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Apne Paao Rakhne ke liye Maarg ko Samthar kar

Jab hum Ishu Maseeh ko apne Udhaarankarta ki tarah dekhtein hain aur jab Unki kadam par chaltein hain, hum apne Swarg ke Pita ke paas surakhchit dhang se waapis ja saktein hain.

Mere pyaare bhaaiyon aur bahanon, main aaj subeh tumhare saath rahne ke liye khush hoon. Main tumse apne liye vishwaas aur prarthnaon ko chahata hoon jabki main apne sandesh ko tumse baata hoon.

Hum sabne ek ashcharye aur khaas safar ki shuruaat kiya hai jab hum aatma ki duniya se aaye aur is chunaoti bhare jivan mein payeda hue aur ise maranshilta kahatein hain. Dharti par aaneka humara prathmik kaarye hai ki sharir aur haddiyon ke denh hasil karein, anubhao praapt karne ke liye taaki sirf humare swarg ke pita hi alag kar sake, aur yah dekhne ke liye ki kiya hum aagyaoun ka paalan karenge. Abraham ki kitaab ke bhaag 3 mein hum padhatein hain: “Aur hum unhein yaha saabit kar saktein hain, ki weh dekhein kya

weh sabhi kuch karenge jo Prabhu unke Parmeshwar ne unhein aagya diya tha.”¹

Jab hum dharti par aatein hain, hum Parmeshwar— se mahaan uphaar laatein hain jo ki humari chunne ki shakti hai. Hazaaron tarikoun mein se hume aosar praapt hota hain chunne ke liye. Yaha hum vyaktigat anubhao ke musibaton se sikhtein hain. Hum achche aur bure ke beech chuntein hain. Hum kadhwe aur meeta ki tarah batlaatein hain. Hum sikhtein hain ki faesla kismat par nirbhar karta hai.

Main santusht hoon ki humne apne Pita ko Uske paas waapis jaane ke bahot zyaada ichcha se choda tha, taaki hum Uska humare liye banaye hue us mukti ko praapt karein aur jo hum humare liye bahut chahte the. Bhale hi hum humein wah maarg

dhoondh kar aur us par chalna pade jo hume waapis Swarg ke Pita tak pahunchati hai, Usne hume yaha bina maarg aur madad ke nahi bheja hai. Balki, Usne hume wah aozaar diya hai jo hume zaroorat hai, aur Wah humari madad karega jab hum Uski madad chahenge aur anant tak humare pure shakti se karne ki koshish karenge aur anant jivan praapt karenge.

Hume maarg dikhlane ki madad ke liye humare paas Parmeshwar aur Uske Putra ke shabdon ko pavitra dharamshastra mein paya jata hai. Humare paas salaah aur shikshan ke liye Parmeshwar ke bhavishyevaktaein hain. Mahaan zaroorat ke liye, hume sahi uddhaaran diya gaya hai uspar chalne ke liye—wah uddhaaran humare Prabhu aur Uddhaarkata, Ishu Maseeh hai—aur humare us uddhaaran par chalne ki aagya mili hain. Uddhaarkarta ne khudh hi kaha: “Aao, aakar mere piche ho le.”² “Kyunki tumne mujhe jo kaam karte dekha hai wahi tum bhi karna.”³ Usne yah swaal pucha, “Isliye tumhe kis tarah ka vyakti hona chahiye?” Aur phir Usne jawaab diya, “Main tumse sach kehta hoon ki meri tarah.”⁴ “Usne maarg dikhlaya aur aage chala.”⁵

Jab hum Ishu Maseeh ko humare uddhaaran ki tarah dekhtein hain aur jab hum Uske maarg par chalenge, hum Swarg ke pita ke paas surakhchit dhang se waapis ja saktein hain Uske saath humesha rahane ke liye. Bhavishyevakta Nephi ne kaha, “Jabtak ek manushye chetan Parmeshwar ke Putra ka uddhaaran

ka anukaran ant tak karte rahane mein maranshil bana nahi rehta, tab tak wah bach nahi sakta.”⁶

Ek mahila, ne apne anubhao ko har samay Pavitra Dharti par bhent karne ke dauraan par batlatey hue kaha, “Main ne Ishu ke nakshe kadam par chala!”

