

VISHWAAS KE PRATI IMAANDAAR HONA



SUSAMACHAAR SUCHNA
(REFERENCE)

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Prakaashak
Ishu Masiha ka Girjaghar Antim-dinon ke Santon ka
Salt Lake Shahar, Utah

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True to the Faith ka anuwaad
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PRATHAM ADHYAKSHTA KA SANDESH

Is pustak ka uddeshye hay tumhaara saathi hona jab tum antim-dinon ke bhavishyevaktaon ke dharamshastron aur shikshanon ka adhayan karoge. Hum tumhein protsaahit karte hain ki tum iska istemaal karo jab tum susamachaar siddhanton ka adhayan karoge aur unko lagu karoge. Ise saadhan ke rup mein istemaal kijiye jab tum bhaashan ki tayyaari karte ho, kakshaon ko padhaate ho, aur Girjaghar par sawaalon ka jawaab dete ho.

Jab tum susamachaar ki sachchayon ko sikhte ho, tum mein Swargiye Pita ki anant yojna ki samajh mein vridhhi hogi. Yeh samajh jo tumhaare jiwan ki neev hogi, tum achche chunao kar sakoge, Ishwar ki ichcha ke saath shaanti se reh sakoge, aur jiwan mein anand pa sakoge. Tumhaari gawahi mazboot hogi. Tum vishwaas ke prati imaandaar rahoge.

Hum visheshkar yuva, jawaan aviwaahit baaligon, aur nay navdharmiyon ke prati satark hay. Hum tumse vaada karte hain ki niyमित व्यक्तगत प्रार्थना और सुसमाचार के धरामशास्त्रों और धरामसिद्धांतों के अध्यान द्वारा तुम बुरे प्रभावों का सामना करने के लिये तैयार रहोगे जो तुम्हें धक्का देगे और तुम्हें हानि पहुंचाएगे.

Yeh pustak tumhein mazboot karein Uddhaarkarta ke kareeb jaane aur Unke udaharan apnaane ki koshishon mein.

Pratham Adhyakshta

SUSAMACHAAR SHIRSHAK
VARANMAALIYE
(ALPHABETICALLY)
RUP SE TAYYAAR KIYE HUE

Aadhyaatmik Maut (*Dekhiye Maut, Aadhyaatmik*)

Aadhyaatmik Tohfe

Aadhyaatmik tohfe ashirvaad ya yogyataen hain jo Pavitra Aatma ki shakti dwara diye jaate hain. Ishwar kam-se-kam inmein se ek tohfa dete hain Girjaghar ke pratyek wafadaar sadasye ko. Jab tum in tohfon ko praapt karte ho, woh tumhein mazboot karenge aur tumhein vyaktigat rup se ashirvaad denge aur dusron ki sewa karne mein tumhaare madad karenge. (Dekhiye D&C 46:8–12.) Dharamshastra Aatma ke kai tohfon ke baare mein sikhlaate hain:

- Gyaan ki Ishu Masiha Ishwar ke Putra hain aur Unhein duniya ke paaon ke liye krus par chadhaya gaya tha (dekhiye D&C 46:13).
- Unke shabdon par vishwaas karne ki ygyata jo Ishu Masiha ki gawahi dete hain (dekhiye D&C 46:14).
- Prashaasan ki bhinnata ka gyaan (dekhiye D&C 46:15; 1 Corinthians 12:5). Is tohfe ka istemaal Girjaghar ke prashaasan aur netritav ke liye kiya jaata hay.
- Sanchaalanon ki bhinnata ka gyaan, jo hamein samajhne mein madad karta hay ki kya shikshan ya prabhao Ishwar ya kuch anay sroton se aata hay (dekhiye D&C 46:16; 1 Corinthians 12:6–7).
- “Buddhimaani ke Shabd” ka tohfa (1 Corinthians 12:8; D&C 46:17). Yeh us kaanoon ka zikra nahin karta hay jise hum Buddhimaani ke Shabd ke rup mein jaante hain. Balki, woh buddhimaani ka tohfa hay,

—dhaarmik tarikon se gyaan ka istemaal karne ki yogyata.

- “Gyaan ke shabd” ka tohfa (1 Corinthians 12:8; D&C 46:18).
- Pavitra Aatma ki shakti dwara sikhlaane ki yogyata (dekhniye Moroni 10:9–10; D&C 46:18 bhi dekhniye).
- Vishwaas ka tohfa (dekhniye 1 Corinthians 12:9; Moroni 10:11).
- Chunga hone ke liye vishwaas ka tohfa (dekhniye D&C 46:19).
- “Chunga hone ke vishwaas” ka tohfa (dekhniye D&C 46:20; 1 Corinthians 12:9; Moroni 10:11).
- “Chamatkaar ke kaarye” (1 Corinthians 12:10; D&C 46:21; Moroni 10:12 bhi dekhniye).
- Bhavishyevaani ka tohfa (dekhniye 1 Corinthians 12:10; Moroni 10:13; D&C 46:22). John jo Parampriye the ne sikhlaya ki “Ishu ki gawahi bhavishyevaani ki aatma hay” (Revelation 19:10).
- “Swargduton aur upadesh dene waali atmaon ko dekhna” (Moroni 10:14).
- “Atmaon ko pehchaanna” (1 Corinthians 12:10; D&C 46:23).
- Vibhinna bhaashaon, ya boliyon mein bolne ka tohfa (dekhniye 1 Corinthians 12:10; Moroni 10:15; D&C 46:24).
- “Bhaashaon ka anuwaad karne” ka tohfa (1 Corinthians 12:10; D&C 46:25; Moroni 10:16 bhi dekhniye).

Yeh aadhyaatmik tohfe aur jinki suchi dharamshastron mein di gai hain woh sirf Aatma ke kai tohfon ke kuch udaharan hain. Ishwar tumhein anay tarikon se ashirvaad de sakte hain jo tumhaari wafadaari aur tumhaari zarooraton aur jinki sewa tum karte ho unki zarooraton par nirbhar ho sakte hain. Unhonne hamein adesh diya ki hum parishram se

kaarye karein taaki hum aadhyaatmik tohfon ko praapt kar sakein:

“Unhonne kaha ki hamein saodhaan rehna chahiye taaki hamein dhokha na diya jae. Unhonne hamein adesh diya ki uचित tohfon ko gambhirta se dhoondhiye, hamesha yeh yaad rakhte hue ki woh kis ke liye diye gay hain taaki hamein dhokha na diya jae.

“Woh unke faede ke liye diye jaate hain jo Unse pyaar karte hain aur Unke sabhi adeshon ka paalan karte hain aur jo aisa karne ke liye dhoondhte hain, taaki sabhi ko faede ho jo Unhein dhoondhte hain aur Unse puchte hain (dekhiye D&C 46:8–9; chand 26 bhi dekhiye).

Atirikt sandarbh: 1 Corinthians 13; 14:1–33; Moroni 10:17–25; D&C 46:27–33; Vishwaas ke Lekh 1:7

Pavitra Aatma; Ishwariye Vachan *bhi dekhiye*

Aaronic Purohiti

Jaise Bhavishyevakta Joseph Smith ne Mormon ki Pustak anuwaad kiya, woh paaya baptisma paapon ki maafi ke liye ka zikra huwa hay. May 15, 1829 mein, woh aur unke lekhak Oliver Cowdery van mein gay Ishwar se baptisma ke sambandh mein jaankaari praapt karne ke liye. Jab unhonne prarthna ki, “swarg ke dut niche aye roshni ke baadal mein.” Yeh dut John Baptisma Denewaale the, bhavishyevakta jinhonne kai shtaabdiyaan pehle Ishu Masiha ki baptisma ki thi. John Baptisma Denewaale, ab punrjjiwit rup mein, apne haathon ko Joseph aur Oliver ke upar rakhe aur un pratyek ko Aaronic Purohiti pradaan kiya, jo Mahaan Dharamtyaag ke समय prithvi se leli gai thi. Is adhikaar ke saath, Joseph aur Oliver ek dusre ki baptisma kar sake. (Dekhiye Joseph Smith—History 1:68–72.)

Aaj Girjaghar mein, yogye purush sadasye Aaronic Purohiti praapt kar sakte hain 12 varsh ki ayu se lekar. Woh kai mauke praapt karte hain pavitra purohiti dharamvidhiyon

mein bhaag lene aur sewa pradaan ke liye. Jab woh योग्यता से apne kartavyon ki purti karte hain, woh Ishwar ke naam से काय्ये करते हैं ताकि सुसामाचार के अशिरवादों को प्राप्त करने में दूसरों की मदद कर सकें।

Aaronic Purohiti के पाद हैं, bishop, priest, shikshak, aur deacon. Adhyaksh के रूप में पुरोहित नेता के अधिकार से (विशेषकर bishop या शाखा अध्यक्ष), deacons प्रभुभोज देते हैं। सेवा प्रदान करने और उपवास भेंटों को इकट्ठा करने के लौकिक विषयों में सहायता प्रदान करने द्वारा वह bishop या शाखा अध्यक्ष की मदद करते हैं। गिरजाघर के सदस्यों की देखभाल करने में। शिकशक deacon के सभी कर्तव्यों की पूर्ति कर सकते हैं, और वह सेवा करने के अनय मौके प्राप्त करते हैं। वह प्रभुभोज की रोटी और पानी की तैयारी करते हैं और गृहस्थ शिकशकों के रूप में सेवा प्रदान करते हैं। Priest deacons और शिकशकों के सभी कर्तव्यों की पूर्ति कर सकते हैं। अध्यक्ष के रूप में पुरोहित नेता के अधिकार से, वह प्रभुभोज को अर्पित कर सकते हैं, ब्रह्मचर्य दे सकते हैं, और अनय को priest, shikshak, aur deacon के पादों पर नियुक्त कर सकते हैं।

Aaronic Purohiti "mahattam का अनुबंध (appendage) है, जो है Melchizedek Purohiti" (D&C 107:14)। इसे बहुधा प्रारम्भिक पुरोहित कही जाती है। जब एक पुरोहित अधिकारी Aaronic Purohiti में सेवा प्रदान करता है, वह तैयारी करता है Melchizedek Purohiti प्राप्त करने के लिए, मंदिर के अशिरवादों को प्राप्त करने के लिए, पुर-समय के मिशन की सेवा के लिए, स्नेही पति और पिता बनने के लिए, और जीवन्मूर्त ईश्वर की सेवा के लिए।

Melchizedek Purohiti; Purohiti *bhi dekhiye*

Aasha

Aasha शब्द का अर्थ कभी-कभी गलत समझा जाता है। हमारी प्रतियोगिता की भाषा में, इस शब्द के पास बहुधा अनिश्चितता का संकेत होता है। उदाहरण के रूप में, हम

shaayad kahein ki mausam mein badlao hone ya ek dost ke aane ki aasha ho. Susamachaar ki bhaasha mein, phir bhi, *aasha* shabd nishchit hay, atal, aur sakriye. Bhavishyevakta kehte hain ki “atal aasha” rakhiye (Alma 34:41) aur “sajeev aasha” (1 Peter 1:3). Bhavishyevakta Moroni ne sikhlaya, “Isliye jo Parameshwar par vishwaas karta hay woh nishchaypurwak ek uttam sansaar ki aasha kar sakta hay; haan, woh Parameshwar ke dahine or sthaan paane ki aasha kar sakta hay jo ki vishwaas se upajta hay aur logon ki atma ke liye ek langad ki tarah hota hay jo ki unhein nishchit aur driddh karta hay aur unse bahut se achche karam karwaata hay aur Parameshwar ka gaurav gaan karwaata hay” (Ether 12:4).

Jab hamaare paas aasha hoti hay, hum Ishwar ke vaadon par vishwaas karte hain. Hamaare paas aashwaasan hota hay ki agar hum dhaarmikta ke kaarye karenge, hum apne inaan paenge, is duniya mein shaanti paenge aur aane waali duniya mein anant jivan (dekhiye D&C 59:23). Mormon ne sikhlaya ki us tarah ki aasha sirf Ishu Masiha ke Praeshchit dwara aati hay: “Aur woh kaun si vastu hay jiski aasha tumhein karni chahiye? Suno, main tumse kehta hoon ki Masiha ke Praeshchit aur punarjiwit kiye jaane ki uski shakti ke dwara anant jivan ke liye uthae jaane ki aasha tum kar sakte ho, aur yeh uske diye vachan se, usmein tumhaare vishwaas ke kaaran hoga” (Moroni 7:41).

Jab tum susamachaar ka paalan karne ka prayatna karoge, tum apni yogyata mein viksit hote ho “Pavitra Atma ki saamathye se tumhaari aasha badhti jaae” (Romans 15:13). Tum aasha mein badhte ho jab Ishwar ki maafi ke liye prarthna karte ho aur maafi maangte ho. Mormon ki Pustak mein, ek pracharak jiska naam Aaron tha usne ek Lamanite raja ko aashwaasan diya, “Agar tumhein is baat ki ichcha hay tab agar tum Parameshwar ke aage jhuke, aur jhuk kar apne paapon par pashchaatap karke use praapt karne ke vishwaas ke saath uske naam ko pukaaroge tab tum jisko praapt karne ki aasha karte ho woh tumhein praapt hoga” (Alma 22:16).

Aatma ka Kaaragaar

Tumhein aasha bhi praapt hoti hay jab tum dharamshaatron ka adhayaan karoge aur unke shikshanon ka paalan karoge. Devdut Paul ne sikhlaya, “Jitni baatein pehle se likhi gai, woh hamaari hi shiksha ke liye likhi gai hain ki hum dhiraj aur pavitrashastra ke protsaahan dwara aasha rakhein” (Romans 15:4).

Aasha ka siddhant anantkaalon tak rehta hay, par woh jiwani ke pratidin ki chunaotiyon dwara tumhaari pushti kar sakti hay. Bhajankaar ne kaha “Kya hi dhanye woh hay, jiska sahayak Jacob ka Parameshwar hay, aur jiska bhavosa apne Parameshwar Jehovah par hay” (Psalm 146:5). Aasha ke saath, tum jiwani mein anand pa sakte ho. Tumhaare paas “dhaerye ho sakta hay, aur kasht ka sehan kar sakoge, us driddh vishwaas ke saath ki ek din sabhi kashton se tumhein chutkara milega” (Alma 34:41). “Is kaaran tum Masiha mein driddh vishwaas rakhte hue aasha ki akhand jyoti mein aur Parameshwar aur sabhi manushyon se prem rakhte hue, sadeo aage badhte chalo. Isliye agar tum aage badhte rahe, Masiha ki vaani ka pyaala pite rahe, aur ant tak sehenshil bane rahe, tab suno, Pita is prakaar keh raha hay: Tumhein anant jiwani milega” (2 Nephi 31:20).

Atirikt sandarbh: Lamentations 3:25–26; 1 Corinthians 15:19–22; 1 Peter 3:15; 1 John 3:2–3; Jacob 4:4–6; Alma 13:28–29; 27:28; Ether 12:32; Moroni 8:26; 9:25; 10:22

Vipatti; Ishu Masiha ka Praeshchit; Paropkaar; Vishwaas *bhi dekhiye*

Aatma ka Kaaragaar (*Dekhiye Maut, Shaaririk; Narak; Swarg*)

Abrahamic Vaada

Abraham ne susamachaar praapt kiya aur high priest niyukt hue (dekhiye D&C 84:14; Abraham 1:2). Woh baad mein swargiye viwaah mein pravesh kiya, jo uddhaar ka vaada hay (dekhiye D&C 131:1–4; 132:19, 29). Jo vaade

unhonne kiye the unke sambandh mein, unke parivaar ke sambandh mein unhonne Ishwar se mahaan vaade praapt kiye. In vaadon mein diye gay the:

- Unke vanshaj bahut honge (dekhiye Genesis 17:5–6; Abraham 2:9; 3:14).
- Unke beej, ya vanshaj, susamachaar praapt karenge aur purohiti ki pushti karenge (dekhiye Abraham 2:9).
- Unke beej ke prachaar dwara, “prithvi ke sabhi parivaaron ko ashirvaad milenge, Susamachaar ke ashirvaad bhi, jo uddhaar ke ashirvaad hain, anant jivan bhi” (Abraham 2:11).

Saath mein, jo sabhi vaade aur kasmeyn jinhein Abraham ne Ishwar se praapt kiye the unhein Abrahamic vaada kaha jaata hay. Woh anant vaada hay jo Abraham ke sabhi beej ke liye hay (dekhiye Genesis 17:7). Abraham ke beej banne ke liye, ek vyakti ko kaanonon aur dharamvidhiyon ka paalan karna chahiye. Tab hi woh vyakti Abrahamic vaade ke sabhi ashirvaadon ko praapt kar sakega chahe woh Abraham ke yatharth vanshaj na bhi ho (dekhiye Galatians 3:26–29; 4:1–7; D&C 84:33–40).

Ishu Masiha ka Girjaghar Antim-dinon ke Santon ke sadasye ke rup mein, tum vaade ki santaan ho (dekhiye 3 Nephi 20:25–26). Tumne anant susamachaar praapt kiya hay aur wahi vaade praapt kiye hay jo Abraham, Isaac, aur Jacob ko diye gay the. Tumhaare paas purohiti aur anant jivan ke ashirvaadon ka adhikaar hay, uddhaar ki dharamvidhiyon ko praapt karne aur sambandhit vaadon ko apnaane ki wafadaari ke anusaar. Prithvi ke deshon ko ashirvaad milenge tumhaare vanshaj ki koshishon aur mehnat dwara.

Vaada; Anant Jivan; Dharamvidhiyaan; Kulpati Ashirvaad; Purohiti *bhi* dekhiye

Achchai ya Burai Chunne ki Swatantrata aur Yogyata (Agency)

Tumhaare Swargiye Pita ne tumhein achchai ya burai chunne ki swatantrata aur yogyata di hay, yogyata jisse khud ke liye chun aur kaarye kar sakte ho. Achchai ya burai chunne ki swatantrata aur yogyata avashyak hay uddhaar ki yojna ke liye. Uske bina, tum sikh ya pragati ya Uddhaarkarta ki raah par chal nahin sakoge. Uske saath, tum “swatantrata aur anant jivan, ya shaetaan ki daasta aur mrityu chunne mein swatantra ho” (2 Nephi 2:27).

Tumhaare paeda hone se pehle tumhaare paas chunne ki shakti thi. Maranshil jivan se pehle Swarg ki Parishad mein, Swargiye Pita ne Apni yojna prastut ki, jismein achchai ya burai chunne ki swatantrata aur yogyata ka siddhant sammilit tha. Lucifer ne virodh kiya “maanav ki achchai ya burai chunne ki swatantrata aur yogyata barbaad karne ki koshish ki” (Moses 4:3). Parinaamswarup, Lucifer aur woh sabhi jo uska saath de rahe the unhein maranshil sharir praapt karne ke vishesh adhikaar se vanchit kiya gaya. Prithvi par tumhaari upasthiti pushti karti hay ki tum Swargiye Pita ki yojna ka paalan karne ke liye apni achchai ya burai chunne ki swatantrata aur yogyata ka abhyaas karo.

Maranshilta mein, tumhaare paas lagataar achchai ya burai chunne ki swatantrata aur yogyata hoti hay. Is tohfe ka tumhaara istemaal tumhaari khushiyon ya dukh ka nirnay karta hay is jivan mein aur aane waale jivan mein. Tum chunne aur kaarye ke liye swatantra ho, par tum apne karamon ke parinaamon ko chunne ke liye swatantra nahin ho. Parinaam taatkaalik nahin ho sakte hain, par woh hamesha ayenge. Achchai aur dhaarmikta ke chunao khushiyon, shaanti, aur anant jivan ki or netritav karte hain, jabki paap aur burai ke chunao ant mein dil ki peeda aur dukh ki or netritav karte hain.

Tum zimmedaar ho un nirnayon ke liye jinhein tum karte ho. Tumhein apni paristhitiyon, apne parivaar, ya apne

dooston ko dosh nahin dena chahiye agar tum Ishwar ke adeshon ki agya nahin maanna chahate ho. Tum Ishwar ki santaan ho mahaan shakti ke saath. Tumhaare paas dhaarmikta aur khushiyaan chunne ki yogyata hay, tumhaari paristhitiyon ke baojood bhi.

Tum zimmedaar ho un yogyataon aur gunon ko viksit karne ke liye jinhein Swargiye Pita ne tumhein diya hay. Tum Unke saamne zimmedaar ho jo tum karte ho apni yoggyataon ke saath aur kaise tum apne samay ka istemaal karte ho. Apna samay bekaar mat kijiye. Apni ichcha se kathin kaam kijiye. Apni swatantra ichcha se kai achchi cheezein karna chuniye.

Atirikt sandarbh: Deuteronomy 11:26–28; 30:15–20; Joshua 24:14–15; 2 Nephi 2; Helaman 14:30–31; D&C 58:26–28; 101:78

Agyakaarita; Uddhaarkarta ki Yojna; Behkaawa *bhi dekhiye*

Agyakaarita

Maranshil jivan se pehle ki duniya mein, Swargiye Pita Swarg ki maha Parishad ki adhyakshata karte the. Wahan humne Unki yojna ke baare mein sikha jo hamaare uddhaar ke liye thi, jismein prithvi par pariksha ka samay sammilit tha. Prithvi banai jaegi jahan hum rahenge, aur Prabhu hamaari pariksha lenge yeh dekhne ke liye ki hum woh cheezein kar rahe hain Jinhein Unhonne hamein adesh diya tha karne ke liye (dekhiye Abraham 3:24–25). Ek kaaran tum yahan prithvi par ho yeh dikhlaane ke liye ki apni ichcha pradarshit karne ke liye ki tum Swargiye Pita ke adeshon ka paalan karoge.

Kai log mehsoos karte hain ki adesh bojhil hain aur woh swatantrata aur vyaktigat vikaas ko simit karte hain. Par Uddhaarkarta ne sikhlaya ki Unka maarg apnaane se sachchi swatantrata aati hay: “Yadi tum mere vachan mein bane rahoge, to sachmuch mere chele thehroge; tum satye ko jaanoge, aur satye tumhein swatantra karega” (John 8:31–32). Ishwar tumhaare laabh ke liye adesh dete hain. Woh snehi

adesh hain tumhaari khushiyon aur tumhaare shaaririk aur aadhyaatmik kalyaan ke liye.

Bhavishyevakta Joseph Smith ne sikhlaya ki adeshon ki agyakaarita se Ishwar ke ashirvaad milte hain. Unhonne kaha ki ek kaanoon hay, duniya ki neev lagaane se pehle swarg mein akhadta se nirnay kiya gaya, jispar sabhi ashirvaad adhaarit hain— aur jab hum Ishwar se koi ashirvaad praapt karte hain, woh us kaanoon ki agyakaarita dwara hay jispar woh adhaarit hay (dekhiye D&C 130:20–21). Raaja Benjamin ne bhi is siddhant ko sikhlaya. “Aur main is baat ka ichchuk hoon ki tum un aashish praapt aur anandit logon ki sthiti ko dhyaan mein rakho jo Parameshwar ki agyaon ka paalan karte hain,” unhonne salah di. “Kyunki dekho, unko sabhi baaton mein ashirvaad praapt hay chaahe woh shaaririk ho ya aatmik; aur agar woh ant tak sachche rahe, tab unko swarg mein le liya jaega, jisse ki woh anant sukh ki sthiti mein Parameshwar ke saath rahenge. Oh, smaran rakho ki yeh baatein satye hain; kyunki Prabhu Parameshwar ne yeh kaha hay” (Mosiah 2:41).

Adeshon ke prati hamaari agyakaarita Swargiye Pita aur Ishu Masiha ke prati hamaare pyaar ki abhivyakti hay. Uddhaarkarta ne kaha, “Yadi tum mujhse prem rakhte ho, to meri agyaon ko maanoge” (John 14:15). Unhonne baad mein ghoshna ki: “Yadi tum meri agyaon ko maanoge, to mere prem mein bane rahoge; jaisa ki mainne apne Pita ki agyaon ko maana hay, aur uske prem mein bana rehta hoon” (John 15:10).

Atirikt sandarbh: Joshua 24:14–15; Ecclesiastes 12:13; Matthew 7:21; John 7:17; 1 Nephi 3:7; D&C 58:21–22; 82:8–10

Ahchcai ya Burai Chunne ki Swatantrata aur Yogyata; Uddhaar ki Yojna *bhi dekhiye*

Anant Jiwan

Ishwar ne ghoshna ki ki Unke kaarye aur Unki mahima maanav ke liye amaratav aur anant jiwan laega (dekhiye

Moses 1:39). Amaratav ka matlab hay hamesha rehna punurjiwit praani ke rup mein. Ishu Masiha ke Praeshchit dwara, sabhi log yeh tohfa praapt karenge. Anant jivan, ya unnat hona, ka matlab hay sabse unche swargiye raajye mein sthaan praapt karna, jahan hum Ishwar ki upasthiti mein rahenge aur parivaar ki tarah rahenge (dekhiye D&C 131:1-4). Amaratav ki tarah, yeh tohfa Ishu Masiha ke Praeshchit dwara sambhav hua hay. Phir bhi, unke liye zaroori hain “Susamachaar ke kaanoonon aur dharamvidhiyon ka paalan karna” (Vishwaas ke Lekh 1:3).

Anant Jivan ke Maarg par Rehna

Jab tumhaara baptisma hua tha aur tumne Pavitra Aatma ka tohfa praapt kiya tha, tumne us maarg mein pravesch kiya tha jo anant jivan ki or netritav karta hay. Bhavishyevakta Nephi ne sikhlaya:

“Jis dwaar se tumhein pravesch karna hay woh hay apne paapon par pashchaataap aur paani dwara baptisma lena; aur tab aata hay agni aur Pavitra Aatma dwaara paapon ko chama kiya jaana.

“Aur tab tum is sakre raaste par chaloge jo tumhein anant jivan tak le jaega; haan, tab tum dwaar se hokar andar pravesch karoge; tumne Pita aur Putra ki agyaon ka paalan kiya; aur tumne Pavitra Aatma ko praapt kiya jo Pita Putra ke is vachan ka saakshi hay ki agar tumne sahi raaste se andar pravesch kiya tab tum paoge” (2 Nephi 31:17-18).

Nephi ne zor diya ki jab hum is “sakre aur patle raaste” mein pravesch kar chuke hain, hamein vishwaas mein ant tak sehenshil rehna chahiye:

“Is sidhe sakre par chale jaane se, main puchta hoon ki kya sabkuch kiya ja chukka hay? Suno, main tumse kehta hoon ki nahin, kyunki tum kewal Masiha ke vachan anusaar aur us par apne dridh vishwaas ke sahaare, uske bachaane ke mahaan saamarthye par aashrit hokar hi wahan tak pahunche ho.

“Is kaaran tum Masiha mein dridh vishwaas rakhte hue aasha ki akhand jyoti mein aur Parameshwar aur sabhi manushyon se prem rakhte hue, sadeo aage badhte chalo. Isliye agar tum aage badhte rahe, Masiha ki vaani ka pyaala pite rahe, aur ant tak sehenshil bane rahe, tab suno, Pita is prakaar keh raha hay: Tumhein anant jiwan milega” (2 Nephi 31:19–20).

Ab tumhara bapisma aur tumhari pushti ho gai, anant jiwan ki or tumhaari pragati nirbhar hay tumhaare uddhaar hone ki dharamvidhiyon ko prapt karne par: purshon ke liye, Melchizedek Purohiti par niyukt hona; purushon aur auraton ke liye, mandir vishesh ashirvaad aur viwaah sealing. Jab tum in dharamvidhiyon ko prapt karte ho aur un vaadon ka paalan karte ho jo unse sambandhit hain, tum apne aapki tayaari karte ho sabse unche swargiye mahima ke uttaradhikaari hone ke liye.

Tumhaari Pahunch Tak

Jab tum is “sidhe aur sakre raaste” par pragati karne ke liye soch-vichar karte ho, bhavna rakhiye ki anant jiwan tumhaari pahunch tak hay. Ishwar chahate hain ki tum Unke paas lauto, aur Woh tumse kabhi nahin woh chahenge jinki purti tum nahin kar sakoge. Unke sabhi adesh tumhaari khushiyon ke liye hain. Jab tum Unpar vishwaas karoge aur Unki sewa karoge apni puri shakti se, Woh tumhein shakti denge aur jo bhi Woh tumhein karne ke liye adesh dete hain unke liye Woh tumhaare liye maarg pradaan karenge (dekhiye 1 Nephi 3:7). Yaad rakhiye ki jab tum apne paapon ke liye adhik parishram karte ho aur pashchaataap karte ho, Ishu Masiha ka Praeshchit chatipurti karenge is jiwan ke tumhaari kamzoriyon aur anyayaon, choton, aur peedaon ki jinka tum anubhav karte ho: “Kyunki hum jaante hain ki hum jo kuch kar sakte hain, unhein kar lene par bhi hum usi ki kripa se bach sake hain” (2 Nephi 25:23).

Atirikt sandarbh: John 3:16; 17:3; 2 Nephi 9:39; Moroni 7:41; D&C 14:7; 50:5
Ishu Masiha ka Praeshchit; Kripadrishti; Mahima ke Raajye *bhi dekhiye*

Anmol Moti (*Dekhiye Dharamshaastra*)

Antaratma (Conscience)

Sabhi log achchai ya burai chunne ki yogyata ke saath paeda hue hain. Yeh yogyata, jise antaratma kahi jaati hay, yeh Masiha ki Roshni ka vishwarup hay (dekhiye Moroni 7:15–19).

Tumhaari antaratma ek bachao hay jo tumhein un sthitiyon se dur rakhta hay jo aadhyaatmik rup se haanikaarak hain. Jab tum adeshon ka paalan karte ho aur dhaarmik nirnay karte ho, tum antaratma ki shaanti anubhav karte ho.

Jab tum paap karte ho, tum pashchaataap ya dosh mehsoos karte ho, jaise tum shaaririk peeda mehsoos karte ho jab tum zakhmi hote hote ho. Paap ke liye yeh tumhaari antaratma ki swabhaawik pratikriya hay, aur yeh tumhein pashchaataap ki or netritav kar sakti hay.

Pashchaataap aur maafi tumhaari antaratma ki shaanti ko punah shuru karte hain. Dusri or, agar tum apni antaratma ki upeksha karoge aur pashchaataap nahin karoge, tumhaari antaratma par haani pahunchegi jaise ki use “jalte hue lohe se daaga gaya ho” (1 Timothy 4:2).

Apni antaratma ka maarg apnaana sikhiye. Yeh tumhaari chunne ki shakti ka abhyaas karne ka avashyak bhaag hay. Jitna zyaada tum apni antaratma ke maarg par chaloge, utni hi shaktishaali woh banegi. Ek bhauk antaratma swasth aatma ka chinha hay.

Atirikt sandarbh: Mosiah 4:1–3; D&C 84:45–47

Achchai ya Burai Chunne ki Swatantrata aur Yogyata; Masiha ki Roshni; Agyakaarita; Behkaawa *bhi dekhiye*

Anugrah (Grace)

Anugrah shabd, jaise dharamshaaston mein istemaal kiya gaya hay, mukhye rup se ishwariye madad aur shakti hain jinhein hum Ishu Masiha ke Praeshchit dwara praapt karte hain. Devdut Paul ne sikhlaya ki hamein “hamaare Prabhu aur Uddhaarkarta Ishu Masiha ke anugrah aur pehchaan mein badhna chahiye” (2 Peter 3:18).

Anugrah dwara Uddhaar

Patan ke kaaran, sabhi log asthaayi maut ka anubhav karenge. Anugrah dwara, jo Uddhaarkarta ke praeshchit tyaag dwara uplabdh hay, sabhi log puarjiwit honge aur amarataw praapt karenge (dekhiye 2 Nephi 9:6–13). Par sirf punrujjiwan Ishwar ki upasthiti mein hamein yogye nahin banata anant jiwana ke liye. Hamaare paap hamein ashuddh aur anupyukt karte hain Ishwar ki upasthiti mein rehne ke liye, aur hamein Unke anugrah ki zaroorat hay hamein shuddh aur sampurna karne ke liye “hum jo kuch kar sakte hain” (2 Nephi 25:23).

Vaakyansh “hum jo kuch kar sakte” sikhlata hay ki hamaari or se koshish ki zaroorat hay Ishwar ke sampurna anugrah paane ke liye aur yogye banne ke liye taaki Unke saath reh sakein. Ishwar ne hamein adesh diya hay ki hum Unke susamachaar ka paalan karein, jismein sammilit hay Unpar vishwaas rakhna, apne paapon ka pashchaataap karna, baptisma lena, Pavitra Aatma ka tohfa praapt karna, aur ant tak sehna (dekhiye John 3:3–5; 3 Nephi 27:16–20; Vishwaas ke Lekh 1:3–4). Bhavishyevakta Moroni ne anugrah par likha jo hum praapt karte hain jab hum Uddhaarkarta ke kareeb aate hain aur Unke shikshanon ka paalan karte hain:

“Masiha ke paas aao aur usmein purna vishwaas karo aur jitni baatein Ishwar ke pratikul hain un sabko tyaagon; aur jab tum Parameshwar ke pratikul jitni baatein hain unko tyaag kar apni sampurna-shakti aur buddhi ke saath Parameshwar se prem karoge, tab uski paryaapt kripa tum ko praapt hogi

jisse ki uski daya se Masiha mein tum purna banoge; aur agar tum Parameshwar ki daya se Masiha mein purna hue tab tum kisi bhi tarah se Parameshwar ki shakti ko aswikaar nahin kar sakte.

“Aur phir agar tum Parameshwar ki kripa ke dwara Masiha mein purna bante ho aur uski shakti ko aswikaar nahin karte ho tab Parameshwar ki daya se Masiha mein, Masiha ke girae ke rakt se pavitra kiye jaoge jo ki tumhaare paapon ke chama ke liye Pita ke diye gay vachan mein hay, jisse ki tum bina dhabbe ke pavitra ho jaoge” (Moroni 10:32–33).

Apne Jiwan bhar Anugrah praapt karna

Tumhaare antim uddhaar ke liye anugrah ki avashyakta ke atirikt, tumhaare jivan mein pratyek din is swikriti dene waali shakti ki zaroorat hay. Jab tum karamthta, deenta, aur vinit bhao se apne Swargiye Pita ke kareeb jaoge, Woh Apne anugrah dwara tumhein sudhaarengae aur mazboot karenge (dekhiye Proverbs 3:34; 1 Peter 5:5; D&C 88:78; 106:7–8). Unke anugrah par nirbhar hone se tum samarth hote ho dhaarmikta mein pragati karne aur badhne ke liye. Ishu khud pehle sampurnata nahin pai par anugrah se anugrah mein lage rahe jab unhein sampurnata praapt hui (dekhiye D&C 93:13). Anugrah tumhein samarth karta hay Ishwar ke raajye banane mein madad karne ke liye, ek sewa jise tum sirf apni shakti ya saadhanon se nahin de sakte ho (dekhiye John 15:5; Philippians 4:13; Hebrews 12:28; Jacob 4:6–7).

Agar tum kabhi niraash ho ya kamzori mehsoos karte ho lagataar susamachaar ka paalan karne ke liye, yaad rakhiye jo shakti tum praapt kar sakte ho anugrah ki swikriti dene waali shakti dwara. Tum Ishwar ke in shabdon mein araam aur aashwaasan pa sakte ho: “Jo mere saamne deen bante hain un sab par meri kripa yathesht hoti hay; kyunki agar woh mere saamne deen bante hain aur mujh mein vishwaas karte hain tab unke liye main nirbal baaton ko sabal kar deta hoon” (Ether 12:27).

Araadhna

Atirikt sandarbh: Acts 15:11; Romans 5:2; 2 Nephi 10:24; 11:5

Ishu Masiha ka Praeshchit; Punarjiwan; Uddhaar *bhi dekhiye*

Araadhna

Ishwar ki araadhna karne ka matlab hay Unhein apna pyaar, apni shriddha, apni sewa, aur apni bhakti dena. Ishwar ne Moses ko adesh diya ki woh sirf Ishwar ki araadhna aur Unki sewa kare (dekhiye Moses 1:15). Is samay mein Unhonne hamein adesh diya hay ki hum apne pure hriday aur puri shakti, apne pure mann, aur bal se apne Prabhu jo Ishwar hain Unse pyaar karein aur Unki sewa Ishu Masiha ke naam se karein (dekhiye D&C 59:5). Agar tum kisi vyakti ya cheez ko Ishwar ke prati pyaar se unche sthaan doge, tum jhuthi araadhna, ya murti-pooja ka abhyaas kar rahe ho (dekhiye Exodus 20:3–6).

Prarthna ek tarika hay Pita ki araadhna karne ka. Alma ne apne puta Helaman ko sikhlaya, “Sabhi sahayta ke liye Parameshwar ko pukaaro; apne sabhi karamon ko Prabhu ke liye karo, aur jahan bhi jao, wahan Prabhu ke liye jao; tumhaare sabhi vichar Prabhu ke adhaar par ho; aur tumhaare hriday ka prem sadeo ke liye Prabhu par rahe” (Alma 37:36).

Tumhein apni Girjaghar sabhaon mein araadhna ke bhao se bhaag lena chahiye. Ishwar ne adesh diya ki prarthna bhawan jao aur apne prabhubhoj ko pradaan kijiye Unke pavitra din mein ki hum apne aapko puri tarah se duniya ke paap se nirdosh rakh sakein. Unhonne kaha ki yeh din hamaare liye niyukt kiya gaya hay ki apne kaamon se araam karein aur Parameshwar ki upaasna karein (dekhiye D&C 59:9–10).

Purohiti dharamvidhiyon mein bhaag lena bhi tumhaari araadhna ka bhaag hay. Jab tum shriddhaalutapurwak prabhubhoj lete ho aur mandir jaate ho, tum apne Swargiye Pita ko yaad karte ho aur tum Unke Putra, Ishu Masiha ke liye apni kritgyata abhivyakt karte ho.

Apni araadhna ki bahari abhivyaktiyon ko pradarshit karne ke atirikt, tum jahan bhi jaate ho aur jo kuch tum karte ho unke liye tumhaare paas shriddhaspad vichar hona chahiye. Alma ne is siddhaant ko logon ke us dal ko sikhlaya jinhein unki araadhna ke sthaan se nikaal diya gaya tha. Unhonne unki madad yeh dekhne ke liye ki sachchi araadhna saptaah ke ek din ke liye simit nahin hay (dekhiye Alma 32:11). Usi dal ke logon se baat karte hue, Alma ke saathi Amulek ne unhein protsaahit kiya “chahe jis sthaan par ho, Parameshwar ki araadhna hriday se aur sachchai ke saath karte raho” (Alma 34:38).

Atirikt sandarbh: Psalm 95:6-7; Mosiah 18:25; Alma 33:2-11; D&C 20:17-19, 29; Vishwaas ke Lekh 1:11

Upwaas aur Upwaas Bhentein; Ishwar jo Pita hain; Pyaar; Prarthna; Vishraam Diwas *bhi dekhiye*

Ashlil Chalchitra ya Patrikaen

Ashlil chalchitra ya patrikaen woh samaan hay jismein maanav sharir ya yaon aachran ka chitaran ya varnan us tarike se kiya jaata hay jo yaon bhavnaon ko uttejtit karte hain. Uska vitaran kai prasaar saadhanon dwara kiya jaata hay, sammilit hain patrikaen, pustakein, durdarshan, chalchitra, sangeet, aur internet. Woh aatma ke liye haanikaarak hay jaise tambaaku, sharaab, aur nashile padaarth sharir ke liye haanikaarak hain. Ashlil chalchitra ya patrikaen jaise samaanon ka kisi bhi tarah istemaal karna Ishwar ke adesh ka ullanghan hay ki hum pargaman na karein ya waisa kuch na karein (dekhiye D&C 59:6). Usse anay gambhir paap kiye ja sakte hain. Girjaghar ke sadasyon ko kisi prakaar ke ashlil chitron se dur rehna chahiye aur uske utpaadan, vitaran, aur istemaal ka virodh karna chahiye.

Ashlil chalchitra ya chitra ya patrikaen dukhpurnata se lat lagaane waali cheez hay. Anay lat lagaane waali cheezon

Ashlilta

ki tarah, woh logon ko aur bhi shaktishaali uttejnaon par parikshan karne aur unhein dhoondhne ki or netritav karta hay. Agar tum uske saath parikshan karoge aur apne aapko mauka doge us jaal mein phansne ke liye, woh tumhein barbaad kar dega, tumhaari buddhi, tumhaare mann, aur tumhaari atma ko bhrasht karega. Woh tumhaare atma sammaan aur jiwani ki sundartaon ke arth se tumhein vanchit karega. Woh tumhein barbaad karega aur tumhein bure vichaaron ki or netritav karega aur sambhavata bure karamon ki or bhi. Woh tumhaare parivaar sambandh mein bahut barbaadi pahunchaega.

Ashlil chalchitra ya patrikaon ke lat lagne waale swabhao ke kaaran aur jo haani woh sharir aur atma ko pahuncha sakta hay, Ishwar ke daason ne baarambaar hamein usse dur rehne ki chetaoni di hay. Agar tum ashilil chalchitra ya patrikaon ke jaal mein phanse ho, turant tyaag dijiye aur madad dhoondhiye. Pashchaataap dwara, tumhein maafi mil sakti hay aur susamachaar mein aasha mil sakti hay. Apne bishop ya shaakha adhyaksh ke paas jaiye salah ke liye ki kaise tum apni samasya par kaabu pa sakte ho, aur Ishu Masiha ke Praeshchit dwara samadhaan dhoondhiye. Is bhayankar lat par kaabu paane ke liye Ishwar se kahiye ki woh tumhein shakti dein.

Atirikt sandarbh: Matthew 5:27–28; Romans 6:12; Alma 39:9; D&C 42:23
Shuddhta; Behkaawa *bhi dekhniye*

Ashlilta

Ashlilta pavitra cheezon ka niradar ya tiraskaar hay. Usmein sammilit hay Devtav ke kisi sadasye ka naam laaparwaahi ya shriddhaheen se karna. Usmein kisi prakaar ke apavitra ya ashilil vachan ya aachran bhi sammilit hay.

Swargiye Pita, Ishu Masiha, aur Pavitra Aatma ke naamon ka istemaal hamesha shriddha au radar ke saath

kijiye. Unke naamon ka durupyog karna paap hay. Ashlil, apavitra, ya asabhye bhaasha ya ishaare, anaetik mazaak, Ishwar aur anay logon ke liye apmaanjanak hain.

Ashlil bhaasha tumhaari aatma ko haani pahunchaati hay aur tumhein bhrasht karti hay. Ashlil bhaasha istemaal karne ke liye dusron ko tumpar prabhao mat daalne dijiye. Uski bajae, sabhy bhaasha istemaal kijiye jo dusron ki utsaahit aur naetik rup se sudhaarti hay. Un doston ko chuniye jo achchi bhaasha istemaal karte hain. Udaharan baniye jisse tumhaare aas-paas ke log achchi bhaasha istemaal karne ke liye utsaahit honge. Agar dost aur parichit vyakti ashilta istemaal karte hain, kripapurwak unhein protsaahit kijiye ki woh anay shabd istemaal karein. Agar woh date rahein, vinamrata se chale jaiye ya vishay badal dijiye.

Agar tum mein gaali dene ki adat hay, tum usse dur ho sakte ho. Badalne ke liye nirnay karne dwara shuru kijiye. Madad ke liye prarthna kijiye. Agar aslil bhaasha istemaal karne ke liye tumhein behkaawe mein daala jar aha hay, shaant rahiye ya jo tumhein kehna hay use alag tarike se kahiye.

Atirikt sandarbh: Leviticus 19:12; D&C 63:60–64

Shaalinta; Behkaawa *bhi dekhiye*

Atma

Dharamshaaston mein *aatma* shabd do tarikon se istemaal kiya gaya hay. Pratham, ek atma jo sharir ke saath sanyukt hay, chahe maranshilta mein ya punrujiiwan ke baad, use aatma kahi jaati hay (dekhiye D&C 88:15–16). Dusra, hamaari atmaen kabhi-kabhi atmaen kahi jaati hain (dekhiye Alma 40:15–18; Abraham 3:23).

Uddhaar ki Yojna; Punrujiiwan; Pavitra Aatma *bhi dekhiye*

Atma

Tum Swargiye Pita ki atmik santaan ho, aur tum prithvi par paeda hone se pehle aatma ke rup mein the. Prithvi par tumhaare jiwankaal ke samay, tumhaari aatma tumhaare sharir mein hoti hay, jo maranshil maata-pitaon se paeda hua tha.

Dharamshaastron se, hum atmaon ke swabhao ke baare mein sikhte hain. Hum sikhte hain ki sabhi aatma padaaerth hay par woh aur bhi shuddh aur pavitra hay aur sirf pavitra ankhon se dekhi ja sakti hay (dekhiye D&C 131:7). Hum padhte hain ki atmaen hamaare vyaktitav ki samaanta mein hain, jaise jaanwaron ki aur anay aur praani ki atmaen hain jinhein Ishwar ne rachna ki hay (dekhiye D&C 77:2; Ether 3:7-16 bhi dekhiye).

Dharamshaastra yeh bh sikhlaate hain ki shaaririk maut ke samay, aatma nahin marti hay. Woh sharir se alag ho jaati hay aur maranshil ke baad waali aatma ki duniya mein rehti hay. Punrujjiwan ke samay, aatma sharir ke saath phir mil jaati hay, “kabhi nahin alag hogi; woh dharamanukul aur amar ho jaenge” (Alma 11:45).

Atirikt sandarbh: Romans 8:16-17; 2 Nephi 9:10-13; D&C 93:29, 33

Uddhaar ki Yojna; Punrujjiwan; Aatma *bhi dekhiye*

Bachna (*Dekhiye Uddhaar*)

Baptisma

Mormon ki Pustak logon ke ek dal ke baare mein batlaati hay jinhonne su- samachaar sikha aur unka baptisma Mormon naamak sthaan par hua. Unke baptisma ke samay se, unhonne Mormon ko ek sundar sthaan maana kyunki jab woh wahan the, woh “apne Uddhaarkarta par gyaan pa sake” (Mosiah 18:30). Apni gawahiyon aur apne baptisma

vaade se mazboot, woh Ishwar ke prati wafadaar the, adhik musibat ke samay bhi (dekhiye Mosiah 23–24).

Jaise Mormon ki Pustak ke log ka vritaant hay, tum bhi anand utha sakte ho jab tum apne baptisma ke vaade aur tumse kiye hue Ishwar ke vaadon ko yaad karoge. Tum baptisma ki dharamvidhi mein shakti pa sakte ho, chahe tumhaari baptisma haal hi mein hui thi ya kai varsh pehle.

Anant Jiwan ke Maarg par Pravesh Karna

Baptisma susamachaar ki pratham bachaane waali dharamvidhi hay (dekhiye Vishwaas ke Lekh 1:4). Baptisma dwara aur purohit adhikaari dwara pusht se, tum Ishu Masiha ke Girjaghar Antim-dinon ke Santon ka sadasye ban chuke.

Jab tumhaara baptisma hua tha, tumne Uddhaarkarta ka udaharan apnaane ki ichcha pradarshit ki thi. Unka bhi baptisma hua tha, Unke nirdosh hone par bhi. Jaise Unhonne John Baptisma Denewaale ko samjhaya tha, Unhein baptisma lene ki zaroorat thi taaki “sabhi dhaarmikta ki purti ki ja sake” (dekhiye Matthew 3:13–17).

Jo sabhi anant jiwan dhoondhte hain unhein baptisma aur Pavitra Atma ke tohfe praapt karne dwara Uddhaarkarta ka udaharan apnaana chahiye. Bhavishyevakta Nephi ne kaha ki Uddhaarkarta ne hamein dikhlaaya “jis dwaar se [hamein] pravesh karna hay. Jis dwaar se [hamein] pravesh karna hay woh hay pashchaataap aur paani dwara baptisma lekar; aur phir aati hay agni aur Pavitra Atma dwara [hamaare] paapon ki maafi. Aur phir [hum] is sakre raaste par hain jo anant jiwan tak le jaega” (2 Nephi 31:17–18). Hum anant jiwan praapt karenge agar hum ant tak sehenge, apne vaadon ki purti karenge aur uddhaar ki anay dharamvidhiyaan praapt karenge.

Ishwar ke Tarike se Baptisma Lena

Uddhaarkarta ne Bhavishyevakta Joseph Smith ko baptisma ka sahi tarika diya, yeh spasht karte hue ki dharamvidhi ki purti uske dwara honi chahiye jiske paas purohiti adhikaar hay aur use dubone dwara karna chahiye.

“Unhonne kaha ki jo vyakti Ishwar dwara niyukt hua hay aur jiske paas Ishu Masiha se adhikaar mila hay baptisma dena ka woh us vyakti ke saath paani mein jaata hay jiska baptisma hona hay, aur kehta hay, uska naam lekar: “Ishu Masiha ke adhikaar se, main tumhaara baptisma Pita, aur Putra, aur Pavitra Atma ke naam se karta hoon, Amen.”

“Tab purohiti adhikaari vyakti ko paani mein dubota hay aur use phir paani mein se baahar nikaalta hay. (Dekhiye D&C 20:73–74).

Dubona yeh sanket karta hay vyakti ke paapi jivan ki maut aur aadhyaatmik jivan mein punah janm, Ishwar aur Unke bachchon ki sewa ke liye samarpit karna. Yeh mrityu aur punrujjiwan bhi vyaktit karta hay. (Dekhiye Romans 6:3–6.)

Chote Bachche aur Baptisma

Antim-din ishwariye vachan dwara, hum jaante hain ki Ishu Masiha ki daya dwara chote bachchon ka uddhaar hota hay. Ishwar ne kaha ki chote bachche paap nahin kar sakte, kyunki Shaetaan ko shakti nahin di gai hay chote bachchon ko behkaane ka jab tak woh Ishwar ke saamne uttardaayi hone ki shuruuat na karein (dekhiye D&C 29:46–47). Jab tak woh uttardaayi hone ki umra tak na pahunchein unka baptisma nahin karna chahiye, jise Ishwar ne prakat kiya ki woh aath varsh ke ho (dekhiye D&C 68:27; Joseph Smith Translation, Genesis 17:11). Jo bhi daawa karta hay ki bachchon ko baptisma ki zaroorat hay “woh unhein Masiha ki daya se vanchit karte hain, aur uske praeshchit aur mukti dene ki uski shakti ko koi mahatva nahin dete hain” (Moroni 8:20; chand 8–19, 21–24 bhi dekhiye).

Tumhaara Baptisma ka Vaada

Jab tumhaara baptisma hua tha, tumne Ishwar ke saath vaada kiya tha. Tumne vaada kiya tha ki tum apne upar Ishu Masiha ka naam loge, Unke adeshon ka paalan karoge, aur ant tak Unki sewa karoge. (dekhiye Mosiah 18:8–10; D&C 20:37). Pratyek baar tum prabhuhoj lete ho tum is vaade ko taaza karte ho. (dekhiye D&C 20:77, 79).

Apne upar Ishu Masiha ka naam lena. Jab tum apne upar Ishu Masiha ka naam lete ho, tum apne aapko Unki tarah dekhte ho. Tum apne jivan mein Unhein aur Unke kaarye ko pratham sthaan dete ho. Tum woh chahate ho jo Woh chahate hain na ki jo tum chahate ho ya jo duniya tumhein sikhlaati hay chahane ke liye.

Mormon ki Pustak mein, Raaja Benjamin samjhaate hain ki kyun avashyak hay apne upar Uddhaarkarta ka naam lena:

“Dusra aur koi naam nahin hay jiske dwara mukti praapt ho sake; isi kaaran main chahata hoon ki tum sab Masiha ke naam ko grahan karo, jo tum sab ne Prameshwar ke saath anubandh kiya hay ki apne jivan ke ant tak uske agyakaari rahoge.

“Aur jo koi aisa karega woh apne aapko Parameshwar ke daahine haath ki or paayega, kyunki woh jaan lega ki kis naam se use pukaara jaata; aur woh naam Masiha ka naam hoga.

“Aur aisa hoga ki jo koi Masiha ka naam nahin apnaega, use kisi anay naam se pukaara jaega; is kaaran woh apne aapko Parameshwar ki baanyi or paega” (Mosiah 5:8–10).

Adeshon ka Paalan Karna. Tumhaara baptisma ka vaada Ishwar ke raajye mein aane ki pratigya hay, duniya se apne aapko alag karna aur Ishwar ke gawah ke rup mein khada hona “har samay aur sabhi cheezon mein, aur sabhi jaghon par” (Mosiah 18:9). Ishwar ke gawah ke rup mein khade hone ki tumhaari koshishon mein woh sabhi cheezein sammilit hay jo tum karte aur kehte ho. Hamesha prayatna kijiye Ishwar ke

adeshon ko yaad rakhne aur paalan karne ke liye. Apne vichaaron, apni bhaasha, aur apne karamon ko pavitra rakhiye. Jab tum chalchitra, durdarshan, Internet, sangeet, pustakein, patrikaen, aur samachaar patra jaise manoranjan dhoondhte ho, saodhaan rahiye ki sirf un cheezon ko dekhiye, suniye, aur padhiye jo prerna dene waale ho. Shaalinta se kapde peheniye. Un doston ko chuniye jo tumhein tumhaare anant lakshyon tak pahunchne mein protsaahit kareng. Anaetikta, ashilil chalchitra, jua, tambaaku, sharaab, aur nashile padaarthon se dur rahiye. Apne aapko mandir mein pravesh karne ke liye yogye rakhiye.

Ishwar ki Sewa karna. Duniya ki cheezon se apne aapko alag karne ke adesh ka matlab nahin hay ki tum apne aapko dusron se alag rakhna. Ishwar ki sewa baptisma ke vaade ka bhaag hay, aur tum Unki sewa achchi tarah kar sakoge jab tum maanav ki sewa kar sakoge. Jab Bhavishyevakta Alma ne baptisma ke vaade ke baare mein sikhlaaya, unhone kaha ki hamein “ek dusre ke bojh dhona chahiye, taaki woh halka ho sake” aur “unke dukh mein rona chahiye jo apne dukh mein rote hain. . . aur unhein aashwaasan dena chahiye jinhein saantaavna ki avashyakta hoti hay” (Mosiah 18:8–9). Sabhi logon ke prati dayaluta aur aadar darshaaiye, Ishu Masiha ka udaharan apnkar jis tarah se tum dusron ke saath pesh aate ho.

Baptisma ke Vaade Kiye hue Ashirvaad

Jab tum un vaadon ka paalan karoge jinhein tumne baptisma ke samay kiye the, Ishwar tumhein tumhaari wafadaari ke liye ashirvaad denge. Jo kuch ashirvaad tum praapt karte ho woh hain, lagataar Pavitra Atma ka saath hona, tumhaare paapon ki maafi, aur aadhyaatmik rup se phir janm lene ka vishesh adhikaar.

Pavitra Atma ka Lagataar Saath Hona. Tumhaare baptisma ke baad, ek ya adhik Melchizedek Purohiti adhikaariyon ne

apne haathon ko tumhaare sir ke upar rakha tha aur tumhein Pavitra Aatma ka tohfa diya tha. Yeh tohfa tumhein Pavitra Aatma ka tumhaare saath lagataar hone ka adhikaar deta hay jab tak tum yogye rahoge. Pavitra Aatma ka lagataar saath hona maranshilta ka sabse mahaan ashirvaad hay jise tum praapt kar sakte ho. Dhaarmikta aur shaanti ke maargon, mein Pavitra Aatma tumhein maarhdarshaegi, jo tumhein anant jivan tak le ja sakta hay.

Paapon ki Maafi. Kyunki tumhaari baptisma hui hay, tumhein tumhaare paapon ki maafi mil sakti hay. Dusre shabdon mein, tumhein Uddhaarkarta ki daya dwara maafi mil sakti hay. Is ashirvaad ke saath, ant mein tumhein Swargiye Pita ki upasthiti mein rehne ki anumati mil sakegi.

Apne paapon ki maafi praapt karne ke liye, tumhein Ishu Masiha par vishwaas rakhna chahiye, shuddhriday se pashchaataap karna chahiye, aur adeshon ka paalan karne ke liye hamesha prayatna kijiye. Bhavishyevakta Mormon ne sikhlaya, “Aur pashchaataap ka pratham phal baptisma hay; woh agyaayon ko pura karne ke liye vishwaas se aata hay; aur agyayon ko pura karna paapon ki chama laata hay” (Mormon 8:25). Tumhaare “paapon ki maafi hogi” jab tum lagataar Ishwar ke saamne vinamra rahoge, Unhein apni daenik prarthna mein yaad karoge, vishwaas mein wafadaar rahoge, aur unki sewa karoge jinhein zaroorat hay (dekhiye Mosiah 4:11–12, 26).

Phir Janm Lena. Baptisma aur pushtikaran ki dharamvidhiyon dwara, tumhaara janm ek naya jivan mein phir hua tha. Uddhaarkarta ne Nicodemus se kaha, “Jab tak koi manushye jal aur Atma se na janme to woh Parameshwar ke raajye mein pravesh nahin kar sakta” (John 3:5). Jaise ek shishu janm ke samay nay astitav mein pravesh karta hay, tumne ek naya jivan shuru kiya jab tumne baptisma ke vaade mein pravesh kiya. Tum aadhyaatmikta mein pragati kar sakte ho aur baptisma ke vaade ka paalan karne dwara, apne

vaade ko taaza karne ke liye prabhubhoj lene dwara, aur apne paapon ke pashchaataap dwara Uddhaarkarta ki tarah ban sakte ho. Devdut Paul ne sikhlaya ki jab hamaara baprisma hua tha, hamein “nay jivan kisi chaal chalni chahiye” (Romans 6:4).

Ant tak Sehna

Ab jab tumhaara baprisma ho chukka hay aur tumne Pavitra Aatma ka tohfa praapt kar chuke ho, tumhein dhaarmikta hi mein lage rehna chahiye, kyunki yeh dharamvidhiyaan tumhaare Swargiye Pita ke saath rehne ki shuruuat ka sirf sanket hain. Bhavishyevakta Nephi ne sikhlaya:

“Is sidhe sakre raaste par chale jaane se, main puchta hoon ki kya sabkuch kiya ja chukka hay? Suno, main tumse kehta hoon ki nahin; kyunki tum kewal Masiha ke vachan anusaar aur us par apne dridh vishwaas ke sahare, uske bachane ke mahaan saamarthy par aashrit hokar hi wahan tak pahunche ho.

“Is kaaran tum Masiha par dridh vishwaas rakhte hue aasha ki akhand jyoti mein aur Parameshwar aur sabhi manushyon se prem rakhte hue, sadeo aage badhte chalo. Isliye agar tum aage badhte rahe, Masiha ki vaani ka pyaala pite rahe, aur ant tak sehenshil bane rahe, tab suno, Pita is prakaar keh raha hay: Tumhein anant jivan milega” (2 Nephi 31:19–20).

Atirikt sandarbh: Acts 2:37–38; 2 Nephi 31:4–13; Alma 7:14–16; 3 Nephi 11:18–41; 27:13–22; D&C 39:5–6, 10; 76:50–53

Vishwaas; Pavitra Aatma; Agyakaarita; Purohiti; Pashchaataap; Prabhubhoj *bhi dekhiye*

Barah Devduton ki Parishad (*Dekhiye* Girjaghar Prashaasan)

Behkaawa

Jaise Devdut Paul ne bhavishyevaani ki thi, antim dinon mein “kathin samay honge” (2 Timothy 3:1). Shatru ka prabhao dur tak phaela hua hay aur behkaawe mein daal sakte hain. Par tum Shaetaan par vijay pa sakte ho aur uske behkaawon par kaabu pa sakte ho. Swargiye Pita ne tumhein chunne ki shakti ka tohfa diya hay—paap ki jagah achchai chunne ki shakti. Tum “[apne aapko] Prabhu ke saamne deen bana lo, aur uske pavitra naam ko pukaaro, jaagte raho aur lagataar prarthna karte raho, jisse ki [tum] laalach mein na pado” (Alma 13:28). Jab tum apni khushi se adeshon ka paalan karoge, tumhaare Swargiye Pita tumhein behkaawe ka saamna karne mein mazboot karenge.

Di gai salah tumhein behkaawe par kaabu pane mein madad karegi:

Uddhaarkarta par apna jivan kendrit kijiye. Bhavishyevakta Helaman ne apne putron ko salah di, “Smaran rakho, smaran rakho ki tumhein apne Uddhaarkarta jo ki Parameshwar ke Putra Masiha hay, uski chattaan par apni neev ko banana hay; jisse ki jab shaetaan apni prabal hawa, haan, bawandal ke dhure ko, apne sabhi ole aur bhishan aandhiyon ke thapedon ko tumhaare upar bheje, tab uske paas woh shakti na hogi jo tumhein, khinch kar santaapon aur anant dukhon ki khai mein phenk sake kyunki jis chattaan par tumne apni neev daali thi woh nissandeh aisi neev hay jis par agar logon ne apne makaan banae tab woh kadapi gir nahin sakte” (Helaman 5:12).

Shakti ke liye prarthna kijiye. Jab punarjiwit Uddhaarkarta Nephites ke logon ke paas aye, Unhonne unhein sikhlaya: “Jaagte raho aur sada prarthna karte raho, nahin to tum behkaawe mein pad jaoge; kyunki tumhein Shaetaan isliye chahata hay ki woh gehun ke paodhon ki tarah tumhein idhar-udhar jhuka sake. Isliye tum Pita se sadeo mere naam par prarthna kiya karo” (3 Nephi 18:18–19). Antim dinon mein Unhonne usi tarah ki salah di. Unhonne hamein adesh

diya ki hamesha prarthna kijiye taaki hum vijeta hone mein safal ho sakein—ki hum Shaetaan par vijat praapt karein aur Shaetaan ke daason ke haathon se bach sakein, jo uske kaarye ka samarthan karte hain (dekhिये D&C 10:5).

