

Pradhaan Thomas S. Monson Dwara

# Aabhaari Hone ka Divye Uphaar

*Ek aabhaari hriday . . . hamein praapt hota hai jab hum Swarg ke Pita ko Unke ashirvaadon aur hamare ird-gird ke logon ko un cheezon ke liye jo woh hamare jeevan mein laate hai ke liye dhanyevaad dete hai.*

**Y**eh ek badhiya sabha raha hai. Jab mujhe Girjaghar ka Pradhaan niyukt kiya gaya tha, mainne kaha, “Main apne liye ek kaam lunga. Main Tabernacle Gaayakmandal ka salaahkaar rahunga.” Main apne gaayakmandli se khush hoon!

Meri maa ne ek baar mere baare mein kaha, “Tommy, jo kuch tumne kiya hai main un sabhi baaton se khush hoon. Magar mere paas ek tippani hai tumhare liye. Tumhe apne piano ke saath rehna chahiye tha.”

Tab main piano ke paas gaya aur uske liye ek dhun bajaya: “Yahan hum chale, [yahan hum chale] ek janamdin samaroh par.”<sup>1</sup> Phir mainne uske maathe par ek chumban di, aur usne mujhe gale lagaya.

Main uske baare mein sochta hoon. Main apne pita ke baare mein sochta hoon. Main un sab Maha Adhikaariyon ke baare mein sochta hoon jinhone mujhe prerit kiya hai, aur anye log, jinmein vidhwaan bhi

shaamil hai jinse mainne bhent kiya tha—woh 85 the—chulhe ke liye ek murgi ke saath, kabhi kabhi unke kharch ke liye kuch paese.

Main ek raat der se ek mahila se milne gaya. Aadhi raat thi, aur main nursing ghar gaya, aur wahan ke receptionist ne kaha, “Main jaanti hoon woh so gayi hogi, magar usne mujhe unko uthaane ko kaha, kyunki usne kaha, ‘Main jaanti hoon woh aaega.’”

Mainne uska haath pakda; usne mera naam liya. Woh jaag rahi thi. Usne mere haath ko chuma aur kaha, “Main jaanti thi tum aaoge.” Kaise main nahin aata?

Sundar sangeet isi tarah mujhe bhaata hai.

Mere priye bhaaiyon aur bahanon, humne sachchaai, aasha, aur prem ke prerna bhare sandesh sune hai. Hamare vichar Unke or mud gaye hai jinhone hamare paapon ke liye praeshchit kiya, jisne hamein jeene ka raasta dikhaaya aur prarthna karne

ka tarika, aur jinhone Apne khud ke karmon se dikhaaya ki sewa ke aashirvaad kya hain—woh tha hamara Prabhu aur Uddhaarkarta, Ishu Masih.

Luke ke pustak, adhyaaye 17 mein, hum Uske baare mein padhte hai:

“Aur aesa hua ki woh Jerusalem ko jaate hue, Samaria aur Galilee ke beech se hokar ja raha tha.

“Aur kisi gaaon mein pravesh karte samay, use das aadmi[mile] jo kodhi the, jo door khade the:

“Aur unhone unche aawaaz nikaali, aur kaha, he Ishu, he Swami, hum par daya kar.

“Aur jab usne unhein dekha, usne unse kaha, Jaao aur apne aap ko paadriyon ko dikhaao. Aur aesa hua, ki, jaate hi jaate, woh shuddh ho gaye.

“Aur unmein se ek, jab usne dekha woh changa ho gaya hai, laut kar aaya, aur unchi aawaaz mein Parmeshwar ki badhaai karne laga,

“Aur Ishu ke paaon par muh ke bal gir kar, uska dhanyevaad karne laga: aur woh ek Samaritan tha.

“Aur ispar Ishu ne kaha, Kya dason shuddh nahin hue the? magar woh nao kahan hai?

“Kya is pardesi ko chod koi aur na nikla, jo Parmeshwar ki badaai karta.

“Tab Usne usse kaha, Uthkar chala jaa: tere vishwaas ne tujhe changa kiya hai.”<sup>2</sup>

Divye mel jol se jo kodhi the unhe kathor, aahista maut se bachaya gaya aur jeevan jeene ka naya mauka mila. Jis ek kodhi ne aabhaar prakat kiya woh Swami ke aashirvaad ka hakdaar hua; jin nao ne abhaar nahin dikhaya Unke niraasha ka hakdaar hua.

Mere bhaaiyon aur bahanon, kya hum jo aashirvaad paate hai uske

liye dhanyevaad dena yaad rakhte hai? Hriday se dhanyevaad dena na sirf hamein apne aashirvaadon ko pehchaanne mein madad karta hai, magar woh swarg ke darwaazon ko kholta aur hamein Parmeshwar ke prem ko mehsoos karne mein madad karta hai.

Mera priye dost Pradhaan Gordon B. Hinckley ne kaha, "Jab tum aabhaar ka jeevan jeete ho, tum ghamand aur badaai aur ahankaar mein na rahoge, par aabhaari hone ki aatma mein rahoge aur woh tumhare jivan ko aashirvaad dega."<sup>3</sup>

Dharamshastra mein Matthew ke pustak mein, hamein aabhaari hone ka ek aur uddharan milta hai, is baar Uddhaarkarta ki or se ek uddharan. Jab woh jangalon mein teen dinon tak yaatra karta raha, 4,000 se zyaada logon ne uska picha kiya aur Uske saath yaatra kiya. Use unpar daya aayi, kyunki unhonne pure teen dinon se kuch khaaya nahin tha. Par, unke chelon, ne sawaal kiya, "Hamein is jangal mein kahan se itni roti milegi, ki hum itni badi bheed ka pet bhare?" Hum mein se kaiyon ki tarah, chelon ne bhi sirf kami ko dekha.