Woh us sthaan par gayi thi jaha Ishu rahata aur sikhata tha. Shaayad wah usi patthar par khadi thi jaha kabhi Wah khada hua tha ya us pahaad ho dekha jise Usne dekha hoga. Anubhaoein, uske dwara, uske liye aschariye ka tha; parantu sharirik taur se waha chalna *jaha* Ishu chala tha utna maaine nahi rakhta *jitna* ki jis parakaar Wah chala tha. Uske kaarye ki anukaran karna aur Uske uddhaaran par chalna maranshilita mein uske ke chale hue sthaan ka pata lagane se zyaada zaroori hai.

Jab Ishu ne kuch dhani logon ko aane ka nimantran diya, “Aao, aakar mere piche ho le,”⁷ Usne yah sirf kaha nahi ki dhani log Uske piche deshbhar mein yaha waha chal padein.

Hume Galilee ke kinare nahi chalna hai ya Judea ke pahaadon par chalne nahi jaha Ishu chalta tha. Hum sab wahi raastey par chal saktein hain jis par Wah chala tha jab, hum uske vaani ko yaad rakhenge, Uske Aatma ko apne hriday mein bhareng, aur Uske shikshan ko humare jivan mein laago karenge, hum Uske piche chalne ko chunnege jab hum maranshilita mein hai. Uska uddhaaran hume rasta dikhlata hai. Usne kaha, “Maarg aur satye aur jivan main hi hoon.”⁸

Jab hum us raaste ko dekhtein hain jis par Ishu chala tha, hum yah dekhenge ki Usne bhi wahi musibaton ka saamna kiya tha jo hum apne jivan mein jheltein hain.

Uddaaran mein, Ishu ne musibaton ka saamna kiya. Bhale hi Usne kai musibaton ka saamna kiya tha, unmein se ek bahot dukhit tha Usko Jerusleam mein dukhi dekh kar janta mein Uske dekhrekh ke ant ke dauraan. Israel ke bachchon

ne surakhcha pradaan karne waale haaton ko inkaar kar diya tha jo Usne unhein diya tha. Jab Usne shahar mein aane waale musibaton ki oar dekha, Wah bahot hi dukhit hua tha. Gusse mein Usne kaha, “He Jerusalem! He Jerusalem! tu jo bhavishyevaktaaon ko maar daalta hai, aur jo tere paas bheje gaye un par patraao karta hai. Kitni hi baar maine yah chaha ki jaese murgi apne bachchon ko apne pankhon ke niche ikattha karti hai, wayse hi main bhi tere balakon ko ikatta karun, par tumne yah na chaha!”⁹

Ishu bahakawe ke maarg par chala. Lucifer, wah bura insaan, apne puri shakti ko saath kiya, uske rajhane waale jhut ke saat, Usko bahakana chaha jo 40 dinon aur raaton tak upwaas rakha tha. Ishu ne haar nahi maani; balki, Wah bahakawe mein nahi pada. Usne kaha: “He Shaitaan, dur ho ja.”¹⁰

Ishu ne peede jo jhela tha. Gethsemane mein, jaha Use “vayakul hokar aur uska pasina mano lahu ki badi badi bundon ke samaan bhumi par gir raha tha.”¹¹ Aur koi bhi Usko kathor khurus par jheltey hue nahi bhool sakta.

Hum sab ko bhi musibaton ke raastey par chalna hoga, shaayad kyunki us aosar ko khone ke karan, ek shakti ka sahi nahi istamaal nahi karne se, ek pyaar karne waale ke chunao ke kaaran, ya humare khudh ke chunao ke kaaran. Hum sab bhi bahakawe ko anubhao karenge. Hum Doctrine aur Covenants ke bhaag 29 mein yah padhenge: “Agar shaitaan insaan ko nahi bahakata, weh apne khudh ke liye dalaal nahi bantein.”¹²

Usi tarah kya hume peede ko jhelna hoga. Hum, sewakoun ki tarah, Swaami se zyaada nahi jhelenge, jisne maranshilita se jaane ke dauraan sirf bahut peeda ko jhela tha.

Jab hum apne maarg par dukhi samay par hong, hum bahot khushi ko bhi praapt karenge.

Hum, Ishu ke saath, aagyakaari ke maarg par chal saktein hain. Yah har samay aasaan nahi hoga,

parantu humare lakshye ko Samuel ke neev par rakhna chahiye: “Sunno, maanna to bali chadhaane se, aur kaan lagaana memdon ki charbi se uttam hai.”¹³ Hume yah yaad rakhna chahiye ki aagyakaari nahi rahane ka parinaam daasta aur mritio chunne ki tarah hai, jabki aagyakaari ka parinaam aajaadi aur anant jivan hai.

