



Pradhaan Thomas S. Monson dwara

Woh Ji Uthe!

Job ke sawaal ka jawaab tha woh khaali kabr us pehle Easter ki sudeh ko, “Yadi manushye mar jaaye, to kya woh phir jiwit hoga?”

Sammelan ka yeh baethak dhyaan dene yogye raha hai. Ab tak jinhone bhaashan ya sangeet pradaan karne dwara bhaag liya hai unke taraf se, Girjaghar ke Pradhaan ke rup mein, mainne do saral shabd chune hai aap se kehne ke liye abhi, Angrezi bhaasha ke do sabse jaane-maane mahatwapurn shabd hai. Bahan Cheryl C. Lant aur unke salahkaaron, gaayakmandali, sangeet pradaan karne waale, bhaashan karta, woh shabd hain “Aapko Dhanyevaad.”

Kai varsh purva, jab main London, England mein tha, mainne mashoor Tate kala (art) gallery mein ghuma. Thomas Gainsborough (1727–1788), Rembrandt Harmenszoon van Rijn (1606–1669), John Constable (1776–1837) aur anye jaane-maane chitrakaaron dwara banaye gaye chitra kai kamron mein pradarshit kiye gaye the. Main unke sundarta se

aakarshit hua aur us kala ko pehchaana jisse in mahaan kaarigari ko banane mein laga tha. Teesre manzil ke ek shaant corner mein sthit, tha ek chitra jisne sirf mera dhyaan ko nahin akarshit kiya magar mere dil ko bhi bhaa gaya. Woh chitrakaar, Frank Bramley, ne ek saadhaaran jhopdi banaai thi jo samudra ki or muda tha. Do mahilaaen, ek gaayab machwaare ki maata aur patni, ne raat bhar uske lautne ka intazaar kiya tha. Ab raat guzar chukka tha, aur unhone maanaa ki woh samudra mein kho gaya hai aur nahin lautega. Apne saas ke paas ghutne tek kar, vridh mahila ke god mein apna sar rakhkhe, jawaan patni niraasha se ro padi. Bujha hua mombatti (candle) khidki par bata raha tha unhone kitni der intazaar kiya tha.

Mainne us jawaan mahila ke peeda ko mehsoos kiya; mainne uska shok mehsoos kiya. Woh

hamesha yaad rehne waala lekh jo chitrakaar ne apne kaam mein likha tha ne woh dukhad kahani batlaai. Usmein likha tha, *Ek Maayus Prabhaat (dawn)*.

Are, kitna woh jawaan mahila us santushti ko dhoondhti hogi, ya uski vaastaavikta ko bhi, jo Robert Louis Stevenson ka “Shok Geet” tha:

*Ghar aaya naao chaalak,
samudra se ghar aaya,
Aur shikaari pabaad se ghar
aaya.¹*

Maranshilta ke sabhi sachchaaiyon mein se, koi aur uske ant jaisa nishchayi nahin. Maut sabko aati hai; woh hamara “viraasat hai jo hum sab ke saath baantte hai; woh apne shikaar[on] ko bachpan ya yuva mein le lega, [woh shaayad aayega] jivan ke sabse uttam samay mein, ya uska aana shaayad tal jaaega us samay ke liye jab budhaape ne baal safed kar diye ho; woh shaayad ghataga durghatna ya beemaari ke kaaran, . . . ya . . . praaktitik wajah se; magar woh zaroor aaega.”² Woh nishchit rup se ek peeda bhari ghati tay karta hai ek chahane waale ki aur, khaaskar jawaanon ke, sapne sach nahin hote, mahatwaakaansha adhuri reh jaati hai, aur aashaen nasht ho jaati hai.

Kaun sa maranshil jiw, jisne chahane waale ki mrityu ka saamna kiya hai ya, sachmuch, jo jaanta hai ki use bhi marna hai, ne socha nahin parde ke us paar kya hota hai jo dikhe aur undikhe ko alag karta hai?

Yugon pehle woh shaksh Job—jise itne dinon tak sabhi saamagri ka

uphaar mila tha, ne achchaanak apne aap ko aise ghor vipatti mein paaya jo shaayad kisi ek vyakti ke saath ghati hogi—ne apne saathiyon ke saath baethkar yeh anant, bina koi umra ka sawaal pucha, “Yadi manushye mar jaaye, to kya woh phir jiwit hoga?”³ Job ne woh keh diya jo har ek jiwit purush ya mahila ne sirf socha hai.

Is vishaal Easter ki subeh ko main Job ke sawaal par gaur karna chahata hoon—“Yadi manushye mar jaaye, to kya woh phir jiwit hoga?”—aur woh jawaab pradaan karna chahata hoon jo sirf dhyan purwak sochne se nahin magar Parmeshwar ke shabd dwara prakat hua hai. Main zaroori baaton se shuru karta hoon.

Agar is duniya mein koi design hai jismein hum rehte hai, wahan ek Designer bhi hoga. Jo is vishwa ke aashcharyejanak kaaryon ko dekh sakta hai bina vishwaas kiye ki pure maanavjaaati ka koi design bhi hai. Kaun sandeh kar sakta hai ki wahan ek Designer bhi hai?

Genesis ke pustak mein hum sikhte hai ki woh Mahaan Designer ne swarg aur dharti ko racha hai: “Prithvi bedol aur sunsaan padi thi, aur gehre jal ke upar andhiyaara tha.”

“Ujjiyaala ho,” Mahaan Designer ne kaha, “aur ujjiyaala ho gaya.” Usne ek aakaash banaya. Usne dharti ko jal se alag kiya aur kaha, “Prithvi se hari ghaas, . . . faldaayi ped bhi jinke beej unhi mein ek ek ki jaati ke anusaar hain, prithvi par uge.”

Usne do tarah ki jyoti banaai—suraj aur chaand. Taare bhi Usi ki rachna thi. Usne jal mein jiwit praaniyo ko laaya aur upar aakaash

mein udne ke liye panchiyon ko. Aur waisa hi hua. Usne gharelu pashu, van pashu, aur rengne waale jantu banaye. Design ki purti hone waali thi.