"Aur Ishu ne unse pucha, Tumhare paas kitni rotiyaan hai? Aur [chelon ne] kaha, Saat, aur thodi si choti machliyaan.

"Aur [Ishu] usne logon ko bhumi par baethne ki aagya di.

"Aur un saat rotiyon aur machliyon ko liya, aur *dhanyevaad karke*, aur toda aur apne chelon ko deta gaya, chelon ne logon ko diya."

Dhyaan dein ki Uddhaarkarta ne dhanyevaad diya jo kuch unke paas tha—aur ek chatkaar hua: "Aur sabhi ne khaya, aur unke pet bhar gaye: aur unhonne bache hue tukdon ko batoda aur sab milakar saat tokriya hui."<sup>4</sup>

Hum sabhi ne aese samay anubhav kiye hai jab hamara matlab sirf hamare kamiyon par tha par hamare aashirvaadon par nahin. Epictetus jo ek Greek philosopher tha ne kaha, "Woh jo ek budhimaan vyakti hai un cheezon par shok nahin manata jo uske paas nahin hai, magar

khushiyaali manata hai un cheezon par jo uske paas hai."<sup>5</sup>

Aabhaari hona ek divye siddhaant hai. Prabhu ne Bhavishyevakta Joseph Smith dwara diye gaye ek pratikaran mein kaha:

"Tumhein apne Prabhu Parmeshwar ko sabhi cheezon mein dhanyevaad dena chahiye. . . .

"Kisi bhi cheez se manushye Parmeshwar ko krodhit nahin karta, ya kisi ke virudh usko gussa nahin hota, par sirf jab log sabhi cheezon mein Unko dhanyevaad nahin dete."<sup>6</sup>

Mormon Dharamshastra mein hamein batlaaya gaya hai "Jo daya aur aashirvaad [Parmeshwar] ne tumhe diya hai, unke liye har din aabhaar pratikarte raho."<sup>7</sup>

Hamari paristhityon ke baawajood, hamare paas bahut kuch hai jiske liye aabhaari rehna chahiye agar hum sirf ruk kar apne aashirvaadon ke baare mein gehraai se soche.

Yeh ek vishaal samay hai dharti par rehne ka. Jabki is duniya mein aaj bahut kuch galat hai, wahan aesi bhi cheezein hai jo sahi aur achcha hai. Wahan shaadiyaan hai jo safal hoti hai, maata-pitaaein hai jo apne bachchon se prem karte aur unke liye balidaan dete hai, dost jo hamari parwaah karte aur madad karte hai, shikshak jo padhaate hai. Hamare jivan mein anginit tarikon se aashirvaad milta hai.

Hum apne aap ko aur anye logon ko pariwartit kar sakte hai jab hum bure soch ke daaere se dur rahenge aur apne dilon mein aabhaar ki bhaavna rakhenge. Agar abhaar na maanna ek gambhir paap hai, tab aabhaari hona ek uncha sadgun hai. Kisi ne kaha hai ki "aabhaari hona sirf ek mahaan sadgun nahin, magar sabhi anye sadgunon ka pita hai."<sup>8</sup>

Hum kaise apne dilon mein aabhaaripan ka bhaavna jaagrut kar sakte hai? Pradhaan Joseph F. Smith, Girjaghar ke chate (6th) Pradhaan, ne ek jawaab diya. Usne kaha: "Abhaari vyakti duniya mein bahut saari cheezein dekhta hai jiske liye dhanyevaad dena chahiye, aur uske liye duniya mein zyaada sukh hai dukh

ke milaan mein. Pyaar jalan se vijay paata hai, aur raushni andhakaar ke taakat ko uske jivan se baahar nikaalta hai." Usne yeh bhi kaha: "Ghamand hamare abhaaripan ko nasht kar deta hai aur uske badle mein swaarthispan laata hai. Hum kitna zyaada khush hote hai ek abhaari aur premi aatma mein, aur hamein kitne saadhaani se apne aap mein, prarthna bhare jivan dwara, ek abhaaripan ka bhaavna utpann karna hai Parmeshwar aur manushye ke prati!"<sup>9</sup>

Pradhaan Smith hamein batla raha hai ki ek prarthna bhara jivan aabhaari hone ki chaabi hai.

Kya hamare sampatiyaan hamein khush aur abhaari banate hai? Shaayad kuch der ke liye. Par, jo cheezein hamein gehri aur lambe samay ki khushi aur abhaar deti hai woh cheezein hai jo paise se nahin kharidi jaati: hamare parivaar, susamachaar, achche dost, hamara swaasth, hamare gun, jo pyaar hamein auron se milta hai. Durbhaagye se, yeh kuch cheezein hai jinhe hum bina vichaar kiye hi swikaar kar lete hai.