Hum, Ishu ke saath, sewa ki maarg par chal saktein hain. Ek mahaan uddhaaran Ishu ka jivan ki sachchaai hai jab Wah insaan ki dekhrekh kar raha tha. Usne langadon ko changaai diya, andhon ko roshni, baharon ko sunne ki shakti.

Ishu ne prarthna ke maarg par chala. Usne hume sundar prarthna diya prarthna karne ko sikhne ke liye hum Prabhu ki Prarthna ki tarah jaantein hain. Aur jo Gethsemane mein prarthna ko bhool sakta hai, “Tobhi meri nahi, parantu teri hi ikcha puri ho?”¹⁴

Dosre hume Uddhaarkarta se praapt hue aagya hume asaani se yaad hai, pavitra dharamshastra mein paye jaatein hain. Uske Parchaar ke samay Pahaad par, Usne hume dayawaan rahane, vinamar rahane, sachche rahane, saaf hriday ke, shaanti dharne waale rahane ki tarah kaha. Usne hume apne vishwaas par atal rahane ko kaha, chahe hum parihaas aur galat bhi taharaaye jaye. Usne hume apne roshni ko faelane ko kaha hai taaki dosre use dekh sakein aur humare Swarg ke Pita ki mahima ko karna chahein. Usne hume dono soch aur kaarye mein shudh rahane ko sikhlaya hai. Usne batlaya hai ki swarg mein khazaane ko praapt karna dharti par praapt karne se zyaada zaroori hai.¹⁵

Uske kahani se shakti aur adhikaar sikhne ko milta hai. Ek sachche Saamritan ki kahani, Usne hume padosiyon se prem aur sewa karne sikhlaya.¹⁶ Uske gunon ki kahani mein, Usne hume apne aap ko sudaarne aur sachche rahane ko sikhlaya.¹⁷ Khoye hue memna ki kahani mein, Usne unke paas ja kar unko bachaane ko kaha jo maarg se

bhatak gaye the aur apne raastey ko bhool gaye the.¹⁸

Jab hum apne jivan mein Maseeh ko mukhye sthaan detein hain Uske shabon ko sunkar, Uske shikshan par chal kar, aur Uske maarg par chal kar, Usne humare saath anant jivan baatne ka vaada kiya hai jise paane ke liye Wah mara tha. Is se ziyada uchi cheez nahi hai, ki hume Uske chaal-chalan ko swikaar karna chahiye aur Uske chela banna chahiye aur Uske kaarye ko apne pure jivan bhar karna chahiye. Kuch bhi aur nahi, koi aur chunao hume nahi karna chahiye, hume apne aap ko Uski tarah banana chahiye.

Jabki main unke baare mein sochta hoon jinhonne sachche taur se Uddhaarkarta ke uddhaaran par chalne ki koshish kiya hai aur jinhone Uske maarg par chala hai, yaha mere mann mein humesha Gustav aur Margarete ke naam aatein hain—do bilkul Maseeh ki tarah ke log jinhein main jaanta hoon. Weh sthaaniye German the jo purabi Canada mein rahane chale gaye the, aur maine unhein mila jab maine waha mission pradhaan ki tarah sewa pradaan kiya tha. Bhaai Wacker apne jivan ko ek naai ki tarah bita raha tha. Bhale hi unke paas bahot payesa nahi tha,

unhone sab kuch baata jo unke paas tha. Unke paas bachche nahi the, parantu unhone sabhi ka poshan kiya jo unke ghar gaye. Sikhne waale aur musibaton ko jhelne waale aadmi aur mahilaaein ko is vinamrata ki zaroorat hai, weh Parmeshwar ke sewakein jinhone vidhya nahi haasil kiya hai aur apne aap ko khushnaseeb nahi samjhtey agar weh ek ghantea unke saath guzaarein.

Unka pahanawa sadhaaran tha, unke Angrezi sahi nahi tha aur kabhikabhi samjhne mein mushkil, unke ghar sadhaaran. Unke paas kaar ya T.V nahi tha naato unke paas kuch ayesa jis par duniya ki nazar padhti. Phirbhi vishwaasi humesha unke ghar aatey us aatma ko mahesoos karne ke liye jo waha par tha. Unka ghar dharti par swarg ki tarah tha, aur aatma jo waha tha tha sachcha aur sachchaai ka.