Daenik rup se dharamshastra adhayyan kijiye. Jab tum susamachaar sachchayon ka adhayyan karoge aur unhein apne jiwān mein laagu karoge, Ishwar tumhein behkaawe ka saamna karne ki shakti ka ashirvaad denge. Nephi ne sikhlaya, “Jo Parameshwar ki vaani ko sunega aur bhali prakaar vaani ke anusaar aachran karega, woh kabhi bhi nasht nahin hoga; aur na to pralobhan aur na shatru ke jalte garam teer un par vijay praapt kar unhein andha bana kar nasht hone ke liye le ja sakege” (1 Nephi 15:24; Helaman 3:29–30 bhi dekhiye).

Apne jiwān ko achchayon se bharpur kijiye. Tumhaare paas itni saari achchayāan hain chunne ke liye ki tumhein paap mein bhaag lene ki zaroorat nahin. Jab tum apne jiwān ko achchayon se bharpur rakhoge, tum kisi anay cheez ke liye jagah nahin rakhoge.

Behkaawe mein daalne waali jaghon aur sthitiyon se bachiyे. Tum puri tarah se behkaawe se nahin bach sakte ho, par tum un jaghon aur sthitiyon se dur reh sakte ho jo tumhein sambhavata behkaawe mein daal sakti hain. Tum patrikaon, pustakon, durdarshan, chalchitron, aur sangeet aur Internet ki anuchit vastuon se dur reh sakte ho.

Prayatna kijiye ki dusron ko achchai karne ke liye prabhawit kar sako. Gethsemana ke Bagiche mein Unke kasht ka saamna karne se pehle, Uddhaarkarta ne Apne chelon ke liye praarthna ki: “Jaisa main sansaar ka nahin, waise hi woh bhi sansaar ke nahin. Main yeh vinti nahin karta ki tu unhein jagat se utha le; parantu yeh ki tu unhein us dusht se bachae rakh. Jaise main sansaar ka nahin, waise hi woh bhi sansaar ke nahin. Satye ke dwara unhein pavitra kar: tera vachan satye hay. Jaise tune mujhe jagat mein bheja, waise hi mainne bhi unhein jagat mein bheja” (John 17:14–18). Ishu Masiha ke

antim din chele ke rup mein, tum duniya mein reh sakte ho par “duniya ke nahin ho sakte.” Apne liye behkaawe se bachne ke atirikt, tum dusron ko prabhawit kar sakte ho achche aur laabhkaari jivan apnaane mein. Tum dhaarmik udaharan ban sakte ho, ek achcha dost ban sakte ho, samaaj sewa mein bhaag le sakte ho, aur, jaise uchit ho, apni awaaz ko naetik mahatva ki raksha ke liye kaam mein la sakte ho.

Behkaawe ka saamna karne ke liye apne nirnayon par kabhi nahin hichkichaiye. Uddhaarkarta ka udaharan apnaane ke liye prayatna kijiye, jinhonne behkaawon ka saamna kiya par unpar dhyaan nahin diya (dekhiye D&C 20:22). Jab Shaetaan ne Ishu ko behkaawe mein daalne ki koshish ki us nirjan pardesh mein, Ishwar dagmagae nahin. Unka jawaab taatkaalik aur atal tha: Tu Prabhu apne Parameshwar ko pranaam kar; aur usi ki upaasna kar” (Luke 4:8). Tumhaare dhaarmik vichaaron, shabdon, aur karamon dwara, tum usi vishwaas se shatruon ke behkaawon ka jawaab de sakte ho. “Shaetaan ka saamna karo, to woh tumhaare paas se bhaag niklega. Parameshwar ke nikat aao to woh tumhaare nikat ayega” (James 4:7–8).

Atirikt sandarbh: Romans 12:21; Ephesians 6:11–17; James 1:12, D&C 23:1; 31:12; Moses 1:12–22

Achchai ya Burai Chunne ki Swatantrata aur Yogyata; Antaratma; Upwaas aur Upwaas Bhentein; Pavitra Aatma; Masiha ki Roshni; Pashchaataap; Shaetaan *bhi dekhiye*

Bhavishyevaani (*Dekhiye* Ishwariye Vachan; Aadhyaatmik Tohfe)

Bhavishyevakta

Ishu Masiha ke Girjaghar ke Antim-dinon ke Santon ke rup mein, hamein ashirvaad mila ki jiwit bhavishyevaktaon dwara hamara netritav ho raha hay—prerit purush jinhein niyukt kiya gaya Ishwar ki liye baat karne ke liye, jaise Moses, Isaiah, Peter, Paul, Nephi, Mormon, aur anay dharamshaashtra

bhavishyevaktaen. Hum Girjaghar ke Pradhaan ko apne bhavishyevakta, devdut, aur ishwariye vachan prakat karne waale ke rup mein unki pushti karte hain—prithvi par ek hi vyakti jo pure Girjaghar ko maargdarshaane ke liye ishwariye vachan praapt karte hain. Hum Pratham Adhyakshta ke salahkaaron aur Barah Devduton ki Parishad ke sadasyon ki pushti bhavishyevaktaon, devduton, aur ishwariye vachan prakat karne waalon ke rup mein karte hain.

Pracheen samay ke bhavishyevaktaon ki tarah, bhavishyevakta aaj Ishu Masiha ki gawahi dete hain aur Unke susamachar sikhlaate hain. Woh Ishwar ki ichcha aur sachche charitra par jaankaari dete hain. Woh nirbhikta aur spashtta se kehte hain, paap ki ninda karte hain aur unke parinaamon par chetaoni dete hain. Kabhi-kabhi, hamaare faede ke liye bhavishye ki ghatnaon ki bhavishyevaani dene ke liye woh prerit hote hain.

Tum jiwit bhavishyevaktaon par hamesha vishwaas rakh sakte ho. Unke shikshan Ishwar ki ichcha prakat karte hain, jinhonne ghoshna ki ki Woh jo keh chuke hain woh usse asamarth nahin hote hain. Unhonne kaha ki haalaanki swarg aur prithvi guzar jaenge, Unke shabd nahin guzerenge par sabhi ki purti hogi—chahe Unki apni awaaz se ya Unke daason ki awaaz dwara, woh ek hi hay (dekhaye D&C 1:38).

Tumhaari haardik suraksha bhavishyevaktaon dwara diye gaye Ishwar ke shabd ko shakti se paalan karne par nirbhar hain, visheshkar Girjaghar ke vartamaan Pradhaan. Ishwar chetaoni dete hain ki jo jiwit bhavishyevakta ke shabdon ki upeksha karte hain unka patan hoga (dekhaye D&C 1:14–16). Woh unse mahaan aashish ke vaade karte hain jo Girjaghar ke Pradhaan ki salah maante hain.

“Woh adesh dete hain ki hum un sabhi shabdon aur adeshon par dhyaan dein jo bhavishyevakta hamein dete hain jaise woh praapt karte hain, Ishwar ke samaksh puri pavitrata se chalet huwe.

“Hamein bhavishyevakta ke shabd ko swikaar karna chahiye ki jaise woh Ishwar ke mukh se ho, pure dhaerye aur vishwaas ke saath.

“Jab hum in cheezon ko karenge, narak ke phaatak hum par kaabu nahin pa sakenge, aur Prabhu Ishwar hamaare saamne se andhkaar ki shaktiyaan bikher denge aur hamaari bhalai aur Unke naam ki mahima ke liye swargon ko jhanjhod denge. (Dekhiye D&C 21:4–6).

Atirikt sandarbh: 2 Chronicles 20:20; Amos 3:7; Ephesians 2:19–20; 1 Nephi 22:1–2; Mosiah 13:33–35; D&C 107:91–92; Vishwaas ke Lekh 1:6

Bishop (*Dekhiye* Girjaghar Prashaasan)

Buddhimaani ke Shabd

Buddhimaani ka Shabd swasthye ka kaanoon hay jise hamaare shaaririk aur aadhyaatmik laabh ke liye Ishwar dwara prakat kiya gaya hay. Is ishwariye vachan mein, jise Dharamsiddhant aur Vaade ke bhaag 89 mein abhilikhit kiya gaya hay, Ishwar hamein batlaate hain ki kaun se bhojan hamaare liye achche hain khaane ke liye aur kaun se padaarth hamaare shariron ke liye haanikaarak hain. Jo Buddhimaani ke Shabd ka paalan karte hain unke liye Unhonne aadhyaatmik aur shaaririk ashirvaadon ka vaada kiya hay.

Buddhimaani ke Shabd mein, Ishwar hamein adesh dete hain ki hum apne shariron mein diye gay padaarthon ko na lein:

- Sharaab pey (dekhiye D&C 89:5–7).
- Tambaaku (dekhiye D&C 89:8).
- Chae aur coffee (dekhiye D&C 89:9; antim dinon ke bhavishyevaktaon ne sikhlaya ki “garam pey” ka matlab hay chae aur coffee).

Koi bhi cheez jo haanikaarak hay jise log jaanbujhkar apne shariron mein lete hain woh Buddhimaani ke Shabd ki sangati mein nahin hay. Yeh visheshkar sach hay gaerkaanooni nashile padaarthon ke liye, jo unhein barbaad kar sakte hain jo unhein lat bana lete hain. Puri tarah se unse dur rahiye. Unka prayog mat kijiye. Niyat nashile padaarth (Prescription drugs) bhi vinaashak lat ki or netritav karte hain.

Ishwar ghoshna karte hain ki diye gay bhojan hamaare shariron ke liye achche hain:

- Shaak-sabziyaan aur phal, jinka istemaal buddhimaani aur dhanyevaad-gyaapan se karna chahiye (dekhiye D&C 89:10–11).
- Jaanwaron aur hawa ke pakshiyon ke maans, ka istemaal kifaayat se karna chahiye (dekhiye D&C 89:12–13).
- Anaaj, jaise gehun, chaawal, aur jai (oats), jo jiwan ki sahayta karte hain (dekhiye D&C 89:14–17).

Buddhimaani ke Shabd ke Paalan karne ke Ashirvaad

Unke liye jo Buddhimaani ke Shabd ka paalan karte hain:

“Ishwar humse vaada karte hain ki agar hum Buddhimaani ke Shabd ke deshon ka paalan karne aur unhein karne ke liye yaad karenge, adeshon ke prati agyakaarita pradarshit karenge, hamein hamaari naabhi mein swasthye milega aur hamaari haddiyon mein majja milegi.

“Hamein buddhi milegi aur gyaan ke mahaan khazaane milenge, gupt khazaane bhi.

“Hum daodenge aur thakenge nahin, hum challenge aur ashakt nahin honge.

“Barbaad karne waala farishta hamaare paas se jaega, Israel ke bachchon ke rup mein, aur hamaara vadh nahin karega (dekhiye D&C 89:18–21).

Lat par Kaabu Paana

Sabse uchit maarg hay puri tarah se un padaartohn se bachna jinein Ishwar Buddhimaani ke Shabd mein mana karte hain. Par agar tumhein inmein se kisi ek padarth mein lat pakdi hui hay, tum apni lat se mukt ho sakte ho. Tum vyaktigat koshish, Ishwar ke anugrah ki swikriti dene waali shakti, aur parivaar sadasyon aur doston ki madad, aur girjaghar netaon ke maargdarshan dwara lat par kaabu pa sakte ho.

Madad ke liye prarthna kijiye, aur behkaawon ka virodh karne ke liye apni shakti se sabhi kuch kijiye jo lat ke kaaran aate hain. Tumhaare Swargiye Pita chahate hain ki tum un ashirvaadon ko praapt karo jo Buddhimaani ke Shabd ka paalan karne se aate hain, aur use tumhaari shuddhriday koshishon se karne ke lie Woh tumhein mazboot karenge.

Atirikt sandarbh: D&C 49:19–21; 59:15–20; 88:124; 89:1–4

Agyakaarita; Behkaawa *bhi dekhiye*

Chae (*Dekhiye* Buddhimaani ke Shabd)

Chetriye Adhikaar Sattar (*Dekhiye* Girjaghar Prashaasan)

Chinha

Chinha woh ghatnaen aur anubhav hain jo Ishwar ki shakti pradارشit karte hain. Woh bahudha chamatkaari hote hain. Woh mahaan ghatnaon ki pehchaan karate hain aur unki ghoshna karte hain, jaise Uddhaarkarta ka janm, Unki maut, aur Unki Dusri Baar Lautna. Woh hamein un vaadon ko yaad dilate hain jinhein Ishwar ne hamaare saath kiye hain. Chinha ishwariye niyukti ki gawahi dete hain ya Ishwar ki aswikriti sanket karte hain.

Kuch log daawa karte hain ki woh Ishwar ya Unke kaarye par vishwaas karenge agar woh chinha praapt karne mein samarth honge. Par Ishwar ne kaha ki vishwaas chinhon dwara nahin aata. Chinha unhein dikhai dete hain jo

Coffee

vishwaas karte hain (dekhiye D&C 63:9). Us tarah ke chinha unhein diye jaate hain jo wafadaar aur agyakaari hote hain taaki woh apne vishwaas mein unhein mazboot kar sakein.

Atirikt sandarbh: Matthew 12:38–39; Mark 13:22–27; Luke 2:8–17; Alma 30:43–52; Helaman 14; 3 Nephi 1:13–21; 8:2–25; Ether 12:6; D&C 63:7–12

Vishwaas; Agyakaarita; Ishu Masiha ki Dusri Baar Lautna *bhi dekhiye*

Coffee (*Dekhiye* Buddhimaani ke Shabd)

Dashmaansh

Ishu Masiha ka Girjaghar Antim–dinon ke Santon ki sadasyata hone ka ek ashirvaad hay dashmaansh dene ka vishesh adhikaar. Dashmaansh ke kaanoon ka paalan karne dwara, tum prithvi par Ishwar ka raajye banane mein bhaag lete ho.

Dashmaansh ke Arth aur Uddeshye

Pura dashmaansh dene ke liye, tum apni aamdani ka ek daswaan hissa Unke Girjaghar dwara Ishwar ko dete ho. Tum apna dashmaansh apne bishopric ya shaakha adhyakshta ke sadasye ko dete ho.

Sthaaniye neta dashmaansh dhan ko sidhe Girjaghar ke mukhyalayan ko bhejte hain, jahan ek parishad pavitra dhan ka istemaal karne ka vishesh nirnay karti hay. Yeh parishad Pratham Adhyakshta, Barah Devduton ki Parishad, aur Adhyakshta karne waale Bishopric se banti hay. Ishwariya gyaan ke anusaar kaarye karte hue, woh un nirnayon ko karte hain jinka nirdeshan Ishwar dwara hota hay. (Dekhiye D&C 120:1.)

Dashmaansh dhan ka istemaal hamesha Ishwar ke uddeshyon ke liye kiya jaata hay—mandiron aur sabhabavanon ko banane aur marammat karne, prachaar kaarye ki pushti, aur duniya bhar mein girjaghar kaarye karne ke liye.

Pura Dashmaansh Dene ke Ashirvaad

Dashmaansh ke kaanoon ke liye tyaag ki zaroorat hay, par kaanoon ke prati tumhaari agyakaarita ashirvaad laati hay jo tumhaare kisi bhi cheez tyaagne se mahaan hay. Bhavishyevakta Malachi ne sikhlaya:

“Saare dashmaash bhandaar mein le aao ki mere bhawan mein bhojanvastu rahe; aur senaon ka Jehova yeh kehta hay, ki aisa karke mujhe parkhon ki main akaash ke jharokhe tumhaare liye kholkar tumhaare upar aprampaar ashish ki varsha karta hoon ki nahin” (Malachi 3:10).

Yeh ashirvaad unko milte hain jo apni aamdani ka pura dus pratishat dete hain, kyun na woh rakam bahut choti ho. Jab tum is kaanoon ka paalan karoge, Ishwar tumhein donon aadhyaatmik aur saansaarik rup se ashirvaad denge.

Dashmaansh Dene ki Pratigya Karna

Agar tumne abhi bhi sangat (consistent) mein dashmaansh dene ke dhang ki sthaapna nahin ki hay, tum vishwaas karne mein yeh kathinai hogi ki tum apni aamdani ka daswaan hissa dene mein samarth ho sakoge. Par wafadaar dashmaansh dene waale sikhte hain ki dashmaansh *nahin* dene mein woh samarth nahin ho sakte hain. Ek bahut yathatathye aur badhiya tarike se, swarg ki khidkiyaan khulti hain aur unpar ashirvaad ki bearish hoti hay.

Yaad rakhiye ki dashmaansh dena jitna vishwaas se sambandh rakhta hay utna paese se nahin. Ishwar par vishwaas rakhiye. Unhonne adesh diya hamaare faede ke liye, aur Unhonne anushangi vaada kiya. Nephi ke vishwaas mein shakti dhoondhiye, jinhone kaha, “Hamein Parameshwar ki agyaon ka paalan karne mein satyenishth bana rehna chahiye; kyunki woh saare jagat se bhi shaktishaali hay” (1 Nephi 4:1).

Upwaas aur Upwaas Bhentein *bhi dekhiye*

Daya

Hamaare Swargiye Pita hamaari kamzoriyon aur paapon ko jaante hain. Woh daya pradarshit karte hain jab Woh hamaare paapon ke liye hamein maaf karte hain aur hamein madad karte hain ki laut kar Unki upasthiti mein reh sakein.

Us tarah ki daya nyaye ke kaanoon ka virodh kar sakta hay, jo kehta hay ki koi bhi apavitra cheez ko Ishwar ke saath rehne ki anumati nahin hay (dekhaye 1 Nephi 10:21). Par Ishu Masiha ke Praeshchit ne Ishwar ke liye sambhav kiya ki "Parameshwar paripurna nyaayi aur dayalu hay" (Alma 42:15).

Ishwar ki Daya Praapt Karna

Uddhaarkarta ne nyaye ki maangon ki purti ki jab Woh hamaari jagah khade hue aur hamaare paapon ka dand saha. Unke niswaarth karam ke kaaran, Pita dayaluta se hamein dand nahin denge aur hamein Apni upasthiti mein swagat kar lenge. Ishwar ki maafi praapt karne ke liye, hamein shuddhriday se apne paapon ka pashchaataap karna chahiye. Jaise bhavishyevakta Alma ne kaha, "Nyaye apne pure vidhaananusaar kaam karta hay aur daya us par adhikaar karti hay jo uske chetra mein hay; is tarah aur koi nahin; kewal sachche paropaati hibachae jaate hain" (Alma 42:24; chand 22-23, 25 bhi dekhiye).

Swargiye Pita aur Ishu Masiha ki or se paapon ki maafi sirf ek hi tohfa nahin hay. Pratyek ashirvaad jise tum praapt karte ho woh daya ka kaarye hay, khud ke achche karam se adhik. Mormon ne sikhlaya, "Sabhi achchi baatein Masiha se aati hain; anyatha manushye patit ho chukka tha aur koi bhi achchi baat un tak ja nahin sakti thi" (Moroni 7:24). Udaharan ke rup mein, tum ishwariye daya praapt karte ho jab Swargiye Pita tumhaari prarthnaon ko sunte hain aur unke jawaab dete hain, jab tum Pavitra Aatma ke maargdarshan praapt karte ho, aur jab purohiti shakti dwara tumhaari bimaariyaan thik hoti hain. Haalaanki is tarah ke

ashirvaad tumhaari agyakaarita ke parinaam hain, sirf apni koshishon dwara tum unhein kabhi nahin praapt kar sakte ho. Woh snehi aur dayalu Pita ke diye hue dayniye (merciful) tohfe hain.

Dusron ke liye Daya Pradarshit Karna

Apne chelon se kehte hue, Uddhaarkarta ne adesh diya: "Tumhaare Pita dayavant hay, waise tum bhi . . . dayavant bano" (Luke 6:36). Dusron ke saath sambandhon mein tum apne Swargiye Pita ka udaharan apna sakte ho. Prayatna kijiye ki tum apne jivan se ghamad, abhimaan, aur akkhadpan (conceit) nikaal sako. Un tarikon ko dhoondhiye taaki tum dayalu, shriddhaalu, chamashil, vinamra, aur sehenshil reh sako, dusron ki kamzoriyon par jaankaar hone ke baojood bhi. Jab tum aisa karoge, tumhaare udaharan se anay bhi dayalu banenge, aur tum par Ishwar ki bahut daya hogi.

Atirikt sandarbh: Matthew 5:7; Luke 10:25-37; Alma 34:14-16

Paropkaar; Maafi; Anugrah; Nyaye *bhi dekhiye*

Deacon (*Dekhiye* Aaronic Purohiti; Purohiti)

Devdut (*Dekhiye* Girjaghar Prashaasan; Bhavishyevakta)

Devtav

Pratham vishwaas ka lekh kehta hay, "Hum Ishwar par vishwaas karte hain, jo Anant Pita hain, aur Unke Putra, Ishu Masiha par, aur Pavitra Aatma par." Yeh teenon praani Devtav banate hain. Woh is duniya ke upar adhyakshata karte hain aur hamaare Swarg ke Pita ki sabhi anay rachnaon par bhi.

Devtav ka sachcha dharamsiddhant kho chukka tha dharam tyaag ke samay jo Uddhaar karta ke maranshil jivan ke prachaar aur Unke Devduton ki maut ke baad aaya tha. Is dharamsiddhant ki punahsthaapna ki shuruat hui jab 14

varshiye Joseph Smith ne apni Pratham Divyedrishti praapt ki (dekhiye Joseph Smith—History 1:17). Bhavishyevakta ki Pratham Divyedrishti ke vrittant aur unke anay shikshanon se, hum jaante hain Devtav ke sadasye teen alag praani hain. Pita aur Putra ke paas maans aur haddiyon ke vaastavik sharir hain, aur Pavitra Aatma atma ka paatra hay (dekhiye D&C 130:22).

Haalaanki Devtav ke sadasye alag praani hain jinki alag bhumikaen hain, woh uddeshye aur dharamsiddhant mein ek hain. Swargiye Pita ke uddhaar ki divye योजना ki purti karne ke liye woh sampurna rup se sangathit hain.

Atirikt sandarbh: Matthew 3:13–17; John 14:6–10; 17:6–23; Acts 7:55–56; 2 Nephi 31:18; Mormon 7:5–7; D&C 76:20–24

Ishwar jo Pita hain; Pavitra Aatma; Ishu Masiha *bhi dekhiye*

Dharamshastra (*See Scriptures*)

Dharamshastra

Jab Ishwar ke pavitra purush Pavitra Aatma ki shakti dwara likhte ya kehte hain, unke shabd dharamshastra hoga, Ishwar ki ichcha, Ishwar ka mann, Ishwar ka shabd, Ishwar ki awaaz, aur uddhaar ke liye Ishwar ki shakti (dekhiye D&C 68:4). Aupchaarik Girjaghar ke adhikaar-purna swikriti praapt dharamshastra, bahudha maane hue kaarye kaha jaata hay, woh hain, Dharamshastra, Mormon ki Pustak, Dharamsiddhant aur Vaade, aur Anmol Moti. In pustakon ke dharamshastra ka varnan prishth 41 mein hay.

Daenik Dharamshastra Adhayyan ka Mahatva

Dharamshaastron ka mukhye uddeshye hay Masiha ki gawahi dena, Unke paas aane mein aur anant jivan praapt karne mein hamein madad karna (dekhiye John 5:39; 20:31; 1 Nephi 6:4; Mosiah 13:33–35). Bhavishyevakta Mormon ne gawahi di:

“Jo koi bhi Parameshwar ki us vaani ka sahara lega, jo ki sheeghragaami aur shaktipurna hay aur jo shaetaan ki sabhi chaalaakiyon, jaalon, aur kapattaon ko chur-chur karke Masiha ke logon ko sidhe-sankare raaste se chala kar dukhon ki us anant ghaati ke paar le jaata hay jise paapion ke liye tayyaar kiya gaya hay—

“Aur unki atmaon ko, haan, unki amar atmaon ko Parameshwar ke raajye mein, Parameshwar ke daahine haath ki or, Abraham, Isaac, aur Jacob aur hamaare sabhi pavitra purvajon ke saath unhein aur kabhi bhi bhatakne ke liye na chod kar, baethaya jaega” (Helaman 3:29–30).

Antim-dinon ke bhavishyevaktaon ne hamein salah di ki pratyek din dharamshaastron ko padhein, donon vyaktigat rup se aur apne parivaaron ke saath. Woh hamein protsaahit karte hain, jaise Nephi ne apne bhaiyon ko protsaahit kiya tha, dharamshaastron ki tulna apne aap se kijiye, un tarikon ko dhoondhkar ki puraane pavitra vrittant aaj hamaare jivanon mein laagu hote hain (dekhiye 1Nephi 19:23–24). Woh hamein prerit karte hain “dharamshaastron ko dhoondhne ke liye” (John 5:39) aur “Masiha ki vaani ka pyaala piyo” (2 Nephi 32:3).

Is salaah ka paalan karne dwara tumhein bahut laabh honge. Daenik, arthpurna dharamshastra adhayaan Pavitra Aatma ki phusphusaahaton ko graham karne mein tumhaari madad karega. Woh tumhaare vishwaas ko viksit karega, behkaawe ke viruddh tumhein mazboot karega, aur tumhein tumhaare Swargiye Pita aur Unke Parampriye Putra ke kareeb jaane mein tumhaari madad karega.

Dharamshaastron par apne vyaktigat adhayaan ke liye ek योजना viksit kijiye. Dharamshaastron ka adhayaan karne ke liye pratyek din kuch samay nikaalne ke liye vichar kijiye. Us samay mein, saodhaani se padhiye, Pavitra Aatma ki prernaon par dhyaan dijiye. Apne Swargiye Pita se puchiye ki Woh tumhein jaanne mein madad karein ki Woh kya chahate hain ki tum sikho aur karo.

Lagataar dharamshastra padhte rahiye, visheshkar Mormon ki Pustak, apne jivan bhar. Tum dharamshaastron ke khazaane phir paoge, unmein nay arth aur anuprayog paoge jab tum tum unhein jivan ki vibhinna avasthaon mein adhayan karoge.

Agar tum viwaahit ho, pratyek din samay nikaaliye taaki parivaar ke rup mein dharamshaastron ka adhayan kar sako. Yeh koshish shaayad kathin hogi, par woh badhiya, anant parinaam degi. Pavitra Aatma ke maargdarshan mein, dharamshaastra pathan ki yojna banaiye jo tumhaare parivaaron ki zaroorat ki purti karegi. Chote bachchon ke liye dharamshaastra padhne ke liye dariye mat. Un pavitra abhilekhon ki bhaasha mein shakti hay chote bachchon ko prabhavit karne ke liye bhi.

Dharamshaastra

Dharamshaastra do bhaagon mein vibhaajit hay: Puraana Niyam aur Naya Niyam. Purane Niyam mein Ishwar ke vaade ke logon ke saath Pavitra Bhumi mein Unke sambandh ke pavitra abhilekh hay. Usmein sammilit hay Moses, Joshua, Isaiah, Jeremiah, aur Daniel jaise bhavishyevaktaon ke shikshan. Naya Niyam mein Uddhaarkarta ke janm, maranshil prachaar kaarye, aur Praeshchit ke abhilekh hain. Woh Uddhaarkarta ke chelon ke prachaar se samaapt hota hay.

Kyunki Dharamshaastra ko kai baar anuwaad kiya gaya hay, woh vibhinna anuwaadon mein prakaashit kiya gaya hay. Angrezi mein, Raaja James Anuwaad Dharamshaastra Girjaghar dwara dharamgranth ke rup mein swikaar kiya gaya hay.

Ishu Masiha ka Girjaghar Antim-dinon ke Sant, Dharamshaastra aur uske pavitra shikshanon par shriddha rakhte hain. Hamein dharamshaastra sambandhi vrittaanton se shakti aur dilaasa mil sakti hain jo Ishwar ke sambandh Unke logon ke saath par hote hain.

Mormon ki Pustak: Ishu Masiha ka Ek Aur Niyam

Ishwar ki ichcha dwara Mormon ki Pustak is samay mein ayi. Usmein Ishwar ke sambandh ka abhilekh un logon ke saath par hay jo pracheen America mein the. Ishwar ke bhavishyevaktaon ne prarambhik abhilekhon ko sone ke patton mein likha. Ishwar ne ghoshna ki ki Mormon ki Pustak mein Ishu Masiha ka sampurna susamachaar hay (dekhiye D&C 20:9; D&C 42:12 bhi dekhiye).

September 22, 1827 mein, devdut Moroni—Mormon ki Pustak ke antim bhavishyevakta—ne in abhilekhon ko Bhavishyevakta Joseph Smith ko diya. Ishwar ke tohfa aur Unki shakti dwara, Bhavishyevakta Joseph ne abhilekh ka anuwaad Angrezi mein kiya. Tab se, Mormon ki Pustak kai anay bhaashaon mein anuwaad ho chuki hay.

Mormon ki Pustak ka praathmik uddeshye hay sabhi logon ko vishwaas dilaana “ki Ishu hi Masiha hay, Anant Ishwar, sabhi deshon mein khud ko prakat karke” (Mormon ki Pustak ke shirshak prishth). Woh sikhlaati hay ki sabhi logon “ko uski sharan mein jaana chahiye, nahin to unki raksha nahin ho sakegi (1 Nephi 13:40). Joseph Smith ne kaha ki Mormon ki Pustak “hamaare dharna ka adhaar tatva hay, aur maanav uske updeshon ka paalan karne dwara Ishwar ke kareeb jaega, aur koi granth dwara nahin” (Mormon ki Pustak ka parichay).

Jo sachchaiyaan Dharamshastra mein sikhlai jaati hay unke liye Mormon ki Pustak ek aur gawahi hay. Woh un “spasht aur kinti” sachchaiyon ko sikhlaati hay anuwaad ki galtiyon ke kaaran Dharamshastra mein se kho gai hain ya “le li gai hain” un koshishon mein taaki “Ishwar ke uchit tarikon ka galat arth lagaya jae” (dekhiye 1 Nephi 13:24–27, 38–41). Dharamshastra aur Mormon ki Pustak “ek saath badhkar asatye mat ko parajit kar denge aur tumhaari santati mein shaanti laenge” (2 Nephi 3:12).

Mormon ki Pustak ke ant mein, bhavishyevakta Moroni hamein sikhlata hay ki kaise hum jaan sakte hain ki pustak sachchi hay: "Jab tumko yeh baatein prapt honghi tab main tumhein saodhaan karunga ki tum Paramehwar Amar Pita se Masiha ke naam par pucho ki kya yeh baatein satye nahin hain; aur agar tum sachche hriday se aur achchi abhilaasha se, Masiha mein vishwaas karke puchoge, tab woh Pavitra Aatma ki shakti dwara tum par sachchai spasht prakat karega" (Moroni 10:4; chand 3 aur 5 bhi dekhiye).

Dharamsiddhant aur Vaade

Dharamsiddhant aur Vaade mein ishwariye vachan hain jo Bhavishyevakta Joseph Smith ko diye gay the. Usmein kuch aur ishwariye vachan hain jo anay antim-din bhavishyevaktaon ko diye gay the. Dharamshastra ki pustak anokhi hay kyunki woh pracheen pralekhon (documents) ka anuwaad nahin hay. Yeh ishwariye vachan ka sangrah hay jo Ishwar dwara diye gay hain Unke antim dinon ke bhavishyevaktaon ko.

Bhavishyevakta Joseph Smith ne kaha ki Dharamsiddhant aur Vaade Girjaghar ka adhaar hay in antim dinon mein aur duniya ke liye laabh, yeh pradarshit karta hay ki hamaare Uddhaarkarta ke raajye ke rehesyon ki chaabhiyaan phir se maanav ko supurd kiya gaya hay (D&C 70 ke bhaag shirshak dekhiye).

Anmol Moti

Anmol Moti mein Moses ki pustak, Abraham ki pustak, Bhavishyevakta ke Matthew adhyaye 24 ka prerit anuwaad, aur Bhavishyevakta Joseph ke kuch lekh sammilit hain.

Joseph Smith ke Dharamshastra ke prerit anuwaad mein se Moses ki pustak ek chota uddhran (excerpt) hay. Woh aur bhi sampurna abhilekh hay Moses ke lekh ka jo Puraane

Niyam mein Genesis ki pustak ki shuruat mein hay. Usmein kai dharamsiddhant aur shikshan hain jo Dharamshastra mein se kho gay the aur uddhaar ki yojna, prithvi ki srishti, aur Adam aur Enoch ke saath Ishwar ke sambandh par atirikt jaankaari deti hay.

Abraham ki pustak pracheen abhilekhon ka anuwaad hay jo papyrus mein likhe gay hain aur jo Girjaghar ko 1835 mein praapt hue. Bhavishyevakta Joseph Smith ne ishwariye gyaan dwara abhilekhon ka anuwaad kiya. Is pustak mein maranshil jivan se pehle ke jivan ke Swarg ki Parishad, prithvi ki srishti, Ishwar ke swabhao, aur purohiti ki sachchaiyaan sammilit hain.

Joseph Smith—Matthew Unki Dusri Baar Lautne par Uddhaarkarta ke shikshanon ka gyaan deti hay.

Anmol Moti mein Joseph Smith ke lekhn mein sammilit hay:

- Joseph Smith—Itihaas, jo Bhavishyevakta ke girjaghar ke itihaas mein se uddhran hay. Usmein un ghatnaon ka varnan hay jo Girjaghar ki punahsthaapna, jismein Pratham Divyedishti sammilit hay, Bhavishyevakta Joseph se Moroni ki bhentein, sonne ke patte ki praapti, aur Aaronic Purohiti ki punahsthaapna ki or netritav karti hain.
- Vishwaas ke Lekh, jinhein Bhavishyevakta Joseph Smith ne vishwaas aur dharamsiddhant ke mul kathanon ke rup mein likha.

Atirikt sandarbh: Romans 15:4; 2 Timothy 3:15–17; 2 Nephi 25:26; Alma 17:2–3; 3 Nephi 23:1–5; D&C 18:33–36; Vishwaas ke Lekh 1:8

Bhavishyevakta; Susamachar ki Punahsthaapna; Ishwariye Vachan *bhi dekhiye*

Dharamsiddhant aur Vaade (*dekhiye Dharamshastra*)

Dharamtyaag (Apostasy)

Jab vyakti ya logon ka dal susamachaar ke siddhanton se dur ho jaate hain, woh dharamtyaag ki avastha mein hote hain.

Duniya ke itihaas mein maha dharamtyaag ki avasthaen thi. Dhaarmikta ke samay ke baad, log bahudha paap ki or mud jaate hain. Ek udaharan hay Mahaan Dharamtyaag, jo tab hua tha jab Uddhaarkarta ne Apne Girjaghar ki sthaapna kar di thi. Uddhaarkarta aur Unke Devduton ki maut ke baad, purushon ne susamachaar ke siddhanton ko bhrast kiya aur purohiti dharamvidhiyon mein bina adhikaar ke badlao lae. Kyunki is vyapak (widespread) paap ke kaaran, Prabhu ne prithvi se purohiti ke adhikaar le liye the.

Mahaan Dharamtyaag ke samay, log jiwit bhavishyevaktaon ke ishwariye nirdeshan ke bina the. Kai girjaghar sthaapit hue, par unke paas purohiti shakti nahin thi logon ko Ishwar jo Pita aur Ishu Masiha ke sachcha gyaan ki or netritav karne ke liye. Pavitra dharamshaaston ke kuch bhaag bhrast ho gay the, aur kisi ke paas Pavitra Atma ke tohfa dene ki ya anay purohiti dharamvidhiyon ki purti karne ka adhikaar nahin tha. Yeh dharamtyaag sirf tab tak tha jab Swargiye Pita aur Unke Parampriye Putra 1820 mein Joseph Smith ke saamne upasthit hue aur susamachaar ko sampurna rup se prarambhik punahsthaapna ki.

Hum ab us samay mein reh rahe hain jab Ishu Masiha ka susamachaar punahsthaapit ho chukka hay. Par puraane samay ke Girjaghar ki tarah nahin jo Ishu Masiha ka Girjaghar Antim-dinon ke Santon ka hay uspar maha dharamtyaag dwara kaabu nahin paaya ja sakta hay. Dharamshaastra sikhlaata hay ki Girjaghar kabhi nahin barbaad hoga (Dekhiye D&C 138:44; Daniel 2:44 bhi).

Haalaanki sachchai se koi aur maha dharamtyaag nahin hoga, hum pratyek ko vyaktigat dharamtyaag ke viruddh pehra dena chahiye. Apne vaadon ki purti, adesh paalan, Girjaghar netaon ki raah par chalne, prabhubhoj lene dwara,

aur daenik dharamshastra adhayyan, prarthna, aur sewa dwara lagataar apni gawahi ko mazboot karne se tum vyaktigat dharamtyaag ke viruddh apne aapko surakshit rakh sakte ho.

Atirikt sandabh: Isaiah 24:5; Amos 8:11–12; Matthew 24:4–14; Acts 20:28–30; 2 Timothy 3:1–5, 14–15; 4:3–4; 1 Nephi 13:24–29; Mormon 1:13–14; D&C 1:15–17; Joseph Smith—History 1:17–19

Girjaghar Prashaasan; Purohiti; Susamachaar ki Punahsthaapna *bhi dekhiye*

Dharamvidhiyaan

Girjaghar mein, dharamvidhi pavitra, aupchaarik kaarye hay jiski purti purohiti ke adhikaari dwara ki jaati hay. Kuch dharamvidhiyaan hamaare anant jivan ke liye avashyak hain. In dharamvidhiyon ko bachaane waali dharamvidhiyaan kahi jaati hain. Inmein sammilit hain baprisma, pushtikaran, Melchizedek Purohiti ke vidhaan ki praapti (purushon ke liye), mandir ke vishesh ashirvaad, aur viwaah sealing. In pratyek dharamvidhiyon ke saath, hum Ishwar ke saath pavitra vaadon mein pravesch karte hain.

Anay dharamvidhiyaan, jaise bachchon ko naam dena aur unhein ashirvaad dena, tel pavitra karna, aur rogiyon aur dukhi logon ki sewa karna, purohiti adhikaari dwara purti ki jaati hay. Jabki yeh avashyak nahin hain hamaare uddhaar ke liye, woh hamaare aaram, maargdarshan, aur protsaahan ke liye avashyak hain.

Dharamvidhiyaan aur vaade hamein yaad dilate hain ki hum kaun hain. Woh hamein yaad dilate hain hamaara kartavye jo Ishwar ke prati hota hay. Ishwar ne unhein pradaan kiya hay hamein madad karne ke liye taaki hum Unke kareeb ja sakein aur anant jivan praapt kar sakein. Jab hum unka samman karenge, Woh hamein mazboot karenge.

Purohiti dharamvidhiyon mein bhaag lene ke liye tumhein kai mauke mil sakte hain. Jab bhi tumhein us tarah ka mauka mile, sab kuch kijiye jo tum kar sakte ho taaki apne

Durupyog

aap ki tayyaari kar sako, chahe tum dharamvidhi ki purti kar rahe ho ya use praapt kar rahe ho. Tum prarthna, upwaas, purohiti neta ke saath salah karne, aur dharamshaaston aur antim-din ke bhavishyevaktaon ke shabdon ke adhayan dwara tayyaari kar sakte ho. Agar tum purohiti adhikaari ho, dharamvidhi ki purti karne ke liye tumhein hamesha aadhyaatmik rup se tayyaar rehna chahiye. Ek saaf, yogye jivan bitaiye, aur prayatna kijiye ki Pavitra Aatma ko lagataar saathi ke rup mein praapt kar sako.

Atirikt sandarbh: D&C 84:19–21; Vishwaas ke Lekh 1:3–5

Vaada; Susamachaar; Purohiti *bhi dekhiye*

Durupyog

Durupyog dusron ya khud ke saath woh bartao hay jisse chot pahunchti hay ya aghaat pahunchta hay. Usse mann aur atma ko haani pahunchti hay aur bahudha sharir ko bhi chot pahunchti hay. Usse bhram, sandeh, avishwaas, aur bhay paeda ho sakte hain. Woh samaaj ke kaanoonon ka ullanghan hay aur woh Uddhaarkarta ke shikshanon ke viruddh hay. Ishwar kisi bhi prakaar ke anuchit adat ki teevra ninda karte hain—shaaririk, yaon, zabaani, ya bhauk. Anuchit adat ke kaaran Girjagar anushaasan kiya ja sakta hay.

Durupyog Karne Waale ke liye Salah

Agar tum kisi sambandh mein anuchit the, tumhein apne paap ke liye pashchaataap karna chahiye. Ishwar se vinti kijiye ki woh tumhein maaf karein. Unse maafi maangiye jinhein tumne chot pahunchai hay. Apne bishop ya shaakha adhyaksh se baat kijiye taaki woh tumhein pashchaataap prakriya dwara madad kar sake, agar avashyak ho, tumhein atirikt salah ya anay sahayta praapt karne mein madad kare.

Agar tumhaari anuchit adat gusse ki bhavnaon se bhari ho, sikhiye apne gusse ko shaant karna. Prarthna dwara

Ishwar ke kareeb jaiye aur Unse madad maangiye. Anant vichaar se, tum dekh sakoge ki tumhaara gussa hamesha un cheezon par aata hay jo avashyak nahin hain.

Agar tum doshi maante ho yaon durupyog ke kaaran, apne mann ko anushaasit kijiye. Yaad rakhiye ki tumhaare vichaar tumhaa re jivan mein bahut prabhao daalte hain— “jaise [ek purush] apne dil mein sochta hay, waisa hi woh hay” (Proverbs 23:7). Ashlil chalchitra se dur rahiye aur anay cheezon se jinse anaetik yaon ichcha uttejti ho sakti hain. Is yogyata ke liye prarthna kijiye “ki naetik gun tumhaare vichaaron ko nirantar sajaate rahe” (D&C 121:45).

Durupyog ke Shikaariyon ke Liye Madad

Agar tum durupyog ke shikaar ho, turant madad dhoondhiye. Apne purohiti neta se baat kijiye, aamtaur par apne bishop ya shaakha adhyaksh se par kabhi-kabhi stake ya jila adhyakshta ke sadasye se. Woh tumhein kya karna hay use jaanne mein madad kar sakega.

Bharosa rakhiye ki tum dusron ki haanikaarak adaton ke liye doshi nahin thehraoge. Tumhein dosh mehsoos karne ki zaroorat nahin hay. Agar tum balatkaar ya yaon sambadhi durupyog ka shikaar ho, chahe tumpar parichit vyakti ne, ek ajnabi ne, ya ek parivaar sadasye ne durupyog kiya, tum yaon sambandhi paap ke liye doshi nahin ho. Jaaniye ki tum nirapraadh ho aur tumhaare Swargiye Pita tumse pyaar karte hain.

Shaanti ke liye prarthna kijiye jo sirf Ishu Masiha aur Unke Praeshchit dwara aati hay (dekhiye John 14:27; 16:33). Uddhaarkarta ne tumhaari sabhi peedaon aur dukhon ka anubhav kiya hay, woh bhi jo dusron dwara diye gay, aur Woh jaante hain ki kaese tumhaari madad ki jaegi (dekhiye Alma 7:11–12). Badle ki jagah, un vishyon par dhyaan dijiye jinpar tum niyantaran kar sakte ho, jaise jivan par tumhara apna drishtikon. Shakti ke liye prarthna kijiye taaki unhein maaf kiya ja sakein jinhone tumhein kasht diya hay.

Nirantar apne purohiti neta se madad maangiye taaki woh tumhein bhauk rup se chungla karaane ki prakriya dwara maargdarsha sake. Susamachaar ke ashirvaadon dwara, tum durupyog ke chakra ko rok sakoge aur un kashton se mukt ho jaoge jinka tumne anubhav kiya tha.

Atirikt sandarbh: Matthew 18:1-6; D&C 121:34-46

Maafi; Pashchaataap *bhi dekhiye*

Dus Adesh

Dus adsesh anant susamachaar siddhant hain jo hamaare anant jivan ke liye avashyak hain. Pracheen samay mein Moses ko Ishwar ne diya tha (dekhiye Exodus 20:1-17), aur Unhonne unka punah varnan antim dinon ke ishware vachan mein kiya hay (dekhiye D&C 42:18-29; 59:5-13; 63:61-62). Dus Adesh susamachaar ka avshyak bhaag hay. In adeshon ki agyakaarita anay siddhanton ke prati agyakaarita hone ka maarg asaan karti hay.

Dus Adeshon ki di gai samiksha mein sammilit hay sankshipt spashtikaran ki kaise woh hamaare jivanon mein aaj bhi laagu hote hain:

1. "Tu mujhe chod dusron ko Ishwar karke na maanna" (Exodus 20:3). Hamein sabhi cheezein Ishwar ki mahima ke liye nyaye ke saath karni chahiye (dekhiye D&C 82:19). Hamein apne Parameshwar Jehovah se apne saare mann, aur saare jeev, aur saari shakti ke saath prem rakhna chahiye (dekhiye Deuteronomy 6:5; D&C 59:5).
2. "Tu apne liye koi murti khodkar na banana" (Exodus 20:4). Is adesh mein, Ishwar murtiyon ki araadhna ki ninda karte hain. Murtipooja kai prakaar ke ho sakti hain. Kuch log khode hue chitron ya khodi hui murtiyon ke saamne nahin jhukte hain par uski bajae jiwit Ishwar ki jagah anay murtiyaan rakhte hain, jaise

paese, saansarik sampattiyaan, vichaar, ya pratishtha. Unke jivanon mein “unka kosh hi unka Parameshwar hota hay”—unka kosh “unke saath hi nasht ho jaega” (2 Nephi 9:30).

3. “Tu apne Parameshwar ka naam vyarth na lena” (Exodus 20:7). Is adesh ke spashtikaran ke liye, dekhiye “Ashlilta,” prishth 20–21.
4. Tu vishraam diwas ko pavitra maanne ke liye smaran rakhna” (Exodus 20:8). Is adesh ke spashtikaran ke liye, dekhiye “Vishraam Diwas,” prishth 213–214.
5. “Tu apne pita aur maata ka adar karna” (Exodus 20:12). Hum bade bhi ho jaen to bhi yeh adesh bandhankaari rehta hay. Hamein hamesha tarike dhoondhna chahiye apne maata-pitaon ka adar karne ke liye.
6. “Tu khoon na karna” (Exodus 20:13). Us spashtikaran ke liye ki kaise yeh adesh un par lagu hay jinhein yuddh par jaane ke liye adesh diya gaya ho, dekhiye “Yuddh,” prishth 222–223.
7. “Tu vyabhichaar na karna” (Exodus 20:14). Antim dinon ke ishwariye vachan mein, Ishwar ne sirf pargaman ki ninda nahin ki, par us tarah ki kisi bhi cheez ki bhi (dekhiye D&C 59:6). Vyabhichaar, samlingriti, aur anay yaon sambandhi paap saatwein adesh ka ullanghan hay. Atirikt spashtikaran ke liye, dekhiye “Shuddhta,” prishth 178–183.
8. “Tu chori na karna” (Exodus 20:15). Chori karna beimaani ka ek rup hay. Imaandaari par spashtikaran ke liye, dekhiye prishth 66–67.
9. “Tu kisi ke viruddh jhuthi saakshi na dena” (Exodus 20:16). Jhuthi gawahi ko sach siddh karna beimaani ka ek aur rup hay. Imaandaari ke spashtikaran ke liye, dekhiye prishth 66–67.
10. “Tu laalach na karna” (Exodus 20:17). Laalach karna, ya kisi cheez ko dekhkar jalan karna jo dusre vyakti ki

hay, atma ko nasht karta hay. Woh hamaare vichaaron ko nasht kar sakta hay aur hamein lagataar niraasha aur asantosh se pareshaan kar sakta hay. Woh bahudha anay paapon aur vittiyee ringrastata ki or netritav karta hay.

Haalaanki Dus Adeshon ki suchi ki cheezon mein se hamein kai *nahin* karni chahiye, unmein un cheezon ka pratinidhitav hain jo hamein *karni* chahiye. Uddhaarkarta ne Dus Adeshon ka saar do siddhaanton mein prastut kiya— Ishwar aur samaaj ke sadasye saathiyon ke liye pyaar:

“Tu Parameshwar apne Prabhu se apne saare mann aur apni saare praan aur apni saari buddhi ke saath prem rakh.

“Badi aur mukhye agya to yahi hay.

“Aur usi ke samaan yeh dusri bhi hay ki tu apne padosi se apne samaan prem rakh” (Matthew 22:37–39).

Atirikt sandarbh: Mosiah 12:33–36; 13:11–24

Achchai ya Burai Chunne ki Swatantrata aur Yogyata; Shuddhta; Imaandaari; Agyakaarita; Ashlilta; Shridhdha; Vishraam Diwas; Yuddh; Araadhna *bhi dekhiye*

Dusron par Nirnay Karna

Kabhi-kabhi log mehsoos karte hain ki dusron par kisi tarah se nirnay dena galat hay. Jabki yeh sach hay ki tumhein dusron ko dand nahin dena chahiye ya unpar anyaye ke saath nirnay nahin dena chahiye, tumhein apne jivan bhar vichaaron, sthitiyon, aur logon par nirnay karne ki zaroorat hay. Ishwar ne kai adesh diye hain jinka paalan tum nirnay karne bina nahin kar sakte ho. Udaharan ke rup mein, Unhonne kaha: “Jhuthe bhavishyevaktaon se saodhaan raho. . . . Unke phalon se tum unhein pehchaan loge” (Matthew 7:15–16) aur Unhonne yeh bhi kaha ki hamein paapiyon se dur rehna chahiye (dekhiye D&C 38:42). Tumhaare kai avashyak nirnayon ke liye tumhein logon par

nirnay karne ki zaroorat hay, jaise dost chunne, sarkaari netaon ko mat dene, aur anant saathi chunne ke samay.

Tumhaari chunne ki shakti ke liye nirnay ka istemaal avashyak hay aur uske liye bahut parwaah ki zaroorat hay, visheshkar jab tum anay logon ke baare mein nirnay dete ho. Tumhaare sabhi nirnayon ko dhaarmik siddhanton dwara maargdarshan milna chahiye. Yaad rakhiye ki sirf Ishwar, jo pratyek vyakti ka mann jaante hain, vyaktiyon par antim nirnay kar sakte hain (dekhiye Revelation 20:12; 3 Nephi 27:14; D&C 137:9).

Dusron par nirnay dene ke liye hamein maargdarshaane ke liye Ishwar ne hamein chetaoni di hay: “Kyunki jis prakaar tum dusron par dosh lagaoge, usi prakaar tum par dosh lagaya jaega; aur jis naap se tum naapte ho, usi se tumhein naapa jaega. Tum kyun apne bhai ki aankh ke tinke ko dekhte ho, aur apni aankh ka lattha (beam) bhi nahin dekhte? Aur jab tumhaari hi aankh mein lattha hay, to tum apne bhai se kaise keh sakte ho ki main teri aankh ka tinka nikaal doon? Hey kapti, pehle apni aankh mein se lattha nikaal lo, tab tum apne bhai ki aankh ka tinka bhali bhaanti dekh kar nikaal sakoge” (3 Nephi 14:2-5).

Is dharamshastra parichhed mein Ishwar hamein sikhlaate hain ki jo dosh hum dusron mein dekhte hain woh bahudha us vyakti ki aankh mein ek chote tinke ki tarah hay, hamaari galtiyon ki tulna mein, jo hamaari aankhon mein vishaal lattha ki tarah hay. Kabhi-kabhi hum dusron ki galtiyon par dhyaan dete hain jabki uski jagah hamein apne aapko sudhaarne ke liye kaarye karna chahiye.

Dusron ke prati tumhaare nyaye sangat nirnay unke liye zarooratmand maargdarshan pradaan kar sakte hain aur, kuch maamlon mein, tumhaare aur tumhaare parivaar ke liye suraksha pradaan kar sakte hain. Is tarah ke kisi bhi nirnay tak parwaah aur daya ke saath pahunchiye. Tum se jitna sambhav ho sake, logon par nirnay karne ki jagah logon ki sthitiyon par nirnay kijiye. Jab bhi sambhav ho, jab tak tumhaare paas

Ekta

vaastavikta par paryaapt gyaan na ho nirnay mat kijiye. Hamesha Pavitra Aatma ke saath samvedanshil (sensitive) rahiye, jo tumhaare nirnayon ko maargdarsha sakti hay. Alma ki salah yaad rakhiye jo unke putra Corianton ke liye thi: Apne banduon ke prati dayavaan rehna; uचित vyavahaar karna, dharamanusaar nirnay karna aur lagataar bhalai karna” (Alma 41:14).

Atirikt sandarbh: 1 Samuel 16:7; Moroni 7:14-19; D&C 11:12

Paropkaar; Maafi; Pyaar; Daya *bhi dekhiye*

Ekta

Uddhaarkarta ke Praeshchit karne se pehle, Unhonne Apne chelon ke liye prarhna ki, jinhein Unhonne duniya mein bheja tha susamachaar sikhlaane ke liye. Unhonne unke liye bhi prarthna ki thi jo Unke chelon ke shabdon ke kaaran Unpar vishwaas kiya tha. Unhonne ekta ke liye niwedan kiya: “Ki woh sab ek ho; jaisa tu hey Pita mujhmein hay, aur main tujh mein hoon, waise hi woh bhi hum mein ho, jisse sansaar vishwaas kare ki tu hi ne mujhe bheja hay” (John 17:21).

Is prarthna se hum sikhte hain ki kaise susamachaar hamein Swargiye Pita aur Ishu Masiha aur ek dusre ke saath sagathit karta hay. Jab hum susamachaar ka paalan karte hain, bachaane waali dharamvidhiyon ko praapt karte hain aur apne vaadon ka paalan karte hain, hamaare swabhao badal jaate hain. Uddhaarkarta ka Praeshchit hamein pavitra karta hay, aur hum ekta mein reh sakte hain, is jivan mein shaanti ka anand le sakte hain aur Pita aur Unke Putra ke saath hamesha ke liye rehne ki tayyaari kar sakte hain.

Ishwar ne kaha hay ki agar hummein ekta nahin hogi, hum Unke nahin hain (dekhiye D&C 38:27). Tum apne parivaar aur Girjaghar mein is ekta ke star ko dhoondh aur uska samarthan kar sakte ho. Agar tum viwaahit ho, tum aur tumhaara ya tumhaari saathi uddeshye aur karam mein sangathit ho sakta ya sakti hay. Jab tum saath mein

chunaotiyon ka saamna karte ho tum apne anokhe gonon ko mauka de sakte ho ek dusre ko sampurak karne ke liye aur pyaar aur samajh mein badh sakte ho. Saath mein sewa pradaan karne, ek dusre ko sikhlaane, aur ek dusre ko protsaahit karne dwara tum parivaar ke anay sadasyon aur Girjaghar ke sadasyon ke saath sangathit ho sakte ho. Tum Girjaghar ke Pradhaan aur Girjaghar ke anay sadasyon ke saath sangathit ho sakte ho jab tum unke shabdon ka adhayyan karoge aur unki salah maanoge.

Jaise duniya bhar mein Girjaghar badh raha hay, sabhi Antim-dinon ke Sant sangathit ho sakte hain. Hamaare hriday “ekta ke bandhan se aur ek dusre ke prati prem ke bandhan se bandh sakte hain” (Mosiah 18:21). Hum saanskritik vividhta aur vyaktigat bhinnataon ka abhaar maante hain, par hum “vishwaas ki ekta” ko bhi dhoondhte hain jo tab aati hay jab hum prerit netaon ki raah par chalte hain aur yaad rakhte hain ki hum sabhi ek hi Pita ek bachche hain (dekhiye Ephesians 4:3–6, 11–13).

Pyaar; Viwaah; Agyakaarita; Sewa; Zion *bhi dekhiye*

Elder (*Dekhiye Melchizedek Purohiti; Purohiti*)

Gaali Dena (*Dekhiye Ashlilta*)

Garam Pey (*Dekhiye Buddhimaani ke Shabd*)

Garbhpaat

Aaj ke samaaj mein, garbhpaat ek saamaanye pratha ban chuka hay, dhokhayukt tarkon dwara samarthan kiya jaata hay. Agar tum is vishay par sawaalon ka saamna kar rahe ho, tum surakshit reh sakte ho jab Ishwar ki prakat ki gai ichcha apnaoge. Antim-din ke bhavishyevaktaon ne garbhpaat ki ninda ki hay, Ishwar ki ghoshna ka sandarbh dete hue, “Tumhein nahin. . . hatya karni chahiye” (D&C 59:6). Unki

Gawahi

salah is vishay par spasht hay: Ishu Masiha ka Girjaghar ke Antim –dinon ke Santon ko garbhpaat manna nahin chahiye, uski purti nahin karni chahiye, use protsaahit nahin karna chahiye, uske liye paese nahin dene chahiye, ya uska prabandh nahin karna chahiye. Agar tum garbhpaat ko kisi tarah protsaahit kar rahe ho, tumpar Girjaghar anushaasan laagu kiya ja sakta hay.

Girjaghar netaon ne kaha hay ki kuch vishisht paristhitiyaan garbhpaat ko uchit siddh kar sakti hain, jab garbhavastha parinaam ho agmyagaman (incest) ya balatkaar ka, jab maata ka jivan ya swasthye ka nirnay yogye chikitsa adhikaari dwara kiya jae ki woh gambhir khatra mein hay, ya jab yogye chikitsa adhikaari dwara jaana jae ki shishu ke paas teevra trutiyaan hain jinse shishu ke janm ke baad bach nahin sakega. Par yeh paristhitiyaan swachalit rup se garbhpaat ko uchit siddh karti hain. Jo in paristhitiyon ka saamna karte hain unhein garbhpaat par vichaar sirf tab karna chahiye jab woh apne sthaaniye Girjaghar netaon se salah kar lein aur gambhir prarthna dwara jab pushtikaran praapt kar lein.

Jab ek shishu utpanna hota hay varnsankar (out of wedlock) mein, maata aur pita ke liye sabse uchit upae hay ki woh shaadi kar lein aur anant parivaar sambandh ki sthaapna ki or kaarye karein. Agar ek kaamyab shaadi na ho sake, unhein shishu ko kisi aur ko god lene dena chahiye, achcha hi ki LDS Parivaar Sewaon dwara ho (dekhiye “God Lene ki Kriya,” prishth 7–8).

Gawahi

Ek gawahi ek aadhyaatmik gawahi hay jo Pavitra Aatma dwara di jaati hay. Gawahi ki neev hay yeh gyaan ki Swargiye Pita jiwit hain aur humse pyaar karte hain; ki Ishu Masiha jiwit hain, ki Woh Ishwar ke putra hain, aur Unhonne anant Praeshchit ki purti ki; ki Joseph Smith Ishwar ke bhavishyevakta hain jinhein susamachaar ki punahsthaapna ke liye niyukt kiya gaya tha; ki aaj hamaara netritav ek

jiwit bhavishyevakta dwara kiya jaata hay; aur Ishu Masiha ka Girjaghar Antim–dinin ke Santon ka prithvi par Uddhaarkarta ka sachcha Girjaghar hay. Is neev ke saath, susamachaar ke sabhi siddhanton ko sammilit karne ke liye ek gawahi badhti hay.

Ek Gawahi Praapt Karna aur Use Mazboot Karna

Ishu Masiha ka Girjaghar Antim–dinin ke Santon ke sadasye ke rup mein, tumhaari apni niji gawahi praapt karne ke liye tumhaare paas pavitra mauke aur zimmedaari hay. Ek gawahi praapt karne ke baad, tumhaara karttavye hay use jiwan bhar poshan karne ka. Is jiwan mein aur pure anantkaal mein tumhaari khushiyaan nirbhar hay ki kya tum Ishu ki gawahi mein prakrami ho (dekhiye D&C 76:79; chand 51, 74, 101 bhi dekhiye). Jab tum is prakriya mein kaarye karoge, diye gay siddhaanton ko yaad rakhiye:

Gawahi ki khoj ki shuruaat dhaarmik, shuddhriday ichcha se hoti hay. Tumhaare mann aur tumhaari koshishon ki dhaarmik ichchaon ki purti karne ke anusaar tumhaare Swargiye Pita tumhein ashirvaad denge. Un logon ked al se baat karte hue jinke paas susamachaar ki gawahiyaan nahin thi, Alma ne sikhlaya: “Agar tum aage aur apni aantrik shaktiyon ko jaagrit karke meri baaton par anusandhaan kiya aur vishwaas karne ki ichcha bhi ki tab is ichcha ko apne andar tab tak kaam karne do jab tak ki tum meri baaton ke ek ansh par bhi vishwaas na karne lago” (Alma 32:27).

Gawahi Pavitra Aatma ke shaant prabhao se aati hay. Gawahi ke parinaam chamatkaari ho sakte hain aur jiwan badal sakte hain, par aksar gawahi ka tohfa shaant aashwaasan ke rup mein aata hay, Ishwar ki shakti ke shaandaar pradarshan ke bina. Alma bhi, jinse devdut bhent karne aye the aur jinhonne Ishwar ko Unki gaddi par baethe hue dekha tha, unhein bhi upwaas aur prarthna ki zaroorat thi taaki woh Pavitra Aatma ki shakti dwara gawahi praapt kar sake (dekhiye Alma 5:45–46; 36:8, 22).

Tumhaari gawahi tumhaare anubhavaon ke dwara dhire-dhire badhegi. Kisi ko ek hi baar mein sampurna gawahi nahin mil jaati hai. Tumhaari gawahi tumhaare anubhavaon ke dwara badhegi. Woh badhegi jab tum Girjaghar mein apni khushi se sewa pradarshit karoge, chahe kahiin bhi tumhaari niyukti ho. Woh badhegi jab tum adeshon ka paalan karne ke liye nirnay karoge. Jab tum dusron ko utsaahit aur mazboot karoge, tum dekh sakoge ki tumhaari gawahi lagataar viksit hogi. Jab tum prarthna karoge aur upwaas karoge, dharamshaaston ka adhyayan karoge, Girjaghar sabhaon mein bhaag loge, aur dusron ko sunoge jab woh apni gawahiyaan baantenge, tum prerna ke palon se ashish paoge jo tumhaari gawahi ka samarthan karenge. Us tarah ke samay tumhaare jivan bhar ayenge jab tum susamachaar ka paalan karne ka prayatna karoge.