Sabse aakhri mein, Usne manushye ko Apne hi swarup mein banaya—nar aur naari—sabhi anye jiwit praaniyon par adhikaar diya.⁴

Sirf Manushye ko hi buddhi praapt hui—ek dimaag, ek mann, aur ek aatma. Manushye akele, in visheshtaaon ke saath, ke paas vishwaas aur aasha ki chamta thi, prerna aur abhilaasha (ambition) ke liye.

Kaun itni achcha tarah bahas kar sakta hai ki manushye—Mahaan Kaarigar ka sabse shresht kaarye, jiske paas sabhi jiwit praaniyon par adhikaar tha, jiske paas ek dimaag aur ek ichcha tha, jiske paas ek mann aur ek aatma tha, jiske paas buddhi aur divyeata tha—jo jeena band kar dega jab aatma shareer ko chodega?

Maut ka matlab samajhne ke liye, hamein pehle jivan ka lakshye samajhna chahiye. Kewal vishwaas se hamein woh badhiya raushni milegi jo praktikaran se milta hai, jisse hum jaante hai ki hum maranshilta mein apne janam se pehle jiwit the. Hamare maranshil jivan ke purva ki stithi mein, Parmeshwar ke putron aur putriyon mein se jinhone anand se gaaye hum nishchit the us mauke ke kaaran ki hamein is chunaotipurn magar avashyak maranshil jivan mein aana tha.⁵ Hum jaante the ki hamara lakshye tha ek praakritik sharir paana, musibaton se vijay paane ke liye, aur yeh tay karne ke liye ki hum Parmeshwar ke aagyaon ka paalan kareng. Hamara Pita

jaanta tha ki maranshil ki prakriti ke kaaran, hamein behkaaya jaaega, hum paap kareng, aur hum asafal honge. Ki hamein safalta ka har mauka mile, Usne ek Uddhaarkarta pradaan kiya, jo hamare liye kasht bhogega aur marega bhi. Woh sirf hamare paapon ke liye praeshchit nahin karega, magar us Praeshchit ka bhaag hone ke kaaran, Woh shaaririk maut se bhi vijay paaega jiska hamein saamna karna padega Adam ke Patan ke kaaran.

Is prakaar, 2,000 varshon se bhi zyaada samay ho gaya hai, Masih, hamara Uddhaarkarta, ne Bethlehem ke astable mein maranshil jivan mein janam liya. Itna bhavishyevaani kiya gaya Masih aa gaya tha.

Ishu ke bachpan ke baare mein bahut kam likha gaya hai. Main Luke mein diye gaye ansh pasand karta hoon: “Aur Ishu buddhi aur kad mein, aur Parmeshwar aur manushyon ke anugrah mein badhta gaya.”⁶ Aur Acts ki pustak mein se, ek chota sa muhaaora hai Uddhaarkarta ke vishay mein jismein bahut saara mahatwa hai: “[Woh] achchaai karta gaya.”⁷

Uska Jordan nadi mein John dwara baprisma hua. Usne Barah Devduton ko niyukt kiya. Usne beemaar ko ashirvaad diya. Usne langde ko chalna sikhaaya, andhe ko dekhna, behre ko sunne ki shakti di. Usne mrit ko phir se jiwit bhi kiya. Usne sikhlaaya, Usne gawahi di, aur Usne sampurn uddhaaran diya hamein sikhlaane ke liye.

Aur phir Uddhaarkarta ka maranshilta ka mission ki samaapti ka samay aagaya. Ek aakhri bhojan ka

samay tha Uske Devduton ke saath ek upar ke kamre mein. Uske baad tha samay Gethsemene aur Calvary ke crus ka.

Koi aam aadmi Masih ne jo hamare liye Gethsemene mein kiya ka pura mahatwa nahin jaan sakta. Usne baad mein khud is anubhav ka varnan kiya, ki Woh kasht jo usne bhoga use, jo ki Parmeshwar tha, sabse mahaan, ko peeda se thartharaate dekha, rom rom se rakt behthe hue, aur donon sharir aur aatma ne kasht bhoga.”⁸

Ab shakti se mukt, Gethsemene ke peeda ke baad, Use kathor, nirdayi haathon ne pakad kar Annas, Caiaphas, Pilate, aur Herod ke samaksh le gaye. Use sthaapit kiya gaya aur dhikkaara gaya. Aur dhakko ne Uske peeda bhare sharir ko aur kamzor kar diya. Khoon Uske chehre se tapak raha tha jab uske sir par kaaton waala mukut kathorta se daala, jisse Uska maatha ghaayal hua. Aur ek baar phir Use Pilate ke paas le jaaya gaya, jisne krodhit bhid ki suni: “Use krus par chadha, krus par chadha.”⁹

Use kohde (whip) se peeta gaya jiske chamde ke dhaagon mein nokile lohe aur haddiyaan silaayi gayi thi. Kohde ki kathorta ke baad, Woh ladkhadaate hue kadamon se Apna krus uthaae chalta raha jab tak Woh aur na chal saka aur kisi aur ne bojh ko Uske liye dhoya.

Ant mein, Calvary naamak ek paahaad par, asahaay vishwaasiyon ke dekhte dekhte, Uska ghaayal sharir ek krus par keel se sthaapit kiya gaya. Nirdaya se Uska mazaak udaaya gaya aur dhikkaara gaya aur uphaas kiya gaya. Aur phir Usne kaha, “Pita,

inhein chama kar; kyunki yeh jaante nahin ki kya kar rahein hai.”¹⁰

Woh tadpaanewaale ghante beet gaye jaise Uske jivan ka ant aaya. Uske sukhe hoton se yeh shabd aaye, “He Pita, main apni aatma tere haathon mein saupta hoon:aur aisa kehkar, usne praan tyag diya.”¹¹

Jaise jaise ek dayalu maut ka san-naata aur shaanti Use maranshilta ke dukhon se mukt karta gaya, Woh Apne Pita ki upasthiti mein laut gaya. Aakhri chan mein, Swami mud sakta tha. Magar Woh nahin muda. Woh sabhi neechi cheezon se guzra taaki Woh sabhi cheezon ko bacha sakein. Uska bedam sharir jald aur achchi tarah ek bhaade ke kabr mein rakh diya gaya.