Humare paas bhi wah aatma ho sakta hai aur duniya ke saath baat saktein hain jab hum apne Uddhaarkarta ke maarg par chalein aur Uska mahaan uddhaaran ki tarah bane.

Hum Proverbs mein chetaouni ko padhatein hain, “Apne Pao Rakhne ke liye Maarg ko Samthar kar.”¹⁹ Jab hum yah kareinge, hume vishwaas

praapt hoga, ikcha bhi, us raastey par chalne ka jispar Ishu chala tha. Hume koi sandeh nahi hoga ki hum apne Pita ke maarg par nahi chal rahein hain. Uddhaarkarta ki uddhaaran hume wah sab dikhlata hai jo hume karna hai, aur Uske shabd vishwaasniye maarg deta hai. Uska maarg hume surakhchit dhang se ghar pahuchyega. Yah humari ashirwaad hai, main Ishu Maseeh ke naam se prarthna karta hoon, jise main prem karta hoon, jiski main sewa karta hoon, aur jiski main gawahi deta hoon, amen.

VIVRAN

1. Abraham 3:25.
2. Luke 18:22.
3. 3 Nephi 27:21.
4. 3 Nephi 27:27.
5. Eliza R. Snow, “How Great the Wisdom and the Love,” *Hymns*, no. 195.
6. 2 Nephi 31:16.
7. Luke 18:22.
8. John 14:6.
9. Luke 13:34.
10. Matthew 4:10.
11. Luke 22:44.
12. Doctrine and Covenants 29:39.
13. 1 Samuel 15:22.
14. Luke 22:42.
15. Dekhiye Matthew 5:6.
16. Dekhiye Luke 10:30–37.
17. Dekhiye Matthew 25:14–30.
18. Dekhiye Luke 15:4–7.
19. Proverbs 4:26.

Hamare Samay ke Liye Shikshan

October 2014 se lekar April 2014 tak, Melchizedek Purohiti aur Sahayak Sanstha ke chauthe Raviwaaron ke paath ko October 2014 maha sammelan ke ek ya ziyada ke bhaashanon mein se taeyaar karna chahiye. April 2015 mein, bhashanein October 2014 ya April 2015 maha sammelan mein se liya jayega. Stake aur jila pradhaanein jo bhaashan apne sthaanon par lena hoga ko chunenge, ya weh is zimmedaari ko bishops aur shaaka pradhaanon ko denge.

Bhaashan kayi bhaashaon mein uplabdh hai conference.lds.org par.



Pradhan Dieter F. Uchtdorf dwara

Pratham Adhyakshita ke Dusre Salaahkaar

Raushni aur Sachchaai ke Gawahi ko Prapt Karna

Tumhare raushni aur sachchaai ki gawahi sirf tumhe aur tumhare parivaaron ko maranshil jivan mein nahi ashirwaad dega, parantu yah tumhare saath anant tak jayega.

Hawaaijahaaz ke pilat hone se, main raatri ke dauraan kai ghanton tak mahadeshyon aur samudra ko paar karta tha. Choti se khidki se bahar raatri ke baadal ko dekhte hue, khaaskar Milky Way ko, mujhe Parmeshwar ke banaawat par bahot vishaalta aur gaharaai hui—jise dharamshastra mein batlaya gaya hai ki “kai prakaar ke duniya hai.”¹

Abhi ek sao saal nahi hua tha kai astronomers ko humare Milky Way galaxy ko yah bolna ki wah jagat mein sirf ek galaxy hai.² Weh vishwaas kartey the ki humare galaxy se aage kuch nahi tha, bilkul khaali sthaan—khaali, thandi, aur taaron, raushni, aur jivan rahat.

Jabki durdarshak ziyada aage badh gaya—durdarshak jo akaasha mein launch karne ke saath—astronomers shaandaar, lagh bhag sabhi anchit sachchaai ko jaan gaye the: jagat kitna bada tha jo kabhi kisi ne socha hi nahi tha, aur swarg mein kai galaxies hain,

hum se bahot hi dur, har ek mein kai haazaaron billionon taarein.³

Bilkul kuch hi samay mein, jagat par humari jaankaari bilkul badal gayi.

