**k/d]Zj/ s] rfxg'x'G5 <**

dfOsn P;\ cfOh/

For Nepali Translation

g]kfnL cg'jfbsf] lglDt pNn]v ul/Psf afx]s ;a} afOanLo p4/0fx¿ g]kfn afOan ;f];fO6Laf6 k|sflzt kljq afOan -!((&\_ af6 lnOPsf x'g\ .

For English Version of the book:

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ISBN-13: 978-0692199046 (Blind Spot Press)

ISBN-10: 0692199047

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Cover: Molly Joy Heiser

**n]vssf cGo k':tsx¿**

cnf}lssM cb[Zo ;+;f/sf] af/]df afOann] s] eG5 / of] lsg dxTjk"0f{ 5

cb[Zo If]qM afOansf] cnf}lss ljZj b[li6nfO{ k'0f{M k|flKt ug'{

:ju{b"tx¿M k/d]Zj/sf] :juL{o bnsf] ljifodf jf:tjdf afOann] s] l;sfpF5

b'i6x¿M cGwsf/sf zlStx¿sf ljifodf afOann] jf:tjdf s] l;sfpF5

d rfxG5' ltdL dnfO{ afOanaf6 lbSs nufpFb}gf}

grflnPsf] afOanM wd{zf:qs} zJbfjnLx¿ cg';f/ x]bf{

x]df]{gnfO{ pN6\ofpFbfM Pgf]s, bz{sx¿ / o]z" v|Li6sf] lal;{Psf] ldzg -Wo]o\_

kf]Vt afOan cWoogsf] ;+lIfKt lzIffx¿ -^) ;]s]08 lj1 ;[+vnf\_

kf]Vt afOansf] ;+lIfKt lzIffx¿ -^) ;]s]08 lj1 ;[+vnf\_

kf]Vt afOan l;4fGtsf] ;+lIfKt lzIffx¿ -^) ;]s]08 lj1 ;[+vnf\_

*b lkmsfb]*

*b kf]6]{G6*

**afOansf k':tsx¿sf] ;+lIfKt gfdjnL -cfjZostf cg';f/\_**

|  |  |
| --- | --- |
| *k'/fgf****]*** *s/f/* | *gofF s/f/* |
| pQ= -pTklQ\_k|;= -k|:yfg\_n]j= -n]jLx¿\_uGtL -uGtL\_Joj= -Joj:yf\_oxf]= -oxf]z"\_Gofo -GofosQf{\_ ?y!—@ zfd"= -!—@ zfd"Pn\_!—@ /fhfx¿ !—@ Olt= -!—@ Oltxf;\_Ph|f gx]= -gx]Dofx\_P:t/co"= -co"a\_e=;+= -ehg;+u|x\_lxtf]= -lxtf]kb]z\_pk= -pkb]zs\_>]i7= ->]i7uLt\_oz}= -oz}of\_old{= -old{of\_ljnfkOh= -OhlsPn\_bfg= -bflgPn\_xf]z]of]Pncfdf];cf]j= -cf]albof\_of]gf ldsfgx"dxa= -xas"s\_;k= -;kGofx\_xfUu}hs= -hsl/ofx\_dnfsL | dQ= -dQL\_ds{ -ds"{;\_n"s= -n"sf\_o"x= -o"xGGff\_k|]/= -k|]l/t\_ /f]d= -/f]dL\_!—@ sf]/= -!—@ sf]l/GyLx¿\_unf= -unftL\_Pkm= -Plkm;L\_lkmn= -lkmlnKkL\_sn= -sn:;L\_!—@ y];= -!—@ y];nf]lgsLx¿\_!—@ ltd= -!—@ ltdf]yL\_ltt= -ltt;\_lkmn= -lkmn]df]g\_lxa= -lxa|"x¿\_ofs= -ofs"a\_!—@ kq= -!—@ kq";\_!—@—# o"x -!—@—# o"xGgf\_ox= -ox"bf\_k|sf= -k|sfz\_ |

**;dk{0f**

ljZjf;sf] ofqf ;'? ug]{x¿ ;a}df, /

pgLx¿ k|ltklg h;n] w]/} klxn] of] ofqf ;'? u/]sf lyP,

t/ c´ klg pxL :yfgdf ePsf] dxz'; u5{g\ .

**ljifoo ;"rL**

*k|:tfjgf*

*kl/ro*

efu ! M syf

 cWofo Ps M k/d]Zj/n] Pp6f kl/jf/ rfxg'x'G5

 cWofo b'O{ M kd]Zj/n] c´ klg Pp6f kl/jf/ rfxg'x'G5

 cWofo tLg M k/d]Zj/n] pxfFsf] kl/jf/af6 wf]sf kfpg'ePsf] lyof]

 cWofo rf/ M k/d]Zj/ pxfFsf] dfgjLo kl/jf/;Fu hf]l8g'eof]

 cWofo kfFr M k/d]Zj/n] pxfFsf] kl/jf/ vf]Hg'x'G5

 cWofo 5 M k/d]Zj/ ;w}+e/L pxfFsf] kl/jf/;Fu x'g'x'G5

**efu @ M ;';dfrf/**

 cWofo ;ft M ;';dfrf/ eg]sf] s] xf] <

**efu # M**

cWofo cf7 M r]nfkg eg]sf] s] xf] <

 cWofo gf}+ M Pshgf r]nfn] s] u5{ <

*dxTjk"0f{ gfpF / zAbx¿ -zAbfy{\_*

*cnf}lssf] zAbx¿sf] ;f/f+z*

**k|:tfjgf— s[kof of] k9\g g5'6fpg'xf]nf**

dnfO{ cfzf 5 o;n] tkfO{+sf] Wofg tfGof] xf]nf . dnfO{ yfxf 5=== k':tssf] k|:tfjgf rflxF s'g} s'/fsf] lglDt nfOgdf klv{g', jf 6]lnlehgsf] s'g} sfo{qmd x]g'{ -h:tf] ;L—:kfg\_, jf af6f]df 6«flkms hfddf kg'{ h:t} xf] . of] pT;fxhgs x'G5 eg]/ t d eGg ;lSbg t/ of] dxTjk"0f{ rflxF 5 .

of] k':ts k/d]Zj/sf] k|]d, tkfO{+n] pxfFdf cgGt hLjg cfpg', / tkfO{+n] c? dflg;x¿nfO{ k/d]Zj/sf] kl/jf/df Nofpgsf] lglDt s;/L d2t ug{ ;Sg'x'G5— o;af/] afOann] *jf:tjdf* s] eG5 eGg] af/]sf] kl/ro xf] . of] ;fwf/0f 5=== t/ tkfO{+ of] af/] ;'kl/lrt x'g'x'Gg, Toltdfq xf] . of] v|Lli6ofg ljZjf;sf] af/]df Ps cfwf/e"t 1fglbg] k':ts xf]Og . klxn] tkfO{+n] slxNo} g;'g]sf s'/fx¿ oxfF ;d]l6Psf5g\ . c? y'k|} ;'kl/lrt s'/fx¿sf] ljifodf d]/f] wf/0ff s]xL leGg x'g]5 .

d]/f] dgdf b'O{ k|sf/sf kf7sx¿ x'g'x'G5 . Ps k|sf/sf kf7sx¿ hf] o]z"df ljZjf;ug]{ gofFx¿ x'g'x'G5 . olb Tof] tkfO{+ xf] eg], afOansf] af/]df tkfO{+ clns 8f/fPsf] x'g'x'G5 xf]nf . afOandf w]/} s'/fx¿ nf]slk|o gnfUg ;S5g\ / ljifox¿ gf}nf x'g;S5g\ . dnfO{ ljZjf; ug'{xf];\, d of] cj:yfnfO{ /fd|/L a'‰5' . ha d klg Ps gofF ljZjf;L lyPF, dnfO{ klg afOansf] ljifodf s]xL yfxf lyPg . d}n] o]z", gf]cf, cfbd / xJjfsf] af/]df ;'g]sf] lyPF . Tolt dfq xf] . d}n] ;';dfrf/ ;'g]kl5 s;}n] dnfO{ of] k':ts lbPsf] eP x'GYof] h:tf] nfU5 . afOansf syfx¿ / dxTjk"0f{ cjwf/0ffx¿ :ki6 a'‰g o;n] d2t ug]{5 .

d]/f] dgdf ePsf bf];|f] k|sf/sf kf7sx¿ rflxF o]z"nfO{ ljZjf; u/]sf] s]xL ;do eO;sf]sf] t/ s'g} ljGb"df c8\lsPsfx¿ x'g\ . tkfO{+n] o]z"df ljZjf; ug'{ePsf] 5 / d08nL hfg'ePsf] s]xL ;do eO;Sof] -jf nfdf] ;dog} ePsf] x'g;S5\_ . t/ tkfO{+nfO{ o:tf] nfU5 ls, c´ o; eGbf a9L x'g'kg]{ xf]— of] ;do;Dd afOanaf tkfO{+n] kfpg'ePsf] eGbf c´ a9L yfxfkfpg'kg]{ xf] . o]z"nfO{ k5\ofpg' eg]sf] s] xf] eGg] af/] ljrf/ ubf{ tkfO{+ cfkm}+nfO{ x/fPsf]] ´}+ kfpg'x'G5 . zlgaf/sf] cf/wgf ;]jf, v|Lli6ofg ;fyLx¿sf] ;+ut, d08nLsf ;fgf ultljwLx¿df ;xeflutf eGbf clns a9L s]xL kfpg'kg]{ xf] . d tkfO{+nfO{ atfp, tkfO{+sf oL ;f]rfOx¿ plrt 5g\ . o; k':tsn] tkfO{+nfO{ cl3 a9\g d2t ug]{5 .

of] ljjfbf:kb h:tf] ;'lgPnf, t/ o; k':tsn] s]xL hfGg] x"F eGg]x¿nfO{ klg dxTjk"0f{ ljrf/x¿ lrgfpg] -k'gM;D´fpg]\_ 5 . d ;w}+ ljrf/ u5'{ d]/f kf7sx¿ jf}l4s x'g'x'G5 . tkfO{+x¿ slthgfnfO{ o; k':tsn] tfhf agfP/ s]xL l;Sg k'gM db2t ug]{5 . c? slt hgfsf] lglDt ;'?jft\ x'g;S5 . t/ xfdL ;a}n] s]xL g s]xL ;'? ug}{ k5{ . xfdL To;}n] oxfF 5f}+ .

d cfzf u5'{ of] k':tsn] tkfO{+nfO{ d]/f cGo k':tsx¿ k9\gsf] lglDt 8f]¥ofpg]5 . tkfO{+n] of] k':ts kl9;Sg'ePkl5, tkfO{+n] *cnf}lssM cb[Zo ;+;f/sf] af/]df afOann] s] eG5 / of] lsg dxTjk"0f{ 5* lzif{ssf] k':ts k9\g'xf];\ eGg] ;Nnfx lbG5' . c+u|]hL kf7sx¿sf] lglDt of] k':ts *cd]hg86sd* (Amazon.com)jf (Laxham Press) *n]V5d k|];* df pknAw 5 . o; k':tsdf k|:t't u/]sf cjwf/0ffx¿sf] af/]df d}n] 5nkmn u/]sf lel8of]x¿ klg pknAw 5g\ . c? efiffsf kf7sx¿sf] lglDt Tof] k':ts l;FQ}df k9\g df <https://www.miqlat.org/translations-of-supernatural.htm> hfg ;Sg'x'G5 .

*cnf}lss* k':ts kl9 ;s]kl5 kf7sx¿ cGo s]xL k':tsf] lglDt tof/ x'g'x'g]5 . d}n] afOan, k/d]Zj/ / d08nLsf] af/]df n]v]sf cGo k':tsx¿ *d rfxG5' ltdL dnfO{ afOanaf6 lbSs nufpFb}gf}, grflnPsf] afOanM wd{zf:qs} zJbfjnLx¿ cg';f/ x]bf{, cb[Zo If]qM afOansf] cnf}lss ljZj b[li6nfO{ k'0f{M k|flKt ug'{, :ju{b"tx¿M k/d]Zj/sf] :juL{o bnsf] ljifodf jf:tjdf afOann] s] l;sfpF5, b'i6x¿M cGwsf/sf zlStx¿sf ljifodf afOann] jf:tjdf s] l;sfpF5*  cflb 5g\ .

d cfzf u5'{ tkfO{ s]/f] *g]s]8 afOan kf]8sf:6*sf] klg ;|f]tf aGg'x'g]5 . o; gfpF cfkm}+n] klg d]/f] ;|f]tfx¿nfO{ afOansf] ljifoj:t'x¿ To; a]nfsf] ;Gbe{df, cfw'lgs ;Dk|fbfoLs 5gf}6, cg'dfgdf cfwfl/t cfw'lgs klZrdL 7\DofO{nfO{ 5f]8]/ To;}a]nfsf] 7\ofSs} pxL efiffdf JofVof ug]{ d]/f] nIonfO{ bzf{pF5 . afOansf v08n] clxn]sf] k/Dkf/sf] cfwf/df xf]Og, t/ To;sf] cfg} ;Gbe{df s] eG5 eGg] s'/fnfO{ d rf;f] /fV5' . x/]s dlxgf xhf/f}+ ;|f]tfx¿n] afOannfO{ klxnf] k6s gofF 9+un] k9\g l;ls/x]sf 5g\ . of] gofF vf]h s]xL xf] h'g k|To]s ljZjf;Ln] lgoldt cg'ej ug}{k5{ . d h] ul//x]sf] 5', o;}sf/0f g} Tof] d u5'{ .

of] kl9lbg' ePsf] lglDt wGojfb Û

**kl/ro**

k/d]Zj/n] s] rfxg'x'G5 <

of] Ps ;fw/0f k|Zgh:tf] b]lvG5, t/ o;nfO{ ;fFlRrs} ;f]Rg] xf] eg], of] ;fwf/0f k|Zg xf]Og .

lsg < ;a}eGbf klxn], of] k|Zg s;n] ;f]Wb}5g\ eGg] tkfO{+nfO{ yfxf x'g'k5{ . dflg;x¿n] w]/} sf/0fx¿n] of] k|Zg ;f]Wg]u5{g\ . s] of] sxL lk8fdf ePsf] dflg;sf] rsf]{ ?jfO{ xf] < x'g;S5 of] s;}sf] ulx/f] b'Mvdf ePsf] xn'sf dfq ;'Gg;lsg] sfg]v';Lsf] cfjfh xf] . s] of] pT;fxhgs lh1f;f xf] < ls of] ;f]rfO{ / ljrf/ k|ltsf] ulx/f] OR5fsf] k|ltlaDa xf] < of] k|Zg lsg ;f]lwPsf] 5 eGg]s'/fn] o;sf] ;xL pQ/ lbg] jf glbg] eGg]s'/fdf e/k5{ .

oxfF of] k|Zg d}n] g} ;f]w]sf] sf/0f, of] :ki6kfg{ ;lhnf] 5 . t/ klxn] d of] :ki6 kf/f}+ ls dnfO{ s'g s'/fn] k|]l/t ul//x]sf] *5}g* . d of] k|Zgsf] pQ/ dnfO{ yfxf gePsf] sf/0fn] ;f]lw/x]sf] 5}g . dnfO{ yfxf 5 . dnfO{ o;sf] pQ/ ;a}sf] lglDt g} yfxf 5 . slDtdf klg k/d]Zj/ :j+odn]] xfdL ;a}sf] lglDt s'g ?kdf o;sf] pQ/ lbg'x'G5 eGg];Dd yfxf 5 . o;}sf/0f 7\ofSs} ToxL ?kdf d}n] ;f]lw/x]sf] 5' . tkfO{+n] klg s]xL cy{k"0f{ s'/f ;f]Rg'ePsf] xf];\ eGg] sf/0fn] klg d}n] of] k|Zg ;f]lw/x]sf] 5' . ha d ;f]W5', æk/d]Zj/n] s] rfxg'x'G5 <Æ d}n] jf:tjd} ;f]w]sf] rflxF, *ha dflg; hfltdf k|To]s JolStsf] s'/f cfpF5, k/d]Zj/n] s] rfxg'x'G5 <* ha d]/f] / d]/f] hLjgsf] clg tkfO{+ / tkfO{+sf] hLjgsf] s'/f cfpF5 pxfFn] s] rfxg'x'G5 <

o;sf] pQ/df k'Ug'eGbf klxn], of] k|Zg s]xL xb;Dd wfld{s x'g cfjZos g} 5 . k/d]Zj/sf] ljifosf k|Zgx¿ To; ´f]nf leq el/Ps} x'G5g\ . d}n] of] k|Zg p7fPF / d o;sf] pQ/ lbg]5' sf/0f d k/d]Zj/sf] ljifodf rf;f] /fV5' . c? w]/} dflg;x¿ klg To:t} 5g\, hasL pgLx¿ d08nLsf] ljifodf rflxF dtnj /fVb}gg\ . 7Ls} 5, klxn]sf ljifodf s'/f ug{sf] lglDt kl5Nnf ljifox¿ cfjZos x'Fb}gg\ . d Ps kf:6/ jf k'hfxf/L xf]O{+g t/ d}n] afOan cWoogdf g} d]/f] eljio agfPF -xf], of] ;Dej 5\_ . o;}sf/0f d}n] of] k|Zg ;f]w]sf] sf/0f d]/f] pQ/ klg afOanLo g} x'g]5 . o;n] ljifosf] hf]8nfO{ c´ ;fF3'/f] agfpF5 . d]/f] nIo oxL x'g]5 ls, afOann] æk/d]Zj/ s] rfxg'x'G5Æ elg s;/L pQ/ lbG5 To;sf] JofVof ug'{ .

clxn]sf] nflu pQ/ Psbd} ;lhnf] 5, pxfFn] *tkfO{+* rfxg'x'G5 .

o;n] tkfO{+nfO{ 5Ss kfg{ ;S5 . o; ljifodf tkfO{+ z+sf ug{ klg ;Sg'x'G5 . t/ oxL g} ;xL pQ/ xf] . OdfGbf/ eP/ eGg'kbf{ of] kof{Kt pQ/ rflxF xf]Og g} . Tof] Ps jfSodf o;sf] cb\e"tkgf / ulx/fO{sf] efj a'‰g'x'Gg . o;sf] k5f8L slt k|]d 5 elg sb/ ug{ tkfO{+sf] lglDt s]xL ;Gbe{ a'‰g' cfjZos x'G5 . jf:tjdf, o; pQ/sf] kl5 nfdf] / pNn]vgLo *syf* 5 .

To;}sf/0f, of] k':ts k/d]Zj/n] s] rfxg'x'G5 eGg] af/]df dfq xf]Og, t/ k/d]Zj/n] tkfO{+n] s] yfxfkfPsf] rfxg'x'G5 eGg] af/]df klg xf] . xf], pxfFn] *tkfO{+* rfxg'x'G5, tkfO{+n] o; s'/fnfO{ sb/ ug{sf] lglDt / k/d]Zj/sf] af/]df p:t} dxz'; ug{sf] lglDt -;fob\_, tkfO{+n] ;Gbe{nfO{ a'‰g' cfjZos x'G5 .

xf], ToxL g} d]/f] sfd xf] . xfdL k/d]Zj/sf] syfaf6 ;'? ug]{5f}+ . o;df w]/} pQf/—r9fjx¿ 5g\, t/ To;n] tkfO{+sf] -wGojfbL eP/ eGg'kbf{, jf d]/f]\_ af/]df ePsf] k/d]Zj/sf] ljrf/nfO{ slxNo} kl/jt{g u/]g . sf] syf atfO{ ;s]kl5 -of] k':ts To; af/]df dfq xf]Og, olb tkfO{+ pT;'s kf7s xf]Og eg], tkfO{+ efUodfgL x'g'x'G5\_, d o; syfdf ePsf s]xL vf; dxTjk"0f{ efux¿nfO{ pTvgg\ ug]{5' . t/ olb tkfO{+n] s]jn syfsf] efudfq k9\g'eof] eg], xfldn] ;'? ub}{ubf{ ;f]w]sf] k|Zgsf] pQ/ kfpg'x'g]5 . dnfO{ nfU5, tkfO{+ c´ cl3 k9\b} hfg'x'g]5 . d ;fFRr} cfzf u5'{, of] Psbd} pkof]uL 5 .

cl3 a9\g' klxn], d ;Fu Pp6f r]tfjgL 5 . olb tkfO{+n] hLjgsf] w]/} ;do d08nLdf latfpg' ePsf] 5 eg], tkfO{+nfO{ nfU5 ls tkfO{+nfO{ of] syf klxNo} yfxf lyof] . lgZrog} o;sf] s]xL efu tkfO{+nfO{ yfxf 5, t/ d tkfO{+nfO{ ;'lglZrt u/fpF ls, s]xL 5Sskg]{ s'/fx¿ klg cfpg]5g\ . b'ef{Uojz, k|foh;f] of] syfdf crDddf kfg]{ s'/f rflxF wd{ xf] . sltk6s syf eGbf klg d08nL jf ;Dk|fbfosf] k|fyfldstfx¿ rflxF a9L dxTjsf ljifo eOlbG5g\ . oxfF To:tf] x'g]5}g .

d}n] s]xL kf7sx¿ afOan;Fu kl/lrt x'g'x'G5 eGg] dfg] klg, d lglZrt 5' ls tkfO{+n] k'/fgf ;Totfsf] ljifodf s]xL gofF ;Totf / af6fx¿ e]6\g'x'g]5 . / olb tkfO{+ slxNo} d08nL hfg'ePsf] 5}g jf afOansf] af/]df w]/} ;'Gg'ePsf] 5}g eg], tkfO{+ ;xL kf7s x'g'x'G5 . gl;Sg' jf k'gMl;Sg'df klg s]xL km/s 5}g . of] hlxn]klg tfh} x'G5 . h;f]ePklg, k/d]Zj/n] s]— / lsg rfxg'x'G5 eGg] af/]df oxfF tkfO{+n] l;sfO{sf] pT;fx kfpg'x'g]5 .