Ek Angrezi lekhak Aldous Huxley ne likha, "Kai manushyon ko bina vichaar kiye hi cheezon ko swikaar karne ki aadat hai."<sup>10</sup>

Hum aksar un logon ko bina vichaar kiye swikaar kar lete hai jo hamare abhaar ke hakdaar hai. Aao hum intazaar na karte rahein abhaar vyakt karne ke liye. Apne mrit priyejanon ke baare mein bolte hue, ek vyakti ne apna pashchataap aesa pesh kiya: "Mujhe woh khushiyaali ke din yaad hai, aur main aksar ichcha karta hoon ki main mrit logon ke kaan mein fufusa sakta woh abhaar jo mujhe unke jiwit samay mein vyakt kar dena chahiye tha, aur jo unka hak tha."<sup>11</sup>

Priyejanon ki judaai hardam hamare dilon mein kuch pashtaawa laati hai. Aao hum aese ehssaas ko kam karein jitna humse ho sakein hamesha apna pyaar aur abhaar unhein pratikarte se. Hum nahin jaante kitni jald bahut der ho jaegi.

Ek abhaari dil, ab, aata hai abhaar vyakt karne se apne Swarg ke Pita

ko Unke aashirvaadon ke liye aur unko jo hamare aas paas hai ko un cheezon ke liye jo woh hamare jivan mein laate hai. Iske liye jaankaar koshish chahiye—kam se kam tab tak jab tak humne abhaari hone ki bhaavna ko achchi tarah seekh liya aur apna liya hai. Aksar hum abhaar mehsoos karte hai aur *chahate* hai ki abhaar vyakt karein magar bhool jaate hai ya sirf karte nahin. Kisi ne kaha hai ki “abhaar mehsoos karna aur bolna nahin ek uphaar ko baandhna aur na dene ki tarah hai.”<sup>12</sup>

Jab hum chunaotiyon aur musibaton ka saamna karte hai apne jivan mein, hamare liye aksar kathin ho jaata hai apne ashirvaadon par gaur karna. Haalaanki, agar hum achchi tarah dekhein aur thik se dhoondhe, hum mehsoos kar paaenge aur pehchaan sakein ki humne kitna diya hai.

Main tumhare saath ek parivaar ki kahani baantunga jo gambhir chunaotiyon mein ashirvaad paa sakein the. Yeh kahani mainne kai varsh pehle padha tha aur rakh liya kyunki usmein ek sandesh hai. Use Gordon Green dwara likha gaya tha aur ek Americi patrika mein chapa tha kuch 50 varsh pehle.

Gordon batata hai ki kaise woh Canada ke ek khet par paeda hua tha, jahan use aur uske bhaai bahanon ko paathshaala se jald lautn padta tha jabki anye bachche gend khelte aur paodne jaate the. Unke pita, jabki, utne kaabil the ki woh unhein apne kaam ki keemat samjha sakte the. Yeh khaaskar sach hota tha fasal kataai ke samay jab parivaar Dhanyevaad Dene ka diwas manata tha, kyunki us din unke pita unhein ek badhiya uphaar dete the. Woh un sab samaanon ki ginti lete the jo unke paas tha.

Dhanyevaad Dene ke din ki subha ko woh unhein tehkhaane ke bhandaar mein le jaate jahan peepon mein seb, beets, gaajar baalu mein bhare hote the, aur baston ke dher mein alu ke saath saath matar, makai, lambe been, jelly, strawberry aur anye surakshit kiye fal hote the shelf par. Woh bachchon se har cheez ki

ginti achchi tarah karwaata. Phir woh godaam mein jaate sukhi ghaas ki belon ki ginti karte aur kitne bushel anaaj hai ko ginte hai. Woh gaae, suar, murgiyaan, turkey, aur hans ko geente. Unke pita kehte the ki woh dekhna chahate the ki unke paas kitna hai, magar woh jaante the ki vaastav mein unke pita unhein utsav ke din Parmeshwar ke aashirvaad ginwaana chahate the aur ki Woh khush the unke mehnat ke liye. Ant mein, jab woh apne maa dwara tayyaar kiye gaye bhojan ke bhandaar par baethte, unhein ashirvaadon ka ehसाas hota.

Gordon ne kaha, magar, jo Dhanyevaad Dene ka din use sabse zyaada yaad hai woh tha jis varsh unke paas kuch bhi nahin tha abhaari rehne ke liye.

Woh varsh achchi tarah shuru hua tha: unke paas sukhi ghaas bachi thi, bahut saare beej, suar ke bachche chaar paedaaish ke, aur unke pita ke paas kuch paese the kisi din ek ghaas uthaane ki machine ko khareedne ke liye—ek badhiya machine jo kai kheti karne waale kalpana karte hai apnaane ke liye. Usi varsh unke shahar mein bijli ki sewa aayi thi—par unke paas nahin kyunki woh us sewa ka kharch nahin utha sakte the.

Ek raat jab Gordon ki maa kapde dho rahi thi, uske pita wahan aaye madad karne ke liye aur apni patni ko aaraam karne ko kaha aur apna knitting karne ko kaha. Usne kaha, “Tum zyaada samay kapde dhone mein lagati ho par sone mein nahin. Kya tum sochti ho ki hamein haar maanke bijli laga leni chahiye?” Jabki woh us prastaao se khush thi, usne kuch aansu bahaaye yeh soch ke ki ghaas dhone ki machine nahin li jaaegi.

