अविकास

"राष्ट्रस, गृहमाठ झाला का ? शल आटप सरकर, माळेला वशीर होतीम." 'ही आई, झाला गृहगाठ, हे बच, 'माझी आई' विषयावर बाईनी निबंध सिंहून आगायला सांगितला हीता, माझी आई मला करकारी, गृहमाठ करून धेरी, अञ्चल शिकवरी, मला गोल्डी जांगरी, झी जमालों जी, मला प्रवास्थान्यात गेरी,"

'ਸੁਵੇ, ਸੁਵੇ, ਬਜ ਵੱਧ ਸਵ ਜਵਰਾਵ, ਜਤਵਰ ਹੋਵਜਾਬ, ਛਵਾ ਸਾਲਵ ਸੋ.' ਵਾਦੁਜਾਰੀ ਘਰਪਾਗ ਹੁਣਾਈ, ਗੜ੍ਹੇਵੇ ਸਵਾਸ਼ਤ ਸਵਰ ਚਾਲਵ ट्याला काळेत पाइवले. पण रांच्याकाळी राहुल आला हो हिन्मुराला होजल. 'राणक्याप मुलांगी असे निबंध सिहिले होते. ਕੜ੍ਹੀ ਸਾੜ ਹੋਮਨੇਖ ਕਰਨੇ ਅੰਮਿਲਦੇ, ਦਸ ਸਲਾਦਸ, 'ਸੁਗੰਦੇ, ਗੜ੍ਹੇ ਹੁਸਲਾਦਲੀ ਬ੍ਰਾਫ਼ ਕਰਨੇ ਕਦਨੇ, ਸਲਾਦ ਹੀ ਹੁਸ਼ਹਦਾ आकरों. पण या आईबरल तुम्हाला काप माहिती आहे ? शिल्मा अववर्डीनिवाही, शिचे प्रंच, शिचे विस्तृप, विस्व वाद्यविक्त शिष्या अमंबद्ध तुम्प्रसा, तुमध्या विदेशांना, भावंडांना वरूप वाटरी, तुन्ही सर्वजन शिष्यासाठी वरूप करता ? वा सगळवाचे निशेक्षण करा. लिहिताना हवे तर तुमव्या लाईबी विंचा दादावी गदत ह्या. पश्चिमांनाही विचारा. आईसा मात्र विचारावचे नाही. तुम्ही आठवीतली सुले. बोले विचारपूर्वक लिखा.' ਸਦੇ ਗਿਆਰਹ ਪਛਦੀ, ਸਟਵੇਂ ਹੁਣ ਚੰਦਾ, ਸਟਵੇਂ ਹੁਣ ਖਾਣੀਆਂ ਭਾਵਾਂ ਨਾ ਜਿਵੇਖ ਹੋਹਾਂ, ਚਠਰਾਵਾਂ निर्वेशकाला सुरावारा झाली. आईक्या आवडीनियडी । आक्षा फल्ड बटालवाची भाजी खाती. आई तर ਜਾਰਕਰਾਰ ਅਮਰਾ, ਬਟਾਕਾ ਚਲਹੈ, ਕਰੀਜ਼ਾ ਗਾਕੋ ਗਟਨੇ ਗਈਏ ਰਾਵੀ ਲਈ ਖਟਰੇ ਹਵ ਬੀਟੇਕ ਗਰਤਜ उठते. जास्य उरले वर कुळट जाऊ नदै पहचून नको असतानाही खाते. वाजे, गरप इतर्चना बादते. क्रिजे स्थव च्या पानाव पेते. अरे, आसर कपीच साईला प्रायत नाही, आई आज पला क्रिजे वाद. तू. ਗਾਮੀ ਚੀਕੀ ਕਰ, ਆਯਾਬ ਕਲਬਜ਼ਾ, ਬਾਬਾ, ਗई ਆਦਿ ਧਾਧਾ ਦਖਣੇ ਮੀਟੇ, ਧਾ ਹੋਵੇਗੀਜ਼ ਚਾਸ਼ਰ ਜਾਈਰ. पता देवल देनिस केव्यवची आवड आहे. भ्रष्ट्यन आईने पाइवा वादविवसाची वाद न बचता पता स्वाचे साहित्य आपते.. आईल कराती वर्र अवट आहे ? बरोबर ! वाचनाची आणि हामोगियम वाजिश्याची, पण गेली काही वर्षे हामोगियम विधारका आहे. आईने त्याच्या कुरुकोत्रंबंधी नायकवाना सुधकुन पाडिले. सर्वानी दुलंख केले. त्यासूबे वर्ष झाले, हासीनियम ਵੱਧਦ ਆਏ. ਬੀਨਾ ਸਦੀ ਰੇਡ ਸਿਰਮਦ ਜਦੋਂ ਗई ਗਈ ਰਾਜ਼ਨ ਸਦੀ. ਦਦ ਦੁਸ਼ਵੇਂ ਤੁਦਰਕ ਸਦੇਹੋ ਗੁਜ਼ਾਸੇ ਦਟਜੇ ਕੀ ਜ਼ਬ ਪਰਯਹਾਰ, 'ਉਮਰਾਲਾਂਦਾਰ ਗਿਮਦੀ ਪਸ਼ਟ ਗੜਦਾਰਰ, ਦਾਰ ਪੈਲਾਰ ਗੜ੍ਹੇਦਾਰ ਲਾਘਾਰਾ ਦੇ ਦੁਸ਼ਾਵੇ ਉਮਰਾਲ ਪੈੜੰਦ,' ਸਥ ਆई ਹੈ ਪਟਜੂਜ