Aaj hum in mein se kuch galaxies ko dekh saktein hain.⁴

Hum jaantein hain ki weh waha hai.

Weh waha bahut samay se hai.

Parantu pahale insaan ke paas utne shaktishaali aazaar nahi tha celestial raushni ko jaanne ke liye aur in galazies ko dikhlane ke liye, hum yah vishwaas nahi kartein hain ki kuch ayesa ho sakta tha.

Jagat ki vishaalta achaanak se nahi badal gayi hai, parantu hume is sachchaai ko naatikiyadhan se dekhne aur samajhne ki chamta badal gayi hai. Aur zyaada gyaan ke saath, insaan ko mahaan cheezon ko dekhne ko milta hai jo kabhi socha nahi gaya tha.

Jo hum nahi dekh saktein hain uspar vishwaas karne mein hume dikkat hoti hai

Socho ki tum puraane samay mein

jaa saktey ho aur haazaaron ya sao saalon pahale ke logon se wartalaabh kar saktey the. Socho ki kis tarah unhein abhi ke kuch naye vigyaanon ko batlaaoge jo abhi tumare aur mere paas hai. Udhaaran mein, yeh log humare vishay mein kya socheinge agar hum unhein bade hawaaijahaaz, microwave ovens, haaton mein istamaal karne waale cheezon ka jismein digitel kitaabgar hai ke kahani ko batlaeinge, aur apne naatiyon ke filmon ko jo hum duniya bhar ke millionon logon ko dikhlaatein hain.

Kuch humein shaayad vishwaas karein. Kai hum par hasenge, humare khilaaf hongey, ya shaayad hume chup karaane ki koshis kare ya nuksaan pahuchaye. Kuch shaayad jo weh jaantein hai nayaaye shaastra, kaaran, aur tatye ko karne ki koshish karein taaki weh dikhlaein ki hum maarg se bhatak gaye hain, paagal hai, ya bahot khatarnaak hain. Weh shaayad hume unhein gumraha karne ke liye galat bhi tahaaray.

Parantu sahi hai ki, weh log puri tarah se galat ho saktein hain. Weh madadgaar aur sachche ho saktein hain. Weh shayad yah mahesoos karein ki unki soch sahi hain. Parantu weh ussi tarah nahi dekh saktein hain kyunki unhone pure sachchaai ke raushni ko nahi praapt kiya hai.

Raushni ka Vaada

Yah insaan ka tarika hai bolna ki hum sachche hain bhale hi weh jaantey ho ki weh galat hain. Aur agar yahi sachchaai hai, tho humare liye kya asha hai? Kya hum bina sachchaai jaane apne jivan ko bitaenge kyunki kai jhagadne waale sujhaao hain aur hum apne samajh aur vishwaas par

nirbhar rahenge?

Kya sachchaai dhoondhna aasaan hai?

Mere tippanniyon ka mahatav hai ki Parmeshwar ke khushibhare sandesh ko batlaaun ki Wah—Senaoun ke Prabhu hai jo sabhi sachchaai ko janta hai—ne apne bachchon ko vaada kiya hai ki weh khud hi sachchaai ko jaanenge.

Kripa is vaade ke zaroorat ko jaane:

Anant tak aur Shaktishaally Parmeshwar, pure duniya ko Bananewaala, unse baatein karenge jo Unke paas ek sachche hriday aur sachche iraade se jayenge.

Wah unse sawapan, nigaah, soch, aur ahesaas mein baatein karenge.

Wah us tarike se baatein karenge jismein galti nahi hogi aur jo insaan ke tajurbe se bahar hoga. Wah unke jivan mein diviye maargdarshan aur jawaab denge.

Zaroor, yaha aese hongee jo buraai karenge ki aysa kuch bhi nahi ho sakta hai, ki agar koi Parmeshwar hai, Unke paas aur achcha kaarye hoga karne ko ek vyaktigat insaan ke prarthna ko sunne aur jawaab dene se zyaada.