To us varsh unki gali mein bhi bijli lag gayi. Haanlaanki kuch badhaai ki baat nahin thi, unhone ek kapde dhone ki machine li jo din bhar chalti rehti aur kuch chamkile battiyaan jo ceiling par latakti. Wahan ab tel bharne ke liye battiyaan nahin thi, wicks nahin kaatne padte the, kaali chimniyaan nahin saaf karni padti. Choti battiyaan chupchaap bhandaar mein rakh di gayi.

Bijli ki sewa ko unke khet tak aana shaayad aakhri achcha cheez tha jo us varsh unke saath hua tha. Jaise hi unke fasal zameen se nikal rahe the, baarish shuru hui. Jab baarish ant mein khatm hua, ek bhi paodha nahin bacha tha kahin. Unhone phir se beej daala, magar aur baarish aayi paodhon ko nasht karne ke liye. Unke aalu mitti mein sad gaye. Unhone kuch gaae bechein aur saare suar aur anye jaanwar unhone rakhne ki nishchay kiya, jinke liye unhein bahut kam daam mile kyunki sab log wohi kar rahein the. Us varsh unhone sirf kuch turnips ke fasal kaate jo toofaanon mein bach gaye the.

Dhanyevaad Dene ka din phir aa gaya tha. Unke maa ne kaha, “Shaayad hamein is varsh is utsav ko nahin manana chahiye. Hamare paas ek hans bhi to nahin bacha.”

Dhanyevaad dene ke din ki subha ko, Gordon ke pita ne kahin se ek khargosh laaya aur apni patni se use pakane ko kaha. Aadhe dil se woh pakane lagi, yeh kehte hue ki use pakane mein bahut samay lagega kyunki gosh bahut kada hota hai. Jab ant mein woh mez par pahuncha bache hue turnips ke saath, bachchon ne khaane se inkaar kar diya. Gordon ki maa ro padi, aur phir uske pita ne ek achambhe ka kaam kiya. Woh bhandaar mein gaya, aur puraani tel ki batti laaya, use maz par le gaya, aur jalaya. Usne bachchon se bijli ki battiyon ko bujhaane ko kaha. Jab sirf tel ki batti ki raushni bachi, woh vishwaas nahin kar paaye ki pehle utna andhera hota tha. Woh ashcharye hue soch kar ki woh kaise dekh sakte the bijli ki battiyon ki tezi ke bina.

Bhojan par aashish diya gaya, aur sabhi ne khaaya. Jab bhojan khaane ka samay pura hua, woh sab shaant se baethe. Gordon ne likha:

“Puraane batti ki dhimi raushni mein hum phir se saaf dekhne lage. . . .

“Woh ek sundar bhojan [tha]. Khargosh turkey ke hi swaad ka laga aur turnip bhi achche lage. . . .

. . . [Hamara] ghar . . . , uski kamiyon ke baawajood, kitna

bharpur tha hamare[liye].”<sup>13</sup>

Mere bhaaiyon aur bahanon, abhaar prakat karna shobha deh aur maanniye hai, abhaar dikhaane ke kaarye karna uddaar aur mahaan kaarye hai, magar abhaar ka jivan bitaana swarg chunne ke laayak hai.

Aaj subha samaapt karne par, yeh mera prarthna hai ki un sabhi cheezon ke liye jo hum abhaari hai, hum apne Prabhu aur Uddhaarkarta, Ishu Masih ke prati apna abhaaripan bhi dikhaae. Uska mahaan susamachaar jivan ke bade sawalon ka jawab deta hai: Hum kaha se aaye hai? Hum yahan kyun hai? Hamare aatma kaha jaate hai jab hum marte hai? Woh susamachaar unke paas jo andhakaar mein hai ke paas divye sachchaai ki raushni laata hai.

Usne hamein prarthna karne ka tarika sikhaya. Usne hamein jeene ka tarika sikhaya. Usne hamein marna sikhaya. Uska jivan pyaar ka den hai. Usne beemaar ko changa kiya; usne gareeb ya peedit logon ko sahayta aur protsaahan diya; Usne paapi ko bachaya.

Ant mein, woh akela khada raha. Kuch Chelon ne shanka ki; ek ne Use dhoka diya. Rome ke sipaahiyon ne Uske baazu mein chot pahunchaaya. Ahankaari bhid ne Uska jivan le liya. Abhi bhi Golgotha ke pahaad se Uske daya ke shabd sunai dete hai: “He Pita, inhein chama kar; kyunki yeh jaante nahin ki kya kar rahe hai.”<sup>14</sup>

Kaun tha yeh “dukhon ka purush, . . . shok se ghira hua”?<sup>15</sup> “Kaun hai yeh mahima ka Raaja,”<sup>16</sup> yeh prabhuwon ka Prabhu? Woh hamara Swami hai. Woh hamara Uddhaarkarta hai. Woh Parmeshwar ka Putra hai. Woh Hamare Uddhaar ka Lekhak hai. Woh kehta hai, “Mere piche ho le.”<sup>17</sup> Woh sikhaata hai, “Jaao, aur meri tarah kaarye karo.”<sup>18</sup> Woh niwedan karta hai, “Meri aagyaaon ka paalan karo.”<sup>19</sup>

Hum Uska peecha karein. Hum Unka uddhaaran apnaaye. Hum Unke shabd ka paalan karein. Is tarah karne se, hum Use abhaari hone ka divye uphaar denge.

Mera sachcha, hriday mein mehsoos kiya gaya prarthna hai ki hum apne vyaktigat jivan mein

abhaari hone ke us mahaan sadgun ko dikhlatae. Woh hamare khud ke aatma mein sama jaae, abhi aur sada ke liye. Ishu Masih, hamare Uddhaarkarta ke pavitra naam se, amen.