ਹੈ। ? आईआ ਸੂਦਰਜ਼ ਜਦੋਂ ਵੇਧ ਕਰਤਵਾਂ ? ਅਦੀ ਜਦਦਾ ਸਦੀ, ਕਰਵਾ ਅਤੇ ਵਗਰ ਜਾ ਸਰਵਜ਼ ਸਰਦਿਹ ਵਾਲੀ ਮੋਹੇ, ਜਾਤਕਰਥੀਰ ਮਿਆਨੋਟਸ ਦਾਣਗ ਹੀ ਸਮਰਹੇ, ਵਧ ਕਰ ਵੇਧਾਪਰ ਅਦਰੀਜ਼ ਵਧ ਸਮਰਹੂਤ ਪੈਨੇ, ਪਥ ਬੋਟਲੀਟ-ਸੂਚੀ ਅਦੇਵੀ ਸਰਹਾਰ ਸਭ ਆईਤੋ ਅਸਮਰੀ ਵੱਧ ਵਿਕਟਜ਼ ਲੇਗਾ.

आईवा वाददिवस... क्यों वर्र असते ? आईसा विचायकता हर्व. एम आई म्हण्यत्मा, 'आईसा काडी विचायमचे गाडी. वाईसाथ विचायते. 'ए वाई. आईसा वाददिवस कभी असती ग ?' 'अरे १२ सन्टेंबर.' आए करते वर्ष अपण मा कादिवसाला ? के. तो सामरा कैल्याचे आठवताच माडी. वाईसा, माझा आणि बार्समा कादिवस

ਸਭ ਗੜ੍ਹੇ ਗ਼ਾਸਦਰ ਗ਼ਰਤੀਜੇ ਬਦਾਰੇ ਕਾਨਜ ਕਰਨੇ, ਗੜ੍ਹੇਗਦੀ ਦੂਜੀ ਵਜ਼ਗ, ਸਤੂਸਾ ਕਟਵਿਸ਼ਗਜ਼ ਸੁਜਕਜ਼ਸ ਗ਼ਾਸਿ ਜਗਦਿਰ ਗੜ੍ਹੇਵਿਜ਼ਗਜ਼ ਸੁਵਾਜ਼ੇਤੀ, ਗੜ੍ਹੇਜ਼ ਕੰਸਦਰ ਬੈਟ ਬਦਾਰੇ ਗਰਤਰੀ ? ਕਰਦੇ ਸ਼ੜ੍ਹੇਦ ਜਦੋਂ, 'ਚਚ, ਗੜ੍ਹੇਜ਼ ਕੰਸਦਰ ਬੈਟ ਬਦਾਰੇ ਗਰਤਰੀ ! ਕਰੇ, ਚਚ, ਵਜ਼ਤੇ ਜਗਦਾਰ ਦਾ ਜਾ.'