**efu !M syf**

**cWofo !**

**k/d]Zj/n] Pp6f kl/jf/ rfxg'x'GYof]**

d]/f] k'/fgf] ;f]rfO{df k/d]Zj/ cfsfzdf ePsf] Ps cb[Zo lktf x'g'x'G5 eGg] h:tf] lyPg . k/d]Zj/ ;[li6stf{ x'g'x'GYof], hf] 6f9f x'g'ePsf] zlSt h:tf] . dnfO{ nfUYof] pxfFn] dnfO{ hfGg'x'G5, / afFsL c? ;a}nfO{ klg, t/ pxfFn] d]/f] af/]df / c?x¿sf] af/]df s] ;f]Rg'x'G5 -olb ;f]Rg'x'G5 eg]\_ eGg] s]xL yfxf lyPg . pxfF x'g'x'G5 eGg]af/]df d}n] slxNo} z+sf ul/Fg— h:tf] Pp6f sf]7fdf jf:tljs pkl:ylt ePh:tf] xf]Og . a? k/d]Zj/ w]/—yf]/?kd sxLF 6f9fsf] Ps cjnf]sgstf{ x'g'x'GYof], h;sf] Wofg a]nfa]nfdf -;fob si6sf] a]nfdf\_ dlt/ x'GYof] . d}n] k/d]Zj/nfO{ d;Fu ;fydf ePsf] ?kdf ;f]lrg . d]/f] tkm{af6, k/d]Zj/ jf:tljs x'g'x'G5 eGg] :jLsf/ u/]+, / pmxfF k/fO{ x'g'x'G5 elg ;f]Rg] s'g} sf/0f g} lyPg . xf] 7Ls To:t} lyof] . h:tf] Pp6f egfO{ klg 5, olb b[li6eGbf cnu 5 eg] ;f]rfO{ eGbf klg cnu g} x'G5 .

d}n] k/d]Zj/sf] af/]df w]/} l;Sg' lyof] . d}n] pxfFsf] af/]df gvf]h]sf]n], dnfO{ nfUYof] pxfFn] klg dnfO{ vf]Hb}x'g'x'Gg . olb s;}n] dnfO{ ;f]w]sf] eP, d}n] eGg] lyPF k/d]Zj/n] c´ c;n} ug'{x'g]lyof] . dnfO{ nfUYof] d}n] s]xL -7Ls jf a]l7s\_ ul//x]sf] 5}g, h;n] c´ Wofg cfsif{0f u/f];\ .

d unt lyPF . k/d]Zj/n] dnfO{ vf]lh/xg'ePsf] lyof] . s]jn dnfO{ of] yfxf lyPg . dnfO{ clxn] yfxf 5 k/d]Zj/n] dnfO{ vf]Hg'x'G5 sf/0f of] pxfFsf] :jfefljs u'0f xf] ls pxfFn] xfdLnfO{ vf]Hg'x'G5 . pxfF xfdLk|lt ;dlk{t x'g'x'G5 .

xfdL k/d]Zj/sf] af/]df oL s'/fx¿ s;/L yfxf kfpF5f}+ < -of] k|Zg d Psk6s eGbf w]/} ;f]Wg]5', o;sf/0f s[kof o;sf] cfzf ug'{xf]nf Û\_ Pp6f pbfx/0faf6 ;'? u/f}+ . of] :jefljs s'/f xf]— xfd|f] :jefjsf] Pp6f c+z— xfdLn] cfk'mn] agfPsf] s'/fsf] af/]df rf;f] lnG5f}+, olb Tof] s'/fsf] lglDt ulDe/ k|of;sf] vfFrf] 5 eg], jf c´ of] xfdLn] ;fFRr} ;f]r]sf] ljifo xf] eg] c´ a9L jf:tf /fV5f}+ . of] :jefljs s'/f xf] ls xfdLn] agfPsf], k|fKt u/]sf] jf ljrf/ u/]sf] s'/fnfO{ olb s;}n] 7§f u¥of], eTsfof], jf cfgf] bfjL u¥of] eg] xfdL l/;fpF5f}+ jf b'MvL x'G5f}+ . o:tf] efjgf cfpg' c:jefljs xf]Og .

To;/L g} agfOPsfx¿ ePsf sf/0f xfdL o;/L dxz'; u5f}{+ . xfdL cfkm}+ ;r]t 5f}+ . xfdL ;a}sf] leqL kf6f] 5, xfdL ljrf/ ePsfx¿ xf}+ . xfdL s'g s'/fn] lk8f / b'Mv NofpF5 eGg] s'/fsf] lglDt xfd|f] jf}l4stfsf] k|of]uu/L xfdL s] rfxG5f}+ / s'g s'/fn] cfgGb NofpF5 To;sf] 5gf}6 u5f}{+ . xfdL p2]Zolxg, jf cGhfgdf xf]Og t/ hfgLa'´L g} Jojxf/ u5f}{+ . xfdL ts{;+ut / cGt1f{gaf6 ;+rflnt x'G5f}+ .

of] lsg / s;/L x'G5 eGg] s'/fsf] pbfx/0fx¿ k|z:t 5g\ . xfdLn] ;a}eGbf sd dxTjsf 7fg]sf ljifox¿ klg s'g} g s'g} sf/0fx¿åf/f g} lgb]{lzt x'G5g\ . xfdL xfd|f] bfFt lgoldt a|; u5f}{+ lsgsL xfdL *Sofle6L* jf b'u{lGwt Zjf; ?rfpFb}gf}+ . xfdL ljxfg p7\5f}+ sf/0f xfdL xfd|f] sfddf hfG5f}+ -jf c´, xfdL dgf]/Ghg ug{ rfxG5f}+\_ . xfdL bflxg]sf] ;f6f] b]a|}lt/ kmls{G5f}+ sf/0f xfdL hfg] :yfg 5 . slt k6s xfdLn] u/]sf s'/fx¿n] vf;} cy{ /fVb}gg\ -h:tf] ;fdflhs ;+hfndf s;}k|lt hgfOPsf] k|ltlqmof h'g Tof] JolStn] slxNo} b]Vb}gg\\_, oBkL xfdL xfd|f] s]xL OR5f k'/f ug{ vf]H5f}+ -cfk'm 7"nf] klN6g, jf s'g} kf7 l;sfpg\_ . xfdL clk|o sfd klg u5f}{+, sf/0f xfdLnfO{ nfU5 To;n] s]xL /fd|f] ul/xfN5 ls . lsg sf]xL vfgfsf] k/x]hdf -*8fO6*\_ a:5g\ < xfdL :jefj}n] p2]Zo k|]l/t dflg;x¿ xf}+, p2]Zo/lxt xf]Ogf}+ .

km]/L klg, olb o;eGbf pN6f] eof] eg] To;n] s'g} ;d:of 5 eGg] ;+s]t ub{5 .

afOansf] k/d]Zj/n] o; k|sf/sf] cfr/0f b]vfpg'x'G5 . k/d]Zj/n] h] ug'{ePsf] 5 Tof] s'/fdf pxfF /dfpg'x'G5 . k/d]Zj/df s'g} kIf cw'/f] ePsf] sf/0fn] pxfFn] dflg;nfO{ agfpg'ePsf] xf]Og . pxfF PSnf] x'g'x'Gy]g, pxfF ck"0f{ x'g'ePsf] sf/0fn] jf s'g} ;fyLsf] vfFrf] ePsf] klg xf]Og . k/d]Zj/nfO{ s]xL vfFrf] lyPg=== xf]=== pxfF k/d]Zj/ x'g'x'G5 . k/d]Zj/n] cfgf] xftn] agfPsf] s'/fdf pxfF /dfpg'x'G5, o;}sf/0f pxfF af]Ng'eof] . k/d]Zj/n] ;a}eGbf a9L jf:tf ug'{x'g] s'/f rflxF afOann] eG5 pxfFn] cfk'm ´}+ agfpg'ePsf æpxfFsf :j?kx¿Æ x'g\ -pt= !M@^\_ . Tof] rflxF tkfO{+ / d xf}+ .

*hxfF xfd|f] syf ;'? x'G5*

xfd|f] syf— k/d]Zj/n] lsg xfdLnfO{ rfxg'x'G5 eGg] syf— k/d]Zj/ xfd|f] ;[hgfxf/ x'g'x'G5 eGg] s'/faf6 ;'? x'G5 . o;nfO{ xfdL ;Dk"0f{ ?kdf a'‰g t ;Sb}gf}+, t/ o;sf] ;a}eGbf cfwf/e"t tYorflxF k/d]Zj/n] xfdLnfO{ rfxg'ePsf] sf/0fn] xfdL oxfF 5f}+ . k/d]Zj/n] TolQs}—ljgfsf/0f sfd ug'{x'Gg . pxfFn] p2]Zo;lxt sfd ug'{x'G5 . ha k/d]Zj/n] dflg;nfO{ agfpFb} x'g'x'GYof] pxfFn] cfk"mdf ePsf] s'g} cefjnfO{ k'/f ub}{x'g'x'Gy]g . hfGg}kg]{ ;Totf, pxfFnfO{ xfdL rflxPsf] eP/ xf]Og, t/ klg pxfFn] xfdLnfO{ agfpg'eof], pxfFn] lsg xfdLnfO{ agfpg'eof] eGg] Pp6} ts{k"0f{ hjfkm 5 . xfdLn] cfgGb kfcf}+ eGg] x]t'n] -/ To;sf] ;f6f]df xfdL pxfFdf /dfcf}+\_ pxfFn] xfdLnfO{ agfpg'eof] .

k/d]Zj/n] xfdLnfO{ agfpg'ePsf] sf/0fn], afOan] o;nfO{ pxfF xfd|f] ælktfÆ x'g'x'G5 elg atfpFb5 / cfbd kl5sf dflg;x¿ pxfFsf 5f]/f5f]/Lx¿ x'g\ . o;}sf/0f afOann] k/d]Zj/ / xfd|f] ;DaGwnfO{ Ps kl/jf/sf] ?kdf lrq0f ub{5 .[[1]](#footnote-1) of] s'g} ;+of]u dfq xf]Og .

t/ d oxfF s]xL cl3 a9\g rfxG5' . afOandf ePsf] kl/jf/ s]lGb|t efiffsf] ;Gbe{ a'‰gsf] lglDt, k/d]Zj/n] k[YjL / dflg; hfltnfO{ agfpg'ePsf] eGbf klg cl3 uP/ x]g'{ cfjZos 5 . o;n] tkfO{+nfO{ crDdkfg{ ;S5, t/ k/d]Zj/ klg ToxfF PSnf] x'g'x'GgYof] . k/d]Zj/n] cfgf] PSnf]kgfsf] ;dfwfgsf] lglDt dflg;nfO{ agfpg'ePsf] xf]Og eGg] of] csf]{ sf/0f klg xf] .

afOann] eGb5 k/d]Zj/n] k[YjL agfpg'eGbf klg klxn] cGo a'l4dfg\ k|f0fLx¿ agfpg'ePsf] lyof] . afOann] ltlgx¿nfO{ æk/d]Zj/sf 5f]/fx¿Æ eGb5 . xfdL ltgLx¿nfO{ :ju{b"tx¿ eGb5f}+ . co"asf] k':tsn] atfpFb5 ha k/d]Zj/n] k[YjLsf] hu a;fNg'eof] ta k/d]Zj/sf 5f]/fx¿ æcfgGbn] s/fPÆ -co= #\*M$—&\_ . pgLx¿ ToxfF klxNo} lyP, / pgLx¿n] x]l//x]sf lyP .

of] jfSofz+sf] af/]df ;f]Rg'xf];\M æk/d]Zj/sf 5f]/fx¿Æ . oxL lxa|" zAb æ5f]/fx¿Æsf] lglDt klg cg'jfb ePsf] 5, h;n] æ5f]/f5f]/Lx¿ÆnfO{ hgfpFb5 . æk/d]Zj/sf 5f]/f5f]/Lx¿Æn] s] hgfpF5 <

kl/jf/ .

ha kl/jf/sf] s'/f ul/G5 ta tkfO{+ æ5f]/f5f]/LÆ zAbsf] k|of]u ug'{x'G5 . co"a #\*M$—& sf] v08df, kl/jf/n] :juL{o cnf}lss kl/jf/sf] ljifodf s'/f ul//x]sf] 5 . k/d]Zj/, cb[Zo If]qdf ;[hgf ug'{ePsf] a'l4dfg\ k|f0fLx¿sf] lktf x'g'x'G5 .

k/d]Zj/sf] cnf}lss kl/jf/ klxNo} lyof] eGg] ;Totfn] k/d]Zj/n] pTklQsf] syfj:t'df klxnf] dflg;x¿ cfbd / xJjfnfO{ agfpg'sf] clek|fonfO{ a'‰g c´ d2t u5{ . k/d]Zj/sf] cnf}lss kl/jf/sf] ;fy} pxfFn] dfgjLo kl/jf/klg rfxg'x'Yof] . cbgsf] syfn] atfpg] cljZjf;gLo s'/f t, k/d]Zj/n] oL b'O{ kl/jf/x¿ k/d]Zj/sf] pkl:yltdf ;Fu} /x]sf] rfxg'x'GYof] . o;sf] cy{, :ju{b"tx¿ ´}+, vf;df dflg;x¿ klg k/d]Zj/sf] pkl:yltdf pxfF;Fu} /xgsf] lglDt ;[lhPsf lyP .

t/ of] ;a} xfdLn] s;/L yfxf kfpF5f}+ < -d km]/L klg ToxfF hfG5'\_ . Psk6s x]/f} x} t .

afOansf] klxnf] k':ts, pTklQ ;[li6;Fu} ;'? ePsf] 5 . dflg;nfO{ -cfbd / xJjf\_ agfpg'ePsf] ;do;Dd cfOk'Ubf k/d]Zj/n] ;[li6sf] w]/} sfdx¿ ul/;Sg'ePsf] 5 . syfsf] kbf{ lj:tf/} o;/L v'N5, k/d]Zj/n] af]6lj?jfx¿ agfpg'eof], hLjx¿ agfpg'eof], hldgdf x'g] hgfj/x¿ klg agfpg'eof] . oL dWo] s'g} klg ;[li6 k/d]Zj/;Fu ;DaGwdf /xg of]Uosf lyPgg\ . pgLx¿ k/d]Zj/;Fu jftf{nfk ug{ ;Sb}g lyP . pgLx¿ k/d]Zj/;Fu cfgf ljrf/x¿ afF8\g ;Sb}g lyP . pgLx¿ k/d]Zj/nfO{ cfef/ k|s6ug{ ;Sb}g lyP . kl/jf/sf ;b:ox¿ Pscsf{;Fu ;DalGwt x'G5g\ . pgLx¿ j'l4 / efjgfTds ?kdf Pscsf{;Fu cGt/lqmof u5{g\ . pgLx¿ ;DaGw agfpF5g\ . pgLx¿ hlQ zfgbf/ ePklg 5f]/f5f]/Lsf] e"ldsf lgefpg ;Sb}gg\ . pgLx¿ kl/jf/sf ;b:o lyPgg\ . k/d]Zj/n] pxfFsf] :j?kdf ePsfx¿ ;[hgf ug'{ cfjZos lyof] . k/d]Zj/n] oxL g} rfxg'x'GYof] .

*k/d]Zj/sf :j?k—k|lt?kx¿*

k/d]Zj/n] ;a} k|sf/sf jf]6la?jfx¿ / hgfj/x¿n] k[YjL eg'{ePkl5, k/d]Zj/n] c´ sfd ug{ afFsL lyof] . k/d]Zj/n] gofF ;[li6nfO{ pxfFsf] :j?k / k|lt?kdf agfpg rfxg'x'GYof] -pQ=!M@&\_ . pgLx¿ pxfFsf k[YjLsf kl/jf/ x'g]lyP .

æk/d]Zj/sf] k|lt?kÆ afOandf ePsf] Pp6f dxTjk"0f{ ljrf/ xf] . dflg;hflt k/d]Zj/ h:t} x'gsf] lglDt ;[lhPsf x'g\ . k/d]Zj/sf] æk|lt?kÆnfO{ Pp6f lqmofkbsf] ?kdf ljrf/ ug'{xf];\, ta tkfO{+ of] ljrf/ a'‰gsf] lglDt ;xL af6f]df x'g'x'G5 . xfdL k/d]Zj/nfO{ k|ltlalDjt ug{sf] lglDt agfOPsf xf}+, pxfFsf] 5fofFh:t}— pxfFsf] k|ltlglw kfqsf] ?kdf .

k/d]Zj/sf] k|lt?ksf] cy{ s] xf] < pTklQ !M@&—@\* n] xfdLnfO{ pQ/ lbG5M

æo;}sf/0f k/d]Z‍j/n] dflg;nfO{ cfˆ‍g} :‍j¿kdf ;[li6 ug{'eof] . k/d]Z‍j/s} k|lt¿kdf pxfFn] ltgnfO{ ;[li6 ug{'eof] . g/ / gf/L g} u/L pxfFn] ltgLx¿nfO{ ;[li6 ug{'eof] . k/d]Z‍j/n] ltgLx¿nfO{ cflzif\‌ lbg'eof], / ltgLx¿nfO{ eG‍g'eof], kmN‍b}—km'N‍b}, j[l4 x'Fb}, k[Y‍jLdf el/Fb} / T‍o;nfO{ cfˆ‍gf] jzdf kfb}{hfcf] . ;d'›sf df5fx¿, cfsfzsf kIfLx¿ tyf k[Y‍jLsf ;a} hLljt k|f0fLx¿dfly clwsf/ u/ .Æ

k/d]Zj/n] pxfFsf] ;+;f/sf] jf:tf cfkm}+ ug{ ;Sg'x'g] lyof] . pxfF k/d]Zj/ x'g'x'G5 . pxfFsf] kl/lw eGbf aflx/ s]xL 5}g . t/ o;sf] ;f6f] pxfFn] ;+;f/df Pp6f kl/jf/ ;[hg'eof] . pxfFsf 5f]/f5f]/Lsf] e"ldsf k/d]Zj/sf] ;[li6sf] x]/rfx ug'{ lyof] . o;sf] lglDt pgLx¿sf] lg/LIf0f x'g] lyof], / pgLx¿n] d2t klg kfpg]lyP . ;f]Rg'xf];\, k/d]Zj/n] rfxg'ePsf] s'/f rflxF, pxfFsf] ;+;f/df pxfFsf] k|ltlglw kfqx¿ . k/d]Zj/ cfkm}+n] cfgf] lglDt ug{;Sg'x'g] sfd pxfFn] dflg;nfO{ lhDdf lbg'eof] . t/ k/d]Zj/n] pxfFsf ;Gtfgx¿ pxfF;Fu} ;xefuL ePsf] rfxg'x'GYof] . k/d]Zj/sf] sfd rflxF kfl/jf/Ls sfd xf] . cbg s]jn k/d]Zj/sf] 3/ lyPg, pxfFsf] u[xsfof{no klg lyof] . xfdL k/d]Zj/sf ;xsdL{ x'gsf] lglDt af]nfOPsfx¿ xf}+ .

k/d]Zj/n] sNkgf ug'{ePsf] sfd o; k[YjLdf dflg;n] ug{ ;S5 eGg] s'/f ;'lglZrt ug'{eof] . pxfFn] cfgf u'0fx¿ -pxfFsf Ifdtf / rl/qx¿\_ klg pgLx¿;Fu afF8\g'eof] — h:tf] j'l4 / ;[hgl;ntf cflb . afOann] xfdLnfO{ atfpFb5 ls, dflg; rflxF k/d]Zj/ d'lgsf] csf]{ k|f0fL xf], cyf{t\ k/d]Zj/sf] 5fFof ;+:s/0f . gofF ;+;f/df ;xzf;s, ;xsdL{ eP/ k/d]Zj/;Fu ;xefuL x'gsf] lglDt k/d]Zj/n] dflg;nfO{ pxfFsf] k|lt?kdf agfpg'eof] .

sNkgf ug'{xf];\ k/d]Zj/ af/]sf] ljrf/ s]xL sf/0fx¿n] dxTjk"0f{ 5 . xfdLnfO{ o;n] Ps ;'/lIft, / zlStzfnL klxrfg lb+b5 . k|To]s dflg;hflt k/d]Zj/sf] afns / ;xsdL{ xf];\ eGg] k/d]Zj/sf] ;'?sf] OR5f lyof] . k/d]Zj/n] dflg;nfO{ To;/L x]g'{x'G5 . xfdLn] klg c? dflg;x¿nfO{ o;/L g} ljrf/ ug'{kg]{ xf] . xfdL k|To]sn] Ps–csf{nfO{ Pp6} kfl/jf/sf ;xf]b/ ;b:o dfgf}+ eGg] k/d]Zj/n] rfxg'x'G5 . k/d]Zj/n] pxfFsf] k|lt?kx¿nfO{ Pp6f kl/jf/df ePsf ;b:ox¿ ´}+ ;dfg x}l;otsf b]Vg'x'G5 . hflto lje]b, n8fO{+, ´u8f cflb k/d]Zj/n] dflg;hfltsf] lglDt tof/ ug'{ePsf s'/fx¿ xf]Ogg\ . oL ljb|f]x / kfksf kl/0ffd x'g\ . k/d]Zj/n] k|]d ug'{ePsf dflg;x¿df kfkn] NofPsf kl/0ffdx¿nfO{ pxfF 3[0ff ug'{x'G5 . xfdL cfk"m / c?x¿df klg g}lts ktg b]Vbf xfdLn] of] s'/fnfO{ ofb ug'{ cfjZos 5 .

sNkgf ug'{xf];\ k/d]Zj/n] xfdLnfO{ p2]Zo klg lbg'x'G5 . xfd|f] Pp6f ldzg -Wo]o\_ 5 . k|To]s JolSt, rfx] Tof] ;fgf] xf];\ of 7"nf], sdhf]/ jf yf]/} pd]/sf], h] eP klg c?sf] hLjgsf] lglDt s]xL e'ldsf v]Ng'k5{ . xfdLn] Wofg nufpg] k|To]s sfdn] k/d]Zj/sf] cfb/ ug'{k5{, / xfdL ;xsdL{ k|lt?kx¿n] cflTds af]nfj6 kfpg'k5{ . k/d]Zj/sf] ljrf/df, kf:6/, ;]js, jf k'hfxf/Lsf] e'ldsf c? af]nfj6 eGbf 7"nf] xf] eGg] xf]Og . xfdL h;/L lhpF5f}+ To;n] ls t xfd|f ;xsdL{ k|lt?kwf/Lx¿nfO{ s;/L k/d]Zj/;Fu ldnfkdf lhpg] eGg] cflzif ldN5, jf gq pgLx¿nfO{ >fk ldN5 . xfdLn] h] u5f}{+ To;n] vf;df cy{ /fV5— k|foh;f]M ;fgf], / guGo tl/sfn] .

xf] oxL sf/0fn] d}n] ;'?df k|Zg o;/L g} ;f]w]sf] lyPF . k/d]Zj/n] s] rfxg'x'G5 < k/d]Zj/n] tkfO{+ rfxg'x'G5 . k/d]Zj/n] Pp6f kl/jf/ rfxg'x'G5 . k/d]Zj/n] tkfO{+n] cfk"msf] xf] ;f] yfxf kfPsf] rfxg'x'G5 / pxfFsf] lglDt tkfO{+sf] hLjgsf] d"No 5 .

t/ oxfF xfdLn] s]jn ;'?jft\ dfq u/]sf 5f}+ . o; syfdf w]/} s'/fx¿ c´ afFsL g} 5g\ . hLjgsf] xfd|f] ;+;f/df— xf] xfd|f] cfg} 3/df klg— k/d]Zj/sf] b[li6 7\ofSs} b]lvFb}g . s'g} s'/fn] of] ;a} eTsfOlbPsf] 5 . olb k/d]Zj/n] *´08}* dflg;hfltnfO{ k'/} Toflu lbg'ePsf] eP of] c´ x[bo ljbf/s x'g]lyof] .