Masih dharamshastra ka koi bhi shabd mere liye itna mahatwapurn nahin jitna woh jo swarg dut dwara roti hui Mary Magdalene aur us dusre Mary se kaha gaya tha jab, saptaah ke pehle din par, woh kabr par gaye Prabhu ke sharir ki dekhbhaal karne ke liye. Swarg dut ne kaha:

“Tum jiwiton ko mare huwon mein kyun dhoondhti ho?

“Woh yahan nahin parantu ji utha hai.”¹²

Hamara Uddhaarkarta phir se ji utha. Manushye ke itihaas ka sabse shaandaar, aaraamdaayak, aur aash-waasan dene waala ghatna tha jo samaapt ho gaya—maut se vijay paayi gayi. Gethsemene aur Calvary ka peeda aur vedna ab hat gaya tha. Manushye jaati ka mukti ab vaastavik ho gaya tha. Adam ke Patan ko sudhaar diya gaya tha.

Job ke sawaal ka jawaab tha woh khaali kabr us pehle Easter ki subeh

ko, “Yadi manushye mar jaaye, to kya woh phir jiwit hoga?” Jo bhi mere aawaaz ko sunn sakta hai, main ghoshna karta hoon, yadi manushye mar jaaye, woh phir jiwit hoga. Hum jaante hai, kyunki hamare paas punahsthaapit sachchaai ki raushni hai.

“Kyunki jab manushye ke dwara mrityu aayi, to manushye hi ke dwara mare huwon ka punrujiwan bhi aaya.

“Aur jaise Adam mein sab marte hai, waise hi Masih mein sab jilaae jaaenge.”¹³

Mainne padha hai—aur main vishwaas karta hoon—unke gawahiyon mein jinhone Masih ka Krus par Chadhne ke dukh aur Unke Punahsthaapna ki khushi ko anubhav kiya. Mainne padha hai—aur main vishwaas karta hoon—unke gawahiyon mein jo Naye Niyam mein Prabhu se bhent kiye the.

Main ek ki gawahi par vishwaas karta hoon jisne, is yug mein, Pita aur Putra se baate ki ek jangal mein jise hum ab pavitra kehte hai aur jisne apna jivan diya, us gawahi ko apne laho se pakka kar ke. Usne ghoshna ki:

“Ki un sabhi gawahiyon ke baad jo Unke baare mein kahi gayi hai, usne yeh gawahi di, aakhri mein: Ki Uddhaarkarta jiwit hai!”

“Kyunki usne Use dekha hai Parmeshwar ke daahine or aur ek awaaz suna jo yeh pushti karta hai ki Wohi Ek Lauta Putra hai Pita ka.”¹⁴

Maut ka andhkaar hamesha taala ja sakta hai punahsthaapit sachchaai ki raushni se. “Punrutthaan, aur jivan main hi hoon,” Swami ne kaha.¹⁵ “Main tumhe shaanti diye jaata hoon,

apni shaanti tumhe deta hoon.”¹⁶

Pichle varshon mein mainne anginit gawahiyon ko suna aur padha hai, jo mujhse baanta gaya un vyaktiyon dwara jo Punahsthaapna ke sachchaai ko bayaan karte hai aur jinhonne, apne zaroorat ke sabse mahatwapurn ghanon mein paaya, Uddhaarkarta dwara vaada kiya gaya shaanti aur sahanubhuti.

Main ek aise vivran ke chote se bhaag par charcha karunga. Do saptaah pehle mujhe ek bhaauk (emotional) patra mila saat bachchon ke pita se jisne apne parivaar ke baare mein likha tha aur, khaaskar, uske bete Jason ke baare mein, jo 11 varsh ke umra mein beemaar ho gaya tha. Guzarne waale kuch varshon mein, Jason ke beemaari kai baar lauti. Is pita ne Jason ke sidhe aur hasmukh swabhaao ke baare mein batlaaya, uske swasthye sambandhi chunaotiyon ke baawajood. Jason ne 12 ke umra mein Aaronic Priesthood praapt kiya aur “hamesha apni ichcha se apne zimmedariyon ko nibhaaya sabse uttam tarike se, chahe woh thik mehsoos karta tha ya nahin.” Usne apna Eagle Scout Award praapt kiya jab woh 14 varsh ka tha.

Pichli garmi ke samay, Jason ke 15th janamdin se kuch dinon baad, woh phir se aspataal mein bharti hua. Jason se milne ke ek bhent-waarta mein, uske pita ne use apne aankh band kiye hue paaya. Na jaante hue ki Jason soya hai ya jaaga, woh usse dhire dhire baate karne laga. “Jason,” usne kaha, “Main jaanta hoon ki tumne apni choti jiwani mein bahut kuch jhela hai aur tumhari yeh stithi kathin hai. Bhale

hi tumhare liye ek bahut bada yudh hai aage, main nahin chahata ki tum kabhi Ishu Masih mein apna vishwaas ko tyagna.” Usne kaha ki use aashcharye hua jab Jason ne achaanak apna aankh khola aur kaha, “Kabhi Nahin!” ek saaf, sthir awaaz mein. Jason ne phir apni aankhein band kar li aur kuch nahin kaha.

Uske pita ne likha: “Is saral ghoshna mein, Jason ne ek bahut hi shaktishaali, shuddh gawahi di Ishu Masih ki jo mainne shaayad kahin suna hoga. . . . Jaise uski ‘Kabhi Nahin!’ ki ghoshna mere aatma par chap gayi us din, mera dil khushi se bhar gaya ki mere Swargiye Pita ne mujhe itne vishaal aur yogye bete ka pita hone ka ashirvaad diya tha. . . . [Woh] aakhri samay tha jab mainne use Masih ki apni gawahi bayaan karte suna tha.”