#### VIVARAN

1. John Thompson, “Birthday Party,” *Teaching Little Fingers to Play* (1936), 8.
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4. Dekhiye Matthew 15:32–38; zor dala gaya.
5. *The Discourses of Epictetus; Encheiridion aur Fragments ke saath*, trans. George Long (1888), 429.
6. Dekhiye Doctrine and Covenants 59:7, 21.
7. Alma 34:38.
8. Cicero, *A New Dictionary of Quotations on Historical Principles mein*, H. L. Mencken द्वारा चुना गया (1942), 491.
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10. Aldous Huxley, *Themes and Variations* (1954), 66.
11. William H. Davies, *The Autobiography of a Super-Tramp* (1908), 4.
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13. H. Gordon Green, “The Thanksgiving I Don’t Forget,” *Reader’s Digest*, Nov. 1956, 69–71 se liya gaya.
14. Luke 23:34.
15. Isaiah 53:3.
16. Psalm 24:8.
17. Matthew 4:19.
18. Luke 10:37.
19. John 14:15.

# Hamare Samay ke Liye Shikshan

**M**elchizedek Purohiti aur Sahayak Sanstha ke chauthe Raviwaar ka paath “Hamare Samay ke Liye Shikshan” par adhaarit hoga. Har ek paath ki tayyaari haal ki maha sammelan ke ek ya zyaada bhaashan se li ja sakti hai. Stake ya jila adhyaksh yeh chun sakte hai ki kaun se bhaashanon ka istemaal kiya jaaye, ya woh yeh zimmedaari bishop aur shaakha adhyaksh ko bhi de sakte hai. Netaon ko yeh zor dena chahiye ki Melchizedek Purohiti ke bhaai aur Sahayak Sanstha ki bahane in mahatvapurn bhaashan ko nirdeshit raviwaar ko hi padhe.

Woh jo chauthe-Raviwaar ke paath mein bhaag lete hai unhein protsaahit kiya jaata hai 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 anye bhaashanon se tayyaar karne ke

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

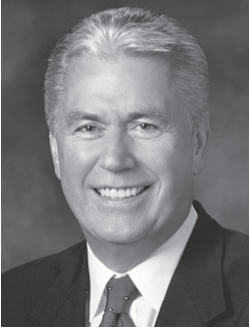
Gaurpurwak bhashan(on), ko padhe aur unmein un niyamon ko dhoondhe jo kaksha ke sadasyon ki zarooraton ki purti karta hai. Aur un kahaniyon, dharamshaastron ke sandarbh, bhaashan(on) ke un bayaanon ko dhoondhe jo in sachchaaayon ko padhaane mein madad karein.

Kaise un niyamo aur siddhaanton ko padhaana hai uska naksha banaye. Tumhare nakshe mein kakasha sadasye ke madad ke liye sawaal hone chahiye:

- Bhaashan(on) mein niyamo aur siddhaanton 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
November 2010–April 2011	November 2010 <i>Liahona</i> * mein chaape gaye bhaashan
May 2011–October 2011	May 2011 <i>Liahona</i> * mein chaape gaye bhaashan

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



**Pradhaan Dieter F. Uchtdorf** द्वारा  
Pratham Adhyakshita ke Dusre Salahkaar

# Woh Vishay Jo Zyaada Mahatvapurn Hai

**Y**eh ullekhiye hai ki hum prakriti ka adhyan karne se jivan ke baare mein kitna sikhte hai.

Uddhaaran ke rup mein, vaygyaanik ped ke rings ko dekh kar anumaan laga sakte hai ki kis mausam aur kin upjaau paristhitiyon mein yeh ped sao aur hazaar varsh pehle upasthit tha. Yeh baat jo hum sikhte hai pedon ki badhanti ka adhyan karke hai ki jab mausam saamaanye hota hai, ped thik raftaar se badhte hai. Haalaanki, jab mausam ki paristhitiyaan asamaanye rehti hai, ped dhimi raftaar se badhte hai aur apna taaqat un aam tatva par lagate hai jo unke jiwit rehne ke liye zaroori hai.

Ab tum mein se kuch log soch rahe honge, “Yeh sab to thik aur achcha hai magar isse aur hawaaijahaaj chalane mein kya taaluk hai?” Aao, main tumhe bataaun.

Kya tum kabhi hawaaijahaaj mein the aur halchal anubhav kiya? Halchal ka saamaanye vajah hota hai hawa ki maarg mein achanak badlaao aata jisse hawaaijahaaj upar niche, vichlit, aur dagmagaane lagta hai. Saamaanye

udaan mein jo halchal hota hamein utna nahin mehsoos hota kyunki hawaaijahaaj aese halchal sehne ke liye bana hai, par tab bhi shaayad yaatriyon ko pareshaani hogi.

Tum kya sochte ho vimaan chaalak karte honge jab halchal ka saamna karte honge? Ek vidhyaarthe vimaan chaalak shayad sochega raftaar badhaana achcha hoga kyunki woh use halchal se jald nikaalegi. Magar woh karna shaayad galat hoga. Anubhavi vimaan chaalak jaante hai us aadarsh ko jispar unhein halchal se guzarna hota hai jo halchal ke bure prabhaao ko kam karega. Aur zyadatar uska matlab hota hai raftaar kam karna. Yehi niyam raaste par humps par bhi laagu hota hai.