Parantu main tumhe yah batlaata hoon: Parmeshwar tumhare baarein mein parvah karte hain. Wah tumhe sunnenge aur tumhare veyaktigat sawaalon ka jawaab dega. Tumhare swaalon ke jawaab Unke apne tarike aur Unke khud ke samay par praapt hoga, aur isliye, tumhe Unke awaaz ko sunna sikhna hoga. Parmeshwar chahate hai ki hum Unke paas wapis jaane ke raastey ko banaye, Uddhaarkarta hi sirf raasta hai.⁵

Parmeshwar chahate hain ki Unke Putra, Ishu Maseeh ko sikhein, aur shaanti aur khushi ke mahasaagar ko anubhao karenin jo diviye chelatav ke maarg par chalne se praapt hota hai.

Mere priye doston, yaha ek saral aasaan tarika hai, Parmeshwar se vaada ke saath, purane dharamshastra mein paya gaya hai, sabhi purush, mahila, aur bachche ise pa saktein hain agar weh parikcha lena chahtein hain ki wah sachcha hai:

Pehla Tumhe Parmeshwar shabd ko dhoondhna hai. Is ka matlab hai ki purane aur naye bhavishyevaktaoun ke dharamshaatsra ko padhana aur seekhna Ishu Maseeh—ke punaharsthaapit susamachaar ko lekar- sandeh ya buraai karne ke liye nahi parantu sachchaai ko jaanne ke liye. Apne mann ko sachchaai praapt karne waale ahesaas aur taeyaar karne waale un cheezon ke vishye mein socho.⁶ “Bhale hi vishwaas karne ki ikcha bhi ki tab is ikcha ko apne andar tab tak kaam karne do . . . jab tak ki tum [Parmeshwar ki baaaton] ko vishwaas na karo.”⁷

Dusra, tumhe yah jaanna, sochna, nidar hokar vishwaas karne ki koshish karo,⁸ aur dekhna hai ki kitne dayalu Parmeshwar hain Uske bachchon ke saath Adam ke samay se lekar abhi tak bhavishyevaktaoun, dekhnewalon, aur Uske Girjaghar ko batlane waalon ke aur Uske paas waapiss jaane ke raastey ko pradaan karke.

Teesra, tumhe apne Swarg ke Pita se puchna hai, Uske Putra, Ishu Maseeh ke naam se, Ishu Maseeh ka Girjaghar Antim-din Ka Santon ke sachchaai ko tumse batlane ke liye. Sachche hriday aur achchie abhilasha se, Maseeh mein vishwaas karke pucho.⁹

Yaha *chautha kaarye* bhi hai, humare paas Uddhaarkarta ke dwara: “Yadi koi [Parmeshwar] ki ikcha par chalna chaahe, to wah is upadesh ke vishye mein jaan jayega, ki yah Parmeshwar ki oar se hai, ya main apni oar se kahata hoon.”¹⁰ Dusre shabdon mein, jab tum susamachaar siddhaanton ki sachchaai ko janna chahtey ho, tumhe use pahale karna hoga. Susamachaar dharam vidhi aur Girjaghar shikshanon ko apne khud ke jivan mein karna padega. Sachche mann aur Parmeshwar ke saath anant tak ke vishwaas ke saath karo.

Agar tum in cheezon ko kartey ho, Parmeshwar tumhe vaada karta hai—jo Apne shabdon ko pura karta¹¹—hai Wah use Pavitra Aatma ke shakti dwara sachchaai ko batlaega. Wah tumhe ziyada raushni dega taaki

hankaar mein se tum dekh sako aur akalpniye rup se mahaan gawahi ke vidhi ko bayaan kar sako jo humare sharirik ankhon se nahi dikh sakta.

Kuch yah kahenge ki tarika bahot kathin hai ya wah us kaam ke fal ke layak nahi hai. Parantu main batlata hoon ki veyaktigat susamachaar aur Girjaghar ki gawahi sab se zaroori cheez hai jo hum is maranshil jivan mein praapt kar saktein hain. Yah sirf is jivan mein tumhe ashirwaad aur maarg nahi dega, parantu uska sidha asar tumhare anant tak ke jivan mein bhi hoga.

Aatma ki Cheezein Sirf Aatma Dwara Hi Jaani Ja Sakti Hai

Waegyaaanik jagat ke aakaar ko nahi jaan pa rahe the jabtak ki aozaarein mahaan raushni ko saath karne ke jatal nahi thi taaki weh puri sachchaai ko samajh sakein.