**cWofo b'O{**

**k/d]Zj/n] c´ klg Pp6f kl/jf/ rfxg'x'GYof]**

cl3Nnf] cWofodf d}n] atfPsf] lyPF, k/d]Zj/n] dflg;nfO{ k[YjLdf pxfFsf] k|lt?k x'gsf lglDt agfpg'ePsf] lyof] . pxfFn] dflg;x¿;Fu cfgf] u'0fx¿ -pxfFsf cfr/0f / Ifdtfx¿\_ afF8]/ of] sfd ug'{eof] . of] h:tf] rfvnfUbf] lyof] -/ 5 klg\_, of] s'/f ´g\ rfvnfUbf]— / 8/nfUbf] klg 5 . k/d]Zj/sf] Pp6f u'0f rflxF :jtGqtf xf]— h;nfO{ k|foM xfdL :jtGq OR5f eG5f}+ . tkfO{+nfO{ slxNo} o:tf] nfU5 ls lsg o; ;+;f/df b'i6tf 5, afOann] o;sf] pQ/ lbG5 .

*ljb|f]x M !*

ha k/d]Zj/n] cfgf ;Gtfgx¿;Fu pxfFsf] u'0fx¿ klg afF8\g] lgwf] ug'{eof] o;sf] cy{ s] xf] eGg] pxfFnfO{ yfxf lyof] . k/d]Zj/n] ;a}s'/f hfGg'x'G5, To;}sf/0f s] x'g]5 eGg] pxfF k|i6} hfGg'x'GYof] . k/d]Zj/n] afgfpg'ePsf] :juL{o k|f0fLx¿nfO{ klg To;/L g} agfpg] lg0f{o ug'{ePsf] lyof] . pgLx¿;Fu jf}l4stf / :jtGqtf h:tf Ifdtfx¿ lyP . pgLx¿n] oL bfg pgLx¿sf ;[li6stfx¿af6 kfP .

k/d]Zj/nfO{ yfxf lyof] ls l9nf]—rfF8f] pxfFsf] bfg b'?kof]u x'g]5 . k/d]Zj/ /fd|/L hfGg'x'GYof], pxfFsf ;Gtfgx¿ -cflTds ;+;f/sf / o; ;+;f/sf klg\_ pxfF h:t} t 5g\, t/ pgLx¿ *pxfF g} rflxF xf]Ogg\* . pgLx¿ pxfFeGbf *tn* g} 5g\ . pgLx¿ cl;4 lyP, t/ pxfF rflxF l;4 x'g'x'G5 . s'g} laGb'df k'u]/, pxfFsf] s'g} Ps -jf Tof] eGbf a9L\_ ;Gtfgn] 8/nfUbf] uNtL ug]{5 jf :jOR5fsf] ljrf/xLg sfo{df ;xefuL x'g]5g / k/d]Zj/n] rfxg'ePsf] jf grfxg'ePsf] s'/fsf] lj?4df nfUg]5 .

xf] cbsf] au}+rdf 7\ofSo} ToxL eof] . cfbd / xJjfn] ljb|f]x u/] . pgLx¿n] k/d]Zj/sf] cf1f pNn+3g u/]/ au}+rfdf gvfg'egL eGg'ePsf] ?vsf] kmn vfP . pgLx¿n] kfk u/] / k/d]Zj/sf] pkl:yltaf6 cgGt hLjg u'dfP . o;kl5 hlGdPsf ;a} dflg; cbgsf] au}rf aflx/ hlGdP / pgLx¿ k/d]Zj/af6 cnu eP . k|]l/t kfjnn] o; ljifonfO{ eG5g\M ækfksf] Hofnf d[To' xf]Æ -/f]dL ^M@#\_ .

of] qf;lbk"0f{ cj:yf, o;eGbf c´ cl3sf] ljb|f]xn] NofPsf] lyof] . k/d]Zj/sf] Pp6f cnf}lss ;Gtfgn] k/d]Zj/sf] lg0f{osf] cgfb/ ub} xJjfnfO{ kl/Iffdf kf/]/ dfgljo kl/jf/ agfpg rfXof] . o;sf] cfzf lyof] k/d]Zj/n] cfbd / xJjfnfO{ gfz ug'{x'g]5 . pm ;k{sf] ?kdf xJjfsxfF cfof] -pt=#M!—&\_ . afOann] ;k{nfO{ z}tfg / b'i6sf] ?kdf pNn]v u5{ -k|sfz !@M(\_ . p;n] xJjfnfO{ kl/Iffdf kfg{ ;kmn eof], t/ dflg;nfO{ ;bfsf] lglDt cGToug]{ s'/fdf rflxF pm c;kmn eof] .

oxfF s]xL ;Totfx¿ 5g\, To;dWo] klxnf] rflxF hLjgdf ;a}dflg;n] ;f]Wg] k|Zgsf] pQ/ xf]M lsg ;+;f/df b'i6tf 5 < k/d]Zj/n] pxfF h:t} dflg; agfpg'ePsf] sf/0fn] cfh ;+;f/df b'i6tf 5 . d]/f] cfzo of] xf]Og ls k/d]Zj/df b'i6tf 5 . d]/f] cfzo of] xf] ls, k/d]Zj/n] dflg;nfO{ k"j{ lgwf{l/t sfo{qmd h8fg ePsf] oGqdfgj ´}+ agfpg'ePg .

of] s'/f Psbd} dxTjk"0f{ 5 . xfdL k/d]Zj/sf] :j?kdf x'g' Psbd} cy{k"0f{ 5 . olb xfdL cfkm}+ :j:km"t{ lg0f{o lng ;Sg] lyPgf}+ eg], xfdL k/d]Zj/ ´}+ x'g;Sb}g lyof}+ . k/d]Zj/ oGqdfgj ´}+ x'g'x'Gg, / xfdL k/d]Zj/ ´}+ x'gsf] lglDt agfOPsf xf}+ . jf:tljs :jtGqljgf xfdL k/d]Zj/nfO{ cfkm}+ k|]d ug{ jf pxfFsf cf1fsf/L x'g ;Sb}g lyof}+ . olb lg0f{ox¿ k"j{lgwf{l/t sfo{qmdx¿ x'g] eP, lt xfd|f] lg0f{o x'g] lyPgg\ . k|]d / cf1fsfl/tf h:tf lg0f{ox¿ jf:tljs / k|dfl0fs x'gsf] lglDt lt ;fFrf] ;Defljt ljsNk ;xlt agfOPsf x'g'k5{ .

k/d]Zj/n] dflg;nfO{ lbg'ePsf] cb\e"t :jtGqtfsf] bfgnfO{ b'?kof]u u/]sf] kl/0ffd rflxF cfh b'i6tf cl:tTjdf 5 / of] cfgf] v';L, ab\nf / :jfoQtfsf] lglDt k|of]u ePsf] 5 . of] b'?kof]u cbgsf] au}+rfdf ;'? ePsf] xf] .

t/ k/d]Zj/ 5Ss kg'{ePg . pxfFnfO{ b'i6tfsf] af/]df yfxf lyof] . pxfFnfO{ yfxf lyof] of] x'g]5, To;} cg'?k pxfFn] of]hgf ug'{ePsf] lyof] . k/d]Zj/n] pxfFsf dfgj ;Gtfgx¿nfO{ pgLx¿sf] ljb|f]xsf] lglDt gi6 ug'{ePg . o;sf] ;f6f]df, pxfFn] pgLx¿nfO{ Ifdf / p4f/ ug'{eof] . afOann] atfpFb5 ls, ljb|f]x x'g'eGbf cl3 g} k/d]Zj/n] o;af/]df hfGg'x'GYof]— k[YjLsf] hu a;fNg'cl3 g} -Pkm=!M$, lxa=(M@^—!)M&, !kq=!M@)\_ / ToxL cg';f/ Ifdf / p4f/sf] of]hgf klg toug'{ePsf] lyof] .

o; of]hgfnfO{ k'/fug{sf] lglDt k/d]Zj/ dflg; eP/ cfpg' kYof]{ . xfdL rfF8}+ syfsf] Tof] efudf klg cfpg]5f}+ . syfj:t'sf] Tof] pTsif{df k'Ug' cl3, cbgsf] au}+rfdf ePsf] 36gfsf] lglDt To;sf] d"No r'sfpg' cfjZos lyof] . k/d]Zj/n] cfbd / xJjfnfO{ pxfFsf] pkl:yltaf6 lgsflnlbg'eof] -/, To;}sf/0f pgLx¿sf ;Gtfgx¿nfO{ klg\_ . cbg ca /x]g . ca dflg;hfltn] lktf;Fu cgGt hLjg kfpg'sf] ;f6f] pgLx¿n] d[To' kfP -/f]d=%M!@\_ . hLjgsf] >f]t— k/d]Zj/— af6 lgsflng' eg]sf] ToxL xf], oxL g} ;a}eGbf 7"nf] d"No xf] .

o;sf] c;/, k/d]Zj/n] pxfFsf ;GtfgnfO{ 3/af6 lgsflnglbg'eof] . z}tfgn] cfzf u/]sf] eGbf of] c;n kl/0ffd lyof] . z}tfgn] t dflg;hfltnfO{ g} ;+;f/af6 l;Wofpg rfx]sf] lyof] . k/d]Zj/n] pxfFsf] of]hgfnfO{ To;} 5f]8\g'ePg, t/ ljb|f]xsf] d"No r'sfpg} kYof]{ . k/d]Zj/n] z}tfgnfO{ klg b08 lbg'eof] . k/d]Zj/sf] ;+;f/df d[To'NofPsf] kl/0ffd :j?k, pmklg d[tsx¿sf] If]qsf] k|e' eof] . h;nfO{ kl5 g/s eg]/ lrlgG5 .

*;DefJo -Jofsck\_ of]hgf gx'g'*

tkfO{+nfO{ crDd nfUg ;S5 ls lsg k/d]Zj/n] dfgj kl/jf/sf] of]hgfnfO{ TolQs} ofFlslbg'ePg . vf;df dflg; xhf/f}+ jif{ ;d:ofdf, lx+;fdf, :jfy{df / o;} sof}+ v/fa s'/fx¿df kmF:5 eGg] yfxf x'Fbfx'Fb} klg k/d]Zj/n] dflg;nfO{ g} :jtGq 5gf}6sf] cj;/ lbg'ePsf] lyof] . x'g;S5 tkfO{+s} cfg} si6, jf tkfO{+sf] jl/kl/ePsf] sf]xL c?sf] ;d:of b]Vbf o:tf] nfUg ;S5 a? k/d]Zj/n] lsg ;a} gi6 ul/lbg'ePg .

rfx] dfGg'xf];\ jf gdfGg'xf];\, k/d]Zj/n] of] efjgfnfO{ a'‰g'x'G5 . tkfO{+n] b]Vg'ePsf] b'i6tfnfO{ / c´ To;eGbf klg a9L g} pxfFn] hfGg'x'G5 . t/ tkfO{+ eGg'x'G5, pxfF k/d]Zj/ x'g'x'G5 t lsg pxfFn] ;a}s'/f lgoGq0f ug'{x'Gg < of] Tolt ;lhnf] 5}g . of] af/]df ;f]Rg'xf];\ . k/d]Zj/n] b'i6\ofO{+ ug]{ ;a}nfO{ gi6 u/]/ dfq ;a} b'i6tfsf] gfz ug{;Sg'x'G5 . csf]{ zAbdf, olb k/d]Zj/n] xfdL ;a}nfO{ l;Wofpg'eof] eg] ;a} b'i6tfsf] cGTo x'g]5 . ;a}n] kfk u/]sf 5g\ -/f]d= #M!)—!@\_, / afOann] eG5, k/d]Zj/sf] dlxdf ;Dd k'Ugaf6 r's]sf 5g\ -/f]dL #M@#\_ . xf], k/d]Zj/n] To;f] ug{ ;Sg'x'GYof] . t/ pxfFn] To;f] ug'{ePg . Tof] Pp6f ljsNk eP tfklg k/d]Zj/n] dflg;hfltnfO{ ;fx|} dfof ug'{x'G5 .

of] ;a} Pp6f crDdsf] ;Totfdf cfP/ 7f]lsG5M xfdLnfO{ pxfFsf] :j?kdf agfpFbf s] x'g cfpg]5 ;f] yfxf kfP/ klg pxfFn] dfgj kl/jf/ g} gagfpg] 5gf}6 rflxF lng'ePg . k/d]Zj/n] kfk / xfd|f] ;+;f/sf] si6nfO{ b]Vg'x'G5 / o;sf] sf/0f sf] xf] ;f] klg pxfF hfGg'x'G5 . o;n] pxfF b'MvL x'g'x'G5 . k/d]Zj/n] dflg; hfltnfO{ w]/} dfof ug'{x'G5 / pxfFsf] klxnf] of]hgfaf6 pxfF kl5 x6\g'ePsf] 5}g . bf];|f] of]hgf 5}g . s]jn ;'?sf] of]hgf dfq 5 . cbgdf x'g cfpg] ljb|f]x, To; nuQ}sf c;kmntf / kfkx¿ klxNo} b]v]/— xfd|} cfg} kfkx¿ b]v]/ klg— k/d]Zj/n] c´ klg dfgjLo kl/jf/ rfxg'x'G5 .

cbgdf s] eof] ;f] t syfsf] ;'?jft\ dfq xf] . k/d]Zj/n] cfbd / xJjfnfO{ pxfFsf] 3/af6 lgsfln lbg'eof] -pQ=#M@@—@$\_ . pxfFn] ;k{nfO{ ;/fk lbg'eof] -pQ #M!$—!%\_ / pxfFsf] pkl:yltaf6 lgsflnlbg'eof] -oz}=!$M!@—!%, Oh=@\*M!^\_ . o;sf] ;Gb]z ;fwf/0f / ha/h:tL h:tf] 5M ljb|f]xnfO{ b08 lbOG5 . tkfO{+nfO{ nfU5 of] kf7 ;a}n] l;Sg]5g\ . t/ To;f] xf]Og . of] eGbf klg c´ vQd eof] .

*ljb|f]x M @*

tkfO{n] slxn]sfxL+ ;'Gg'ePsf] xf]nf ls afOann] l;sfpF5 dflg; cbgsf] au}+rfdf ePsf] ktgsf] sf/0fn] ;+;f/df clt g} w]/} b'i6tf 5 . of] cfwf ;Todfq xf] . cbgsf] au}+rdf ePsf] Tof] qf;bLk"0f{ 36gfkl5, dflg; hfltsf] Oltxf;df c? b'O{j6f efux¿ klg cfpF5g\ h;n] e|i6tf / c/fhstfnfO{ c´ ulx/fO{df n}hfG5g\ .

oL dWo] klxnf] rflxF pTklQ ^M!—$ df atfOPsf] 5 . of] afOan el/s} Pp6f ckl/lrt 36gf / ljjfbk"0f{ efu xf] . -dnfO{ ljZjf; ug'{xf];\, d}n] Pp6f k'/} k':ts oxL ljifodf n]v]sf] 5'\_ . o;sf] ljifoj:t' rflxF, s;/L cnf}lss ;Gtfgx¿n] -k/d]Zj/sf 5f]/fx¿n]\_ pgLx¿sf cfg} dfgj 5f]/f5f]/L pTkfbg u/]/ k/d]Zj/sf] gSsnug{ vf]h] eGg] af/]df xf] . pgLx¿n] o;sf] lglDt dfgjLo :qLx¿nfO{ lnP -dflg;sf 5f]/Lx¿\_ . o;n] pgLx¿nfO{ k/d]Zj/, hf] pgLx¿s} lktf x'g'x'G5 pxfF;Fu k|ltåGbL aGof] . k/d]Zj/sf] dfgj kl/jf/df ePsf dflg;x¿;Fu v';L x'g'sf] ;f6f], pgLx¿n] k/d]Zj/n] ´}+ cfg} dfgj kl/jf/sf] OR5f /fv] . Tof] k/d]Zj/sf] dgdf ePsf] of]hgf lyPg . k/d]Zj/n] Pp6f kl/jf/ rfxg'x'GYof], sdf/fx¿ xf]Og .

oL kfk ug]{ :ju{b"tx¿ :ju{af6 -@kq= @M$\_ v;flnP / k[YjLdf cfP . pgLx¿n], pgLx¿nfO{ lbOPsf] clwsf/sf] :yfgnfO{ Tofu], plrt jf;:yfg Tofu]sf lyP -ox"bf ^\_ . k/d]Zj/n] pgLx¿nfO{ To;sf] kl/0ffd :j?k g/sdf k7fpg'eof] -@kq @M$, ox"= ^\_, sfd t ul/of], / o;sf] kl/0ffd klg eofgs g} eof] . afOann] of] ljb|f]xsf] ljifodf s] eG5, afOansf oL b'O{j6f kbx¿ x]g'{xf];\ M

k[Y‍jLdf dflg;x¿sf] b'i‍6tf a9L ePsf] / ltgLx¿sf Åbosf ljrf/sf] h'g;'s} klg efjgf lg/G‍t/ v/fa} dfq ePsf] k/dk|e'n] b]V‍g'eof] . k[Y‍jLdf dflg;nfO{ agfpg'ePsf]df k/dk|e'n] ckm;f]; ug{'eof], / pxfF dgdf ;fx|} b'Mlvt x'g'eof] .

o;af/] ;f]Rg'xf];\ . *lg/Gt/ ;a}hgfsf] x/]s* ljrf/x¿ v/fa} dfq lyof] . k/d]Zj/] dflg;nfO{ agfPsf] df pxfF dgdf ;fx|} b'Mlvt x'g'eof] .

e|i6tf / To;n] Nofpg] b'Mvsf] kl/efiff xf] of] . cnf}lssf] klxnf] ljb|f]xn] dflg;sf] k/d]Zj/;Fusf] cgGt hLjgnfO{ l;Wofof] -of] cfkm}+df ;fx|} v/fa lyof]\_ . clxn]sf] of] bf];|f] ljb|f]xn] kfksf] c;/nfO{ csf]{ :t/df Nofof], dflg;sf] :jljgf;nfO{ c´ a9fof] . of] ;a} 36gfx¿af6 k/d]Zj/ b'Mlvt x'g'eof] dflg;hflt ;bfsf] lglDt ktg ePsf] lyof] .

k/d]Zj/n] s'g} csf]{ ;dfwfg b]Vg'ePg, o;}sf/0f pxfFn] hnk|no k7fP/ dflg;hfltnfO{ gi6 ug'{eof] -pQ= ^M!&\_ . hnk|nosf] syfdf k/d]Zj/ l/;fpg'ePsf] lyof] elg sxL+klg pNn]v ul/Psf] 5}g . olt dfq elgPsf] 5 ls h] eO{/x]sf] lyof] To;df pxfF ;fx|} b'Mlvt x'g'x'GYof] . k/d]Zj/n] dflg;nfO{ dfgjLo :jtGqtf lbg rfxg'eof] . k/d]Zj/n] dflg;af6 of] :jtGq 5gf}6 nfO{ lkmtf{ lng rfxg'ePg, sf/0f To;f] ePsf] eP xfdL k/d]Zj/ ´}+ x'g]lyPgf}+— dflg; jf:tjdf dflg; g} /xg] lyPg . Psdfq ljsNk k/d]Zj/sf 5f]/fx¿sf] ljb|f]xn] lgDTofPsf] kl/0ffdsf] cGTo ug'{ / km]/L gofF ;'?jft\ ug'{ xf] .

k/d]Zj/sf] b[li6df Pp6f dfq dflg; wdL{ lyP— gf]cf -pQ=^M(\_ . s]jn Pshgf rflxF lyP . k/d]Zj/n] pgnfO{ lng'eof] . k/d]Zj/sf] dfgj kl/jf/sf] of]hgfsf] lglDt pgnfO{ lng'eof] .

k/d]Zj/n] gf]cfnfO{ Pp6f hxfh agfpg eGg'eof] tf ls pgL, / pgsf] kl/jf/ ;fy} ;a} hgfj/x¿ pgL;Fu} afFRg ;s"g\ . dflg;sf] x[bo leq e|i6tf c´ afFsL g} /x]tf klg k/d]Zj/n] pxfFsf] Pp6f dfgj kl/jf/ rfxg'x'GYof] . k/d]Zj/sf] s[kfdf gf]cf !@) jif{ afFr], / hnk|nosf] lglDt tof/L ug{;s] -pQ= ^M#\_ . pgn] dflg;x¿nfO{ ca s] x'g uO/x]sf] 5 ;f] klg elglbP tf ls dflg;x¿ e|i6tfaf6 kmls{P/ Ifdfbfgdf kmls{pg\ -@ kq= @M%\_ .

t/ dflg;x¿n] pgsf] s'/f ;'g]gg\ . pgLx¿n] k/d]Zj/sf] cg'u|xL r]tfjgLnfO{ OGsf/ u/] . km]/L klg, k/d]Zj/sf ;Gtfgn] pxfFnfO{ lkl7pF kmsf{P . pgLx¿ o;sf] lglDt :jtGq klg lyP . s] k/d]Zj/sf] dg b'Vg' x'g} cgf}7f] s'/f] eof] t < slDtdf klg ToxfF gf]cf / pgsf] kl/jf/ rflxF lyof] . k/d]Zj/n] hnk|nokl5 km]/L klg klxnf] cf1faf6 g} ;'? ug'{eof] h'g pxfFn] cfbd / xJjfnfO{ cbgsf] au}+rfdf lbg'ePsf] lyof], kmNb} k'mNb} j[l4 x'Fb} / ;+;f/df el/Fb} hfcf] -pQ= (M!\_ . k/d]Zj/n] km]/L pgLx¿af6 ;'? ug'{eof] . k/d]Zj/n] gf]cf;Fu s/f/ afFWg'eof], / ToxL s'/f ;f/f dfgjhflt;Fu klg lj:tf/ ug'{eof] . s/f/ rflxF Ps k|sf/sf] k|lt1f jf jfrf xf] . of] s/f/ PstkmL{ lyof] . k/d]Zj/n] Pp6f s/f/ afFWg'eof] ls pxfFn] km]/L dflg; hfltnfO{ gi6 ug'{x'g]5}g -pQ= (M!!\_ . crDdsf] s'/f, k/d]Zj/n] c´ klg dfgjLo kl/jf/ rfxg'x'GYof] .