Tumhaari gawahi badhegi jab tum use baantoge. Apni gawahi ko puri tarah viksit hone se pehle use baantiye. Gawahi baantna uska viksit hone ka bhaag hai. Vaastav mein, tum jaan sakoge ki jab woh doge jo tumhaari gawahi ke liye hai, woh tumhein lauta di jaegi—vridhhi ke saath.

Gawahi Dena

Upwaas aur gawahi sabhaon mein aur un vaartalaapon mein jo tum apne parivaar sadasyon aur doston ke saath karte ho, tum prerit hoge apni gawahi baantne ke liye. Us tarah ke drishtaant mein, yaad rakhiye ki tumhein lambi, prabhaoshaali bhaashan baantne ki zaroorat nahin hai. Tumhaari gawahi sabse shaktishaali rahegi jab use Uddhaarkarta Unke shikshan, aur Punahsthaapna par sakshipt, haardik vishwaas ke saath abhivyakt kiya jaega. Maargdarshan ke liye prarthna kijiye, aur Pavitra Aatma tumhein madad karegi jaanne mein ki apne dil mein kaise bhavnaon ki abhivyakti ki jaati hai. Tumhein mahaan anand praapt hoga jab tum dusron ko aasha aur dilaasa baantne mein madad karoge jinhein Ishwar ne tumhein di hai.

Atirikt sandarbh: John 7:17; 1 Corinthians 2:9–14; James 1:5–6; Moroni 10:3–5; D&C 6:22–23; 62:3; 88:81

Ishu Masiha ka Praeshchit; Upwaas aur Upwaas Bhentein; Ishwar jo Pita Hain; Pavitra Aatma; Prarthna; Ishwariye Vachan; Aadhyaatmik Tohfe *bhi dekhiye*

Gharelu Shikshan (*Dekhiye Purohiti*)

Girjaghar Anushaasnik (Disciplinary) Parishadein

Bishop aur shaakha adhyakshon aur stake, mission, aur jila adhyakshon ke paas zimmedaari hay ki woh sadasyon ki madad karein ki woh pashchaataap dwara paap kaabu paen. Sabse gambhir paap, vyavahaar vidhi, saathi durupyog, santaan durupyog, pargaman, vyabhichaar, balatkaar, aur kaotumbik vyabhichaar (incest) jaise gambhir ullanghan, ke liye bahudha aupchaarik Girjaghar anushaasan ki zaroorat hay. Aupchaarik Girjaghar anushaasan mein sammilit hay Girjaghar sadasyata vishesh adhikaar rokna ya Girjaghar sadasyata khona.

Aupchaarik anushaasan prakriya ki shuruat hoti hay jab adhyaksh karne waale purohiti neta anushaasnik parishad bulaate hain. Anushaasik parishadon ka uddeshye hay paapiyon ki atmaon ko bachaana, nirdosh ki raksha karna, aur Girjaghar ki pavitrata, satyenishtha, aur uske achche naam ki raksha karna.

Girjaghar anushaasan ek prerit prakriya hay jo kaafi samay leti hay. Is prakriya ke dwara aur Ishu Masiha ke Praeshchit dwara, ek sadasye paapon ki maafi pa sakta hay, mann mein shaanti pa sakta hay, aur bhavishye mein paap se bachne ki shakti pa sakta hay. Girjaghar anushaasik kaarye ka irada nahin hay ki prakriya ka ant ho. Uska lakshye hay Swargiye Pita ke bachchon ki madad karna ki woh apni koshishon mein lage rahein taaki puri tarah Girjaghar mandali mein laut sakein aur uske pure ashirvaad le sakein.

Ichchuk parinaam hay ki vyakti jo bhi badlao avashyak hay woh kare taaki puri tarah praeshchit kar sake.

Maafi; Pashchaataap *bhi dekhiye*

Girjaghar Prashaasan

Ishu Masiha Girjaghar ke mukhiya hain. Ishu Masiha ka Girjaghar Antim-dinon ke Santon ka lakshye hay sabhi logon ko Unke paas aane mein madad karna (dekhiye Moroni 10:32). Is lakshye ki purti ke liye, Girjaghar ko us dhang se ayojit kiya gaya hay jaise Ishwar dwara prakat kiya gaya tha “jis se pavitra log siddh ho, . . . jab tak ki hum sab ke sab vishwaas aur Parameshwar ke Putra ki pehchaan mein ek na ho jaen” (Ephesians 4:12–13; chand 11 bhi dekhiye). Di gai ruprekha Girjaghar sangathan ka saaransh deti hay.

Ghar aur Parivaar

Girjaghar mein parivaar mul dal hay, aur ghar susamachaar sikhne ke liye sabse avashyak jagah. Koi anay sanstha parivaar ki jagah nahin le sakti hay. Jaise Girjaghar lagataar badh raha hay, uska uddeshye hamesha rahega parivaaron aur vyaktiyon ko susamachaar apnaane ki unki koshishon mein sahayta dena aur unhein mazboot karna.

Saamaanye Prashaasan

Girjaghar ke Pradhaan dwara aaj bhi Apne vaade kiye hue logon ko maargdarshan dete hain, jinhein hum bhavishyevakta, paegambar, aur ishwariye vachan prakat karne waale ke rup mein pushti karte hain. Girjaghar ke Pradhaan pure Girjaghar par adhyakshta karte hain. Woh aur unke salahkaar, jo bhavishyevakta, paegambar, aur ishwariye vachan prakat karne waale bhi hain, Pratham Adhyakshta ki Parishad banate hain.

Barah Devduton ki Parshad ke sadasye bhi bhavishyevakta, paegambar, aur ishwariye vachan prakat karne waale hain. Woh, Pratham Adhyakshta ke saath, puri duniya bhar

mein Masiha ke naam ke vishesh gawahi hain (Dekhiye D&C 107:23). Woh Pratham Adhyakshta ke nirdeshan mein kaarye karte hain taaki Girjaghar bana sakein aur sabhi deshon mein Girjaghar ke sabhi maamlon ka niyantrit kar sakein (dekhniye D&C 107:33). Woh Ishu Masiha ke susamachaar ki ghoshna dwara deshon mein Ishwar ke kaarye ki shuruaat karte hain (dekhniye D&C 107:35).

Sattar ki Parishad ke sadasyaon ki niyukti ki gai hay susamachaar ki ghoshna karne aur Girjaghar banana ke liye. Woh Barah Devduton ke nirdeshan mein kaarye karte hain aur saat bhraataon ke netritav mein jinhein Sattar ki Adhyakshta mein sewa karne ke liye niyukt kiya gaya hay. Sattar ki Pratham aur Dusri Parishadon ke sadasye niyukt Maha Adhikaari hain, aur unhein duniya mein kisi bhi jagah sewa karne ke liye niyukt kiya ja sakta hay.

Adhyakshta Bishopric Girjaghar bhar mein Aaronic Purohiti ki adhyakshta karte hain. Adhyakshta karne waale Bishop aur unke salahkaar Pratham Adhyakshta ke nirdeshan mein sewa pradaan karte hain taaki woh Girjaghar ke laokik maamlon ki dekhbhaal kar sakein.

Jawaan Purush, Sahayak Sanstha, Jawaan Auratein, Praathmik, aur Raviwaar Paathshaala sansthaen sabhi ke paas adhyakshtaen hain saamaanye star tak taaki adesh aur nirdeshan diye ja sakein.

Chetrye Prashaasan

Chetra sabse bada bhaagolik (geographic) vibhaag hay Girjaghar ka. Pratham Adhyakshta Sattar ki Adhyakshta ko kaarye deta hay ki sidhe Girjaghar ke chune hue chetron ka nirikshan kare Barah Devduton ki Parishad ke nirdeshan mein. Girjaghar ke anay ilaakon mein, Pratham Adhyakshta Chetrye Adhyakshtaon ko kaarye deti adhyakshta karne ke liye. Chetrye Adhyakshta mein hota hay ek adhyaksh, jise aksar Sattar ki Pratham ya Dusri Parishad se liya jaata hay, aur do salahkaar, jinhein kisi bhi Sattar ki Parishad se liye ja

sakte hain. Chetriye Adhyakshtaen Pratham Adhyakshta, Barah ki Parishad, aur Sattar ki Adhyakshta ke nirdeshan mein sewa pradaan karti hain.

Kuch bhraataon ko Sattar ke pad par niyukt kiya jaata hay par Maha Adhikaariyon ke rup mein sewa nahin pradaan karte hain. Unhein Chetriye Adhikaar Sattar kaha jaata hay, aur unhein Sattar ki Pratham ya Dusri Parishad ke alawa anay Parishadon mein kaarye diya jaata hay, bhaogolik sthaan ke anusaar. Unka adhikaar chetra simit hay us saamaanye chetra mein jahan woh rehte hain. Kuch Chetriye Adhikaar Sattar Chetriye Adhyakshtaon mein sewa pradaan karte hain.

Sthaaniye Prashaasan

Wards aur shaakhaen. Girjaghar ke sadasyon ko dharmsabhaon mein ayojit kiya jaata hay jo saath mein baarambaar milte hain aadhyaatmik aur saamaajik abhivridhi ke liye. Badi dharmsabhaon ko wards kahe jaate hain. Pratyek ward ki adhyakshta bishop karta hay, jiski sahayta do salahkaar karte hain.

Choti dharmsabhaon ko shaakhaen kahi jaati hain. Pratyek shaakha ki adhyakshta shaakha adhyaksh dwara ki jaati hay, jiski sahayta do salahkaar karte hain. Ek shaakha ayojit ki ja sakti hay jab kam-se-kam do sadasye parivaar ek ilaake mein ho aur ek sadasye yogye Melchizedek Purohiti adhikaari ho ya Aaronic Purohiti mein yogye priest ho. Ek stake, mission, ya jila adhyakshta shaakha ko ayojit karti aur uska adhikshan karti hay. Ek shaakha ek ward mein viksit ho sakti hay agar ek stake mein sthit hay.

Pratyek ward ya shaakha ek vishisht bhaogolik chetra samavisht karta hay. Ward ya shaakha ki vibhinna sansthaen Ishwar ke kaarye mein yogdaan karti hain: high priests ke dal; elderon ki parishadein; Sahayak Sanstha, jo un mahilaon ke liye hay jinki umra 18 varsh aur usse adhik ki hay; Aaronic Purohiti parishadein, jo jawaan purushon ke liye hain jinki

umra 12 se lekar 17 tak ki hai; Jawaan Auraton ka kaaryekram, jo Jawaan auraton ke liye hai jinki umra 12 se lekar 17 varsh ki hai; Praathmik, bachchon ke liye jinki umra 18 mahine se lekar 11 varsh tak ki hai; aur Raviwaar Paathshaala, jo Girjaghar ke sabhi sadasyon ke liye hai jinki umra 12 varsh aur usse adhik ki hai. Susamachaar sikhlaane, sewa pradaan karne, aur mata-pitaon ko unke pavitra karttavye mein sahayta pradaan karne mein taaki unke bachche Ishu Masiha ke susamachaar apna sakein inke liye pratyek sansthaen avashyak bhumikaon ki purti karti hain. Yeh sansthaen saath mein bhi kaam karti hain taaki dusron ke saath susamachaar baantne mein sadasyon ki madad ki ja sakein.

Stakes, Missions, aur Jile. Kai bhaagolik chetra jahan Girjaghar ayojit hain woh stakes mein vibhaajit hain. *Stake* shabd bhavishyevakta Isaiah se aata hai, jinhonne bhavishyevaani ki thi ki antim-din ka Girjaghar ek tambu ki tarah hoga, jise stakes dwara surakshit rakha jaega (dekhie Isaiah 33:20; 54:2). Ek stake mein aksar 5 se lekar 12 wards aur shaakhaen hote hain. Pratyek stake ki adhyakshta ek stake adhyaksh dwara ki jaati hai, jiski sahayta do salahkaar karte hain. Stake adhyaksh Sattar ki Adhyakshta ya Chetriye Adhyakshta ko suchna dete hain aur unse nirdeshan lete hain.

Ek mission Girjaghar ka dal hai jo aamtur par us chetra ki nigraani karta hai jo stake ke chetra se bahut bada hota hai. Pratyek mission ki adhyakshta ek mission adhyaksh, dwara hoti hai, jiski sahayta do salahkaar karte hain. Mission adhyaksh sidhe Maha Adhikaariyon ke uttardaayi hai.

Jaise ek shaakha ek ward ka chota rup hai, ek jila stake ka chota rup hai. Ek jila ayojit kiya jaata hai jab ek chetra mein paryaapt shaakhaen sthit hoti hain, jisse asaan sanchaaran ho sake aur jila sabhaon ke liye suvidhajanak yaatra ki ja sake. Ek jila adhyaksh ki niyukti hoti hai uski adhyakshta karne ke liye, jinki madad do salahkaar karte hain. Jila adhyaksh mission adhyakshta ko suchna deta hai. Ek jila ek stake mein viksit ho sakta hai.

Aviwaahit Sadasyon ke liye Kaaryekram. Kai Girjaghar sadasyon ne kabhi shaadi nahin ki hay ya talaak shuda hain ya vidhur (widowed) hain. Yeh sadasye do dal mein hain: jawaan aviwaahit baalig (umra 18 se lekar 30 tak) aur aviwaahit baalig (umra 31 aur usse bade).

Girjaghar mein jawaan aviwaahit baaligon aur aviwaahit baaligon ke liye koi ek kaaryekram nahin hay. Uske sthaan par, jab ek chetra mein paryapt aviwaahit sadasye rehte hain, sthaaniye purohiti netaon ko protsaahit kiya jaata hay ki aviwaahit-sadasye pratinidhiyon ki niyukti karein, jo unke nirdeshan mein kaarye karein. Aviwaahit-sadasye pratinidhi nriyte, sewa pariyojnaen, aur firesides jaisi gatividhiyon ki yojna banate hain. Yeh gatividhiyaan aviwaahit sadasyon ko mauke deti hain ki woh ek dusre se mile aur ek dusre ko mazboot karein. Aviwaahit sadasyon ko protsaahit kiya jaata hay ki woh apne purohiti netaon se niyमित रुप se milein taaki aadhyaatmik pragati aur sewa ke prati unki zarooraaton aur unke prati unke maukon par charcha kar sakein.

Atirikt sandarbh: D&C 107

Purohiti; Sahayak Sanstha *bhi dekhiye*

God Lena

Bachchon ka adhikaar hay ki unka paalan-poshan maata-pita dwara ho jo viwaah ki kasamon ka sammaan karein aur jo pyaar aur sahayta pradaan karein. God lene ki kriya kai bachchon ke liye mahaan ashirvaad ho sakta hay jinka janm is mauke ke bina hota hay.

Jab ek shishu garbh mein hota aur uske maata-pita ne shaadi na ki ho, sabse uchit upae hay ki shishu ki maata aur uske pita shaadi kar lein aur anant parivaar sambandh ki sthaapna ki or kaarye karein. Agar kaamyaab shaadi asambhav ho, unhein shishu ko kisi ko god lene dena chahiye, achcha ho ki LDS Parivaar Sewaon dwara. LDS Parivaar Sewaon dwara shishu ko kisi ko god dene se aviwaahit maata-pitaon ko

madad milti hay woh karne ka jo shishu ke liye sabse uchit hay. Usse aashwaasan milta hay ki shishu mandir mein ek maata aur ek pita ke saath seal ho sakega, aur usse susamachaar ke ashirvaadon ki sambhavna adhik hoti hay un sabhi ke jivanon mein jo sambandhit hain. God lena niswaarth hay, snehi nirnay jo janm dene waale maata-pitaon, shishu, aur god lene waale parivaar ko ashirvaad deta hay.

Agar tum viwaahit ho aur tum aur tumhaara ya tumhaari saathi ek shishu ko god lena chahate ya chahati ho, nishchit rahiye ki tum un deshon aur sarkaari vibhaagon ki sabhi kaanooni zarooraton ko jaante ho jo sammilit hain. Apne purohiti netaon se salah lijiye aur, agar sambhav ho, LDS Parivaar Sewaon ke karamchaari sadasyon se bhi. Agar LDS Parivaar Sewaen tumhaare chetra mein uplabdh nahin hain, apne purohiti netaon ke saath kaarye kijiye taaki anugyapit (licensed), adhikaar praapt vibhaagon ka pata laga sako jo donon bachchon aur god lene waale maata-pitaon ki raksha kar sakein.

Godna Banana

Antim –dininon ke bhavishyevakta bahut virodh karte hain sharir mein godna banane ke liye. Jo is salah ki upeksha karte hain woh apne aur Ishwar ke liye kam sammaan pradarshit karte hain. Devdut Paul ne hamaare shariron ke mahatva aur jaanbujhkar unhein dushit karne ke khatron par sikhlaya: “Kya tum nahin jaante ki tum Parameshwar ka mandir ho, aur Parameshwar ki Aatma tum mein waas karti hay? Yadi koi Parameshwar ke mandir ko nasht karega to Parameshwar use nasht karega; kyunki Parameshwar ka mandir pavitra hay, aur woh tum ho” (1 Corinthians 3:16–17).

Agar tumhaare sharir mein kuch goda gaya hay, tum lagataar anusmarak pehene hue ho us galti ke liye jo tumne ki hay. Tum shaayad use mitaane ka vichaar karoge.

Sharir Chedna *bhi dekhiye*

Haathon ko Rakhna

Haathon ko rakhne ki prakriya Ishwar dwara prakat kiya gaya tha taaki kai purohiti dharamvidhiyon ki purti ki ja sakein, jaise pushtikaran, ishwariye vidhaan, niyuktiyon mein sewa pradaan karne ke liye sadasyon ko daftar ka pad dena, rogiyon ki dekhbhaal karna, aur anay purohiti ashirvaad dena (dekhiye D&C 42:44; Vishwaas ke Lekh 1:4–5). Jinke paas uchit purohiti adhikaar hota hay woh apne haathon ko us vyakti ke sir par rakhte hain jo dharamvidhi praapt karta hay. Aisa karne se, woh aozaar ke rup mein sewa pradaan karte hain jinke dwara Ishwar Apne bachchon ko ashirvaad dete hain (dekhiye D&C 36:2).

Is prakriya ka istemaal hamesha purohiti adhikaariyon dwara kiya gaya hay. Haath rakhne dwara Adam ne apne dhaarmik purush vanshajon ki niyukti ki (dekhiye D&C 107:40–50). Jab Jacob ne Ephraim aur Manasseh par ashirvaadon ki ghoosna ki, unhone apne haathon ko unke siron par rakha (dekhiye Genesis 48:14–19). Alma ne “purohiton aur upadeshakon ko, Prameshwar ki vyavastha anusaar haath dhar kar niyukt kiya” (Alma 6:1). Devdut Peter aur John ne haath rakhne dwara Pavitra Aatma ka tohfa pradaan kiya (dekhiye Acts 8:14–17). Is samay mein, John Baptisma Denewaale ne haathon ko rakhne dwara Joseph Smith aur Oliver Cowdery ko Aaronic Purohiti pradaan kiya (dekhiye Joseph Smith—History 1:68–69).

Atirikt sandarbh: Numbers 27:18–23; Acts 19:1–6; 1 Timothy 4:14; D&C 33:15; 35:6

Pavitra Aatma; Purohiti *bhi dekhiye*

Imaandaari

Vishwaas ke lekh ka terahwaan lekh kehta hay ki, “Hum imaandaar hone mein vishwaas karte hain.” Imaandaar hone ka matlab hay har samay nishkapat hona, sachcha hona, aur dhokha nahin dena.

Jab tum sabhi tarah se imaandaar hote ho, tum mann mein shaanti ka anand uthaate ho aur aatma-sammaan rakhte ho. Tum charitra ki shakti ka nirmaan karte ho, jiske dwara tumhein Ishwar aur dusron ki sewa karne ka mauka milta. Tum Ishwar aur jo tumhaare aas-paas hain unki nazar mein imaandaar ho.

Dusri or, agar tum apne shabdon ya karamon se beimaan ho, tum apne aapko aur bahudha dusron ko bhi chot pahunchaate ho. Agar tum jhuth bolte ho, chori karte ho, dhokha dete ho, ya apni aamdani ke liye pure kaarye karne ki upeksha karte ho, tum apna atma-sammaan khote ho. Tum Pavitra Atma ke maargdarshan khote ho. Tum jaan sakoge ki tumne parivaar sadasyon aur doston ke saath sambandh mein haani pahunchaayi hain aur yeh bhi jaan sakoge ki log tum par vishwaas nahin karte hain.

Imaandaar rehne ke liye bahudha himaat aur tyaag ki zaroorat hay, visheshkar jab anay koshish karte hain tumhein manaane ke liye ki beimaan aachran ko uchit siddh karne ke liye. Agar tum apne aapko us tarah ki sthiti mein paate ho, yaad rakhiye ki anant shaanti jo imaandaar hone se aati hay woh bhid ki raah par chalne ke thode samay ke araam se aur bhi bahumulye hay.

Atirikt sandarbh: Exodus 20:16; 2 Nephi 9:34; D&C 97:8

Ishu ke Krus par Mrityu (*Dekhiye* Ishu Masiha ka Praeshchit; Krus)

Ishu Masiha

January 1, 2000 mein, Pratham Adhyakshta aur Barah Devduton ke Parishad ne di gai ghoshna ki. Shirshak "Jiwit Masiha," yeh ghoshna Prabhu Ishu Masiha ki gawahi deti hay aur Unki pehchaan aur Unke ishwareye lakshye ka saaransh deti hay:

“Jaise hum Ishu Masiha ke janm ke smaranotsav manate hain jo do sahasrabadi pehle hua tha, Unke anupam jivan aur Unke mahaan praeshchit tyaag ke anant naetik gun ki sachchai par hum apni gawahi dete hain. Kisi aur ne itna prabhao nahin daala jo pehle the aur aage chal kar prithvi par rahenge.

“Woh Puraane Vidhaan ke Mahaan Jehovah the, Nay ke Masiha. Unke Pita ke nirdeshan mein, Woh prithvi ke rachyata the. ‘Sabhi cheezein banai gai thi unke dwara; aur unke bina koi bhi cheez nahin bani thi jo banai gai thi’ (John 1:3). Bhale hi paapi nahin the, Unka bapisma hua sabhi dhaarmikta ki purti ke liye. Woh ‘achchai karte gay’ (Acts 10:38), phir bhi uska tiraskaar kiya gaya. Unka susamachar shaanti aur sadbhavna ka sandesh tha. Unhonne sabhi se vinti ki ki woh Unke udaharan apnaen. Woh Palestine ke raaston par chale, rogiyon ko chunga kiya, andhe ko roshni di, aur mrit ko jiwit kiya. Unhonne anantkaal ki sachchai par hamaare maranshil jivan se pehle ke astitav ki sachchai par, prithvi par hamaare jivan ke uddeshye par, aur aane waale jivan mein Ishwar ke putra aur putriyon ki sambhavna par sikhlaaya.

“Unhonne aarambh kiya prabhuhoj Apne mahaan praeshchit tyaag ki yaad mein. Unhein giraftaar kiya gaya aur khote abhiyog mein apraadhi thehraaya gaya, uttejit bhid ki santushti ke liye apraadhi thehraaya gaya, aur saza di gai Calvary ke salib par marne ke liye. Unhonne apni jaan di pure maanav jaati ke paapon ke praeshchit ke liye. Woh ek mahaan pratinidhak tohfa the un sabhi ke liye jo kabhi prithvi par rahenge.

“Hum gambhirtapurwak gawahi dete hain ki Unka jivan, jo kendriye hay pure maanav itihaas mein, na hi Bethlehem mein shuru hua na Calvary par samaapt hua. Woh Pita ke Pehlautha (Firstborn) the, sirf Iklauta Putra sharir mein, duniya ke Muktidaata.

“Woh kabra mein se uthe ‘jo so gae hain unmein pehla phal hua’ (1 Corinthians 15:20). Jiwit Prabhu ke rup mein,

Unhonne unse bhent ki jinhein Unhonne jiwan mein pyaar kiya tha. Unhonne prachaar kiya Apne 'anay bhed' ko (John 10:16) pracheen America mein. Adhunik duniya mein, Woh aur Unke Pita upasthit hue ladke Joseph Smith ke saamne, prarambh kiya puraane-vaade mein 'Ishwar dwara susamachaar ke dharamsiddhanton ke prakat hone ka samay' (Ephesians 1:10).

"Jiwit Masiha par, Bhavishyevakta Joseph ne likha: "Unki ankhein jaise aag ke jwala; unke sir ke baal safed the jaise barf; unka mukh surye ki chamak se adhik chamakta tha; aur unki awaaz jaise bahut saara behta hua paani jaisi thi, vaastav mein Jehovah ki awaaz, kahi:

"'Main pratham aur ant hoon; main woh hoon jo jiwit hain, main woh hoon jinka vadh kiya gaya tha; Pita ke saath main tumhaara wakil hoon' (D&C 110:3-4).

"Unke baare mein Bhavishyevakta ne ghoshna ki: 'Aur ab, kai gawahiyon ke baad jo unke baare mein di gai hain, yeh gawahi hay, sabse antim, jo hum unki dete hain: Ki woh jiwit hain!

"'Kyunki humne unhein dekha, Ishwar ke daahine haath ke paas; aur humne awaaz suni yah batlaati hui ki woh Sirf Iklauta Putra hay Pita ka—

"'Ki unke dwara, aur unhi ke maadhyam se, aur unhi se, duniyaan ki srishti hui aur hoti hain, aur naagrik isi tarah se utpanna putra aur putriyaan hain" (D&C 76:22-24).

"Hum ghoshit karte hain aupchaarikta ke shabdon mein ki Unki Purohiti aur Unke Girjaghar ki punahsthaapna prithvi par ho chuki hay—'bana hay. . . devduton aur bhavishyevaktaon ke adhaar par, Ishu Masiha khud mukhye adhaar hain' (Ephesians 2:20).

"Hum gawahi dete hain ki Woh kisi din prithvi par lautenge. 'Aur Ishwar ki mahima prakat hogi, aur sabhi maanav saath mein dekhenge' (Isaiah 40:5). Woh raajye kareng Raajaon ke Raaja ki tarah aur Ishwaron ke Ishwar ki tarah shaasan kareng, aur pratyek ghutna jhukega aur

pratyek jeebh unki araadhna karegi. Hum pratyek khade honge Unke dwara nyaye paane ke liye jo hamaare kaaryon aur hamaare dilon ki ichchaon ke anusaar hoga.

“Hum gawahi dete hain, Unke uchit rup se niyukt Devdut ke rup mein—ki Ishu Jiwit Masiha hain, Ishwar ke amar Putra. Woh mahaan Raaja Immanuel hain, jo aaj khade hain Apne Pita ke daahine haath ke paas. Woh duniya ki roshni, jiwana, aur aasha hain. Unka maarg woh raasta hay jo khushiyon ki or le jaata hay is jiwana mein aur anant jiwana mein jo aane waali duniya mein rahega. Ishwar ko dhanyevaad diya jae Unke pavitra Putra ke anupam tohfe ke liye” (*Ensign*, Apr. 2000, 2–3).

Ishu Masiha ka Praeshchit *bhi dekhiye*

Ishu Masiha ka Praeshchit

Praeshchit shabd ka arth hay samjhaota karna, ya shaanti sthaapit karna. Ishu Masiha ke praeshchit dwara, hum apne Swargiye Pita se samjhaota kar sakte hain (dekhiye Romans 5:10–11; 2 Nephi 25:23; Jacob 4:11). Hum ant mein Unki upasthiti mein hamesha reh sakte hain, “Ishu dwara sampurna banne par” (dekhiye D&C 76:62, 69).

Ishu Masiha “duniya ki neev se tayyaar the [Apne] logon ko mukt karne ke liye” (Ether 3:14). Maranshil jiwana se pehle ki atma ki duniya mein, Swargiye Pita ne uddhaar ki anant yojna prastut ki thi, jiske liye asimit aur anant Praeshchit ki zaroorat thi. Maranshil jiwana ke pehle ke Ishu, tab Jehovah ke naam se jaane jaate the, vinamrata se ghoosna ki ki Woh yojna ki purti ke liye Pita ki ichcha purna karenge (dekhiye Moses 4:2). Isi prakaar Unhein purva-nirdhaarit kiya gaya Praeshchit karne ke liye—prithvi par aane ke liye, hamaare paapon ki saza ka kasht uthaane ke liye, krus par marne ke liye, aur phir ji uthne ke liye. Woh bane “woh memna jinka vadh duniya ki neev se hua” (Revelation 13:8; 1 Peter 1:19–20; Moses 7:47 bhi dekhiye).

Hamaare Swargiye Pita ka pyaar jo hamaare prati hay uska sarvshresth abhivyakti hay Praeshchit (dekhiye John 3:16). Woh Uddhaarkarta ka pyaar jo Pita aur hamaare liye hay uska bhi mahaan abhivyakti hay (dekhiye John 14:28–31; 15:9–13; 1 John 3:16; D&C 34:3; 138:1–4).

Hamaari Zaroorat Praeshchit ke Liye

Adam aur Eve ke vanshaj ke rup mein, sabhi log Patan ke prabhao ke uttaradhikaari hain. Hum sabhi aadhyaatmik maut anubhav karte hain, Ishwar ki upasthiti se alag hokar, aur hum sabhi asthaayi maut ka anubhav karenge, jo sharir ki maut hay (dekhiye Alma 42:6–9; D&C 29:41–42).

Hamaari patan ki avastha mein, hum virodh aur behkaawe ka anubhav karenge. Jab hum behkaawe mein phans jaate hain, hum apne aapko Ishwar se dur kar lete hain aur Unki mahima nahin paate hain (dekhiye Romans 3:23).

Anant nyayeshilta maang karti hay ki Patan ke prabhao rahein aur hamein hamaare apne paapon ki saza milni chahiye. Bina Praeshchit ke, aadhyaatmik aur saansaarik maut hamaare aur Ishwar ke beech durgam (impassable) seema rakh degi. Kyunki hum apne aapko Patan se nahin bacha sakte hain ya apne paapon se, hum hamesha ke liye apne Swargiye Pita se alag ho jaenge, kyunki “koi apavitra cheez nahin reh sakti. . . unki upasthiti mein” (Moses 6:57).

Jo ek hi tarika hay hamein bachne ka woh hay ki koi aur hamein bachae. Hamein uski zaroorat hay jo nyayeshilta ki maangon ki purti kar sakta hay—hamaari jagah par khada ho sake taaki Patan ke bojh apne upar le sake aur hamaare paapon ki kimat ada kar sake. Ishu Masiha hamesha sirf ek hi yogye hain jo us tarah ka tyaag kar sakte hain.

Ishu Masiha, Hamaari Ek Hi Aasha

Prithvi ki Shrishti se pehle, Uddhaarkarta hi hamaare ek hi aasha the “is duniya mein shaanti ke liye, aur aane waali duniya ke anant jivan” (D&C 59:23).

Sirf Unke paas hi shakti thi Apne jiwani ka balidaan dene ki aur phir paane ki. Apni maranshil maata, Mary se, Unhonne marne ki योग्यता प्राप्त की. Apne amar pita se, Unhonne maut par kaabu paane ki shakti प्राप्त की. Unhonne ghoosna ki, “kyunki jis riti se Pita apne aap mein jiwani rakhta hai, usi riti se usne Putra ko bhi yeh adhikaar diya hai ki apne aap mein jiwani rakhe” (John 5:26).

Sirf Woh hi hamein hamaare paapon se mukt kar sakte hain. Ishwar jo Pita hain ne Unhein yeh shakti di (dekhiye Helaman 5:11). Uddhaarkarta योग्यता है इस शक्ति को प्राप्त करने के लिये और Praeshchit की पूर्ति करने का क्योंकि Woh Apne aapko paap se mukt kar rakhe है: “Unhonne behkaawon ka saamna kiya par unpar koi dhyaan nahin diya” (D&C 20:22). Doshrahit, nirdosh jiwani jine ke baad, Woh nyayeshilta की मांग से मक्त था. Kyunki Unke paas uddhaar की शक्ति थी और क्योंकि nyayeshilta के प्रति Unka koi karz nahin था, woh unke karz ada kar sakte है जो pashchaataap karte. Woh keh sakte:

“Pita, dekhiye uske kasht aur maut jisne koi paap nahin kiya था, jispar tum khush है; dekhiye apne Putra का रक्त जो nikla था, unka रक्त जिसे तुम्हें दिया की तुम महिमान्वित (glorified) हो;

“Isi kaaran, Pita, in bhraataon ko maaf kijiye jo mere naam par vishwaas karte hain, ki woh mujh mein ayein aur anat jiwani paayein” (D&C 45:4–5).

Vaastav mein, “Sarvshaktimaan Prabhu Ishu के नाम को chodkar aur koi dusra naam, raasta ya mukti nahin hai jisse maanav vansh को mukti प्राप्त हो सके” (Mosiah 3:17).

Praeshchit Tyaag

Ishu का praeshchit tyaag Gethsemane के Bagiche mein aur Calvary के krus par hua. Gethsemane mein Unhonne Pita की ichha maani aur Apne upar sabhi logon के paap lena shuru kiya. Unhonne woh kuch prakat kiya जो Unhonne anubhav kiya था जब Unhonne hamaare paapon की kimat chukai:

“Main, Ishwar, sabhi ke liye in cheezon ka kasht uthaya, ki woh kasht na uthaen agar woh pashchaataap karenge;

“Par agar woh pashchaataap nahin karenge unhein kasht uthana padega jaise mainne uthaya;

“Jo kasht mujhe hua, Ishwar bhi, sabse mahaan, peeda ke kaaran kaanpe, aur pratyek twacha ke chidra (pore) se rakt nikla, aur donon sharir aur atma ka kasht uthaya—aur ki main shaayad kadwi pyaali na piyun, aur darr jaun—

“Phir bhi, Pita ki prashansa, aur mainne maanav ke bachchon ki tayyaariyon mein, bhaag liya aur purti ki” (D&C 19:16–19; Luke 22:44; Mosiah 3:7 bhi dekhiye).

Uddhaarkarta hamaare paapon ke liye lagataar kasht uthaate rahe jab Unhonne Apne Aapko krus par chadhne ka mauka diya—“usko krus par chadhaya gaya aur jagat ke paapon ke liye uski hatya ki gai” (1 Nephi 11:33).

Krus par, Unhonne Apne Aapko marne ka mauka diya. Unke sharir ko kabra mein rakha gaya jab tak woh phir se na ji uthe aur “jo so gay hain unmein woh pehla phal hua” (1 Corinthians 15:20). Unki maut aur unke Punruijiwan dwara, Woh hum sabhi ke liye shaaririk maut par kaabu pae. Unhonne baad mein kaha:

“Main is prithvi par apne Pita ki ichcha puri karne ke liye aya tha.

“Aur Pita ne mujhe isliye bheja ki main krus par uthaya jaun; aur uske pashchaat main krus par isliye uthaya gaya ki jisse sab manushyon ko apni or akarshit kar sakun, aur jis tarah main logon ke dwara upar uthaya gaya, usi tarah apne bhale ya bure karamon ka nyaye paane ke liye manushye Pita dwara mere saamne khade karne ke liye upar uthae jaenge—

“Aur isi kaaran main upar uthaya gaya; isliye Pita ki shakti ke anusaar main sabhi logon ko apni or akarshit karunga, jisse ki unke karamon ke anusaar unka nyaye ho.

“Aur aisa hua ki jo bhi koi pashchaataap karega aur mere naam par baptisma lega woh paripurna hoga; aur agar woh ant tak sehenshil bana rahega; tab jis din main jagat ka nyaye

karne ke liye khada hoga, us din main Pita ke samaksh use nirdosh maanunga” (3 Nephi 27:13–16).

Patan se Sampurna Uddhaar

Praeshchit dwara, Ishu Masiha Patan ke prabhaon se sabhi logon ka uddhaar karta hay. Sabhi log jo kabhi pehle prithvi par the aur jo prithvi par rahenge woh phir se jiwan praapt karenge aur nyaye ke liye Ishwar ki upasthiti mein lae jaenge (dekhiye 2 Nephi 2:5–10; Helaman 14:15–17). Uddhaarkarta ki daya aur uddhaar ki kripadrishti ke tohfe dwara, hum sabhi amartav ka tohfa praapt karenge aur mahimanvit, nay sharir mein hamesha ke liye rahenge.

Hamaare Paapon se Mukti

Haalaanki Patan ke sampurna prabhaon se hamaara uddhaar bina kisi shart se hota hay, hum apne paapon ke liye zimmedaar hain. Par hamein maafi mil sakti hay aur paap ke daag se saaf ho sakte hain agar hum “Masiha ke praeshchit ke rakt ko apne upar lagaenge” (Mosiah 4:2). Hamein Ishu Masiha par vishwaas rakhna chahiye, aur Pavitra Atma ke tohfe ko praapt karna chahiye. Alma ne salah di:

“Tumhein pashchaataap karna chahiye aur dubaara janm lena chahiye kyunki Atma ke liye kaha gaya hay ki yadi tum dubaara janm nahin lete tab tum swarg ke raajye mein pravesh nahin kar sakte; isliye aao aur pashchaataap mein baptisma grahan karo, jisse ki tum apne paapon se mukt kiye ja sako aur tum Parameshwar ke us Memne par vishwaas kar sako jo ki jagat ke paapon ko le leta hay aur jo ki sabhi adharmon se shuddh karne aur bachaane mein bahut hi shaktishaali hay” (Alma 7:14).

Anant Jiwan ka Tohfa

Uddhaarkarta ne ghoshna ki ki anant jiwan “Ishwar ke sabhi tohfon mein sabse mahaan hay” (D&C 14:7). Anant

jiwan praapt karne ke liye yogye banna hay taaki Ishwar ki upasthiti mein reh saka jae, swargiye raajye ke sabse unche darje mein sthaan ka uttaradhikaari hone ke liye. Yeh tohfa sirf Ishu Masiha ke Praeshchit dwara uplabdh hay. Mormon ne kaha: “Aur woh kaun vastu hay jiski aasha tumhein karni chahiye? Suno, main tumse kehta hoon ki Masiha ke praeshchit aur punarjiwit kiye jaane ki uski shakti dwara anant jiwan ke liye uthae jaane ki aasha tum kar sakte ho, aur yeh uske diye vachan se, usmein tumhaare vishwaas ke kaaran hoga” (Moroni 7:41).

Is tohfe ko praapt karne ke liye, hamein kuch sharton ki purti karni hogi. Hamein Ishu Masiha par vishwaas karna chahiye, apne paapon ka pashchaataap karna chahiye, aur ant tak wafadaari se sehna chahiye. Hamein uddhaar ki dharamvidhiyaan praapt karni chahiye: bapisma, Pavitra Atma ka tohfa, Melchizedek Purohiti vidhaan (purushon ke liye), aur mandir ke vishesh ashirvaad aur viwaah sealing. In dharamvidhiyon ko praapt karne aur sambandhit vaadon ka paalan karne dwara, hum Masiha mein aate hain aur ant mein anant jiwan ka tohfa praapt karte hain (dekhiye Vishwaas ke Lekh 1:3).

Unki anant nyayeshilta aur daya mein, Ishwar anant jiwan unhein dete hain “Jo sabhi mar chuke hain is susamachaar ke gyaan ke bina, jo ise praapt karte agar unhein therne ka mauka milta” aur “Sabhi bachchon ko jo uttardaayi ke varshon tak pahunchne se pehle mar jaate hain” (D&C 137:7, 10).

Uddhaarkarta hum sabhi ko amantrit karte hain anant jiwan praapt karne ke liye: “Usne sabhi manushyon ko nimantaran bheja hay kyunki daya ka haath unki or phaelaya gaya hay, aur woh kehta hay: Pashchaataap karo, aur main tumhein swikaar karunga. Haan, woh kehta hay: Mere paas aao, aur jiwan ke vriksh ke phal khaane mein bhaag lo; haan, tum swatantrata ke saath jiwan ki roti aur jal khaoge aur piyoge” (Alma 5:33–34).

Praeshchit dwara Shaanti aur Swasthye Paana

Uddhaarkarta ke Praeshchit ke ashirvaad anantkaal ke har bhaag mein the, par woh is jiwani mein bhi aate hain. Jab tum Masiha mein aate ho, Ishwar ke saamne saaf hone ka anand tun jaanoge. Tum Alma ke shabdon ko dohra sakoge, jo, bahut paap aur virodh ke baad, pashchaataap ke chunga hone ki prakriya ki peeda bhara anubhav kiya. Use maafi milne ke baad, usne gawahi di:

“Mujhe apni vednaon (pains) ka aur smaran na raha; haan, main apne paapon ki smriti se aur peedit nahin hua.

“Aur oh, kya anand, aur kya hi shreshth prakaash mainne dekha; haan’ jitni adhik meri atma dukh se bhari hui thi, utni hi anand se bhar uthi!

“. . . Meri peeda ki tarah ati dukhdai aur kadwi baat aur kuch nahin ho sakti Dusri or, mere anand ki tarah ati uttam aur mithi baat kuch aur nahin ho sakti” (Alma 36:19–21).

Paap ki peeda se uddhaar dene ke atirikt, Uddhaarkarta musibat ke samay shaanti pradaan karte hain. Unke Praeshchit ke bhaag ke rup mein, Ishu ne Apne upar sabhi logon ki peedaen, bimaariyaan, aur durbaltaen li (dekhiye Alma 7:11–12). Woh tumhaare kasht samajhte hain kyunki Unhonne uska anubhav kiya hay. Is paripurna samajh ke saath, Woh jaante hain ki tumhein kaise madad ki jae. Tum “apni saari chinta usi par daal do; kyunki usko tumhaara dhyaan hay” (1 Peter 5:7).

Tumhaare vishwaas aur dhaarmikta dwara aur Unke praeshchit tyag ke dwara, is jiwani ke sabhi anyaye, chotein, aur peedaen puri tarah unki bharpai ki ja sakti hay aur uchit banae ja sakte hain. Is jiwani mein jin ashirvaadon se vanchit kiye gay hay woh anantkaal mein diye jaenge. Aur haalaanki Woh shaayad abhi tumhaare sabhi kashton se raahat nahin dila sakenge, Woh tumhein araam aur samajh aur shakti se ashirvaad denge “asaani se [tumhaare] bojhon ko sehne ke liye” (Mosiah 24:15).

“Sab parishram karne waalon aur bojh se dabe hue logon, mere paas aao,” Uddhaarkarta ne kaha, “aur main tumhein vishraam dunga” (Matthew 11:28). Anay avsar par Unhonne phir Apni shaanti vaada kiya, kehte hue, “Sansaar mein tumhein kalesh (tribulation) hota hay, parantu dhaadhas (good cheer) baandho; mainne sansaar ko jeet liya hay” (John 16:33). Yeh Praeshchit ke vaade hain, is jiwan mein aur pure anantkaal mein.

Atirikt sandarbh: Isaiah 49:13–16; 53; Matthew 26–28; Mark 14–16; Luke 22–24; John 10:14–15; 11:25–26; 14:6; 15:13; 19–20; 1 Corinthians 15:20–22; Hebrews 4:14–16; 1 John 1:7; 1 Nephi 10:6; 2 Nephi 2:1–10; 9; 25:23–26; Jacob 4:12; Mosiah 3:1–19; Alma 22:14; 34:5–18; 42; Helaman 5:9–12; 14:13–19; 3 Nephi 9:14–22; 27:13–22; Mormon 9:10–14; Ether 12:27, 41; Moroni 8:5–26; 10:32–33; D&C 18:10–12; 19:15–24; 20:17–34; 45:3–5; 76:40–43; Moses 1:39

Baptisma; Maut, Shaaririk; Maut, Aadhyaatmik; Anant Jiwan; Vishwaas; Patan; Maafi; Ishwar jo Pita Hain; Susamachaar; Nyayeshilta; Mahima ke Raajye; Daya; Dharamvidhiyaan; Uddhaar ki Yojna; Pashchaataap; Punrujiwan; Uddhaar *bhi dekhiye*

Ishu Masiha ki Dusri Baar Lautna

Apne maranshil prachaar ki samaapti mein jab Ishu Masiha swarg gay, do farishton ne Unke Devduton se ghoshna ki, “Yeh Ishu, jo tumhaare paas se swarg par utha liya gaya hay, jis riti se tum ne use swarg ko jaate dekha hay usi riti se woh phir ayega” (Acts 1:11). Jab Uddhaarkarta phir ayenge, Woh shakti aur mahima mein ayenge prithvi ko Apne raajye ke adhikaar ke rup mein lene ke liye. Unki Dusri Baar Lautna Sahasraabdi ki shuruaat hogi.

Dusri Baar Lautne ka samay paapiyon ke liye daraona, aur dukhpurna samay hoga, par woh dhaarmik logon ke liye shaanti aur vijay ka din hoga.

Ishwar ne ghoshna ki ki jo buddhimaan hain aur jinhone sachchai praapt ki hay, jinhone Pavitra Aatma ko apne maargdarshak banaya hay, aur jinhein dhokha nahin

diya gaya hay unhein kaata nahin jaega aur aag mein choda nahin jaega par din ka paalan karenge.

“Prithvi unhein uttaradhikaar ke rup mein diya jaega, aur unki sankhya badhegi aur woh mazboot honge, aur unke bachche bina paap ke badhenge uddhaar ke liye.

“Ishwar unke beech mein rahenge, aur Unki mahima unpar rahegi, aur Woh unke Raaja Vidhi-nirmaata (Lawgiver) honge (dekhiye D&C 45:57–59).

Ishwar ne yeh vaastav mein prakat nahin kiya kab Woh phir laut kar ayenge. Koi bhi ghanta aur din nahin jaanta. Swarg ke farishte bhi nahin jaante hain, woh nahin jaanenge jab tak Woh ayenge nahin (dekhiye D&C 49:7). Par Unhonne Apne bhavishyevaktaon se prakat kiya hay un ghatnaon aur chinhon ko jo Unki Dusri Baar Lautne se pehle honge. Bhavishyevaani ki ghatnaon aur chinhon mein hain:

- Susamachaar sachchai se dharamtyaag (dekhiye Matthew 24:9–12; 2 Thessalonians 2:1–3).
- Susamachaar ki punahsthaapna, Ishu Masiha ke Girjaghar ki punahsthaapna sammilit (dekhiye Acts 3:19–21; Revelation 14:6–7; D&C 45:28; 133:36).
- Purohiti chaabhiyon ki punahsthaapna (dekhiye Malachi 4:5–6; D&C 110:11–16).
- Mormon ki Pustak ka aana (dekhiye Isaiah 29:4–18; 3 Nephi 21:1–11).
- Duniya bhar mein susamachaar ka prachaar hona (dekhiye Matthew 24:14).
- Paap, yuddh, aur shorgul ka samay (dekhiye Matthew 24:6–7; 2 Timothy 3:1–7; D&C 29:17; 45:26–33; 88:91).
- Swarg aur prithvi par chinha (dekhiye Joel 2:30–31; Matthew 24:29–30; D&C 29:14–16; 45:39–42; 49:23; 88:87–90).

Uddhaarkarta ki Dusri Baar Lautne ke sahi samay par chintit mat ho. Uski bajae, jiyo taaki tum tayyaar rahoge jab bhi Woh ayenge. Jab tum in antim dinon ki vipattiyon ko dekhoge, yaad rakhiye ki dhaarmik logon ko Dusri Baar Lautne par bhay nahin karna chahiye ya jo usse pehle ke chinha hain unse darna nahin chahiye. Uddhaarkarta ke shabd jo Unke Devduton ke liye the woh tumpar laagu hain. Unhonne kaha ki chinta mat karna, jab yeh sab cheezein hongy, tum jaan sakoge ki jo vaade humse kiye gay the unki purti ki jaegi (dekhiye D&C 45:35).

Atirikt sandarbh: Luke 21:34–36; 2 Peter 3:10–14; D&C 133:42–52; Joseph Smith—Matthew

Sahasraabdi; Uddhaar ki Yojna; Chinha *bhi dekhiye*

Ishwariye Vachan

Ishwariye vachan Ishwar ka sanchaaran Unke bachchon ke liye hay. Yeh maargdarshan bhinna maadhyamon dwara aate hain jo saamaanyata vyaktiyon, parivaaron, aur Girjaghar ki zarooraton aur paristhitiyon ke anusaar hote hain.

Jab Girjaghar ke liye Ishwar Apni ichcha prakat karte hain, Woh Apne bhavishyevakta dwara kehte hain. Dharamshastra mein us tarah ke kai ishwariye vachan hain—pracheen aur antim-dinke bhavishyevaktaon dwara Ishwar ke shabd. Apne chune hue daason se Apni ichcha prakat karne dwara aaj bhi Ishwar lagataar Girjaghar ko maardarsha rahe hain.

Ishwariye vachan sirf bhavishyevakta hi nahin praapt kar sakte hain. Tumhaari imaandaari ke anusaar, tum ishwariye vachan praapt kar sakte ho jo tumhaari vishisht zarooraton, zimmedaariyon, aur tumhaare vishisht sawaalon, aur tumhaari gawahi ko mazboot karne mein madad kar sakte hain.

Pavitra Aatma dwara Ishwariye Vachan Praapt karne ki Tayyaari

Dharamshastra bhinna prakaar ke ishwariye vachan ke baare mein batlaate hain, jaise divyedarshan, sapne, aur devduton dwara bhentein. Is tarah ke maadhyamon dwara, Ishwar ne antim-dinon mein Apne susamachaar ki punahsthaapna ki aur un sachchaiyon ko prakat kiya jo maranshil jivan se pehle ke jivan ke astitav, mrit ke uddhaar, aur mahima ke teen raajyon se sambandhit thi. Phir bhi, Pavitra Aatma ki phusphusaahaton dwara Girjaghar ke netaon aur sadasyon ke paas kai ishwariye vachan aate hain.

Shaant aadhyaatmik prernaen utni chamatkaarik nahin ho sakti jitni divyedrishtiyaan ya devduton ki bhentein hain, par woh aur bhi shaktishaali aur anant aur jivan badalne waali hain. Pavitra Aatma ki gawahi aatma par prabhao daalta hay jo un cheezon se aur bhi mahatvapurna hay jinhein tum dekh ya sun sakte ho. Is tarah ke ishwariye vachanon dwara, susamachaar ke prati imaandaar rehne ke liye aur waisa karne ke liye dusron ki madad karne mein tum sthaayi shakti praapt karoge.

Pavitra Aatma se prernaon ko praapt karne ke liye di gai salahein tumhaari madad karenge:

Maargdarshan ke liye Prarthna kijiye. Ishwar ne kaha, “Maango, to tumhein diya jaega; dhoondho to tum paoge; khatkhatao, to tumhaare liye khola jaega: kyunki jo koi maangta hay, use milta hay; aur jo dhoondhta hay, woh paata hay; aur jo khatkhataata hay, uske liye khola jaega” (Matthew 7:7–8). Paane aur praapt karne ke liye, tumhein dhoondhna aur maangna chahiye. Agar tum nahin khatkhataoge—apne Swargiye Pita se maargdarshan ke liye prarthna ke liye—ishwariye gyaan ka darwaaza tumhaare liye nahin khulega. Par agar tum apne Pita ke paas vinamra prarthna mein jaoge, tum ant mein ishwariye vachan aur gyaan praapt karoge, ki tum rehsye aur shaantimay cheezein jaan sako— jo anand laati hain, jo anant jivan laati hain (dekhiye D&C 42:61).

Shriddhaalu rahiye. Shriddha gehra sammaan aur pyaar hay. Jab tum shriddhaalu aur shaantimay ho, tum ishwariye gyaan ko amantrit karte ho. Tumhaare aas-paas jab sabhi cheezein gadbadi mein ho, tumhaare paas shriddha vichaar ho sakta hay aur tum tayyaar reh sakte ho Ishwar se maargdarshan praapt karne ke liye.

Vinamra rahiye. Vinamrata shriddha se बहुत nazdiki sambandh rakhti hay. Jab tum vinamra rahoge, tum Ishwar par apni nirbharta ko pehchaan sakoge. Bhavishyevakta Mormon ne sikhlaya, “Deenta aur hriday ki namrata se Pavitra Aatma aati hay jo ki hamein saantaavna dekar hamein aasha se aur us sampurna prem se bhar bhar deti hay” (Moroni 8:26).

Adeshon ka paalan kijiye. Jab tum adeshon ka paalan karoge, tum Pavitra Aatma ki prernaon ko praapt karne, unhein pehchaanne, aur unhein apnaane ke liye tayyaar rehte ho. Ishwar ne vaada kiya ki agar tum Unke adeshon ka paalan karoge, Woh tumhein Apne raajye ke rehsye denge, jo tummein kua (well) bhara jiwit paani hoga, jo prakat karega anant jivan (dekhiye D&C 63:23).

Yogriti se prabhubhoj mein bhaag lijiye. Prabhubhoj ki prarthnaen sikhlaati hain ki kaise Pavitra Aatma ko lagataar saathi ke rup mein praapt kiya ja sakta hay. Jab tum prabhubhoj mein bhaag lete ho, tum Ishwar ke samaksh saakshi bante ho ki tum apni ichcha se apne upar Unke Putra ka naam le rahe ho aur ki tum hamesha Unhein yaad karoge aur Unke adeshon ka paalan karoge. Swargiye Pita vaada karte hain ki jab tum in vaadon ka paalan karoge, tumhaare saath Pavitra Aatma hamesha rahegi. (Dekhiye D&C 20:77, 79.)

Pratyek din dharamshaaston ka adhayan kijiye. Jab tum parishram se dharamshaaston ka adhayan karoge, tum un purushon aur mahilaon ke udaharanon se sikhoge jinke jivanon ko ashirvaad mile jab unhonne Ishwar ki prakat ki hui ichcha ka paalan kiya. Tum apne jivan mein Pavitra Aatma ko aur bhi achchi tarah grahan kar sakoge. Jab tum padhoge aur

soch-vichaar karoge, tum ishwariye gyaan praapt karoge ki kaise kuch dharamshastra tum par laagu hain ya kisi anay cheez par jiske dwara Ishwar ki ichcha hay tumse sanchaaran karne ki. Kyunki dharamshastra adhayaan tumhein vyaktigat ishwariye gyaan praapt karne mein madad kar sakta hay, tumhein pratyek din dharamshastron ka adhayaan karna chahiye.

Soch-vichaar karne ke liye samay nikaaliye. Jab tum susamachaar ki sachchaiyon par soch-vichaar karne ke liye samay nikaalte ho, tum Pavitra Aatma ke maargdarshaane waale prabhao ke liye apne mann aur hriday kholte ho (dekhiye 1 Nephi 11:1; D&C 76:19; 138:1–11). Soch- vichaar karne se tumhaare vichaar duniya ki mahatvaheen cheezon se dur hote hain aur tum Pavitra Aatma ke kareeb aate ho.

Jab vishesh maargdarshan dhoondh rahe ho, apne mann mein vishay ka adhayaan kijiye. Kabhi-kabhi Ishwar ka sanchaaran tab ayega jab tum apne mann mein ek vishay ka adhayaan kar chuke ho. Ishwar ne is prakriya ko Oliver Cowdery ko samjhaya, jisne Mormon ki Pustak ke bahut se bhaag ka anuwaad karte samay Joseph Smith ke lekhak ke rup mein sewa pradaan kiya. Bhavishyevakta Joseph Smith dwara, Ishwar ne Oliver Cowdery se baat ki, yeh samjhaate hue ki kyun Oliver Mormon ki Pustak ka anuwaad na kar sake yadyapi use anuwaad karne ka tohfa diya gaya tha. Ishwar ne kaha ki Oliver samajh nahin paya tha; usne maana ki Ishwar use yeh yogyata denge, jab Oliver ne siwae Unse puchne ka koi vichaar nahin kiya tha. Ishwar ne Oliver se kaha ki woh use apne mann mein adhayaan kare aur phir Unse puche ki kya woh uचित hay. Agar woh uचित ho, Ishwar Oliver ke hriday mein uttejna paeda karenge; isliye, woh mehsoos karega ki woh uचित hay (dekhiye D&C 9:7–8).

Dheertapurwak Ishwar ki ichcha dhoondhiye. Ishwar Apne Aapko Apne samay aur Apne tarike aur Apni ichcha ke anusaar prakat karte hain (dekhiye D&C 88:63–68). Ishwariye gyaan sambhavta tumhaare paas ayenge “nियam par नियam,

agya par agya, thoda yahan, thoda wahan” (2 Nephi 28:30; Isaiah 28:10; D&C 98:12 bhi dekhiye). Aadhyaatmik cheezon par zor dene ki koshish mat kijiye. Ishwariye gyaan us tarah se nahin aate hain. Dheeraj rakhiye aur Ishwar ke samay mein vishwaas rakhiye.

Pavitra Aatma ki Prernaon ko Pehchaanna

Aaj ki duniya mein kai shor aur duton ke beech mein, tumhein Pavitra Aatma ki phusphusaahaton ko pehchaanne ke liye sikhna chahiye. Diye gay kuch mukhye tarike hain jinke dwara Pavitra Aatma hamaare saath sanchaaran karti hay:

Woh shaant, dhimi awaaz se mann aur hriday se baat karti hay. Ishwar ne sikhlaya Woh tumhein tumhaare mann aur hriday mein batlaenge, Pavitra Aatma dwara, jo tumpar ayegi aur tumhaare mann mein rahegi. Unhonne yeh ishwariye gyaan ke wabhao se kaha. (Dekhiye D&C 8:2–3). Kabhi-kabhi Pavitra Aatma tumhein susamachaar sachchai samajhne mein madad karegi ya tumhein ek prerna degi jo tumhaare mann mein ho aur tumhaari bhavnaon par dabao daal rahi ho (dekhiye D&C 128:1). Haalaanki us tarah ke ishwariye gyaan tumpar shaktishaali prabhao daal sakte hay, woh lagbhag hamesha shaant se aati hay “shaant dhimi awaaz” ke rup mein (dekhiye 1 Kings 19:9–12; Helaman 5:30; D&C 85:6).

Woh hamaari bhavnaon dwara hamein prerit karti hay. Haalaanki hum bahudha Pavitra Aatma ke sanchaaran ka varnan awaaz ke rup mein dete hain, us awaaz ko hum sunne se zyaada mehsoos karte hain. Aur jab hum kehte hain Pavitra Aatma ki phusphusaahaton ko “sunna”, hum bahudha aadhyaatmik prerna ka varnan karte hain jab kehte hain, “mujhe anubhav hua . . .” Ishwar ki salah jo Oliver Cowdery ke liye thi Dharamsiddhant aur Vaade ke bhaag 9 mein, jiski charcha prishth 82 mein ki gai hay, is siddhant par sikhlata hay. Phir bhi, is salah ka kabhi-kabhi galat arth lagaya jaata hay. Is parichhed padhne ke baad, Girjaghar ke kuch sadasye

uljhan mein phans jaate hain, is darr se ki unhein Pavitra Aatma ki prerna nahin praapt hui kyunki unke hriday mein uttejna nahin hui thi. Dhyaan dijiye ki Ishwar ne kaha ki agar kuch uchit hay, Oliver mehsoos karega ki woh uchit hay (dekhiye D&C 9:8). Jis uttejna ka varnan is dharamshastra parichhed mein hay woh arth deta hay dilaasa aur shaanti ki bhavna ka, aniwaarye rup se nahin ki garmi ki uttejna. Jab tum lagataar apne jivan mein Ishwar ki ichcha dhoondhoge aur apnaoge, tum jaan sakoge ki kaise Pavitra Aatma tumhein vyaktigat rup se prabhawit karti hay.

Woh shaanti laata hay. Pavitra Aatma ki bahudha Saantaavna Dene Waali kahi jaati hay (dekhiye John 14:26; D&C 39:6). Jaise Woh tumse Ishwar ki ichcha prakat karti hay, Woh tumhaare mann mein shaanti laegi (dekhiye D&C 6:23). Jo shaanti Woh deti hay use saansarik prabhaon ya jhuthe shikshanon dwara dhokha nahin diya ja sakta. Yeh Uddhaarkarta ki shaanti hay jiska vaada tab kiya gaya tha jab Unhonne Apne chelon ko aashwaasan diya tha ki Woh Saantaavna Dene Waali ko bhejenge: “Main tumhein shaanti diye jaata hoon, apni shaanti tumhein deta hoon; jaise sansaar deta hay, main tumhein nahin deta; tumhaara mann vyakul na ho aur na dare” (John 14:27).

Atirikt sandarbh: Amos 3:7; Matthew 16:13–18; 1 Corinthians 2:9–14; 12:3; Revelation 19:10; Alma 5:43–48; 17:2–3; D&C 76:5–10; 121:26–33; Vishwaas ke Lekh 1:7, 9

Vishwaas; Pavitra Aatma; Prarthna; Shridhha; Dharamshastra; Aadhyaatmik Tohfe *bhi dekhiye*

Ishwar jo Pita hain

Ishwar jo Pita hain woh sarvashreshth Praani hain jin par hum vishwaas karte hain aur jinki hum araadhna karte hain. Woh sabhi cheezon ke antim Srishtikarta, Shaasak, aur Rakshak hain. Woh sampurna hain, unke paas sabhi shakti hay, aur woh sabhi cheezein jaante hain. Unke paas maans aur

haddiyon ka sharir hay utna vaastavik jitna ek maanav ka hay (dekhiye D&C 130:22).

Hamaare Swargiye Pita nyaye aur bal aur gyaan aur shakti ke Ishwar hain, par Woh sampurna daya, kripa, aur paropkaar ke bhi Ishwar hain. Yadyapi hum “sabhi baton ka arth nahin jaante hain,” hum us nishchit gyaan mein shaanti pa sakte hain ki Woh humse pyaar karte hain (dekhiye 1 Nephi 11:17).