Haalaanki uska parivaar ne apeksha ki thi ki yeh bhi ek aur hamesha ki tarah ka aspataal mein bharti hona hoga, Jason do hafton se kam samay mein guzar gaya. Ek bada bhaai aur bahan us samay missions par the. Ek aur bhaai, Kyle, ne abhi abhi apna mission call haasil kiya tha. Vaastav mein, call apeksha kiye gaye samay se pehle aa gaya tha, aur August 5 taarik ko, Jason ke guzarne se ek saptaah pehle, parivaar ikatthit hua tha uske aspataal ke kamre mein taaki woh Kyle ka mission call khol kar pure parivaar ke saath baant sakein.

Apne patra mein mere paas, pita ne Jason ki tasveer jo uske aspataal ke khaat par khichi thi usmein rakhkha tha, saath mein uska bada bhaai Kyle khaat ke paas khada tha,

apna mission call haat mein pakde hue. Yeh chitra parichay likha tha tasveer ke niche: “Apne missions par saath niyukt kiye gaye the—parde ke donon or.”

Jasons ka bhaai aur bahan jo mission ki sewa kar rahein the pehle se ne sundar, sahanubhuti waale patra likhe ghar ke liye taaki woh Jason ki shok sabha mein baante jaaye. Uski bahan, jo Argentina Buenos Aires West Mission mein sewa pradaan kar rahi thi, ne apne patra mein likha: “Main jaanti hoon ki Ishu Masih jiwit hai, aur kyunki Woh jiwit hai, hum sab, hamara priye Jason bhi, phir se jiwit hoga. . . . Hum is gyaan se sahanubhuti paa sakte hai ki hum anant parivaar mein bandh chuke hai ek saath. . . . Agar hum puri koshish karenge aagya paalan karne ka aur achcha karne ka is jiwani mein, hum [use phir] dekhenge.” Usne aur kaha: “[Ek] dharamshastra paath jise main bahut dinon se pasand karti thi ab jaake is samay naya mahatva laaya hai. . . . Revelation adhyaaye 21, verse 4[mein se]: ‘Aur Parmeshwar unki aankhon se sab aansu poch daalega; aur uske baad mrityu na rahegi, aur na shok, na vilaap, na peeda rahegi; kyunki puraani baate chali gayi hai.’ ”

Mere priye bhaaiyon aur bahanon, hamare shok ke samay mein, hum gehri shaanti praapt kar sakte hai farishte ke shabdon se us pehle Easter ki subeh ko: “Woh yahan nahin hai: parantu apne wachan ke anusaar ji utha hai.”¹⁷

Hamare Samay Ke Liye Shikshan

Woh ji uthe! Woh ji Utthe!

Ise batlaao khusbaal awaaz se.

*Usne apna teen dinon ka kaed
tod diya;*

*Chalo puri dbarti jayjaykaar
karein.*

*Mrityu ko parajit kiya; manusbye
ab mukt hai.*

Masih ne jeet baasil kar li!¹⁸

Unke gawaah ke rup mein aaj is dharti par, is vishaal Easter ke Raviwaar ko, main ghoshna karta hoon ki yeh sach hai, Unke pavitra naam se—jo naam hai Ishu Masih ka, hamare Uddhaarkarta—amen.

VIVRAN

1. Robert Louis Stevenson, "Requiem," in *An Anthology of Modern Verse*, ed. A. Methuen (1921), 208.
2. James E. Talmage, *Jesus the Christ*, 3rd ed. (1916), 20.
3. Job 14:14.
4. Dekhiye Genesis 1:1–27.
5. Dekhiye Job 38:7.
6. Luke 2:52.
7. Acts 10:38.
8. Doctrine and Covenants 19:18.
9. Luke 23:21.
10. Luke 23:34.
11. Luke 23:46.
12. Luke 24:5–6.
13. 1 Corinthians 15:21–22.
14. Doctrine and Covenants 76:22–23.
15. John 11:25.
16. John 14:27.
17. Matthew 28:6.
18. "He Is Risen!" *Hymns*, no. 199.

Melchizedek Purohiti aur Sahayak Sanstha ke chauthe itwaar ka paath "Hamare Samay ke liye Shikshan" par arpith hoga. Har ek paath ki tayyaari haal ki maha sammelan ke ek ya zyaada bhaashan se ki ja sakti hay. Stake ya jila adhyaksh yeh chun sakte hain ki kaun se bhashanon ka istemaal kiya jaaye, ya woh yeh zimmedaari bishop aur shaaka adhyaksh ko bhi de sakte hain. Netaaon ko yeh zor dena chahiye ki Melchizedek Purohiti ke bhai aur Sahayak Sanstha ki bahane in mahatvapurn bhaashan ko nirdeshit itwaar ko hi padhe.

Woh jo chauthe itwaar ke paath mein bhaag lein unhein protsaahit kiya jaata ki woh maha sammelan ke haal ke patrika ko padhe aur saath laaye.

Bhaashan se Paath ki Tayyaari ke liye Tippaniya

Prarthna karein ki Pavitra Aatma aap ke saath ho jab aap in bhaashan (on) ko padhe aur padhaae. Aap apna paath anay bhaashanon se tayyaar karne ke liye aakarshit ho

sakte hain, par maha sammelan ke bhaashan swikritik abhilekh hain. Aap ki niyukti hay ki aap auron ki madad karein susamachaar ko sikhne aur jeene ke liye jaise Girjaghar ki haal ki maha sammelan mein sikhlaaya gaya hay.

Gaurpurwak bhashan (on) ko padhe aur unmein un niyamo aur siddhanton ko dhoonde jo kaksha ke sadasyon ki zaroorat ki purti karta hay. Aur un kahaniyon, dharamshaastron ke sandharbh, bhaashan ke un bayanon ko dhoondhein jo in sachchaaiyon ko padhaane mein madad karein.