'अने, काम हर्वप हुता, कटकट करू नकीत. मी वाजतीय दिसद नाही. आईता काम आवडतं से दिना विचार. फारा काम माहित,' काईना विचारले कर विन्हांहे माहित नव्हतं.

पेल्य कारवश्यात राष्ट्रं विश्वा मैक्टिंगरंबर शहलीला जायार होती. आई लगकर उटली. तिथे किला हुवी हलवा. रिकटमिशाच्या प्रभा करून दिल्या, बार्गाची बरोबर दिशेल्या पैद्यांशियेज शिल्या जवळची प्रशानची चीट दिली. महस्य चहलीच्या वेळी आणि बावीच्या महलीच्या वेळेवही आई अनेच काही ना काही कागी. ती कभी वर्र देली होती सहलीला ? वर्शेकर, पेल्या पहिल्यात दिल्या महिला पंत्रकाची चहल होती. पर बाबोची त्यांच्य विश्वाच लेखायल बोलावले होते. स्वपूत आईला सहलीका जाने रह कराने लागते.

ਕਰੂੰਕੇ ਬਿੰਦਰ… ਰਮੇਲੇਗਰਗ ਤੁਰਾਕਾ ਰਥੀਰਹਿਰ ਕਮੇਂ ਅਰਚਰੇ, ਰਸ਼ਟਰ ਦੁਸ਼ਾਫ਼ ਕਰੂੰ ਬੁਟਾਰਹੀ ਦੇਸ਼ਾ, 'ਕਰਸ ਬਿਕੂਰ ਲੀਰਟਟ ਰਸ਼ਬਰੇ ਦੇਸ਼ਾ,' ਪਰ ਪ੍ਰੇਜ ਸਮਝੰਦਰ ਰਿਖ਼ਦਰਜ਼ਵੇਦ ਕਰੂੰਗ ਇੰਦਰ ਚੰਦਰਤੇ ਗ਼ਰਦੇ, ਕਰੀ ਜ਼ਿੰਦੇ ਜਾਜ ਚਲਜ ਵਿੱਚੋਂ, ਜਾਜਜੰਗਰ ਸੂਗਵੇਂ ਕਾਰ ਕਰੀ ਰਸ਼ਬਰਤ ਕਰੂੰਗ ਤੁਫੇ ਬਿਕਾਸ਼ਤ ਕਰੀ ਜਦੋਂ, ਕਰੂੰ ਪ੍ਰਦਰ ਵਿਚਸ ਸੈਰਿਟੀਗ ਕਰੀ ਕਰੀਜ਼ਵੇਂ ਜੀਜ਼ਰ ਦੇਸ਼ੀ, ਕਰੋ ਅੰਸ਼ਬਰੀ ਅਰਚਰੇ

वर्तमानक वाच्याक आईता पार आवडते. हुमरे सच्छी क्यां इस्ती की आई पेपर वाच्ये. एवं वाई व्यक्तिज्ञा जायता आगत्मापानून आणि में पावचीत पेरम्याद आमर्थ इंप्लिश सुमाराम्यत इवं म्हणून वाचंनी मताडी पेपर बंद करून टाकरा आणि इंग्ली पेपर सुन्द केला. तेव्हापासून आईचे पेपरवाचन बोर्ड कमी इसले आहे. पेपर चाजून ही तेतून देते. पावजना वेजता टीव्ही बमायाचा वाटके दिला. पण बाब प्रयत्न आले की इंप्लिश न्यून किया इंप्लिश क्षांचे कार्यक्रम स्थवता, ताई तिल्या आवडीचे वेजलो पित्रकर बचते आणि यता कार्यून्त हमी असतात. हम साम्यता मानगञ्जीत आईला फलाव कमी वेज टीव्ही बमायता विकास