Hamaari Atmaon ke Pita

Jiwan ka sabse mahaan sawaal hay “Main kaun hoon?” Ek parampriye Praathmik geet chote bachchon ki madad karta hay is sawaal ka jawaab dene mein. Hum gaate hain “Main Ishwar ki santaan hoon, aur unhone mujhe yahan bheja hay.” Yeh gyaan ki hum Ishwar ki santaan hain usse shakti, dilaasa, aur aasha milti hain.

Tum Ishwar ki vaastavik santaan ho, maranshil se pehli duniya mein aadhyaatmik rup se utpanna hue ho. Unke bachche ke rup mein, tumhein aashwaasan diya ja sakta hay ki tumhaare paas divye, anant antahshakti (potential) hay aur us antahshakti tak pahunchne mein Woh tumhaari shuddhriday koshishon mein tumhaari madad karenge.

Sarvashaktimaan Srishtikarta

Swargiye Pita Sarvashaktimaan Srishtikarta hain. Ishu Masiha ke dwara, Unhone swarg aur prithvi ki srishti ki aur jo sabhi cheezein unmein thi (dekhiye Moses 2:1). Alma ne kaha, “Sabhi Parameshwar ke hone ki suchna dete hain; yahan tak ki prithvi aur us par ki saari vastuen uski gati aur sabhi dusre grah jo niyमित rup se gatimay hain; woh sab yeh saakshi dete hain ki koi Mahaan Srishtikarta hain” (Alma 30:44).

Samay-samay par, srishti ki sundartaon par soch-vichaar kijiye: vriksh, phool, jaanwar, pahaad, mahasaagaron ki

leherein, navjaat shishu. Samay nikaaliye swargon par nazar daalne ke liye, jahan taaron aur grahon ke maarg saboot hain ki Ishwar apne prabhutav aur shakti mein chal rahe hain (dekhiye D&C 88:41–47).

Uddhaar ki Yojna ke Lekhak

Hamaare Swarg ke Pita chahate hain ki hum unke saath nirantar rahein. Unka kaarye aur Unki mahima hay ki amartav aur anant jivan laana (dekhiye Moses 1:39). Ise sambhav karne ke liye, Unhonne uddhaar ki yojna ki tayyaari ki hay. Unhonne Apne Parampriye Putra, Ishu Masiha ko bheja, ki maut ke bandhan se mukt karein aur duniya ke paapon ke liye praeshchit karein: “Kyunki Parameshwar ne jagat se aisa prem rakha ki usne apna eklauta Putra de diya, taaki jo koi uspar vishwaas kare woh nasht na ho, parantu anant jivan pae” (John 3:16). Yeh tyaag hamaare Pita ka pyaar jo hamaare prati hay uski sabse mahaan abhivyakti hay.

Ishwar jo Pita hain Unhein Jaanna

Ishwar ke bachchon ke rup mein, Unke saath hamaara vishesh sambandh hay, Apne sabhi anay rachnaon se hamein alag rakha. Apne Swarg ke Pita ko jaanne ke liye talaashiye. Woh tumse pyaar karte hain, aur Unhonne tumhein bahumulye mauka diya hay Unke kareeb jaane ke liye jab tum prarthna karoge. Tumhaari prarthnaen, jinhein vinamrata aur shuddhriday se ki jaati hain, unhein suni jaati hay aur unke jawaab diye jaate hain.

Unke Parampriye Putra ke baare mein sikhne aur apne jivan mein susamachaar laagu karne dwara tum apne Pita ke baare mein bhi jaan sakte ho. Uddhaarkarta ne Apne chelon ko sikhlaya: “Yadi tumne mujhe jaana hota, to mere Pita ko bhi jaante. . . . Jisne mujhe dekha hay usne Pita ko dekha hay” (John 14:7, 9).

Tum Ishwar jo Pita hain unke kareeb jaoge jab tum dharamshaatron aur antim-dinon ke bhavishyevaktaon ke shabdon ka adhayan karoge aur sewa pradaan karoge. Jab tum Ishwar ki ichcha ka paalan karoge aur us tarah rahoge jaise Woh chahate hain ki tum raho, tum Unki aur Unke Putra ki tarah ban sakte ho. Tum apne aap ki tayyaari karte ho Unki upasthiti mein ja kar rehne ke liye.

Atirikt sandarbh: John 14:6, 21-24; 17:3; Mosiah 4:9; D&C 132:22-24; Vishwaas ke Lekh 1:1

Srishti; Devtav; Uddhaar ki Yojna *bhi dekhiye*

Ishwar ki Aatma (*Dekhiye Pavitra Aatma, Masiha ki Roshni*)

Janam Niyantaran

Jab viwaahit pati-patni shaaririk rup se swasthye hote hain, unke paas vishesh adhikaar hota hay ki Swargiye Pita ke aatmik bachchon ke liye maranshil sharir pradaan karna. Woh khushiyaan ki mahaan yojna mein bhaag lete hain, jo Ishwar ke bachchon ko anumati deti hay sharir praapt karne mein aur maranshilta ka anubhav karne mein.

Agar tum viwaahit ho, tumhein aur tumhaare ya tumhaari saathi ko duniya mein bachche laane ki unhein dhaarmikta mein paalan-poshan karne ki tumhaari pavitra zimmedaari ki charcha karni chahiye. Jab tum aisa karoge, jivan ki pavitrata aur arth par vichaar kijiye. Bachchon ke ghar par hone ke anand par soch-vichaar kijiye. Achche vanshaj se aane waale anant ashirvaadon par vichaar kijiye. In siddhaanton ki gawahi ke saath, tum aur tumhaara ya tumhaari saathi tayyaar rahega ya rahegi prarthnashilta se nirnay karne ke liye ki kitne bachche paeda karein aur kab. Is tarah ke nirnay tum donon aur Ishwar ke beech hote hain.

Jab tum is pavitra vishay par vichaar karte ho, yaad rakhiye ki viwaahit jivan mein yaon (sexual) sambandh

ishwariye swikriti hay. Jabki in sambandhon ka ek uddeshye hay Ishwar ke bachchon ke liye sharir pradaan karna, dusra uddeshye hay ek dusre ke prati pyaar abhivyakt karna—taaki pati aur patni ko wafadaari, vishwashta, lihaaj, aur saamaanye uddeshye mein baandhe ja sakein.

Joseph Smith

1820 ke vasant (spring) mein, 14 varshiye Joseph Smith Ishu Masiha ke sachche Girjaghar dhoondh raha tha jab usne Dharamshastra mein parchhed padha: “Par yadi tum mein se kisi ko buddhi ki ghati ho to Parameshwar se maange, jo bina ulaahna diye sab ko udaarta se deta hay, aur usko di jaegi” (James 1:5; Joseph Smith—History 1:11–12 bhi dekhiye). Saadhaaran, atal vishwaas ke saath, jawaan Joseph ne us parichhed ki salah apnai. Woh akele vrikshon ke upvav (grove) mein gaya, jahan usne prarthna ki yeh jaanne ke liye ki use kis girjaghar ka sadasye banna chahiye. Uski prarthna ke jawaab mein, Ishwar jo Pita hain aur Ishu Masiha uske saamne upasthit hue. Anay cheezon mein, Unhonne usse kaha ki use un mein se kisi girjaghar ka sadasye nahin banna hay jo us samay the. (Dekhiye Joseph Smith—History 1:13–20.)

Jab Joseph ne apni योग्यता साबित की, use Ishwar ke devdut ke rup mein ek ishwariye kaarye diya gaya. Uske dwara, Ishwar ne mahaan aur badhiya kaarye ki purti ki jismein sammilit tha Mormon ki Pustak saamne laana, purohiti ki sthaapna, susamachaar ki bahumulye sachchaiyon ka prakat hona, Ishu Masiha ka sachcha Girjaghar ayojit karna, aur mandir kaarye ki sthaapna karna. June 27, 1844 mein, Joseph aur uske bhai Hyrum ki maut ek uttejit shastr-sajjit bhid ke akraman dwara hui. Unhonne apni gawahiyon ko apne rakt dwara seal kiya.

Punahsthaapit susamachaar par tumhaari gawahi ki purti ke liye, usmein Joseph Smith ke ishwariye lakshye ki gawahi sammilit hona chahiye. Ishu Masiha ka Girjaghar Antim-dinon ke Santon ki sachchcai adhaarit hay Pratham

Divyedrishti aur anay ishwariye vachanon ki sachchai par jinhein Ishwar ne Bhavishyevakta Joseph ko diye the. Pradhaan John Taylor, Girjaghar ke teesre Pradhaan, ne likha ki Joseph Smith, Ishwar ke Bhavishyevakta aur Devdud, bahut kuch kiya, Ishu ke kiye hue ke siwae, is duniya mein logon ke uddhaar ke liye, anay logon ki tulna mein jo pehle is duniya mein the (dekhniye D&C 135:3).

Atirikt sandarbh: Isaiah 29:13–14; 2 Nephi 3:3–15; D&C 5:9–10; 135; Joseph Smith—History

Bhavishyevakta; Susamachaar ki Punahsthaapna *bhi dekhiye*

Jua Khelna

Ishu Masiha ka Girjaghar Antim–dininon ke Santon ka jua khelne ka virodh karta hay, jismein sarkaar dwara samarthan ki hui lotteries bhi sammilit hain.

Bina kuch de kuch paane ki ichcha dwara jua khelna prerit hota hay. Yeh ichcha aadhyaatmik rup se haanikaarak hay. Yeh bhaag lene waalon ko Uddhaarkarta ke pyaar aur sewa ke shikshan se nikaalkar shatru ke swaarthparta ki or le jaata hay. Yeh karam aur kifayat aur ichcha ki naetikta ko chati pahunchaata hay taaki hum jo sab karte hain unmein sachchi koshish na de sakein.

Jo jua mein bhaag lete hain woh jald us vichaar par dhokha jaan jaate hain ki woh thoda ya kuch bhi nahin dekar kuch mulye ki cheez praapt kar sakte hain. Woh jaan jaate hain ki unhonne paese ka bada rakam, apna sammaan, aur parivaar sadasyon aur doston ka adar de chuke hain. Dhokhe mein phans kar aur lat apna kar, woh bahudha un paeson se jua khelte hain jo unhein anay uddeshyon ke liye kaam mein laana chahiye, jaise apne parivaaron ki mul zaroorat ki purti karne mein. Jua khelne waale kabhi-kabhi itni daasta aur itni niraasha mein phans jaate hain jua ke karz ko ada karne ke liye ki woh chori kar baethte hain, apne achche naam par daag laga lete hain.

Pratham Adhyakshita ne hamein protsaahit kiya hay ki apne sammajon mein kisi bhi prakaar ke jua ke khel ko kaanooni banane aur sarkaari samarthan karne ke liye dusron ke saath ho kar virodh kiya jae.

Behkaawa bhi dekhiye

Kalyaan

Girjaghar ke pratyek sadasye ke paas do mul kalyaan zimmedaariyaan hain: atma nirbhar hona aur garib aur nirdhan ki parwaah karna.

Maata-pitaon ki pavitra zimmedaari hay apne bachchon ke shaaririk aur aadhyaatmik kalyaan ki parwaah karne ki. Jab bachche bade hote hain, woh apne kalyaan ke liye aur bhi zimmedaar hote hain. Maata-pitaon ko unhein kalyaan ke mul siddhaant sikhlaana chahiye, unhein atma nirbhar hone ki tayyaari aur bhavishye mein apne parivaar ke liye praadaan karne mein unki madad karni chahiye. Garib aur nirdhan ki parwaah karne mein madad karne ke liye maata-pita bachchon ko mauka bhi de sakte hain.

Agar tum Girjaghar ke baalig sadasye ho, di gai sabhi salahein sidhe tumpar laagu hain. Agar tum jawaan pirush ya mahila ho, inmein se kai salahein tum par bhi laagu hoti hain, tumhaare adhiktar tumhaare maata-pitaon par nirbhar hone ke baojood bhi.

Atmanirbhar Hona

Tumhaare saamaajik, bhauk, aadhyaatmik, shaaririk, aur kifaayati kalyaan pehle tumpar nirbhar hay, phir tumhaare parivaar par, aur ant mein Girjaghar par. Ishwar ki prerna ke anusaar aur tumhaare apne parishram dwara, tumhein apne liye aur apne parivaar ke liye jivan ki aadhyaatmik aur shaaririk zarooraton ko pradaan karna chahiye.

Jab tum atmanirbhar ho tab tum apni aur apne parivaar ki parwaah achchi tarah kar sakoge. Bina dusron par nirbhar hokar tum vipatti ke samay ko sehne ke liye tayyaar rahoge.

Inke dwara tum atmanirbhar ho sakte ho (1) shaekshik maukon ka faeda uthakar; (2) ahaar aur swasthye-vigyaan ke vishwaasniye siddhaanton ka abhyaas karke; (3) uचित naokri ke liye tayyaari karke aur use praapt karke; (4) bhojan aur kapdon ke bhandaar rakhkar jis had tak kaanoon mauka deta hay; (5) apne saadhanon ka prabandh achchi tarah karke, jismein dashmaanish aur bhentein dena aur karz se bachna sammilt hay; aur (6) aadhyaatmik, bhauk, aur saamaajik shakti viksit karke.

Atmanirbhar banne ke liye, tumhein apni khushi se kaam karna padega. Ishwar ne hamein adesh diya ki hum kaam karein (dekhiye Genesis 3:19; D&C 42:42). Adarniye kaam khushiyon, atmayogye, aur sampannata ka mul srot hay.

Agar tum apni koshishon ya parivaar sadasyon dwara sthaayi rup se apni mul zaroorat ki purti karne mein asamarth ho, Girjaghar tumhaari madad kar sakta hay. In sthitiyon mein, Girjaghar bahudha jivan ke bharan-poshan ke saadhanon ko pradaan karta hay taaki tumhein aur tumhaare parivaar ko phir se atmanirbhar hone mein madad kar sake.

Garib aur Nirdhan ki Parwaah Karna

Ishwar ne Apne logon ko adesh diya ki woh garib aur nirdhan ki parwaah karein. Unhonne kaha ki hamein garib aur nirdhan se bhent karni chahiye aur unki sahyta ke liye prabandh karna chahiye (dekhiye D&C 44:6). Unhonne yeh bhi adesh diya ki hamein sabhi cheezon mein un logon ko yaad karni chahiye jo garib aur nirdhan aur rogi aur dukhi hain, kyunki agar hum in cheezon ko nahin karenge, hum Unke chele nahin hain (dekhiye D&C 52:40).

Tum kai tarah se garib aur nirdhan ki parwaah kar sakte ho. Ek avashyak tarika hay upwaas karne aur upwaas bhentein

pradaan karne dwara, jise bishop ya shaakha adhyaksh istemaal karte hain ward ya shaakha ke sadasyon ki sahayta ke liye jo garibi, bimaari, ya anay kathinaiyon ka saamna karte hain. Tum apne samay de sakte ho aur apni nipunataon ko baant sakte ho. Tum apne pados aur samaaj ke beggar logon, apang, vidhwaon, aur anay logon ki sewa kar sakte ho.

Jinhein zaroorat hain unhein sthaaniye aur vyaktigat parwaah dene ke atirikt, Girjaghar duniya bhar ke logon tak pahunchata hay, chahe job hi unka mazhab ho, jo praakritik ghor vipatti, garibi, bimaari, aur anay sankaton se dukhi hain. Girjaghar jivan ke bharan-poshan ke saadhan pradaan karta hay taaki parivaaron aur vyaktiyon ko sambhalna mein aur atmanirbharta ki or kaarye karne mein madad ki ja sake. Girjaghar ke Perpetual Education Fund ahit Antim –dilon ke Santon ke liye saadhan pradaan karta hay taaki woh apni padhai ko aage badha sakein. Girjaghar-sewa prachaarak apne samay aur saadhanon ko sweichcha se pradaan karte hain taaki saaksharata (literacy) mein sudhaar la sakein, swasthye ka samarthan kar sakein, aur prashikshan pradaan kar sakein.

Atirikt sandarbh: James 1:27; Jacob 2:17–19; D&C 42:31; 104:15–18

Upwaas aur Upwaas Bhentein; Sewa *bhi dekhiye*

Karz

Bhavishyevakta Joseph Smith dwara, ek baar Ishwar Santon ke ek dal se kaha ki woh Unki ichcha thi ki woh apne pure karz ko ada karein (dekhiye D&C 104:78). Girjaghar ke shuru ke dinon se Ishwar ke bhavishyevaktaon ne hamein baarambaar chetaoni di ki karz ke bandhan se bache.

Karz ka sabse bada khatra hay uska byaaj. Kuch prakaar ke karz, jaise credit cards, ke unche byaaj dar hote hain. Ek baar tum karz mein hote ho, tum jaan sakoge ki byaaj ke paas koi daya nahin hay. Woh lagataar badhta rehta hay, tumhaari sthiti ke baojood bhi—chahe tumhaare paas naokri ho ya

nahin, chahe swasthye ho ya bimaar. Woh nahin jaata jab tak karz ada na ki jae. Credit afsaron dwara dhokhe mein mat padiye, kyun na chahe woh karz ko akarshit banae kam byaaj ke vaade se ya kuch avastha tak byaaj na lene ke vaade se.

Apni aarthik sthiti ki sthiti dekhiye. Apni khariddaari mein apne aapko anushaasit kijiye, jitna ho sake karz se bachiye. Kai maamlon mein, apne saadhanon ko achchi tarah istemaal karne dwara tum karz se bach sakte ho. Agar tum karz mein ho, jaise santulit rakam ho taaki ek ghar kharid sako ya apni padhai ki purti kar sako, jitna jald ho sake use bhar dijiye aur apne aapko bandhan se mukt kijiye. Jab tum apne karz ko bhar chuke ho aur kuch paese bach chuke ho, tum tayyaar rahoge un dinon ka saamna karne ke liye jab tumhein paese ki zaroorat padegi. Tumhaare paas tumhaare parivaar ke liye chat hogi aur tumhaare dil mein shaanti hogi.

Atirikt sandarbh: Luke 16:10–11; D&C 19:35

Khushiyaan

Ishwar ke “anant uddeshyon” ki gawahi dete hue bhavishyevakta Lehi ne sikhlaya, “Manushye ko anand ki praapti ho” (2 Nephi 2:15, 25).

Swargiye Pita ki ichcha hay ki hum sachchi, sthaayi khushiyaan paen. Jo sabhi ashirvaad Woh hamein dete hain unka uddeshye hay hamaari khushiyaan—susamachhaar shikshan, aadesh, purohiti dharamvidhiyaan, parivaar sambandh, bhavishyevakta, mandir, srishti ki sundartaen, aur vipatti ka anubhav karne ke mauke bhi. Hamaare uddhaar ki Unki yojna ko bahudha kahi jaati hay “anand ki mahaan yojna” (Alma 42:8). Unhonne Apne Parampriye Putra ko bheja Praeshchit karne ke liye taaki hum khush reh sakein is jiwana mein aur anantkaalon mein sampurna anand praapt kar sakein.

Kai log un gatavidhiyon mein khushiyaan aur sampurnata paane ki koshish karte hain jo Ishwar ke adeshon ke viruddh hoti hain. Unke liye jo Ishwar ki yojna hay uski

Kritgyata

upeksha karte hue, woh sachchi khushiyon ka ek maatra srot ko aswikaar karte hain. Woh shaetaan ka saath dete hain, jo “chahata hay ki saara maanav samaaj usi ki tarah aashaheen ho jae” (2 Nephi 2:27). Ant mein woh Alma ki chetaoni ki sachchai ko sikhte hain jo unke putra Corianton ke liye thi: “Paap kabhi bhi ananddaayi nahin hua hay” (Alma 41:10).

Anay log jivan mein sirf maze hi dhoondhte hain. Ise apne mukhye lakshye banakar, woh sthaayi khushiyon ko asthaayi anand se bhang karne ka mauka dete hain. Woh apne aapko aadhyaatmik pragati, sewa, aur kathin parishram se vanchit karte hain.

Jab tun khush rehna talaashte ho, yaad rakhiye ki susamachaar apnaana sachchi khushi ka hi maarg hay. Tum shaantipurna, anant khushiyaan paoge jab tum adeshon ka paalan karne, shakti ke liye prarthna karne, apne paapon ka pashchaataap karne, laabhkaari gatividhiyon mein bhaag lene, aur arthpurna sewa pradaan karne ka prayatna karoge. Tum seemaon ke andar maze karna sikhoge jinhein Swarg ke snehi Pita dwara tay kiya gaya hay.

Tumhaari khushiyaan sankramak (contagious) ho sakti hain. Jab anay log tumhein dekhenge, tumhaare anand ka srot jaanne ki unki ichcha hogi. Phir woh un khushiyon ka anubhav kar sakte hain jo Ishu Masiha ke susamachaar ka paalan karne dwara aati hain.

Atirikt sandarbh: Psalm 35:9; 2 Nephi 5:27; Mosiah 2:41; 3 Nephi 17:18–20; 4 Nephi 1:15–16; D&C 18:10–16

Prachaar Kaarye; Uddhaar ki Yojna; Sewa *bhi dekhije*

Kritgyata

Ishwar ne vaada kiya hay ki jo sabhi cheezon ko kritgyata se praapt karta hay use mahimamay banaya jaega (dekhije D&C 78:19). Kritgyata ek prerit aur unnat karne waala vichaar hay. Tum sambhavta anubhav se keh sakte ho ki tum khush rehte ho jab tumhaare mann mein kritgyata hoti hay.

Jab tum abhaari hote tum katu, naaraaz, aur ghatiye swabhao ke nahin ho sakte ho.

Un badhiya ashirvaadon ke liye abhaari rahiye jo tumhaare hain. Un vishaal maukon ke liye abhaari rahiye. Apne maata-pitaon ke liye abhaari rahiye. Unhein apni kritgyata jaanne dijiye. Apne doston aur shikshakon ko dhanyevaad dijiye. Un sabhi ke liye abhaar vyakt kijiye jo tumhaari bhalai karte hain ya tumhein kisi tarah sahayta pahunchaate hain.

Apne Swargiye Pita ko dhanyevaad dijiye un bhalaiyon ke liye jo Woh tumhaare liye karte hain. Sabhi cheezon mein Unke haath hone ke liye abhaar vyakt karne, jo sabhi cheezein Woh tumhein dete hain unke liye Unhein dhanyevaad dene, Unke adeshon ka paalan karne, aur dusron ki sewa karne dwara tum Ishwar ko apni kritgyata prakat kar sakte ho. Unke Parampriye Putra, Ishu Masiha ke liye Unhein dhanyevaad dijiye. Uddhaarkarta ke mahaan udaharan, Unke shikshanon, protsaahit aur madad karne waale Unke badhte hue haath, Unke anant Praeshchit ke liye dhanyevaad abhivyakt kijiye.

Unke punahsthaapit Girjaghar ke liye Ishwar ko dhanyevaad dijiye. Jo sabhi woh tumhein pradaan karta hay unke liye Unhein dhanyevaad dijiye. Doston aur parivaar ke liye Unhein dhanyevaad dijiye. Dhanyevaad-gyaapan ke swabhao ko tumhaare dinon aur tumhaari raaton ko maargdarshaane aur ashish dene dijiye. Abhaari banne ki koshish kijiye. Tum jaan sakoge ki usse badhiya parinaam aate hain.

Atirikt sandarbh: Psalm 100:3-4; Luke 17:11-19; Mosiah 2:19-22; Alma 34:38; D&C 59:7

Krus

Uddhaarkarta ki maut aur Punruijiwan aur vishwaas ki shuddhriday abhivyakti ke chinha ke liye krus kai Isai girjagharon mein istemaal kiya jaata hay. Ishu Masiha ke

Kulpati Ashirvaad

Girjaghar Antim- dinon ke Santon ke rup mein, hum shriddha se Uddhaarkarta ke kashton ko bhi yaad karte hain. Par kyunki Uddhaarkarta jiwit hain, hum Unki maut ke chinha ko apne vishwaas ke chinha ke rup mein istemaal nahin karte hain.

Tumhaara jivan tumhaare vishwaas ki abhivyakti honi chahiye. Yaad kijiye jab tumhaara baptisma hua tha aur tumhaara pushtikaran hua tha, tumne vaada kiya tha ki tum apne upar Ishu Masiha ka naam loge. Jab tumhaare saathi tumhein dekhein, Uddhaarkarta aur Unke kaarye ke prati tumhaara pyaar unhein jaanna chahiye.

Girjaghar ke sirf woh hi sadasye krus pehente hain jo Antim-din Sant chaplain hain, jo apni sena ki vardiyon mein pehente hain yeh pradarshit karne ke liye ki woh Isai purohit hain.

Ishu Masiha ka Praeshchit; Ishu Masiha; Punrujiwan *bhi dekhiye*

Kulpati Ashirvaad

Kulpati ashirvaad niyukt kulpitaon dwara Girjaghar ke yogye sadasyon ko diya jaata hay. Tumhaara kulpati ashirvaad ghoshit karta hay Israel ke ghar mein tumhaari vansh-parampra (lineage) aur usmein Ishwar ki di gai vyaktigat salah hay tumhaare liye.

Jab tum kulpati ashirvaad ka adhayyan karoge aur usmein di gai salah ka paalan karoge, woh tumhein maargdarshan, araam, aur suraksha pradaan karega. Yeh pata lagaane ke liye ki kaise kulpati ashirvaad tum prapt karoge, apne bishop ya shaakha adhyaksh se baat kijiye.

Vansh-Parampara ki Ghoshna

Tumhaare kulpati ashirvaad mein sammilit hay tumhaari vansh-parampara ki ghoshna, yeh varnan karte hue ki tum Israel ke ghar ke ho—Abraham ke vanshaj, Jacob ke vishisht vansh (tribe) ke ho. Kai Antim-din ke Sant Ephraim ke vansh

ke hain, woh vansh jise praathmik zimmedaari di gai hay antim-din kaarye ka netritav karne ki.

Kyunki hum pratyek ke paas kai vansh-paramparaon ka mishran hay, ek hi parivaar ke do sadasye ko Israel ke bhinna vansh ghoshit kiya ja sakta hay.

Yeh koi arth nahin rakhta ki Israel ke ghar mein tumhaari vansh-parampara ya god lene (adoption) dwara hay. Girjaghar ke sadasye ke rup mein, tumhein Abraham ke vanshaj ke rup mein gina jaata hay aur un sabhi vaadon aur ashirvaadon ke uttaradhikaari jo Abrahamic vaade mein hain (dekhiye "Abrahamic Vaada," prishth 8-9).

Apne Kulpati Ashirvaad se Sikhna

Ek baar tumhein tumhaara kulpati ashirvaad mil jae, tumhein use vinamrata, prarthenashilta, aur baarambaar padhna chahiye. Woh vyaktigat ishwariye gyaan hay jo tumhaare Swargiye Pita se milta hay, jo tumhaari shaktiyon, kamzoriyon, aur anant sambhavna ko jaante hain. Tumhaare kulpati ashirvaad dwara, Woh tumhein sikhne mein madad karengi ki Woh tumse kya pratyaasha karte hain. Tumhaare ashirvaadon mein ho sakte hain vaade, daatein, aur chetaoniyaan. Jaise samay bitega, tum usmein jo ishwariye gyaan ki shakti hay use jaanoge.

Jab tum apne ashirvaad ki salah ka paalan karoge, tum mein thokar khaane ya behkaawe mein phansne ki kam sambhavna hogi. Agar tum salah nahin maanoge, tumhein vaade kiye hue ashirvaad nahin milenge.

Jabki tumhaare kulpati ashirvaad mein prerit salah aur vaade hain, tumhein usse pratyaasha nahin karni chahiye ki woh tumhaare sabhi sawaalon ka jawaab de ya vistaar se varnan kare jo sab tumhaare jivan mein honge. Agar tumhaara ashirvaad ek avashyak ghatna ka varnan nahin karta hay, jaise pure-samay ka prachaar kaarya ya viwaah, tumhein maanna nahin chahiye ki tumhein woh mauka nahin milega.

Usi tarah, tumhein yeh bhi nahin maanna chahiye ki jo sabhi kuch tumhaare kulpati ashirvaad mein varnan hay unki purti is jivan mein ki jaegi. Kulpati ashirvaad anant hay, aur uske vaade anantkaalon mein rahenge. Aashwaasan rakhkiye ki agar tum yogye ho, Ishwar ke niyat samay mein sabhi vaadon ki purti hogi. Jinhein is jivan mein nahin jaane jaate hain unki purti agle jivan mein ki jaegi.

Tumhaara kulpati ashirvaad pavitra aur vyaktigat hay. Tum nikatsth parivaar sadasyon se baant sakte ho, par tumhein use zor se janta ke saamne nahin padhna chahiye, ya dusron ko anumati nahin deni chahiye padhne ya uska anuwaad karne ki. Na hi tumhaare kulpita, ya bishop, ya shakha adhyaksh ko iska anuwaad karna chahiye.

Apne kulpati ashirvaad ke bahumulye shabdon ko apne dil mein achchi tarah se rakhkiye. Un par soch-vichar kijiye, aur unka paalan kijiye taaki tum is jivan mein aur aane waale jivan mein vaade kiye hue ashirvaadon ko praapt karne ke liye tayyaar reh sako.

Lat (*Dekhiye Jua; Ashlil Chalchitra; Buddhimaani ke Shabd*)

Maafi

Dharamshastra maafi ke do rup dete hain. Ishwar hamein adesh dete hain ki hum apne paapon ka pashchaataap karein aur Unse maafi paen. Woh hamein yeh bhi adesh dete hain ki unko maaf karein jo hamein bura- bhala kehte hain ya chot pahunchaate hain. Prabhu ki prarthna mein, Ishu hamein salah dete hain ki Swargiye Pita se kahein ki "jis prakaar hum ne apne apraadhiyon ko chama kiya hay, waise hi tu bhi hamaare apraadhon ko chama kar" (Matthew 6:12).

Ishwar se Maafi Talaashna

Paap ek bhaari bojh hay. Woh dosh ka dabao laata hay aur yeh jaante hue ki humne apne Swarg ke Pita ki ichcha ke

viruddh kaarye kiya hay uske kaaran parivedna (anguish) laata hay. Woh lagataar pashchaataap laata hay jab hum jaante hain ki hamaare karamon ke kaaran, humne dusron ko chot pahunchai hay aur apne aapko un vaadon ko praaapt karne se vanchit kiya jinhein hamaare Pita dene ke liye tayyaar the.

Ishu Masiha ke Praeshchit ke kaaran, hum shuddhriday aur sampurna pashchaataap dwara apne paapon ki maafi praaapt kar sakte hain. Apraadhpan kasht aur peeda laata hay, par Ishwar ki maafi araam, dilaasa, aur anand laati hay.

Ishwar ne vaada kiya ki jab hum apne paapon ke liye pashchaataap kar chuke hain, hamein maafi mil jaati hay, aur Woh phir hamaare paapon ko bhool jaate hain (dekhiye D&C 58:42).

Tumhaare paap chahe laal rang ke ho, to bhi woh him (snow) ke samaan ujle ho jaenge; aur chahe argwaani rang ke ho, to bhi woh un ke samaan shvet ho jaenge” (Isaiah 1:18).

Tum is chamatkaar ka anubhav kar sakte ho, ki tumhein gambhir paapon ya din-pratidin ki kamzoriyon ka pashchaataap karne ki zaroorat hay. Jaise pracheen samay mein Uddhaarkarta ne logon se niwedan kiya tha, Woh aaj bhi tum se niwedan karte hain:

“Hey sab parishram karne waale aur bojh se dabe hue logon, mere paas aao; main tumhein vishraam dunga.

“Mera jua apne upar utha lo, aur mujh se sikho; kyunki main namra aur mann mein deen hoon: aur tum apne mann mein vishraam paoge.

“Kyunki mera jua sahaj hay aur mera bojh halka hay” (Matthew 11:28–30).

“Kya tum meri or lautoge aur pashchaataap kar mat parivartan karoge, jisse ki main tumhein rog mukt kar sakun?

“Haan, main tumse kehta hoon ki agar tum mere paas aoge tab tumhein anant jivan milega. Suno, mera daya ka haath tumhaari or phaela hua hay aur jo mere paas aega, use main swikaar karunga; aur dhanye hain woh log jo mere paas aate hain” (3 Nephi 9:13–14).

Maafi

Pashchaataap ko vistaar se samajhne ke liye, dekhiye “Pashchaataap,” 129–133.

Dusron ko Maaf Karna

Apne paapon ke liye maafi maangne ke atirikt, hamein apni ichcha se dusron ko maaf karna chahiye. Ishwar ne kaha ki hamein ek dusre ko maaf karne ki zaroorat hay. Jo anay logon ko unke apraadh ke liye maaf nahin karte hain woh Ishwar ke saamne doshi hote hai, kyunki unmein aur paap hota hay. Ishwar ne kaha ki Woh unko maaf karenge jinhein Woh maaf karenge par woh chahate hain ki hum sabhi logon ko maaf karein (dekhiye D&C 64:9–10).

Jiwan ke prati din ki paristhitiyon mein, tummein nishchit anay log dosh nikaalenge—kabhi-kabhi nirapraadh hone par aur kabhi-kabhi jaanbujh kar. Is tarah ki sthitiyon mein dukhad hona ya gussaana ya badla lena asaan hota hay, par yeh Ishwar ka tarika nahin hay. Uddhaarkarta ne salah di “Apne baeriyon se prem rakho aur apne sataanewaalon ke liye prarthna karo” (Matthew 5:44). Unhonne maafi ka sampurna udaharan diya jab Woh krus par the. Roman saenikon par kaha jinhonne Unhein krus par chadhaya tha, Unhonne prarthna ki, Hey Priye, inhein chama kar, kyunki yeh nahin jaante ki kya kar rahe hain” (Luke 23:34).

Shakti ke liye prarthna kijiye taaki unko chama kar sako jinhonne tumpar apraadh kiya hay. Gusse, katuta, aur badle ki bhannaon ko chod dijiye. Dusron mein achchaiyaan dekhiye na ki unki galtiyon par zor diya jae aur unki kamzoriyon ko badhai jae. Dusron ke haanikaarak karamon ke liye Ishwar ko nyaye karne dijiye. Yeh shaayad kathin hoga ki chot ki bhavnaon ko bhuli jaen, par tum Ishwar ki madad se yeh kar sakte ho. Tum jaan sakoge ki maafi bhayankar zakhamon ko thik kar sakti hay, kalah aur nafrat ke vish ki jagah shaanti aur pyaar la sakte hain jo sirf Ishwar de sakte hain.

Atirikt sandarbh: Matthew 6:14–15; 18:21–22; 1 Nephi 7:16–21

Ishu Masiha ka Praeshchit; Dusron par Nyaye Karna; Pashchaataap *bhi dekhiye*

Maanak Kaarye (*Dekhiye Dharamshastra*)

Maha Adhikaari (*Dekhiye Girjaghar Prashaasan*)

Mahima ke Raajye

Ishu Masiha ke Praeshchit dwara, sabhi log punarjiwit honge (dekhiye Alma 11:42–45). Hamaare punarjiwit hone ke baad, hum nyaye ke liye Ishwar ke saamne khade honge (dekhiye Revelation 20:12; 3 Nephi 27:14). Hum pratyek ko mahima ke vishesh raajye mein ek anant rehne ka sthaan diya jaega. Ishwar ne is siddhant ko sikhlaya jab Unhonne kaha, “Mere Pita ke ghar mein bahut se rehne ke sthaan hain” (John 14:2).

Mahima ke teen raajye hain: swargiye (celestial) raajye, terrestrial raajye, aur (saansarik) telestial raajye. Jo mahima tum praapt karoge woh tumhaare dharamparivartan par nirbhar hoga, Ishwar ke adeshon ke prati tumhaari agyakaarita dwara abhivyakt hoga. Woh us taur-tarique par nirbhar hoga jisse tumne Ishu ki gawahi ko praapt kiya (dekhiye D&C 76:51; chand 74, 79, 101 bhi dekhiye).

Swargiye Raajye

Mahima ke teenon raajye mein swargiye raajye sabse uchchatam hay. Jo is raajye mein hain woh hamesha ke liye Ishwar jo Pita hain aur Unke Putra Ishu Masiha ki upasthiti mein rahenge. Yeh tumhaara lakshye hona chahiye: swargiye raajye ka uttaradhikaari hona aur us ashirvaad ko praapt karne mein dusron ki madad karna. Us tarah ka lakshye ek hi koshish mein nahin mil jaata hay; woh jivan bhar ki dhaarmikta aur uddeshye ki sthirta ka parinaam hay.

Swargiye raajye woh sthaan hay jo unke liye tayyaar kiya gaya hay jinhone Ishu ki gawahi praapt ki hay aur Ishu ke dwara sampurna hue hain, nay vaade ke Madhyasth (Mediator), jinhone Apna rakt bahakar sampurna Praeshchit kiya (dekhiye D&C 76:51, 69). Is tohfe ko praapt karne ke liye, hamein uddhaar ki dharamvidhiyaan praapt karni hogi, adeshon ka paalan karna hoga, aur apne paapon ka pashchaataap karna hoga. Jo swargiye raajye praapt karenge us par vistrit jaankaari ke liye, dekhiye Dharamsiddhant aur Vaade 76:50–70, 92–96.

January 1836 mein Bhavishyevakta Joseph Smith ne ek ishwariye vachan praapt kiya jisse swargiye raajye ki praapti ki zaroorat par unki samajh mein vridhdi hui. Swarg unke liye khul gay the, aur unhonne swargiye raajye dekha. Woh aashcharye hue jab unhonne dekha unke bade bhai Alvin wahan hay, yadyapi Alvin ki maut baptisma ki dharamvidhi praapt karne se pehle ho gai thi. (Dekhiye D&C 137:1–6.) Phir Ishwar ki awaaz Bhavishyevakta Joseph ke paas ayi:

“Ki jo sabhi susamachar ke gyaan ke bina mar chuke hain, jo praapt karte agar unhein rukne ka mauka milta, woh Ishwar ke swargiye raajye ke uttaradhikaari hain.

“Ishwar ne yeh bhi kaha ki jo us samay ke baad marenge susamachar ke gyaan ke bina, jo apne pure dil se praapt karte, woh us raajye ke uttaradhikaari honge.

“Kyunki Woh sabhi logon par unke karamon ke anusaar, unke dilon ki ichcha ke anusaar nirnay karenge. (Dekhiye D&C 137:7–9.)

Is ishwariye vachan par tippani karte hue, Bhavishyevakta Joseph ne kaha ki woh sikh sake ki sabhi bachche jo uttardaayi ki umra tak pahunchne se pehle mar jaate hain woh swargiye raajye mein surakshit rehte hain (dekhiye D&C 137:10).

Bhavishyevakta Joseph ko praapt hue ek aur ishwariye vachan se, hum sikhte hain ki swargiye raajye mein teen darje hain. Sabse unche darje mein unnat hone ke liye aur nirantar anantkaal mein parivaar sambandhon mein rehne ke

liye, hamein viwaah ke nay aur anant vaade mein pravesh karna hoga aur us vaade mein imaandaar rehna hoga. Dusre shabdon mein, swargiye raajye ke sabse unche darje ko praapt karne ke liye mandir viwaah avashyak hay. (Dekhiye D&C 131:1–4.) Jo sabhi yogye hain viwaah ke nay aur anant vaade mein pravesh karne ke liye unhein woh mauka milega, chahe is jivan mein ya agle jivan mein.

Terrestrial Raajye

Jo saansarik raajye praapt karenge woh Putra ki upasthiti praapt karenge par Pita ki sampurnata nahin. Isiliye, woh saansarik sharir hain aur swargiye sharir nahin, aur woh mahima mein bhi bhinna hain jaise chaand surye se bhinna hay. (Dekhiye D&C 76:77–78.) Saamaanye rup se kehte hue, saansarik raajye ke log maanniye log honge jo maanav ke dhurtpan dwara andhe the (dekhiye D&C 76:75). Is dal mein Girjaghar ke woh sadasye sammilit honge jo Ishu ki gawahi mein bahadur nahin the (dekhiye D&C 76:79). Ismein woh bhi sammilit honge jinhonne maranshilta mein susamachaar praapt karne ke mauka ko aswikaar kiya tha par jinhonne baad mein maranshilta ke baad ki aatma ki duniya mein praapt kiya (dekhiye D&C 76:73–74). Jo saansarik mahima praapt karenge unke baare mein aur bhi sikhne ke liye, dekhiye Dharamsiddhant aur Vaade 76:71–80, 91, 97.

Saansarik (Telestial) Raajye

Telestial mahima un logon ke liye rakha jaega jinhonne Masiha ke susamachaar ya Ishu ki gawahi nahin praapt ki hay (dekhiye D&C 76:82). In vyaktiyon ko unki mahima tab milegi jab woh atmik kaaraagaar se mukt honge, jise kabhi-kabhi narak kaha jaata hay (dekhiye D&C 76:84, 106). Jo log telestial mahima ke utaaradhikaari honge us par vistrit jaankaari Dharamsiddhant aur Vaade 76:81–90, 98–106, 109–112 mein pai jaati hay.

Narakwaas (Perdition)

Kuch log mahima ke kisi bhi raajye mein niwaas karne ke yogye nahin honge. Unhein narakwaas ki santaan kahi jaegi aur us raajye mein niwaas karna hoga jo mahima ka raajye nahin hay (dekhiye D&C 76:32; 88:24). Yeh unka raajye hoga jo Ishwar ki shakti jaante hain aur uske bhaagi banne par jo shaetaan ki shakti dwara khud kasht uthae, aur sachchai ko aswikaar kiya aur Ishwar ki shakti ko nahin maani (dekhiye D&C 76:31; chand 30, 32–49 bhi dekhiye).

Atirikt sandarbh: 1 Corinthians 15:40–42, D&C 88:20–39; 130:18–19

Ishu Masiha ka Praeshchit; Anant Jiwan; Swarg; Narak; Uddhaar ki Yojna *bhi dekhiye*

Mandir

Mandir yathatathye Ishwar ke ghar hain. Woh araadhna ke pavitra sthaan hain jahan Ishwar ja sakte hain. Sirf ghar hi mandiron ke saath pavitrata mein tulna kar sakta hay.

Pure itihaas bhar, Ishwar ne Apne logon ko adesh diya ki woh mandir banaen. Aaj Girjaghar Ishwar ki pukaar ka dhyaan deta hay ki duniya bhar mein mandir banae jaen, taaki hamaare Swargiye Pita ke kai bachchon ke liye mandir ashirvaad aur bhi uplabdh ho.

Jiwit ke liye Dharamvidhiyaan

Mandir ka mukhye uddeshye hay dharamvidhiyaan pradaan karna jo avashyak hain swargiye raajye mein hamaare anant jiwan ke liye. Mandir dharamvidhiyaan mahaan ashirvaadon ki or netritav karti hain jo Ishu Masiha ke Praeshchit dwara uplabdh hain. Jo sab kuch hum Girjaghar mein karte hain—hamaari sabhaen aur gatividhiyaan, hamaare prachaar kaarye ki koshishein, jo sabak hum sikhlaate hain aur jo ishbjahan hum gaate hain—

woh hamein Uddhaarkarta aur un kaaryon ki or netritav karna chahiye jo hum pavitra mandiron mein karte hain.

Ek dharamvidhi jise hum mandir mein praapt karte hain woh hay vishesh ashirvaad. *Vishesh ashirvaad* ka matlab hay "tohfa," aur mandir ka vishesh ashirvaad vaasav mein Ishwar ka diya hua tohfa hay. Dharamvidhi mein sammilit hay dhaarawahik adesh aur usmein vaade sammilit hain jinhein hum karte hain taaki dhaarmikta se reh sakein aur susamachaar ki sharton ka paalan kar sakein. Vishesh ashirvaad hamein Uddhaarkarta, hamaare Swargiye Pita ki yojna mein Unki bhumika, aur Unki raah par chalne ke liye apni pratigya par dhyaan rakhne mein madad karta hay.

Ek aur swargiye dharamvidhi hay swargiye viwaah, jismein pati aur patni anantkaal ke liye ek dusre ke saath seal hote hain. Ek sealing jo mandir mein hota hay woh hamesha ke liye rehta hay agar pati aur patni un vaadon ke prati wafadaar hote hain jinhein woh karte hain.

Bachche jo un maata-pitaon se paeda hue hain jo mandir mein seal hue the woh vaade mein paeda hue hain. Yeh bachche apne aap anant parivaar ke bhaag ban jaate hain. Bachche jo vaade mein paeda nahin hote hain woh bhi anant parivaar ka bhaag ban sakte hain ek baar jab unke swabhaawik ya god lene waale maata-pita ek dusre ke saath seal ho jaenge. Bachchon ko maata-pitaon ke saath seal karne ki dharamvidhi mandir ki jaati hay.

Agar tumne mandir dharamvidhiyaan praapt ki hain, hamesha un vaadon ko yaad rakhiye jinhein tumne kiye hain. Jitni baar ho sake mandir lautkiye. Agar tum pita ya maata ho, apne bachchon ko mandir ke mahatva par sikhlaiye. Unhein mandir mein pravesh karne ke liye apne aapko yogye banane mein tayyaar hone mein madad kijiye.

Agar tumne mandir dharamvidhiyaan nahin praapt ki hay, abhi se apne aap ki tayyaari karna shuru kijiye. Jaise paristhitiyaan mauka dein, mandir jaiye taaki mrit ke baptismaon aur pushtikaranon mein bhaag le sako.

Mrit ke liye Dharamvidhiyaan

Log jo avashyak susamachaar dharamvidhiyon ke bina mar chuke hain woh mandir mein kiye kaarye dwara un dharamvidhiyon ko praapt kar sakte hain. Tum is kaarye ko apne purwajon aur anay logon ke liye kar sakte ho jo mar chuke hain. Unke liye kaarye karne ke liye, tum baptisma aur pushtikaran le sakte ho, vishesh ashirvaad praapt kar sakte ho, aur pati ko patni ke saath aur bachchon ko maata-pitaon ke saath seal karne mein bhaag le sakte ho.

Tumhein sakriye rup se apne mrit purwajon ke abhilekhon ko dhoondhna chahiye taaki unke liye mandir kaarye ki purti ki ja sake.

Mrit ke liye mandir kaarye aur parivaar itihaas kaarye par aur bhi jaankaari ke liye, dekhiye “Parivaar Itihaas Kaarye aur Vanshawali,” 123–126.

Mandir mein Pravesh karne ke liye Yogyata

Mandir mein pravesh karne ke liye, tumhein yogye rehna chahiye. Tum apni yogyata do bhentvaartaon mein ghoshit karte ho—ek apne bishopric ke sadsye ya shaakha adhyaksh ke saath aur dusri apni stake adhyakshta ke sadasye ya mission adhyaksh ke saath. Tumhaare purohiti nete in bhentvaartaon ko niji aur gopniye rakhenge. Pratyek bhenvaarta mein, purohiti neta tumhaare vyaktigat aachran aur tumhaari vyaktigat yogyata par puchega. Tumse Swargiye Pita aur Ishu Masiha ke Praeshchit par tumhaari gawahi par puchi jaegi, aur tumse pucha jaega ki kya tum Girjaghar ke aam aur sthaaniye netaon ka samarthan karte ho ya nahin. Tumse kaha jaega ki pushti karo ki tum naetik rup se shuddh ho aur tumhein Buddhimaani ke Shabd ka paalan karna padega, pure tithe dena padega, Girjaghar ke shikshanon ke saath sangati mein rehna hoga, aur dharamtyaagi dalon ke saath koi sambandh ya sangati nahin rakhni hogi.

Jab tum bhentvaartaon mein mane yogye jawaab doge aur agar tum aur tumhaare purohiti neta santusht hain ki tum mandir mein pravesh karne ke liye yogye ho, tumhein mandir sifaarish milegi. Tum aur tumhaare purohiti neta sifaarish par hatakshar karenge, jo tumhein agle do varshon tak mandir mein pravesh karne ka mauka degi, jab tum tum yogye rahoge.

Mandir sifaarish bhentvaartaen tumhein tumhaari yogyataen aur tumhaare jivan ke pratirup ko jaanchne ke mahaan mauka pradaan karti hain. Agar tumhaare jivan mein kuch galat hay, apni mandir sifaarish bhentvaarta se pehle apne bishop ya shaakha adhyaksh se baat karne ka prabandh kijiye. Woh tumhein mandir sifaarish ke liye yogye hone ki tayaari mein tumhaari madad karne mein samarth hoga.

Mandir Vastra

Jab tum mandir jaate ho, tumhein apne sabse achche kapde pehenne chahiye, jaise tum pehente ho jab tum girjaghar jaate ho. Jab tum mandir ke andar ho, tum apne kapde ko badalkar safed kapde pehente ho. Yeh kapde badalna badalne waale kamre mein hota hay, jahan tum locker aur niji kapde badalne ka sthaan ka istemaal karte ho. Mandir mein, shaalinta saodhaani se kaayam rakhi jaati hay.

Jab tum apne kapde ko locker mein rakhte ho, tum apni saansaarik baadhaon ko piche chod sakte ho. Safed kapde mein, tum abhinnata mehsoos kar sakte ho aur mandir mein dusron ke saath barabari ka bhao mehsoos kar sakte ho, kyunki tumhaare aas-paas sabhi log ekrupta se kapde pehene hote hain.

Mandir Vastra Pehenna

Ek baar tumhein vishesh asirvaad miljaate hain, tumhein pure jivan bhar mandir vastra pehenne ka ashirvaad mil jaata hay. Tumhaara karttavye hay use vishesh ahirvaad ke

adeshon ke anusaar pehenna. Yaad rakhiye ki jo ashirvaad is pavitra vishesh ashirvaad se sambandhit hain woh tumhaari yogyata aur mandir vaadon ka paalan wafadaari se karne par nirbhar hain.

Vastra un vaadon ka lagataar anusmarak hay jinhein tumne mandir mein kiye the. Tumhein unka sammaan har samay karna chahiye. Tumhein unke drishye mein pradarshit nahin karna chahiye jo uske mahatva ko nahin samajhte hain, aur tumhei unhein badalna nahin chahiye taaki vibhinna prakaar ke kapdon ke saath anukul banaya ja sake. Jab tum unhein uchit rup se pehenoge, woh behkaawe aur paap ke viruddh suraksha pradaan karte hain. Vastra pehenna Uddhaarkarta ko apnaane ki bhitari pratigya ki baahari abhivyakti hay.

Mandir Jaane ke Ashirvaad

Us jagah par hone ke atirikt jahan pavitra purohiti dharamvidhiyon ki purti hoti hain, mandir shaanti aur ishwariye gyaan ka sthaan hay. Jab tum sankat mein ho ya jab atyadhik mahatvapurna nirnay tumhaare liye bojh hain, tum apni parwaahon ko mandir le ja sakte ho. Wahan tumhein aadhyaatmik maardarshan mil sakte hain.

Kabhi-kabhi tumhein aisa lagega ki tum spashtta se soch nahin sakte ho kyunki tumhaara sir itna bojh se lada hua hay aur kai cheezein dhyaan ki maang kar rahi hain. Mandir mein, in pareshaaniyon ka prabhao kam ho sakta hay, bhram aur sandeh mit sakte hain, aur tum un cheezon ko samajh sakte ho jinhein tumne pehle samjha nahin tha. Jin chunaotiyon ka tum saamna karte ho unke saath samadhaan nikaalne ke liye tum nay tarikon ko pa sakte ho.

Ishwar tumhein ashirvaad denge jab tum mandir mein pavitra dharamvidhi kaarye mein bhaag loge. Aur jo ashirvaad Woh denge woh tumhaare mandir ke samay ke liye simit nahin honge. Woh tumhein jivan ki sabhi dishaon mein ashirvaad denge. Mandir mein tumhaare kaarye

mazboot honge aur tumhein aadhyaatmik rup se shuddh karenge.

Atirikt sandarbh: Isaiah 2:1–3; D&C 88:119; 109–110; 124:39–41

Vaade; Parivaar Itihaas Kaarye aur Vanshawali; Viwaah; Dharamvidhiyaan; Uddhaar ki Yojna *bhi dekhiye*

Maranshil Jivan se Pehle ke Jivan ka Astitav (*Dekhiye Uddhaar ki Yojna*)

Masiha ki Roshni

Masiha ki roshni Ishwar ki upasthiti se aati hay taaki sthaan ki anantta ko bhar sake. Yeh woh roshni hay jo sabhi cheezon mein hay aur sabhi cheezon ko jivan deti hay, jo kaanon hay jiske dwara sabhi cheezon par shaasan kiya jaata hay (dekhiye D&C 88:12–13; chand 6–11 bhi dekhiye). Yeh shakti sabhi logon ke jivanon mein achchai ke liye prabhao hay (dekhiye John 1:9; D&C 93:2). Dharamshaastron mein, Masiha ki Roshni ko kabhi-kabhi Prabhu ki Aatma, Ishwar ki Aatma, Masiha ki Aatma, ya Jivan ki Roshni kahi jaati hay.

Masiha ki Roshni ko Pavitra Aatma nahin samajhni chahiye. Woh paatra nahin hay, jaise Pavitra Aatma hay. Uske prabhao se log sachche susamachaar paate hain, baptisma lete hain, aur Pavitra Aatma ke tohfe ko praapt karte hain (dekhiye John 12:46; Alma 26:14–15).

Masiha ki Roshni ki abhvyakti ataratma hay, jisse hum achchai aur burai ka nirnay karne mein samarth hote hain. Bhavishyevakta Mormon ne sikhlaya: “Masiha ki Aatma har ek vyakti ko isliye di gai hay jisse woh uchit ko anuchit se jaan sake; isliye nirnay karne ka raasta main dikhata hoon; kyunki achche kaarye karne ki jo prerna milti hay aur Masiha mein vishwaas karne ka agrah jo hota hay, woh Masiha ki shakti aur den ke dwara bheja jaata hay; isliye tumhein purna rup se jaanna chahiye ki yeh sab Ishwariye hay. . . . Aur ab mere bandhuon, jabki tum us jyoti ko jaan chuke ho

jiske prakaash mein tum nirnay kar sakte ho aur jo Masiha ka prakaash hay, tab tumhein yeh dhyaan rakhna chahiye ki kahin tum anuchit nirnay na le lo; kyunki jis nirnay ko tum apnaoge thik usi nirnay se tumhaara bhi nyaye hoga” (Moroni 7:16, 18).

Atirikt sandarbh: John 8:12; Alma 28:14

Antaratma; Pavitra Aatma *bhi dekhiye*

Maut, Aadhyaatmik

Aadhyaatmik maut Ishwar se alag hona hay. Dharamshastra aadhyaatmik maut ke do srot sikhlaate hain. Pratham srot hay Patan, aur dusra hay jo hum agya ka paalan nahin karte hain.

Mormon ki Pustak ke bhavishyevakta Samuel ne sikhlaaya, “Sabhi maanav samaaj ko, pratham mrityu arthaat atmik mrityu se uddhaar karke punarjiwit hone ki vyavastha ko laati hain; kyunki Adam ke patan se saara maanav vansh Prabhu ki upasthiti se alag kar diya gaya tha, jise shaaririk aur atmik donon tarah se marne ke samaan maana gaya tha” (Helaman 14:16). Prithvi par hamaare jivan ke samay, hamein Ishwar ki upasthiti se dur kar diya gaya hay. Praeshchit dwara, Ishu Masiha sabhi ko is aadhyaatmik maut se mukt karte hain. Samuel ne gawahi di ki Uddhaarkarta ke Punrujjiwan “sabhi maanav samaaj ko, pratham maut—aadhyaatmik maut se uddhaar karta hay . . . Suno, Masiha ka mar kar jiwit hona maanav samaaj ka uddhaar karta hay, haan, saare maanav vansh ko uddhaar kar unhein Prabhu ki upasthiti mein le jaata hay” (Helaman 14:16–17). Bhavishyevakta Lehi ne woh sikhlaaya kyunki Praeshchit ke kaaran, “sab log Parameshwar ke paas aao; aur uske saamne khade ho jao jisse ki sachchai aur pavitrata uske andar hay uske anusaar woh tumhaara nyaye kar sake” (2 Nephi 2:10).

Atirikt aadhyaatmik maut aati hay jab hum agya ka paalan nahin karte hain. Hamaare paap hamein apvitra kar

dete hain aur hamein Ishwar ki upasthiti mein rehne ke liye asamarth karte hain (dekhiye Romans 3:23; Alma 12:12–16, 32; Helaman 14:18; Moses 6:57). Praeshchit dwara, Ishu Masiha aadhyaatmik maut se mukti pradaan karte hain, par sirf jab hum Unpar vishwaas rakhte hain, apne paapon ka pashchaataap karte hain, aur susamachaar ke siddhanton aur dharamvidhiyon ka paalan karte hain (dekhiye Alma 13:27–30; Helaman 14:19; Vishwaas ke Lekh 1:3).

Atirikt sandarbh: 1 Nephi 15:33–35; Alma 40:26; 42:23

Ishu Masiha ka Praeshchit; Vishwaas; Patan; Agyakaarita; Pashchaataap; Paap *bhi dekhiye*

Maut, Shaaririk

Shaaririk maut maranshil sharir se aatma ka alag hona hay. Adam ke Patan se duniya mein shaaririk maut ahi (dekhiye Moses 6:48).

Swargiye Pita ke uddhaar ki yojna mein maut ek avashyak bhaag hay (dekhiye 2 Nephi 9:6). Apne Anant Pita ki tarah banne ke liye, hamein maut ka anubhav karna padega aur baad mein sampurna, punrujiwit sharir praapt karna padega.

Jab sharir mar jaata hay, atma jiwit rehti hay. Aatma ki duniya mein, dhaarmik atmaen ko “woh anand praapt hoga jise swarg kehte hain, jo ki vishraam aur shaanti ka woh samay hoga jahan apne sabhi kashton, chintaon aur dukhon se chutkara milega” (Alma 40:12). Ek jagah jise atma ka kaaraagaar kahi jaati hay woh un logon ke liye hay jo mar chuke hain apne paapon mein sachchai ka gyaan jaane bina, ya paap mein, bhavishyevaktaon ko aswikaar karke (dekhiye D&C 138:32). Aatmaon ko kaaraagaar mein sikhlaya jaata hay Ishwar par vishwaas karna, paapon ka pashchaataap karna, paapon ki maafi ke liye pratiniyukt baptisma, haathon ko rakhne dwara Pavitra Aatma ke tohfa par, aur sabh anay susamachaar ke siddhant jo unhein jaanne ke liye avashyak

hay (dekhiye D&C 138:33–34). Agar woh susamachaar ke siddhanton ko swikaar karenge, apne paapon ke liye pashchaataap karenge, aur un dharamvidhiyon ko swikaar karenge jo mandir mein unke liye ki gai thi, unhein swarg mein swagat kiya jaega.

Kyunki Ishu Masiha ke Praeshchit aur Punrujjiwit hone ke kaaran, shaaririk maut sirf asthaayi hay: “Aur jaise Adam mein sab marte hain, waise hi Masiha mein sab jilae jaenge” (1 Corinthians 15:22). Sabhi log punrujjiwit honge, matlab yeh ki pratyek vyakti ki aatma uske shair ke saath mil jaegi— “sharir ke harek bhaag aur jod ko sharir ke saath purvavastha mein kiya jaega” aur phir maut nahin hogi (Alma 40:23; Alma 11:44–45 bhi dekhiye).

Tumne sabhavata us peeda ka anubhav kiya hoga jo ek parivaar sadasye ya dost ki maut se ayi hogi. Yeh swabhaawik hay ki us tarah ke samay mein dukh uthaaya jae. Vaastav mein, shok manana pyaar ki sabse gehri abhivyakti hay. Ishwar ne kaha ki hamein pyaar mein saath rehna chahiye, aur hum unki kami mein roe jo mar chuke hain (dekhiye D&C 42:45). Maut se dukh nikaalne ka ek raasta hay aur woh hay jiwan se prem nikaalna.

Jab tum priyejanon ki maut mein shok manaate ho, tum punrujjiwan ke vaade mein dilaasa praapt kar sakte ho aur us aashwaasan mein ki parivaar hamesha saath mein rahenge. Tum “isi tarah dukh aur anand manaane ke mahaan kaaranon ko bhi dekh sakoge—dukh manushye ki mrityu aur nasht hone ke kaaran, aur anand Masiha ka prakaash jiwan pradaan karne ke kaaran” (Alma 28:14; chand 9–13 bhi dekhiye).

Jab priyejan mar jae us samay dilaasa praapt karne ke atirikt, tum us gyaan se shaanti pa sakte ho ki ant mein tumhaari maut bhi hogi. Jab tum susamachaar ko apnaoge, tum Ishwar ke vaade ko yaad kar sakoge ki jo Un mein marte hain woh maut ka swaad nahin lenge, kyunki woh unke liye mithi hogi (dekhiye D&C 42:46).

Atirikt sandarbh: Isaiah 25:8; 1 Corinthians 15:51–58; 2 Nephi 9:6–15; Mosiah 16:6–8

Ishu Masiha ka Praeshchit; Swarg; Uddhaar ki Yojna; Punrujjiwan *bhi dekhiye*

Melchizedek Purohiti

Girjaghar mein, do purohiti hain, Melchizedek aur Aaronic (dekhiye D&C 107:1). Melchizedek Purohiti, jo Ishwar ke Putra ke adesh ke baad hay (dekhiye D&C 107:3), in donon mein se mahaan hay. Uske paas adhyakshta ka adhikaar hay aur uske paas Girjaghar ke sabhi padon ka adhikaar hay (dekhiye D&C 107:8). Uske paas Girjaghar ke sabhi aadhyaatmik ashirvaadon ki chaabiyaan bhi hay (dekhiye D&C 107:18). Use ek mahaan high priest ke naam par naam diya gaya hay jo bhavishyevakta Abraham ke samay par the (dekhiye D&C 107:2–4; Alma 13:14–19 bhi dekhiye).