TolQ crDdnfUbf] t xf]Og— t/}klg s]xL cljZj;gLo— k/d]Zj/sf] enfO{sf] b'?kof]u lg/Gt/ eO/Xof] . hnk|nokl5 km]/L csf]{ ljb|f]x bf]xf]¥of] . o;}df afFsL afOansf] syf ;d]l6Psf] 5 / To;n] g} c´ klg k/d]Zj/sf] lg/Gt/ w}o{tf / k|]d b]vfpF5 .

*ljb|f]x M #*

cfbd / xJjf tyf gf]cfsf] hnk|nosf] syfx¿ h:t}, tkfO{+n] afa]nsf] w/x/fsf] syf ;'Gg'ePsf] xf]nf . olb ;'Gg'ePsf] 5}g eg] klg 7Ls} 5, sf/0f k|foM d08nLdf hfg]x¿n] g} klg ToxfF *jf:tjdf* s] ePsf] lyof] Tof] jf:tf ub}{gg\ .

afa]nsf] w/x/fsf] syf pTklQ !!M!—( df n]lvPsf] 5 . hnk|nokl5 k/d]Zj/n] gf]cfsf ;Gtfgx¿ j[l4x'g\ / k[YjLdf el/Psfx'g\ eGg] rfxg'x'GYof] . cfbd / xJjf´}+ pgLx¿ k/d]Zj/ssf] ;[li6sf] /]vb]v ug]{ ;xsdL{x¿ x'g'kg]{lyof] . To;f] ug'{sf] ;f6f], pgLx¿ afa]ndf e]nf eP / pgLx¿sf] cfgf] dlxdfsf] lglDt w/x/f agfpg ;'?u/] -pQ=!—$\_ .

syfsf] kfl/jf/Ls ;+:s/0f xf] of], t/ o;sf] jf:tljs cy{ afOansf] csf]{ k':tssf] kbx¿df lbOPsf] 5 . Tof] o; k|sf/ 5 M

ha ;jf]{R‍rn] hflt—hfltx¿nfO{ pgLx¿sf c+z lbg'eof], ha pxfFn] ;a} dflg;—hfltnfO{ ljefhg ug{'eof], ta pxfFn] O;|fPnLx¿sf ;G‍tfgsf] ;+V‍ofcg';f/ hflt—hfltsf l;dfgf 7x/fOlbg'eof] . k/dk|e'sf] lgh lx:‍;f pxfFsf dflg;x¿ x'g\, ofs"a pxfFsf c+zsf] efu x'g\ .

oL b'O{kbx¿n] atfpFb5g\ ls afa]nsf] w/x/fsf] Pp6f GoforflxF dflg; hfltsf] ljefhg xf] . syfsf] of] efu;Dd, dflg; hflt;Fu Ps ;d"xsf] ?kdf Jojxf/ ul//xg'ePsf] lyof] . afa]n kl5 ca of] kl/jt{g eof] . dflg; hflt ca efiff / e"uf]ndf ljefhg x'g]5g\ .

To;eGbf klg g/fd|f] rflxF, k/d]Zj/n] cfk"mnfO{ dflg;af6 cnu /fVg'eof] . dflg;sf] cfgf] :jtGq OR5faf6 lbSs eP/, dflg; hfltsf] ;+VofnfO{ pxfFsf] cnf}lss kl/jf/— k/d]Zj/sf 5f]/fx¿sf] lhDdf lbg'eof] . oL rflxF ktgcl3 ck/fwug]{x¿ eGbf leGg ;d"x lyP . k/d]Zj/n] dflg;nfO{ cfgf] kl/jf/af6 lgsflnlbg ;Sg'ePg . k/d]Zj/ of] klxNo} cbgaf6 lgsfNbf ul/;Sg'ePsf] lyof] . hnk|no kl5 km]/L dflg; hfltnfO{ slxNo} gi6 gug]{ s/f/ pxfFn] afFWg'ePsf] lyof] -pQ=(M!!\_ . To;sf/0f km]/L of] csf]{ k|sf]k bf]xf]l/g] lyPg . To;f]eP pxfFn] km]/L s] ug'{x'g]5 t < pxfFn] ;du|df o;f] eGg'eof], æef] ca k'Uof] Û olb ltdLx¿ dnfO{ ltldx¿sf] k/d]Zj/sf] ?krf rfxFb}gf} eg], d ltldx¿dfly d]/f :juL{o ;xfosx¿ v6fpg]5' .Æ

of] Gofosf] y'k|} ?kx¿ k|s6 eP . of] sltnfdf] lyof] ;f] xfdLnfO{ atfOPsf] 5}g t/ afOann] eGb5, hfltx¿dfly k/d]Zj/sf cnf}lss 5f]/fx¿ lgo'Stul/g'n] s]xL yf]/} sfd rflxF eof] . pgLx¿ Psbd} e|i6 eP -e=;+=\*@M!—%\_, o;sf/0f k/d]Zj/n] pgLx¿sf] klg Gofo ug'{ k¥of] . pxfFn] Pslbg pgLx¿sf] cg}ltstfsf] ;f6f] km]/L hfltx¿nfO{ lkmtf{ lng'x'g]5 -e=;+=\*@M^—\*\_ . oxfF xfd|f] vflt/, k/d]Zj/sf] lg/fzfn] pxfFnfO{ dfgj kl/jf/sf] ;GtfgljxLg agfof] . pxfFn] o;} ug'{ePsf] eP x'GYof] . c´ klg pxfFn] xf/vfg' ePsf] 5}g . ===cxF .

*nuftf/ k/d]Zj/sf] k|]d*

afan]sf] w/x/fdf ePsf] ljgfz nuQ} s] eof] cg'dfg nufpg'xf];\ t < k/d]Zj/ ca|fxfdsxfF b]vf kg'{eof] -hf] klxn] xa|fd lyP\_, Pshgf j[4 dflg; h;sf] ;f/f;Fu ljjfx ePsf] lyof], pgL klg pd]/df j[4 lyOg\ / ;Gtfg hGdfpg c;dy{ lyOg\ . k/d]Zj/n] ca|fxfd;Fu Pp6f s/f/ afFWg'eof] . k/d]Zj/n] lo j[4 dflg; / pgsL kTgLnfO{ 5f]/f] lbg] k|lt1f ug'{eof] . k/d]Zj/n] Pp6f cfZro{sd{ ug'{x'g]lyof] . pgLx¿sf] 5f]/f]af6 k[YjLdf k/d]Zj/sf] gofF kl/jf/sf] ;'?jft\ x'g]lyof] -pQ= !@M!—(, !%M!—^, !\*M!—!%\_ .

dflg; hflt rflxF :juL{o bnsf] /]vb]vdf afFl8Psf] cj:yfdf k/d]Zj/n] km]/L ca|fxfd;Fu pxfFsf] lglDt cfgf] Pp6f dfgj kl/jf/sf] ;'?jft\ ug{ rfxg'eof] . ca|fxfdn] k/d]Zj/sf k|lt1fx¿df ljZjf; u/] -pQ= !%M^\_ . pgn] k/d]Zj/sf] rf;f] jf pxfFsf] kIfnfO{ sdfpg' k/]g . gofF ;'?jft\sf] lglDt k/d]Zj/n] g} ca|fxfdnfO{ r'Gg'ePsf] lyof] . ca|fxfd / k/d]Zj/ aLrsf] ;DaGw k/d]Zj/n] g} ;'? ug'{ePsf] lyof] . ca|fxfdn] ljZjf; u/] .

k/d]Zj/sf] af]nfj6af6 / ca|fxfdsf] ljZjf;af6 ;'? ePsf] s/f/sf] ;DaGw kl5, of] o;nfO{ zf/Ll/s lrGx cyf{t\ vtgfåf/f ;D´gfsf] :yfkgf ul/of] -pQ= !&M!—!$, /f]dL $M!—!@\_ . ca|fxfdsf] k'/} kl/jf/n] pgsf] pbfx/0f k5\ofP -pQ= !&M@#\_ . of] lrGx z/L/df /fVg'n] pgLx¿ k/d]Zj/n] rfxg'ePsf] pxfFsf] kl/jf/sf ;b:ox¿ x'g ca|fxfdsf ;Gtfg x'FblyP . ca|fxfdsf j+zsf :qLx¿sf] lglDt klg vtgf Pp6f lrGx x'g]lyof] . pgLx¿n] pxL hfltsf dflg;x¿;Fu dfq ljjfx ug'{kYof]{, o;n] pgLx¿nfO{ s;/L k/d]Zj/n] ca|fxfd / ;f/fnfO{ pgLx¿sf] cfg} ;Gtfgsf] rfxgf ubf{ k/d]Zj/n] cnf}lss /Lltn] k/d]Zj/n] ;[hgf ug'{eof] ;f] ;D´fpFbYof] .

of] a'‰g' Psbd} cfjZos 5 ls ca|fxfd;Fu k/d]Zj/sf] s/f/, k/d]Zj/sf k|lt1fx¿dfly pgsf] ljZjf;sf] hudf lyof] . ca|fxfd Ps c;n lgodkfngf ug]{ ePsf sf/0f k/d]Zj/n] pgnfO{ lng'ePsf] xf]Og . p4f/ xfd|f] cfr/0fdf cfwfl/t x'Fb}g . xfdL xfd|f] d'lSt sdfpg ;Sb}gf}+ . olb To;f] x'g] eP t, k/d]Zj/ *xfd|f* c;n u'0fx¿sf] C0fL x'g'x'g]lyof] . xfd|f] pknAwLsf] sf/0fn] pxfF xfd|f] lglDt C0fL x'g'x'g]lyof] . ;f]Rg'xf];\ t of] slt cy{xLg nfUYof] . To;f] geP/ ca|fxfd / pgsf ;Gtfgx¿n] k/d]Zj/sf] k|lt1fdfly ljZjf; u/]/ s/f/sf] lrGxnfO{ kfng u/] . pgLx¿sf] leqL jkmfbf/Ltfsf] of] aflx/L lrGx lyof] .

k|]l/t kfjnn] ca|fxfdnfO{ Ps jkmfbf/ ljZJff;Lsf] pbfx/0fsf] ?kdf lnPsf 5g\ -/f]d= $M!—!@\_ . s'g} Joj:yf kfng ug'{ *cl3 g}* ca|fxfdn] ljZjf; u/] / k/d]Zj/n] :jLsf/ ug'{eof] . lgodx¿n] rflxF pgsf] ljZjf;nfO{ b]vfpF5 . lgodx¿n] ljZjf;nfO{ lj:yflkt klg ub}{gg\ . ljZjf; Ps dxTjk"0f{ kIf lyof] . Tof] ljZjf;df— k/d]Zj/k|ltsf] jkmfbfl/tfsf] ljifodf km]/L xfdL kl5 s'/f ug]{5f}+ . cfhsf] efiffdf xfdL o;nfO{ r]nfkg eG5f}+ . ljZjf; / jkmfbfl/tf oL b'O{ leGg s'/fx¿ x'g\ . oL Pscsfk;df ;DalGwt 5g\ / Pp6} s'/f xf]Ogg\ . p4f/ / r]nfkgdf klg pxL s'/f nfu' x'G5 .

ca|fxfdnfO{ 5f]/f]sf] k|lt1f ug'{ -/ pm af6} Pp6f gofF kl/jf/sf] ;'?jft\ eP/ Pp6f dxfg\ hfltsf] ?kdf j[l4 x'g'\_ cbgsf] au}+rfsf] k|sf]kkl5sf] of] k/d]Zj/sf] bf];|f] s/f/ lyof] . klxnf] rflxF gf]cf;Fu lyof] . oL b'j} s/f/x¿ k/d]Zj/sf] dfgj kl/jf/ lgdf{0fsf] ;kgfnfO{ hf]ufpgsf lglDt lyP . t/ oL s/f/x¿ k/d]Zj/sf] Tofusf] ljifodf dfq lyPgg\ t/ oL rflxF cgGt hLjg dflg;x¿;Dd lj:tf/ ug{sf] lglDt klg lyP . k/d]Zj/n] dfgj hfltnfO{ Toflulbg' ePsf] 5}g . pxfFn] dflg;x¿nfO{ k|]dug{ 5f]8\g ;Sg'x'Gg . k/d]Zj/n] c´ klg dfgj kl/jf/ rfxg'x'G5 .

k/d]Zj/n] ca|fxfd;Fusf] k|lt1f k"/f ug'{eof] . pgL / pgsL kTgL ;f/fsf] Pp6f 5f]/f] O;fxfs hlGdP -pQ= !&M!(—@!, @!M!—&\_ . k/d]Zj/sf] dfgj kl/jf/ hf] ca|fxfdsf ;Gtfgx¿sf] kl/jf/ xf] To;nfO{ k'F/fgf] s/f/df k|foM æO;|fPnÆ eg]/ lrlgG5 -pQ= #@M@\*, Joj= #@M(, oz= $$M!\_ . t/ cGo hfltsf dflg;x¿, h;nfO{ k/d]Zj/n] afa]nsf] wx//fsf] ljb|f]xkl5 k/d]Zj/sf 5f]/fx¿sf] lhDdfdf lbg'ePsf] lyof] pgLx¿sf] af/]df rflxF s] x'G5 t < afOandf k'/fgf] s/fdf pgLx¿nfO{ æ cGohfltx¿Æ elgG5, h;sf] 5f]6f] cy{, æO;|fPnsf xf]Ogg\Æ eGg] x'G5 . afa]ndf h] ePsf] lyof] To;kl5 klg, k/d]Zj/n] tL dflg;x¿nfO{ la;{g'ePsf] lyPg .

k/d]Zj/n] km]/L gofF dflg; -O;|fPn\_ af6 csf]{ ;'?jft\ ug'{x'g] dfq xf]Og, t/ k/d]Zj/n] ca|fxfdnfO{ of] klg eGg'eof] ls s'g} lbg pgsf ;Gtgfx¿ c? hfltx¿sf lglDt cflzif\ aGg]5g\ -pQ= !@M#\_ Û o;sf] w]/} jif{ kl5, o]z", hf] ca|fxfdsf] kl/jf/af6sf] x'g'x'GYof], hf] Ps lglZrt ;Gtfg x'g'x'GYof] pxfFn] g} ;a} hfltx¿nfO{ k/d]Zj/sxfF kmsf{pg'x'g]lyof] -un= #M!^—!\*, @^—@(\_ . b[Zodf o]z" b]vfkg'{eGbf klxn] klg, cGohfltx¿n] cGo b]jtfx¿nfO{ OGsf/ u/]/, pxfFdfly ljZjf;åf/f / k/d]Zj/sf] s/f/sf] lrGx z/L/df lnP/ pxfFsf] kl/jf/df cfpg ;Sby] .

ca|fxfd / o]z"sf] aLrdf w]/} ;do lalt;s]sf] lyof] . O;|fPnsf] Oltxf;df æk|e'sf] efuÆ -Joj= #@M(\_ klg TolQ /fd|f] lyPg . pgLx¿ k/d]Zj/sf dflg; lyP t/ b'Mvsf] s'/f pgLx¿ jkmfbf/Ltfdf ;w}+ r's] eGg;lsG5 . c´ cFWof/f] sfnv08 cfpg afFsL g} 5 .

**cWofog #**

**k/d]Zj/nfO{ pxfFsf] kl/jf/n] wf]vf lbof]**

afOandf O;|fPnsf] syf nfdf] 5, dxfg\ ljhoL / qf;lbk"0f{ 36gfsf ;ld>0f klg . k/d]Zj/ 5Ss kg'{ePg . dflg;x¿;Fu s] s'/fsf] cfzf ug]{ ;f] pxfFnfO{ yfxf lyof] . pxfF sf];Fu Jojxf/ ub}{x'g'x'G5 ;w}+ pxfFnfO{ yfxf 5 .

*tkfO{+sf] :jfutaf6 nufpg'*

k/d]Zj/n] ca|fxfdnfO{ yfxf lbg'eof] ls p;sf] ;Gtfgx¿sf] eljio c7\of/fdf x'g] lyof] . pxfF OdfGbf/ x'g'x'GYof] . pxfFn] æta k/dk|e'n] ca|fdnfO{ eG‍g'eof], of] lgZ‍ro hflg/fv\, ls t]/f ;G‍tfgx¿ s'g} Pp6f b]zdf k|jf;L eP/ a:g]5g\, h'g b]z ltgLx¿sf] xf]Og, / T‍o; b]zsf dflg;x¿sf sdf/f—sdf/L x'g]5g\, / rf/ ;o jif{;D‍d ltgLx¿ lyrf]ldrf]df kg]{5g\Æ -pQ= !%M!#\_ of] v/fa ;dfrf/ lyof] . k/d]Zj/n] s]xL cfzf klg lbg'eof], t/ ltgLx¿ h'g hfltsf bf; aG‍g]5g\, pgLx¿sf] klg d OG‍;fkm ug]{5', / kl5af6 ltgLx¿ w]/} wg—;D‍klQ lnP/ lg‍l:scfpg]5g\ . -pQ= !%M!$\_ .

kl5, ca|fxfdsf] gflt h;sf] gfpF ofs"a lyof], k/d]Zj/n] pgsf] gfpF O;|fPn /flvlbg'eof], pg}sf] cu'jfO{df ca|fxfdsf ;Gtfgx¿ ld>sf /fhf kmf/f]sf] cg'dltdf ld> b]zdf k'u] -k|;= !\_ . pgLx¿n] clgsfnaf6 aRg k/d]Zj/sf] cg'dltdf ToxfF k'u]sf lyP -pQ= $%M%—!!\_ . pgLx¿n] u/]sf] uNtLrflxF clgsfnsf] cGTokl5 k/d]Zj/n] lbg'ePsf] hldgdf km]/L kmls{P/ cfPgg\ . pgLx¿ ld>df g} w]/} nfdf] ;do;Dd a;f]af; u/] .

ld>df O;|fPn hflt ;+Vofdf w]/} g} a9], To;sf/0f ld>sf /fhf kmf/f] O;|fPnLx¿sf] ;+Vof;Fu 8/fP/ pgLx¿nfO{ ;tfpg nfu] -k|;= !M\*—!)\_ . kmf/f]n] O;|fPnLx¿nfO{ sl7g sfddf nufP / ;fgf hlGdPsf afns -5f]/fx¿\_nfO{ dfg{ nufP -k|;= !M!$—!^\_ . t/ k/d]Zj/n] x:tIf]k ug'{eof] / pgLx¿nfO{ c´ zlStzfnL agfpg'eof] -k|;= !M\*—@!\_ .