Devdut Paul ne aatmik gyaan ko lekar ek saral mul ko sikhlaya. “Prakritik insaan Parmeshwar ke Aatma ko grahan nahi kar sakta hai,” usne Corinthians ko likha, “kyunki weh uski dirishti mein murkhta ki baaatein kartein hain: aur na wah unhein jaan sakte hain, kyunki unki jaanch aatmik riti se hoti hai.”¹²

Dusre shabdon mein, agar tum aatmik sachchaai ko janna chahatey ho, tumhe sahi aozaar istamaal karna padega. Tum wah aatmik sachchai ko us aozaar se nahi jaan sakoge jo use bata nahi sakta hai.

Uddhaarkarta ne hume humare dinon mein batlaya hai ki, “Jo Parmeshwar se praapt hai wah raushni hai; aur jo wah raushni ko praapt karta hai, aur Parmeshwar ke saath rahata hai, ziyada raushni ko praapt karta hai; aur wah raushni tez hota jata hai jabtak ki aakhari din nahi hota.”¹³

Jitna ziyada hum apne hriday aur mann ko Parmeshwar ke kareeb le jaatein hain, utna ziyada hi swarg ki raushni hume praapt hota hai. Aur har samay jab hum us raushni ki ikcha karte hain aur sachchaai ke saath dhoondhtein hain, hum Parmeshwar ko ziyada raushni praapt karne ki

taeyari ko dikhlaatein hain. Anth mein, cheezein jo dhundhala, kaali, aur alag dikhta tha ab saaf, unjiyala, aur hume jaana maana lagta hai.

Usi tarah se, agar hum apne aap ko susamachaar ki raushni se alag kar denge, humari raushni kam ho jaegi—ek hi din ya haftey mein nahi parantu kuch samay par—jaktak ki hum piche mudh kar dekhein aur jaane ki hum ne kyo yah vishwaas nahi kiya ki susamachaar sachcha tha. Humare pahale ke gyaan shaayad humein paagalpan lage kyunki jo kabhi bilkul saaf tha wah dobara dhundhala, anishchit aur bahot dur lage.

Issi kaaran Paul bahot vishwaasi tha ki susamachaar un logon ke liye pagalpan tha jo bekaar hai, “parantu jo bach gaye hai [wah] Parmeshwar ke shakti se.”¹⁴

Yah Limus Parikhcham Nahi Hai

Ishu Maseeh ka Girjaghar Antim-din ke Santon ka sabhi tarah ke gawahiyon ke logon ke liye hai. Yah Girjaghar ke kuch sadesyon ka gawahi sachcha hai aur bahot hi shaktishally. Dusre apne liye abhi bhi talaash kar rahein hain. Girjaghar sabhi ke liye ghar hai saath milne ke liye, bhale hi humare gawahi kitne shaktishaaly na ho. Yah upar humare Girjaghar ke darwaaze par koi chin nahi hota jismein likha ho, “Tumhari gawahi mazboot honi chahiye daakhil hone ke liye.”

Yah Girjaghar sirf sahi logon ke liye nahi hai, parantu ya un sabhi ke liye hai jo “Maseeh ke paas aatein hain, aur unke saath paripurn hothe hai.”¹⁵ Girjaghar tumhare aur mere tarah ke logon ke liye hai. Girjaghar swaagat aur poshan karne ka sthaan hai, naaki alag karne ya buraai ka. Yah wah sthaan hai jaha ek dusre ko badhanti, madad aur banaye rakha jata hai jaha hum apne veyaktigat taur se diviye sachchaai ko dhoondhtey hain.

Anth mein, hum sabhi musafir hain Parmeshwar ke raushni ki khoj mein jab hum chelaatav ke maarg par chaltein hain. Hum doosron ki tulna nahi kartein ki unke paas kitni raushni

hai ya nahi hai; balki, hum sabhi raushni ko poshan aur badhaatein hain jab tak ki saaf, behatar, aur sachcha na ho jaye.

Ek Vaada Sabhi Ko

Hum yah maan le ki gawahi ko praapt karna ek chan, ek ghantey, ya ek din ka karye nahi hai. Yah wah nahi hai jo ek hi baar mein pura ho jaye. Aatmik raushni ko praapt karna ant tak ki safar ka kaarye hai.

Tumhare Parmeshwar ke jiwit Putra aur Uske punaharthapit Girjaghar, Ishu Maseeh ka Girjaghar Antim-din Santon ka gawahi, shayad utni jald nahi praapt ho jo tum chahatey ho, parantu main tumhe vaada karta hoon ki: agar tum apne maarg par rahoge, wah milega.