Melchizedek Purohiti ke adhikaar dwara, Girjaghar ke neta Girjaghar ka netritav karte hain aur duniya bhar mein susamachaar prachaar ka nirdeshan dete hain. Melchizedek Purohiti ki dharamvidhiyon mein, dharamparaanata (godliness) ki shakti prakat hoti hay (dekhiye D&C 84:20).

Yeh mahaan purohiti Adam ko di gai thi aur prithvi par thi jab bhi Ishwar ne Apna susamachaar prakat kiya tha. Mahaan Dharamtyaag ke samay use prithvi par se le liya gaya tha, par use May 1829 mein punahsthaapit kiya gaya tha, jab Devdut Peter, James, aur John ne use Joseph Smith aur Oliver Cowdery ko pradaan kiya.

Melchizedek Purohiti ke pad hain Devdut, Sattar, kulpita, high priest, aur elder. Unche Purohiti ke Adhyaksh hain Girjaghar ke Pradhaan (dekhiye D&C 107:64–66).

Girjaghar ke purushon ko yogye Melchizedek Purohiti adhikaari hona chahiye mandir vishesh ashirvaad praapt karne ke liye aur anantkaal ke liye apne parivaaron ke saath seal hone ke liye. Unke paas adhikaar hay rogiyon ki dekhhbaal karne ka aur parivaar sadasyon aur anay logon ko

ashirvaad dene ka. Adhyaksh karne waale purohiti netaon ke adhikaar se, woh Pavitra Aatma ke tohfe ko pradaan kar sakte hain aur Aaronic aur Melchizedek Purohiti ke padon par yogye purushon ko niyukt kar sakte hain.

Jab ek purush Melchizedek Purohiti praapt karta hay, woh purohiti ki shapath aur vaade mein pravesch karta hay. Woh vaada karta hay ki woh wafadaar rahega, apni niyukti ka sammaan karega, anat jivan ke shabdon par karamthapurwak (with diligence) dhyaan dega, aur pratyek shabd ka paalan karega jo Ishwar ke mukh se ayega. Jo is vaade ka paalan karega use Pavitra Aatma dwara pavitra kiya jaega aur woh sab praapt karega jo Pita ke paas hay. (Dekhiye D&C 84:33–44.)

Aaronic Purohiti; Purohiti *bhi dekhiye*

Mormon ki Pustak (*Dekhiye Dharamshastra*)

Naagrik Sarkaar aur Kaanoon

Dharamsiddhant aur Vaade ke bhaag 134 kehta hay ki Antim–dininon ke Sant saansaarik sarkaaron aur kanoonon ko saamaanye rup se vishwaas karte hain (dekhiye D&C 134, bhaag shirshak). Bhaag diye gay siddhant sikhlaata hay:

“Sarkaaron ki sthaapna Ishwar dwara ki gai taaki logon ka faeda ho, aur unke sambandh mein Ishwar logon ko zimmedaar rakhte hain unke karamon ke anusaar, donon kaanoon banane aur prashaasan karne ke liye, samaaj ki achchai aur suraksha ke liye (dekhiye D&C 134:1).

“Sabhi logon ko apni–apni sarkaaron ki pushti karni chahiye aur samarthan karna chahiye jismein woh rehte hain, us tarah ki sarkaaron ke kaanoonon dwara unke antarnihit aur ahastaantriye adhikaar surakshit rahe. Raajdroh aur vidroh anuchit hay isi prakaar pratyek naagrik ki suraksha ki jae aur tadrusaar saza di jae. Sabhi sarkaaron ke paas adhikaar hay is tarah ke kaanoonon ko laagu karne ka jabki

unka apna nirnay uचित hay janta ki ruchi surakshit rakhne ke liye—usi samay, phir bhi, antaratma ki swatantratta pavitra rakhein. (Dekhiye 134:5.)

“Sabhi vyaktiyon ko unke pad ke liye sammaan karna chahiye, jaise shaasak aur nyayadhis, jinhein nirdosh ki suraksha ke liye aur doshi ko saza dene ke liye rakha gaya hay. Sabhi logon ko kaanoonon ka adar aur swikaar karna chahiye, kyunki unke bina shaanti aur sangati ki jagah aatank aur avyavastha asakte hain. Maanav kaanoon laagu kiye jaate hain vyaktiyon aur deshon ki ruchiyon ko suvyavasthit karne ke liye, ek vyakti ke dusre vyakti ke saath, aur ishwareye kaanoon swarg se aate hain, aadhyaatmik mahatvon par niyam dene ke liye, vishwaas aur araadhna ke liye, donon ka jawaab hamein apne Maalik ko dena hay. (Dekhiye D & C 134:6.)

Ek mukhye tatva hay jo girjaghar ko raajye se alag karta hay woh hay sarkaar ki zimmedaari ki woh dharm par swatantrata de. Antim—din ke bhavishyevakta is siddhant ka samarthan karte hain, jaise gyarahwaah vishwaas ka lekh kehta hay: “Hum Sarvshaktimaan Ishwar ki araadhna karne ka vishesh adhikaar maante hain jo hamaari apni antaratma ke nirdesh ke anusaar, aur sabhi maanav ko wahi vishesh adhikaar ka mauka dete hain, unhein kaise, kahan araadhna karne ki, ya jo bhi woh araadhna karein.” Girjaghar aur raajye kea leg hone ke sangat mein, Girjaghar koi raajnitik party ya ummidwaar ka samarthan nahin karta. Woh apni imaaraton aur suvjdhon ko raajnitik uddeshyon ke liye anumati nahin deta. Girjaghar raajnitik mein bhaag nahin leta siwae jab koi naetik sawaal ka vishay jab ho, jis maamle mein Girjaghar bahudha bhaag lega.

Haalaanki Girjaghar raajnitik maamlon mein anishchit rehta hay, Girjaghar neta protsaahit karte hain ki pratyek sadasye naagrik ke rup mein sammilit ho. Antim—din Sant ke rup mein, tumhein us desh mein apne sthaan aur apni sthiti samajhna chahiye jahan tum rehte ho. Desh ke itihaas, uski

viraasat, aur uske kaanoon sikhiye. Agar tumhaare paas mauka hay mat dene ka aur sarkaar ke maamlon mein bhaag lene ka, sakriye rup se vishwaas, dhaarmikta, aur swatantrata ke siddhanton ka samarthan karne aur unki raksha karne mein lage rahiye.

Atirikkt sandarbh: D&C 98:10; Articles of Faith 1:12

Narak

Antim-din ishwariye vachan narak ka arth do rup se dete hain. Pratham, woh aatma kaaragaar ka dusra naam hay, maranshil jivan ke baad ki aatma ki duniya ki jagah unke liye jo sachchai ke gyaan ke bina apne paapon mein mar chuke hain, ya apraadh mein, bhavishyevaktaon ko aswikaar kiya (dekhiye D&C 138:32). Yeh asthaayi avastha hay jahaan atmaon ko susamachaar sikhlaaya jaega aur unhein mauka milega pashchaataap karne ka aur uddhaar ki dharamvidhiyon ko swikaar karne ka jo unke liye mandir mein ki jaati hain (dekhiye D&C 138:30–35). Jo susamachaar swikaar karenge woh shaayad Punrujiwan tak swarg mein reh sakte hain. Punrujiwan aur nyaye ke baad, woh us star ki mahima paenge jiske liye woh yogye hain. Jo pashchaataap karna nahin chunenge par jo narakwaas ki santaan nahin hain woh aatma ke kaaraagaar mein rahenge Sahasrabadi (Millennium) ke ant tak, jab unhein narak aur saza se mukt kiya jaega aur telestial mahima ke liye punarjiwit honge (dekhiye D&C 76:81–85).

Dusra, *narak* shabd baahari andhkaar ka zikra karta, jo shaetaan, unke farishton, aur narakwaasi ki santaanon ke rehne ki jagah hay (dekhiye D&C 29:36–38; 76:28–33). Narakwaasiyon ke putra woh hain jinhein is duniya ya aane waali duniya mein koi maafi nahin milti—Pavitra Aatma ko praapt karne ke baad use aswikaar kiya aur Pita ke Eklaute Putra ko bhi, Unhein krus par chadhaya aur Unki khule aam sharinda ki (dekhiye D&C 76:34–35; chand 31–33, 36–37 bhi

dekhiye). Us tarah ke vyakti mahima ke kisi bhi raajye mein sthaan nahin praapt karenge; unke liye narak sthitiyaan rahengi (dekhiye D&C 76:38; 88:24, 32).

Mahima ke Raajye; Shaetaan *bhi dekhiye*

Nashile Padaarth (*Dekhiye* Buddhimaani ke Shabd)

Nyaye

Nyaye na badalne waala kaanon hay jo karamon ke parinaamon ko laata hay. Nyaye ke kaanon ke kaaran, tumhein ashirvaad milte hain jab tum Ishwar ke kaanoonon ka paalan karte ho (dekhiye D&C 130:21–22). Nyaye ke kaanon ki yeh maang hay ki tumhaare pratyek paap ke liye dand diya jae. Yeh zaroori hay ki koi bhi apavitra cheez ko Ishwar ke saath rehne ki anumati nahin di jaegi (dekhiye 1 Nephi 10:21).

Jab Uddhaarkarta ne Praeshchit kiya tha, Unhonne Apne upar hamaare paapon ko liya tha. Woh samarth the “niyam ka jawaab dene mein” (2 Nephi 2:7) kyunki Unhonne Apne Aapko woh dand dene ko tayyaar hue jo hamaare paapon ke liye kaanon hamein deta hay. Aisa karne se, Unhonne “nyaye ki maang ko tript kiya” aur sabhi par daya karenge jo pashchaataap karenge aur Unki raah par challenge (dekhiye Mosiah 15:9; Alma 34:14–16). Kyunki Unhonne tumhaare paapon ki kimat chukka di hay, tumhein woh dand nahin milega agar tum pashchaatap karoge (dekhiye D&C 19:15–20).

Atirikt sandarbh: 2 Nephi 9:26; Alma 42

Ishu Masiha ka Praeshchit; Daya; Pashchaataap *bhi dekhiye*

Paap

Jab hum jaanbujhkar Ishwar ke adeshon ki agya ka paalan nahin karte hain, hum paap karte hain. Hum tab bhi paap karte hain jab hum sachchai ka gyaan rakhne ke baajood

dhaarmik kaarye karne mein asafal ho jaate hain (dekhिये James 4:17).

Ishwar ne kaha ki Woh paap par thodi chut dekar nahin dekh sakte hain (dekhिये D&C 1:31). Paap ka parinaam hay Pavitra Aatma dur hona aur, anantkaal mein, hamaare Swargiyे Pita ki upasthiti mein na reh sakna, kyunki “ koi apavitra cheez Ishwar ke saath nahin reh sakti hay” (1 Nephi 10:21).

Hum pratyek ne adeshon ko toda hay ya sachchai ke gyaan ke anusaar kaarye karne mein asafal hue hain. Devdut John ne sikhlaya: “Yadi hum kahein ki hum mein kuch bhi paap nahin, to apne aapko dhokha dete hain, aur hum mein satye nahin. Yadi hum apne paapon ko maan lein, to [Ishu Masiha] hamaare paapon ko chama karne aur hamein sab adharm se shuddh karne mein vishwaasyogyे aur dharmi hay” (1 John 1:8–9). Ishu Masiha ke Praeshchit द्वारा, hum pashchaataap kar sakte hain aur apne paapon ki maafi pa sakte hain.

Atirikt sandarbh: Romans 3:23; 6:23; Alma 5:41–42; 11:37; Helaman 5:10–11; D&C 82:1–3; 88:34–35

Ishu Masiha ka Praeshchit; Maut, Aadhyaatmik; Maafi; Nyaye; Daya; Agyakaarita; Pashchaataap; Behkaawa *bhi dekhिये*

Paarivaarik Shaam Sabha

Susamachaar sikhne ke liye ghar bahut avashyak jagah hay. Parivaar ka sthaan koi aur sanstha nahin le sakti hay. Antim-dinon ke bhavishyevaktaon ne baarambaar maata-pitaon se kaha ki woh apne bachchon ka poshan pyaar aur susamachaar shikshan se karein.

1915 mein Pradhaan Joseph F. Smith aur Pratham Adhyakshta ke unke salahkaaron ne Girjaghar bhar mein koshish ki parivaar ko mazboot karne ke liye. Unhone Girjaghar mein maata-pitaon se kaha ki woh saptaah mein ek baar bachchon ko ikattha karein “Gharelu Shaam Sabha” ke liye. Parivaaron ko saath mein prarthna karne aur gaane,

dharamshastra padhne, ek dusre ko susamachaar sikhlaane, aur anay gatividhiyon mein bhaag lene ke liye samay nikaalna tha jo parivaar mein ekta laate.

1970 mein Pradhaan Joseph Fielding Smith Pratham Adhyakshta ke apne salahkaaron ke saath mile Somwaar ki raat gharelu paarivaarik shaam sabha ke liye niyukt karne ke liye. Us ghoshna ke baad se, Girjaghar Somwaar ki shaamon ko mukt rakhta hay Girjaghar gatividhiyon se taaki parivaar yeh samay saath mein bita sakein.

Antim-dinon ke bhavishyevakta lagataar prerit karte hain Girjaghar sadasyon ko ki woh gharelu paarivaarik shaam sabha ko sabse unchi praathmikta dein. Unhonne vaada kiya hay ki is kaaryekram ke prati hamaari samarpan-bhavna hamaare parivaaron ko hamaare samay ke paapon se surakshit rehne mein madad karega aur hamaare liye abhi aur pure anantkaalon tak bahut anand laega.

Girjaghar ke sabhi sadasyon ko Somwaar shaam ek pavitra samay banana chahiye, paarivaarik gharelu shaam sabha ke liye rakhni chahiye. Agar tum viwaahit ho, apne saathi ke saath saaptaahik gharelu paarivaarik shaam sabha kijiye. Jab tumhaare paas bachche ho, unhein gharelu paarivaarik shaam sabha mein bhi sammilit kijiye. Kaaryekram ko unki zaroorton aur ruchiyon ke anusaar anukul banaiye, aur unhein bhaag lene dijiye. Jab tumhaare bachche bade ho jaen aur alag ho jaen, apne saathi ke saath lagataar gharelu paarivaarik shaam sabha kijiye.

Agar tum aviwaahit ho, apne bishop ya shaakha adhyaksh se kahiye woh tumhein tumhaare ward ya shaakha ke anay aviwaahit sadasyon ke saath gharelu shaam sabha karne ke liye ayojit karein. Woh ek gharelu shaam sabha neta ko niyukt kar sakta hay, jo zimmedaar hay kaaryekram ayojit karne ke liye aur dekh sake ki gharelu shaam sabhaen niyamit rup se ho.

Gharelu paarivaarik shaam sabha ke liye sujhao ki hui ruprekha di gai hay:

Pargaman

- Shuruaat geet
- Shuruaat ki prarthna
- Dharamshastra pathan
- Paath
- Gatividhi
- Samaapti geet
- Samaapti prarthna
- Jalpaan

Jab tum gharelu paarivaarik shaam sabha ke liye tayyaari karte ho, yaad rakhiye ki unhein dharamshaastron, antim-din bhavishyevakta ke shikshanon, aur vyaktigat anubhavon aur gawahi par adhaarit rakhna chahiye. Yeh pustak un vishyon ko chunne mein madad kar sakti hai jinhein tum sikhlaana chahate ho. Aur atirikt, tum Girjaghar ke anay prakaashanon ka istemaal kar sakte ho, jaise *Family Home Evening Resource Book* (item number 31106), *Susamachaar Siddhant* (item number 31110), *Parivaar Maargdarshak Pustika* (31180), aur Girjaghar patrikaen.

Parivaar *bhi dekhije*

Pargaman (*Dekhiye Shuddhta*)

Parishad (*Dekhiye Purohiti*)

Parivaar

September 23, 1995 mein, Pradhaan Gordon B. Hinckley, Girjaghar ke pandrahwein Pradhaan, Sahayak Sanstha ne di gai ghoshna padhi. Prerit ghoshna jiska shirshak tha, "Parivaar: Duniya ke liye Ghoshna," parivaar par Girjaghar ka suspasht kathan bana:

"Hum, Ishu Masiha ke Girjaghar ke Antim-dinon ke Santon ki Pratham Adhyakshata aur Barah Devduton ki

Parishad, aupcharikta se ghoshna karte hain ki ek purush aur mahila ke beech viwaah Ishwar dwara niyukt hay aur parivaar kendriye hay Srishtikarta ki yojna ke liye Unke bachchon ke anant bhaagye ke liye.

“Sabhi maanav jaati—purush aur mahila—ki srishti Ishwar ki chaaya mein hui hay. Pratyek parampriye atmik putra ya putri hay swargiye maata-pita ke, aur, usi tarah, pratyek ke paas ishwariye prakriti aur bhaagye hay. Ling (Gender) ek avashyak visheshta hay vyakti ke maranshil jivan ki, aur anant jivan ki pehchaan aur uddeshye ki.

“Maranshil jivan se pehle ke raajye mein, atmik putra aur putriyaan Ishwar ko jaante the aur Unki araadhna karte the apne Anant Pita ke rup mein aur Unki yojna swikaar kiya jinke dwara Unke bachche praapt kar sakein shaaririk rup aur saansaarik anubhav praapt kar sakein taaki pragati kar sakein sampurnata ki or aur ant mein jaan sakein apne ishwariye bhaagye jo hay anant jivan ka uttaradhikaari. Khushiyon ki ishwariye yojna samarth karti hay parivaar sambandh ko kabra ke baad tak anant rakhe jaen. Pavitra dharamvidhiyaan aur vaade jo uplabdh hain pavitra mandiron mein unse vyaktiyon ke liye sambhav hota hay ki woh Ishwar ki upasthiti aur parivaar anantkaal ke liye saath mein rahenge.

“Pratham adesh jise Ishwar ne Adam aur Eve ko diya tha woh us sambandh mein tha ki unki sambhavna maatripitritav hone ki pati aur patni ke rup mein. Hum ghoshna karte hain ki Ishwar ka adesh Unke bachchon ke liye yeh hay ki woh prithvi mein sankhya badhaen aur pharpur karein woh abhi bhi jaari hay. Hum aur ghoshna karte hain ki Ishwar ne adesh diya ki utpaadan ki pavitra shaktiyaan kaam mein lai jaen purush aur mahila ke beech, kaanooni rup se pati aur patni ke rup mein viwaah karke.

“Hum ghoshna karte hain woh saadhan jinke dwara maranshil jivan ki srishti ki jaati hay woh ishwariye niyukti se ho. Hum jivan ki pavitrata ki pushti karte hain aur Ishwar ki anant yojna mein uske mahatva ki.

“Pati aur patni ke paas aupchaarik zimmedaari hay ki woh ek dusre se aur apne bachchon se pyaar aur unki parwaah karein. ‘Bachche Ishwar ki virasat hain’ (Psalms 127:3). Maata-pitaon ke paas ek pavitra karttavye hay ki woh apne bachchon ka laalan-paalan pyaar aur dhaarmikta se karein, unki shaaririk aur aadhyaatmik zarooraton ka prabandh karein, unhein sikhlaen ki ek dusre se pyaar karein aur sewa karein, Ishwar ke adeshon ka paalan karein aur kaanoon ka paalan karne waale naagrik banein chahe kahin par bhi ho. Patiyon aur patniyon—maataon aur pitaon—ko zimmedaar rakha jaega Ishwar ke samaksh in karttavyon ko ada karne ke liye.

“Parivaar Ishwar dwara niyukt kiya jaata hay. Purush aur mahila ke beech viwaah avashyak hay Unki anant yojna ke liye. Bachchon ko janm ka adhikaar hay viwaah ke bandhan mein, aur unka laalan-paalan ek pita aur ek maata dwara hona chahiye jo apne viwaah ki kasamon ka sammaan karte hain puri imaandaari se. Parivaarik jivan mein khushiyaan tab hi praapt ho sakti hay jab woh Prabhu Ishu Masiha ke shikshanon par adhaarit hoga. Kaamyaab viwaah aur parivaar sthaapit aur prabandh hote hain vishwaas, prarthna, pashchaataap, maafi, adar, pyaar, daya, kaarye, aur laabhkaari manoranjan-sambandhi gatividhiyon ke siddhanton par. Ishwariye uddeshye dwara, pitaon ko apne parivaaron ki adhyakshta karni chahiye pyaar aur dhaarmikta se aur zimmedaar hain jivan ki avashyaktaon ko pradaan karne ke liye aur apne parivaaron ke liye suraksha pradaan karne ke liye. Maataon ki mukhye zimmedaari hay apne bachchon ka laalan-paalan karna. In pavitra zimmedaariyon mein, pitaon aur maataon ka karttavye hay ek dusre ki madad karna barabari ke saathi ke rup mein. Ayogyata, maut, ya anay parishthitiyaan shaayad aniwaarye bana de vyaktigat anukulan (adaptation) ke liye. Vistrit parivaaron ko sahayta pradaan karni chahiye jab avashyak ho.

“Hum chetaoni dete hain ki vyakti jo shuddhta ke vaadon ko bhang karte hain, jo apne saathi ya santaan ko gaali dete

hain, ya jo asafal hote hain parivaarik zimmedaariyon ki purti karne mein woh ek din Ishwar ke samaksh zimmedaar khade honge. Aur bhi, hum chetaoni dete hain ki parivaar ko todne se vyaktiyon, samaajon, aur raashtron par sankat ayenge jiski bhavishyevaani pracheen aur adhunik bhavishyevaktaon dwara ki gai thi.

“Hum zimmedaar naagrikon aur sarkaar ke adhikaariyon se kehna chahate hain jo sabhi jagahon par hain ki in kaaryewaahiyon ka samarthan karein jinka uddeshye hay parivaar ko samaaj ke adhaarbhut dal ke rup mein prabandh aur mazboot karna” (*Ensign*, Nov. 1995,102).

Gharelu Paarivaarik Shaam Sabha; Viwaah; Mandir *bhi dekhiye*

Parivaar Itihaas Kaarye aur Vanshawali

April 3, 1836 mein, bhavishyevakta Elijah Joseph Smith aur Oliver Cowdery ke paas Kirtland Mandir mein aye. Unhonne unhein purohiti ki sealing shakti pradaan ki, jisse sambhav hua ki pidhiyon tak parivaar seal ho sakenge. Is shakti ko pradaan karte samay, unhonne us bhavishyevaani ki purti ki ki Ishwar unhein bhejenge “pitaon ke mann ko unke putron ki or, aur putron ke mann ko unke pitaon ki or pherega” (dekhiye D&C 110:14–16; Malachi 4:5–6 bhi dekhiye).

Parivaar itihaas kaarye dwara, tum is bhavishyevaani ki lagataar purti mein bhaag le sakte ho. Tum apne purvajon ke baare mein sikh sakte ho aur unke prati apne pyaar mein vridhhi la sakte ho. Tum unki himmat aur vishwaas ki kahaniyon dwara prerit ho sakte ho. Tum us uttaradhikaar ko apne bachchon tak pahuncha sakte ho.

Yeh sthaayi laabh hain jo parivaar itihaas kaarye se aate hain, par woh mukhye kaaran nahin hain Girjaghar ke vanshavalik abhilekhon ko ikattha karne ki mahaan koshish mein. Girjaghar ke parivaar itihaas ki sabhi koshishein us zaroorat ki or nirdesh kiya hua hay taaki pitaon aur bachchon mein jhalai (welding) sambandh ho sake (dekhiye

D&C 128:18). Yeh jhalai sambandh purohiti shakti dwara sthaapit hota hay, pavitra mandir dharamvidhiyon dwara jinhein hum apne purvajon ke liye lete hain.

Mrit ka Uddhaar

Swargiye Pita ke kai bachche sampurna susamachaar ko praapt karne ke mauke ke bina mar chuke hain. Unki daya aur anant pyaar mein, Ishwar ne unke liye ek maarg tayyaar kiya hay taaki woh susamachaar ki gawahi praapt kar sakein aur purohiti ke bachne ki dharamvidhiyon ko praapt kar sakein.

Aatma ki duniya mein, susamachaar unhein sikhlaya jaata hay jo apne paapon mein mar chuke hain, sachchai ke gyaan ke bina, ya paap mein, bhavishyevaktaon ko aswikaar karke. Inhein Ishwar par vishwaas rakhna, paap ke liye pashchaataap karna, paapon ki maafi ke liye pratinidhik baptisma, haathon ko rakhne dwara Pavitra Aatma ka tohfa praapt karna, aur susamachaar ke anay siddhant jo unke liye jaanna avashyak hay sikhlae jaate hain taaki apne aap ko yogye bana sake ki unke saath maanav ki tarah nyaye ho par atma mein Ishwar ke anusaar ji sakein (dekhiye D&C 138:32–34).

Aatma ki duniya mein kai susamachaar swikaar karte hain. Phir bhi, woh apne liye purohiti dharamvidhiyaan nahin le sakte hain kyunki unke paas sharir nahin hote hain. Pavitra mandiron mein, hamaare paas vishesh adhikaar hay unke liye dharamvidhiyon ko praapt karne ke liye. In dharamvidhiyon mein sammilit hain, baptisma, pushtikaran, Melchizedek Purohiti vidhaan (purushon ke liye), vishesh ashirvaad, viwaah sealing, aur bachchon ka maata-pita ke saath sealing hona. Ishwar ne Bhavishyevakta Joseph Smith ke liye is kaarye ko pratit kiya, us pratha ki punahsthaapna ki jo Ishu Masiha ke Punarjiwit hone ke thode samay baad Isaiyon ko pratit ki gai thi (dekhiye 1 Corinthians 15:29).

Jab tum purohiti dharamvidhiyaan unke liye praapt karoge jo mar chuke hain, tum unke liye Pahaad Zion par uddhaarkarta bante ho (dekhiye Obadiah 1:21). Tumhaari

koshish Uddhaarkarta ke praeshchit tyaag ke swabhao ke prakaar hay—tum unke liye bachne ka kaarye karte ho jo woh khud ke liye nahin kar sakte hain.

Parivaar Itihaas Kaarye mein Tumhaari Zimmedaari

Parivaar itihaas kaarye mein, tumhaari teen mul zimmedaariyaan hoti hain:

1. Apne liye mandir dharamvidhiyaan praapt karna aur nazdiki parivaar sadasyon ko praapt karne mein madad karna.
2. Vartamaan mandir sifaarish rakhna aur baarambaar mandir jaana jaise paristhitiyaan mauka dein.
3. Parivaar itihaas jaankaari ikattha karna taaki tum apne purvajon ko mandir ke ashirvaadon ko praapt karne mein madad kar sako.

Tum mandir aur parivaar itihaas kaarye mein bhaag le sakte ho, kuch seema tak, jahan tum rehte ho ya tumhaari paristhitiyon ke baojood bhi. Jabki sambhavata tum sab kuch nahin kar sakoge, tum kuch kar sakte ho. Diye gay vichaar tumhein shuru karne mein madad kar sakte hain:

- Apne jivan ki avashyak ghatnaon ka abhilekh rakhiye. Apne janm din ki taarikh aur janm sthaan aur apne bapnama aur pushtikaran ki taarikhon ko abhilekh kijiye. Ek vyaktigat daeniki (journal) rakhiye taaki apne jivan ki vishishttaon ka abhilekh rakh sako, jismein vyaktigat anubhav sammilit hone chahiye jo tumhaare bachchon aur anay bhaavi pidhiyon ke vishwaas ko mazboot karenge.
- Apne purvajon ke baare mein sikhiye. Apni smaran-shakti aur ghar ke sulabh sroton se jaankaari ka abhilekh karna shuru kijiye. Us avashyak jaankaari ka abhilekh kijiye jise tum sahi-sahi yaad kar sakte ho ya bhai-bahanon, maata-pita, chaacha-chaachi, dada-daadi, aur

paddaada-daadi ke baare mein pa sakte ho. Jahan sambhav ho, pramaan-patron ki pratiyaan ya anay pralekh (documents) jismein yeh jaankaari sammilit ho. Jab tum is jaankaari ikattha karoge, tum anay sthaanon mein khojna chahoge, jaise public records. Sthaaniye ward ya shaakha ke paas parivaar itihaas visheshag ho sakta hay jo tumhaari madad kar sakega. Tum shaayad Gijaghar ke aopchaarik parivaar itihaas Web site jaana chahoge, www.familysearch.org.

- Jab tum apne purvajon ko pehchaan rahe ho, pedigree charts aur parivaar dal prapatra istemaal kijiye taaki us jaankaari ka abhilekh kar sako jise tum pa chuke ho. Yeh prapatra kaagaz aur Girjaghar-utpaadit software programs mein uplabdh hay, jaise Personal Ancestral File.

Jab tum apne purvajon ke bare mein avashyak jaankaari praapt kar chuke ho jo susamachaar praapt kare bina mar chuke hain, nishchit rahiye ki unka mandir kaarye purna ho. Agar tum mandir ke kareeb nahin ho apne aur apne parivaar ke dhramvidhi kaarye karne ke liye, tum apne purvajon ke naam mandir mein de sakte ho taaki anay log unke liye kaarye kar sakein. Tum paas ke parivaar itihaas kendra ja sakte ho ya sthaaniye ward ya shaakha parivaar itihaas salahkaaron se salah le sakte ho ki ise kaise kiya jae.

Bhavishyevakta Joseph Smith ne ghoshna ki ki mrit aur jiwit ke sambandh mein siddhant hain jinhein hamaare uddhaar ke sambandh mein halka rup se nahin liya ja sakta hay. Hamaare uddhar ke liye hamaare purvajon ka uddhaar hona avashyak aur zaroori hay— kyunki woh hamaare bina smpurna nahin ho sakte hain, na hi unke bina hum sampurna ho sakte hain. (Dekhiye D&C 128:15). Parivaar itihaas kaarye mein tumhaara bhaag lene se, tum aur tumhaare purvaj uddhaar ki or pragati kar sakte ho.

Mandir bhi dekhiye

Parivaar Prarthna (*Dekhiye Prarthna*)

Paropkaar (Charity)

Paropkaar “masiha ka pavitra pyaar hay,” ya “anant pyaar” (Moroni 7:47; 8:17). Bhavishyevakta Mormon ne sikhlaaya: “Udaarta ka prabhao lamba aur dayalu hota hay aur dosh rahit hota hay, ahankaar mein phoolta nahin hay, swarth rahit hota hay, asaani se krodhit nahin hota, bura nahin sochta, paapon mein anand nahin manta parantu sachchai mein anandit hota hay, sabhi kashton mein sehta hua sabhi satye baaton par vishwaas karta hay, sabhi baaton mein aasha karta hua sabhi baaton mein sehenshil bana rehta hay” (Moroni 7:45; 1 Corinthians 13:4–7 bhi dekhiye).

Ishu Masiha paropkaar ke adarsh udaharan hain. Apne maranshil jivan ke prachaar ke samay, Woh hamesha “achchai karte rahe” susamachaar prachaar karta raha aur logon ki har prakaar ki bimaari aur durbaltaon ko dur karta raha (dekhiye Matthew 4:23; Mark 6:6; Acts 10:38). Unke paropkaar ki sabse unchcha abhivyakti thi Unka anant Praeshchit. Unhonne kaha, “Isse bada prem kisi ka nahin ki koi apne mitron ke liye apna praan de” (John 15:13). Yeh bahut kasht, dayaluta, aur nisswaarthta ka sabse mahaan karam hay jise hum jaan sakenge. Uddhaarkarta ke sehenshil pyaar ki samajh se, tum vishwaas ka abhyaas kar sakte ho aur apne paapon ka pashchaataap kar sakte ho, nishchayi ki Woh tumhein maaf karenge aur susamachaar apnaane ki tumhaari koshishon mein mazboot karenge.

Uddhaarkarta chahate hain ki tum Unka pyaar praapt karo, aur Woh yeh bhi chahate hain ki tum use dusron ke saath bhi baanto. Unhonne apne devduton se ghoshna ki: “Main tumhein ek nai agya deta hoon ki ek dusre se prem rakho; jaisa mainne tumse prem rakha hay, waisa hi tum bhi ek dusre se prem rakho. Yadi aapas mein prem rakhoge, to isi se sab jaanenge ki tum mere chele ho” (John 13:34–35).

Parivaar sadasyon aur dusron ke saath apne sambandh mein, Uddhaarkarta ko apne udaharan ki tarah dekho. Prayatna kijiye ki us tarah pyaar kar sako jaise Woh pyaar karte hain, bina asafal hone waale daya, dhaerye, aur kripa ke saath.

Jab tum lagataar Uddhaarkarta ke sampurna pyaar praapt karte rahoge aur dusron ke liye Masiha jaisa pyaar darshaoge, tum yeh jaan sakoge ki tumhaara pyaar badh raha hay. Ishwar ki sewa mein hone ka tum anand ka anubhav karoge. Pavitra Aatma tumhaare lagataar saathi rahega, dusron ke saath tumhaari sewa aur tumhaare sambandh mein tumhein maargdarshaega. Tum Ishwar ke saath Nyaye ke samay milne ke liye tayyaar rahoge, jab Woh tumhein Unke kaarye ke prati tumhaari lagan ke anusaar tumhein inaaam denge. Mormon ne sikhlaya:

“Agar tumhaare paas udaarta nahin hay tab tum kuch bhi nahin ho, kyunki udaarta kabhi asafal nahin hoti. Isliye udaarta ko apnao jo ki sabse badhkar hay kyunki anay baatein asafal hong—

“Parantu udaarta Masiha ka sachcha pyaar hay aur chirsthai hay; aur yeh antim din ko jiske paas milega, uska bhala hoga.

“Isliye mere priye bandhuon, apne hriday ko sampurna shakti ke dwara is prem se paripurna hone ke liye Pita se prarthna karo jisse ki usne un logon ko den mein diya hay jo ki Uske Putra, Ishu Masiha ke sachche agaami hain; jisse ki jab Woh prakat hoga tab hum bhi usi ke samaan honge kyunki Uska vaastavik rup dekh sakenge; jisse ki hamein yeh aasha praapt hogi aur hum usi prakaar nirmal kiye jaenge jaisa ki Woh swayam nirmal hay” (Moroni 7:46–48).

Atirikt sandarbh: Matthew 25:31–46; 1 John 4:18; Ether 12:33–34; D&C 12:8; 34:3; 121:45

Pyaar; Sewa *bhi dekhiye*

Pashchaataap

Pashchaataap susamachaar ka pratham siddhant hay (dekhiye Vishwaas ke Lekh 1:4). Yeh tumhaare is jivan aur anantkaal ki khushiyon ke liye avashyak hay. Pashchaataap paapon ko kabulne se zyada hay. Woh mann aur hriday ka badlao hay jo tumhein Ishwar par, tumpar, aur duniya par nai drishti deta hay. Usmein sammilit hay paap se dur hona aur maafi ke liye Ishwar ki or mudna. Ishwar ke prati pyaar aur Unke adeshon ka paalan karne ki shuddhriday ichcha dwara prerit hota hay.

Pashchaataap ki Avashyakta

Ishwar ne ghoshna ki ki “koi bhi apavitra vastu swarg ke raajye ki adhikaari nahin ho sakti” (Alma 11:37). Tumhaare paap tumhein apavitra banate hain—Swargiye Pita ki upasthiti mein lautne aur rehne ke liye ayogye banate hain. Is jivan mein woh tumhaari aatma ke liye peeda laate hain.

Ishu Masiha ke Praeshchit dwara, Swargiye Pita ne sirf ek hi tarika pradaan kiya jisse tumhein tumhaare paapon ki maafi mil sakti hay (dekhiye “Maafi,” 98–100). Ishu Masiha tumhaare paapon ki saza bhugte taaki tumhein maafi mil sake agar tum sachchai se pashchaataap karoge. Jab tum pashchaataap karoge aur Unke bachne ki kripadrishti par nirbhar rahoge, tum paap se mukt ho jaoge.

“Unhonne hamein adesh diya hay ki hum pashchaataap karein ki aisa na ho Woh Apne muh ki chadi dwara aur Apne krodh dwara aur Apne gusse dwara hamein dand dein, aur hamaare kasht dard bhare ho—kitna dard bhara hum nahin jaante, kitna teevra hum nahin jaante, kitna kathin hay sehna hum nahin jaante.

“Unhonne in cheezon ka kasht uthaya sabhi ke liye, ki shaayad hum kasht nahin uthaenge agar hum pashchaataap karenge.

“Par agar hum pashchaataap nahin karenge, hum woh kasht uthaenge jo Unhonne uthaya tha.

Pashchaataap

“Jis kasht se Woh— jo Ishwar hain, sabse mahaan—bhi kaanpe kyunki jo peeda thi, pratyek chidra se rakt nikle, donon sharir aur aatma ne kasht uthaya, aur puche ki Woh shaayad kadwi pyaali na piye aur sankuchit ho.

“Phir bhi, unhone Pita ko mahima di. Unhone hamaare liye tayyaariyon mein bhaag liya aur unki purti ki. (Dekhiye D&C 19:15–19).

Pashchaataap mein Der Lagaane ke Khatre

Apne paapon ko thik mat siddh kijiye ya pashchaataap karne mein der lagaiye. Amulek ne chetaoni di: “Kyunki suno, yeh maanav jivan Parameshwar se milne ki tayyaari karne ke liye hay; haan, is jivan ke din logon ke liye parishram karne ke din hote hain Tab main agrah karta hoon ki tum apne pashchaataap ke din ko antim din ke liye mat taalo; kyunki is jivan ke din hamaare anant jivan ki tayyaari ke liye diye gay hain; agar hum ismein apne bhavishye ka sudhaar nahin karte, tab suno, andheri raat ka samay aata hay jismein koi parishram nahin kiya ja sakta” (Alma 34:32–33).

Pashchaataap ke Tatva

Pashchaataap ek peeda bhari prakriya hay, par woh maafi aur anant shaanti ki or netritav karti hay. Bhavishyevakta Isaiah dwara Ishwar ne kaha, “Tumhaare paap chahe laal rang ke ho, to bhi woh him ke samaan ujle ho jaenge; aur chahe argwaani rang ke ho, to bhi woh un ke samaan shvet ho jaenge” (Isaiah 1:18). Is samay mein Ishwar ne vaada kiya hay ki jab hum apne paapon ka pashchaataap kar lenge, hamein maafi mil jaegi, aur Woh unhein phir yaad nahin karte hain (dekhiye D&C 58:42). Pashchaataap mein diye gay tatva sammilit hain:

Swargiye Pita aur Ishu Masiha par vishwaas. Paap ki shakti mahaan hay. Usse mukt hone ke liye, tumhein apne Swargiye Pita ki or mudna chahiye aur vishwaas se prarthna karni

chahiye. Shaetaan shaayad tumhein vishwaas dilaane ki koshish karega ki tum prarthna karne ke liye yogye nahin ho—ki Swargiye Pita tumse khush nahin hain aur Woh tumhaari prarthnaon ko kabhi nahin sunenge. Yeh jhooth hay. Tumhaare Swarg ke Pita hamesha tayyaar hain tumhaari madad karne ke liye agar tum Unke paas pashchaataapi hriday ke saath aoge. Unke paas shakti hay tumhein chunga karne ki aur tumhein paap par vijay pane mein madad karne ki.

Pashchaataap Ishu Masiha par vishwaas karne ka kaarye hay—Unke Praeshchit ki shakti ki swikriti. Yaad rakhiye ki tumhein sirf Unki sharton par maafi mil sakti hay. Jab tum kritgyata se Unke Praeshchit aur Unki shakti ko jaante ho ki woh tumhein tumhaare paap se mukt kar sakte hain, tum “pashchaatap par apna vishwaas arambh kar sakte ho” (Alma 34:17).

Paap ke Dukh. Maafi pane ke liye, tumhein pehle apne andar swikaar karna hoga ki tumne paap kiya hay. Agar tum susamachaar ka paalan karne ke liye prayatna kar rahe ho, us tarah ki kritgyata “ishwariye shok’ ki or netritav karti hay, jo “pashchaataap utpanna karta hay jiska parinaam uddhar hay” (2 Corinthians 7:10). Paap ke swabhaawik parinaamon ya dand ke bhay se ishwariye shok nahin aata hay; balki, woh us gyaan se aata hay ki tumne apne Swargiye Pita aur Uddhaarkarta ko aprasanna kiya hay. Jab tum ishwariye shok anubhav karte ho, tumhaare paas shuddhriday ichcha hoti hay badlao ke liye aur maafi ki pratyek shart maan lene ki ichcha hoti hay.

Paap-Swikaran. “Jo apne apraadh chipa rakhta hay, uska kaarye safal nahin hota, parantu jo unko maan leta aur chod bhi deta hay, us par daya ki jaegi” (Proverbs 28:13). Maafi ke liye avashyak hay apne Swargiye Pita se puri tarah batana ki jo kuch tumne kiya hay. Unke saamne ghutnon par hokar vinamra prarthna kijiye, apne paapon ko swikaar kijiye. Apne sharm aur dosh ko swikaar kijiye, aur phir madad ke liye vinti kijiye.

Gambhir paap, jaise shuddhata ke kaanoon ka ullaughan karna, Girjaghar mein tumhaari sadasyata ko khatre mein daal sakte hain. Isiliye, tumhein donon Ishwar aur Girjaghar mein Unke pratinidhiyon se in paapon ka paap swikaran karna chahiye. Yeh tumhaare bishop ya shaakha adhyaksh aur sambhavta tumhaare stake ya mission adhyaksh ki madad se kiya ja sakta hay, jo Girjaghar mein pehredaaron aur nyayadhishon ke rup mein sewa pradaan karte hain. Jabki sirf Ishwar hi hamaare paapon ko maaf kar sakte hain, yeh purohiti nete pashchaataap ki prakriya mein atyadhik mahatvapurna bhumika nibhaate hain. Woh tumhaare paap-swikaran ko gopniye rakhenge aur pashchaataap ki prakriya mein tumhaari madad karenge. Puri tarah se unke saath imaandaar rahiye. Agar tum apurna paap swikaran karoge, sirf choti galtiyon ka varnan karoge, tum aur bhi gambhir, aprakat paap ka samadhaan nahin pa sakoge. Jitna jald tum is prakriya ki shuruat karoge, utna hi jald tum shaanti aur anand paoge jo maafi ke chamatkaar ke saath aate hain.

Paap ka Parityaag. Haalaanki paap-swikaran pashchaataap ka avashyak tatva hay, woh paryaapt nahin hay. Ishwar ne kaha ki apne paapon ka pashchaataap karne ke liye, hamein unko swikaar karna chahiye aur tyaagna chahiye (dekhiye D&C 58:43).

Na jhuknewaala, sthaayi samadhaan banae rakhiye ki tum paap ko nahin dohraoge. Jab tum is pratigya ka paalan karoge, tum phir kabhi paap ki peeda ka anubhav nahin karoge.

Kisi khatarnaak sthiti se turant nikal jaiye. Agar koi sthiti tumhein paap karae ya paap kara sakti hay, wahan se chale jaiye. Tum behkaawe ki upasthiti mein rehkar paap par kaabu pane ki pratyaasha nahin kar sakte ho.

Chatipurti. Tumhein un cheezon ki punahsthaapna kar deni chahiye jitna sambhav ho jo tumhaare karamon ke kaaran barbaad hui thi, chahe woh kisi ki sampatti ho ya kisi ka achcha naam ho. Ichchuk chatipurti Ishwar ko dikhlaati

hay ki pashchaataap kane ke liye tum woh sab kuch karoge jo tum kar sakte ho.

Dhaarmik Jiwan. Yeh paryaapt nahin hay ki sirf paap ka virodh karne ki koshish ki jae ya apne jiwan ko paap se mukt kiya jae. Tumhein apne jiwan ko dhaarmikta se bharpur karna chahiye aur un gatividhiyon mein vyast rehna chahiye jo aadhyaatmik shakti laati hain. Apne aapko dharamshaaston mein dubo dijiye. Daenik rup se prarthna kijiye ki Ishwar tumhein shakti de jise tum khud akele nahin praapt kar sakte. Kabhi-kabhi, vishesh ashirvaadon ke liye upwaas kijiye.

Sampurna agyakaarita tumhaare jiwan mein susamachaar ki sampurna shakti laati hay, jismein tumhaari kamzoriyon par kaabu pane ki adhik shakti bhi sammilit hoti hay. Is agyakaarita mein woh karam sammilt hain jinhein tum shuru mein shaayad pashchaataap ka bhaag nahin maanoge, jaise sabhaon mein bhaag lena, tithing dena, sewa pradaan karna, aur dusron ko maaf karna. Ishwar ne vaada kiya ki agar hum pashchaataap karenge aur Unke adeshon ka paalan karenge, hamein maafi milegi (dekhiye D&C 1:32).

Atirikt sandarbh: Luke 15:11–32; 2 Nephi 9:19–24; Mosiah 4:1–3, 10–13; 26:30–31; D&C 18:10–16

Ishu masiha ka Praeshchit; Baptisma; Girjaghar Anushaasnik Parishadein; Vishwaas; Maafi; Uddhaar ki Yojna; Paap; Behkaawa *bhi dekhiye*

Patan

Eden ke bagiche mein, Ishwar ne kaha ki Adam aur Eve swatantrata se pratyek vriksh se kha sakte hain par unhein us ped mein se nahin khaana tha jismein achchai aur burai ka gyaan tha. Phir bhi, Unhonne unhein khud ke liye chunne ka mauka diya, kyunki woh unhein diya gaya tha. Par Unhonne kaha tha ki unhein yaad rakhna hay ki Unhonne unhein mana kiya hay us ped mein se khaane ke liye jismein achchai aur burai ka gyaan hay, kyunki jis din woh usmein se khaenge,

woh nishchit hi marenge (dekhiye Moses 3:16–17). Kyunki Adam aur Eve ne is adesh ka paalan nahin kiya aur achchhai aur burai ke ped ka phal khaaya, unhein Ishwar ki upasthiti mein se nikaal diya gaya tha (dekhiye D&C 29:40–41). Dusre shabdon mein, unhone aadhyaatmik maut ka anubhav kiya. Woh bhi maranshil ho gay— shaaririk maut unke liye sambhav hua. Is aadhyaatmik aur shaaririk maut ko Patan kaha jaata hay.

Hamaari Patan ki Sthiti

Adam aur Eve ke vanshaj ke rup mein, maranshilta mein hum patan ki sthiti ke uttaradhikaari hote hain (dekhiye Alma 42:5–9, 14). Hum Ishwar ki upasthiti se dur ho jaate hain aur hamaari shaaririk maut hogi. Hum virodh ki avastha mein bhi hote hain, jismein hamein jivan ki kathinaiyon aur shatru ke behkaawon dwara pariksha li jaati hay (dekhiye 2 Nephi 2:11–14; D&C 29:39; Moses 6:48–49).

Is patan ki avastha mein, hamaare andar sangharsh hota hay. Hum Ishwar ki atmik santaan hain, us sambhavna ke saath ki “ishwariye swabhao ke sambhaagi ho” (2 Peter 1:4). Phir bhi, “hum [Ishwar] ke saamne ayogye therte hain; aur manushye ke patan se lagataar hamaare swabhao mein burai agai hay” (Ether 3:2). Adhaarmik manobhaon aur ichchaon par kaabu paane ke liye hamein lagataar prayatna karne ki zaroorat hay.

Devdut ke shabdon ko dohraate hue, Raaja Benjamin ne kaha, “Prakritik swabhao ka maanav Parameshwar ka shatru hay, aur Adam ke patan ke samay se shatru tha.” Raaja Benjamin ne chetaoni di ki is swabhawik, ya patan, avastha mein, pratyek vyakti Ishwar ka shatru hamesha rahega “agar manushye Pavitra Aatma ke akarshanon par akarshit nahin hota, aur apne swabhawik prakriti ko tyaag kar Prabhu Masiha ke praeshchit dwara sant bankar tatha bachchon ki tarah agyakaari, vinit, deen, sehenshil, prem se paripurna hokar un saari baaton ko jinhein Prabhu unke laabh ke liye

laagu karta hay, usi tarah swikaar nahin karta jaise ek bachcha apne pita ki baaton ko swikaar karta hay” (Mosiah 3:19).

Patan se Laabh

Swargiye Pita ke uddhaar ki yojna mein Patan ek avashyak bhaag hay (dekhiye 2 Nephi 2:15–16; 9:6). Uske paas do maarg hay—niche ka phir bhi aage jaane ka. Shaarirk aur aadhyaatmik maut ka parichay dene ke atirikt, usne hamein mauka diya prithvi par paeda hone ka aur sikhne aur pragati karne ka. Chunne ki shakti ke hamaare dhaarmik abhyaas aur jab hum paap karte hain uske liye hamaare shuddhriday pashchaataap ke dwara, hum Masiha mein aa sakte hain aur, Unke Praeshchit dwara, anant jiwana praapt karne ki tayyaari kar sakte hain. Bhavishyevakta Lehi ne sikhlaaya:

“Agar Adam ne paap nahin kiya hota tab woh patit nahin hota aur woh Eden ki vaatika mein hi rehta. Aur jin saari cheezon ki rachna hui thi woh sab usi aarambhik avastha mein rehti; aur bhavishye mein woh sadeo ke liye usi prakaar rehti.

“Aur [Adam aur Eve] ke bachche nahin hote; isliye woh apne nirdosh avastha mein rehte, aur unhein kasht ka anubhav nahin hota, aur paap ka gyaan na hone se unhein bhale ka bhi gyaan nahin hota.

“Lekin dekho, sabhi kuch uske vivek ke antargat hua jo sabhi kuch jaanta hain.

“Adam ka patan isliye hua jisse ki manushye ko bhavishye aur vartamaan mein anand ki praapti ho.

“Aur Masiha apne uchit samay mein ayega jisse ki woh maanav vansh ko patan se upar uthaega” (2 Nephi 2:22–26; chand 19–21, 27 bhi dekhiye).

Adam aur Eve ne un abhaaron ka abhivyakt kiya jo Patan ke kaaran aye:

“Adam ne Ishwar ki prashansa ki aur anandit hua aur prithvi ke sabhi parivaaron par bhavishyavaani karna shuru

kiya, yeh kehta hua ki Ishwar ka naam ashish se bhara hua hay. Usne kaha ki uske paapon ke kaaran uski ankhein khul gai hain—ki is jiwani mein use anand milega aur phir woh Ishwar ko aamne-saamne dekhega.

“Eve, uski patni, in sabhi cheezon ko suna aur khush hui, aur kaha ki agar woh paap nahin karte, unke paas bachche nahin hote aur achchai aur burai aur apni mukti ka harsh aur anant jiwani ko bhi nahin jaan paate jinhein Ishwar dete hain jo agyakaari hote hain (dekhiye Moses 5:10–11).

Patan se Mukti Paana

Hamaare patan, maranshil swabhao aur vyaktigat paapon ke kaaran, Ishu Masiha aur uddhaar ki योजना hi hamaari aasha hay.

Ishu Masiha ke Praeshchit ke dwara, Patan ke prabhaon se sabhi logon ka uddhaar hoga. Hum punarjiwit honge, aur hamein nyaye ke liye hamein Ishwar ki upasthiti mein laaya jaega (dekhiye 2 Nephi 2:5–10; Alma 11:42–45; Helaman 14:15–17).

Patan ke sampurna prabhaon se mukt hone ke atirikt, Uddhaarkarta hamein hamaare niji paapon se mukt kar sakte hain. Hamaari patan ki avastha mein, hum paap karte hain aur apne aapko Ishwar se dur karte hain, jisse hamaari aadhyaatmik maut hoti hay. Jaise Devdutt Paul ne kaha, “Isliye ki sab ne paap kiya hay aur Parameshwar ki mahima se rahit hain” (Romans 3:23). Agar hum apne paapon mein rahenge, hum Ishwar ki upasthiti mein nahin reh sakenge, kyunki koi bhi apavitra cheez Ishwar ki upasthiti mein nahin reh sakti (dekhiye Moses 6:57). Kritgyata se, Praeshchit “pashchaataap ki shart laagu karta” (Helaman 14:18), jo sambhav karta hay hamaare liye hamaare paapon ki maafi praapt karne mein aur hamesha Ishwar ki upasthiti mein rehne ke liye. Alma ne sikhlaya, “Phir bhi manushye ko samay diya gaya tha jisse woh pashchaataap kar sakta tha; isliye yeh jiwani pariksha kaal ki sthiti mein hota hay; aur yeh samay Parameshwar se milne

aur tayyaari karne ke liye hota hay; us anant sthiti ki tayyaari ka samay hota hay jiske vishay mein hum logon ne kaha hay aur jo ki mare huon ke punarjiwit hone ke pashchaat aata hay” (Alma 12:24).

Uddhaarkarta ke Praeshchit Tyaag ke liye Abhaar

Jaise hum bhojan ki ichcha nahin rakhte jab tak hamein bhukh nahin hoti hay, hum puri tarah anant uddhaar ki ichcha nahin rakhenge jab tak hum apne liye Uddhaarkarta ki zaroorat nahin pehchaanenge. Yeh pehchaan aati hay jab Patan par hum apni samajh viksit karenge. Jaise Bhavishyevakta Lehi ne sikhlaaya, “Kyunki sansaar ke sabhi log bhatke hue patit ho chuke the, aur aise hi rehte agar woh us Uddhaarak ki sharan mein na jaate” (1 Nephi 10:6).

Atirikt sandarbh: Genesis 3; Mormon 9:12–14; Moses 4

Achchai ya Burai Chunne ki Swatantrata aur Yogyata; Ishu Masiha ka Praeshchit ; Maokhik Paap ; Uddhaar ki Yojna ; Paap *bhi dekhiye*

Pavitra Aatma

Pavitra Aatma Devtav ki teesri sadasye hay. Woh aatma ki paatra hay, maans aur haddiyon ke sharir ke bina (dekhiye D&C 130:22). Use bahudha Aatma, Pavitra Aatma, Ishwar ki Aatma, Prabhu ki Aatma, ya Saantaavna Denewaali ke naam se kaha jaata hay.

Pavitra Aatma ki bhumikaen

Pavitra Aatma Swargiye Pita aur Ishu Masiha ke saath sampurna ekta mein kaarye karti hay, kuch bhumikaon ki purti karti hay taaki tumhein dhaarmikta se rehne ke liye aur susamachaar ke ashirvaadon ko praapt karne mein madad kar sake.

Woh “Pita aur Putra ki saakshi hay” (2 Nephi 31:18) aur “sabhi cheezon ki sachchai” prakat karti aur sikhlaati hay

(Moroni 10:5). Pavitra Aatma ki shakti dwara tum Swargiye Pita aur Ishu Masiha ki nishchit gawahi praapt kar sakte ho. Tumhaari aatma tak unka sanchaaran adhik nishchitta rakhti hay unki tulna mein jinhein tum apne swabhaawik indriyon dwara praapt kar sakte ho.

Isliye jab tum prayatna karte ho us maarg par rehne ke liye jo anant jivan tak netritav karta hay, Pavitra Aatma “tumhein batlaegi ki (tumhein) kya karna chahiye” (dekhiye 2 Nephi 32:1–5). Woh tumhein tumhaare nirnayon mein maargdarsha sakti hay aur tumhein shaaririk aur aadhtyaatmik khatron se bacha sakti hay.

Unke dwara, tum apni bhalai aur jinse tum pyaar aur jinki tum sewa karte ho unki bhalai ke liye Pavitra Aatma ke tohfon ko praapt kar sakte ho (dekhiye D&C 46:9–11).

Woh Saantaavna Denewaali hay (John 14:26). Jaise ek snehi maata-pita ki shaant awaaz ek roti hui bachchi ko shaant kar sakti hay, Pavitra Aatma ki phusphusaahatein tumhaare bhay ko shaant kar sakti hai, tumhaare jivan ki pareshaan karne waali chintaon ko dur kar sakti hain, aur tumhaare shok ke samay tumhein saantaavna de sakti hain. Pavitra Aatma tumhein “asha aur sampurna pyaar” se bhar sakti hay aur “tumhein raajye ki shaantimay cheezein sikhlaati hain” (Moroni 8:26; D&C 36:2).

Unki shakti dwara, jab tum pashchaataap karte ho tum pavitra ho jaate ho, baptisma aur pushtikaran ki dharamvidhiyon ko praapt karte ho, aur apne vaadon ke prati wafadaar rehte ho (dekhiye Mosiah 5:1–6; 3 Nephi 27:20; Moses 6:64–68).

Woh Vaade ki Pavitra Aatma hay (dekhiye Ephesians 1:13; D&C 132:7, 18–19, 26). Is chamta mein, Woh pushti karti hay ki jo purohiti dharamvidhiyaan tumne praapt ki hain aur jo vaade tumne kiye hain woh Ishwar ke liye santoshjanak hain. Yeh swikriti tumhaari nirantar wafadaari par nirbhar hay.

Pavitra Aatma ka Tohfa

Sachchai ke sabhi imaandaar log Pavitra Aatma ke prabhao ko mehsoos kar sakte hain, jo unhein Ishu Masiha aur Unke susamachar ki or le ja sakta hay. Phir bhi, Pavitra Aatma dwara diye gay sampurna ashirvaad sirf unke liye uplabdh hay jo Pavitra Aatma ka tohfa praapt karte hain aur yogye rehte hain.

Jab tumhaara baptisma Ishu Masiha ka Girjaghar Antim-dinon ke Santon mein hua tha, ek ya ek se adhik Melchizedek Purohiti adhikaariyon ne apne haathon ko tumhaare sir par rakha tha aur, ek pavitra purohiti dharamvidhi mein, tumhein Girjaghar ke sadasye hone ki pushti ki thi. Dharamvidhi ke bhaag mein, jise pushtikaran kehte hay, tumhein Pavitra Aatma ka tohfa diya gaya tha.

Pavitra Aatma ka tohfa Pavitra Aatma ke prabhao se bhinna hay. Tumhaare baptisma se pehle, tum samay-samay par Pavitra Aatma ke prabhao ko mehsoos kar sakoge, aur us prabhao ke dwara tum sachchai ki gawahi praapt kar sakoge. Ab jab tumhaare paas Pavitra Aatma ka tohfa hay, tumhaare paas adhikaar hay Devtav ki us sadasye ke saath lagataar saathi hone ka agar tum adeshon ka paalan karoge.

Pavitra Aatma ke purna anand mein sammilit hain ishwariye vachan aur araam praapt karna, aadhyaatmik tohfon dwara dusron ki sewa karna aur ashirvaad dena, aur paap se mukt hona aur swargiye raajye mein anant jivan ke liye yogye hona. Yeh ashirvaad tumhaari yogyata par nirbhar hay; woh dhire-dhire aate hain jab tum unke liye tayyaar rehte ho. Jab tum apne jivan ko Ishwar ki ichcha ki sangati mein laate ho, tum dhire-dhire Pavitra Aatma praapt karoge. Bhavishyevakta Joseph Smith ne ghoshna ki ki Ishwar ke raajye ke rehesye sirf Pavitra Aatma ki shakti dwara dekhe aur samjhe ja sakte hain, jinhein Ishwar unhein pradaan karte hain jo Unse pyaar karte hain aur Unke saamne apne aapko pavitra karte hain (dekhaye D&C 76:114–116).

Pavitra Aatma (Comforter)

Yaad rakhiye ki “Prabhu ki Aatma apavitra mandiron mein niwaas nahin karti” (Helaman 4:24). Yadyapi tumne Pavitra Aatma ke tohfa ko praapt kiya hay, Pavitra Atma tumhaare saath sirf rahegi jab tum adeshon ka paalan karoge. Woh chali jaegi agar tum Unka apmaan ninda, apavitrata, avgyakaari, vidroh, ya anay paapon dwara karoge. Apne aapko pavitra rakhiye. Apne jivan ko achchaiyaan se bhariye taaki Pavitra Aatma ke lagataar saathi hone ke yogye reh sako.

Atirikt sandarbh: Matthew 3:11; John 15:26; 16:13; Acts 2:38; 8:12-17; 19:1-6; 1 Corinthians 2:9-14; 12:3; Galatians 5:22-23; 1 Nephi 10:17-19; 2 Nephi 31:17; D&C 8:2-3; 39:20-24; 68:25-28; 121:46; Vishwaas ke Lekh 1:4

Baptisma; Devtav; Haath Rakhna; Ishwariye Vachan; Aadhyaatmik Tohfe *bhi dekhiye*

Pavitra Aatma (Comforter) (*Dekhiye Pavitra Aatma*)

Pavitra Aatma ka Tohfa (*Dekhiye Pavitra Aatma*)

Pavitra Aatma ke Tohfe (*Dekhiye Aadhyaatmik Tohfe*)

Phir Janm Lena (*Dekhiye Baptisma; Dharam Parivartan; Uddhaar*)

Prabhubhoj

Unke Krus par chadhne ke din ki pichli raat ko, Ishu Masiha Apne Devduton se mile aur prabhubhoj sansthaapit kiya. “Phir usne roti li, aur dhanyevaad karke todi, aur unko yeh kehte hue di, Yeh meri deh hay jo tumhaare liye di jaati hay: mere smaran ke liye yahi kiya karo. Isi riti se usne bhojan ke baad katora bhi yeh kehte hue diya, Yeh katora mere us lahu mein jo tumhaare liye bahaya jaata hay nai vaacha hay” (Luke 22:19-20). Unke Punarjiwit hone ke baad, Unhonne Nephites ke logon mein prabhubhoj sansthaapit kiya (dekhiye 3 Nephi 18:1-11).

Aaj hum roti aur paani lete hain Ishu Masiha ke praeshchit tyaag ki yaad mein. Yeh dharamvidhi hamaari araadhna aur hamaari aadhyaatmik vikaas ke liye avashyak bhaag hay. Jitna zyaada hum hum uske mahatva par soch-vichaar karte hain, utna hi pavitra woh hamaare liye banta hay.