Kaise un niyamo aur siddhanton ko padhaana hay uska naksha banaye. Tumhare nakshe mein kaksha sadasye ke madad ke liye sawaal hone chahiye:

- Bhaashan(on) mein niyamo aur siddhanton ko dhoondhiye.
- Unke arth ke baare mein sochiye.
- Apna jaankaari, vichaar, anubhav, aur bayaan baantein.
- In niyamon aur siddhanton ko apne jivan mein aazmaen.

MAHINE

CHAUTHE-RAVIWAAR KE PAATH KE UTPAADAN

May 2010–
October 2010

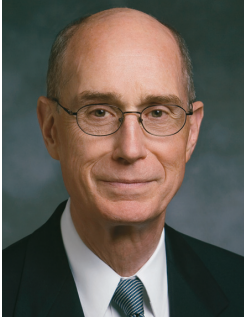
May 2010 *Liahona** mein chaape gaye bhaashan

November 2010–
April 2011

November 2010 *Liahona** mein chaape gaye bhaashan

© 2010 Intellectual Reserve, Inc द्वारा. Pure adhikaar surakshit. USA mein chaapa gaya. Angrezi swikriti: 6/09. Anuwaad swikriti: 6/09. *First Presidency Message, May 2010* ka anuwaad. Fiji Hindi. 09365 298

*Yeh bhaashan conference.lds.org par (kai bhaashanon mein) uplabdh hain.



Pradhan Henry B. Eyring द्वारा
Pratham Adhyakshita ke Pehle Salahkaar

Madad Karo Unhein Ghar Laotte Samay

Hum Parmeshwar ke bachchon ko sabse achchi tarah madad kar sakte unke liye Ishu Masih mein aur Unke punahsthaapit susamachaar mein vishwaas badhaane ke raaste tayyaar karne se jab woh chote hote hai.

Bhaaiyon aur bahanon, hamare Swargiye Pita hamari madad chahate hai aur use hamari madad ki zaroorat hai Apne aatmik bachchon ko Apne paas phir ghar laane ke liye. Main aaj yuvakon ki baatein karunga jo pehle se Unke sachche Girjaghar mein hai aur apne swargiye ghar lautne ke sidhe aur sakre maarg par nikal chuke hai. Woh chahata hai unhein chote hi umra mein woh aatmik shakti mil jaaye jisse maarg par reh sakte hai. Aur Unhein hamari madad ki zaroorat hai unhein is maarg par jald laane ke liye ki kahin woh bhatak na jaaye.

Main ek jawaan bishop tha jab main spashtta se dekhne laga kyun Prabhu chahata hai ki hum bachchon

ko mazboot karein jab woh chote hai aur jald unhein bacha lein. Main tumhein ek kahani batlaunga ek jawaan vyakti ka jo kai anye logon ke jaisa hai jinhein mainne madad karne ki koshish ki hai beete hue varshon mein.

Ek mahila mere (bishop ke) mez par mere saamne baethi thi. Woh baatein kar rahin thi apne jivan ke vishay mein. Woh jab aath varsh ki thi usne baptisma liya tha aur Girjaghar ka sadasye mein pushti ki gayi thi. Uske aankhon mein ek bhi aansu nahin tha jab woh uske baad ke 20 varshon ke vishay mein batla rahin thi, magar uske aawaaz mein dukh tha. Usne kaha ki paap ka maarg shuru hua un logon ke saath rehne ke chunaao se jise woh uttej

log samajhti thi. Woh un aagyaon ka ullanghan karne lagi jo shuru mein kam avashyak aagya lagti thi.

Usne pehle kuch dukh mehsoos kiya aur thoda sa dosh. Magar unke doston ka saath ek naya ehssaas pradaan karta tha apnepan ka, aur isliye uska pashchataap karne ka faesla kam avashyak lagne laga. Jaise un aagyaon ki gambhirta badhti gayi jiska woh ullanghan kar rahi thi, khushaal anant ghar ka sapna dhundhla hota gaya.

Woh mere saamne baethi thi is tarah jise woh durgati kehti thi. Woh chahati thi ki main use paap ke changul se chudaaun jismein woh apne aap ko jakdi hui paai thi. Magar baahar ka sirf ek raasta tha ki woh Ishu Masih mein vishwaas rakhkhe, ek tute hriday ke saath, pashchataap karein, aur is tarah saaf ho jaaye, badal jaaye, aur Prabhu ke Praeshchit द्वारा mazboot ho jaaye. Mainne usse apni gawahi bayaan kiya ki woh abhi bhi sambhav hai. Aur woh sambhav tha, magar kahin zyaada kathin bhi us samay ke mi-laan mein jab usne vishwaas ko aaz-maaya hota apne jivan ke shuruat mein Parmeshwar ke ghar tak ki yaa-tra mein aur jab woh pehli baar bhatakna aarambh kari thi.

Isliye, hum Parmeshwar ke bachchon ki sabse achchi tarah madad karte hai Ishu Masih aur Unke punahsthaapit susamachaar mein vishwaas badhaane ka raasta dikhaane se jab woh chote hote hai. Aur tab hamein us vishwaas ko jald jalaana hota hai isse pehle ki woh bujh jaaye jab woh maarg se bhatakne lage.