O;|fPn ld>df $)) jif{ ;Dd c7\of/f] kl/l:yltdf /Xof] . k/d]Zj/n] cGttM x:tIf]k ug'{eof] / Pp6f O;|fPnL afnsnfO{ hf]ufpg'eof], h;sf] gfpF df]zf /flvof] . k/d]Zj/n] kl/l:yltnfO{ tof/L ug'{eof] / df]zfnfO{ kmf/f]sf] b/af/df, kmf/f]s} gfs d'lg x's{g] jftfj/0f agfpg'eof] -k|;= @M!—!)\_ . df]zf ;'ljwf;DkGg hLjgdf x'ls{P, t/ Pslbg pgn] Pshgfsf] xTof u/] . Pshgf O;|fPnLsf] d2t ug]{qmddf csf]{ JolStsf] xTof eof] . pgL Gofoaf6 pDsg ld> b]z 5f]8]/ efu] .

df]zfn] phf8 :yfgsf] Pp6f 7fpF ldBfgdf gofF hLjg kfP . k/d]Zj/n] df]zfnfO{ l;g}df hln/x]sf] kf]y|fdf e]6\g'eof], To; hDsfe]6kl5 pxfFsf dflg;x¿ / ;+;f/sf] Oltxf; klg kl/jt{g x'g]jfnf lyof] -k|;= #M!—!%\_ . k/d]Zj/n] df]zfnfO{ ld>df /fhf kmf/f]sxfF kmsf{pg'eof] . pgn] kmf/f]sxfF k/d]Zj/sf dflg;x¿sf] 5'6sf/fsf] dfu ug'{ lyof] . k/d]Zj/n] df]zfnfO{ ;'/lIft /fVg] / ;zlQms/0f ug]{ k|lt1f klg ug'{eof] -k|;= #M!^—@@\_ .

afFsL syf ;+;f/d} ;a}eGbf k|Voft syf leq k5{ . olb tkfO{+n] afOan slxNo} k9\g'ePsf] 5}g eg] klg ;DejtM s'g} rnlrqdf lo syfx¿ ;'Gg' jf x]g'{ePsf] xf]nf . ha kmf/f]n] O;|fPnLx¿nfO{ hgf lbg OGsf/ u/] ta k/d]Zj/n] ld> / To; b]zsf b]jx¿sf] lj?4df ljkQLx¿ k7fpg'eof] -k|; &—!@\_ . k/d]Zj/n] c;+Vo O;|fPnLx¿nfO{ ld>sf] bf;Tjaf6 hfglbg anhkmltsf] lglDt df]zfnfO{ k|of]u ug{'eof] . phf8:yfgdf O;|fPnLx¿nfO{ nv]6\b} dfg{sf] lglDt lk5f ug]{ ld>Lx¿nfO{ pxfFn] nfn;d'Gb|df dfg'{eof] t/ O;|fPnLx¿nfO{ rflxF nfn;d'Gb| b'O{ efu u/]/ arfpg'eof] -k|;= !#M!& b]lv !$ cWofo\_ . nfn;d'Gb| kf/ug'{ 7"nf] s'/f lyof] / of] afOansf] Ps 7"nf] cfZro{sd{ xf] . t/ Tof] Ps k|bz{gsf] gd"gfdfq lyPg . of] pxfFsf dflg;x¿sf] /Iff klg lyof] . k/d]Zj/n] pxfFsf] kl/jf/ rfxg'x'G5 .

*Joj:yf / jkmfbf/Ltf*

k/d]Zj/n] klxn] df]zf;Fu hxfF af]Ng'ePsf] lyof] pxfFn] dflg;x¿nfO{ ToxfF Nofpg'eof] . ToxfF k/d]Zj/n] O;|fPnLx¿nfO{ Joj:yf lbg'eof]— h;nfO{ bz cf1f klg elgG5 . k/d]Zj/n] pgLx¿;Fu s/f/ afFWg'eof] . of] s'/f hfGg' cfjZos 5 ls, vf;df k/d]Zj/n] bz cf1f lbg'eGbf klxn] g} O;|fPnLx¿ k/d]Zj/sf dflg; lyP . ha k/d]Zj/n] df]zfåf/f kmf/f]nfO{ xKsfpg'eof], pxfFn] O;|fPnLx¿ pxfFsf dflg;ePsf] hgfO ;Sg'ePsf] lyof] -k|;= #M&, !), $M@#, %M!, ^M&, &M$\_ . Joj:yf k/d]Zj/sf] kl/jf/sf] :yfg sdfpg] ljifodf lyPg . O;|fPnLx¿ klxNo} k/d]Zj/sf kl/jf/df lyP .

xfdLn] of] leGgtfnfO{ s]nfpg' k5{ . of] clns dxTjk"0f{ 5 . k/d]Zj/sf] kl/jf/df :yfg sdfpg'sf] ;f6f], k/d]Zj/n] Joj:yf lbg'sf] cy{ pgLx¿ *k/d]Zj/sf] kl/jf/df /xg rfxG5g\* eGg] s'/fsf] k|df0f lyof] . Joj:yfsf] cy{ pgLx¿ k/d]Zj/af6 j]Odfg eP/ cfk'mnfO{ ;+;f/sf b]jx¿sf] kIfdf pgLx¿n] pleofpg] 5}gg\ eGg] ljifo lyof] . k/d]Zj/sf jkmfbf/ ljZjf;Lx¿ x'g'sf] cy{ k/d]Zj/n] pgLx¿nfO{ æk'hfxf/Lx¿sf] /fHoÆsf] ?kdf ;+;f/sf c? hfltdf´ k|of]u ug'{x'g]lyof] -k|;= !(M%—^\_ . k/d]Zj/n] pxfFsf] kl/jf/df dflg; rfx'g'x'GYof] . k/d]Zj/n] Pp6f ;d"xaf6 ;'? ub}{x'g'x'GYof]— O;|fPn . olb pgLx¿ jkmfbf/ ljZjf;L ePeg], pgLx¿ afFsL cGo hfltx¿sf] lglDt cflzif aGg] lyP -pQ= !@M#\_ .

of] s/f/sf] csf]{ Pp6f sf]0fklg a'‰g' cfjZos 5 . k/d]Zj/sf] Joj:yfn] cfzo pgLx¿nfO{ c;n agfP/ k/d]Zj/sf] k|]dk|fKt ug]{ of]Uosf agfpg' klg lyPg . k/d]Zj/n] klxNo} O;|fPnnfO{ k|]d ug'{x'GYof] -Joj= &M&—\*\_ . k/d]Zj/n] a'9f] ca|fxfd / ;f/fnfO{ cnf}lss /Lltn] afns lbg'eof] h;af6 ;do;Fu} O;|fPnsf] :yfkgf lyof] . kl/jf/sf] lgdf{0f x'g' rflxF d'Vo ljifo lyof] . k/d]Zj/n] kl/jf/ aGg] of]Uotfsf] lglDt lgodx¿sf] ;"rL lbg' ePsf] xf]Og . pgLx¿ pxfFsf] kl/jf/ lyP . k/d]Zj/sf] Joj:yfsf] cfzo pgLx¿n] k/fO{ b]jtfx¿nfO{ OGsf/ u?g\, / v';L, zflGtdf Pscsf{;Fu /x'g\ eGg] lyof] . o;n] pgLx¿ k|lt k/d]Zj/sf] :jefjnfO{ s]xL km/s kfg]{ lyPg .

k/d]Zj/n] dflg;sf] :jtGq 5gf}6nfO{ aGb]h nufpg'ePg . k/d]Zj/n] s]jn pxfFdf, / pxfF sf] x'g'x'G5 eGg]s'/fdf ljZjf; u?g\ elg k|]ddf pgLx¿nfO{ ;[hgf ug'{eof] . O;|fPnsf sf]xLklg ;b:on] rfx]df k/d]Zj/nfO{ OGsf/ ug{ ;Sy] . pgLx¿ ljZjf; gug]{ 5gf}6sf] lglDt :jtGq lyP . pgLx¿n] c? sf]xL k/fO{ b]jtfsf] cf/wgf ug{] 5gf}6 klg lng ;Sy] . xfdL x]g]{ 5f}+ w]/}n\ To;f] u/]sf klg lyP .

h;} O;|fPnLx¿n] l;g} kj{t -hxfF k/d]Zj/n] Joj:yf lbg'ePsf] lyof]\_ 5f]8] k/d]Zj/n] :ju{ b"tnfO{ dflg;sf] ?kdf k7fP/ k|lt1fsf] b]zsf] lglDt cu'jfO{ ug'{eof] -k|;= @#M@)—@#\_ . af6f]df dflg;x¿n] kof{Kt vfgf / kfgL gePsf] elg lg/Gt/ ugug ul//x] . k/d]Zj/n] h'6fpg'eof] -k|;= !@M@@—@&, !^M!—#)\_ . pgLx¿n] To; b]zsf vt/gfs zq"x¿;Fu cfgf] hLjg /Iffsf] lglDt n8\g'kg]{ lyof] . k/d]Zj/n] pgLx¿nfO{ ljgfzaf6 /Iff ug'{eof] -Joj= @—#, oxf]= !!—!@, e=;+= !#^M!)—@$, k|]/= !#M!#\_ .

*cf]/fnf] 3'lDt*

tkfO{+n] ;f]Rg'xf]nf ha k/d]Zj/n] O;|fPnnfO{ k|lt1fsf] b]zdf Nofpg'eof], pgLx¿sf] k/d]Zj/k|ltsf] k|]d cToflws dfqfdf a9\of] xf]nf— tf ls pgLx¿sf] jkmfbf/ ljZjf; ;w}+e/L pRr /xg]5 . vf;} To:tf] ePg . t/ pgLx¿n] lgwf] u/] ls b'i6tfklg ;Fu} cl:tTjdf /xg]5 . pgLx¿n] To; b]zaf6 d"lt{k'hsx¿nfO{ -hf] cGo b]jtfx¿sf] d'lt{k'hf uy]{\_ wkfpg OGsf/ u/] . o:tf] nfUYof] ls O;|fPnLx¿n] ljut\nfO{ e'n] ls ljb|f]xn] ljgfz lgDTofpF5 . pgLx¿sf] u}/ jkmfbf/Ltf / k/d]Zj/ k|ltsf] k|]dsf] cefjn] cg}lts b[Zo lgDTofof] .

k/dk|e'sf b"t lunufnaf6 af]sLddf pS‍n]/ uP, / eg], æd}n] ltdLx¿nfO{ ld>b]zaf6 lnP/ cfPF, / d}n] ltdLx¿sf lktf—k'vf{x¿nfO{ lbG‍5' egL zky vfPsf] o; b]zdf N‍ofOk'¥ofPF . d}n] eg]+, …h'g s/f/ d}n] ltdLx¿;Fu u/]sf] lyPF T‍of] slxN‍o} eË ug]{5}gF . ltdLx¿n] klg o; b]zsf afl;G‍bfx¿;Fu s/f/ gafFW‍g" . ltdLx¿n] pgLx¿sf j]bLx¿ eT‍sfOlbg"Ú. t/ ltdLx¿n] d]/f] cf1fkfng u/]gf} . x]/, ltdLx¿n] s] u¥of} < o;}n] d eG‍b5', …d pgLx¿nfO{ ltdLx¿sf ;fd'G‍g]af6 wkfpg]5}gF . pgLx¿ ltdLx¿sf nflu sfF9f / pgLx¿sf b]jtfx¿ ltdLx¿sf lglDt kf;f] aG‍g]5g\‌Ú .Æ -Gofo= @M!—#\_

km]/L klg k/d]Zj/n] pxfFsf dflg;x¿sf] Gofo ug'{ k¥of]=== . pxfFn] ;fdfGotof o;f] eGg'eof], æd oxfF 5}g . ltldx¿n] dnfO{ rfFxb}gf} eg], x]/f}+ s] ubf{ /x]5f}+ .Æ xfdLn] o:tf] klxnf] klg b]v]sf lyof}+ . xfldn] klxn] of] klg b]lv;s]sf 5f}+ ls, k/d]Zj/sf] pkl:ylt gx'Fbf k/d]Zj/sf dflg;x¿n] ;fx|} b'i6sfd u/]sflyP . h;} xfdL Oltxf;nfO{ bf]xf]¥ofO{ /x]sf 5f}+, k/d]Zj/sf] hjfkm klg p:t} b]lvG5 . k/d]Zj/n] lg/Gt/ dflg;x¿nfO{ ;d:ofaf6 lgsfNg'x'G5 . xfdL ;a}nfO{ o:tf dflg;x¿sf] af/]df yfxf 5 . ;fob tkfO{+ klg lt dWo]sf] Ps x'g'x'G5 . tkfO{+n] sf]xL dflg;nfO{ k|]d ug'{ePsf] sf/0f lbSs} nfUg] cj:yf;Dd klg d2t ul//xg'x'G5 . k/d]Zj/n] s] ug'{eof] elg ;f]Rg'eof] eg] tkfO{+nfO{ kfunkgf ´}+ nfUnf . t/ k/d]Zj/n] h;/L eP klg dfgj kl/jf/ g} rfxg'x'G5 . k/d]Zj/sf] k|]dn] ts{nfO{ ;d]t r'gf}tL lbG5 .

afOandf ePsf] Gofostf{x¿sf] k':ts k'/} oxfF dfly pNn]v ul/Psf] b[Zox¿n] elPsf] 5 . dflg;x¿sf] cflTds ljb|f]x, To;n] lgDTofPsf] si6, k/d]Zj/df ;xfotfsf] lglDt k'sf/, / km]/L k/d]Zj/sf] k|]d of] rqm slxNo} gl;lwg] h:tf] b]lvG5 . of] rqm s]xL ztfAbL;Dd lg/Gt/ bf]xf]l/Psf] 5 . of] rqm cfkm}+df Pp6f r/dlaGb'df k'U5, hxfF O;|fPnLx¿n] /fhfsf] dfu u5{g\ . Gofostf{, k'hfxf/L / cudjQmf zd"Pnn] Pshgf /fhfnfO{ pgLx¿sf] zf;ssf] ?kdf cleif]s u5{g\ .

dflg;x¿sf] /fhfsf] 5gf}6 -zfpmn\_ pgLx¿s} lglDt k|sf]k aGg' s'g} 5Ss kg'{kg]{ s'/f lyPg . dflg;x¿sf] /f]hfO{, n'ls/x]sf] :yfgaf6 lhDd]jf/L lng cfpg'kg]{ cj:yfdf ;a} s'/fx¿ 7Ls x'g]5g\ elg cfzf ug'{ plrt xf]Og eGg] tkfO{+nfO{ yfxf x'g'kg]{ xf] -! zd"= !)M@@\_ . lgZro g} rfF8} k/d]Zj/n] zfpmnsf] ;f6f]df bfpmbnfO{ r'Gg'eof] . bfpb g}lts rl/q ePsf lyPgg\, t/ pgL zfpmneGbf c;n lyP . bfpbdf k/d]Zj/sf] lglDt jkmfbf/Ltf jf k/d]Zj/sf] lglDt k|]ddf s'g} sdL t lyPg t/ pgn] k/d]Zj/sf y'k|} g}lts Joj:yfx¿ kfng u/]gg\ . t/}klg pgn] kZrtfk u/] / cGo b]jtfx¿sf] cf/wgf slxNo} u/]gg\ . o;}sf/0f k/d]Zj/n] bfpb;Fu s/f/ afFWg'eof], ls s]jn bfpmbsf] ;Gtfgdfq O;|fPnsf] /fhf x'gsf] lglDt r'lgg]5g\ .

of] s/f/n] bfpmbsf] j+znfO{ /fhfsf] ?kdf :yflkt\ ug]{ lyof] . k/d]Zj/n] pgsf] Pp6f ;GtfgnfO{ cflwsfl/s /fhfsf] ?kdf lng'x'g] lyof] . b'Mvsf] s'/f, afOandf x]bf{ O;|fPnsf] Oltxf;df w]/} dflg;x¿ h;sf] /fhfx'g] xs lyof], pgLx¿ /fhfsf] lglDt cof]Uo 7xl/P . k/d]Zj/n] bfpmbsf] y'k|} ;GtltnfO{ /fhfaf6 x6fpg'eof] sf/0f pgLx¿ k/d]Zj/k|lt jkmfbf/ lyPgg\ . pgLx¿n] cGo b]jtfx¿sf] cf/wgf ug{ 5gf}6 u/] . bfpmbsf] l;+xf;gdf a:g] /fhfn] k/d]Zj/nfO{ k|]d u/]/ kl/jf/ leqsf] x'g'kg]{lyof] . o;}sf/0f k|To]s /fhfn] k/d]Zj/sf] Joj:yfsf] Pp6f k|lt cfk'm;Fu /fVg'kg]{lyof] -Joj= !&M!\*, @ /fhf !!M!@\_ . /fhf rflxF jkmbf/ ljZjf;Lsf] Ps pQd pbfx/0f aGg'kg]{ lyof] .

bfpmbsf] 5f]/f], zf]nf]dg olb e"dL / ;DklQnfO{ cfwf/ dfGg] xf] eg] O;|fPnsf] Oltxf;sf ;a}eGbf dxfg\ /fhf lyP . b'Mvsf] s'/f pgsf] k/d]Zj/ k|ltsf] jkmbf/Ltf rflxF 8udufof] . pgn] cGo b]jtfx¿sf] lglDt jln r9fP / cGo b]zsf /fhfsf 5f]/Lx¿;Fu /fhgLlts j}jflxs ;DaGw /fv]/ O;|fPndf cGo k/fO{ b]jtfx¿ leq\ofP -! /fhf !!M!—\*\_ . csf]{ zAbdf, zf]n]dgn] cflTdsL ;D´f}tfsf rqmx¿ lg/Gt/ bf]xf]¥ofP/ ljb|f]x u/], h;n] O;|fPn /fHonfO{ aaf{b agfof] .

*clGtd wf]vf*

zf]nf]dgsf] d[To'kl5 afx| dWo]sf bz s"nx¿n] zf]nf]dgsf] pQ/flwsf/Lsf lj?4 ljb|f]x dRrfP -! /fhf !!M$!—!@M@$\_ . s"nx¿ / e"uf]nsf] cfwf/df O;|fPn /fHo b'O{ efudf ljeflht eof] . eGg'kbf{, k/d]Zj/sf] kl/jf/ ca 6'lqmPsf] cj:yfdf uof] . of] ;d:ofu|:t cjlwsf w]/} /fhfx¿n] cfgf] hLjgsfndf k/d]Zj/sf] Joj:yfsf] k|lt x]bf{klg x]/]gg\ -@ /fhf @@M\*—!#\_ .

ljeflht /fHosf] pQ/L efu -bzj6f s"nx¿ h;n] /fhgLlts ljb|f]x u/]sf lyP\_ rflxF t'?Gt} cflTds ljb|f]xdf nfUof] -! /fhf !@M@%—##\_ . h'g ;fFrf] k/d]Zj/n] pgLx¿nfO{ b]z lbg'eof] / cnf}lss /Lltn] pgLx¿nfO{ cl:tTjdf Nofpg'eof], pxfFk|lt jkmfbf/ aGg'sf] ;f6f] k|foM O;|fPnLx¿n] pxfFnfO{ wf]vf lbP . o;}sf/0f b]zdf k|rf/ug]{ ;fFrf] cudjQmfx¿n] pgLx¿nfO{ cflTdsL Jolerf/ u/]sfdf r]tfjgL lbO/x] . of] :ki6 t'ngfTds lrq lyof] . blIf0fL /fHo -afFsL b'O{ s"n\_ s]xL lj:tf/f] utLdf cflTdsL ljb|f]xdf nfUof] . t/ qmlds kfk klg kfk g} xf] .

k/d]Zj/nfO{ TofUg'n] slxNo} /fd|f] kl/0ffd lgDTofpFb}g . h:tf] afOandf Ps7fpFdf o;/L n]lvPsf] 5, ækfkn] cjZo km]nf kfg]{5Æ -uGtL #@M@#\_ . k/d]Zj/n] cGo 7fpFdf ´}+ dflg;x¿nfO{ :jtGqtfsf] pkef]u ug{ / To;sf] kl/0ffd r'sfpg lbg'eof] . O=k"= &@@ df k/d]Zj/n] pQ/L /fHo O;|fPnnfO{ cZz]l/ofsf] clwgdf ;'lDklbg'eof] -cZz]l/ofnfO{ d k'/fgf] s/f/sf lSn+ugx¿, hf] o'bug]{ csf]{ u|xsf n8fs'x¿ h:t} x'g\\_ eGg ?rfpF5' . olb tkfO{+nfO{ n8{ ckm b l/+u;\sf] af/]df kl/lrt x'g'x'G5 eg], cZz]l/ofnfO{ df]8f]{;\sf] e"m08 :6f/ 6«]s h:t} dfGg ;Sg'x'G5 .

d}n] of] pbfx/0f;Fu t'ngf ug'{sf] sf/0f rflxF cZz]l/of p;sf] lgb{oLtfsf] Jojxf/n] lrlgPsf] lyof] . pgLx¿n] b; s"nsf kl/jf/nfO{ laefhg u/], pgLx¿sf] ;DklQ n'6] / k|flrg ;+;f/e/L g} ltt/lat/ agfOlbP . To;sf] sl/a ;o jif{ kl5 lt/ O=k"= %\*^ df /fHosf] blIf0f tkm{sf] afFsL b'O{ s"n rflxF a]lanf]gLx¿n] clwgdf nu] . xhf/f}+ O;|fPnL kl/jf/x¿ anhkmtsf ;fy a]lanf]gL s}bdf nluP .

xfdL OdfGbf/ agf}+ . xfdL dfgf}+ ls, of] a]nf k/d]Zj/n] dflg;x¿nfO{ lal;{lbg'ePsf] lyof] . ca|fxfdsf] ;do b]lv kl5Nnf] sl/a Ps xhf/ jif{df k6s k6s pgLx¿ k/d]Zj/sf] ljb|f]xL ePsf lyP . pgLx¿n] kfPsf] ;hfosf] of]Uo g} pgLx¿ lyP eGg] lgisif{ lgsfNg Tolt ufx|f] 5}g . t/ k/d]Zj/n] To;/L Jojxf/ ug'{x'Gg .

oBkL k/d]Zj/n] To;f] ug'{ePg / o;nfO{ xfdL egf} ls k/d]Zj/n] *c´*klg dfgj kl/jf/ g} rfxg'x'G5 . t/ pxfFdf dflg;— / afFsL dfgj ;+;f/sf] lglDt csf]{ sfo{gLltsf] cfjZostf lyof] . k/d]Zj/n] dflg;x¿;Fu laleGg s/f/x¿ afFWg'ePsf] lyof]— s/f/x¿sf] ;[+vnf g} lyof] . t/ jf:tjdf, dflg;x¿ s]jn dflg; g} lyP . k|foM lg/Gt/ g} pgLx¿ w]/} k6s r's] . afFsL dfgj hflt k/d]Zj/sf cnf}lss 5f]/fx¿sf] clwgdf lbOPsf lyP -k/d]Zj/sf 5f]/fx¿, Joj= #@M\*\_, pgLx¿ clxn];Dddf t k/d]Zj/sf zq"x¿ ePsf lyP . of] cj:yf lgSs} hl6n alg;s]sf] lyof] .

oL ;a}sf] lglDt k/d]Zj/sf] b'O{ efudf ;dfwfgsf] pkfo lyof] . h;} k/d]Zj/sf] kl/jf/sf] clGtd kl/jf/ s}bsf] lglDt hfFb}lyP, k/d]Zj/n] ;Dk"0f{ ?kdf ljl;{g'ePsf] 5}g elg ;D´fpg pxfFsf b'O{hgf cudjQmfx¿ k7fpg'eof] -old{of / OhlsPn\_ . k/d]Zj/sf] cfTdfåf/f pxfFsf ;Gtfgx¿;Fu km]/L k/d]Zj/n] gofF s/f/ afFWg'x'g]5 -old{o #!M#!—#$, OhlsPn #^M@@—@\*\_ . gofF lbg cfpFb} lyof] .

t/ ægofF lbg cfpFb}5Æ eGg'n] k/d]Zj/n] s;/L k'/fgf s/f/x¿nfO{ kl/jt{g gu/L jf gTofuL of] sfd ug'{x'g]5 eGg] k|Zgsf] pQ/ lb+b}g lyof] . w]/} O;|fPnLx¿n] k/d]Zj/nfO{ Tofu]sf lyP, / cGo b]jtfx¿sf] cf/wgf uy]{ . pgLx¿n] k/d]Zj/sf] Joj:yf tf]8]/ pgLx¿sf] c;Gt'li6 hfx]/ u/]sf lyP . o;n] k/d]Zj/nfO{ b'Mlvt agfPsf] lyof] . k/d]Zj/n] pxfFsf k|lt1fx¿sf] cfb/ ug{rfxg'x'GYof] t/ pxfFsf w]/} ;Gtfgx¿ cGo hfltsf b]jLb]jtfx¿sf] cf/fwgf ug{ lnKt ePsf lyP .