Uddhaarkarta aur Unke Praeshchit ko Yaad Karna

Prabhubhoj tumhein kritigyata se Ishwar ke Putra ke jivan, prachaar kaarye, aur Praeshchit yaad karne ka mauka deta hay.

Tuti roti ke saath tum Unke sharir ko yaad karte ho. Tum satark reh sakte ho Unke shaaririk kasht se—visheshkar Unke krus ke kasht par. Unki daya aur Unke anugrah dwara tum use yaad kar sakte ho, sabhi log punarjiwit honge aur unhein Ishwar ke saath anant jivan pane ka mauka milega.

Ek chite katora paani ke saath, tum yaad kar sakte ho ki Uddhaarkarta ne teevra aadhyaatmik kasht aur peeda mein Apne rakt bahae, Gethsemane ke Bagiche mein shuru kiya. Wahan Unhonne kaha, “Mera ji bahut udaas hay, yahan tak ki mear praan nikla jar aha hay” (Matthew 26:38). Pita ki ichcha maankar, Unhonne utna kasht uthaya jitna hum samajh nahin sakte: “Apne logon ki dushtta aur ghrinit kaaryon ke kaaran unka kasht itna adhik [tha] ki uske sharir ke har ek rom-rom se rakt [baha] (Mosiah 3:7). Tum yaad kar sakte ho ki Unke rakt bahane dwara, Ishu Masiha ne tumhein aur anay logon ko bachaya usse jise dharamshastra kehte hain Adam ke paap ka “prarambhik dosh” (Moses 6:54). Tum yeh bhi yaad kar sakte ho ki Unhonne Swargiye Pita ke bachchcon ke liye paapon, dukhon, aur peedaon ko saha, unke liye paapon ki maafi praadaan kiya jo pashchaataap karenge aur susamachaar ka paalan karenge (dekhiye 2 Nephi 9:21–23).

Vaadon aur Vaade kiye hue Ashirvaadon ko Punaharambh karna

Jab tum pabhubhoj mein bhaag lete ho, tum Ishwar ke samaksh saakshi bante ho ki tumhaara smaran jo Unke Putra ke liye hay woh us pavitra dharamvidhi ke thode samay se adhik samay tak rahega. Tum Unhein hamesha yaad karna ka vaada karte ho. Tum saakshi bante ho ki tum apni ichcha se apne upar Ishu Masiha ka naam le rahe ho aur tum Unke adeshon ka paalan karoge. Prabhubhoj mein bhaag lene se aur yeh pratigyaon karne se, tum apne baptisma ke vaadon ko punaharambh karte ho (dekhiye Mosiah 18:8-10; D&C 20:37).

Tumhein mahaan ashirvaad milte hain jab tum baptisma ke vaadon ka paalan karte ho. Jab tum punaharambh karte ho, Ishwar tumhaare paapon ke vaade ki hui maafi ka punaharambh karte hain. Paapon se mukt, tumhaare saath Unki Pavitra Aatma hamesha reh sakti hay (dekhiye D&C 20:77). Pavitra Aatma ka lagataar saath hona sabse mahaan tohfa hay jise tum maranshilta mein praapt kar sakte ho. Pavitra Aatma tumhein dhaarmikta aur shaanti ke maargon par maargdarsha sakte hain, jo tumhein tumhaare Pita jo Swarg mein hain aur Ishu Masiha ke saath anant jivan ki or netritav kar sakta hay.

Yogriti se Bhaag Lena

Pratyek saptaah prabhubhoj ki tayyaari ke liye, samay nikaaliye apne jivan ki jaanch karne ke liye aur apne paapon ka pashchaataap kijiye. Tumhein prabhubhoj lene ke liye sampurna hone ki zaroorat nahin hay, par tumhaare mann mein vinamrata aur pashchaataap ka swabhao hona chahiye. Pratyek saptaah tumhein pavitra dharamvidhi ke liye tute mann aur pashchaataapi aatma se tayyaari karni chahiye (dekhiye 3 Nephi 9:20).

Jab tum prabhubhoj mein shriddha aur pavitrata se bhaag loge jo uske liye yogye hay, woh atmanirikshan, pashchaataap, aur punahsamarpan ke liye saaptaahik mauka

ban jaata hay—shakti ka srot aur Uddhaarkarta ke Praeshchit ka lagataar anusmaarak (reminder).

Atirikt sandarbh: 1 Corinthians 11:23–29; Moroni 4–5; D&C 20:75–79; 27:2

Ishu Masiha ka Praeshchit; Vaada *bhi dekhiye*

Prabubhoj Sabha (*Dekhiye Vishraam Diwas; Prabubhoj; Tyaag*)

Prachaar Kaarye

Jab hum susamachaar ko apnaane ke ashirvaadon ka anubhav karte hain, swabhaawik rup se hum un ashirvaadon ko dusron ke saath baantna chahate hain. Ishwar ne us anand ke baare mein kaha jo hamaare jivanon mein aate hain jab hum Unke susamachaar ko baantte hain:

“Unhonne kaha ki agar hum nit din parishram karein pashchaataap ka prachaar karne ke liye aur agar hum ek bhi atma unke sanmukh laenge, Pita ke raajye mein us vyakti ke saath hamaara anand mahaan hoga.

“Aur agar hamaara anand mahaan hoga us ek atma ke saath jise humne Pita ke raajye mein Uddhaarkarta ke paas laaya, kitna mahaan hamaara anand hoga agar hum Unke paas kai atmaen laenge! (Dekhiye D&C 18:15–16)

Pratyek Sadasye ka Prachaar Karttavye

Ishwar ne ghoshna ki hay ki prachaar kaarye sabhi Antim-dinon ke Santon ki zimmedaari hay (dekhiye D&C 88:81). Ishwar ke Girjaghar ke sadasye hone ke naate, tumhaare jivan ki achchai aur tumhaari gawahi ki shakti ke dwara, tum apne parivaar sadasyon, doston, aur anay parichit vyaktiyon ko pure-samay ke prachaarakon se milne ki tayyaari mein madad kar sakte ho.

Ek ananddaayak Antim-din Sant jivan ka tumhaara apna udaharan sabse shaktishaali sandesh ho sakta hay jise tum bhej sakte ho. Yaad rakhiye ki log sirf susamachaar

siddhanton ko sikhne par Girjaghar ke sadasye nahin bante hain. Woh sadasye bante hain kyunki woh mehsoos karte hain ki kuch unki aadhyaatmik zaroorat ki purti karna shuru kar raha hay. Jab tum unke saath apni dosti mein imaandaar rahoge, woh bhi tumhaari gawahi aur khushiyon ke swabhao ko mehsoos kar sakenge.

Achche udaharan hone ke atirikt, tumse “jo koi tumhaari aasha ke vishay mein kuch puchega, use uttar dene ke liye sarvada tayyaar rahoge” (1 Peter 3:15). Anay logon ko punahsthaapit susamachar ke baare mein batane ke maukon ke liye tum prarthna kar sakte ho. Phir tum satark reh sakte ho, kyunki kai log sachchai ke liye taraste hain.

Pure- Samay ke Prachaar ki Sewa Karna

Unke Punarjiwit hone ke baad, Prabhu ne Apne chelon se kaha ki “jaaao . . . aur sab jaatiyon ke logon ko chela banao; aur unhein Pita, aur Putra, aur Pavitra Aatma ke naam se bapisma do” (Matthew 28:19). Is adesh ki purti ke liye, Girjaghar ke yogye purushon ka kartavye hay ki pure-samay ke prachaar kaarye ke liye woh apne aapko aadhyaatmik, shaaririk, aur bhaotmik rup se tayyaari karein. Awiwaahit mahilaon aur praodh (mature) pati-patniyon ke paas mauka hay pure-samay ka prachaar kaarye karne ka. Agar tumhaari ichcha hay pure samay ka prachaar kaarye karne ki, apne bishop ya shaakha adhyaksh se baat kijiye.

Girjaghar ke Nay Sadasyon ki Sewa Karna

Prachaar kaarye mein sammilit hay unki madad aur sahayta karna jo Girjaghar ke sadasye bante hain. Jab tum is zimmedaari par soch-vichar karoge, yaad rakhiye ki nay sadasye musibaton ka saamna karenge jab woh Girjaghar ke sadasye bante hain. Unki nai zimmedaariyon mein bahudha zaroori hay ki woh puraani adaton ko chode aur puraane doston aur saathiyon ko chode. Iske atirikt, Girjaghar us tarah

ke jiwan ka parichay karta hay jo alag aur atript (demanding) ho sakta hay.

Girjaghar ke pratyek nay sadasye ko teen cheezon ki zaroorat hay: ek dost, ek zimmedaari, aur parameshwar ki shreshth vaani dwara” unka poshan (Moroni 6:4). Is madad ko pradaan karne ke liye tum koshish ka bhaag ho sakte ho. Tum hamesha dost reh sakte ho. Girjaghar ki aupchaarik niyuktiyon ya zimmedaariyon ko dene ki sthiti mein agar tum nahin ho, sewa ke kaarye mein tum nay sadasyon ke saath kaarye kar sakte ho. Aur nay sadasyon ke saath Ishwar ke shabd baantne ke liye tum mauke dhoondh sakte ho.

Atirikt sandarbh: Mark 16:15; Alma 26:1–16; D&C 4; 60:2; 84:88; 123:12

Prarambhik Paap

Adam aur Eve ke patan ke kaaran, sabhi log patit sthiti mein rehte hain, Ishwar se alag aur shaaririk maut ka anubhav karte hain. Phir bhi, hum uske dwara nindit nahin hote hain jise kai log “prarambhik paap” kehte hain. Dusre shabdon mein, hum Adam ke paapon ke uttardaayi nahin hain jise usne Eden ke Bagiche mein kiya tha. Bhavishyevakta Joseph Smith ne kaha, “Hum vishwaas karte hain ki maanav ko apne paapon ke liye saza milegi, aur Adam ke paapon ke liye nahin” (Vishwaas ke Lekh 1:2).

Praeshchit dwara, Uddhaarkarta ne Eden ke Bagiche ke paap ki kimat ada ki (dekhiye Moses 6:53). Unhonne hamein punrujjiwan ka aashwaasan diya aur vaada kiya ki, hamaari wafadaari ke adhaar par, hum laut kar apne Swargiye Pita ki upasthiti mein hamesha ke liye reh sakenge.

Patan bhi dekhiye

Prarthna

Tum Ishwar ki santaan ho. Tumhaare Swargiye Pita tumse pyaar karte hain aur tumhaari zarooraton ko jaante

hain, aur Woh चाहते हैं कि तुम प्रार्थना द्वारा Unse बातचीत करो. Unse ही प्रार्थना करो और अन्य किसी से नहीं. Prabhu Ishu Masiha ने आदेश दिया, “इसलिए तुम Pita से सदेम मेरे नाम पर प्रार्थना किया करो” (3 Nephi 18:19).

Jab तुम प्रार्थना द्वारा Ishwar तक पहुंचने की आदत बनाओ, तुम Unhein जान सकोगे और Unke और भी करीब जाओगे. Tumhaari ichchaen Unki ichchaon की तरह होगी. Tum अपने लिये और अन्य लोगों के लिये अशिरवादों को सुरक्षित रख सकोगे जिनहेन Woh देने के लिये तैयार हैं अगर तुम विश्वास से पुछोगे.

Prarthna के सिद्धांत

Tumhaare Swargiye Pita हमेशा तैयार हैं तुमहारी प्रार्थनाओं को सुने के लिये और उनके जवाब देने के लिये. Tumhaari प्रार्थनाओं की शक्ति तुम्हें निरभर है. Jab तुम प्रार्थना को अपने जीवन का हिस्सा बनाने का प्रयास करते हैं, तो, यह सलाह को याद रखिये:

Apni prarthnaon ko arthpurna banaiye. Bhavishyevakta Mormon ने चेताने दी कि अगर कोई “हृदय की अच्छी भावना से प्रार्थना नहीं करता . . . उसको कोई लाभ नहीं होता, क्योंकि इसी प्रार्थनाओं को Parameshwar स्विकार नहीं करता” (Moroni 7:9). Apni prarthnaon को arthpurna बनाने के लिये, तुम्हें शुद्ध हृदय से प्रार्थना करनी चाहिए और “अपने हृदय की संपूर्ण शक्ति द्वारा” (Moroni 7:48). सादृश्य रहिये “बक-बक” मत कीजिये जब तुम प्रार्थना करते हो (देखिये Matthew 6:7). अपने व्यवहार और अपने शब्दों पर गंभीर विचार कीजिये जिनहेन तुम इस्तेमाल करते हो.

Us bhaasha ka istemaal kijiye jo pyaar, adar, shriddha, aur ghanishthta (closeness) pradarshit kare. Is सिद्धांत का अनुप्रयोग भिन्ना होगा उस भाषा के अनुसार जो तुम इस्तेमाल करते हो. अगर तुम अंग्रेजी में प्रार्थना करते हो, उदाहरण के रूप में, जब तुम Ishwar को संबोधित करते हो तुम्हें धर्मशास्त्रों के सर्वनामों (pronouns) का इस्तेमाल करना चाहिए—*Tujhe, Tu, aur Tera*, ना कि सामान्य सर्वनाम *Tum, Tumhaara, aur Tumhaara*. भाषा के बावजूद, सिद्धांत

wahi rehta hay: Jab tum prarthna karte ho, tumhein un shabdon ka istemaal karna chahiye jo uचित रुप se Ishwar ke saath snehi, shriddhaspad (worshipful) sambandh jaahir karein. Tumhein prarthna ki bhaasha sikhne mein shaayad kuch kathinai hogi, par tum dhire-dhire uske saath aur bhi sukhi rahoge jab tum prarthna karoge aur dharamshaastron ko padhoge.

Hamesha Apne Swargiye Pita ko dhanyevaad dijiye. Tumhein “jo daya aur ashirvaad usne diye hain, unke liye kritgyata prakat kijiye” (Alma 34:38). Jab tum samay nikaaloge apne ashirvaadon ko yaad karne ke liye, tum jaan sakoge ki Swargiye Pita ne tumhaare liye kitna kiya hay. Unhein dhanyevaad dijiye.

Jo sab kuch tum karte ho unke liye Swargiye Pita se maargdarshan aur shakti maangiye. Alma ne apne putra Helaman ko salah di: “Haan, sabhi sahayta ke liye Parameshwar ko pukaaro; apne sabhi karamon ko Prabhu ke liye karo, aur jahan bhi jao; tumhaare sabhi vichaar Prabhu ke adhaar par ho; aur tumhaare hriday ka prem sadeo ke liye Prabhu par rahe. Apne sabhi kaamon ke liye Prabhu se raae lo, aur woh tumhaari bhalai ke liye tumhaara nirdeshan karega; raat ko jab tum vishraam karo to Prabhu ka smaran karo jisse ki woh sote samay tumhaari raksha kare, aur jab bhor ko utho tab Parameshwar ke prati tumhaara hriday kritgyata se bhara rahe; aur agar tumne yeh sab kiya tab antim din tumhein utha liya jaega” (Alma 37:36–37; Alma 34:17–26 bhi dekhiye).

Jab tum prarthna karte ho tab dusron ki zaroorat ko yaad rakhiye. Prarthna kijiye “apne aur apne aas-paas waalon ke kalyaan ke liye” (Alma 34:27). Apne Swargiye Pita se kahiye ki jinhein zaroorat hay unhein ashirvaad aur araam dein. Unse kahiye ki Girjaghar ke Pradhaan, anay Maha Adhikaariyon, aur tumhaare sthaaniye Girjaghar netaon ko prerit aur mazboot karein. Parivaar sadasyon aur doston ke kalyaan ke liye prarthna kijiye. Sarkaari netaon ke liye prarthna kijiye. Ishwar se kahiye ki woh pracharakon aur jin logon ko woh sikhlaate hain unhein prerit karein aur unki raksha karein.

Prarthna

Pavitra Aatma ke maargdarshan dhoondhiye taaki tum jaan sakoge ki tum apni prarthnaon mein kya sammilit kar sakte ho. Pavitra Aatma tumhein prarthna karna sikhla sakti hay aur jo kuch tum kehte ho uske liye maargdarsha sakegi (dekhiye Romans 8:26; 2 Nephi 32:8). Woh tumhein Ishwar ki ichcha anusaar prarthna karne mein madad kar sakti hay (dekhiye D&C 46:30).

Jab tum prarthna dwara anurodh karte ho, woh sab kuch kijiye jo tum kar sakte ho taaki use praapt karne mein sahayta pradaan kar sako. Swargiye Pita tumhein adhik karne ki pratyaasha karte hain kewal Unse ashirvaad maangne ki tulna mein. Jab tumhein avashyak nirnay karna ho, Woh bahudha chahate hain ki tum use apne dimaag mein adhayan kar lo usse pehle ki woh tumhein koi jawaab dein (dekhiye D&C 9:7-8). Maargdarshan ke liye tumhaari prarthnaen sirf tab prabhaoshaali rahengi jaise Pavitra Aatma ki phusphusaahat praapt karne ki tumhaari koshishein rahengi. Tumhaare aur dusron ke kalyaan ke liye tumhaari prarthnaen bekaar rahengi agar tumne "kisi deen, garib ya kisi nange ko bina sahayta diye lauta diya, aur rogiyon aur dukhiyon ko, sahayta dene ki sthiti mein hone par bhi sahayta na di" (Alma 34:28).

Agar tumhaare paas kathin kaarye hay, Swargiye Pita khush hote hain jab tum apne ghutnon par hote ho aur madad maangte ho aur phir apne paer par hokar kaarye karne jaate ho. Woh tumhaare sabhi dhaarmik lakshyon mein madad karenge, par Woh kabhi-kabhaar tumhaare liye kuch karenge jo tum khud kar sakte ho.

Vyaktigat Prarthna

Pahaad par Apne Pravachan dete samay, Ishu Masiha ne salah di: "Apni kothri mein ja, aur dwaar band karke apne Pita se gupt mein hi prarthna kar; tab tera Pita jo gupt mein dekhta hay, tujhe pratiphal dega" (Matthew 6:6). Vyaktigat,

niji prarthna tumhaare aadhyaatmik vikaas ke liye avashyak bhaag hay.

Kam-se-kam pratyek subeh aur raatri ko, us sthaan ko dhoondhiye jo baadhaon se mukt hay. Vinamrata se apne ghutnon par ho jaiye aur apne Swargiye Pita se baatcheet kijiye. Haalaanki kabhi-kabhi tumhein shaanti se prarthna karne ki zaroorat hay, samay-samay par maokhik rup se prarthna karne ke liye adhik koshish kijiye (dekhiye D&C 19:28; 20:51).

Yaad rakhiye ki prarthna dutarfa sanchaaran hay. Jab tum apni prarthnaon ki samaapti karte ho, samay nikaaliye rukne aur sunne ke liye. Kabhi-kabhi, Swargiye Pita tumhein salah denge, maargdarshaenge, ya dilaasa denge jab tum apne ghutnon par hote ho.

Yeh mat vishwaas kijiye ki prarthna ke liye tum yogye nahin ho. Yeh vichaar Shaetaan se aata hay, jo tumhein vishwaas dilaana chahate hain ki tumhein prarthna nahin karni chahiye (dekhiye 2 Nephi 32:8). Agar tum prarthna nahin karna chahate ho, prarthna kijiye jab tum prarthna karna chahate ho.

Uddhaarkarta ne adesh diya ki hum hamesha prarthna karo taaki hum vijeta ho—taaki hum Shaetaan par vijay praapt karein aur Shaetaan ke daason ke haathon se bach sakein, jo uske kaarye ka samarthan karte hain (dekhiye D&C 10:5). Haalaanki tum lagataar apne ghutnon par nahin reh sakte, hamesha vyaktigat, niji prarthna karne se, tum apne hriday ko “sada uski prarthna mein leen aur purna rakho” (Alma 34:27; 3 Nephi 20:1 bhi dekhiye). Pratyek din, tum apne Swargiye Pita aur Unke Parampriye Putra ke liye sneh ki lagataar bhavna kaayam rakh sakte ho. Tum shaantipurwak apne Pita ke prati abhaar abhivyakt kar sakte ho aur Unse keh sakte ho ki tumhaari zimmedaariyon mein tumhein mazboot karein. Behkaawe ya shaaririk khatron ke samay, tum shaantipurwak Unki madad maang sakte ho.

Parivaar Prarthna

Niji rup se hamein prarthna karne ke adesh ke atirikt, Uddhaarkarta ne humse agraah kiya ki hum apne parivaaron ke saath prarthna karein. Unhonne kaha, “Tum sada mere naam par Pita se apni striyon aur bachchon ke liye ashirvaad paane ke liye apne parivaar mein prarthna kiya karo” (3 Nephi 18:21).

Agar tum viwaahit ho, parivaar prarthna ko apne parivaar jivan ka sangat bhaag banaiye. Pratyek subeh aur pratyek shaam, vinamrata ke saath mein ghutnon par ho jaiye. Prarthna ke liye pratyek parivaar sadasye ko baarambaar mauke dijiye. Jo ashirvaad Swargiye Pita ne tumhein diye hain unke liye kritgyata ke liye sangathit ho jaiye. Jin ashirvaadon ko tumhein zaroorat hay unke liye niwedan karne ke liye aur dusron ke liye prarthna karne ke liye vishwaas mein sangathit ho jaiye.

Niyamit parivaar prarthna dwara, tum aur tumhaare parivaar ke sadasye Ishwar aur ek dusre ke kareeb honge. Tumhaare bachche apne Swarg ke Pita se sanchaaran karna sikhenge. Tum sabhi achchi tarah tayyaar rahoge ek dusre ki sewa karne ke liye aur behkaawon ka saamna karne ke liye. Tumhaara ghar aadhyaatmik shakti ka sthaan hoga, duniya ke bure prabhaon se bachne ka aashrae (refuge).

Lok (public) Prarthna

Kabhi-kabhi tumse kaha jaega lok prarthna ke liye, shaayad Girjaghar sabha ya kaksha mein. Jab tumhein yeh mauka mile, yaad rakhiye ki tum Swargiye Pita se baatcheet kar rahe ho, lok pravachan nahin de rahe ho. Chinta mat kijiye ki anay log kya sochenge jo tum keh rahe ho. Uski bajae, ek saadhaaran, haardik prarthna kijiye.

Prarthna ke Jawaab Praapt Karna

Uddhaarkarta ne sikhlaya, “Maango, to tumhein diya jaega; dhoondho to tum paoge; khatkhatao, to tumhaare liye khola jaega: kyunki jo koi maangta hay, use milta hay; aur jo dhoondhta hay, woh paata hay; aur jo khatakhataata hay, uske liye khola jaega” (Matthew 7:7–8). Nephites se Unhonne kaha, “Tum jo kuch mere naam par, Pita se paane ke vishwaas par maangoge, aur agar tumhaari maang uchit rahi, tab suno, woh tumhein diya jaega” (3 Nephi 18:20).

Swargiye Pita tumhaari prarthnaon ko sunte hain. Woh hamesha jawaab nahin denge jaise tum pratyaasha karte ho, par Woh jawaab denge—Apne samay mein aur Apni ichcha ke anusaar. Kyunki woh jaante hain tumhaare liye kya uchit hay, Unka jawaab kabhi-kabhi *nahin* rahega, tumhaare niwedan sachche hone par bhi.

Prarthna ke jawaab kai tarikon se aate hain. Woh bahudha Pavitra Aatma ki dhimi, shaant awaaz dwara aate hain (dekhiye “Ishwariye Vachan” prishth 79–84). Woh shaayad tumhaare jivan ki paristhitiyon mein ayenge ya jo tumhaare aas-paas hain unke bhale kaaryon dwara ayenge. Jab tum prarthna dwara apne Swargiye Pita ke kareeb nirantar jaate rahoge, tumhaare niwedanon ke Unke dayashil aur achche jawaabon ko tum asaani se jaan sakoge. Tum jaan sakoge ki Woh tumhaare “sharansthaan aur bal hay, sankat mein aati sahay se milne waala sahayak hay” (Psalm 46:1).

Atirikt sandarbh: Matthew 6:5–15; James 1:5–6; Enos 1:1–17; Mosiah 4:11–12; 3 Nephi 13:6–7; 14:7–8; D&C 19:38; 88:63–65; Joseph Smith—History 1:9–19

Vishwaas; Upwaas aur Upwaas Bhentein; Araadhna *bhi dekhiye*

Pratham Adhyakshita (*Dekhiye* Girjaghar Prashaasan; Bhavishye-vakta)

Punrujjiwan

Adam aur Eve ke Patan ke kaaran, hamaari shaaririk maut hogi, jo aatma ke sharir se alag hona hay. Ishu Masiha ke Praeshchit ke dwara, sabhi log punarjiwit honge—shaaririk maut se bachenge (dekhiye 1 Corinthians 15:22). Punrujjiwan aatma ko sharir se phir jodna hay sampurna, amaratav avastha mein, jo bimaari ya maut ka anubhav nahin karenge (dekhiye Alma 11:42–45).

Is prithvi par Uddhaarkarta pratham vyakti the jo punarjiwit hue the. Nay vidhaan mein kuch vrittant hain jo gawahi dete hain ki Woh kabra se ji uthe the (dekhiye Matthew 28:1–8; Mark 16:1–14; Luke 24:1–48; John 20:1–29; 1 Corinthians 15:1–8; 2 Peter 1:16–17).

Jab punrujjiwit Prabhu Apne Devduton ke saamne upasthit hue, Unhonne unki madad ki samajhne mein ki Unke paas maans aur haddiyon ka sharir tha. Unhonne kaha, “Mere haath aur mere paao ko dekho ki main wahi hoon: mujhe chukar dekho, kyunki aatma ke haddi maans nahin hota jaisa mujhme dekhte ho” (Luke 24:39). Unke Punarjiwit hone ke baad Woh Nephites ke logon ke saamne upasthit hue (dekhiye 3 Nephi 11:10–17).

Punarjiwit hone ke samay, hamein “[apne] karamon ke anusaar nyaye milega. . . . Hum jis prakaar vartamaan samay mein gyaan rakhte hain, usi tarah gyaan rakhte hue aur apne saare apraadhon ki spasht smriti rakhe hue Parameshwar ke saamne lae jaenge” (Alma 11:41, 43). Jo anant mahima hum praapt karenge woh hamaari wafadaari par nirbhar hoga. Haalaanki sabhi log punarjiwit honge, jo sirf Masiha mein aye the aur Unke susamachaar ki sampurnata mein bhaag liye the woh hi swargiye raajye mein anant jiwani praapt karenge.

Punrujjiwan ki samajh aur gawahi tumhein aasha aur vichaar de sakti hain jab tum jiwani ki chunaotiyon, musibaton, aur safaltaon ka anubhav karoge. Tum us aashwaasan mein aaram pa sakte ho ki Uddhaarkarta jiwani hay aur Unke Praeshchit dwara, “woh mrityu ke bandhan ko

tod deta hay jisse kabra ki vijay nahin hoti aur mrityu ka bandhan yash ki aasha dwara nigal liya jaata hay” (Alma 22:14).

Atirikt sandarbh: Isaiah 25:8; 26:19; John 5:25–29; 11:25–26; 1 Corinthians 15; Enos 1:27; Alma 40:23–26; 41; Mormon 9:12–14; D&C 88:15–16; 93:33–34; Moses 1:39

Ishu Masiha ka Praeshchit; Maut, Shaaririk; Mahima ke Raajye; Uddhaar ki Yojna; Uddhaar; Aatma *bhi dekhiye*

Purohit (*Dekhiye* Aaronic Purohiti; Girjaghar Prashaasan; Purohiti)

Purohiti

Purohiti Ishwar ki anant shakti aur adhikaar hay. Purohiti dwara Ishwar ne swargon aur prithvi ki srishti ki aur unpar shaasan karte hain. Is shakti dwara Apne bachchon ka uddhaar aur unnat karte hain, maanav ke liye amaratav aur anant jivan laate hain (*dekhiye* Moses 1:39).

Prithvi par Purushon ko Purohiti Adhikaar Diya Gaya

Ishwar Girjaghar ke yogye purushon ko purohiti adhikaar dete hain taaki woh Unke bachchon ke uddhaar ke liye Unke naam par kaarye kar sakein. Purohiti adhikaariyon ko susamachaar ka prachaar karne, uddhaar ki dharamvidhiyon ki sewa pradaan karne, aur prithvi par Ishwar ke raajye par shaasan karne ka adhikaar hay.

Girjaghar ke purush sadasye apni purohiti sewa ki shuruat kar sakte hain jab woh 12 varsh ki ayu tak pahunch jaen. Aaronic Purohiti praapt karne dwara woh shuru kar sakte hain, aur baad mein woh yogye ho sakte hain ki unhein Melchizedek Purohiti pradaan kiya jae. Apne jivanon ki bhinna avasthaon mein aur jab woh apne aap ki tayyaari karte hain bhinna zimmedariyon ki praapti ke liye, woh purohiti ke bhinna padon par niyukt hote hain, jaise deacon, shikshak, ya Aaronic Purohiti mein priest aur Melchizedek

Purohiti

Purohiti mein elder ya high priest. (Aaronic aur Melchizedek purohitiyon par vishisht jaankaari ke liye, dekhiye 5-6, 113–114.)

Girjaghar ke purush sadasye ko purohiti pad prapt karne ke liye, ek adhikaar prapt kiye hue purohiti adhikaari ko use us purohiti pad pradaan karna chahiye aur use us pad ke liye niyukt karna chahiye (dekhiye Hebrews 5:4; D&C 42:11; Vishwaas ke Lekh 1:5).

Haalaanki purohiti ka adhikaar sirf Girjaghar ke yogye purushon ko pradaan kiya jaata hay, purohiti ke ashirvaad sabhi ke liye uplabdh hay—purush, mahilaen, aur bachche. Dhaarmik purohiti netritav ke prabhao se hum sabhi laabh uthaate hain, aur hum sabhi ke paas purohiti ke bachne ki dharamvidhiyon ko prapt karne ka vishesh adhikaar hay.

Purohiti aur Parivaar

Purohiti ka sabse avashyak abhyaas parivaar mein hota hay. Girjaghar mein pratyek pati aur pita ko Melchizedek Purohiti prapt karne ke liye yogye rehne ke liye prayatna karna chahiye. Uski patni barabar ki saathi ke rup mein, woh dhaarmikta aur pyaar se adhyakshta karta hay, parivaar ke aadhyaatmik neta ke rup mein sewa pradaan karke. Niyamit prarthna, dharamshastra adhayyan, aur gharelu paarivaarik shaam sabha mein woh parivaar ka netritav karta hay. Uddhar ki dharamvidhiyon par bachchon ko sikhlaane ke liye aur unhein prapt karne ki tayyaari mein madad karne ke liye woh apni patni ke saath kaarye karta hay (dekhiye D&C 68:25–28). Nirdeshan dene, chunga karne, aur dilaasa dene ke liye woh purohiti ashirvaad deta hay.

Kai sadasyon ke paas unke ghar par wafadaar Melchizedek Purohiti adhikaari nahin hote hain. Phir bhi, gharelu shikshak aur purohiti netaon ki sewa dwara, Girjaghar ke sabhi sadasye apne jivanon mein purohiti ke ashirvaadon ka anand utha sakte hain.

Purohiti Parishadein

Purohiti parishad bhraataon ka ayojit dal hay jinke paas ek jaisa purohiti pad hay. Parishadon ke praathmik uddeshye hain dusron ki sewa karna, ekta aur bhaichaarapan sthaapit karna, aur ek dusre ko dharamsiddhanton, siddhanton, aur karttavayon mein adesh dena.

Girjaghar sanstha mein parishadein sabhi staron par hain. Girjaghar ke Pradhaan aur unke salahkaar Pratham Adhyakshta ki Parishad banate hain. Barah Devdut bhi parishad banate hain. Sattar, donon Maha Adhikaari aur Chetriye Adhikaari, parishadon mein ayojit hain. Pratyek stake adhyaksh high priests ki parishad par adhyakshta karta hay, jo stake ke sabhi high priests se bani hoti hay. Pratyek ward ya shaakha ke paas aamtaur par elderon, priests, shikshakon, aur deacons ki parishadein hoti hain. High priests bhi wards mein ayojit hote hain, high priests ke dalon mein sewa pradaan karte hain.

Gharelu Shikshan

Jis samay se purohiti adhikaari shikshak ke pad par niyukt hote hain, gharelu shikshakon ke rup mein sewa pradaan karne ke liye unke paas mauka aur zimmedaari hote hain. Is tarah se hamesha Girjaghar ki dekhbhaal karne ke unke saath hone ke aur unhein mazboot karne ke karttavaye ki purti kar sakte hain (dekhkiye D&C 20:53).

Gharelu shikshakon ke paas pavitra karttavaye hay ki woh vyaktiyon aur parivaaron ki madad karne ke liye Girjaghar ka pratham srot hay. Jin sadasyon se unhein milna hay woh unse kam-se-kam mahina mein ek baar molte hain. Jin sadasyon se milna hay unki sewa karke aur unse bhent karke, woh maata-pitaon ko unki zimmedariyon mein madad karte hain, pratyek parivaar sadasye ko susamachaar sikhlaate hain, dosti ka poshan karte hain, aur mandir dharamvidhiyon ko praapt karne ke liye aur susamachaar ke

Purohiti

ashirvadon ke liye yogye rehne ke liye sadasyon ki madad karte hain.

Wards aur shaakhaon ke neta sunishchit karte hain ki pratyek parivaar ya vyakti ke paas gharelu shikshak jaen. Woh gharelu shikshakon ke sujhao par chalte hain taaki pratyek sadasye ki aadhyaatmik aur saansaarik zarooraton ki purti karne mein madad kar sakein.

Purohiti Chaabhiyaan

Girjaghar mein purohiti adhikaar ka abhyaas unke dwara shaasit kiya jaata hay jinke paas purohiti chaabhiyaan hoti hain (dekhiye D&C 65:2; 124:123). Jinke paas purohiti chaabhiyaan hoti hain unke paas chetraadhikaar mein Girjaghar par adhyakshta aur uska nirdeshan karne ka adhikaar hay. Udaharan ke rup mein, ek bishop ke paas purohiti chaabhiyaan hain jo use apne ward par adhyakshta karne ka adhikaar deti hain. Isiliye, jab us ward mein ek bachcha ya bachchi ka baptisma karne ki tayyaari ki jaati hay, jo vyakti uska baptisma kar raha hay use bishop se adhikaar prapt karna chahiye.

Ishu Masiha ke paas purohiti ki sabhi chaabhiyaan hain. Unhonne Apne Devduton ko woh chaabhiyaan di hain jo avashyak hain Unke Girjaghar ke sanchaalak ke liye. Sirf varishth Devdut, Girjaghar ka Pradhaan, pure Girjaghar par shaasan karne ke liye in chaabhiyon ka istemaal kar sakte hain (ya dusre vyakti ko istemaal karne ka adhikaar de sakte hain) (dekhiye D&C 43:1-4; 81:2; 132:7).

Girjaghar ke Pradhaan anay purohiti adhikaariyon ko purohiti chaabhiyon ka adhikaar dete hain taaki woh apnei zimmedaari ke chetron mein adhyakshta kar sakein. Purohiti chaabhiyaan mandiron, missions, stakes, aur jilaon ke adhyakshon; bishops; shaakha adhyakshon; aur parishad adhyakshon ko pradaan ki jaati hain. Ek vyakti jo in mein se ek pad par sewa pradaan karta hay tab tak chaabhiyaan rakhta hay jab tab tak use us pad se mukt nahin kiya jaata.

Salahkaaron ko chaabhiyaan nahin milti, par niyukti aur niyat kaarye dwara unhein adhikaar aur zimmedaari diye jaate hain.

Uchit Riti se Purohiti ka Abhyaas Karna

Agar tum purohiti adhikaari ho, yaad rakhiye ki har samay aur sabhi paristhitiyon mein purohiti tumhaara bhaag hona chahiye. Yeh labaade (cloak) ki tarah nahin hay ki tum use apni ichcha se pehen sakte ho aur utaar sakte ho. Purohiti pad par koi bhi ishwariye vidhaan jivan bhar ki sewa ki niyukti hay, woh vaade ke saath ki tumhaari wafadaari ke anusaar Unke kaarye karne ke liye Ishwar tumhein yogye banaenge.

Purohiti shakti praapt karne aur uska abhyaas karne ke liye tumhein yogye rehna padega. Jo shabd tum istemaal karte ho aur tumhaare pratyek din ka aachran tumhaari sewa karne ki yogyata par prabhao daalte hain. Saavajanik sthaanon par tumhaara aachran badnaami lane waala nahin hona chahiye. Akele mein tumhaara aachran aur bhi avashyak hay. Bhavishyevakta Joseph Smith dwara, Ishwar ne ghoshna ki ki purohiti ke adhikaar avibhaajye rup se swarg ki shaktiyon se jude hain aur dhaarmikta ke siddhant ke siwae aur koi siddhant swarg ki shaktiyon ka niyantaran nahin kar sakta ya sambhaal sakta hay (dekhiye D&C 121:36).

“Unhonne chetaoni di ki jab ek purohiti adhikaari apne paapon ko chipaane ya apne abhimaan santusht karne, apne vyarth lakshye, ya dusron ki atmaon par niyantaran ya shaasan ya dabao ka abhyaas karne ki zimmedaari apne upar leta hay, adhaarmikta ki kisi bhi maatra mein, swarg piche hat jaate hain; Ishwar ki Aatma dukhi hoti hay; aur jab woh piche hat jaati hay, purohiti ya us purush ke adhikaar ko amen. Isse pehle woh jaankaar hota hay, woh akela ho jaata (dekhiye D&C 121:37–38).

Tum purohiti mein koi shakti ya prabhao kaayam nahin rakh sakoge siwae dridh vishwaas, dukh, komalta aur

vinamrata, nishkapat pyaar, dayaluta, aur pavitra gyaan dwara, jo atma ko bina dhong, aur bina dhokhe se viksit karege. Agar tum Pavitra Aatma dwara prabhaawit hue ho kisi ko daantne ke liye, us vyakti ke prati aur bhi pyaar pradarshit kijiye jise tumne daanta tha taaki woh tumhein apna dushman na samjhe—woh jaan sake ki tumhaari wafadaari maut ki rassi se mazboot hay (dekhiye D&C 121:41–43).

Jab tum dhaarmikta aur pyaar se purohiti ka abhyaas karoge, Ishwar ke haathon ke aozaar ke rup mein sewa pradaan karne ka anand tum praapt karoge.

“Unhonne kaha ki sabhi logon aur vishwaas ke parivaar ke prati tumhaara hriday paropkaar se bhara ho aur nirantar sadgun tumhaare vichaaron ko sajaen. Tab tumhaara atmavishwaas Ishwar ki upasthiti mein mazboot hoga, aur purohiti ka dharamsiddhant tumhaari aatma ko aasavan (distil) karega jaise swarg ke os (dew).

“Pavitra Aatma tumhaari atal saathi rahegi; tumhaari chadi dhaarmikta aur sachchai ki atal chadi hogi; tumhaara raajye sada rehne waala raajye hoga, aur bina aniwaarye saadhanon ke woh tumhaare paas rahegi hamesha –hamesha ke liye. (Dekhiye D&C 121:45–46.)

Atirikt sandarbh: John 15:16; Acts 8:14–20; James 5:14–15; D&C 13; 20; 84; 107; Joseph Smith—History 1:68–73

Aaronic Purohiti; Girjaghar Prashaasan; Melchizedek Purohiti; Dharamvidhiyaan; Susamachaar ki Punahsthaapna *bhi dekhiye*

Purohiti ki Chaabiyaan (*Dekhiye Purohiti*)

Purvaniyukti

Maranshil jiwana se pehle ki aatma ki duniya mein, Ishwar ne kuch atmaon ki niyukti ki thi ki woh apne maranshil jiwana ke समय vishesh lakshyon ki purti karein. Ise purvaniyukti kahi jaati hay.

Purvaniyukti jimma nahin leti hay ki vyakti kuch niyuktiyaan ya zimmedaariyaan praapt karenge. Chunne ki shakti ka dhaarmik abhyaas se is jivan mein is tarah ke mauke aate hain, jaise maranshil jivan se pehle jivan mein dhaarmikta ke parinaam se purvaniyukti ayi thi.

Ishu Masiha ko purvaniyukt kiya gaya tha Praeshchit karne ke liye, bane “Memna jise duniya ki neev se vadh kiya gaya,” (Revelation 13:8; see also 1 Peter 1:19–21). Dharamshastra anay logon ke baare mein batlaate hain jinhein purvaniyukt kiya gaya tha. Bhavishyevakta Abraham ne is purvaniyukti ke baare mein sikha jab unhonne divyedrishti dekhi jismein unhonne dekha kai yogye aur mahaan log the maranshil jivan se pehle ki atma ki duniya ki atmaon ke beech. Unhonne kaha ki Ishwar ne dekha ki yeh atmaen achchi thi. Ishwar unke beech mein khade hue aur kaha ki Woh unhein Unke shaasak banaenge. Unhonne kaha ki Abraham yogye aur mahaan the — ki unke paeda hone se pehle unhein chuna gaya tha (Abraham 3:22–23). Ishwar ne Jeremiaah se kaha, “Garbh mein rachne se pehle hi mainne tujh par chitta lagaya, aur utpanna hone se pehle hi mainne tera abhishek kiya; mainne tujhe jaatyon ka bhavishyevakta theraya” (Jeremiah 1:5). John Baptisma Denewaale ki purvaniyukti hui thi Uddhaarkarta ke maranshil jivan ke prachaar ke liye logon ki tayyaari karne ke liye (dekhiye Isaiah 40:3; Luke 1:13–17; 1 Nephi 10:7–10).

Purvaniyukti ka dharamsiddhant Girjaghar ke sabhi sadasyon ke liye laagu hay, sirf Uddhaarkarta aur Unke bhavishyevaktaon ke liye hi nahin. Prithvi ki srishti se pehle, wafadaar mahilaon ko kuch zimmedaariyaan di gai thi aur wafaadaar purushon ko kuch purohiti karttavyon ke liye purvaniyukt kiya gaya tha. Haalaanki tumhein woh samay yaad nahin hay, tumne nishchit rup se apne Pita ki sewa mein mahatvapurna kaaryon ki purti karne ke liye sehat hue the. Jab tum apne aap ko yogye saabit karoge, tumhein un kaaryon ki purti karne ke mauke milenge jo tumhein mile the.

Pushtikaran (Confirmation)

Atirikt sandarbh: Alma 13:1–9; D&C 138:53–56

Achchai ya Burai Chunne ki Swatantrata aur Yogyata; Uddhaar ki Yojna
bhi dekhiye

Pushtikaran (Confirmation) (*Dekhiye Pavitra Aatma; Haath Rakhna*)

Pyaar

Pyaar adhik shriddha, parwaah, aur sneh ki bhavna hay. Ishwar aur maanav ke prati pyaar Ishu Masiha ke chelon ki visheshta hay (dekhiye Matthew 22:35–40; John 13:34–35; 2 Nephi 31:20). Unke adeshon ke paalan aur Unke bachchon ki sewa dwara hum Swargiye Pita ke prati apna pyaar abhivyakt karte hain. Dusron ke prati pyaar karne ki hamaari abhivyakti mein sammilit ho sakte hain unke prati dayalu hona, unki baatein sunna, unki saath shok manana, unhein aashwaasan dena, unki sewa karna, unke liye prarthna karna, unke saath susamachaar baantna, aur unke dost banna.

Hamaara pyaar unke prati badhta hay jo hamaare aas-paas hote hain jab hum yaad karte hain ki hum sabhi Ishwar ke bachche hain—ki hum atmik bhai aur bahanein hain. Ise jaanne se jo pyaar utpanna hota hay uske paas shakti hay desh, dharammat (creed), aur rang ki sabhi seemaon se aage badhne ki.

Atirikt sandarbh: Leviticus 19:18, 34; Deuteronomy 6:5; Luke 6:31–36; John 15:9–15; 1 John 4:7–21, Mosiah 4:14–15; D&C 4:5; 12:8; 112:11; 121:41–45

Paropkaar; Daya; Agyakaarita; Sewa *bhi dekhiye*

Raviwaar (*Dekhiye Vishraam Diwas; Araadhna*)

Sachchai ki Aatma (*Dekhiye Pavitra Aatma*)

Sahasraabdi (Millennium)

Ek sahasraabdi 1,000 varshon ki avastha hay. Jab hum “sahasraabdi” ke baare mein baat karte hain, hum Uddhaarkarta ki Dusri Baar Lautne ke baad ke 1,000 varshon ki baat karte hain (dekhiye Revelation 20:4; D&C 29:11). Sahasraabdi ke samay, “Masiha khud prithvi par raajye karenge” (Vishwaas ke Lekh 1:10).

Sahasraabdi prithvi par dhaarmikta aur shaanti ka samay hoga. Ishwar ne pratit kiya hay ki us samay maanav ki dushmani aur jaanwaron ki dushmani—sabhi praani ki dushmani samaapt ho jaegi (dekhiye D&C 101:26; Isaiah 11:6–9 bhi dekhiye). Shaetaan bandha rahega, ki logon ke dilon mein uska koi sthaan nahin hoga (dekhiye D&C 45:55; Revelation 20:1–3 bhi dekhiye).

Sahasraabdi ke samay, prithvi ke sabhi log achche aur imaandaar honge, par kai susamachaar ki sampurnata nahin praapt kiye honge. Isliye, Girjaghar ke sadasye prachaar kaarye mein bhaag lenge.

Sahasraabdi ke samay Girjaghar ke sadasye mandir kaarye mein bhi bhaag lenge. Sant nirantar mandir banaenge aur apne rishtedaaron ke liye dharamvidhiyaan praapt karenge. Ishwariye vachan dwara maargdarshan paakar, woh apne purvajon ke abhilekh tayyaar karenge jo Adam aur Eve tak ka hoga.

1,000 varsh ke ant tak sampurna dhaarmikta aur shaanti rahegi, jab Shaetaan bandhan se mukt hoga thode samay ke liye taaki woh apni senaon ko ikattha kar sake. Shaetaan ki senaen swarg ki senaon se ladengi, jinka netritav Michael, ya Adam karega. Shaetaan aur uske chelon ki haar hogi aur hamesha ke liye nikaal diye jaenge. (Dekhiye D&C 88:111–115.)

Atirikt sandarbh: D&C 45:55–59; 101:22–34; 133:25

Ishu Masiha ki Dusri Baar Lautna *bhi dekhiye*

Sahayak Sanstha

Sahayak Sanstha ki sthaapna Bhavishyevakta Joseph Smith dwara March 7, 1842 mein, Nauvoo, Illinois mein hui thi. Uske sansthaapan ke dinon mein, Sahayak Sanstha ke do mukhye uddeshye the: garib aur nirdhan ko sahayta pradaan karna aur atmaon ko bachana. Sanstha aaj bhi hay, un prarambhik maargdarshak siddhanton ke prati wafadaar hay. Duniya bhar mein, Sahayak Sanstha ki bahanein purohiti adhikaariyon ke saath kaarye karte hain taaki Girjaghar ke lakshye ki purti kar sakein. Woh ek dusre ki sahayta karti hain jab woh:

- Prarthna aur dharamshastra adhayyan dwara Ishu Masiha par apni gawahiyon mein vridhhi laana.
- Pavitra Aatma ki prernaon ko apnaane dwara aadhyaatmik shakti dhoondhna.
- Viwaahon, parivaaron, aur gharon ko mazboot karne ke liye apne aapko samarpit karti hain.
- Maatritav aur naaritav mein shreshthta paati hain.
- Sewa aur achche kaarye mein khushiyaan paati hain.
- Jiwan aur gyaan se pyaar karti hain.
- Sachchai aur dhaarmikta ke liye khadi hoti hain.
- Prithvi par purohiti ke Ishwar ke adhikaar hone ki pushti karti hain.
- Mandir ke ashirvaadon mein harshit hoti hain.
- Apna divye bhaagye samajhti hain aur anant jivan ke liye prayatna karti hain.

Agar tum sahayak sanstha mein ho, tum sanstha ke lakshye mein ek prakaar se yogdaan pradaan kar sakte ho jab tum bhent shikshak ke rup mein sewa pradaan karne ke niyat kaarye ko swikaar karogi. Jab tum un bahanon se bhent aur unki sewa karogi jinse tumhein milna hay, samay

nikaaliye susamachaar sikhlaane ke liye aur dosti ka poshan karne ke liye. Vyaktiyon ki sewa karne ke atirikt, parivaaron ko mazboot karne mein tum ek avashyak bhumika nibha sakti ho.

Wards aur shaakhaon ke neta sunishchit karte hain ki bhent karne waali shikshakon ko niyat kaarye diya jae un bahanon ke liye jinki umra 18 varsh ya usse adhik ho. Purohiti aur Sahayak Sanstha neta bhent karne waali shikshakon ke sujhao par chalte hain taaki bahanon ki aadhyaatmik aur saansarik zaroorton ki purti kar sakein.

Sahayak Sanstha mein ek bahan hone ke naate, tum vishwabhar ke bahan sangh ki sadasye ho, Ishu Masiha ki bhakti mein sangathit ho. Vishwaas, sadgun, divye darshan, aur paropkaar ki mahila ke rup mein tum Ishwar ki anay betiton ke saath sanyukt hoti ho, us nishchit gyaan ke saath ki tumhaare jivan mein arth, uddeshye, aur lakshye hain. Sahayak Sanstha mein tumhaare bhaag lene dwara, tumhaare paas bahan sangh aur saahcharye (companionship) ka anand uthaane, arthpurna sewa pradaan karne, tumhaari gawahi aur tumhaari nipunataen baantne, aur aadhyaatmik rup se viksit hone ke mauke hain.

Samlingrati (Homosexuality) (*Dekhiye Shuddhta*)

Samparivartan (Dharmparivartan)

“Sharir par mann lagana to mrityu hay,” Devdut Paul ne ghoshna ki, “parantu aatma par mann lagana jivan aur shaanti hay” (Romans 8:6; 2 Nephi 9:39 bhi dekhiye). Hamaare patan ki avastha mein, hum bahudha behkaawon ke saath sangharsh karte hain, aur hum kabhi-kabhi “saansarik jivan ki ichcha aur maanav sharir ke andar ki buri bhavnaon ko chunte hain” (2 Nephi 2:29; “Patan,” prishth 133–137 bhi dekhiye is pustak mein). Anant jivan ke ashirvaadon ko praapt karne ke liye, hamein “aadhyaatmik vichaar rakhne” ki aur apni naastik ichchaon par kaabu paane ki zaroorat hay.

Hamein badalne ki zaroorat hay. Aur bhi sahi-sahi, hamein *badalne*, ya samparivartan karne ki zaroorat hay, Uddhaarkarta ke Praeshchit ki shakti dwara aur Pavitra Aatma ki shakti dwara. Is prakriya ko samparivartan kahi jaati hay.

Samparivartan mein sammilit hay aachran ka badlao, par woh aachran se bhi aage jaata hay; woh hamaare apne swabhao mein badlao laana hay. Yeh ek mahatvapurna badlao hay jise Ishwar aur Unke bhavishyevakta punahjanm, mann mein badlao, aur aag ka baptisma kehte hain. Ishwar ne kaha:

“Aashcharye mat karo, kyunki sabhi maanav samaaj ko, haan, sabhi stri aur purush, sabhi desh, jaatiyon, bhinna-bhinna bhaasha bhaashiyon aur logon ko phir se janm lena chahiye; haan, Parameshwar ki santaan ban kar, apni kaamuk aur patit avastha ko tyaag kar, Parameshwar dwara uddhaar kiye jaane par, dharma mein pravesh karke Parameshwar ke putra aur putriyaan banna hi chahiye;

“Is prakaar woh nay praani ho jaate hain; aur agar unhonne aisa nahin kiya tab woh kisi prakaar bhi Parameshwar ke raajye ke uttaradhikaari nahin ho sakte” (Mosiah 27:25–26).

Samparivartan ki Prakriya

Samparivartan ek prakriya hay, ek ghatna nahin. Uddhaarkarta ka maarg apnaane ki tumhaari dhaarmik koshishon ke parinaam se tummein samparivartan hota hay. In koshishon mein sammilit hain Ishu Masiha par vishwaas rakhna, Pavitra Aatma ka tohfa praapt karna, paapon ka pashchaataap karna, baptisma lena, aur vishwaas mein ant tak sehana.

Haalaanki samparivartan chatatkaar aur jivan badalna hay, woh shaant chatatkaar hay. Devdut se bhent karna aur anay chatatkaarik ghatnaen samparivartan nahin laata. Alma, jisne ek devdut ko dekha tha, dharmparivartit kiya sirf jab usne “kai dinon tak upwaas aur prarthna ki” sachchai ki

gawahi ke liye (Alma 5:46). Aur Paul, jinhone punrujiwit Uddhaarkarta ko dekha, ne sikhlaya ki “ na koi Pavitra Aatma ke bina keh sakta hay ki Ishu Prabhu hay” (1 Corinthians 12:3).

Kyunki dharamparivartan shaant, lagataar hone waali prakriya hay, tum mein dharmparivartan abhi ho chukka hoga aur jaan nahin sake. Tum Lamanite logon ki tarah ho sakte ho jinhein “unke mat parivartan ke samay, [Masiha] par vishwaas ke kaaran, agni aur Pavitra Aatma se baprisma diya gaya, aur woh jaante bhi nahin the” (3 Nephi 9:20). Tumhaari lagataar koshishein vishwaas rakhne aur Uddhaarkarta ke maarg apnaane ke kaaran tum mein mahaan samparivartan laaega.

Jo Log Dharamparivartit Karte Unke Charitra

Mormon ki Pustak mein un logon ka varnan hain jinhone Ishwar ke sameep jaane ke liye dharamparivartan kiya:

Achchai karne ki ichcha. Raaja Benjamin ke logon ne ghashna ki, “Sarvshaktimaan Prabhu ki Aatma, . . . ne hamaare andar arthaat hamaare hriday mein ek mahaam parivartan kar diya hay, jisse ki hum shaetaan ke kaaryon ko nahin karenge, parantu sadeo achche karm karenge” (Mosiah 5:2). Alma ne un logon ke baare mein kaha jo “bure karamon ko kewal ghrina ki drishti se dekhne lage” (Alma 13:12).

Woh Ishwar ke virruddh virodh nahin karte. Mormon ne Lamanites ke ek dal ke baare mein kaha jo bure the aur khoon ke pyaase the par jo “mat parivartan kar Prabhu mein vishwaasi the” (Alma 23:6). In logon ne apna naam badle the Virodhi-Nephi-Lehi aur “unhone vidrodh ka astra daal diya aur Parameshwar aur apne bandhuon se ladna bhi band kar diya” (Alma 23:7).

Woh susamachaar baantte hain. Enos, Alma jo Bade the, Alma jo Chote the, Mosiah ke betain, Amulek, and Zeezrom ne apne aap ko susamachaar prachaar karne ke liye samarpit kiya aur Prabhu mein vishwaasi hue mat parivartan kar ke

(dekhiye Enos 1:26; Mosiah 18:1; Mosiah 27:32–37; Alma 10:1–12; 15:12).

Woh snehi hain. America ke logon se jab punrujjiwit Uddhaarkarta ne bhent kar li thi, “Nephites aur Lamanites donon, mat parivartan karke Prabhu mein vishwaasi ho gay, aur unmein koi ladai-jhagda ya kisi tarah ka viwaad nahin tha, aur har ek vyakti ek dusre ke saath nyayepurna vyavahaar karta tha. . . .

“Aur logon ke hridayon mein Parameshwar ka jo prem niwaas kar raha tha, uske kaaran desh mein koi viwaad nahin tha.

“Aur logon mein vidwadh, pratidwadata, halchal, vyabhichaar, asatyata, hatya, aur kisi bhi prakaar ki kaamukta nahin thi; aur nishchai hi Parameshwar ke haatho dwara rache gay saare logon mein in logon ki tarah anandmay aur koi bhi nahin tha.

“Koi daaku aur hatyaara nahin tha, aur na hi Lamanites aur Nephites ka bhedbhao hi tha; parantu sabhi ek samaan Masiha ki santaan the, aur Parameshwar ke raajye ke adhikaari the” (4 Nephi 1:2, 15–17).

Mahaan Dharamparivartan ki or Prayatna karna

Tumhaari praathmik zimmedaari hay tumhaara apna dharamparivartan. Tumhaare liye koi aur dharamparivartan nahin kar sakta hay, aur koi tumhein balpurwak dharamparivartan nahin kara sakta hay. Phir bhi, anay log tumhaari madad kar sakte hain dharamparivartan karne mein. Parivaar sadasyon, Girjaghar netaon aur shikshakon, aur dharamshaaston ke purushon aur mahilaon ke dhaarmik udaharanon se sikhiye.

Mann mein mahaan badlao karne ki tumhaari yogyata badhegi jab tum Uddhaarkarta ke sampurna udaharan apnaane ki koshish karoge. Dharamshaaston ka adhayan kijiye, vishwaas se prarthna kijiye, adeshon ka paalan kijiye, aur Pavitra Aatma ka lagataar saath hone ke liye dhoondhiye.

Jab tum dharamparivartan ki prakriya mein lage rahoge, tum praapt karoge “mahaan anand” jaise Raaja Benjamin ke logon ne praapt kiya tha jab Pavitra Aatma “unke hriday mein ek mahaan parivartan kar diya tha” (dekhiye Mosiah 5:2, 4). Tum Raaja Benjamin ki salah apna sakoge “atal aur achal rehte hue sadeo achche karam karte jao jisse ki Sarvshaktimaan, Prabhu Ishu Masiha muhar laga kar tumhein apna bana le aur tumhein swarg mein laaya ja sake aur tum, vivek, shakti, nyaye aur jisne swarg aur prithvi par sab vastuon ko racha aur jo sabse shreshth hay, uski daya ke dwara anant mukti aur anant jivan praapt kar sako” (Mosiah 5:15).

Atirikt sandarbh: Matthew 18:3; Luke 22:32; Alma 5:7–14

Ishu Masiha ka Praeshchit; Baptisma; Pavitra Aatma; Uddhaar *bhi* dekhiye

Sarkaar (*Dekhiye* Naagrik Sarkaar aur Kaanoon)

Sattar (*Dekhiye* Girjaghar Prashaasan)

Sattar ki Parishadein (*Dekhiye* Girjaghar Prashaasan)

Sewa

Ishu Masiha ke sachche chelon ki ichcha hay unki sewa karna jo unke aas-paas hain. Uddhaarkarta ne kaha, “Yadi aapas mein prem rakhoge, to isi se sab jaanenge ki tum mere chele ho” (John 13:35).

Jab tumhaara baptisma hua tha, tumne vaada kiya tha ki Ishu Masiha ka naam apne upar loge. Bhavishyevakta Alma ne is vaade ko nav dharmiyon ke ek dal ko samjhaya jo baptisma lena chahate the. Unhonne dekha ki unki ichcha “Parameshwar kedal mein aane ki thi” arthpurna sewa karne ki ichcha sammilit thi— “ek dusre ke bojh ko dhone mein sahayta dena, jisse woh halka ho jae,” “jo dukh mein roe unke

dukh se dukhi hona tayyaar hona,” aur “jinko saantaavna ki avashyakta hay unhein aashwaasan dena” (Mosiah 18:8–9).

Jab tum dusron ki sewa karne ka prayatna karoge, Uddhaarkarta ko apna udaharan banaiye. Yadyapi Woh prithvi par Ishwar ke Putra ke rup mein aye, Unhonne vinamrata se unki sewa ki jo Unke aas-paas the. Unhonne ghoshna ki, “Main tumhaare beech mein sewak ke samaan hoon” (Luke 22:27).

Uddhaarkarta ne ek nitikatha ka istemaal kiya sewa ke mahatva par sikhlaane ke liye. Nitikatha mein, Woh prithvi par lautte hain Apni mahima mein aur dhaarmik logon ko paapiyon se alag karte hain. Dhaarmik logon se Woh kehte hain: “Hey mere Pita ke dhanye logo, aao, us raajye ke adhikaari ho jao, jo jagat ke aadi se tumhaare liye tayyaar kiya gaya hay:Kyunki main bhukha tha, aur tumne mujhe khaane ko diya; main pyaasa tha, aur tumne mujhe paani pilaaya; main pardeshi tha, aur tumne mujhe apne ghar mein thehraaya: main nanga tha, aur tumne mujhe kapde pahinae; main bimaar tha, aur tumne meri sudhi li, main bandigrih mein tha, aur tum mujhse milne aye” (Matthew 25:34–36).

Dhaarmik log, jo pareshaan the is ghoshna se, ne pucha: “Hey Prabhu, hum ne kab tujhe bhukha dekha aur khilaya? Ya pyaasa dekha aur paani pilaaya? Humne kab tujhe pardeshi dekha aur apne ghar mein thehraya? ya nanga dekha aur kapde pahinae? Humne kab tujhe bimaar ya bandigrih mein dekha aur tujhse milne aye?” (Matthew 25:37–39).

Phir Ishwar ne jawaab diya, “Tumne jo mere in chote-se-chote bhaiyon mein se kisi ek ke saath kiya, woh mere hi saath kiya” (Matthew 25:40).

Uddhaarkarta tumhein amantrit karte hain ki apne aapko dusron ki sewa mein laga do. Tumhaare karne ke mauke aseem (limitless) hain. Pratyek din, un tarikon ko dhoondhiye jo tumhaare dilon ko khush karenge, achche shabd kahiye, unke liye kaarye kijiye jo khud ke liye nahin kar sakte hain, susamachaar baantiye. Pavitra Aatma ki

phusphusaahaton ko grahan kijiye, jo tumhein sewa pradaan karne ke liye prerit karti hain. Tum jaan sakoge ki khushiyon ki sachchi chaabhi hay dusron ki khushiyon ke liye kaarye karna.