आईच्या पेक्षि ?... तथी एकादीय शिवी जात देवीय आहे. म्हणने चरक्योगं करता करता पेक्षियारिता हिला देवच पित्रव नाही. ताई पेक्षियोगर क्षित्रेणला किया विवर्त्तिकता जाते. वी तर दरगेजव विज्ञायकेर संस्थाकारी संस्थाका जाते. बाबोदे विज्ञ क्षियार-स्थियारी पर्वाची का दाववात आई सर्वाचारी काराणी करते. पर आईची ती एक पैजीय आही वी सर्वाचय विक्ष टिपन करवात. वी तथा बैत्यों कथी. वी पटकपानी आहे, हुण्याकरें कथी जाते द्वापे पैनर्स शिला नाहेश अभी टीका वाम आणि ताई करवात. स्थापुत्रे काईपण शिष्यार्थ पेक्सेपणे बीलत नाही.

आईला संस्थानको विरायका जायका आवरतं. पत्र केन्द्ररूप कार्युता नहीं आवरत असं एकच्च आई प्राथको होती. बार्यना एकपर अधिकारपुर प्राथका जरीर वर्षी होती किया लावकर आले पर प्रांटका देती. ताई विष्णा पिनिर्वीच्या पोकायात. पर आई एकटीय पानी पेक्न विराय गेरे. पत्र शिका को प्राथकाली पाई अवस्थे. असर दिला कोर झाला वर असी पुरा-पुरा करून दिला हैदान करूनार, क्यी कथी ही उत्तीवक का चिन्नो, वैद्यानी है आला पत्रा बीज बीज वर्षा वस्त्रलंग.

ਵੱਲੇ ਵਿਗੀ ਜੋ ਚੰਗਾਰਗ ਪੈਰੀ ਜ਼ੋਰੀ, ਰਿਦੀਸ਼ੀਆ ਭਾਰਥ ਜ਼ੇਵਬ, ਧਰਾ ਰਗਤ ਗਤਰੀ ਸ਼ਰਬੂਤ ਸੀ ਪਰੋ ਗਰੀ, ਹर ਗई दुरहर ਬਿਲਰੀਬ੍ਰਤ ਵਧਰ ਵਲਗ ਜ਼ੋਰੀ, ਜੋ ਗईਗ ਰਿਚਾਰਕੇ, 'ਗई, ਰਸ਼ਧ ਫ਼ੜਕੇ ?' 'ਗਈ ਗਈ, ਕੂਰੋ ਗਾਧ ?' ਚਟਗਤ ਗੋਡੇ ਤੂਜਰ ਗई ਪਟਾਰੀ

'ਅਬੰ, ਗੱਖ ਜਾ ਲਾਧ ਭੂਪਰੇ ?' ਜੀ ਖ਼ਰਰ ਬਣਾਬਲੀ, ਹਰ ਹੀ ਬਣਾਬਲੀ, 'ਅਰੇ, ਗਾਸ ਗੱਧੂ ? ਲਗ਼ਜ ਅਨੰਗ ਹੁ! आਧਿ ਐਲ ਭੂਪਰਾਰ ਹ**ੀ।** ਗਰਬ ਪੁਜਰ ਪੁਣਾਬਰ ਅਤੇ ਬਣਾਬ*ੀ ਗई ਬੁਟਬੂਟਰ ਬਣਾਬਲੀ, ਬਰ*ਰ ਪ੍ਰਧਾ ਗਈ ਗੁਲਰੇ ਜਾਈ. ਪੀ ਗਿਰਾਣੇ ਤੁਲੰਬ ਚਾਲਜ ਚੰਗਾਪਰਾ ਬ੍ਰਸ ਰੀਕਾਰੀ.

बाईनी पंचरा दिवसांची मुद्दव निवंधलेखनातारी दिली होती. राहुलवं निरीधण बालू होतं. आईवं वायणं आणि घरावल्य इतरांचं वारणं हमची बोटीकार तुलना करत असताता आई बोटीकी का होईना त्याला समगती होती.

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