Isliye, tum aur main aasha kar sakte hai lagataar Parmeshwar ke bachchon mein se yaatriyon ko madad karne ke mauke ke liye. Uddhaarkarta ne batlaaya hamein dusron ki madad karne ke anginit mauke honge jab Usne sankatpurn yaatra ki charcha ki thi Parmeshwar ke aatmik bachchon ko ghar le jaane ke liye us dhundh(mist) mein se jo paap aur Shaetaan rachta hai:

“Sakre dwaar se pravesh karo; kyunki jo faatak chauda hai, woh vinaash ko le jaata hai, aur bahut se log hai jo usmein se pravesh karte hai;

“Kyunki sakre faatak ka sakra raasta, jo jeewan tak le jaata hai, use thode log hi paate hai.”¹

Apne bachchon ki zaroorat dekhkar, ek premi Swargiye Pita ne salaah aur bachaane waalon ko maarg mein choda. Usne Apna Putra bheja, Ishu Masih, taaki surakshit yaatra sambhav ho aur saaf dikhe. Usne Pradhaan Thomas S. Monson ko in samay mein Apna bhavishyevakta niyukt kiya. Apne yuva ke samay se, Pradhaan Monson ne sirf kaise maarg par tike rehna nahin sikhlaaya magar yeh bhi ki kaise unhein bachaaya jaaye jo dukh mein le jaaye gaye hai.

Swargiye Pita ne hamein kai alag alag stithiyon mein rakhkha hai mazboot karne ke liye aur, jab avashyakta ho, yaatriyon ko suraksha tak pahunchaane ke liye. Hamare sabse avashyak aur shaktishaali niyukti hai parivaar mein. Woh avashyak hai kyunki parivaar ke paas woh hota hai ek bachche ke jivan

ke shuruuat mein uske paaon ko sthirta se swargiye ghar ke maarg par rakhne ke liye. Maata-pita, bhaai aur bahanein, aja-aji, mausi aur mama zyaada taqatwar maargdarshak aur bachaane waale ban sakte hai us prem ke bandhan ke zariye jo parivaar ke swarup ko batlaata hai.

Parivaar ke paas ek pratham sthaan hai bachche ke jivan ke pehle aath varshon mein. Un surakshit varshon mein, Ishu Masih ke Praeshchit ke kaaran, Shaetaan andhere ka dhundh ko istemaal nahin kar paata ghar lautne waale maarg ko chupaane ke liye. Un avashyak varshon mein Prabhu parivaaron ki madad karta hai Praathmik kaarye kartaaon ko niyukt karne dwara bachchon ko aatmik rup se mazboot karne ke liye. Woh Aaronic Purohiti rakhne waalon ko pradaan karta hai prabhubhoj dene ke liye. Un prabhubhoj ke pararthnaon mein, bachchein us vaade ko sunte hai jo kehta hai ki shaayad kisi din woh Pavitra Aatma ko haasil karenge ek maargdarshak ki tarah agar woh Parmeshwar ke aagyaon ka paalan karenge. Is kaaran, unhein tayyaar kiya jaata hai behkaawe ko dur rakhne ke liye jab woh aayega aur phir, kisi samay bhavishye mein, aaron ke bachaao ke liye jaane deta hai.

Girjaghar ke kai bishop prerit hote ward ke sabse mazboot logon ko niyukt karne ke liye Praathmik mein har ek bachche ki sewa ke liye. Woh jaante hai ki agar bachchon ko mazboot kiya jaaye vishwaas aur gawahi dwara, unhein yuva ke varshon mein kam avashyakta hogi bachaao ke liye.

Woh jaante hai ki ek mazboot aatmik neev jeewan bhar ke liye antar laa sakta hai.

Hum sab madad kar sakte hai. Aaji/ naniyon, aja/nanaon, aur har ek sadasye jo ek bachche ko jaanta hai madad kar sakta hai. Is ke liye unko Praathmik mein ek aupchaarik niyukti ki avashyakta nahin. Na to umra ki paabandi hai madad pradaan karne ke mauke ke liye. Ek aesi mahila, apni jawaani mein, Praathmik ke us general board mein thi jisne CTR ka aadarsh waakye banane mein madad ki thi.

Woh bachchon ki sewa karne se kabhi nahin thaki. Woh apne ward ki Praathmik mein sikhlaati thi, apne khud ke guzaarish par, jab tak woh 90 varsh ki na ho gayi. Chote bachche apne liye uska pyaar mehsoos kar sakte the. Unhonne uska uddhaaran dekha tha. Unhonne usse Ishu Masih ke susamachaar ke saral siddhaanton ko sikha tha. Aur sabse shresht, uski uddhaaran ke kaaran, unhonne Pavitra Aatma ko mehsoos karna aur pehchaanna sikha. Aur jab unhonne Pavitra Aatma ke prabhao ko mehsoos kiya aur pehchaana, woh us vishwaas ko haasil karne lage jinki unhein avashyakta thi behkaawe se bachne ke liye. Unhein bachaawe ki kam avashyakta thi aur woh achchi tarah tayyaar honge dusron ke bachaao mein jaane ke liye.

Mainne pararthna aur Pavitra Aatma mein saral vishwaas ki shakti ke baare mein seekha jab hamare bachche chote the. Hamara sabse bada beta ne abhi tak baptisma nahin liya tha. Uske maata-pita,

Praathmik shikshak, aur purohiti netaon ne use Aatma ko mehsoos karne aur pehchaanne aur kaise Unki madad paane ka gyaan mil sakta hai par use batlaaya.

Ek shaam, meri patni use ek mahila ke ghar le gayi jo use padhna sikha rahi thi. Hamara lakshye tha ki main naokri par se laotte samay use apne saath le lun.

Uska shikshan hamari aasha se jald khatam ho gaya. Use yakeen tha ki woh ghar tak ka raasta jaanta tha. Isliye, woh chalne laga. Usne baad mein kaha ki use pura yakeen tha aur woh akele yaatra par nikalne ke vichaar se prasann tha. Lagbhag ek kilometer (0.8km) jaane ke baad, andhera hone laga. Use lagne laga ki woh ab bhi ghar se bahut dur hai.

Use abhi bhi gaadiyon ki battiyaan yaad hai jo dhundhli thi uske aankhon ke aansuwon se jaise woh bagal se guzar rahein the. Woh ek chote bachche ki tarah mehsoos kar raha tha, us yakeen rakhne waale ladke ki tarah nahin jisne ghar jaana shuru kiya tha. Usne jaana ki use madad ki zaroorat hai. Phir use kuch yaad aaya. Woh jaanta tha ki use prarthna karna chahiye. Aur woh raasta ka kinaara chod kar kuch pedon ki or gaya jo use andhere mein bahut achchi tarah nahin dikh raha tha. Use ghutne par hone ki ek jagah mili.