Atirikt sandarbh: Matthew 22:35–40; 25:41–46; Luke 10:25–37; Galatians 5:13–14; Mosiah 2:17

Paropkaar; Pyaar *bhi dekhiye*

Shaalinta (Modesty)

Shaalinta kapde, banao-shringaar, bhaasha, aur aachran ki vinamrata aur maryaada ka vichaar hay. Agar tum vinamra ho, tum apne upar anuchit dhyaan nahin doge. Uski bajae, tum “apni deh ke dwara Parameshwar ki mahima karo” (1 Corinthians 6:20; chand 19 bhi dekhiye).

Agar tum anishchit ho ki kya tumhaara kapda ya banao-shringaar maryadit hay, apne aap se puchiye, “Kya main araamdeh rahunga apne ruprang se agar main Prabhu ki upasthiti mein rahunga?” Tum shaayad usi prakaar ka sawaal puchoge apni bhaasha aur apne aachran ke sambandh mein: “Agar Ishwar upasthit honge kya main in shabdon ko kahunga ya in gatividhiyon mein bhaag lunga?” In sawalon par tumhaare sachche jawaab se tum apne jivan mein avashyak badlao la sakoge. Maryadit hone ki tumhaari koshishon mein di gai jaankaari tumhein madad karegi.

Kapde aur Banao-Shringaar

Bhavishyevaktaon ne hamein hamesha salah di hay ki hum saadhaaran kapde pehne. Yeh salah us sachchai par adhaarit hay ki maanav sharir Ishwar ki pavitra rachna hay. Sharir ko Ishwar ke diye hue tohfe ki tarah adar karo. Tumhaare kapde aur ruprang dwara, tum Ishwar ko dikhla sakte ho ki kitna bahumulye tumhaara sharir hay.

Tumhaare kapde abhvyakt karte hain ki tum kaun ho. Woh tumhaare baare mein sandesh bhejte hain, aur woh

prabhao daalta hay tumhaari aur anay logon ki kriya par. Jab tumhaare banao-shringaar aur kapde achche hote hain, tum Pavitra Aatma ko amantrit kar sakte ho ki woh tumhaare saath rahe aur jo tumhaare aas-paas hain un par achcha prabhao daal sakte ho.

Maryadit hone ke adesh ka kendriye hay prajanan (procreation) ki pavitra shakti ki samajh, duniya mein bachche laane ki योग्यता. Is shakti ka istemaal sirf pati aur patni ke beech hona chahiye. Paardarshak (Revealing) aur yaon ashliil kapde, jinmein chote shorts aur skirts, kase kapde, aur kameezein jo pet nahin dhakte hain, un ichchaon aur karamon ko uttejit karte hain jo Ishwar ke shuddhata ke kaanoon ka ullanghan karte hain.

Paardarshak kapdon se dur rehne ke atirikt, tumhein kapdon, ruprang, aur keshvinyaas (hairstyle) mein sanyam ki seema se pare nahin hona chahiye. Kapde, banao-shringaar, aur aachran mein, hamesha suvyavasthit (neat) aur saaf rahiye, maela-kuchaela ya anuchit rup se laaparwaah mat rahiye. Godne ya sharir chedne se apne sharir ko mat bigaadiye. Agar tum mahila ho aur tumhaari ichcha hay kaanon ko chedne ki, sirf ek hi jodi maryadit karnphool (earrings) peheniye.

Sabhi avsaron ke liye unche star ki shaalinta banae rakhiye. Apne star ko niche mat kijiye taaki tumhaare sharir par dhyaan diya jae ya dusron se anumati dhoondhi jae. Ishu Masiha ke sachche chele vartamaan fashions ya dusron ke dabao ke baajood Prabhu ke star kaayam rakhte hain.

Bhaasha aur Aachran

Tumhaare kapde aur banao-shringaar ki tarah, tumhaari bhaasha aur aachran tumhaare charitra ki abhivyakti hay. Tumhaare shabd aur tumhaare karam tumpar aur anay logon par gehra prabhao daal sakta hay. Apne aapki abhivyakti saaf, achche, aur prerna dene waale bhaasha aur karamon द्वारा कijiye jo tumhaare aas-paas ke logon mein khushiyaan la sakein. Shabd aur karam mein maryadit hone ki tumhaari

koshishon ke kaaran Pavitra Atma tumhein adhik maargdarshan aur aashwaasan deti hay.

Ashlil bhaasha aur Ishwar ke naam laaparwaahi aur ashridha se istemaal mat kijiye jo duniya mein saamaanye hay. Kathor ya anuchit aachran mein bhaag lene ke kisi bhi behkaawe ka saamna kijiye. Is tarah ke bhaasha aur aachran ke ashridha swabhao Pavitra Aatma ki shaant prernaon ko praapt karne ki tumhaari योग्यता ko haani pahunchaata hay.

Atirikt sandarbh: D&C 42:40–41; Vishwaas ke Lekh 1:13

Sharir Chedna; Shuddhata; Ashlilta; Godna *bhi dekhiye*

Shaanti

Kai log sochte hain ki shaanti yuddh ki anupasthiti hay. Par hum yuddh ke samay bhi shaanti mehsoos kar sakte hain, aur yuddh na hone par bhi hum mein shaanti ki kami ho sakti hay. Kewal yuddh ki anupasthit hi paryaapt nahin hay hamaare dilon mein shaanti laane ke liye. Shaanti susamachaar dwara aati hay—Ishu Masiha ke Praeshchit, Pavitra Aatma ki sahayta, aur hamaari apni dhaarmikta, mahare shuddhriday pashchaataap, aur hamaari parishrami sewa dwara aati hay.

Chaha jab duniya tumhaare aas-paas shorgul mein ho, tum andruni shaanti ka ashirvaad praapt kar sakte ho. Yeh ashirvaad tumhaare saath lagataar rahega jab tum susamachaar ki apni gawahi par sachche rahoge aur jab tum yaad karoge ki Swargiye Pita aur Ishu Masiha tumse pyaar karte hain aur tumhaari parwaah karte hain.

Khud shaanti mehsoos karne ke atirikt, tum apne parivaar, samaaj, aur duniya par shaanti laane ka prabhao ho sakte ho. Tum shaanti ke liye kaarye karte ho jab tum adeshon ka paalan karte ho, sewa pradaan karte ho, parivaar sadasyon aur padosiyon ki parwaah karte ho, aur susamachaar baantte ho. Tum shaanti ke liye kaarye karte ho jab tum dusron ke kasht ko raahat dene mein madad karte ho.

Uddhaarkarta ke diye gay shabd hamein sikhlaate hain ki kaise hum us shaanti ka anubhav kar sakte hain jo susamachaar laata hay:

“Parantu Sahayak, arthaat Pavitra Aatma, jise Pita mere naam se bhejega, woh tumhein sab baatein sikhaega, aur jo kuch main ne tum se kaha hay, woh sab tumhein smaran karaega.

“Main tumhein shaanti diye jaata hoon, apni shaanti tumhein deta hoon: jaise sansaar deta hay, main tumhein nahin deta. Tumhaara mann vyakul na ho aur na dare” (John 14:26–27).

“Antim–dinnon mein, Unhonne Joseph Smith aur Oliver Cowdery ko ishwariye vachan diya jo hamaare jivanon par laagu hay. Unhonne unhein adesh diya ki achchai karne se mat daro, kyunki woh apne kiye ka phal paenge; isliye, agar unhonne achcha karam kiya hay woh inaan ke rup mein achcha phal paenge.

“Woh hamein adesh dete hain, Unke dhaarmik logon ke samuh ke sadasyon ko, woh dare mat. Hamein achchai karna chahiye aur prithvi aur narak ko hamaare viruddh sangathit hone dijiye; kyunki hum Unke adhaar par hain, prithvi aur narak jeet nahin sakte.

“Joseph Smith aur Oliver Cowdery se kehte hue, Unhonne kaha ki Woh unhein doshi nahin thehraate hain. Unhonne unse kaha ki woh apne raaste par jaen aur paap na karein aur shaanti se woh kaarye karein jise Unhonne karne ka adesh diya hay.

“Unhonne kaha ki Unko pratyek vichaar mein dekhein— sandeh na karein aur na darein.

“Unhonne unhein amantrit kiya ki woh un zakhmon ko dekhein jo Unke sharir ko chedne ke kaaran the aur Unke haathon aur paeron par keel ke nishaan ko bhi. Unhonne unhein adesh diya ki woh wafadaar rahein aur Unke adeshon ka paalan karein taaki woh swarg ke raajye ke uttaradhikaari ho. (Dekhiye D&C 6:33–37.)

“Mainne yeh baatein tum se isliye kahi hain ki tumhein mujhmein shaanti mile. Sansaar mein tumhein klesh hota hay: parantu dhaadhas baandho; main ne sansaar ko jeet liya hay” (John 16:33).

Jab tum Uddhaarkarta ko yaad karoge aur Unke raaste apnaoge, tum sachmuch anandit rahoge. Tum vaastavik, aur sthaayi shaanti ka anubhav har samay karoge. Uddhaarkarta ke Punnarjiwit hone ke baad Unke chelon ke liye jo shabd the unmein tum aasha pa sakte ho: “Tumhein shaanti mile” (John 20:19).

Atirikt sandarbh: D&C 59:23

Paropkaar; Pavitra Aatma; Aasha; Ishu Masiha; Pyaar; Sewa; Yuddh *bhi dekhiye*

Shaetaan (*Dekhiye Shaetaan*)

Shaetaan

Shaetaan, jise dushman ya narakdut kaha jaata hay, woh dhaarmikta aur jo Ishwar ke maarg apnaane ko dhoondhte hain unke shatru hay. Woh Ishwar ki atmik santaan hay jo ek baar adhikaar ka farishta tha Ishwar ki upasthiti mein (dekhiye D&C 76:25; Isaiah 14:12; D&C 76:26–27 bhi dekhiye). Par Swarg mein maranshil jivan se pehle ki Parishad mein, Lucifer, Jo Shaetaan ka naam tha, ne Swargiye Pita aur udhaar ki yojna ke viruddh vidroh kiya. Is Ishwar ke viruddh vidroh mein, Shaetaan ne hamaari chunne ki shakti ko barbaad karne ki koshish ki (dekhiye Moses 4:3). Pita se kehte hue, usne kaha woh sabhi maanav jaati ka uddhaar karega—koi aatma nahin khoegi. Usne aisa kaha kyunki woh yeh karte, use Ishwar ka sammaan milta (dekhiye moyses 4:1).

Shaetaan ne swarg ke ek tihai logon ko raazi kara liya ki woh Pita ke viruddh ho jaen (dekhiye D&C 29:36). Is vidroh ke parinaam ke rup mein, Shaetaan aur uske chelon ko Ishwar ki upasthiti se dur kiya gaya aur sharir praapt karne ke

ashirvaad se unhein vanchit kiya gaya (dekhiye Revelation 12:9). Unhein mahima ke raajye ke uttaradhikaari hone ke mauke se vanchit kiya gaya.

Swargiye Pita mauka dete hain ki Shaetaan aur Shaetaan ke chele hamein laalach dein jo hamaari maranshilta ke anubhav ka bhaag hay (dekhiye 2 Nephi 2:11–14; D&C 29:39). Kyunki Shaetaan “chahata hay ki saara maanav samaaj usi ki tarah aashaheen ho jae” (2 Nephi 2:27), woh aur uske chele koshish karte hain hamein dhaarmikta se dur karne ki. Woh apne sabse mazboot virodh ka nirdesh karta hay Swargiye Pita ki khushiyon ki योजना ke sabse avashyak rup ke prati. Udaharan ke rup mein, woh Uddhaarkarta aur purohiti ko badnaam karna chahata hay, Praeshchit ki shakti par sandeh daalna chahata hay, ishwariye vachan ka nakal karna chahata hay, hamein sachchai se dur karna chahata hay, aur vyaktigat zimmedaari ka khandan karna chahata hay. Ling (Gender) ko bhram mein daalne, viwaahit jivan ke baahar yaon sambandh ka samarthan dene, viwaah ki khilli udaane, aur viwaahit baalig jo bachchon ko dhaarmikta mein poshan karenge unhein bachche paeda karne ke liye protsaahit na karne dwara parivaar ko nuksaan karne ki koshish karta hay.

Tumhein Shaetaan ke behkaawe mein nahin phansna chahiye. Tum mein shakti hay burai ki jagah achchai chunne ki, aur tum hamesha prarthna dwara Ishwar ki madad dhoondh sakte ho. (Dekhiye “Behkaawa,” 29–31.)

Atirikt sandarbh: Isaiah 14:12–17; 1 Nephi 15:23–24; 2 Nephi 2:16–18; Moroni 7:12; D&C 10:5; 29:36–40, 46–47; 76:25–29

Achchai ya Burai Chunne Ki Swatantrata aur Yogyata; Paap; Behkaawa *bhi dekhiye*

Sharaab (*Dekhiye* Buddhimaani ke Shabd)

Sharir Chedna

Antim-dinon ke bhavishyevakta bahut virodh karte sharir chedne par siwae jab chikitsiye uddeshye ke kaaran ho. Agar ladkiyon ya mahilaon ki ichcha hay apne kaanon ko chedne ki, unhein protsaahit kiya jaata hay ki ek jodi maryadit karn phool (earrings) pehen sakti hain.

Jo is salah ki upeksha karte hain woh apne aur Ishwar ke prati kam samman pradarshit karte hain. Kisi din woh apne nirnay par pachtaenge.

Devdut Paul ne hamaare shariron ke mahatva par aur jaanbujhkar unhein dushit karne ke khatron par sikhlaya: “Kya tum nahin jaante ki tum Parameshwar ka mandir ho, aur Parameshwar ki Aatma tum mein waas karti hay? Yadi koi Parameshwar ke mandir ko nasht karega to Parameshwar use nasht karega; kyunki Parameshwar ka mandir pavitra hay, aur woh tum ho” (1 Corinthians 3:16–17).

Shaalinta (Modesty); Godna(Tattooing) *bhi dekhiye*

Shiksha

Ishwar ne hamein adesh diya adhayaan aur vishwaas dwara bhi shiksha dhoondhein (dekhiye D&C 88:118). Unhonne hamein salah di ki susamachaar sikhein aur swarg, prithvi, aur prithvi ke niche ki cheezon par samajh praapt karein; jo cheezein thi, jo cheezein hain, aur jo cheezein jald aane waali hain; jo cheezein ghar par hain aur jo cheezein baahar hain; deshon ki ladaiyon aur samasyaon par aur desh mein jo nirnay hain; aur deshon aur raajyon par gyaan bhi praapt karna—taaki hum sabhi cheezon mein tayyaar rahein (dekhiye D&C 88:78–80).

Shiksha aur Peshewar Prashikshan

Tumhein hamesha kaarye karna chahiye apne dimaag aur haathon ko shikshit karne ke liye taaki tum apne chune

hue chetra mein safal ho sako. Apni shiksha ko achche prabhao ke liye istemaal kijiye. Jab tum aisa karoge, tum satyenishth vyakti ke naam se jaane jaoge. Tum un maukon ke liye tayyaar rahoge jaise woh ayenge, aur tum apne parivaar, apne Girjaghar, aur apne samaaj ke liye mahaan visheshta rahoge.

Sabse uchit uplabdh shiksha dhoondhiye. Kuch sambhavnaen hain mahavidyalay aur viashwavidyalay, technical paathshaalaen, gharelu-adhayaan paathyakram, samaaj shiksha, aur niji prashikshan.

Seminary aur Institute

Duniya bhar mein, Antim-din Sant jinki umra 14 se lekar 18 tak hay woh seminary mein bhaag lete hain, jo Somwaar se lekar Shukrawaar tak dharamshaaston mein se adesh pradaan karte hain. Dharm ka Institutes Somwaar se lekar Shukrawaar tak Antim-din Sant jinki umra 18 se lekar 30 tak hay unhein susamachaar ke bhinna vishyon par paathyekram pradaan karte hain.

Yeh kaaryekram aadhyaatmik aur saamaajik vaatavaran pradaan karte hain jahaan susamachaar par aur bhi sikhkar ek dusre se mil sakte hain.

Seminary aur institute par jaankaari ke liye, ek sthaaniye purohiti neta ko sampark kijiye.

Jiwanbhar ki Shiksha

Apne jivan bhar shiksha ke maukon ko dhoondhte rahiye. Yeh tumhaari chuni hui pesha aur tumhaari anay kaushaltaon aur ruchiyon mein adhunikam(up-to-date) rehne mein madad karegi. Is bahut jald babalne waali duniya mein, tumhein samay nikaalna chahiye apne aapko vartamaan aur bhavishye ke baare mein shikshit karne ke liye.

Aupchaarik shikshan dwara apni shiksha badhaane ke atirikt, tum pathan, laabhkaari saanskritik ghatnaon mein bhaag lene dwara, sangrahalay aur aetihaasik sthaanon par

jaane, aur apne aas-paas ki duniya par dhyaan dena dwara tum lagataar sikh sakte ho.

Atirikt sandarbh: Proverbs 1:5; D&C 130:18-19

Shikshan Bhent (*Dekhiye* Sahayak Sanstha)

Shriddha

Shriddha gehra sammaan aur pyaar hay. Jab tumhaare paas Ishwar ke prati shriddhaalu vichaar hoga, tum Unka sammaan karoge, Unke prati kritgyata prakat karoge, aur Unke adeshon ka paalan karoge.

Tumhein apne aachran aur apne vichaar mein bhi shriddhaalu rehna chahiye. Shriddhaalu aachran mein sammilit hay prarthna, dharamshastra adhayan, upwaas, aur tithes aur bhentein dena. Usmein sammilit hay shaaleen kapde pehenna aur saaf, laabhkaari bhaasha istemaal karna. Tumhaari shriddha ka star suspasht hay tumhaare sangeet aur anay manoranjan ke chunao par, kis tarah se tum pavitra vastuon ke baare mein baatein karte ho, aur jab tum girjaghar aur mandir jaate ho kis tarah se tum kapde pehente ho aur tumhaara aachran kaisa hota hay. Tum Ishwar ke prati shriddha pradarshit karte ho jab tum dusre logon ki sewa karte ho aur unpar daya karte ho aur unka adar karte ho.

Jab tum aur bhi shriddhaalu ho jaoge, tum apne jivan mein shaant badlao dekhoge. Ishwar Apni Pavitra Aatma tumhein aur bhi prachurta se tumhein denge. Tum kam samasya aur bhram mein rahoge. Tum ishwariye gyaan praapt karoge jo tumhein vyaktigat aur parivaar samasyaon ka samadhaan nikaalne mein madad karega.

Jaise shriddha tumhein Ishwar ke kareeb le jaati hay, ashiddha dushman ke uddeshyon ke anukul hote hain. Shaetaan tumhein laalach dega duniya ki prachalan apnaane ke liye jo hain shor, uttejna, aur sangharsh aur kam niyantaran aur shaant mahima. Jaise ek senapati sena hamla

Shuddhta

shuru kar raha ho, woh koshish karege ki tumhaare aur Ishwar ke beech jitney sanchaaran ke maadhyam hain unhein roka jaen. Saodhaan rahiye is tarah ki chaalon se, aur jo sabhi kuch tum karte ho unmein shriddhaalu rehne ke liye prayatna kijiye.

Atirikt sandarbh: Leviticus 26:2; Psalm 89:5-7; Hebrews 12:28; D&C 59:21; 63:61-62, 64; 109:21

Vishwass; Kritigyata; Shaaleenta; Praarthna; Ishwariye Vachan; Araadhna *bhi dekhiiye*

Shuddhta

Shuddhta yaon pavitrata hay, ek shart jo “Ishwar ko priye hay” (Jacob 2:7). Shuddh rehne ke liye, tumhein apne vichaaron, shabdon aur karamon mein naetik rup se saaf rehna chahiye. Kaanooni rup se viwaah karne se pehle tumhaare paas koi yaon sambandh nahin hona chahiye. Jab tumhaari shaadi ho jae, tumhein puri tarah se apne pati ya patni ke saath wafadaar rehna chahiye.

Shaaririk sambandh jo pati aur patni ke beech hota hay woh sundar aur pavitra hay. Uski niyukti Ishwar dwara hui hay taaki bachchon ki utpatti ki jae aur viwaahit jivan pyaar ki abhivyakti ho.

Aaj ki duniya mein, Shaetaan ne kai logon ko behkaawe mein rakha hay ki viwaahit jivan ke baahar yaon sambandh santoshjanak hay. Par Ishwar ki drishti mein, woh ek gambhir paap hay. Woh shakti ka durupyog hay jise Unhonne diya hay jivan ki utpatti karne ke liye. Bhavishyevakta Alma ne sikhlaya ki hatya aur Pavitra Aatma ko aswikaar karne ke siwae yaon paap anay paapon se gambhir hain. (dekhiiye Alma 39:3-5).

Kabhi-kabhi log apne aapko vishwaas dilaane ki koshish karte hain ki viwaahit jivan ke baahar yaon sambandh santoshjanak hay agar bhaag lene waale ek dusre se pyaar karte hain. Yeh sach nahin hay. Shuddhta ke kaanoon todna

aur kuch aur karne ke liye protsaahit karna pyaar ki abhivyakti nahin hay. Log jo ek dusre se pyaar karte hain woh asthaayi vyaktigat anand ke liye ek dusre ki khushiyon aur suraksha ko kabhi nahin khatre mein daalenge.

Jab log ek dusre ki parwaah bahut karte hain shuddhta ka kaanoon paalan karne ke liye, unka pyaar, vishwaas, aur unki zimmedaari badhti hay, jiska parinaam adhik khushiyaan aur ekta hota hay. Uski tulna mein, jo sambandh yaon anaetikta par adhaarit hote hain woh jald samaapt ho jaate hain. Jo yaon anaetikta mein phanse hote hain bahudha bhay, dosh, aur sharm mehsoos karte hain. Katuta (Bitterness), jalan, aur nafrat jald kisi bhi achchi bhavnaon ki jagah le lete hain jo kisi samay unke sambandh mein tha.

Hamaari suraksha ke liye hamaare Swargiye Pita ne hamein shuddhta ka kaanoon diya. Is kaanoon ke prati agyakaarita avashyak hay vyaktigat shaanti aur charitra ki shakti aur ghar par khushiyon ke liye. Jab tum apne aapko kaamukta (sexually) pavitra rakhoge, tum aadhyaatmik aur bhauk barbaadi se bachoge jo hamesha aati hain jab viwaahit jiwan ke baahar kisi ke saath shaaririk sambandh rakhoge. Tum Pavitra Aatma ke maargdarshan, shakti, such, aur suraksha ke prati bhauk rahoge, aur mandir sifaarish praapt karne ke liye aur mandir dharamvidhiyon mein bhaag lene ke liye tum ek avashyak shart ki purti karoge.

Yaon Paap

Ishwar aur Unke bhavishyevakta yaon anaetikta ki ninda karte hain. Viwaahit jiwan ke baahar ke sabhi yaon sambandh shuddhta ke kaanoon bhang karte hain aur woh shaaririk aur aadhyaatmik rup se un logon ke liye khatarnaak hay jo unmein bhaag lete hain.

Dus Adeshon mein sammilit hay woh adesh ki hum pargaman (adultery) na karein, jo yaon sambandh hay ek viwaahit purush aur kisi aur ke saath ya ek viwaahit mahila aur kisi aur ke saath (dekhiye Exodus 20:14). Devdut Paul ne

kaha ki yeh “Ishwar ki ichcha hay” ki hum “vyabhichaar (fornication) se bache rahe,” jo aviwaahit vyakti aur kisi aur ke saath yaon sambandh hay (1 Thessalonians 4:3). Antim dinon ke bhavishyekta baar baar in paapon ke viruddh kehte hain aur yaon durupyog ki buri pratha par bhi.

Shuddhta ke kaanoon ke anay ullanghan ki tarah, samlingi(homosexual) gatividhi ek gambhir paap hay. Woh maanav kaamukta (sexuality) ke viruddh hay (dekhkiye Romans 1:24–32). Woh snehi sambandh ko vikrit (distort) karta hay aur logon ko un ashirvaadon se vanchit karti hay jo parivaar jivan aur susamachaar ke bachne ki dharamvidhiyon mein pae ja sakte hain.

Viwaahit jivan se baahar yaon sambandh se kewal dur rehna paryaaapt nahin hay Ishwar ke vyaktigat shuddhta ke siddhaant mein. Ishwar chahate hain ki Unke chelon mein uncha naetik siddhant ho, apne saathi ke prati vichaar aur vyayahaar mein purna wafadaari ho. Pahaad ke Pravachan mein, Unhonne kaha: “Tum sun chuke ho ki kaha gaya tha, Pargaman mat kijiye: Parantu main tum se yeh kehta hoon, ki jo koi kisi mahila par kudrishti dale woh apne mann mein usse pargaman kar chuka hay” (Matthew 5:27–28). Antim dinon mein Unhonne kaha ki hum pargaman na karein ya us tarah ka koi kaarye karein (dekhिय D&C 59:6). Aur Unhonne phir zor diya us siddhant par jise Unhonne Pahaad ke Pravachan mein sikhlaya tha, yeh kehte hue ki ek purush jo ek mahila ki or kaamukta ki drishti se dekhta hay—ya koi vyakti apne mann mein pargaman karta ya karti hay—usse paas Pavitra Aatma nahin hogi, par vishwaas nahin karega ya karegi aur darega ya daregi (dekhkiye D&C 63:16). Yeh chetaoniyaan sabhi logon par laagu hain, chahe woh viwaahit ho ya aviwaahit.

Agar tumne yaon paap kiye hain, apne bishop ya shaakha adhyaksh se baat kijiye taaki woh tumhaari madad pashchaataap ki prakriya dwara kar sake (dekhkiye “Pashchaataap,” 129–133).

Agar tum apne aapko yaon behkaawon ke saath sangharsh karte hue pa rahe ho, jismein ek hi ling(gender) ki bhavnaen sammilit ho, un behkaawon ka shikaar mat baniye. Aashwaasan rakhiye ki tum us tarah ke aachran se bachna chun sakte ho. Tum Ishwar ki madad praapt kar sakte ho jab tum shakti ke liye prarthna karoge aur samasya par kaabu paane ke liye kaarye karoge. Is prakriya ke rup mein, tumhein apne bishop ya shaakha adhyaksh se salah leni chahiye. Woh tumhaari madad karega.

Shuddhta ke Kaanoon ka Paalan karna

Chahe kitne mazboot behkaawe lagein, Ishwar tumhein unka saamna karne mein madad karenge agar tum Unka maarg apnaana chunoge. Devdut Paul ne ghoshna ki, "Tum kisi aisi pariksha mein nahin pade, jo manushye ke sehene se baahar hay: Parameshwar sachcha hay aur Woh tumhein saamarthy se baahar pariksha mein na padne dega, par pariksha ke saath vikaas bhi karega ki tum seh sako" (1 Corinthians 10:13). Di gai salah tumhein aaj ki duniya ke baarambaar aur ashisht behkaawon par kaabu paane mein madad kar sakti hay:

Ab shuddh rehne ka nirnay kijiye. Tumhein yeh nirnay sirf ek baar karne ki zaroorat hay. Abhi nirnay kijiye, behkaawe aane se pehle, aur apne nirnay pakka rakhiye aur vachanbaddh rakhiye ki use hilaya na ja sake. Abhi nirnay kijiye ki tum viwaahit jivan ke baahar kuch nahin karoge jisse shaktishaali manobhav uttejti ho jinhein sirf viwaahit jivan mein abhivyakt karna chahiye. Un manobhavaon ko dusre vyakti ke sharir ya apne sharir mein mat uttejti kijiye. Abhi nirnay kijiye ki tum apne saathi ke saath purna rup se wafadaar rahoge.

Apne vichaaron par niyantaran rakhiye. Koi yaon paap taatkaalik nahin karta. Anaetik karam hamesha apavitra vichaaron se shuru hote hain. Agar tum apne vichaaron ko mauka doge ki woh ashliil ya anaetik cheezon par jaen, tum

anaetikta ki or pehla kadam le chuke ho. Turant un sthitiyon se bhaagiye jo paap ki or le jaati hain. Behkaawe ka virodh aur apne vichaaron par niyantaran karne ke liye nirantar shakti ke liye prarthna kijiye. Ise apni daenik prarthnaon ka bhaag banaaiye.

Ashlil chalchitra se dur rahiye. Us cheez ko mat dekhiye, padhiye, ya suniye jo maanav sharir ya yaon aachran ka chitran ya varnan us tarah kare jo yaon bhavnaon ko uttejtit karein. Ashlil samaanon se adat pad sakti aur barbaadi ho sakti hay. Woh tumse tumhaare atmasammaan aur jiwani ki sundartaon ka arth le sakte hain. Woh tumhein barbaad kar sakte hain aur tumhein bure vichaaron aur anuchit aachran ki or le ja sakte hain.

Agar tum aviwaahit ho aur kisi se mil rahe ho, hamesha apne milnawaale ya apni milnawaali ka sammaan kijiye. Use kaamuk ichchaon ki vastu ki tarah istemaal mat kijiye. Saodhaani se achchi aur rachnatmak gatividhiyon ki yojna banaaiye ki tum aur jisse tum mil rahe ya rahi ho akele na ho bina kuch kaarye ke. Un surakshit chetron mein rahiye jahan tum asaani se apne aapka niyantaran kar sako. Un vaartalaapon ya gatividhiyon mein bhaag mat lijiye jo yaon bhavnaon ko uttejit karengi. Bhavpurna chumban mein bhaag mat lijiye, dusre vyakti ke saath ya uske upar mat letiye, ya dusre vyakti ke nijji, gupt bhaagon ko mat chuna, kapde ke saath ya uske bina. Kisi aur ko tumhaare saath aisa mat karne dijiye.

Agar tum viwaahit ho, apne saathi ke saath apne vichaaron, shabdon, aur karamon mein shuddh rahiye. Ishwar ne kaha ki ek purush ko apni patni se pyaar karna chahiye apne pure dil se aur usi ke saath rehna chahiye aur anay kisi ke saath nahin. Ek purush jo ek mahila ki or kaamukta ki drishti se dekhta hay woh vishwaas aswikaar karta hay aur uske paas Pavitra Atma nahin rahegi, aur agar woh pashchaataap nahin karega use phenk diya jaega (dekhiye 42:22-23). Kisi tarah ishkbaaji mat kijiye. Jitna sambhav ho, vilom ling ke vyakti ke saath akele mein mat rahiye. Apne aap se puchiye ki kya tumhaara ya

tumhaari saathi khush rahega ya rahegi agar woh tumhaare shabdon ya karamon ko jaanega ya jaanegi. Yaad rakhiye Devdud Paul ki salah ki “sab prakaar ki burai se bache raho” (1 Thessalonians 5:22). Jab tum is tarah ki sthitiyon se dur rahoge, behkaawe ko viksit hone ka mauka nahin milta hay.

Pashchaataapi ke liye Maafi

Sampurna naetik safai sabse uचित माग है। Us vichaar ke saath yaon paap karna galat hay ki tum baad mein pashchaataap karoge. Yeh vichaar khud ek paap hay, Ishwar aur jo vaade tum Unke saath kiye ho unke prati ashriiddha hay. Phir bhi, agar tumne yaon paap kiya hain, Ishwar maaf karege agar tum pashchaataap karoge.

Pashchaataap kathin hay, par sambhav hay. Tum phir saaf ho jaoge (dekhiye Isaiah 1:18). Paap ki niraasha ka sthaan maafi ki mithi shaanti le sakti hay. Pashchaataap ke liye kya karna hay use sikhne ke liye, dekhiye “Pashchaataap,” 129–133.

Us din ke liye kaarye kijiye jab tum mandir mein pravesh karne ke liye योग्य रहोगे, Bhajankaar (Psalmist) ke shabdon द्वारा मागदर्शन:

“Ishwar ke parvat par kaun chadh sakta hay? Ya kaun unke pavitra sthaan par khada ho sakta hay?

“Jiske kaam nirdosh aur hriday shuddh hay” (Psalm 24:3–4).

Atirikt sandarbh: Exodus 20:14; 1 Corinthians 6:18–20; Alma 38:12; 3 Nephi 12:27–30

Viwaah; Ashlil Chalchitra *bhi dekhiye*

Smith, Joseph Jr. (*Dekhiye* Joseph Smith)

Srishti

Swargiye Pita ke nirdeshan mein, Ishu Masiha ne swargon aur prithvi ki srishti ki (dekhiye Mosiah 3:8; Moses

2:1). Us dhararamshastra se jise Bhavishyevakta Joseph Smith dwara prakat kiya gaya tha, usse hum jaante hain ki Srishti ke kaarye mein, Ishwar ne un tatvon ko sthaapit kiya jo pehle se the (dekhiye Abraham 3:24). Unhonne duniya ki rachna “kahin se bhi nahin” kiya, jaise kuch log samajhte hain.

Dharamshastra yeh bhi sikhlaate hain ki Adam sabhi purushon mein se pratham purush the (dekhiye Moses 1:34). Ishwar ne Adam aur Eve ko apni aur Apne Ikloute ki chaaya mein unki srishti ki (dekhiye Moses 2:26–27).

Swargiye Pita ke uddhaar ki योजना mein Srishti ek avashyak bhaag hay. Woh hum pratyek ko prithvi par aane ka mauka deti hay, jahan hum apna maranshil sharir praapt karte hain aur apni chunne ki shakti ka abhyaas karte hain. Ishwaron ke maranshil jivan se pehle ki Parishad mein, yeh ghoshna ki gai thi ki woh niche jaenge, kyunki wahan sthaan tha, aur woh wahan ke samaanon ko lenge jo pehle se the, aur prithvi ko woh sthaan banaenge jahan hum reh sakege. Woh hamein saabit karenge ki yeh dekhein agar hum woh sabhi cheezein karenge jo Ishwar hamaare Prabhu hamein karne ka adesh denge (Dekhiye Abraham 3:24–25).

Tum Ishwar ki atmik santaan ho, tumhaara sharir Unki chaaya mein banaya gaya hay. In ashirvaadon ke liye abhaar prakat karne ke liye, tum Buddhimaani ke Shabd aur anay adesh jo tumhaare aadhyaatmik aur shaaririk swasthye se sambandhit hain unka paalan karne dwara apne sharir ki parwaah kar sakte ho (dekhiye D&C 89; D&C 88:124 bhi dekhiye). Tum anay logon ko Ishwar ki santaan ke rup mein sammaan kar sakte ho.

Srishti ki sabhi sundartaon ke hitadhikaari ke rup mein, tum prithvi ki parwaah kar sakte ho aur bhaavi pidhiyon ke liye surakshit rakhne mein madad kar sakte ho.

Atirikt sandarbh: Genesis 1–2; Hebrews 1:1–2; 1 Nephi 17:36; D&C 38:1–3; 59:16–20; Moses 1–3; Abraham 4–5

Ishwar Jo Pita Hain; Ishu Masiha; Uddhaar ki योजना *bhi dekhiye*

Stake (*Dekhiye* Girjaghar Prashaasan)

Susamachaar

Susamachaar hamaare Swargiye Pita ki khushiyon ki योजना hay. Ishu Masiha ka Praeshchit susamachaar ka kendriye dharamsiddhant hay.

Bhavishyevakta Joseph Smith ne kaha, “Susamachaar ke pratham siddhant aur dharamvidhiyaan hain: pratham, Prabhu Ishu Masiha par Vishwaas; dusra, Pashchaataap; teesra, dubone dwara Baptisma lena paapon ki maafi ke liye; chautha, Pavitra Aatma ke tohfa ke liye haath rakhna” (Vishwaas ke Lekh 1:4). Uski sampurnata mein, susamachaar mein sabhi dharamsiddhant, siddhant, kaanoon, dharamvidhiyaan, aur vaade sammilit hain jo avashyak hain hamaare liye swargiye raajye mein unnat hone ke liye. Uddhaarkarta ne vaada kiya ki agar hum ant tak sehenge, susamachaar ko wafadaari se apna kar, Woh hamein Antim Nyaye ke samay Pita ke saamne nirdosh thehraenge (*dekhiye* 3 Nephi 27:16).

Susamachaar ki sampurnata ka prachaar sabhi yugon mein hua hay jab Ishwar ke bachche tayyaar the sunne ke liye. Antim–dinon mein, ya samay ki sampurnata ki avastha mein, Bhavishyevakta Joseph Smith dwara susamachaar ki punahsthaapna hui.

Atirikt sandarbh: Romans 1:16–17; 3 Nephi 27:13–22; D&C 11:24; 39:5–6

Ishu Masiha ka Praeshchit; Baptisma; Vishwaas; Pavitra Aatma; Ishu Masiha; Uddhaar ki योजना; Pashchaataap; Susamachaar ki Punahsthaapna *bhi dekhiye*

Susamachaar ki Punahsthaapna

Jab Ishu Masiha prithvi par the, Unhonne Apne chelon ke beech Apne Girjaghar ki sthaapna ki. Unke Krus par Chadhne aur Unke Devduton ki maut ke baad, prithvi se sampurna susamachaar le liya gaya tha vyapak dharamtyaag

ke kaaran (dekhiye “Dharamtyaag,” prishth 46–47). Mahaan Dharamtyaag ke shataabdiyon mein kai purushon aur mahilaon ne susamachar sachchai ki sampurnata dhoondha, par woh pane mein asamarth the. Haalaanki kai logon ne Uddhaarkarta aur Unke shikshanon par shuddhriday se prachar kiya, kisi ko Ishwar se sampurna sachchai ya purohiti adhikaar nahin mila.

Mahaan Dharamtyaag aadhyaatmik andhkaar ka samay tha, par hum us samay mein reh rahe hain jab hum “Masiha ke tejomay susamachar ka prakaash” ke bhaagi ho sakte hain (2 Corinthians 4:4; D&C 45:28 bhi dekhiye). Susamachar sampurna rup se punahsthaapit ho gaya hay, aur Ishu Masiha ka sachcha Girjaghar phir se prithvi par hay. Koi aur sanstha uske saath tulna nahin kar sakti. Yeh dharm sudhaar aandolan ka parinaam nahin hay, jahan nekniyat purush aur mahilaen badlao lane ke liye apni shakti ke anusaar sab kuch karte hain. Yeh Girjaghar ki punahsthaapna hay jiski sthaapna Ishu Masiha dwara ki gai thi. Yeh Swargiye Pita aur Unke Parampriye Putra ka kaarye hay.

Ishu Masiha ka Girjaghar Antim–dilon ke Santon ke sadasye ke rup mein, tum un ashirvaadon ko praapt kar sakte ho jo lagbhag 2,000 varshon tak prithvi se anupasthit the. Baptisma aur pushtikaran ki dharamvidhiyon dwara, tum apne paapon ki maafi praapt kar sakte ho aur Pavitra Aatma ke nirantar saathi hone ka anand utha sakte ho. Tum susamachar ki sampurnata aur saralta se uska paalan kar sakte ho. Tum Devtav ke swabhao, Ishu Masiha ke Praeshchit, prithvi par jivan ke uddeshye, aur jivan aur maut ki vaastavikta ki samajh praapt kar sakte ho. Jiwit bhavishyevaktaon dwara maargdarshan pane ka tumhaare paas vishesh adhikaar hay, jo hamaare aaj ke dilon mein Ishwar ki ichcha sikhlaate hain. Mandir dharamvidhiyaan maargdarshan aur shaanti praapt karne, anant jivan ki tayyaari karne, anantkaal ke liye tumhaare parivaar ke saath seal hone, aur tumhaare mrit purvajon ke liye bachne ki dharamvidhiyaan pradaan karne mein tumhein samarth karti hain.

Punahsthaapna ki Ghatnaen

Di gai ruprekha saaransh deti hay susamachaar ki punahsthaapna aur Ishu Masiha ka Girjaghar Antim- dinon ke Sant ki sthaapna ki kuch avashyak ghatnaon par, jispar Ishwar ne ghoshna ki hay ki yeh hi sirf puri prithvi mein sachcha aur jiwit Girjaghar hay (dekhaye D&C 1:30).

Vasant ritu (spring) ki shuruaat, 1820. Ishu Masiha ka sachcha Girjaghar dhoondhte hue, 14 varshiyee Joseph Smith ne vrikshon ke van mein prarthna ki jo us ke ghar ke paas Palmyra, New York mein tha. Uske vinamra prarthna ke jawaab mein, Swargiye Pita aur Ishu Masiha uske paas aye aur usse batlaya ki woh us samay ke prithvi ke kisi bhi girjaghar ka sadasye na bane. (Dekhiye Joseph Smith—History 1:11–19.) Girjaghar mein hum is anubhav ko Joseph Smith ki Pratham Divyedrishti kehte hain.

September 21–22, 1823. Joseph Smith se Moroni naam ke devdut ne akar bhent ki. Moroni ne aane waali ghatnaon ki bhavishyevaani ki aur Joseph ko Mormon ki Pustak ke abhilekh ke baare mein batlaaya, jo sone ke patton mein likhe gay the. Devdut ne Joseph ko mauka diya un sone ke patton ko dekhne ka, jo paas ke Pahaad Cumorah mein dafan kiye hue the. (Dekhiye Joseph Smith—History 1:27–53.)

September 22, 1827. Joseph Smith ne Moroni se pichle chaar varshon ke pratyek 22 September mein milne ke baad Moroni se sone ke patte Pahaad Cumorah mein praapt kiya. (Dekhiye Joseph Smith—History 1:53, 59.)

May 15, 1829. Yeh padhne ke baad ki paapon ki maafi baptisma hay aur jab woh sone ke patton ka anuwaad kar rahe the, Joseph Smith aur uske lekhak Oliver Cowdery ek ekaant sthaan par gay is vishay par

Ishwar se puchtaach karne ke liye. Wahan, Harmony, Pennsylvania ke paas Susquehanna Nadi ke paas, unhein unki prarthna ka jawaab mila. John Baptisma Denewaale, punarjiwit praani ke rup mein, unke paas aye “Swarg ke dut. . . roshni ke baadal mein.” Unhonne unhein Aaronic Purohiti pradaan kiya. Phir, unke adeshon ki agyakaarita mein, Joseph aur Oliver ne ek dusre ka baptisma kiya aur ek dusre ko Aaronic Purohiti pad par niyukt kiya. (Dekhiye Joseph Smith—History 1:68–72; D&C 13 bhi dekhiye.)

May 1829. Pracheen Devdudt Peter, James, aur John ne Joseph Smith aur Oliver Cowdery ko Melchizedek Purohiti pradaan kiya. (Dekhiye D&C 128:20.)

June 1829. Ishwar ke tohfe aur shakti dwara maardarshan pakar (dekhiye D&C 135:3), Bhavishyevakta Joseph Smith Mormon ki Pustak ka anuwaad samaapt kiya.

March 26, 1830. Mormon ki Pustak ki pratham prakaashit pratiyaan Palmyra, New York mein uplabdh hui.

April 6, 1830. Girjaghar ki sthaapna Fayette Nagar Chetra mein hui, cheh sadasyon se shuru hui.

March 27, 1836. Kirtland Mandir, is samay ka pratham mandir, ko samarpit kiya gaya. Bhavishyevakta Joseph Smith ne smarpanatmak prarthna ki, jo unhein ishwaree gyaan dwara di gai thi. (Dekhiye D&C 109.)

April 3, 1836. Kirtland Mandir mein Uddhaarkarta Joseph Smith aur Oliver Cowdery ke saamne upasthit hue. Moses, Elias, aur Elijah bhi upasthit hue aur Joseph aur Oliver ko purohiti chaabhiyaan di. Elijah ne

sealing shakti ki chaabhiyaan lai, jinse sambhav hota hay ki parivaar saath mein hamesha ke liye seal ho sakein. (Dekhiye D&C 110.)

Girjaghar ka Bhaagye

Puraane vidhaan ke bhavishyevakta Daniel ne bhavishyevaani ki ki Ishwar “ek aisa raajye uday karega” jo “na tutega” aur “anantkaal tak rahega” (Daniel 2:44). Is bhavishyevaani ko karte samay, unhone Ishu Masiha ka Girjaghar Antim-dinon ke Santon ke baare mein kaha tha, aaj prithvi par Ishwar ka raajye. Jis din se Girjaghar ki sthaapna cheh sadasyon se hui thi, tab se woh badh chukka hay aur unnati ki hay, aur woh lagataar pragati karegi jab tak “ saari prithvi mein phael na jaega” (Daniel 2:35; D&C 65:2 bhi dekhiye). Pratyek varsh kai laakh logon ka baptisma hota hay. Mormon ki Pustak kai bhaashaon mein anuwaad kiye ja chuke hain. Duniya bhar mein mandir banae ja rahe hain. Ishu Masiha Girjaghar ke mukhiya ke rup mein, jiwit bhavishyevakta Girjaghar ki pragati ke liye maargdarshaenge jab tak prithvi tayyaar na ho jae Uddhaarkarta ki Dusri Baar Lautne tak ke liye.

Bhavishyevakta Joseph Smith ne Punahsthaapna ke ashirvaadon par kaha. Unhone ghoshna ki ki suamachar mein jise humne praapt kiya hay, hum prasannata ki awaaz sunte hain—swarg se daya ki awaaz aur prithvi se sachchai ki awaaz; mrit ke liye prasanna samachar; jiwit aur mrit ke liye prasannata ki awaaz; mahaan anand ke prasanna samachar. (Dekhiye D&C 128:19).

Atirikt sandarbh: Isaiah 2:1–3; 29:13–14; Acts 3:19–21; Revelation 14:6–7; 2 Nephi 3:3–15; D&C 128:19–21; 133:36–39, 57–58; Joseph Smith—History

Dharamtyaag; Joseph Smith; Ishwariye Vachan; Ishu Masiha ki Dusri Baar Lautna *bhi dekhiye*

Susamachaar Sikhlaana

Ishwar ne hamein adesh diya ki hum ek dusre ko raajye ke dharamsiddhant par sikhlaen. Unhonne kaha ki jab hum parishram se sikhlaenge, Unka anugrah hum par rahega taaki hamein mat, siddhant, dharamsiddhant, susamachaar ke kaanoon, aur un sabhi cheezon mein adesh diya jae jo Ishwar ke raajye ke sambandh mein hain jo hamaare liye uchit hain samajhne ke liye (dekhiye D&C 88:77–78).

Is adesh ko dete samay, Ishwar hamein ek pavitra zimmedaari dete hain. Woh hamaara netritav karte hain arthpurna sewa ke anginat maukon ke liye. Anay logon ko susamachaar sikhne aur use apnaane mein madad karne ke anand ki tulna kuch anubhav karte hain.

Yeh sikhlaane ka adesh tumpar laagu hay, kyun na vartamaan samay tumhaare paas shikshak hone ki aupchaarik niyukti na ho. Apne parivaar ke sadasye ke rup mein, gharelu shikshak ya bhent shikshak ke rup mein, aur she- kaaryekarta, ek padosi, aur ek dost ke rup mein tumhaare paas shikshan ke mauke hain. Kabhi-kabhi tum un shabdon dwara sikhlaate ho jinhein tumne kehne ke liye tayyar kiye the. Kabhi-kabhi tum sankshipt, bina ayojit samay ka faeda utha sakte ho jismein tum susamachaar sachchaiyon ko baant sakte ho. Bahudha tum udaharan dwara sikhlaate ho.

Us Tarah Sikhlaana Jaise Uddhaarkarta ne Sikhlaaya Tha

Susamachaar sikhlaane ki tumhaari koshishon mein, Ishu Masiha ko apna udaharan ke rup mein dekhiye. Unke maranshil prachaar kaarye ka adhayaan kijiye, aur un tarikon ko dhoondhiye sikhlaane ke liye jaise Unhonne sikhlaya tha. Unhonne sachcha pyaar aur parwaah dikhlae unke liye jinki Unhonne sewa ki thi. Unhonne logon ko vyaktigat rup se mazboot kiya, susamachaar siddhaanton ko us tarike se sikhlaya jo unhein unki anokhi zaroorat ke saath unki madad karta. Unhonne kuch logon mein susamachaar samajhna aur apnaane ki ichha ki jaagriti lai.

Kabhi-kabhi Unhonne sawaal puche jo unhein laagu karne mein madad karte jo unhonne sikha tha. Unhonne susamachaar ke bachne ki sachchaiyon ko sikhlaya, Apne sunne waalon ko samajhne mein madad ki jo unhein jaanne, karne ki zaroorat thi, aur anant jiwan ke tohfe ko praapt karne ke liye.

Jab tum Uddhaarkarta ke udaharan ko apnaoge, tumhaara shikshan dusron ka poshan karega aur utsaahit karega, unka vishwaas nirmaan karega, aur unhein jiwan ki chunaotiyon ka saamna karne mein unhein atmavishwaas dega. Woh unhein paap tyaagne aur adeshon ka paalan karne mein pratsaahit karega. Woh unhein Masiha mein aane ke liye aur Unke pyaar swikaar karne mein unki madad karega.

Pavitra Aatma dwara Sikhlaana

Ishwar ne kaha ki vishwaas ki praarthna dwara hamein Pavitra Atma di jaegi. Unhonne kaha ki agar hum Pavitra Aatma nahin praapt karenge, hamein sikhlaana nahin chahiye (dekhiye D&C 42:14). Aatma, Pavitra Aatma, Devtav ki sadsye hay. Aatma ka ek uddeshye hay “sachchai prat karna . . . sabhi cheezon ki” (Moroni 10:4-5). Pavitra Aatma ke prabhao hi dwara susamachaar shikshan shikshaprad aur prernaprad ho sakta hay.

Ek susamachaar shikshak hone ka tumhaara visesh adhikaar hay ek aozaar hona jiske dwara Pavitra Aatma sikhla sakti hay, gawahi de sakti hay, dilaasa de sakti hay aur prerit kar sakti hay. Jaise bhavishyevakta Nephi ne sikhlaya, “Jab koi Pavitra Aatma ki shakti ke dwara bolta hay tab Pavitra Aatma ki shakti maanav hriday ke andar tak woh baat pahuncha deti hay” (2 Nephi 33:1).

Agar tum aadhyaatmik rup se tayyaari karoge, Pavitra Aatma tumhein madad karegi yeh jaanne mein ki tumhaare shikshan mein kya karna aur kehna hay. Tum apne aap ki tayyaari bahudha prarthna, dharamshaaston ka adhayyan, aur vinamra hone dwara kar sakte ho.

Shikshan ke Tarike

Tumhaara shikshan sabse prabhaoshaali rahega jab tum vibhinna uchit tarikon ka istemaal karoge. Udaharan ke rup mein, tum logon ka dhyaan akarshit karne ke liye kahaniyon aur udaharanon ko baant sakte ho aur dikhla sakte ho ki kaise susamachaar siddhant daenik jivan mein laagu hote hain. Dharamshastra vrittaant aur susamachaar siddhaanton par dusron ki samajh mazboot karne ke liye tum chitron aur vastuon ka istemaal kar sakte ho. Sangeet dwara, tum aur jinhein tum sikhlaate ho Pavitra Aatma ke prabhao ko amantrit kar sakte ho aur un bhavnaon ki abhivyakti kar sakte ho jinhein anay tarikon se abhivyakt karna kathin ho sakta hay. Tum un sawaalon ko puch sakte ho jo vichaarshil gyaan aur charcha ko protsaahit kar sakte hain aur vyaktigat anubhapon ko uchit rup se baantne ki or netritav kar sakte hain. Saadhaaran gatividhiyon ke saath, tum sikhne waalon ke dhyaan kendrit karne mein madad kar sakte ho.

Jab tum ek vishesh shikshan tarike ka istemaal karne ka vichaar kar rahe ho, apne aap se diye gay sawaal puchiye: Kya yeh tarika Pavitra Aatma ke prabhao ko amantrit karega? Kya woh un siddhaanton ki pavitrata ke upyukt hay jinhein main sikhlaata hoon? Kya yeh unhein upadesh dega aur sushikshit karega jinhein main sikhlaata hoon?

Yaad rakhiye ki susamachaar shikshak ke rup mein, tum Ishwar ka pratidinhitav karte ho. Sunishchit kijiye ki jo sab tum karte aur bolte ho woh Unki ichcha ke saath shriddhaalu aur anukul hay.

Susamachaar shikshan par atirikt sujhao ke liye, tum inhein padh sakte ho *Teaching, No Greater Call* (36123); *Teaching Guidebook* (34595); aur "Gospel Teaching and Leadership," *Church Handbook of Instructions, Book 2: Priesthood and Auxiliary Leaders* (35903) ke bhaag 16.

Atirikt sandarbh: Mosiah 18:19; Alma 1:26; 17:2-3; 31:5; D&C 11:21

Swarg

Dharamshaaston mein, *swarg* shabd ka istemaal do mul tarikon se kiya gaya hay. Pratham, yeh us jagah ka zikra karta hay jahan Ishwar rehte hain, jo wafadaar ka antim ghar hay (dekhiye Mosiah 2:41). Dusra, woh prithvi ke aas-paas ke phaelao ka zikra karta hay (dekhiye Genesis 1:1).

Atirikt sandarbh: Psalm 11:4; Matthew 6:9; 1 Nephi 1:8; Mosiah 3:8; D&C 20:17

Mahima ke Raajye *bhi dekhiye*

Swarg

Dharamshaaston mein, *swarg* shabd ka istemaal bhinna tarikon se hota hay. Pratham, use woh sthaan kaha jaata hay jo maranshil jivan ke baad ki atma ki duniya mein shaanti aur khushiyon ka sthaan hay, unke liye arakshit (reserved) jinka baptisma ho chukka hay aur jo wafadaar the (dekhiye Alma 40:12; Moroni 10:34). Jo atmik kaaraagaar mein hain unke paas mauka hay Ishu Masiha ke susamachaar sikhne ka, apne paapon ka pashchaataap karne ka, aur jo kaarye hum mandiron mein karte hain unke dwara baptisma aur pushtikaran ki dharamvidhiyon ko praapt karne ka (dekhiye D&C 138:30–35). Jab woh aisa karenge, woh swarg mein pravesht kar sakenge.

Swarg shabd ka dusra istemaal Luke ke vrittaant mein paaya jaata hay jo Uddhaarkarta ke Krus Par Mrityu se sambandhit hay. Jab Ishu krus par the, ek chor jise krus par chadhaya ja raha tha ne kaha, “Hey Ishu, jab tu apne raajye mein aye, to meri sudhi lena” (Luke 23:42). Luke 23:43 ke anusaar, Prabh ne jawaab diya, “Main tujhse sach kehta hoon ki aaj hi tu mere saath swarglok mein hoga.” Bhavishyevakta Joseph Smith ne samjhaya ki yeh galat anuwaad hay; Prabhu ne vaastav mein kaha tha ki woh chor Unke saath atma ki duniya mein hoga.

Swargiye Pita

Swarg shabd 2 Corinthians 12:4 mein bhi paaya jaata hay, jahan sambhavta uska arth hay swargiye raajye. Duswein vishwaas ke lekh mein, *swargiye* ka varnan hay Sahasraabdi mein prithvi ki mahima.

Maut, Shaaririk; Uddhaar ki Yojna; Punrujjiwan *bhi dekhiye*

Swargiye Pita (*Dekhiye* Ishwar jo Pita hain)

Swargiye Raajye (*Dekhiye* Mahima ke Raajye)

Swarg ki Parishad (*Dekhiye* Uddhaar ki Yojna)

Talaak

“Parivaar: Duniya ke liye Ghoshna,” mein Pratham Adhyakshta aur Barah Devduton ki Parishad “ ne gambhirtapurwak ghoshna ki ki ek purush aur ek mahila ke beech viwaah Ishwar dwara niyukt hay aur Unke bachchon ke anant bhaagye ke liye Srishtikarta ki yojna mein parivaar kendriye hay” (is pustak mein prishth 120–123 dekhiye). In sachchaiyon ke baojood, talaak kai samaajon mein saadhaaran ban chukka hay aur Girjaghar sadasyon mein bhi vriddhi ho rahi hay. Yeh mahamaari Ishwar ki di hui nahin hay, par shatru ka kaarye hay.

Pratyek viwaahit pati-patni ko saath mein kaarye karna chahiye taaki anant viwaah ke ashirvaadon ke yogye reh sakein. Agar tum viwaahit ho aur tumhaara saathi ya tumhaari saathi kathinaiyon ka saamna kar raha ya rahi hay, yaad rakhiye ki kai shaadi tanao ka samadhaan talaak ya judai nahin hay. Samadhaan Ishu Masiha ke susamachaar mein hay—pashchaataap, maafi, satyanishtha, aur pyaar mein. Uska samadhaan milta hay jab tum apna ya apni saathi ke saath us tarah ka bartao karoge ya karogi jaise tum chahate ya chahati ki tumhaare saath bartao ho (dekhiye Matthew 7:12). Jab tum kathinaiyon ka samadhaan nikaalne

ki koshish karte ho, tumhein saath mein bishop ya shaakha adhyaksh ke paas jaana chahiye salah lene ke liye.

Paropkaar; Parivaar; Pyaar; Viwaah; Mandire *bhi dekhiye*

Tambaaku (*Dekhiye* Buddhimaani ke Shabd)

Telestial Raajye (*Dekhiye* Mahima ke Raajye)

Terrestrial Raajye (*Dekhiye* Mahima ke Raajye)

Tyaag

Tyaag ka matlab hay us cheez se sambandh todna jiska hum mulye rakhte hain taaki woh cheez pa sakein jiska mulye zyaada ho. Antim-din ke Santon ke rup mein, Ishwar aur Unke raaje ke liye hamaare paas saansarik cheezon ka tyaag karne ka hamaare paas mauka hay. Ishu Masiha ka Girjaghar Antim-dinon ke Santon ke sadasyon ko apni ichcha se koi bhi tyaag karna chahiye jo Ishwar chahate hain. Agar hamein tyaag karne ki zaroorat nahin hoti, hum us vishwaas ko viksit nahin kar paate jo anant uddhaar ke liye avashyak hay.

Susamachaar ke Kendra mein Ishu Masiha ka Praeshchit mahaan aur anant tyaag hay (*dekhiye* Alma 34:8–16). Uddhaarkarta ke Praeshchit karne se pehle, Unke vaade ke log Unke tyaag ke chinha mein jaanwaron ka balidaan chadhaate the. Is pratha se unhein aage Praeshchit ko dekhne mein madad milti thi (*dekhiye* Moses 5:4–8). Ishu Masiha ki maut ke saath jaanwar balidaanon ka adesh samaapt hua. Aaj Girjaghar mein, hum Uddhaarkarta ke praeshchit ki yaad mein prabhuhoj lete hain.

Ishu Masiha ke praeshchit tyaag ko yaad rakhne ke atirikt, hamein apna niji tyaag arpit karna chahiye: ek tuta mann aur ek pashchaataapi aatma. Uddhaarkarta ne kaha: “Aur ab rakt ki ahuti mujhe aur mat do; haan, tumhaare balidaan aur agni mein jail ahuti ka ab ant ho jaana chahiye . . . aur ab

mere liye ek niraash hriday aur ek shkaart aatma ki bali diya karo. Aur mere paas jo koi niraash hriday aur shokaart aatma se ayega, usko main agni aur Pavitra Aatma se baptisma dunga” (3 Nephi 9:19–20).

Niraash hriday aur pashchaataapi aatma rakhne ke liye Ishwar ki ichcha aur jinhein Unhonne Apne Girjaghar ka netritav karne ke kiye chuna hay unki salah ke liye vinamrata pradarshit kijiye aur unke prati grahanshil rahiye. Iska matlab yeh bhi hay ki paap ke liye adhik dukh aur pashchaataap ke liye shuddhriday ichcha. Is tyaag ko karne ke mahatva par bhavishyevakta Lehi ne zor diya: “Dekho, niyam ki avashyaktaanusaar un sabhi tute hriday aur shokatur logon ke kiye paapon ke liye usne apne aapko balidaan kar dene ko prastut kar diya hay, aur niyam ka uttar kisi bhi anay ke dwara nahin diya ja sakta” (2 Nephi 2:7). Agar hum tute hriday aur pashchaataapi aatma ka balidaan nahin denge, hum puri tarah se ashirvaadon ko praapt nahin kar paenge jo Praeshchit ke dwara aate hain.

Agar tum ichchuk ho tyaag karne ke liye jaise Ishwar ne adesh diya hay, Woh tumhein swikaar karenge. Unhonne kaha ki jo sabhi jaante hain ki unke hriday sachche aur tute hain aur unki atmaen pashchaataapi aur jo ichchuk hain tyaag dwara apne vaadon ka paalan karne ke liye—pratyek tyaag jiska Woh adesh dete hain—Woh unko swikaare karte hain (dekhiye D&C 97:8). Anant vichaar ke saath, tum dekh sakte ho ki duniya ki cheezon ka tyaag karna vaastav mein koi tyaag nahin hay. Jin cheezon ka tum tyaag karte ho unse mahaan woh ashirvaad hain jinhein tum praapt karte ho.

Atirikt sandarbh: Matthew 19:16–22; D&C 59:8

Ishu Masiha ka Praeshchit; Pyaar; Agyakaarita; Pashchaataap; Prabhubhoj; Sewa *bhi dekhiye*

Uddhaar

Any Isaiyon ke saath tumhaare vaartalaap mein, tumse kabhi-kabhi pucha gaya hoga, “Kya tumhein bachaya gaya hay?” Jo is sawaal ko puchte hain unka aksar matlab hota hay ki shuddhriday se paap-swikaran karna, ya ghoshna karna, ki tumne Ishu Masiha ko apne vyaktigat Prabhu aur Uddhaarkarta ke rup mein swikaar kiya hay. Sawaal puchte samay, woh diye gay shabdon mein apna vishwaas pradarshit karte hain, jinhein Paul dwara likhe gay the:

“Yadi tu apne muh se Ishu ko Prabhu jaankar angikaar kare, aur apne mann mein vishwaas kare ki Parameshwar ne use mare huon mein se jilaya, to tu nishchay uddhaar paega. Kyunki dhaarmikta ke liye mann se vishwaas kiya jaata hay, aur uddhaar ke liye muh se angikaar kiya jaata hay” (Romans 10:9–10).