Isliye, ek achchi salaah hai ki raftaar thoda kam karo, maarg sidha ho aur dhyaan do avashyak baaton par jab bura paristhiti anubhav kar rahe ho.

## **Aadhunik Jivan Ka Raftaar**

Yeh ek saral, magar naazuk sabak hai sikhne ke liye. Shaayad woh samajhne laayak ho jab pedon ya

halchal ke shabdon mein rakha jaaye magar aashcharye ki baat hai ki kitna asaan hota hai is sabak ko bhulaana jab woh hamare daenik jivan ke siddhaanton ko apnaane se juda ho. Jab tanaao badhte hai, jab kathinaai dikhti hai, jab durghatna hoti hai, aksar hum usi raftaar par rehte ya aur tez bhi jaane lagte hai, kisi tarah se sochte hai ki jitna tezi se hum chalenge, hum utna behtar honge.

Aadhunik jivan ka ek vishishta ho sakta hai ki hamari raftaar tez hoti ja rahi hai, chahe koi halchal ya badha ho ya na ho.

Hum imaandaar rahe; aur kahe ki vyast rehna saral hai. Hum sabhi kaamon ke baare mein soch sakte hai jo hamare suchiyon ko badha sakta hai. Kuch log sochte honge ki unka aatma-mulye unke kaam karne waale suchi ki lambaai mein hai. Woh apne suchi ka khali samay sabhaaon aur chote kaaryon se bhar dete hai—yahan tak ki tanaao aur thakaan ke samay bhi. Kyunki woh bekaar mein apna jivan uljha dete hai, woh aksar zyaada hataash mehsoos karte hai, kam khushiyaali, aur bahut kam arth hota hai jivan ka.

Kaha jaata hai koi bhi sadgun, jab zyaada ho jaata hai, woh paap ban jaata hai. Apne aap ko samay na dene ka bhi yahi arth hai. Ek chan aata hai hamare jivan mein jab safaltaen rukawat banne lagti hai aur ambitions baadhaen banne lagti hai.

## **Sujhaao Kya Hai?**

Buddhimaan log ped ke ring aur hawaai halchal ke sabak ko samajhte aur apnaate hai. Woh daenik jivan ke bhaag daud

ke behkaawe mein fasna nahin chahate. Woh salaah lete hai “Jiwan mein raftaar badhaane se zaroori bahut kuch hai.”<sup>1</sup> Kuch hi shabdon mein, woh un baaton par dhyaan dete hai jo zyaada mahatvapurn hai.

Elder Dallin H. Oaks ne, ek haal ke maha sammelan mein, sikhlaaya, “Hamein kuch achchi adaton ko tyaagna padta hai taaki hum auron ko chun sake jo behtar ya uttam hai kyunki woh Prabhu Ishu Masih mein vishwaas ko viksit karte hai aur parivaaron ko mazboot karte hai.”<sup>2</sup>

Uttam cheezon ko dhoondhna zaroor hamein Ishu Masih ke susamachaar ke buniyaadi siddhaanton tak pahunchaagei—woh saral aur sundar sachchaai to hum ko batlaai jaati hai ek dayalu, anant, aur sab kuch jaanne waale Swarg ke Pita dwara. Yeh buniyaadi siddhant, bhale hi ek bachche ko samajhne ke liye aasaan hai, jiwan ke sabse pechida sawaalon ke jawaab deti hai.

Saralta mein sundarta aur spashtta hai jiski hum kabhi kabhi prashansa nahin karte pechida sujhaao paane ke ichcha mein.

Uddhaaran ke taur par, astronaut aur cosmonaut dharti ka daora karne ke kuch der baad jaan paaye ki ball point kalam antarikch mein kaam nahin karte. Aur tab kuch buddhimaan log is samasya ka sujhaao nikaalne baethe. Us mein hazaaron ghante aur laakhon dollar lage, magar ant mein, unhone ek kalam tayyaar kiya jisse kahin par bhi likha ja sakta tha, kisi bhi temperature mein, aur lagbhag koi bhi farsh par. Magar astronaut aur cosmonaut kya istemaal kar rahe the jab tak samasya ka sujhaao na mila tha? Woh sirf ek pencil istemaal kar rahe the.

Leonardo da Vinci ne kaha tha “jo saral hai woh sabse uttam hai.”<sup>3</sup> Jab hum khushiyaali ki yojna, uddhaar ki yojna ke buniyaadi siddhaanton ko dekhte hai, hum jaan paate aur prasann hote hai hamare Swarg ke Pita ki buddhimaan ki saadgi aur saralta aur sundarta dekhkar. Phir,

apna jiwan Unke tarike se jeena hamare buddhimaan ka shuruaat hai.

### **Buniyaadon ki Shakti**

Kahani batlaai jaati hai ki prasiddh American football ka coach Vince Lombardi parikchan ke pehle din ek riti karta tha. Woh ek gend leta, khilaadiyon ko dikhaata jo kai varshon se khel rahein hai, aur kehta, “Sajjano, . . . *yeh* ek gend hai!” Woh uske aakaar aur rup ki baate karta, aur kaise use laal maara jaata, uthaya jaata, ya phenka jaata. Woh team ko khaali maedaan mein le gaya aur kaha, “Yeh ek football ka maedaan hai.” Usne unke saath maedaan bhar chala aur iska aakaar, rup, kaaede, aur kaise khel khela jaata hai batlaaya.<sup>4</sup>

Yeh coach jaanta tha ki yeh anubhavi khilaadi bhi, aur sach mein team, badhiya khel dikha sakega sirf buniyaadi siddhaanton mein nipunn hone se. Woh apna samay uljhe hue chaalaaki ke khel ka abhyaas karke bita sakte the, magar jab tak woh khel ke siddhaanton mein nipunn na ho jaate, woh kabhi sarvauttam team nahin ban sakte.