Jhadiyon mein se, use kuch aawaazein sunai de rahi thi uske or aate hue. Do yuvakon ne use rote suna tha. Aane par, unhone kaha, “Kya hum tumhari madad kar sakte hai?” Rote hue usne unse kaha ki

woh kho gaya hai aur use ghar jaana hai. Unhone pucha kya woh apna phone number ya pata jaanta hai. Woh nahin jaanta tha. Unhone pucha kya woh apna naam jaanta tha. Woh yeh jaanta tha. Woh use apne ghar le gaye, jo wahin kareeb tha. Unhone hamara parivaar ka naam phone numberon waale kitaab mein paaya.

Jab phone baja, main bachaane ke liye jald se gaya, abhaari tha ki Parmeshwar ne dayalu logon ko uske ghar aane waale raaste par rakhkha tha. Aur, main hamesha abhaari rahunga ki use vishwaas se prarthna karna sikhlaaya gaya tha ki madad milegi jab woh kho jaega. Woh vishwaas use suraksha tak pahunchaaya aur uske paas aur bachaane waalon ko laaya tha itni baar ki woh gin bhi nahin sakta.

Prabhu ne bachaao aur bachaane waalon ka ek petan banaya hai Apna raajye mein. Unke buddhi mein Prabhu ne Apne chelon ko prerit kiya sabse zyaada shaktishaali programs banaaye jinse hum mazboot honge aur sabse achche bachaane waalon ko niyukt karein, jaise hum yuva ke varshon se guzarte hai.

Tum do shaktishaali programs ke baare mein jaante ho jo Prabhu dwara diya gaya hai. Ek, jawaan mahilaaon, ke liye jise, Personal Progress kehte hai. Dusra, Aaronic Purohiti rakhne waalon ke liye, jise Duty to God kehte hai. Hum protsaahit karte hai yuvaon ko is ubhadti peedi mein ki woh apna khud ki chamta dekhein mahaan aatmik shakti banane ke liye. Aur hum un se

niwedan karte hai jo in yuvakon ka dekhbhaal karte hai ki woh waisa hi karein jaisa Prabhu chahate hai ki hum karein. Aur jabki Girjaghar ka bhavishye inke haathon mein hai, hum sab zimmedaar hai.

Donon program ko badla gaya hai, magar unke lakshye nahin badle hai. Pradhaan Monson ne use is tarah kaha: yeh zaroori hai ki hum “wohi seekhein jo hamein seekhna hai, wohi karein jo hamein karna hai, aur wohi bane jo hamein banna hai.”²

Personal Progress pustika jo jawaan mahilaaon ke liye hai is lakshye ko unke liye spasht karti hai: “Personal Progress program aath Jawaan Mahilaaon ke aadarsh istemaal karta hai hamein samajhne mein madad karne ke liye ki hum kaun hai, kyun hum is dharti par hai, aur hamein kya karna hai Parmeshwar ki ek putri hone ke naate us din ke liye tayyaari karne ke liye jab tum pavitra vaadon ko banane ke liye mandir jaaoge.”

Yeh pustika phir kehti hai ki jawaan mahilaaen “pratibandh banayegi, use pura karegi, aur apna pragati ek maata-pita ya neta ko batlaaegi.” Woh yeh vaada bhi karta hai ki “jo petan tum tay karte ho jab tum Personal Progress par kaarye karti ho—jaise prarthna, dharamshastra adhyan, sewa, aur jernal rakhna—tumhari vyaktigat daenik aadat ban jaaegi. Yeh aadatein tumhare gawahi ko mazboot karegi aur tumhari madad karegi jivan bhar seekhne aur sudhaar karne mein.”³

Duty to God program jo jawaan purshon ke liye hai Aaronic Purohiti

mein ko mazboot banaya gaya hai aur use aur saral kar diya gaya hai. Teeno Aaronic Purohiti ke padon ke liye sirf ek pustak hogi. Jawaan purush aur unke neta is naye pustika ka ek copy praapt karenge. Yeh ek shaktishaali aozaar hai. Woh jawaan purshon ke gawahi ko badhaaegi aur Parmeshwar ke saath unke rishte ko bhi. Woh unhein madad karegi seekhne ke liye aur apne purohiti zimmedariyon ki purti karne mein. Woh unke rishton ko mazboot karegi unke maata-pitaon ke saath, parishad ke sadasyon ke beech, aur unke netaon ke saath.

Yeh donon program bhaari zimmedari daal dete hai jawaan logon ke koshishon par khud. Unhein amantrit kiya jaata hai un cheezon ke baare mein seekhne aur karne ke liye jo kisi ke liye bhi chunaotipurn hoga. Jab main apne khud ke yuva umra ke baare mein sochta hoon, main nahin yaad kar paata ki mujhe itne kathin chunaotiyon se guzarna pada tha. Haan, kuch maukon par mujhe amantrit kiya gaya tha kuch aesi hi kathin cheezon ko karne ke liye, magar sirf kabhi kabhi. Yeh programs mein saamaanyata, bahut koshish, aur sikhne aur aatmik anubhavon ki zaroorat hai kuch varshon ke andar.

Jab mainne iske baare mein, socha mainne jaana ki in pustikaaon ke lekh mein Prabhu ke bharse ka ek bhaotik aakran hai ubhadi peedi mein aur hum sab mein jo in jawaan logon se pyaar karte hai. Aur mainne saboot dekha hai ki bharse thik se kiya gaya hai.