“Kya Tumhein Bachaya Gaya?” Sawaal ka Jawaab Dena

Romans 10:9–10 mein, shabd *jilaaya* aur *uddhaar* ka arth hay Ishu Masiha ke saath vaade ka sambandh. Is vaade ke sambandh dwara, hamein paap ke anant parinaamon se uddhaar ka ashwaasan diya jaata hay agar hum agyakaari rahenge. Is arth ke anusaar pratyek wafadaar Antim-din Sant bachta hay. Hamein punahsthaapit susamachaar mein dharamparivartit kiya gaya hay. Baptisma ki dharamvidhi dwara, hum Uddhaarkarta ke saath vaade ke sambandh mein pravesh kiya hay, Unke naam apne upar lekar. Hum apne baptisma ke vaade ko prabhuhoj mein bhaag lene dwara punaharambh karte hain.

Uddhaar Shabd ke Vibhinna Arth

Ishu Masiha ka Girjaghar Antim-dinon ke Santon ke dharamsiddhant mein, *bachna* aur *uddhaar* shabd ke vibhinna arth hain. In arthon ke anusaar, “Kya tumhein bachaya

gaya?" sawaal ka tumhaara jawaab chahe "Haan" ya "Haan, par sharton ke saath." Diye gaye spashtikaran (explanations) *uddhaar* shabd ke cheh bhinna arthon ki ruprekha dete hain.

Shaaririk Maut se Uddhaar. Sabhi log ant mein marenge. Par Ishu Masiha ke Praeshchit aur Punrujjiwan ke dwara, sabhi log punarjiwit honge—shaaririk maut se bachenge. Paul ne gawahi di, "Jaise Adam mein sab marte hain, waise hi Masiha mein sab jilae jaenge" (1 Corinthians 15:22).

Paap se Uddhaar. Uddhaarkarta ke Praeshchit dwara paap se mukt hone ke liye, tumhein Ishu Masiha par vishwaas rakhna chahiye, pashchaataap karna chahiye, baptisma lena chahiye, aur Pavitra Aatma ke tohfe ko praapt karna chahiye (dekhiye Acts 2:37–38). Agar tumhaara baptisma ho chukka hay aur tumne uचित purohiti adhikaar dwara Pavitra Aatma praapt kiya hay, tum sashart paap se bach chuke ho. Tum puri tarah se paap se bach nahin sakte jab tak prithvi par se tumhaara jiwana samaapt na ho jae, wafadaari se ant tak sehkar.

Dhyaan rakhiye ki tum *apni paapi awastha me* bach nahin sakte; tum bina shart ke uddhaar nahin praapt kar sakte ho sirf Masiha par apne vishwaas ki ghoshna ke dwara us samajh se ki tum apne baaki ke jiwana avashyebhaavi paapon ko karoge (dekhiye Alma 11:36–37). Ishwar ke anugrah dwara, tum *apne paapon se* bach sakte ho (dekhiye Helaman 5:10–11). Is ashirvaad ko praapt karne ke liye, tumhein Ishu Masiha par vishwaas rakhna padega, adeshon ka paalan karna ke liye koshish karni padegi, paap chodna padega, aur prabhuhoj ki dharamvidhi dwara apne pashchaataap aur safai punaharambh karna padega.

Phir Paeda Hona. Tumse kabhi-kabhi pucha jaega ki kya tum phir se paeda hue ho. Aadhyaatmik punahjanm ke siddhant baarambaar dharamshaatron mein paaya jaata hay. Nav Vidhaan mein Ishu ke shikshan hain ki hamein "phir se paeda" hona chahiye aur jabtak hum "jal aur Aatma

se nahin janmenge, [hum] Parameshwar ke raajye mein pravesh nahin kar sakenge” (John 3:3, 5). Is shikshan ki pushti Mormon ki Pustak mein hay: “Sabhi maanav samaaj ko, haan, sabhi stri aur purush, sabhi desh, jaatyon, bhinnabhinna bhaasha-bhaashiyon aur logon ko phir se janm lena chahiye; haan Parameshwar ki santaan ban kar, apni kaamuk aur patit avastha ko tyaag kar, Parameshwar dwara uddhaar kiye jaane par, dharma mein pravesh karke Parameshwar ke putra aur putriyaan banna hi chahiye; is prakaar woh nay praani ho jaate hain; aur agar unhonne aisa nahin kiya tab woh kisi prakaar bhi Prameshwar ke raajye ke uttaradhikaari nahin ho sakte” (Mosiah 27:25–26).

Yeh punahjanm ek prakriya hay jo tab hoti hay jab hamaara bapisma ho jaata hay aur jab hum Pavitra Aatma ke tohfa ko praapt kar lete hain. Woh aati hay hamaari ichcha ke parinaam se “Prameshwar ki ichcha puri karne aur hare k baat mein jo kuch woh agya dega, un sabhi agyaon ko pura karne ke liye, Parameshwar ke saath anubandh karne ko tayyaar hain, apne avshesh jivan bhar” (Mosiah 5:5). Phir “uspar vishwaas karne se hamaara hriday badal chukka hay; is kaaran, [hum] ne usse janm liya” (Mosiah 5:7). Agar tumhaara bapisma hua hay aur tumne Pavitra Aatma ke tohfe ko praapt kiya, us vaade ke saath ki tum apne upar Ishu Masiha ka naam loge, tum keh sakte ho ki tumhaara janm phir se hua hay. Aur tum us punahjanm ko punaharambh kar sakte ho jab tum prabhuhoy mein bhaag loge.

Agyaan se Uddhaar. Kai log andhkaar ki avastha mein rehte hain, punahsthaapit susamachar ki roshni ko nahin jaante hue. Woh sachchai nahin jaante kyunki woh jaante nahin ki woh kahan pa sakte hain (dekhiye D&C 123:12). Ishwar ke Girjaghar ke sadasye ke rup mein, tum is dasa se bach gay ho. Tumhaare paas Ishwar jo Pita hain, Ishu Masiha, jivan ke uddeshye, uddhaar ki yojna, aur tumhaari anant sambhavna ka gyaan hay. Tum Uddhaarkarta ke chele ke rup mein reh sakte ho, jinhone ghoshna ki, “Jagat ki jyoti main

hoon; jo mere piche ho lega woh andhkaar mein na chalega, parantu jivan ki jyoti paega” (John 8:12).

Dusri Maut se Uddhaar. Dharamshastra kabhi-kabhi dusri maut se uddhaar hone ke baare mein kehte hain. Dusri maut antim aadhyaatmik maut hay— aadhyaatmikta se dur hona aur mahima ke kisi bhi raajye mein sthaan na paana (dekhiye Alma 12:32; D&C 88:24). Yeh dusri maut Antim Nyaye ke samay ayegi, aur sirf kuch ke liye hogi (dekhiye D&C 76:31–37). Lagbhag sabhi vyakti jo kabhi prithvi par reh chukka hay use dusri maut se uddhaar pane ka aashwaasan milega (dekhiye D&C 76:40–45).

Ananat Jivan, ya Unnat Hona. Dharamshastron mein, *bachna* aur *uddhaar* shabd bahudha anant jivan, ya unnat hone ka arth rakhte hain (dekhiye Abraham 2:11). Anant jivan ka matlab hay Swargiye Pita aur Ishu Masiha ko jaanna aur Unke saath hamesha ke liye rehna—swargiye raajye ke sabse unche star par sthaan praapt karna (dekhiye John 17:3; D&C 131:1–4; 132:21–24). Is mahaan tohfe ko praapt karne ke liye, hamein apne paapon ke pashchaataap aur baptisma aur uchit purohiti adhikaari dwara pushtikaran pane se adhik karna hoga. Purushon ko Melchizedek Priesthood praapt karna chahiye, aur Girjaghar ke sabhi sadasyon ko mandir mein pavitra vaadon ko karna chahiye aur unka paalan karna chahiye, jismein anant viwaah bhi sammilit hona chahiye.

Agar hum *uddhaar* shabd ka arth anant jivan denge, hum mein se koi nahin keh sakta ki hum maranshilta mein bache hain. Mahimamay tohfa sirf Antim Nyaye ke baad asakta hay.

Atirikt sandarbh: Matthew 10:22; Mark 16:16; Ephesians 2:8–10; James 2:14–18; 2 Nephi 25:23, 26; Mosiah 5:8–15; 3 Nephi 9:21–22; Moroni 10:32–33; Vishwaas ke Lekh 1:3

Ishu Masiha ka Praeshchit; Baptisma; Anant Jivan; Anugrah; Mahima ke Raajye; Uddhaar ki Yojna *bhi dekhiye*

Uddhaar ki Yojna

Maranshil jivan se pehle ke jivan mein, Swargiye Pita ne hamaare liye ek yojna tayyaar ki thi jisse hum samarth ho sakein Unki tarah banne ke liye aur anand ki sampurnata praapt karne ke liye. Dharamshastra is yojna ko “ uddhaar ki yojna” kehte hain (Alma 24:14; Moses 6:62), “khushiyon ki mahaan yojna” (Alma 42:8), “mukti ki yojna” (Jacob 6:8; Alma 12:30), aur “daya ki yojna” (Alma 42:15).

Uddhaar ki yojna susamachaar ki sampurnata hay. Usmein Srishti, Patan, Ishu Masiha ka Praeshchit, aur susamachaar ke sabhi kaanoon, ki sabhi dharamvidhiyaan, aur uske sabhi dharamsiddhant sammilit hay. Naetik chunne ki shakti, yogyata apne liye chunne aur kaarye karne ki, Swargiye Pita ki yojna mein bhi avashyak hay. Is yojna ke kaaran, hum Praeshchit dwara sampurna ho sakte hain, sampurna anand praapt kar sakte hain, aur Ishwar ki upasthiti mein hamesha ke liye reh sakte hain. Hamaare parivaar sambandh anantkaalon tak reh sakte hain.

Swargiye Pita ki yojna mein tum bhaagi ho, aur tumhaara anant anubhav teen mukhye bhaagon mein vibhaajit kiya ja sakta hay: maranshil jivan se pehle ka jivan, maranshil jivan, aur maut ke baad ka jivan. Jab tum is yojna ko samajhne lagte ho, tum un sawaalon ke jawaab pa sakte ho jinhein kai log karte hain: Hum kahan se aye hain? Kyun hum yahan hain? Is jivan ke baad hum kahan jaenge?

Maranshil Jivan se Pehle ka Jivan

Prithvi par tumhaare janm se pehle, tum Swargiye Pita ki upasthiti mein Unke atmik bachchon ke rup mein the. Is jivan mein, tumne Swargiye Pita ke anay atmik bachchon ke saath sabha mein bhaag liya tha. Sabha mein, Swargiye Pita ne khushiyon ki Apni mahaan yojna prastut ki thi (dekhiye Abraham 3:22–26).

Khushiyon ki yojna ki sehmati mein, maranshil Ishu Masiha, atma mein Swargiye Pita ka Pehlaotha Putra, vaada kiya Uddhaarkarta banne ka (dekhiye Moses 4:2; Abraham 3:27). Jinhonne Swargiye Pita aur Ishu Masiha ka maarg apnae unhein mauka diya gaya prithvi par aane ka taaki woh maranshilta ka anubhav karein aur anant jivan ki or pragati karein. Lucifer, Ishwar ke ek aur atmik putra, yojna ke viruddh vidroh kiya aur hamaare chunne ki shakti ko barbaad karne ki koshish ki (dekhiye Moses 4:3). Woh Shaetaan ban gaya, aur use aur uske chelon ko swarg se baahar phenka gaya aur sharir praapt karne aur maranshilta anubhav karne ke vishesh adhikaaron se vanchit kiya gaya (dekhiye Moses 4:4; Abraham 3:27–28).

Tumhaare maranshil ke jivan se pehle ke jivan bhar, tumne apni pehchaan viksit ki aur apni aadhyaatmik yogyataon mein vriddhi ki. Chunne ki shakti ke tohfe se ashish praapt kiye hue, tumne avashyak nirnay kiye, jaise Swargiye Pita ki yojna apnaane ka nirnay. Yeh nirnay tumhaare jivan par pehle aur abhi prabhao daale. Tumne buddhi praapt ki aur sachchai se prem karna sikha, aur tumne prithvi par aane ki tayyaari ki, jahan tum lagataar pragati karte reh sakte ho.

Maranshil Jivan

Tum abhi maranshil jivan ka anubhav kar rahe ho. Tumhaari atma tumhaare sharir ke saath judi hay, tumhein mauke deti hay un tarikon se badhne aur viksit hone ke liye jo tumhaare maranshil ke jivan se pehle ke jivan mein sambhav nahin the. Tumhaare astitav ka yeh samay sikhne ka samay hay jismein tum saabit kar sakte ho, Masiha mein aane ke liye chun sakte ho, aur anant jivan ke liye yogye banne ki tayyaari kar sakte ho. Yeh woh samay hay jab tum dusron ki madad kar sakte ho uddhaar ki yojna ki sachchai paane aur uspar gawahi praapt karne mein.

Maut ke baad Jiwan

Jab tum mar jaate ho, tumhaari atma atma ki duniya mein pravesh karegi aur punrujjiwan ki pratiksha karegi. Punrujjiwan ke samay, tumhaari atma aur tumhaara sharir sangathit honge, aur tumpar nyaye kiya jaega aur mahima ka raajye praapt karoge. Jo mahima tum praapt karoge woh tumhaare dharamparivartan aur Ishwar ke adeshon par tumhaari agyakaarita ki seema par nirbhar hogi (dekhiye “Mahima ke Raajye,” 101–104). Woh us taur-tarique par nirbhar hoga jisse tumne Ishu ki gawahi praapt ki hay (dekhiye D&C 76:51, 74, 79, 101).

Yojna ke Gyaan dwara Ashirvaad

Uddhaar ki yojna ki gawahi tumhein aasha aur uddeshye de sakta hay jab tum jiwan ki chunaotiyon se sangharsh karoge. Tum us gyaan mein aashwaasan pa sakte ho ki tum Ishwar ki santaan ho aur prithvi par tumhaare janm hone se pehle tum Unki upasthiti mein the. Tum apne vartamaan jiwan mein arth pa sakte ho, yeh jaante hue ki maranshilta ke tumhaare karam tumhaare anant bhaagye par prabhao daalte hain. Is gyaan ke saath, tum anant sachchaiyon par avashyak nirnayon ko adhaarit kar sakte ho na ki jiwan ki badalti hui paristhitiyon par. Tum lagataar parivaar sadasyon ke saath apna sambandh sudhaar sakte ho, us vaade par harshit hokar ki tumhaara parivaar anant ho sakta hay. Tum Praeshchit ki gawahi aur Ishwar ke adeshon, dharamvidhiyon, vaadon, aur dharamsiddhanton mein anand pa sakte ho, yeh jaante hue ki jo dhaarmik kaarye karte hain unhein inaan millega: is jiwan mein shaanti aur aane waale jiwan mein anant jiwan (dekhiye D&C 59:23).

Atirikt sandarbh: 2 Nephi 2:5–30; 10:23–25; Alma 12:24–37; 22:12–14; 42; Moses 6:47–62

Achchai ya Burai Chunne ki Swatantrata aur Yogyata; Ishu Masiha ka Praeshchit; Srishti; Maut, Aadhyaatmik; Maut, Aatmik; Patan; Ishwar jo

Pita Hain; Susamachaar; Swarg; Narak; Ishu Masiha; Mahima ke Raajye; Swarg; Punrujiwan *bhi dekhiye*

Unnat Hona (*Dekhiye Anant Jiwan*)

Upwaas aur Upwaas Bhentein

Upwaas ka matlab hay apne aap khushi se bhojan aur paani nahin lena kuch samay ki avastha tak. Upwaas shuddhriday prarthna ke saath tumhein aur anay logon ki madad kar sakte hain Ishwar ke ashirvaadon ko praapt karne mein.

Upwaas ke Uddeshye

Ek avsar par, Uddhaarkarta ne ek bachche mein se shaetaan nikaala aur is anubhav ka istemaal kiya Apne chelon ko prarthna aur upwaas ki shakti par sikhlaane ke liye. Unke chelon ne unse pucha, "Hum use kyun nahin nikaal sake?" Ishu ne jawaab diya: "Apne vishwaas ki ghati ke kaaran, kyunki main tumse sach kehta hoon, yadi tumhaara vishwaas raai ke daane ke barabar bhi ho, to is pahaad se keh sakoge, 'Yahan se sarak kar wahan chala ja', to woh chala jaega; aur koi baat tumhaare liye asambhav na hogi. Par yeh jaati bina prarthna aur upwaas ke nahin nikalti." (Dekhiye Matthew 17:14-21.)

Yeh vrittaant sikhlaata hay ki prarthna aur upwaas aur bhi shakti de sakte hain unhein jo purohiti ashirvaad dete aur praapt karte hain. Susamachaar apnaane ki tumhaari vyaktigat koshishon par bhi yeh vrittaant laagu ho sakte hain. Agar tumhaare paas kamzori ya paap hay jispar tumhein kaabu paane mein sangharsh karna pada, tumhein upwaas aur prarthna ki zaroorat hay taaki jis madad ya maafi ki tumhein ichcha hay tum use praapt kar sako. Jaise Masiha ne shaetaan ko nikaala tha, tumhaari kathinai us tarah ki hogi jo sirf prarthna aur upwaas se ja sakegi.

Tum kai uddeshyon ke liye upwaas kar sakte ho. Upwaas ek tarika hay Ishwar ki araadhna karne ka aur Unke liye abhaar vyakt karne ka (dekhiye Luke 2:37; Alma 45:1). Jab tum Swargiye Pita se rogiyon ya dukhi logon ko ashirvaad dene ke liye prarthna karte ho tab tum upwaas kar sakte ho (dekhiye Matthew 17:14–21). Upwaas tumhein aur jinse tum pyaar karte ho unhein bhi madad kar sakta hay vyaktigat ishvariye vachan praan karne mein aur sachchai ko apnaane mein (dekhiye Alma 5:46; 6:6). Upwaas dwara tum shakti praan kar sakte ho behkaawe ka virodh karne ke liye (dekhiye Isaiah 58:6). Jab tum Ishwar ke saamne apne aap ko vinamra karna chahate ho aur Ishu Masiha par vishwaas ka abhyaas karna chahate ho tab tum upwaas kar sakte ho (dekhiye Omni 1:26; Helaman 3:35). Susamachar mein maargdarshan praan karne aur Girjaghar niyuktikon ko badhaane ke liye tum upwaas kar sakte ho (dekhiye Acts 13:2–3; Alma 17:3, 9; 3 Nephi 27:1–2). Upwaas ke saath dhaarmik vyatha ya shok ho sakta hay (dekhiye Alma 28:4–6; 30:1–2).

Upwaas Raviwaar

Girjaghar pratyek mahine ek Raviwaar niyukt karta hay, aksar pratham Raviwaar, upwaas ka din. Upwaas Raviwaar ki uchit paabandi (observance) hay do lagataar bhojan ke samay bhojan aur pey (drink) nahin lena, upwaas aur gawahi sabha mein bhaag lena, aur upwaas bhent dena unki madad ke liye jinhein zaroorat hoti hay.

Tumhaari upwaas bhent kam-se-kam un do bhojanon ki kimat honi chahiye jinhein tum nahin khaate ho. Jab sambhav ho, udaar rahiye aur is rakam se zyaada dijiye.

Girjaghar netaon dwara tay kiye hue upwaas dinon ka anupaalan karne ke atirikt, tum kisi anay din bhi upwaas kar sakte ho, tumhaari aur dusron ki zarooraton ke anusaar. Phir bhi, tumhein baarambaar ya bahut samay ki avastha tak upwaas nahin karna chahiye.

Sachcha Upwaas

Pahaad ke Pravachan mein, Ishu ne upwaas ka sachcha rup sikhlaya. Unhonne dhongiyon ke viruddh kaha jo, jab woh upwaas karte hain, “woh apna muh banae rehte hain, taaki log unhein upwaasi jaanein.” Apne baahari dhaarmika pradarshit karne ki jagah, tumhein upwaas karna chahiye “apne Pita se jo gupt mein hain: jo gupt mein dekhta hai, tujhe pratiphal denge” (Matthew 6:16–18).

Bhavishyevakta Isaiah ne upwaas ka sachcha swabhao sikhlaaya: “Jis upwaas se main prasanna hota hoon, woh kya yeh nahin, ki anyaye se banae hue daason, aur andher sehenewaalon ka jua todkar unko chuda lena, aur sab juon ko tukde-tukde kar dena? Kya woh yeh nahin ki apni roti bhukhon ko baant dena, anaath aur maare-maare phirte huon ko apne ghar le aana, kisi ko nanga dekhkar vastra pahinana, aur apne jaatibhaiyon se apne ko na chipaana?” (Isaiah 58:6–7).

Isaiah ne un ashirvaadon par bhi gawahi di jo aate hain jab hum upwaas ke kaanoon ka paalan karte hain: “Tab tera prakaash pao phatne ke samaan chamkega, aur tu sheeghra chunga ho jaega; tera dharm tere aage aage chalega, Ishwar ka tej tere piche raksha karte chalega. Tab tu pukaarega aur Ishwar uttar dega; tu dohai dega aur woh kahega, ‘Main yahan hoon. Yadi tu andher karna aur ungli uthaana, aur dusht baatein bolna chod de, udaarta se bhukhe ki sahayta kare aur deen-dukhiyon ko santusht kare, tab andhiyaare mein tera prakaash chamkega, aur tera ghor andhkaar dopahar ka sa ujiyaala ho jaega. Ishwar tujhe lagataar liye chalega, aur akaal ke samay tujhe tript aur teri haddiyon ko hari-bhari karega; aur ti sinchi hui baari aur aise sote ke samaan hoga jiska jal kabhi nahin sukhta” (Isaiah 58:8–11).

Atirikt sandarbh: 3 Nephi 13:16–18; D&C 59:12–14; 88:76, 119

Prarthna bhi dekhiye

Vaada

Ek vaada ek pavitra samjhaota hay Ishwar aur ek vyakti ya logon ke dal ke beech. Ishwar vishesh shartein tay karte hain, aur Woh vaada karte hain ki hamein ashirvaad denge jab hum un sharton ki purti karenge. Jab hum chunte hain ki un vaadon ki purti nahin karne ki, hamein ashirvaad nahin mil sakte hain, aur kuch drishtaant mein agya na paalan karne ke parinaam mein hamein saza milegi.

Purohiti ki sabhi bachaane waali dharamvidhiyon ke saath vaade hote hain. Udaharan ke rup mein, jab tumhaara bapisma hua tha tumne vaada kiya tha, aur pratyek baar tum prabhubhoj lete ho tum vaade ko punah arambh karte ho (dekhiye Mosiah 18:8–10; D&C 20:37, 77, 79). Agar tumne Melchizedek Purohit praapt ki hay, tum purohiti ki shart aur vaade mein pravesh kar chuke ho (dekhiye D&C 84:33–44). Mandir vishesh ashirvaad aur sealing dharamvidhi mein pavitra vaade sammilit hain.

Jo vaade tum Ishwar ke saath karte ho unhein hamesha yaad kijiye aur unka sammaan kijiye. Tab tum jin cheezon ko karte ho unke ke liye tumhein adesh dene ki zaroorat nahin padegi (dekhiye D&C 58:26–28). Pavitra Aatma dwara tum prerit kiye jaoge, aur Masiha jaisa aachran tumhaare swabhao ka bhaag rahega. Jaise Ishwar ne vaada kiya, tum ishwariye vachan ke baad ishwariye vachan praapt karoge, gyaan ke baad gyaan, ki tum rehesmay aur shaantimay cheezon ko jaan sakoge—jo anand late hain, jo anant jivan late hain (dekhiye D&C 42:61). Tumhaari sabse mahaan aasha honi chahiye pavitrikaran ka anand uthaana jo unke ishwariyen maargdarshan se aata hay; tumhaara sabse bada bhay hona chahiye jab tum in ashirvaadon ko kho doge.

Atirikt sandarbh: Jeremiah 31:31–34; Mosiah 5; Moroni 10:33; D&C 82:10; 97:8; 98:13–15

Abrahamic Vaada; Bapisma; Viwaah; Dharamvidhiyaan; Purohiti; Prabhubhoj; Mandir *bhi dekhiye*

Vastra (*Dekhiye Temples*)

Vinamrata

Vinamra karna hay kritgyata se pehchaanna Ishwar par jo tumhaari nirbharta hay—yeh samajhna ki tumhein Unki sahayta ki lagataar zaroorat hay. Vinamrata ek kritigyata hay ki tumhaari chantaen aur योग्यताen Ishwar ke diye hue tohfe hain. Woh kamzori, kaayarta, ya bhay ka chinha nahin hay; woh yeh sanket karta hay ki tum jaan sako ki tumhaari sachchi shakti kahan hay. Tum donon vinamra aur nidar reh sakte ho. Tum donon vinamra aur himmati bhi reh sakte ho.

Ishu Masiha vinamrata ke hamaare sabse mahaan udaharan hain. Unke maranshil jivan ke prachaar ke samay, Woh hamesha abhaari the ki Unki shakti isliye ayi kyunki Woh Apne Pita par nirbhar the. Unhonne kaha: “Main apne aap se kuch nahin kar sakta . . . main apni ichcha nahin parantu apne Bhejnawaale ki ichcha chahata hoon” (John 5:30).

Ishwar tumhein mazboot karenge jab tum Unke saamne apne aapko vinamra karoge. James ne sikhlaya: “Parameshwar abhimaaniyon ka virodh karta hay, par deenon par anugrah karta hay. . . . Prabhu ke saamne deen bano to woh tumhein shiromani banaega” (James 4:6, 10).

Atirikt sandarbh: Matthew 18:4; 23:12; 26:39; Luke 22:42; 1 Peter 5:5–6; Mosiah 4:11–12; 15:6–7; Alma 5:27–28; Helaman 3:33–35; Ether 12:27; D&C 12:8; 67:10; 112:10; 136:32–33

Vipatti

Swargiye Pita ki mukti ki yojna ke bhaag mein, tum maranshilta mein vipatti ka anubhav karoge. Musibatein, niraashaen, dukh, bimaari, aur dil ki peeda jivan ke kathin bhaag hain, par unse aadhyaatmik pragati, shuddhta, aur pragati mil sakti hain jab tum Ishwar ki or jaoge.

Vipatti vibhinna sroton se aati hay. Samay-samay par tum musibaton ka saamna karoge jo tumhaara apna ghamand aur

tumhaari apni agya na paalan karne ka parinaam hay. Dhaarmik jivan dwara in musibaton se bach sakte ho. Anay musibatein saamaanye rup se jivan ka swabhaawik bhaag hay aur un samay mein aati hain jab tum dhaarmik jivan bitaate ho. Udaharan ke rup mein, tum bimaari, ya sandeh ya priyejanon ki maut ke samay mein musibaton ka anubhav karoge. Vipatti kabhi-kabhi aati hay kyunki anay logon ke bure chunaon aur chot pahunchaane waale shabdon aur karamon ke kaaran.

Vishwaas ke saath Vipatti ka Jawaab Dena

Tumhaari safalta aur khushiyaan, donon abhi aur anantkaalon mein, jivan ki kathinaiyon ke prati tumhaari praktikriya dikhlaane par zyaada nirbhar hay.

Mormon ki Pustak ki ek ghatna udaharan deti hay vipatti ke prati vibhinna jawaabon ka. Bhavishyevakta Lehi aur uska parivaar van mein yaatra kar rahe the kuch dinon tak, apne kamaanon (bows) aur teeron ka istemaal kar rahe the bhojan ke liye. Parivaar ne kathinaiyon ka saamna kiya jab Lehi ke putron ne apne kamaanon ko kho diya. Laman aur Lemuel ke kamaanon ki kamaani kho gai thi, aur Nephi ka kamaan tut gaya tha. Bhukhe aur thake, Laman aur Lemuel ne Ishwar ke viruddh shikaayat ki. Lehi bhi shikaayat kar raha tha. Nephi dusri or par shikaayat nahin karna chahata tha. Woh kaam par lag gaya. Unhonne yaad ki: "Main, Nephi, lakdi se kamaan banaya, aur ek sidhi lakdi se, ek teer; isiliye, mainne apne aapko kamaan aur ek teer, gofna (sling) aur pattharon se surakshit rakha. Aur mainne apne pita se kaha: Kahan main jaun bhojan lane?" Nephi ke shabdon se vinamra hokar, Lehi ne Ishwar se pucha ki woh kahan jae bhojan ke liye. Ishwar ne uski parthnaon ka jawaab diya aur Nephi ko woh jagah le gaya jahan woh bhojan praapt kar sakta tha. (Dekhiye 1 Nephi 16:15–31.)

Jab kuch log vipatti ka saamna karte hain, woh Laman aur Lemuel ki tarah hote hain. Woh shikaayat karte aur

naaraaz hote hain. Woh is tarah ke sawaal puchte hain “Kyun mere saath aisa hota hay? Kyun mujhe yeh sab sehna pad raha hay? Mainne kya kiya ise paane ke liye?” Par in sawaalon ke paas shakti hay unke vichaaron par shaasan karne ka. Is tarah ke sawaal unki drishti se aage nikal sakte hain, unki shakti le sakte hain, aur unhein un anubhavon se vanchit kar sakte hain jinhein Ishwar chahate hain ki woh praapt karein. Is tarah pratikriya dikhlaane ki jagah, tumhein Nephi ka udaharan apnaana chahiye. Vichaar kijiye is tarah ke sawaal puchne ka, “Mujhe kya karna hay? Mujhe is aubhav se kya sikhna hay? Mujhe kya badalna hay? Mujhe kiski madad karni hay? Musibat ke samay kaise main apne kai ashirvaadon ko yaad kar sakta hoon?”

Vibhinna prakaar ki vipatti ki vibhinna pratikriyaon ki zaroorat hay. Udaharan ke rup mein, agar tum bimaari se peedit ho, tumhein dhaerye aur wafadaar rehne ki zaroorat hay. Agar tum dusron ke shabdod ya karamon ke kaaran dukhi ho, tumhein unhein maaf karna chahiye jinhone tumhein apmaanit kiya hay. Agar tum durupyog ka shikaar ho, tumhein turant madad dhoondhni chahiye. Agar musibatein aati hain kyunki tum agya nahin maante ho, tumhein apni adat sudhaarni chahiye aur vinamrata se maafi maangni chahiye.

Haalaanki vipatti ke prati tumhaari kuch pratikriyaen bhinna hongy, ek pratikriya sthir honi chahiye—Swargiye Pita aur Ishu Masiha par tumhaara vishwaas. Bhavishyevakta Alma ne sikhlaya, “Kyunki main jaanta hoon ki jo koi Parameshwar par vishwaas rakhega uska uski parikshaon mein, kashton aur dukhon mein sahayta milegi aur use antim dinon mein upar utha liya jaega” (Alma 36:3).

Swargiye Pita aur Ishu Masiha par Vishwaas Karna

Jab tum Pita aur Putra par vishwaas karoge, tum atmavishwaasi rahoge ki Woh tumhein sampurnata se se pyaar karte hain—ki woh chahate hain ki tum khush raho

aur Woh tumhein aadhyaatmik rup se pragati karne mein madad karenge. Tum adeshon ka paalan karo. Tum Unki ichcha jaanne ki koshish kijiye, aur wahi kijiye jo Woh chahate hain chahe tumhaari ichcha kuch aur ho. Tumhaari raahat ki prarthnaen woh samajh dwara saath hoti hay ki Swargiye Pita sabhi maamlon ka samaadhaan turant nahin nikaalenge— ki Woh tumhein intzaar karne ka mauka denge taaki tum lagataar sikhte aur pragati karte raho. In sabhi ke maadhyam se, tum aashwaasan mein raahat paate ho ki Uddhaarkarta tumhaari musibaton ko sampurnata se samajhte hain. Unke anant Praeshchit ke bhaag mein, Unhonne Apne upar liya “apne logon ki peedaen aur bimaariyaan.” Unhonne Apne upar liya “unki durbaltaon ko bhi apne upar le lega jisse ki uska dil daya se bhar uthega, aur jisse woh maanav sharir ki durbaltaon ke anusaar apne logon ki sahayta kar sake” (Alma 7:11–12). Kyunki Unhonne tumhaari peeda ka anubhav kiya hay, Woh jaante hain ki kaise tumhaari madad ki jae. Agar tum Unpar vishwaas se bharosa karoge, Woh tumhein mazboot karenge kisi bhi musibat ka saamna karne mein jiska tum anubhav karte ho.

Jab musibat ke samay prayatna karte ho Ishwar par vishwaas karne ke liye, yaad rakhiye di gai salah jo Bhavishyevakta Joseph Smith ke maadhyam se di gai thi:

“Jo musibat ke samay wafadaar rehta hay, uska inaan mahaan hota hay swarg ke raajye mein.

“Tum apni ankhon se nahin dekh sakte ho, vartamaan samay mein, tumhaare Ishwar ki yojna jo un cheezon se sambandhit hay jo bhavishye mein ayegi, aur jo ashirvaad milenge bahut musibat ke baad.

“Kyunki bahut musibat ke baad ashirvaad aate hain” (D&C 58:2–4).

Vipatti ke samay Shaanti aur Anand paana

Tumhein shaanti aur anand tab bhi mil sakti hain jab tum chunaotiyon aur dukhon ka saamna kar rahe ho. Mormon ki

Vishesh Ashirvaad (Endowment)

Pustak mein dhaarmik logon ki kahani hay jinhone is sachchai ko sikha. Ek krur shaasak ke niche gulaami ka kasht utha rahe the, unhone Ishwar se apni dil ki baat kahi (dekhiye Mosiah 24:8–12). Ishwar ne jawaab diya:

“Apne siron ko upar uthao aur saantaavna grahan karo, kyunki tumne jo pratigya mujhse ki hay woh main jaanta hoon; aur main apne logon se anubandh (covenant) karunga, aur unhein daasta (bondage) se mukt, karunga.

“Aur tumhaare upar jo bojh laada jaata hay use main halka karunga, jisse tumhein unka vajan daasta mein hote hue bhi maalum nahin padega; aur yeh main isliye karunga ki tum is samay se mere liye saakshi ban kar khade ho sako aur tum yeh nishchaypurwak jaano ki main Prabhu Parameshwar, kasht ke samay apne logon mein aata hoon” (Mosiah 24:13–14).

Logon ne vishwaas ki pratikriya dikhlai, aur “jo bojh [unpar]the woh ab halka ho gaya; haan, kyunki Prabhu ne unko balwaan kar diya jisse woh apne bhojan ko saralta ke saath dho sakein; aur unhone prasannata aur sehenshilta ke saath Prabhu ki sabhi ichchaon ko swikaar kiya” (Mosiah 24:15).

In dhaarmik logon ki tarah, tum “prasannta aur sehenshilta se niwedan kijiye Prabhu ki sabhi ichchaon ke liye, “yeh jaante hue ki Woh tumhein tumhaari musibaton ke samay tumhein mazboot karenge. Unhone vaada kiya, “Sabhi cheezein jinse tum kasht uthaate ho saath mein kaarye karenge tumhaari bhalai ke liye, aur mere naam ki mahima ke liye” (D&C 98:3).

Atirikt sandarbh: Hebrews 4:15–16; 2 Nephi 2:11–24; Mosiah 23:21–22; D&C 105:6; 121:7–9; 122

Maafi; Aasha; Shaanti; Uddhaar ki Yojna; Pashchaataap *bhi dekhiye*

Vishesh Ashirvaad (Endowment) (*Dekhiye Mandir*)

Vishraam Diwas

Vishraam Diwas Ishwar ka din hay, prayek saptaah rakha gaya hay araam aur araadhna ke liye. Puraane Vidhaan mein, Ishwar ke vaade kiye hue log Vishraam Diwas ka paalan saptaah ke saatwein din karte the kyunki Ishwar ne saatwein din vishraam kiya tha jab Unhonne prithvi ki srishti ki thi. Ishwar ne Vishraam Diwas ke paalan karne ke mahatva ka zor Dus Adeshon mein diya:

“Tu vishraam diwas ko pavitra maanne ke liye smaran rakhna.

“Cheh din tu parishram karke apna sab kaam –kaaj karna:

“Parantu saatwaan din tere Parameshwar Jehovah ke liye vishraam din hay: usmein na tu kisi bhaanti ka kaam-kaaj karna, aur na tera beta, na teri beti, na tera daas, na teri daasi, na tere pashu, na koi pardeshi jo tere phaatakon ke bhitar ho:

“Kyunki cheh din mein Jehovah ne akaash, aur prithvi, aur samudra, aur jo kuch unmein hain, sab ko banaya, aur saatwein din vishraam kiya; is kaaran Jehovah ne vishraam din ko aashish di aur usko pavitra thehraya” (Exodus 20:8–11).

Ishu Masiha ke Punarjiwit hone ke baad, jo saptaah ke pratham din hua tha, Prabhu ke chelon ne Vishraam Diwas ka paalan saptaah ke pratham din karna shuru kar diya, jo Raviwaar hay (dekhiye Acts 20:7).

Antim-dinon mein, Ishwar ne hamein adesh diya ki lagataar Vishraam Diwas ka paalan kijiye. Unhonne vaada kiya ki agar hum is adesh ka paalan karenge, hamein prithvi ki sampurnata praapt hogi (dekhiye D&C 59:16–20).

Kyunki Vishraam Diwas ek pavitra din hay, use yogye aur pavitra gatividhiyon ke liye bacha kar rakhna chahiye. Kaam aur manoranjan se dur rehna hi paryaapt nahin hay. Vaastav mein, agar hum kewal pade rahein aur Vishraam Diwas mein kuch na karein, hum din ko pavitra rakhne mein

asafal hote hain. Jo ishwariye vachan Joseph Smith ko 1831 mein diya gaya tha, Ishwar ne adesh diya tha ki hum prarthna bhavan jaen aur apne prabhhojon ko Unke pavitra din mein dein taaki hum apne aapko puri tarah se duniya se bedaag reh sakein. Unhonne kaha ki yeh din hamaare liye niyukt kiya gaya hay ki hum apne kaamon se araam lein aur Parameshwar ki bhkti karein. (Dekhiye D&C 59:9–10). Is ishwariye vachan ki sangati mein, hum pratyek saptaah prabhuhoj sabha mein bhaag lete hain. Anay Vishraam-diwas gatividhiyon mein sammilit ho sakte hain prarthna karna, chintan karna, dharamshaastron aur antim-dinon ke bhavishyevaktaon ke shikshanon ka adhayyan karna, parivaar sadasyon aur doston ko patra likhna, laabhkaari cheezein padhna, rogiyon aur dukhi logon se bhentein karna, aur anay Girjaghar sabhaon mein bhaag lena.

Atirikt sandarbh: Exodus 31:16–17; Mosiah 18:23; D&C 59:11–14; 68:29

Shriddha; Prabhuhoj; Araadhna *bhi dekhiye*

Vishwaas

Devdut Paul ne sikhlaya ki “vishwaas aasha ki hui vastuon ka nishchay, aur andekhi vastuon ka pramaan hay” (Hebrews 11:1). Alma ne usi tarah ka kathan kaha: “Agar tummein vishwaas hay tab tum uski aasha karte ho jo satye to hay parantu use dekha nahin hay” (Alma 32:21).

Vishwaas karam aur shakti ka siddhant hay. Jab bhi tum ek yogye lakshye ki or kaarye kar rahe ho, tum vishwaas rakhte ho. Tum us cheez ke liye apni aasha pradarshit karte ho jise tum nahin dekh sakte ho.

Ishu Masiha par Vishwaas

Tumhaare vishwaas ko tumhein uddhaar tak pahunchaane ke liye, woh Prabhu Ishu Masiha mein kendrit hona chahiye (dekhiye Acts 4:10–12; Mosiah 3:17; Moroni

7:24–26; Vishwaas ke Lekh 1:4). Tum Masiha par vishwaas rakh sakte ho jab tum bharosa karoge ki Unka astitav hay, Unke charitra ka uचित vichaar, aur yeh gyaan ki tum Unki ichcha ke anusaar rehne ka prayatna kar rahe ho.

Ishu Masiha par vishwaas rakhne ka matlab hay Unpar puri tarah nirbhar rehna—Unki anant shakti, buddhi, aur Unke anant pyaar mein bharosa karna. Usmein sammilit hay Unke shikshanon par vishwaas karna. Uska matlab hay vishwaas karna yadyapi tum sabhi cheezon ko nahin samajhte ho, Woh jaante hain. Woh yaad rakhiye kyunki Unhonne tumhaari sabhi peedaon, tumhaare sabhi kashton, aur tumhaari sabhi durbaltaon ka anubhav kiya hay, Woh jaante hain ki kaise tumhein tumhaari daenik kathinaiyon se upar uthne mein madad ki jaegi (dekhiye Alma 7:11–12; D&C 122:8). Unhonne “duniya par kaabu paaya” (John 16:33) aur anant jivan praapt karne ke liye tumhaare liye maarg tayyaar kiya. Woh hamesha tayyaar hain tumhaari madad karne ke liye jab tum Unke niwedan yaad rakhoge ki pratyek vichaar mein Unhein yaad kijiye, sandeh mat kijiye aur dariye mat (dekhiye D&C 6:36).

Vishwaas ke Saath Jeena

Vishwaas karampradhaan dhaarna hay. Tum apne vishwaas ko karam dwara prakat karte ho— jis tarah se tum rehte ho.

Uddhaarkarta ne vaada kiya, “Agar tum mujhmein vishwaas karoge tab mere nimit jo avashyak hoga use karne mein tum samarth hoge” (Moroni 7:33). Ishu Masiha par vishwaas tumhein prerit kar sakta hay Unke sampurna udaharan apnaane mein (dekhiye John 14:12). Tumhaara vishwaas tumhein achche karam karne ki or netritav kar sakta hay, adeshon ka paalan kara sakta hay, aur tumhaare paapon ka pashchaataap kara sakta hay (dekhiye James 2:18; 1 Nephi 3:7; Alma 34:17). Tumhaara vishwaas tumhein behkaawe par kaabu paane mein madad kar sakta hay. Alma

ne apne putra Helaman ko salah di, “Prabhu Ishu Masiha par vishwaas karke shaetaan ke diye gay laalachon mein na padne ki shiksha dena” (Alma 37:33).

Tumhaare vishwaas ke anusaar Ishwar tumhaare jivan mein shaktishaali chamatkaar karenge (dekhiye 2 Nephi 26:13). Ishu Masiha par vishwaas rakhne se Unke Praeshchit dwara tumhein aadhyaatmik aur shaaririk rup se chungahone mein madad milti hay (dekhiye 3 Nephi 9:13–14). Jab musibat ke samay aate hain, vishwaas tumhein shakti de sakta hay aage badhne mein aur himmat ke saath kathinaiyon ka saamna karne mein bhi. Jab bhavishye bhi anishchit lag raha ho, Uddhaarkarta ke prati jo tumhaara vishwaas hay woh tumhein shaanti de sakta hay (dekhiye Romans 5:1; Helaman 5:47).

Apna Vishwaas Badhana

Vishwaas Ishwar ka diya hua tohfa hay, par tumhein apne vishwaas ko mazboot rakhne ke liye uska poshan karna chahiye. Vishwaas tumhaari bhuja ki peshi (muscle) ki tarah hay. Agar uska istemaal karoge, who mazboot hogi. Agar tum use gal patti (sling) mein rakhoge aur use wahin rehne doge, woh kamzor ho jaegi.

Ishu Masiha ke naam se Swargiye Pita se prarthna karne dwara tum vishwaas ke tohfe ko viksit kar sakte ho. Jab tum apne Pita ka abhaar abhivyakt karoge aur Unse vinti karoge un ashirvaadon ke liye jo tumhaare aur anay logon ke liye zaroori hain, tum Unke kareeb jaoge. Tum Uddhaarkarta ke kareeb jaoge, jinka Praeshchit tumhaare liye sambhav karta hay daya ki vinti karne mein (dekhiye Alma 33:11). Tum Pavitra Aatma ke shaant maargdarshan bhi praapt karoge.

Adeshon ka paalan dwara tum apne vishwaas ko mazboot kar sakte ho. Ishwar ke sabhi ashirvaadon ki tarah, vyaktigat agyakaarita aur dhaarmik karam dwara vishwaas praapt hota hay aur viksit hota hay. Agar tumhaari ichcha

hay apne vishwaas ko sambhawit sabse unche star tak abhivridhhi karne ki, tumhein un vaadon ka paalan karna chahiye jinhein tumne kiye hain.

Dharamshaaston aur antim-dinon ke bhavishyevaktaon ke shabdon ke adhayyan dwara bhi tum apne vishwaas ko viksit kar sakte ho. Bhavishyevakta Alma ne sikhlaaya ki Ishwar ke shabd vishwaas ko mazboot karne mein madad kar sakta hay. Shabd ko beej ke saath tulna karte hue, unhone kaha ki “vishwaas karne ki ichcha” se tum “sthaan de sakte ho” shabd ko “ tumhaare dil mein viksit hone ke liye.” Tab tum mehsoos karoge ki shabd achcha hay, kyunki woh tumhaari atma ko viksit karega aur tumhaari samajh ko ujjawal karega. Yeh tumhaare vishwaas ko mazboot karega. Jab tum lagataar apne dil mein shabd ka poshan karoge, “agar parishram dwara vishwaas ke saath dhaeryepurwak phal ko praaapt karne ki aasha se kiya tab usmein jad padengi; aur dekho, woh badhkar vriksh hoga aur anant jiwan praaapt karega.” (Dekhiye Alma 32:26–43.)

Atirikt sandarbh: Hebrews 11; James 1:5–6; 2:14–26; Ether 12:4–27; Moroni 7:20–48; D&C 63:7–11; 90:24

Baptisma; Ishwar jo Pita Hain; Ishu Masiha; Pashchaataap *bhi dekhiye*

Vishwaas ke Lekh

Vishwaas ke Lekh Ishu Masiha ka Girjaghr Antim-dinon ke Santon ke sadasyon mein vishwaas ke 13 mul visheshtaon ki ruprekha dete hain. Bhavishyevakta Joseph Smith ne pehli baar unhein ek patra mein likha jo woh John Wentworth ke paas likh rahe the, ek samachar patra ke sampaadak, Shreemaan Wentworth ke anurodh ke jawaab ke liye jab woh jaanna chahate the ki Girjaghar ke sadasye kya vishwaas karte the. Unhein baad mein Girjaghar patrikaon mein prakaashit kiye gay the. Unhein ab dharamshaastra maana jaata hay aur Anmol Moti mein sammilit hay.

Viwaah

Aaj ki duniya mein, kai log viwaah aur parivaar samaapt aur unka uphaas(mock) karte hain. Is tarah bhramkaari aur vinaashak awaazon ke beech mein, Pratham Adhyakshta aur Barah Devduton ki Parishad sachchai ki sadeo ek si awaaz pradaan karte hain. Woh “gambhirtapurwak ghoshna karte hain ki ek purush aur ek mahila ke beech viwaah Ishwar dwara niyukt hay aur Unke bachchon ke anant bhaagye ki Srishtikarta ki yojna mein parivaar kendriye hay” (dekhiye “Parivaar: Duniya ke liye Ghoshna,” prishth 120–123 is pustak mein).

Jiwan ke sabse mahaan anand parivaar mein pae jaate hain. Mazboot parivaar sambandhon ke liye koshish ki zaroorat hay, par us tarah ki koshishein is jiwan mein aur pure anantkaal mein mahaan khushiyaan laati hain. Chahe pehle tumhaare paas ek ananddaayak parivaar nahin tha, tum ek ananddaayak, anant viwaah aur parivaar sadasyon ke saath ek snehi sambandh ke liye koshish kar sakte ho.

Viwaah ka Naya aur Anant Vaada

Hamaare Swargiye Pita ki khushiyon ki yojna mein, ek purush aur ek mahila ek dusre ke saath samay aur anantkaal ke liye seal ho sakte hain. Jo mandir mein seal hote hain unke paas aashwaasan hay ki unka sambandh hamesha rahega agar woh apne vaadon ke prati imaandaar honge. Woh jaante hain ki kuch bhi nahin, maut bhi nahin, unhein sthaayi rup se alag kar sakegi.

Anant jiwan ke liye anant viwaah ka vaada avashyak hay. Joseph Smith dwara Ishwar ne prakat kiya ki swargiye mahima mein teen swarg hain, ya darje. Sabse uchchatam ko praapt karne ke liye hamein viwaah ke nay aur anant vaade mein pravesh karna hoga. Agar hum nahin pravesh karenge, hum praapt nahin kar sakege. Hum dusre mein pravesh kar sakte hain, par woh hamaare raajye ka ant hay; hum pragati nahin kar sakege. (Dekhiye D&C 131:1–4).

Sealing dharamvidhi praapt karne aur mandir mein pavitra vaade karne ke baad, pati-patni ko lagataar wafadaar rehna chahiye taaki anant viwaah aur anant jivan ke ashirvaadon ko praapt kar sakein.

“Ishwar ne kaha ki agar ek purush ek patni ke saath Ishwar ke shabd ke saath viwaah karta hay, jo Unka kaanoon hay, aur nay aur anant vaade dwara, aur Vaade ki Pavitra Aatma dwara ek purush aur ek mahila seal hote hain unke dwara jo chune hue hain, jinhein Ishwar ne is purohiti ki shakti aur chaabiyaan di hain; aur agar woh is vaade ka paalan karenge, aur unhein sabhi cheezein di jaengi jo Ishwar ke bhakton ne purti ki, samay aur pure anantkaal tak, aur uska prabhao pura rahega jab woh duniya se baahar chale jaenge (dekhiye D&C 132:19; Vaade ki Pavitra Aatma ko samajhne ke liye 137–138).

Viwaah ki Tayyaari

Agar tum aviwaahit ho, viwaah ke liye apne aapki tayyaari saodhaani se kijiye. Yaad rakhiye ki mandir mein viwaah karne ka pratisthaapit (substitute) nahin kiya ja sakta. Uchit vyakti ke saath uchit sthaan par uchit samay mein viwaah karne ki tayyaari kijiye. Abhi se yogye baniye us tarah ke vyakti ki tarah jisse tum viwaah karne ki aasha karte ho.

Un se miliye jinke paas achche adarsh hain aur jinke saath hone se tum achche adarsh kaayam rakh sakte ho. Saodhaani se achchi aur rachnaatmak gatividhiyon ki yojna banaiye taaki tum aur jisse tum milte ya milti bina kuch karne ke kaaran akele na ho jao. Un surakshit sthaanon mein rahiye jahan tum asaani se apne aapko niyantrit kar sako. Jin vaartalaapon ya gatividhiyon se yaon bhavnaen uttejit ho unmein bhaag mat lijiye.

Us saathi ki talaash kijiye jo tumhaare mat ko maane. Use dhoondhiye jiska tum hamesha sammaan au radar kar sakte ho, jo tumhein tumhaare jivan mein sammaan kar sake.

Tumhaari shaadi se pehle, nishchit rahiye ki tumne use paaya hay jise tum apna pura dil de sakte ho, apna pura pyaar, apni puri nishtha (allegiance), apni puri wafadaari de sakte ho.

Jo Viwaah Nahin Karte Unke Liye Salah

Girjaghar ke kuch sadasye aviwaahit rehte hain jismein unki koi galti nahin hoti hay, yadyapi woh viwaah karna chahate hain. Agar tum apne aapko is sthiti mein paate ho, bharosa rakhiye ki “jo log Parameshwar se prem rakhte hain, unke liye sab baatein milkar bhalai hi ko utpanna karti hain” (Romans 8:28). Jab tum yogye rahoge, tumhein kisi din, is jivan ya agle jivan mein, anant parivaar sambandh ke ashirvaad milenge. Apne antim-dinon ke bhavishyevaktaon dwara Ishwar ne is vaade ko baarambaar dohraaya hain.

Agar tum aviwaahit ho aur viwaah karne ki tumhaari ichcha hay, aashaheen mat ho. Usi samay apne lakshye ke saath apne aapko adhik chinta mein mat daaliye. Uske bajae, laabhkaari gatividhiyon mein utsukta se lage rahiye. Apne vistrit parivaar aur apne samaaj ki sewa karne ke liye tarike dhoondhiye. Girjaghar niyuktikon ko swikaar kijiye aur unka samman kijiye. Apne aapko saaf rakhiye, donon shaaririk aur aadhyaatmik rup se. Apne vyaktigat jivan mein lagataar sikhte rahiye aur vikaas kijiye aur pragati kijiye.

Ananddaayak Viwaahit Jivan Praapt Kijiye

Agar tum viwaahit ho, yaad rakhiye ki tumhaare aur tumhaare saathi ke beech dosti aur pyaar sabse haardik saansarik sambandh hona chahiye. Tumhaara ya tumhaari saathi Ishwar ke siwae sirf ek hi vyakti hay jispar tumhein apne pure dil se pyaar karne ka adesh diya gaya hay (dekhiye D&C 42:22).

Yaad rakhiye ki viwaah, apne sachche arth mein, barabari ki saajhedaari (partnership) hay, koi bhi dusre par niyantaran nahin kar sakta hay, par pratyek ek dusre ko

protsaahit karega ya karegi, ashwaasan dega ya degi, aur ek dusre ki madad karega ya karegi.

Kyunki jivan mein viwaah ek avashyak sambandh hay, uske liye samay ki zaroorat hay aur woh samay ka yogye hay. Kam avashyak zimmedaariyon ko adhik praathmikta mat dijiye. Samay nikaaliye ek dusre se baat karne ke liye aur ek dusre ki baat sunne ke liye. Vichaarshil aur shriddhaalu rahiye. Bahudha komal bhavnaen aur sneh abhivyakt kijiye.

Tay kijiye ki tumhaare viwaah ko bhang karne ke liye tum aur tumhaare saathi ke beech kabhi kuch nahin ayega. Nishchay kijiye ki tumhaara viwaahit jivan kaamyaab hoga, sambhavit chunaotiyon ke baojood bhi.

Ek dusre ke saath wafadaar rahiye. Vichaar, shabd, aur karam se apne viwaah ke vaadon mein wafadaar rahiye. Yaad rakhiye ki Ishwar ne kaha hay ki hamein apne ya apni saathi se pure dil se pyaar karna chahiye aur usi ke saath rehna chahiye aur kisi aur ke saath nahin (dekhiye D&C 42:22). Vaakyansh (The Phrase) "kisi aur ke saath nahin" sikhlata hay ki koi vyakti, gatividhi, ya sampatti ko tumhaare ya tumhari saathi ke sambandh se adhik mahatva nahin rakhna chahiye.

Un cheezon se dur rahiye jo tumhein kisi tarah se vishwaasghaati bana sakti hain. Ashlil chalchitra ya patrikaen, haanikaarak swapnachitra (fantasies), aur ishkbaaji (flirtations) tumhaare charitra ko barbaad karenge aur tumhaare viwaahit jivan ki neev ko nuksaan pahunchaenge.

Apne dhan ka sahi istemaal karne ke liye saath mein kaam kijiye. Bachat ki sthaapna karne aur use apnaane ke liye ek dusre ko sehyog dijiye. Kharch karte samay apne aap ko anushaasit kijiye, aur karz ke bandhan se bachiye. Achchi tarah se paese ka prabandh karne aur karz se mukt hone ke kaaran ghar mein shaanti hogi.

Ishu Masiha ke susamachaar mein apne jivanon ko kendrit kijiye. Jo vaade tumne kiye hain unka paalan karne ke

Vyabhichaar (Fornication)

liye ek dusre ki madad kijiye. Saath mein girjaghar aur mandir jaiye. Saath mein dharamshaaston ka adhayyan kijiye. Saath mein apne ghutnon par hokar pratyek din ki shuruaat aur ant mein ek dusre ke liye apne Swargiye Pita ko dhanyevaad dijiye aur saath mein apne jivanon, apne gharon, apne priyejanon, aur apni dhaarmik ichchaon ke liye Unse ashirvaad maangiye. Tab phir Ishwar tumhein maargdarshaenge, aur Unke saath daenik vaartalaapon se shaanti aur anand milenge jo koi aur anay srot se nahin milte hain. Samay ke saath tumhaara saahchaarye (companionship) mein sudhaar ayega; tumhaara pyaar mazboot hoga. Ek dusre ke prati tumhaari kritgyata badhegi.

Atirikt sandarbh: Genesis 1:27–28; 2:18, 21–24; 1 Corinthians 11:11; Ephesians 5:22–33; Moses 2:27–28; 3:18, 21–24

Shuddhta; Talaak; Parivaar; Mandir; Ekta *bhi dekhiye*

Vyabhichaar (Fornication) (*Dekhiye Shuddhta*)

Vyaktigat Ishwariye Vachan (*Dekhiye Ishwariye Vachan*)

Ward (*Dekhiye Girjaghar Prashaasan*)

Yaon Anaetikta (*Dekhiye Shuddhta*)

Yogdaan (*Dekhiye Upwaas aur Upwaas Bhentein; Dasmaansh*)

Yuddh

Ishwar ne kaha ki antim dinon mein yuddh honge aur yuddhon ki afwaahein honggi. Puri prithvi gadbadi mein hogi, aur logon ke hriday unhein asafal kareng. (*Dekhiye D&C 45:26*).

Ishu Masiha ka Girjaghar Antim –dilon ke Santon ke sadasye ke rup mein, hum shaanti ke log hain. Hum Uddhaar-karta ki raah par chalte hain, jo Shaanti ke Raajkumar hain.

Hum Unke sahasaraabdik (millennial) shaasankaal ki pratiksha kar rahe hain, jab yuddh samaapt ho jaenge aur prithvi par shaanti punahsthaapit ki jaegi (dekhiye Isaiah 2:4). Phir bhi, hum jaante hain ki is duniya mein, sarkaari neta apne deshon aur adarshon ki raksha ke liye kabhi-kabhi sena bhejte hain.

Anti –dilon ke Sant jo sena mein hain unhein apne desh aur apne Ishwar ke beech antardvand mein grast hone (torn between) ka mehsoos karne ki zaroorat nahin hai. Girjaghar mein, “hum kaanon ka paalan, sammaan, aur pushti karne mein raajaon, raashtrypatiyon, shaasakon, aur nyayadhishon ke adhin hone mein vishwaas karte hain” (Vishwaas ke Lekh 1:12). Sena sewa is siddhant ke prati lagan pradarshit karta hai.

Agar Antim-dilon ke Santon ko yuddh mein jaane ke liye niyukt kiya jae, woh Kaptaan Moroni ke udaharan ko dekh sakte hain, Mormon ki Pustak ke mahaan sena neta. Haalaanki woh mahaan yoddha the, woh “raktpaat pasand nahin karta tha” (Alma 48:11). Woh “Masiha ke vishwaas mein dridh tha,” aur ladne ka unka mukhye kaaran tha “apne logon ki, apne adhikaaron ki, aur apne desh, aur apne dharm ki raksha karna” (Alma 48:13). Agar Antim–dilon ke Santon ko yuddh mein jaana hai, unhein sachchai aur dhaarmikta ki atma mein jaana chahiye, achchai karne ki ichha mein. Unhein Ishwar ke sabhi bachchon ke liye apne hridayon mein pyaar lekar jaana chahiye, unhein bhi sammilit karke jo virodhi dal mein hain. Phir, agar unhein dusron ka rakt bahane ki zaroorat pade, unka karam paap mein nahin gina jaeगा.

Naagrik Sarkaar aur Kanoon; Shaanti *bhi dekhiye*

Zion

Dharamsiddhaant aur Vaade mein kai parichhed hain jismein Ishwar apne Santon ko adesh dete hain ki Zion ke

maarg ko saamne lane ke liye aur uski sthaapna karne ke liye koshish kijiye (dekhiye D&C 6:6; D&C 11:6; 12:6; 14:6).

Dharamshastra mein *Zion* shabd ke kai arth hain. Is shabd ka sabse saamanye arth hay “mann se pavitra” (dekhiye D&C 97:21). *Zion* ko bahudha is tarike se istemaal kiya jaata hay taaki Ishwar ke logon ya Girjaghar aur uske stakes ka zikra kiya ja sake (dekhiye D&C 82:14).

Is samay ki shuruaat ke dinon mein, Girjaghar ke netaon ne sadasyon ko salah di ki kendriye sthaan par basne dwara *Zion* ko banaen. Aaj hamaare neta hamein salah dete hain ki hum jahan bhi rehte hain wahan *Zion* banaen. Girjaghar ke sadasyon se kaha gaya hay ki woh apne janm bhumi mein rahein aur wahan Girjaghar ki sthaapna karne mein madad karein. Kai mandir banae jaate hain taaki duniya bhar ke Antim-din Sant mandir ashirvaadon ko praapt kar sakein.

Zion shabd vishesh bhaogolik (geographic) sthaanon ka zikra kar sakta hay:

- Enoch ka shahar (dekhiye Moses 7:18–21).
- Jerusalem ka pracheen shahar (dekhiye 2 Samuel 5:6–7; 1 Kings 8:1; 2 Kings 9:28).
- Naya Jerusalem, jo Jackson County, Missouri mein banaya jaega (dekhiye D&C 45:66–67; 57:1–3; Vishwaas ke Lekh 1:10).

Atirikt sandarbh: Isaiah 2:2–3; 1 Nephi 13:37; D&C 35:24; 39:13; 45:68–71; 59:3–4; 64:41–43; 90:36–37; 97:18–28; 101:16–18; 105:5; 115:5–6; 136:31

*Hamein Masiba ke baare mein
sikhna chahiye, Unke shabdon ko
sunna chahiye, vinamrata se rehna
chahiye jo Unki Pavitra Aatma se
aati hai, aur hamaare paas
Unmein shaanti hogi*

*(dekhiye Dharamsiddhaant
aur Vaade 19:23).*

THE CHURCH OF
JESUS CHRIST
OF LATTER-DAY SAINTS

HINDI (FIJI)