Tof] d[To'sf] af6f] lyof] . ofb ug'{xf];\, cbgsf] au}+rfdf h] ePsf] lyof] To;n] k|To]s dflg;nfO{ d[To'sf] uGtJodf k'¥ofPsf] lyof] / ha;Dd ;fFrf] k/d]Zj/df ljZjf; u/]/, pxfFnfO{ dfq k|]d ug{ pgLx¿ kms{+b}gg\ ta;Dd pgLx¿n] cgGt hLjg kfpg] lyPgg\ . pgLx¿n] cfkm}+ hlta]nf dgnfU5 Tolta]nf b]jtfx¿ 5gf}6 u/]/ lx+8\g ;Sb}g lyP . pgLx¿n] ;fFrf] k/d]Zj/df ljZjf; ug'{ / ljZjf; ul//xg' kg]{ lyof] .

ha of] ljifo O;|fPnL /fhfx¿sxfF cfof], ta c´ ;d:of aGof] . k/d]Zj/n] bfpm;Fu k|lt1f ug'{ePsf] lyof] ls pgsf pQ/flwsf/L g} ca b]lv p;f] l;+xf;gdf a:g]5g\, t/ lt dWo] w]/} h;f] k/d]Zj/af6 csf]{ lt/ nfu] . of] ;a} x]bf{ unt ljrf/ lyof] eGg] h:tf] nfU5— k/d]Zj/n] ;a} s'/f hfGg'x'G5, pxfFn] v/fa lg0f{o lng'x'Gg .

k/d]Zj/n] pxfFnfO{ TofUg] dflg;x¿;Fu, hf] pxfFnfO{ Tofu]/ untaf6f]df lx+8]sf 5g\, pgLx¿;Fu cfgf] s/f/nfO{ s;/L cfb/ ug'{x'G5 < pgLx¿nfO{ gofF x[bosf] cfjZostf 5 . pgLx¿nfO{ cu'jfO{ ug{sf] lglDt k/d]Zj/sf] pkl:yltsf] vfFrf] 5 . o;sf] lglDt ca|fxfdsf] ;Gtfg, / /fhf bfpmbsf] pQ/flwsf/Lsf] cfjZostf 5, hf] Tof] /fhf / k/d]Zj/sf] l;4 k|lt?k x'g ;Sg'x'G5 . o; ;Gtfgn] dflg; hflt dfly k/]sf] d[To'sf] ;/fknfO{ klg ;Rofpg' cfjZos 5 . t/ s;/L s]jn dflg;n] d[To'nfO{ lhTg ;S5 < pxfF k/d]Zj/ klg x'g cfjZos 5 . of] ;a} s;/L x'g ;S5 <

;d:of 5}g===

**cWofo rf/**

**k/d]Zj/ pxfFsf] dfgjLo kl/jf/;Fu hf]l8g'eof]**

v|Lli6ofgx¿nfO{ o]z"sf] cfudgsf] ljifodf ;a} yfxf 5 . pgLx¿ hfGb5g\ ls o]z"sf] hGd cfZro/Lltn] dl/odsf] sf]vaf6 eof], hf] Ps hjfgL s'df/L :qL lyOg\ -dQL !M!\*—@%\_ . k|foM ;+;f/nfO{ 8"F8sf] jfnssf] ljifodf yfxf 5, vf;u/L v|Li6d;\ ;hfj6sf] ljifodf . s]xL k'/fgf t/ nf]slk|o v|Li6d;\ uLtx¿n] o]z"sf] ljifodf k'/fgf] s/f/sf eljiojf0fLx¿sf] ljifodf pT;j k|rf/ ub{5g\ .

*q"m;eGbf klg c´ a9L o]z"sf] af/]df*

o]z"sf] ;+;f/df hGdsf] ljifodf ;Dk"0f{ ?kdf s]lGb|t ePkl5 cGttM pxfFsf] d[To' q"m;df eof] . pxfF xfd|f] lglDt Ifdfsf] dfWod x'g'x'g] lyof], tfls xfdL km]/L k/d]Zj/sf] kl/jf/df kmls{g ;sf}+ -o"xGgf #M!^\_ . csf]{ zAbdf, ha k|foM dlg;x¿n] o]z"sf] af/]df ;f]R5g\, pgLx¿sf] dgdf q"m;sf] ljifo x'G5 . To;n] s]xL s'/fnfO{ e'N5 .

k/d]Zj/ dflg; o]z"sf] ?kdf cfpg'n] yf]/} q"m;sf] hf]8nfO{ lal;{G5 . k|foM v|Lli6ofgx¿n] k/d]Zj/ dflg;sf] ?kdf cfpg'sf] *cfjZostf*nfO{ Vofn ub}gg\M pxfF k'/fgf] s/f/sf] s/fx¿ -k|lt1fx¿\_ k'/f ug{sf lglDt cfpg'eof] tfls pxfFn] xfldn] klxn] g} s'/f u/]sf] cnf}lss ljb|f]xsf] kl/0ffdnfO{ km]/L ;'wfg{ ;Sg'ePsf] xf];\ .

dflg; hflt Ps lbg k/d]Zj/;Fu x'g ;s"g\ eGg] cfzf c´ klg lhljt\ g} 5 sf/0f k/d]Zj/n] dflg; hfltnfO{ ;w}+sf] lglDt x6fOlbg'ePsf] 5}g . k/d]Zj/ dflg;sxfF lg/Gt/ cfpg'eof], dflg;nfO{ Ifdf lbP/ pgLx¿;Fusf] ;DaGw sfod /fVg'eof] . k/d]Zj/n] rfxg'x'GYof] ls dflg;n] pxfFdf ljZjf; u?g\ / To;sf] lglDt lg/Gt/ Pscsf{;Fu ldnfkdf /x"g\ / k/d]Zj/;Fu klg ;DaGwdf /x"g\ . t/ x/]s df]8df dflg;x¿n] k/d]Zj/nfO{ lg/Gt/ OGsf/ u/] . To}klg k/d]Zj/n] x/]s k6s o;f] eGg'eof], æltdLx¿ c´ klg d;Fu x'g;S5f}— ljZjf; u/ / ltldx¿sf] x[bo s] df 5 Tof] b]vfcf],Æ t/ ;d:of ce}m a9\b}uof] . afOann] of] cj:yfnfO{ JofVof ug{ uf]7fnf] lagfsf x/fPsf] e]8fsf] b[i6fGtsf] ?kdf atfpFb5 -oz}= %#M^, dQ= (M#^\_ .

o;cl3sf] cWofosf] cGTolt/ d}n] pNn]+v u/]sf] ´}+, k/d]Zj/sf ;Gtfgx¿nfO{ gofF x[bo rflxPsf] lyof] / o;sf] lglDt ;xfotf ug{ pgLx¿df´ k/d]Zj/sf] cfTdfsf] pkl:ylt . pgLx¿nfO{ cfkm}+af6 p4f/ kfpgsf] lglDt Pp6f dfWod rflxPsf] lyof] . pgLx¿sf cfkm}+df k/d]Zj/ k|ltsf] k|]d / cgGt hLjg lyPg . dflg;df ePsf] d[To'sf] ;/fknfO{ abNgsf] lglDt / pxfFsf dflg;x¿nfO{ lg/Gt/ ljZjf;df d2t ug{sf] lglDt k/d]Zj/;Fu Pp6f pkfo x'g'kYof]{, h;n] pxfFsf] k|lt1fsf] s/f/nfO{ cfb/ ub{5 .

;d:ofsf] lglDt k/d]Zj/sf] ;dfwfg lgtfGt leGg lyof] . pxfF dflg; ag]/ cfpg'kYof]{ . pxfF dflg; hfltdf ;xeflu x'g'kg]{ lyof] . *of] l7s oxL+ o]z" syfdf k|j]z ug'{eof]* . o]z" k/d]Zj/ dfgj aGg'eof] -o"xGgf !M!, !$—!%, sn= !M!%—@), @M^—(\_ .

dflg; hfltdf ePsf] d[To'sf] ;/fknfO{ pN6\ofpg] Pp6} dfq pkfo dflg; hfltsf] tkm{af6 dg'{kYof]{ . To;sf] cy{ d[To'kl5sf] k'g?Tyfg klg cfjZos lyof], / of] s]jn k/d]Zj/n] dfq ug{ ;Sg'x'GYof] . *cbgdf ePsf] 36gfsf] ;dfwfg o]z" x'g'x'GYof]* .

ca|xfd;Fusf] k/d]Zj/sf] s/f/ ;D´g'x'G5 < k/d]Zj/n] ca|fxfd / ;f/fnfO{ 5f]/f] lbgsf] lglDt cnf}lss /Lltn] x:tIf]k ug'{ePsf] lyof] . ToxL g} O;|fPn hfltsf] ;'?jft\ lyof] . k/d]Zj/n] k|lt1f ug'{ePsf] lyof] ls ca|fxfdsf ;Gtfgx¿ dWo] PshgfrflxF afa]ndf k/d]Zj/n] TofUg'ePsf hfltx¿sf] lglDt cflzif aGg]5g\ . t/ s;/L s]jn dflg;n] of] ug{ ;S5 < s]jn k/d]Zj/dfq ca|fxfdsf] jkmfbf/ ;Gtfg aGg ;Sg'x'g]lyof], h;n] Tof] s/f/sf] k|lt1f cg';f/ hfltx¿nfO{ cflzif\ lbg ;Sg'x'GYof] . *o]z" ca|fxfdsf] ;Gtfg x'g'x'GYof]* -dQ= !M!, n"sf #M#$\_ . pxfF g} k|lt1f ul/Psf] Tof] ;Gtfg x'g'x'G5, h;n] cnu ul/Psf hfltx¿ -cGohfltx¿\_nfO{ cGo b]jtfx¿af6 5'6fP/ km]/L k/d]Zj/sf] kl/jf/df Nofpg ;Sg'x'G5 -unf= #M!^—!\*, @^—@(\_ . *ca|fxfd;Fusf] s/f/nfO{ k"/f ug]{ ;dfwfg s]jn o]z" x'g'x'GYof]* .

o]z" bfpmbsf] klg ;Gtfg x'g'x'G5, o;}sf/0f pxfF /fhfsf] lglDt of]Uosf] x'g'x'G5 -dQ= !M!, n"s= !M#@, /f]d= !M#\_ . *k/d]Zj/n] bfpmb;Fu ug'{ePsf] s/f/sf] ;dfwfg klg s]jn o]z" x'g'x'G5* . pxfFsf k"vf{x¿ l7s lyP */* l;4?kn] jkmfbf/ klg . pxfF slxNo} k/d]Zj/sf] cgf1fsf/L x'g'ePg . pxfFn] slxNo} kfk ug'{ePg -@ sf]/= %M@!, lxa= $M!%, ! kq= @M@@\_ . pxfF kfk/lxt x'g'x'GYof] eGg'sf] cy{ pxfF k/d]Zj/sf] l;g} kj{tsf] s/f/ cyf{t\ Joj:yfsf] l;4 pbfx/0f klg x'g'x'GYof] . o]z" k/d]Zj/sf] pRr k|lt?kwf/L x'g'x'GYof] -@ sf]/= $M$, sn= !M!%\_ . pxfF k/d]Zj/sf] :j?ksf] pbfx/0f x'g'x'G5 . k/d]Zj/sf] cl3 o]z" xfd|f] lglDt Ps pbfx/0f x'g'x'G5 -@ sf]/= #M!\*, sn= #M!)\_ . pxfFsf] r]nf x'g'sf] cy{ oxL g} xf] eGg]af/]df kl5 km]/L xfdL x]g]{5f}+ -! kq= @M@!\_ .

k/d]Zj/ dflg; eP/ cfpg'ePsf] ;TotfnfO{ a'‰g ufx|f] 5 . k/d]Zj/sf] JolStTj PseGbf a9L ePsf] sf/0f pxfF dflg; eP/ cfpg ;Sg'x'GYof] . k/d]Zj/ :jefjdf ;Dk"0f{ ?kn] Ps;dfg t/ tLg JolStTj x'g'x'G5 . afOann] k|of]u ug]{ zAbfjnLdf ælktfÆ, æk'qÆ / ækljqÆ cfTdf tLg leGg JolStTj x'g'x'G5 . v|Lli6fogx¿n] o;nfO{ lqPstf elg gfpF lbPsf 5g\ . æk'q k/d]Zj/Æ dlg; o]z" aGg'eof] -o"xGgf !M!, !$—!%\_ . O{Zj/ zf:qLx¿n] o;nfO{ *dfgj cjtf/* eG5g\, cyf{t\ k/d]Zj/ ædflg;sf] z/L/dfÆ cfpg'eof] . s]jn o]z"dfq dflg; k/d]Zj/ x'g'x'GYof] h;df lktf k/d]Zj/n] ;a} s/f/sf] k"0f{tfsf] lglDt e/kg{ ;Sg'x'GYof] .

tkfO+{nfO{ ofb xf]nf ls d}n] klxn] g} eg]sf] lyPF, ;+;f/sf] hu a;fNg'eGbf klg klxn] g} k/d]Zj/n] hfGg'x'GYof] ls pxfFn] cfgf] k'q, o]z"nfO{ o; ;+;f/df k7fP/ dflg;x¿nfO{ pxfFsf] kl/jf/df kmsf{P/ Nofpg'kg]{5 -Pkm= !M!—!$, ! kq !M@)\_ . of] crDdsf] s'/f x'gsf] lglDt k'q dflg; ag]/ cfP/ b'Mv ef]Ug / dg{ v';L ;fy tof/ x'g'x'GYof] tfls k/d]Zj/n] pxfFsf] dfgj kl/jf/ kfpg'ePsf] xf];\ . gofF s/f/sf] Pp6f kf7n] To; jftf{nfknfO{ o;/L atfpFb5 M

o;sf/0f ;+;f/df cfpg'x'Fbf v|Li‍6n] eG‍g'eof], aln / e]6Lx¿ tkfO{+n] rfxg'ePg, t/ tkfO{+n] d]/f] lglDt Pp6f z/L/ tof/ kfg{'ePsf] 5 . ===ta d}n] eg], …x]g{'xf];\, x] k/d]Z‍j/, k':‍tssf] d'¶f]df d]/f] af/]df n]lvPh:‍t} tkfO{+s} OR‍5f k"/f ug{ d cfPsf] 5'Ú . -lxa|" !)M%, &\_

of] /fd|f] s'/f xf] ls k'q k/d]Zj/ o]z" eP/ cfpgsf] lglDt v';L;fy tof/ x'g'x'GYof] . s]jn s/f/x¿ dfq hf]lvddf lyPgg\, t/ cnf}lssx¿n] ljb|f]x u/]/ lgDTofPsf ljkQx¿ klg 5Fb}lyP . xfdLn] a'‰g' cfjZos 5 ls, oL ljb|f]xx¿sf] lglDt klg k/d]Zj/ dfgj eP/ cfpg' cfjZos lyof] . k/d]Zj/ dfgj kl/jf/df hf]l8g'ePsf]n] cfTdf cfpg'x'gsf] lglDt cfjZos tof/L k'/f eof] .

*ktgeGbf klg c´ a9L 7Ls agfpg'*

k/d]Zj/ dflg; eP/ cfpg'ePsf] sf/0f dg{ ;Dej lyof] . of] Psbd} dxTjk"0f{ lyof] lsgls d[To' s]jn k'g?Tyfgn] dfq k/flht x'g;SYof] . d[To'k"j{ k'g?Tyfg ;Dej 5}g . o]z" k/d]Zj/ klg x'g'ePsf] sf/0f pxfFdf cfkm}+nfO{ hLjgdf Nofpg] zlQm lyof] -o"xGgf !)M!&—!\*\_ . o]z"sf] d[To' k/d]Zj/sf] of]hgf ePsf] sf/0f, ;+;f/sf] hu a;fNg'eGbf klxn] g} k/d]Zj/ hfGg'x'GYof] ls pxfFn] o]z"nfO{ d[To'af6 km]/L hLjgdf Nofpg'x'g]5 -k|]/= @M@#—@$, #@, #M!%, !)M$), unf= !M!\_ .

k'g?Tyfgsf] sf/0fn], k/d]Zj/;Fusf] xfd|f] b"/Ldf k"n lgdf{0f eof] . d[To' k/flht eof] . oL cbgsf] ljb|f]xsf c;/x¿ lyP . ;k{sf] -z}tfgsf]\_ kl/Iffsf] sf/0f cfbd / xJjfsf ;d:ofx¿ h] lyP lt ;a} ;dfwfg ul/P . o]z"sf] d[To' / k'g?Tyfgn] pknAw u/fPsf] kfksf] Ifdfbfgdf ljZjf;ug]{x¿ ;a}n] cgGt hLjg kfpg]5g\ / ;bfsf] lglDt k/d]Zj/sf] kl/jf/df x'g]5g\ -/f]d= $M!^—@%, \*M!)—!!, !)M(—!), sf]/= ^M!$\_ .

o]z" d[To'af6 k'g?Tyfg x'g'ePkl5 km]/L :ju{df kmls{g'kg]{ lyof] -p7fO{g' kg]{lyof]\_ . o]z" :ju{df prflng'eof] / lktfsf] 5]pmdf l;+xf;gdf lj/fhdfg x'g'x'G5 -ds{= !M!(, o"x= @)M!&, sn= #M!, lxa= !@M@\_ . kljq cfTdf, hf] ljZjf;Lx¿df jf; ug'{x'G5, pxfFnfO{ k7fpgsf] lglDt of] cfjZosklg lyof] -k|]/= @M##, /f]d= \*M(—!!\_ o]z"n] 5f]8]/ hfg cfjZos lyof] tfls kljq cfTdf cfpg'ePsf] xf];\ -o"x= !$M@%—@^, !%M@^, !^M&, n"s= @$M$(\_ .

kljq cfTdf cfpg' rflxF OhlsPn / old{ofn] atfPsf gofF s/f/sf] k"0f{tf lyof] -old{= #!M#!—#$, Oh= #^M@@—@\*\_ . kljq cfTdf g} e|i6tfdfly ljhoL x'g'x'g] cfTdf x'g'x'G5 -unf= %M!^—!&\_, / pxfFsf] sfd cfkm}+df o]z"sf] eGbf dxfg\ sfd x'g]5 -o"x= !$M!@\_ . k/d]Zj/sf] gofF s/f/sf] k'0f{tfsf] lglDt o]z"sf] d[To' / k'g?Tyfg d'Vo s'/f x'g\ eGg] o]z" hfGg'x'GYof] . o;}sf/0f o]z"n] clGtd /fqLef]hdf r]nfx¿nfO{ eGg'eof] pxfFsf] /ut ægofF s/f/sf] /utÆ x'g]5 hf] pgLx¿sf] 5'6sf/fsf] lglDt axfOG5 -dQ= @^M@\*, ds{= !$M@$, n"s= @@M@)\_ . h;} o]z" dfly prflng'eof] / kljq cfTdf tn k[YjLdf cfpg'eof], ca dfgj hflt e|i6tfsf] lj?4df c;fXo 5}gg\ .

o;sf] Go'gtd dfu rflxF k/d]Zj/n] dflg;sf] ;bfsf] c;kmntf / ljb|f]xnfO{— ;kmf u/]/ pxfFsf] dfgj kl/jf/ agfpg' xf] . o;}sf] lglDt pxfF dflg; ag]/ cfpg'kYof]{ / k/d]Zj/sf] s/f/sf] ;a} ;t{x¿ pxfF cfkm}+n] k'/f ug'{kYof]{ .

o; k':tsdf d}n] klxn] ;f]w]sf] k|Zgsf] ljifodf ljrf/ ug'{xf];\M k/d]Zj/n] s] rfxg'x'G5 < pxfFn] *tkfO{+* rfxg'x'G5 . o;}sf/0f pxfFn] d[To' / kfksf] ;d:ofnfO{ 7Ls ug{ cfgf] cl4lto k'q o]z"sf] ?kdf k7fpg'eof] . dflg; hflt;Fusf] s/f/ k"/f u/]/ ;bf;j{bfsf] lglDt tkfO{+nfO{ k/d]Zj/;Fu Nofpgsf] lglDt pxfF cfpg'eof] . k/d]Zj/ dfgjLo kl/jf/;Fu hf]l8g'eof] . o;sf] lglDt s'g} csf]{ pkfo klg lyPg . ;';dfrf/sf] vf;df xfd|f] Jojxf/;Fu— k/d]Zj/sf] k|]d / p4f/ sdfpg, s'g} ;/f]sf/ 5}g eGg'sf] y'k|} sf/0fx¿ 5g\ . lt dWo] of] rflxF ;a}eGbf 7"nf] sf/0f xf] . xfd|f] cl;4 Jojxf/n] of] sdfpg ;lsG5 eg]/ ;f]Rg' rflxF kfunkg x'G5 . olb xfdLn] p4f/ sdfpg ;Sg] eP v|Li6 cfpg', dg'{ / k'g?Tyfg x'g' cfjZos g} x'g]lyPg .