Aur wah mahaan hoga.

Main tumhe apne veyaktigat gawahi ko deta hoon ki tumhare hriday mein aatmik sachchaai praapt hoga aur tumhare aatma ko raushni. Yah tumhe pure sachchaai ke saath ascharye khushi aur swarg ke shaanti ko dega. Maine yah apne liye anubhao kiya hai Pavitra Aatma ke shakti dwara.

Jis tarah purane dharamshastra mein vaada kiya gaya hai, nabolne waali Parmeshwar ki Atma ka hona tumhe anandaai prem ke geet ko gaane ki ikcha karaenge,¹⁶ apne ankhon se swarg ko dekho, aur apne awaaz mein sab se Bade Parmeshwar ki gungaan karo, tumhara Rakhshak, tumhara Asha, tumhara Bachane waala, tumhara Pita. Uddhaarkarta ne vaada kiya ki agar tum dhoondhoge, tum paaoge.¹⁷

Main gawahi deta hoon ki yah sachchai hai. Agar tum Parmeshwar ke sachchaai ko dhoondhoge, jo abhi dhundhali lage, na dikhaai de, aur dur lage anth mein praapt hoga aur spashtikaran aur tumhare hriday ke kareeb hoga Parmeshwar ke daya ke raushni ke dwara. Mahaan aatmik vidhi, insaan ke ankhon se na dikhne waale, tum ko praapt hoga.

Yah meri gawahi hai ki yah aatmik raushni Parmeshwar ke sabhi bachchon tak pahunchi. Yah tumhare

mann mein raushni dega aur tumare hriday ko theek karega aur tumhare dinon mein khushi pradaan karega. Mere priye doston, kripa apne khudh ke Parmeshwar ke diviye kaarye ke gawahi ko dhoondh kar aur mazboot karne mein der mat karo, raushni aur sachchaai ke kaarye ko bhi.

Tumhare raushni aur sachchaai ki gawahi sirf tumhe aur tumhare parivaaron ko maranshil jivan mein nahi ashirwaad dega, parantu yah tumhare saath bhi anant tak jayega, is duniya se us duniya tak. Is ka main gawahi deta hoon aur tumhe apne ashirwaad ko deta hoon Ishu Maseeh ke naam se, amen.

VIVRAN

1. Moses 1:33.
2. Dekhiye Marcia Bartusiak, *The Day We Found the Universe* (2009), xii. Yah humesha mere liye ascharye hai ki hum apne ant tak kitne nishchaye ho jatein hain. Kabhi kabhi humara nishchaye hona kitna mahaan hai ki hum sochtein hai ki sabhi kuch jaan gaye hain. Uddhaaran par; “Simon Newcomb, American astronomy ka adhyaksh unneeswesi ka, ne 1887 ke punaharthapna par tippaniyon ko diya tha ‘ki astronomy jaha tak batlaya gaya hai . . . hum apne gyaan mein tezi se aage badh rahein hain. . . . Parinaam yah hai ki jo kaarye astrinomer ko pata hai wah naye cheezon ki jaankaari mein kam hai jo ki abhi tak pata chal chuka hai” (Bartusiak, xv).
3. Yah ascharye hai Moses 1:33, 35 ko jaanna “abhi” ke is samay par. Pearl of Great Price mein Moses ki Dharamshastra ko BHavishyevakta Joseph Smith ko June 1830 mein batlaya gaya tha, Edwin Hubble ke dur ke galaxies ko batlane ke lagh-bhagh ek sadi pahale.
4. Dekhiye, uddhaaran par, the Hubble Heritage Image Gallery at heritage.stsci.edu/gallery/gallery.html.
5. Dekhiye John 14:6.
6. Dekhiye 3 Nephi 17:3.
7. Alma 32:27
8. Dekhiye Doctrine and Covenants 67:3.
9. Dekhiye Moroni 10:3–5.
10. John 7:17; Psalm 25:14; John 3:21bhi dekhiye.
11. Dekhiye Doctrine and Covenants 82:10.
12. 1 Corinthians 2:14
13. Doctrine and Covenants 50:24.
14. 1 Corinthians 1:18
15. Moroni 10:32; Doctrine and Covenants 20:59 bhi dekhiye.
16. Dekhiye Alma 5:26.
17. Dekhiye Doctrine and Covenants 88:63.

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