Daaron par mainne Aaronic Purohiti parishadon ko kaarye karte dekha. Mainne jawaan purshon ko seekhne ke petan ke anusaar karte dekha hai, Parmeshwar jo chahata hai uske anusaar yojnaaen banaate hai kaarye karne ke liye phir jaakar wohi karte hai jiski unhone prati-bandh li hai, aur anye logon se batlaate kaise woh aatmik rup se badal gaye hai. Aur dekhne aur sunne ke daoraan, yeh spasht hua ki pitaen, maataen, neta, dost, aur padosi bhi ek sabha mein ne Aatma ko mehsoos kiya jab unhone yuvakon ko gawahi dete suna ki woh kaise mazboot hue the vishwaas mein. Yuvakon ko un-nati mili thi jab woh gawahi dein rahein the, aur unko bhi jinhone unhein unnat hone mein madad ki thi.

Jawaan Mahilaaon ke program mein bhi wohi shaktishaali petan hai jawaan mahilaaon mein aatmik shakti ko badhaane ke liye aur hamein madad karne ka mauka dene ke liye. Personal Progress jawaan mahilaaon ki madad karti hai mandir ke sid-dhaanton ko praapt karne ki tayyaari karne ke liye. Unhein madad milti hai maataaon, aaji/naniyon, aur har dhaarmik mahilaa ke uddhaaran se jo Girjaghar mein uske aas paas hai. Mainne dekha kaise maata-pita ne apni beti ko madad kiya apne lakshye aur sapnon ko paane mein jo achchi cheezein woh karti thi ko dekh kar aur unki prashansa kar ke.

Kuch dinon pehle mainne ek maata ko apni beti ke saath khade dekha jab woh apna Jawaan Mahilatav ke Pehchaan ka puruskaar

saath mein praapt kar rahi thi. Aur jab woh mujhe batlaai ki unke liye kitna mahatvapurn tha yeh anubhav, mainne Prabhu ki swikriti mehsoos ki aur hum sab ke liye protsaahan.

Jitna madad hum in Jawaan logon ko dein sakte hai, sabse maahaan hoga unhe ehसास dilaana ki hamara bharse unpar hai ki woh Parmeshwar ke paas ghar pahunchne waale maarg par hai aur woh pahunch sakte hai. Aur sabse achcha karte hai unke saath jaane se. Kyunki maarg kathin hai aur kabhi kabhi patharon se bhara, woh niraasha mehsoos karenge kabhi kabhi aur girenge bhi. Woh apne lakshye ko lekar uljhan mein pad jaaenge aur kam avashyak anant lakshyon ke piche jaane lagenge. Yeh prerit programs is sambhavta ko kam karte hai kyunki woh is jawaan vyakti ko Pavitra Aatma ke saath ko amantrit karne aur haasil karne ke or le jaaenge.

Sabse achchi salaah hum jawaan logon ko de sakte hai woh hai ki woh Swargiye Pita ke paas laut tabhi sakenge agar unhein Parmeshwar ki Aatma dwara maargdarshaaya gaya ho aur sudhaara gaya ho. Isliye, agar hum buddhimaan hai, un sabhi baaton par protsaahit karenge, prashansa karenge, aur uddhaaran denge jo Pavitra Aatma ka saath amantrit karta hai. Jab, woh hamare saath baantenge woh kya kar rahein hai aur kya mehsoos kar rahein hai, hum bhi Pavitra Aatma ke yogye ho jaaenge. Phir woh hamare prashansa aur muskaan mein Parmeshwar ki

swikriti paaenge. Aur, agar hum mehsoos karenge ki hamein sudhaarne waala salaah dena hai, woh usmein hamara prem aur Parmeshwar ka prem mehsoos karenge, woh nahin sochenge ki yeh ek dapaatna aur aswikaran jo, Shaetaan ko mauka dega unhein aur dur lejaane ke liye.

Jo uddhaaran woh zyaada chahate hai humse hai ki hum wohi karein jo unhein karna hai. Hamein Aatma ke phalon ke liye prarthna karna chahiye. Hamein dharamshastra aur jiwit bhavishyevaktaon ke shabdon mein dhoodhna hai. Hamein yojnaen banani hai jo sirf ichcha nahin magar vaadein hai. Aur phir hamein Prabhu ke saath kiye gaye vaadon ko nibhaana hai. Aur hamein dusron ko unnat karna hai auron ke saath

baantne se jo Praeshchit ke ashirvaad hamare jivan mein aaye the.

Aur hamein apne khud ke jivan mein dikhlana hai woh sthirta aur lambe samay ka vishwaas jo Prabhu unse chahata hai. Jab hum aisa karte hai, hum unki sahayta karenge Aatma se mehsoos karne ki ek aashwaasan ki agar woh sangharsh karenge, woh priye Uddhaarkarta aur Swargiye Pita ki vaani sunenge: “Dhanye, he achche aur vishwaasyogye daas: tu thode mein vishwaas yogye raha, Main tujhe bahut vastuvon ka adhikaari banaaunga: apne prabhu ke anand ka bhog lo.”⁴ Aur hum jo unki madad karte hai maarg par chalte samay khushyaali ke un shabdon ko sunenge.

Main gawahi deta hoon ki Prabhu tumse prem karta aur Parmeshwar

ke har ek bachche se. Yeh Unka raa-jye hai, purohiti ke chaabiyon dwara punahsthaapit hua Bhavishyevakta Joseph Smith dwara. Thomas S. Monson Prabhu ka bhavishyevakta hai aaj. Main tum sab se vaada karta hoon, jab tum prerit nirdeshan, ke anusaar chaloge Ishu Masih ke is, sachche Girjaghar mein, ki hamara yuva, aur hum jo unki madad karte aur unse prem karte hai, ko surakshit apne ghar Swargiye Pita aur Uddhaarkarta ke saath, le jaaya jaaega parivaaron aur khushiyaali se hamesha ke liye jeene ke liye. Ishu Masih ke naam se, amen.

VIVRAN

1. 3 Nephi 14:13–14.
2. Thomas S. Monson, “To Learn, to Do, to Be,” *Liabona*, Nov. 2008, 67.
3. *Young Women Personal Progress* (booklet, 2009), 6.
4. Matthew 25:21.