*z}tfg / p;sf ;xfosx¿ M d"v{ / d"VofO{+*

o; syfdf ePsf] csf]{ Pp6f df]8 klg 5 h'g tkfO{+n] g5'6fpg'xf];\ eGg] d rfxG5' . tkfO{+ clns crDddf kg'{ePsf] xf]nf . dnfO{ klg To:tf] ePsf] 5 -Psk6s eGbf klg a9L\_ . olb o]z"sf] d[To' / k'g?Tyfgn] ;k{ -z}tfg\_sf] sfdsf] c;/nfO{ abNg'ePsf] xf] / ;+;f/sf] b'i6tfnfO{ ;w}+sf] lglDt lhTg'ePsf] xf] eg], *lsg hfltx¿sf xf/]sf b]jx¿ / b'i6 cfTdfx¿n] o]z"nfO{ df/]* < of] d"v{tf h:tf] nfU5 .

o;af/] ljrf/ ug'{xf];\ . o;df ;a}eGbf d'Vo s'/f k/d]Zj/sf] of]hgfdf o]z"sf] d[To' lyof], sf/0f d[To' lagf k'g?Tyfg ;Dej lyPg, h;n] d[To'nfO{ lhTg' lyof] . clg o]z" lktfsfxfF kms]{/ hfg ;Sg'x'g]lyPg / lktf k/d]Zj/sf] of]hgf k"/f x'g]lyPg— h'g of]hgf rflxF cfTdf cfpg'eP/ e|i6tfdf dflg;nfO{ d2t ug'{ x'g]lyof] . olb z}tfg / cGwsf/sf zlQmx¿n] o]z"nfO{ To;} 5f]l8lbPsf eP, *k/d]Zj/sf] of]hgf c;kmn x'GYof]* . s] pgLx¿ cnf}lss d"v{x¿ x'g\ <

d}n] of] ljifodf w]/} n]v]sf] 5' . of] clt g} cfsif{s ljifo xf] . vf;df gofF s/f/n] o; k|Zgsf] pQ/ lbG5 . o]z"sf] z'eva/ -;';dfrf/\_sf] ljifodf s'/f ubf{ kfjnn] k|rf/ ub{5g\ . kfjnn] o;/L eg]sf 5g\ M

t/ xfdL k/d]Z‍j/sf] u'K‍t / n's]sf] a'l4sf] k|rf/ ub{5f}+, hf] o'uo'ucl3 xfd|f] dlxdfsf] lglDt k/d]Z‍j/n] lgo'Qm ul/lbg'eof] . o; o'usf s'g} klg zf;sx¿n] T‍of] s'/f a'´]gg\ ‌. ltgLx¿n] a'´]sf ePb]lv dlxdfsf k|e'nfO{ q"m;df 6fFU‍g] g} lyPgg\ ‌. -! sf]/= @M&—\*\_ .

kfjnn] c? 7fpFx¿df æzf;sx¿Æ zAb cflTds ;+;f/sf b'i6 ;b:ox¿sf] lglDt k|of]u u/]sf 5g\ -Pkm= #M!), ^M!@, sn= !M!^\_ . o;sf] cy{ ;fwf/0f 5M *z}tfg, b'i6, / k/d]Zj/sf k|ltåGbL 5f]/fx¿ h;n] k/d]Zj/sf] of]hgf s] 5 Tof] yfxf kfPsf lyPgg\* . ha o]z"n] ;]jsfO{ ;'? ug'{eof] pxfF sf] x'g'x'G5 elg pgLx¿n] lrg]sf lyP . pgLx¿n] o]z"nfO{ æk/d]Zj/sf] k'qÆ / æ;jf]{Rrsf k'qÆ eg]sf 5g\ -dQ= $M!—!!, \*M@(, ds{= !M!@—!#, @!—@$, #M!!, n"s= $M!—!#, #!—#&, \*M@\*\_ . k'/fgf] s/f/ k|foM :ki6 5 ls k/d]Zj/n] ;'?sf] of]hgf cg';f/ cbgsf] au}+rfdf ´}+ dfgjLo kl/jf/n] zf;g u/]sf] rfxg'x'GYof] . z}tfg / p;sf] ;xsdL{x¿n] cg'dfg nufpg'kg]{ xf] ls o]z" oxL of]hgf k|flKtsf] lglDt cfpg'ePsf] xf] . t/ st{;+ut ?kdf rflxF pgLx¿n] o]z"nfO{ dfg{ rfx] . xf] oxL g} jf:tjdf d'Vo s'/f lyof] . k/d]Zj/n] ltgLx¿sf] d"v{tfdf g} ltgLx¿nfO{ v]nfOlbg'eof] .

of] ;lhn} yfxfug{ ;lsG5 ls k/d]Zj/ pxfFsf cnf}lss zq"x¿ eGbf slt w]/} j'l4dfg\ x'g'x'G5 . t/ oxfFsf] d'Vo s'/f rflxF ge'nf}+ . k/d]Zj/ dfgjLo kl/jf/;Fu hf]l8g'ePsf] rflxF z}tfg jf b'i6nfO{ a]js"km agfpgsf] lglDt xf]Og . k/d]Zj/n] o;f] ug'{sf] sf/0f rflxF pxfFn] *tkfO{+nfO{* pxfFsf] kl/jf/df rfxfg'x'G5 . pxfFnfO{ csf]{ clek|fosf] b/sf/ 5}g . tkfO{+ g} kof{Kt x'g'x'G5 .

t/ of] syfdf c´ yk s'/fx¿ afFsL g} 5g\ . o]z"n] cfgf] sfd l;Wofpg'eof] . xfdLn] cfTdfsf] sfd, ;fwf/0f / cy{k"0f{ e"ldsfnfO{ c´ glhsaf6 lgofNg afFsL g} 5 . k/d]Zj/sf] kl/jf/df ;DejeP;Dd hlt;Sbf] w]/} dflg;x¿nfO{ Nofpg] Wo]o;Fu l;w} ;/f]sf/ /fV5 .

**cWofo kfFr**

**k/d]Zj/n] pxfFsf] kl/jf/ kfpg'x'G5**

d}n] cl3Nnf] cWofodf hgfP cg';f/ old{of / OhlsPn -Oh= #!M#!—#$, Oh= #^M@@—@\*\_ cudjQmfn] eg]sf] gofF s/f/sf] k"0f{tf rflxF kljq cfTdf cfpg' xf] . k|To]s ljZjf;Lsf] hLjgdf cfTdfsf] ;]jsfO{ rflxF e|i6tfnfO{ lhTg ;Dej agfpg' xf] . o;nfO{ ktg ePsf k/d]Zj/sf 5f]/fx¿sf] ufnfdf ´fk8 xflgPsf] ´}+ ;f]Rg'xf];\ . t/ of] c´ cnf}lss u'08fx¿sf] lj?4df l;wf cfqmd0f xf] .

cfTdfsf] cfudg rflxF k/d]Zj/sf 5f]/fx¿sf] lzlj/, hf] laleGg hfltx¿nfO{ Tofu]/ zf;ssf] ?kdf lgo'Qm ul/Psf cnf}lss k|f0fLx¿ lyP, ltgLx¿sf] lzlj/df 3';k}7 lyof] -Joj= #@M\*\_— oL cnf}lss k|f0fLx¿ k/d]Zj/sf] ;]jfaf6 avf{:t ul/Psf e|i6x¿ lyP . pgLx¿n] dflg;x¿nfO{ b'?kof]u u/]/ cfgf] clwgdf /fv]sf lyP -e=;+= \*@\_ .

o]z"nfO{ of] ;a} yfxf lyof] . xfdL gofF s/f/sf k':tsx¿ k9\bf o;nfO{ ;lhn};Fu la;{G5f}+, h'g k'g?Tyfgkl5 n]lvPsf] 5 -k|]l/tx¿sf sfdsf] k':taf6 ;'? eP/ k|sfzsf] k':ts ;Dd\_ .

*cGTosf] ;'?jft\*

o]z" :ju{df prflng'ePsf] ljif]z 36gfn] kljq cfTdfsf] cfFudgnfO{ ;txdf NofpFb5 -o"x= !$M@^, !%M@^, !^M&, n"s= @$M$(\_ . ha k'g?Tyfg x'g'ePsf] o]z" ;+;f/d} x'g'x'GYof], pxfFn] eGg'eof] ls of] ca rfF8} x'g cfpg]5 M

ltgLx¿;Fu ef]hgdf a:‍g'x'Fbf pxfFn] ltgLx¿nfO{ o:‍tf] cfb]z lbg'eof], …ltdLx¿ o¿zn]daf6 st} ghfcf], t/ lktfn] ug{'ePsf] k|lt1fsf] k|tLIff u/ . o;af/] ltdLx¿n] daf6 ;'lg;s]sf 5f} . lsgeg] o"xG‍gfn] t kfgLn] alKt:‍df lbP, t/ casf yf]/} lbgdf kljq cfT‍dfdf ltdLx¿sf] alKt:‍df x'g]5 . t/ kljq cfT‍df ltdLx¿df cfpg'ePkl5 ltdLx¿n] zlQm kfpg]5f}, / ltdLx¿ o¿zn]ddf, ;f/f ox"lbofdf, ;fdl/ofdf / k[Y‍jLsf] clGtd 5]p;D‍d d]/f ;fIfL x'g]5f} . -k|]/= !M$—%, \*\_

olb tkfO{+n] k|]l/tsf] k':ts lg/Gt/ k9\g'eof] eg] o]z"n] s'g s'/f k|i6 kfb}{ x'g'x'GYof] Tof] a'‰g vf;} ;do nfUb}g . pxfF hfg'ePkl5 -k|]l/= !M(—!!\_ csf]{ cWofodf dlxldt cfuf]sf] ´f]S‍sfdf kljq cfTdf cfpg'eof] -;fRr}\_ .

ha k]lGtsf];sf] lbg cfof], ltgLx¿ ;a} Ps} 7fpFdf e]nf ePsf lyP . clg :‍ju{af6 crfgs 7"nf] atf;sf] ´f]S‍sfh:‍t} Pp6f cfjfh cfof], / ltgLx¿ a;]sf] k"/f 3/} el/lbof] . cfuf]sf lha|fx¿h:‍tf ltgLx¿sxfF b]vf k/], / efu—efu eP/ ltgLx¿ x/]sdfly a;] . clg ltgLx¿ ;a} hgf kljq cfT‍dfn] el/P, / kljq cfT‍dfn] ltgLx¿nfO{ lbg'ePsf] pR‍rf/0f adf]lhd ltgLx¿ cG‍o efiffx¿df af]N‍g nfu] .

afFsL ljj/0fn] atfpFb5 ls kljq cfTdfn] ljZjf;Lx¿nfO{ c? w]/} efiffx¿df af]Ngsf] lglDt ;Ifd agfpg'eof] . pgLx¿n] ;+;f/e/Laf6 e]nf ePsf ox"bLx¿nfO{ o]z"sf] hLjgsf] ljifodf ujfxL lbO/x]sf lyP— pxfFsf] d[To' / k'g?Tyfg . ljb]zL e'lddf O;|fPnLx¿nfO{ ox"bL gfpF lbOPsf] lyof], oL dflg;x¿ k'/fgf] s/f/df g} s}bsf] ;dodf ;+;f/e/ ltt/–lat/ kfl/Psf lyP . oL ox"bLx¿ h;n] o]z"sf r]nfx¿af6 pgLx¿s} efiffdf ujfxL ;'g] logLx¿ k'/fgf] s/f/sf O;|fPnLx¿ lyP . pgLx¿ k'/fgf] ox"bL kfqf] cg';f/sf] Pp6f kljq rfF8 agfpgsf] lglDt o?zn]ddf cfpg'k/]sf] lyof] .

o]z"sf r]nfx¿nfO{ lrGg] o?zn]dsf dflg;x¿n] rflxF o:tf] ljrf/ u/] ls oL le8 bfvdBn] dft]sf5g\ . oL dflg;x¿n] tTsfn} oL c? gofF efiffx¿df af]Ng ;Dej g} lyPg . ta k|]l/t kq";n] oL dflg;x¿sf cl3 ;a} s'/f k|i6 /flvlbP . Tolt dfq xf]Og of] pgLx¿n] g} lnpg\ elg k|i6 kf/] M

t/ kq';n] P3f/ hgf;Fu v8f eP/ pR‍r ;f]/df ltgLx¿nfO{ eg], ox"lbofsf dflg; xf], / o¿zn]dsf hD‍d} afl;G‍bfx¿, tkfO{+x¿nfO{ of] s'/f yfxf xf];\, / d]/f s'/f ;'G‍g'xf];\ ‌. lsgeg] tkfO{+x¿n] 7fG‍g'eP´}F logLx¿ dft]sf 5}gg\, lsgls clxn] laxfgsf] gf} dfq ah]sf] 5 . t/ of]Pn cudjQmfåf/f elgPsf] s'/f oxL xf], …cflv/L lbgx¿df o:‍tf] x'g]5 egL k/d]Z‍j/ eG‍g'x'G‍5, d ;a} dflg;x¿dfly d]/f cfT‍df vG‍ofOlbg]5', / ltdLx¿sf 5f]/fx¿, / ltdLx¿sf 5f]/Lx¿n] cudjf0fL af]N‍g]5g\, / ltdLx¿sf o'jsx¿n] bz{g b]V‍g]5g\, / ltdLx¿sf a"9fkfsfx¿ :‍jK‍gbzL{ x'g]5g\ ‌. xf], d cf‍gf bf;—bf;Lx¿dfly tL lbgdf d]/f cfT‍df vG‍ofOlbg]5', / ltgLx¿n] cudjf0fL af]N‍g]5g\ ‌. dfly cfsfzdf d crD‍dsf sfd / tn k[Y‍jLdf lrG‍xx¿ b]vfpg]5', cyf{t\ /ut, cfuf], / w"jfFsf] d':‍nf] . clg h;n] k/dk|e'sf] gfpF lng]5, T‍o;n] p4f/ kfpg]5 .Ú O;|fPnsf dflg; xf], oL s'/f ;'G‍g'xf];\, gf;/tsf o]z" o:‍tf J‍olQm x'g'x'G‍Y‍of], h;nfO{ k/d]Z‍j/n] zlQmzfnL sfdx¿, crD‍dsf sfdx¿ / lrG‍xx¿åf/f tkfO{+x¿sf ;fd'G‍g] k|dfl0ft ug{'eof] . tkfO{+x¿nfO{ yfx} 5 ls k/d]Z‍j/n] tkfO{+x¿sf aLrdf oL sfdx¿ pxfFåf/f ug{'ePsf] xf] . k/d]Z‍j/n] 7x/fpg'ePsf] lglZrt of]hgf / k"j{1fgcg';f/ kqmfp kg{'ePsf] log} o]z"nfO{ cwdL{ dflg;x¿sf xftåf/f tkfO{+x¿n] q'm;df 6fFu]/ dfg{'eof] . pxfFnfO{ k/d]Z‍j/n] d[T‍o'sf] kL8faf6 5'6sf/f lbP/ hLljt kfg{'eof] . lsgls d[T‍o'sf] cwLgdf pxfF eO/xg' c;D‍ej lyof], o;}sf/0f k/d]Z‍j/sf] bflxg] afx'nLkl§ pxfF pR‍r kfl/g'eof], / lktfaf6 kljq cfT‍dfsf] k|lt1f kfpg'eof], / pxfFn] of] vG‍ofOlbg'ePsf] xf], h] tkfO{+x¿ b]V‍g' / ;'G‍g'x'G‍5 . -k|]/= @M!$—!(, @!—@$, ##\_

dflg;x¿n] cfgf] cfFvfn] h] b]lv/x]sf lyP, / sfgn] h] ;'lg/x]sf lyP kq";n] ToxL s'/f elg/x]sf 5g\ . of] k/d]Zj/sf] kljq cfTdfsf] cfudgn] NofPsf] cfZro{sd{ lyof] . k/d]Zj/sf] cfTdfn] pgnfO{ h] eg]sf] lyof] Tof] atfpgsf] lglDt rnfpg'eof] . dl;x cfpg'ePsf] 5, pxfF dfl/g'eof], d[To'af6 km]/L lhljt\ kfl/g'eof] / ca pgLx¿n] pxfFdf ljZjf; ug'{k5{ . kq";sf] JofVof cfZro{hgs lyof] . æk/d]Zj/sf] gfpF k'sf/f ug]{Æ tLg xhf/ dflg;x¿n] To;lbg kfksf] Ifdf kfP/ p4f/ kfP -k|]/= @M$!\_.

k|foM k|rf/sx¿ syfsf] of] efudf q"m;sf] ljifodf atfpg cl3 a9\5g\ -jf kl5 x6\5g\\_ . q"m; / k'g?Tyfgn] of] If0f;Dd NofPsf] sf/0f Tof] 7Ls xf] / x'g}k5{ . t/ km]/L klg of] syfsf] Psbd} dxTjk"0f{ efunfO{ xfldn] lal;{/x]sf 5f}+ .

*cnf}lss 3';k}7*

cfTdfsf] cfudg;Fu} k|]l/t @ cWofodf s] ePsf] lyof] Tof] ofb ug'{xf];\ . gofF s/f/sf] lglDt cfTdfsf] cfudg Psbd} cy{k"0f{ lyof]— k/d]Zj/n] dflg;x¿nfO{ Pp6f gofF k|lt1fsf] ;"rL lbO/xg'ePsf] lyof] . w]/} v|Lli6ofgx¿n] of] dx;'; ub}{gg\ ls, oxfF cfTdfsf] cfudg;Fu} of] cflTds o'4åf/f k/d]Zj/n] pxfFnfO{ OGsf/ ug]{ ox"bLx¿nfO{ dfq xf]Og t/ k/fk"j{ sfndf afa]nsf] w/x/fdf k/d]Zj/nfO{ OGsf/ ug]{ cGo hfltx¿nfO{ klg k'gMbfjL ub}{ x'g'x'G5 . k/d]Zj/n] cfgf] kl/jf/ lkmtf{ ln+b}x'g'x'G5, rfx] pxfFsf dflg;x¿ hxfF;'s} a;f]af; ug]{x¿ x'g\ . k/d]Zj/n] lt dflg;x¿ rfxg'x'GYof] / pxfFn] e]6\g'x'g]5 .

xfdLn] ev{/} k|]l/t @ cWofodf k9]sf] kf7n] atfpF5 ls cfTdf atf; / cfuf]sf] ?kdf cfpg'eof] -k|]l/= @M@—#\_ . k'/fgf] s/f/df k/d]Zj/sf] pkl:yltsf] bz{gx¿df cfuf] / aln/x]sf] w'Fjf ;f´ tTjx¿ lyP -k|;= !#M@!—@@, Oh= !M$, !#, @&\_ . k/d]Zj/ cfFwLa]/Lx¿df klg b]vfkg'{ x'GYof] -oz}= ^M$, Oh= !M$, co"= #\*M!, $)M^\_ . k|]l/t kq";sf] k|rf/ ;'Gg] ox"bLx¿n] pgLx¿s} cfFvfn] cfTdf cfpg'ePsf] b]v] / yfxf kfP sL p4f/sf] lbg cfPsf] 5 .

o; b[Zodf s] ePsf] 5 ;f] ljrf/ ug'{xf];\ . oxfF tLg xhf/ ox"bLx¿ hf] hfltx¿sf df´df a:by], h;sf lktfk"vf{ k|jf;df 5l/Psf lyP, pgLx¿ o?zn]ddf wfld{s rf8 dgfpgsf] lglDt cfPsf5g\ . pgLx¿n] cfTdf cfpg'ePsf] k|ToIo cfFvfn] b]v] / o]z" hf] dl;x x'g'x'G5 pxfF cfpg'ePsf] / pxfFn] ug'{ePsf] sfdsf] af/]df klg ;'g] . pgLx¿n] o]z"df ljZjf; u/] . pgLx¿ v|Lli6ofg eP, / pxfFsf r]nfx¿ ag] . tkfO{+sf] ljrf/df ca o;kl5 pgLx¿n] s] u/] xf]nf h:tf] nfU5 <

pgLx¿ 3/ kmls{P .

of] lsg cy{k"0f{ 5 < lsgsL ca, x/fPsf, TofluPsf hfltx¿sf] df´df oL tLg xhf/ ;';dfrf/ k|rf/sx¿ :yflkt eP . cGo b]jx¿sf] clwgdf ePsf] zq"x¿sf] Onfsfdf pgLx¿ uf]Ko sfdbf/ h:t} eP . k/d]Zj/sf] dfgj kl/jf/sf] u'0fgfTds j[l4sf] lglDt pgLx¿ ;'?jft\sf dfWod ag] . pgLx¿ klxnf] r/0fsf 5fnx¿ lyP . pgLx¿sf] nIo -ldzg\_ s] xf] < xf], o]z"n] r]nfx¿nfO{ lbg'ePsf] pxL dxfg\ cfb]z g} pgLx¿sf] nIo lyof] .

o;sf/0f hfcf], / ;a} b]zsf hfltx¿nfO{ r]nf agfcf], lktf / k'q / kljq cfT‍dfsf] gfpFdf ltgLx¿nfO{ alKt:‍df b]cf], d}n] ltdLx¿nfO{ cf1f u/]sf ;a} s'/f kfng ug{ ltgLx¿nfO{ l;sfcf]. x]/, d o'usf] cG‍T‍o;D‍d ;w}F ltdLx¿sf ;fydf 5' . -dQ= @\*M!(—@)\_

t/ c´ klg s]xL 5'6]sf] 5 . xf] dxfg\ cfb]z lbOPsf] 7Ls 5 . t/ d}n] kb !\* nfO{ 5'6fPF . k|foM dflg;x¿n] ldzg tyf ;';dfrf/sf] s'/f ubf{ of] kbnfO{ 5'6fpF5g\ . oxfF d}n] km]/L Psk6s o]z"sf] k'/} jfSofz+nfO{ /fv]sf] 5', / dxTjk"0f{ kIfnfO{ df]6f] cIf/df /fv]sf] 5' M

ta o]z" ltgLx¿sxfF cfP/ eG‍g'eof], **æ:‍ju{ / k[Y‍jLdf ;d:‍t clwsf/ dnfO{ lbOPsf] 5 .Æ** o;sf/0f hfcf], / ;a} b]zsf hfltx¿nfO{ r]nf agfcf], lktf / k'q / kljq cfT‍dfsf] gfpFdf ltgLx¿nfO{ alKt:‍df b]cf], d}n] ltdLx¿nfO{ cf1f u/]sf ;a} s'/f kfng ug{ ltgLx¿nfO{ l;sfcf] . x]/, d o'usf] cG‍T‍o;D‍d ;w}F ltdLx¿sf ;fydf 5' . -dQ= @\*M!\*—@)\_

s] tkfO{+n] e]6\g'eof] < o]z";Fu :ju{ / *k[YjLsf* ;a} clwsf/ 5 . :ju{df ePsf] clwsf/sf] kf6f] a'‰g ;lhn} 5 . o]z" :ju{df prflng'eof] / lktf k/d]Zj/sf] bflxg] afx'nL tkm{ l;+xf;gdf a:g'ePsf] 5 -sn= #M!, lxa= !@M@\_ . t/ k[YjL tkm{sf] clwsf/sf] cy{ s] xf] t < of] ;lhn};Fu 5'6fO{G5 . pxfFsf] k'g?Tyfg nuQ} pxfF dfly :ju{df p7fO{g' kg]{lyof], o;n] To; ljGb';Ddsf] k[YjLsf] clwsf/ ePsfx¿sf] cGTonfO{ ;+s]t ub{5 . lt sf] x'g\ < ltgLx¿ ktg ePsf k/d]Zj/sf 5f]/fx¿, ha k/d]Zj/n] hfltx¿nfO{ TofUg'eof] To;a]nf hltx¿sf lhDdf kfPsfx¿ x'g\ -Joj= #@M\*\_ .