Main sochta hoon hum mein se kai log sahay se samajhte hai buniyaade kya hai. Aesa hota hai ki hum kabhi kabhi anye mohak cheezon mein dhyaan kho dete hai.

Chape hue padaarth, vibhinn samachaar maadhyam, electronic aazaar aur mashine—sabhi laabhdायak agar sahi istemaal ho—peeda dene waale manoranjan ya nirdai tarika ban jaega manushye ko anye logon se dur karne ke liye.

Phir bhi in saenkdo aawaazon aur chunaawon ke beech, Galilee ka woh vinamra Purush haath badhaae khada hai intazaar karta hua. Uska ek sadhaaran sandesh hai: “Aao, mere piche ho le.”<sup>5</sup> Aur woh shaktishaali microphone se nahin bolta magar dabe hue, dhimi awaaz se kehta hai.<sup>6</sup> Kitna aasaan hai buniyaadi susamachaar sandesh ko khona khabaron ke bharmar mein jo sabhi or se aate hai.

Pavitra dharamshastra aur jiwit bhavishyevaktaon ke bole gaye shabd susamachaar ke buniyaadi siddhaanton aur aadarshon par zor daalte hai. Ek kaaran hum in buniyaadi siddhaanton, in shudd aadarshon tak lautte hai, kyunki woh gehre arth ki sachaiyon ka raasta hai. Woh prerna bhare anubhavaon ka darwaaza hai jo waise to hamari samajh se baahar hoga. Yeh saral, buniyadi Parmeshwar aur manushye ke saath milkar rehne ki chaabi hai. Woh swarg ke khidkiyon ko kholne ki chaabi hai. Woh hamein shaanti, khushi, aur samajhdaari ki or le jaaega jo Swarg ke Pita ne Apne bachchon ke liye vaada kiya hai jo Unki sunenge aur karenge.

Mere priye bhaaiyon aur bahanon, achcha hoga agar hum apna raftaar dhima kar de, apni paristhityon ke hisaab ki raftaar par chalte rahe, zaroori vishay par dhyaan de, apni aankhein uthaee, aur woh dekhe jo zyaada mahatvapurn hai. Hum un buniyaadi aadesh par dhyaan de jo Swarg ke Pita ne Apne bachchon ko diya hai jo ek maaldaar aur bharpur maranshil jiwan banaega anant khushiyon ke vaado ke saath. Woh hamein “yeh sab cheezein . . . vivek aur vayvastha ke saath karna sikhaenge; kyunki [kisi] vyakti ko [apni] shakti se adhik tez gati se daudne ki avashyakta nahin hai. [Magar] yeh avashyak hai ki [hum] parishram karein, [aur] jisse ki. . . woh apne parishram ka fal paaye.”<sup>7</sup>

Bhaaiyon aur bahanon, parishram ke saath apne zaroori kaaryon ko karne se hum duniya ke Uddhaarkarta tak pahunchenge. Isi kaaran hum “Masih ki charcha karte hai, hum Masih mein anandit hote hai, hum logon ko Masih ke vishay mein upadesh dete hai, hum Masih ke vishay mein bhavishyevaani karte hai, ki . . . [hum] yeh jaan sake ki [hum] [apne] paapon ki chama ke liye

kaha dekhe.”<sup>8</sup>Aadhunik jiwan ke uljhan, vyakulta aur jaldbaazi mein, yeh “sabse uttam tarika” hai.<sup>9</sup>

### **To Buniyaadein Kya Hai?**

Jab hum apne Swarg ke Pita ki or mudte hai aur Unka gyaan paana chahate hai un vishayon par jo mahatvapurn hai, hum lagataar chaar zaroori rishto ke mahatva ke baare mein sikhte hai: Parmeshwar se, apne parivaaron se, apne bhaai bandhuwon se, aur apne aap se. Jab hum apne hi jiwan ka mulyaankan karenge ek ichchapurn mann se hum dekhenge hum kitne dur aa gaye hai sabse uttam tarike se. Hamara samajh aur saaf ho jaaega, aur hum jaan paaenge kya karna padega apne hriday ko shuddh karne aur apne jiwan ko phir maarg par laane ke liye.

Pehle, Parmeshwar ke saath hamara rishta sabse pavitra aur zaroori hai. Hum Unke aatmik bachche hai. Woh hamare Pita hai. Woh hamari khushiyaali chahata hai. Jab hum Use dhoondhte hai, jab hum Uske Putra, Ishu Masih, ke baare mein sikhte hai, jab hum apne hriday Pavitra Aatma ke prabhaao ke liye kholte hai, hamara jiwan aur atal aur surakshit ho jaate hai. Hum aur zyaada shaanti, khushiyaali, aur santushti anubhav karte hai jab hum puri koshish ke saath Parmeshwar ke anant yojna ko jeete aur Unke aagyaaon ka paalan karte hai.

