

Courage – Himmath

Self-respect –Aathm samman

Instrument – Asthron

Determines – nirdharith

Virtuous –puniye

Risked – jokim

Privilege –pradikaar

Bhave- bahadur

Danger – katharnaak

Favor – anumathi

Exiled – jiladeesh

Rude – ashist

Proud –gamandi

Disagreeable –Apriye

Deserved – piathr

Interpretation –Anuwaad

Disrespectable – niraadhar

Condemns – Asammanith

Swayed-dholan

Bragging –bugbug

Suspicious –sandhei

Embarrass –nichayee

Strange –ajeeb

Scrutinize – parinirachin

Compromise – samjaotha

Principle – sidhant

Submit –aadheen

Universe – Sansaar