Hum apne Swarg ke Pita ke saath ke sambandh ko sudhaarte hai Unke baare mein sikhne se, Unse baate karne se, apne paapon ka praeshchit karne se, aur furti se Ishu Masih ke piche ho lene se, kyunki “bina [Masih] ke dwara, koi Pita tak nahin pahunch sakta.”<sup>10</sup> Hum apne Swarg ke Pita ke saath ke sambandh ko sudhaarne ke liye Unke saath akele mein samay bitaate hai. Shaant se Unke saath daenik prarthna par dhyaan dene aur dhramshastra adhyan se,

hamesha yogye mandir sifaarish ka lakshye rakhne se—yeh kuch akalmand kaam hoga jo hum apne samay aur koshish se karenge Swarg ke Pita ke kareeb aane ke liye. Hum Psalms mein diye gaye nimantran ko sune: “Shaant ho jao, aur jaan lo Main hi Parmeshwar hoon.”<sup>11</sup>

Hamara dusra zaroori rishta apne parivaaron ke saath hai. Jabki “koi aur safalta yahan par asafalta ka harjaana nahin de sakta,”<sup>12</sup> hamein apne parivaaron ko uncha darja dena chahiye. Hum gehre aur pyaar bhare parivaar ke rishte banate hai saath saadhaaran cheezein karne se jaise parivaar bhojan aur paarivaarik shaam sabha aur sirf maze karne se. Parivaar mein *pyaar* maujood hota hai jab hum zyaada *s-a-m-a-y* bitaate hai apne parivaar ke saath. Ek dusre ke liye samay nikaalna mahatvapurn hai ghar mein madhur sambandh ke liye. Hum ek dusre se baat karte, na ki ek dusre ke baare mein. Hum ek dusre se sikhte hai aur apni bhinnntaaen aur saamaanyataaen apnaate hai. Hum ek divye bandhan jod lete hai ek dusre se jab hum Parmeshwar ke paas jaate hai parivaar prarthna, susamachaar adhyan, aur Raviwaar aaraadhna dwara.

Hamara teesra zaroori rishta hamare bhaai bandhuwon ke saath hai. Is rishte ko hum ek ek vyakti ek samay dwara badhaate hai—auron ke zarooraon ke baare mein jaanne se, unki sewa karne se, aur apne samay aur gunon ko unke saath baantne se. Ek bahan se main bahut prabhaawit tha jabki uski umra aur beemaari ki chunaotiyaan maujood thi usne nirnay kiya ki woh sirf sunn sakti hai kisi ke peeda ko. Aur har hafte woh aese logon ko dhoondhti jo musibat mein ya niraash dikhte aur apna samay unke saath bitaati, sunne se. Woh kitne saare logon ke jiwan mein kitna achcha aashirvaad thi.

Hamara chautha zaroori rishta

apne aap se hai. Ajeeb lagega yeh soch ke ki hum khud ke saath rishta kar sakte hai, magar aesa hi hai. Kuch log apne aap ke saath miljul kar nahin reh sakte. Woh apne aap ki ninda kiya karte hai aur apne aap ko chota samajhte rehte hai din bhar jab tak ki woh apne aap se nafrat nahin karne lagte. Mera sujhaao hai ki tum vyast rehna kam karo aur thoda zyaada samay nikaalo apne aap ko behtar jaanne ke liye. Prakriti mein chalo, ek surya uday dekho, Parmeshwar ki rachnaaon ka aanand lo, punahsthaapit susamachaar ki sachchaaion par vichaar karo, aur pata lagao tumhare vyaktigat jiwan ke liye unka kya arth hai. Sikhho apne aap ko Swarg ke Pita ki nazariye se dekhne ki—Unke ek anmol putri ya putra jaisa jismein divye sambhaavna hai.

### **Pavitra Susamachaar mein Khushiyaali Manaao**

Bhaaiyon aur bahanon, hum hoshiyaar rahe. Hum Ishu Masih ke punahsthaapit susamachaar ke pavitra siddhaant ke paani ki or mude. Hum uska bhoj kare unke sahajta aur saadgi mein. Swarg ke dwaar phir se khul gaye hai. Ishu Masih ka susamachaar phir se dharti par aa gaya hai, aur uske sahaj sachchaaayaan hamare behad khushi ka srot hai!

Bhaaiyon aur bahanon, hamare paas zaroor badhiya vajah hai jayjykaar karne ka. Agar jiwan aur uski raftaar aur kai tanaao ne tumhe jayjykaar karna kathin kar diya ho, to shaayad yeh ek achcha samay hai dhyaan dene ka ki kya zyaada mahatvapurn hai.

Shakti halbali mein kaarye karne se nahin milta magar sachchaaai aur raushni ke ek sthir neev par tikne se. Woh milta hai apne dhyaan aur koshishon ko Ishu Masih ke punahsthaapit susamachaar ke buniyaado par tikaane se. Woh milta hai un divye baato par dhyaan



dene se jo zyaada zaroori hai.

Hum apne jivan ko thoda sahaaj banae. Hum kuch badlao laae apne jivan ko phir se sahaajta ki sundarta, Isaai chelapan ki vinamra maarg ki or modne se—ek maarg jo hamesha arthpurn, prasannta, aur shaanti ke jivan tak jaata hai. Iski main prarthna karta hoon jaise main apna aashirvaad chotda hoon aapke saath, Ishu Masih ke naam se, amen.

#### VIVARAN

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