*oxfF eP/ tkfO{+sf] s'g} sfd 5}g\*

o]z"sf] k'g?Tyfg / pxfF :ju{df prflng'ePsf] ;Totfsf] cy{ k/d]Zj/sf ljb|f]xL 5f]/fx¿sf] clwsf/ ca p;f] l/Qf] / z"Go 5 . lo hfltsf dflg;x¿ dfly pgLx¿sf] cflwsfl/s k|e'Tj cab]lv /x]g . dl;x ca|fxfd / bfpmbsf] ;Gtfg eP/ cfpg'ePsf] eP klg p4f/ s]jn O;|fPnLx¿ -ox"bLx¿\_sf] lglDt dfq lyPg . o]z" ;a}sf] lglDt dl;x x'g'x'G5, / pxfF ;a} hfltx¿sf] k|e' klg x'g'x'G5 . o]z"sf] k'g?Tyfg, :ju{df prflng'ePsf] / cfTdfsf] cfudgn] k/d]Zj/sf ktg ePsf 5f]/fx¿sf] ;dflKtnfO{ hgfpF5 . pgLx¿sf] cflwsfl/stf ca l;l4of] .

o;}sf/0f gofF s/f/n] o]z"sf] k'g?Tyfg / dfly prflng'ePsf] ljifonfO{ cGwsf/sf cnf}lss zlQmx¿sf] k/fho;Fu hf]8\b5 . ha k/d]Zj/n] æo]z"nfO{ d[tsaf6 hLljt\Æ kfg'{eof] -sn= @M!@\_ s]jn xfd|f kfkx¿ dfq Ifdf ul/Pgg\ -sn= @M!#—!$\_, t/ æpxfFn] o]z" v|Li6sf] ljhodf clwsf/x¿nfO{ lgMz:q kfg'{eof]Æ / ltgLx¿nfO{ v'nd—v'Nnf zd{df kfg'{eof] -sn= @M!%\_ . kfjnn] k|of]u u/]sf zAbx¿ æzf;sx¿ / clwsf/Lx¿Æ af/] ofb ug'{xf];\ hf] k'/fgf] s/f/df ktg ePsf k/d]Zj/sf cnf}lss 5f]/fx¿ lyP pgLx¿ g} hfltx¿dflysf b'i6 b]j ePsf lyP -/f]dL \*M#\*, ! sf]/= !%M@$, Pkm= !M@!, @M@, #M!), ^M!@, sn= !M!#\_ .

k/flht ePsf cGwsf/sf zlQmx¿nfO{ JofVof ug{ kfjnsf] dgkg]{ cleJolSt g} æzf;sx¿ / clwsf/Lx¿Æ lyP . o]z" d[tsaf6 k'g?Tyfg x'g'ePkl5, æpxfF :‍ju{df hfg'eof] / :‍ju{b"tx¿, clwsf/x¿ / zlQmx¿nfO{ j+zdf kf/L k/d]Z‍j/sf] bflxg] afx'nLkl§ lj/fhdfg x'g'x'G‍5Æ -! kq= #M@@\_ . ha o]z" k'g?Tyfg / dfly p7fOg'ePkl5 lktfsf] bflxg] afx'nLkl§ lj/fhdfg x'g'ePsf] 5 o; o'usf] lglDt dfq xf]Og t/ cfpg] o'usf] lglDt klg pxfF ;a} zf;s / clwsf/sf] zlQmeGbf clt pRrdf :yflkt x'g'ePsf] 5 -Plkm;L !M@)—@!\_ . To; cfpg] o'udf o]z"n] Tof] /fHo lktfsf] xftdf ;'lDklbg'x'g]5, æta cG‍T‍o cfpg]5, ha pxfFn] x/]s zf;g, x/]s clV‍tof/ / zlQm gi‍6 kf/]/ k/d]Z‍j/, cyf{t\ lktfnfO{ /fH‍o ;'lDklbg'x'g]5Æ -! sf]/= !%M@$\_ .

kfjnn] o]z"sf] k'g?Tyfg / dfly p7fO{g'nfO{ k/d]Zj/sf ktgePsf 5f]/fx¿ hf] hfltx¿sf] lglDt efu ul/Psf lyP ltgLx¿sf] cGTosf] ;'?jft\sf] ?kdf lnPsf lyP . o;df 5Sskg'{kg]{ s'g} s'/f 5}g ls kfjnn] o;nfO{ cGo hfltx¿, hf] afa]ndf TofluPsf hflt lyP ltgLx¿sf] p4f/;Fu hf]8]sf 5g\ . o]z"sf] k'g?Tyfg / cfTdfn] cGohfltx¿nfO{ cGwsf/sf] zlQmsf] bf;Tj / b'?kof]uaf6 5'6sf/f lbG5g\ .

afa]ndf hfltx¿nfO{ laefhg ug]{ lalQs} k/d]Zj/ ca|fxfdsxfF b]vf kg'{ePsf] ;D´g'xf];\ . k/d]Zj/n] ca|fxfdnfO{ eGg'eof] ls Pslbg pgL / pgsf ;Gtfx¿4f/f lt ;a} hfltx¿n] cflzif kfpg]5g\ . cGohfltx¿sf k|]l/t kfjnnfO{ of] k|lt1f yfxf lyof] . pgn] o;/L n]V5g\, æxfd|f k"j{hx¿nfO{ lbOPsf k|lt1fx¿sf] k'li6 ug{sf lglDt k/d]Z‍j/sf] ;T‍otfnfO{ k|s6 ug{ v|Li‍6 vtgf ePsfx¿sf] bf; aG‍g'eof], o; x]t'n] ls cG‍ohfltx¿n] pxfFsf s[kfsf] lglDt k/d]Z‍j/sf] dlxdf u¿g\Æ -/f]d= !%M\*—(\_ .

kfjnn] c´ l;WofPsf 5}gg\ . pgn] k'/fgf] s/f/af6 pb[t u/]sf] k|;+un] atfpF5 ls, k/d]Zj/n] cGohfltx¿nfO{ slxNo} 5f]8\g'ePsf] lyPg . kfjnnfO{ yfxf lyof] ls dl;x loz}sf] æ7"6f]Æ -loz} bfpmb /fhfsf] lktf lyP\_, cGohfltsf] lglDt zf;ssf] ?kdf pbfpg]5g\ / cGohfltx¿n] pgLdf g} czf kfpg]5g\ -oz}= !!M!)\_ . kfjnnfO{ yfxf lyof] Pslbg TofluPsf lt hfltx¿n] km]/L ;fFrf] k/d]Zj/sf] cf/wgf ug]{5g\ -e=;+= !!&M!\_ .

of] sfo{qmd— Ps cflTds n8fO{+sf] lzlj/— ha cfTdf cfpg'eof] / tLg xhf/ hgfn] o]z"df ljZjf; u/] ToxL+af6 ;'? eof] -k|]/= @ cWofo\_ . tL gofF ljZjf;Lx¿ cfgf] u[x gu/x¿df kmls{P . lt zq" cnf}lss zlQmx¿sf] Onfsfdf o]z"sf] ;';dfrf/ k|j]z u¥of] . afOann] o;nfO{ k/d]Zj/sf] /fHosf] j[l4 eGb5 . h;} dflg;x¿ e|i6, b'i6 b]jx¿af6 kmls{P/ cgGt hLjgdf k/d]Zj/sf] kl/jf/df g} kmls{P o;;Fu} k/d]Zj/sf] /fHo a9\b}uof] . Pp6f /fHo cGTo x'G5 / csf]{ rflxF lg/Gt/ km}nG5 .

s]xL cy{df k/d]Zj/sf] /fHo ToxfF cfO;s]sf] 5=== t/ csf]{ tkm{ c´ klg k"/f eO;s]sf] 5}g . k/d]Zj/n] rfxg' / k|]d ug'{ePsf] ;Gtfgsf] k|fKtL ToxL+ l;lwPsf] 5}g . pxfFsf] cb[Zo xft ;a}lt/, ;a} kl/l:yltdf 5 h;n] k/d]Zj/sf ;Gtfgx¿nfO{ alnof] / ;zSt agfpF5 / pxfFsf] kl/jf/sf] j[l4 u5{ . Pslbg k/d]Zj/sf] of]hgf Pp6f r'r'/f]df k'Ug]5 . ;a}s'/fsf] 3]/f Pslbg l;4tfdf cfpg]5 . o; syfsf] cGTo, o;sf] ;'?jft stf{sf] dgdf eP cg';f/ g} x'g]5 .

 **cWofo 5**

**k/d]Zj/ cgGt;Dd pxfFsf] kl/jf;Fu x'g'x'G5**

cl3Nnf] cWofo d}n] s]xL b[9 a'emfO{ ;lxt cGTo u/]sf] lyPF . o]z" k'g?Tyfg x'g'ePsf] 5 . pxfFn] q"m;df l;Wofp g'ePsf] sfd / pxfFsf] k'g?Tyfgdf dfq p4f/ 5elg e/f];f /fVg]x? ;a}n] cgGt hLjg kfpg]5g\ . t/ ha xfdL v|Li6sf] /fHosf] ;b:ox? *eO;s]sf*5f}+ -sn= !M!#\_, Tof] /fHo cem klg k"0f{tf / cGTodf cfO;s]sf] 5}g .

z}tfg / ktg ePsf k/d]Zj/sf 5f]/fx?sf] ljgfzsf] ljifodf klg oxL nfu" x'G5 . of] k|ult eO/x]sf] 5 t/ cem ;Dd k"/f ePsf] 5}g . k/d]Zj/sf] /fHosf ;b:ox?dfly— z}tfgsf] bfaL, p;sf] clwsf/ ca 5}g / d[To'sf] zlQm klg 5}g . xdL o]z" 4f/f k/d]Zj/sf xf}+, o]z"sf] ljhoL4f/f xfdL d[To'nfO{ lht]/ k/d]Zj/;Fusf] cgGt hLjgdf 5f}+ -/f]d= ^M\*—(, \*M!!, ! sf]/= ^M!$, !%M$@—$(\_ . t/}klg cfh æo; ;+;f/sf] /Llt / cfsfzsf] zlQmsf] dflns, cgf1fsfl/tfsf ;G‍tfgÆ lhljt\ g} 5 .

To;}u/L cGwsf/sf] zlStnfO{ l;+xfzgaf6 lgsflnPsf] 5 . t/ p;n] cem klg cfTdf;dk{0f u/]sf] 5}g . pgLx? OGsf/ u5{g\, / xfl/;s]sf] n8fO{+ cem nl8/x]sf 5g\ . x/]s h;n] o]z" 4f/f k/d]Zj/df p4f/sf] lglDt e/f];f u5{ p;nfO{ cGwsf/sf] k|e'Tjaf6 5'6sf/f lbP/ k/d]Zj/sf] /fHodf lk|o k'qsf] :yfg lbOG5 -sn= !M!#\_ . h;} k/d]Zj/sf] /fHo a9\b}hfG5, cGwsf/sf] /fHosf] cGTo x'Fb}hfG5 .

eljionfO{ x]g'{sf] ;f6f] clxn]sf] b'i6 / si6 ePsf] ;+;f/df ;lhn};Fu x/fpg] ;Defjgf 5 . æxfd|f k/d]Z‍j/ / lktfsf] OR‍5fcg';f/ pxfFn] o; jt{dfg b'i‍6 o'uaf6 xfdLnfO{ 5'6sf/f lbgnfO{ xfd|f kfksf lglDt cfkm}nfO{ ck{0f ug{'eof]Æ of] a'‰g s]xL sl7g 5 -un= !M$\_ .

afOann] of] b'ljwfnfO{ To;} 5f]8]sf] 5}g . afOan o;af/]df :ki6 5 . æd ljrf/ ub{5', ls xfdLdf h'g dlxdf k|s6 ul/g]5, T‍o;;Fu jt{dfg ;dosf si‍6x¿ t'ngf ug{ of]U‍o 5}gg\ . ;[li6 a8f] pT‍s0‍7fn] k/d]Z‍j/sf k'qx¿ k|s6 x'g] s'/fsf] k|tLIff u5{ . ;[li6 J‍oy{tfsf] jzdf kfl/of], T‍o;sf] cf‍g} OR‍5fn] xf]Og, t/ pxfFsf] OR‍5fn], h;n] T‍o;nfO{ jzdf kfg{'eof], o;} cfzfdf, ls ;[li6 T‍o;sf] cf‍g} ljgfzsf] aG‍wgaf6 d'Qm u/fOg]5, / T‍o;n] klg k/d]Z‍j/sf ;G‍tfgsf] dlxldt :‍jtG‍qtf k|fK‍t ug]{5 .Æ -/f]dL \*M\*!—@!\_

*o; sfyfsf] pTsif{ laGb'*

d o; syfsf] cb\e't cGTonfO{ atfpg rfxG5' . tkfO{+nfO{ yfxf 5 ls, x/]s /f]rs syfsf] cGTo cb\e't x'G5 . afOanLo syf klg To;eGbf km/s 5}g . -olb tkfO{+ jfbndf jL0ff ahfpg] dfq ;f]lr/xg'ePsf] 5 eg], lgZro g} Tof] lg/f;fhgs x'G5 .\_

xfdL afOannsf] syfsf] clGtd efunfO{ xfdL s] *kfpg]*5f}+ eGg] dfq ;f]Rg] u5f}{+ . pbfx/0fsf] nflu, xfdLn] cgGt hLjg kfpg]5f}+, ToxfF d[To' x'g]5}g cflb . Tof] rfvnfUbf] s'/f xf], t/ æcgGt hLjgÆn] w]/} s'/fx? JoSt ub}{g . To;n] ;do cjlwsf] af/]df atfpF5 t/ To;sf] u'0f:t/sf] ljifodf vf;} atfpFb}g .

ha xfdL gofF ljZjJofkL cbgdf k|j]z u5f}{+, xfdL ToxfFsf] cgGt hLjgsf] u'0f:t/sf] ljifodf xfd|f] dgdf clt g} pT;'s aG5f}+ . afOansf] clGtd k':ts, k|sfzsf] k':tsn] cbgsf] t:jL/nfO{ k'/fu/L atfpFb5 -k|sfz @!—@@\_ . ToxfF k/d]Zj/ x'g'x'G5 . :ju{ k[YjLdf kmls{Psf] 5 . ToxfF o]z" klg x'g'x'G5 . ToxfF hLjgsf] j[Ifklg 5 . of] cbg vf;df klxnf] cbgeGbf klg pTs[i6 5 . b'i6sf] ;do l;lwPsf] 5 . ;+;f/sf ca csf]{ s'g} ljb|f]xsf] k|ltIff 5}g . o;sf/0f ;[li6 l;4tfsf] pQd pbfx/0f ag]sf] 5 . of] hut\sf] hgfj/, jf dflg; s]xLdf klg k|sf]k / d[To' 5}g . s'g} åGå jf n8fO{+ klg x'Fb}g . xfldn] clxn] cg'ej u/]h:tf] km]/L slxNo} cg'ej x'g]5}g .

o; syfdf æcbgsf] b"tÆn] xfdLnfO{ afOann] eg]sf] pTsif{sf] glhs n}hfG5g\ . dfly /f]dLsf] \* cWofosf] v08n] k/d]Zj/sf] of]hgfsf] 6'Kkf]sf] -pRr ljGb'\_ ljifodf atfpF5, æk/d]Zj/sf k'qx?sf] k|s6=== k/d]Zj/sf ;Gtfgx?sf] dlxdfÆ . ;[li6n] gofF x'gsf] lglDt k|ltIf ub{5, t/ of] ljifo k/d]Zj/sf] dfgjLo kl/jf/sf] dlxdLts/0f;Fu ;DalGwt 5 .

csf]{ zAbdf eGg'kbf{, k/d]Zj/n] ul//xg'ePsf] sfddf xfdL clGtd v]ndf 5f}+ . k/d]Zj/sf] ;Gtgsf] ?kdf pxfF;Fusf] cgGt pkl:yltsf] Psbd} of]Uo 5 / afOansf] syfdf of] ;w}+ cuf8L g} 5 . xfdL hxfF x'g]5f}+ Tof] s]jn Pp6f b[Zo xf], / of] lgZrog} cb\e't x'g]5 . k|sfzsf] k':tssf] clGtd bz{g n] gofF cbgsf] af/]df atfpF5 . Tof] clGtd b[Zo o;/L ;'? x'g]5 M

ta d}n] gofF cfsfz / gofF k[Y‍jL b]v]+, lsgls klxnf] cfsfz / klxnf] k[Y‍jL laltuPsf lyP . ;d'Gb| t ca 5Fb}lyPg . clg d}n] k/d]Z‍j/af6 b'nxfsf] lglDt b'nxL h:‍t} u/L l;Ëfl/P/ tof/ kfl//fv]sL, cyf{t\ kljq ;x/, gofF o¿zn]d :‍ju{af6 tnlt/ eml//x]sf] b]v]+ . l;+xf;gaf6 o;f] eG‍g] Pp6f rsf]{ ;f]/ d}n] ;'g]+, x]/, k/d]Z‍j/sf] jf; dflg;x¿;Fu ePsf] 5 . pxfF ltgLx¿;Fu jf; ug{'x'g]5, / ltgLx¿ pxfFsf k|hf x'g]5g\, / k/d]Z‍j/ cfkm} ltgLx¿sf k/d]Z‍j/ eP/ ltgLx¿;Fu /xg'x'g]5 . pxfFn] ltgLx¿sf cfFvfsf] cfF;' k"0f{ ¿kn] k'l5lbg'x'g]5, / km]l/ d[T‍o' g} x'g]5}g, / zf]s / kL8f klg x'g]5}g . lsgls klxn]sf s'/fx¿ lalt;s]sf 5g\‌. -k|sfz @!M!—$\_

*cgGt klxrfg*

æk/d]Zj/sf k'qx?sf] k|s6=== k/d]Zj/sf ;Gtfgx?sf] dlxdfÆ eGg'n] Pslbg xfdL o; hLjgaf6 kl/jt{g eP/ o]z" em}+ x'g]5f}+ hgfpFb5 . h:tf] k|]l/t o"xGgfn] klg eGb5g\, æ clxn] xfdL k/d]Z‍j/sf ;G‍tfg xf}+, / xfdL s] xf]cf}+nf, ;f] clxn];D‍d k|s6 ePsf] 5}g . olt hfG‍b5f}+, ls ha pxfF k|s6 x'g'x'G‍5, ta xfdL pxfFh:‍t} x'g]5f}+ . lsgls pxfF h:‍tf] x'g'x'G‍5 xfdL pxfFnfO{ T‍o:‍t} b]V‍g]5f}+Æ -! o"x= #M@\_ . oxL s'/fnfO{ csf]{ tl/sfn] klg atfOPsf] 5 M

h;—h;nfO{ pxfFn] klxn]af6} lrG‍g'ePsf] 5, pxfFn] ltgLx¿nfO{ cf‍gf k'qsf] ¿k;dfg agfpgnfO{, w]/} efOx¿dW‍o] pxfFrflxF H‍o]i‍7 xf]pmg\‌ eg]/, cl3af6} lgo'Qm ug{'eof] . -/f]d= \*M@(\_ .

pxfFnfO{, h;n] xfdLleq sfd ug]{ pxfFsf] zlQmcg';f/ xfdLn] dfu]sf] jf lrtfPsf] eG‍bf H‍ofb} k|z:‍t dfqfdf ug{ ;S‍g'x'G‍5, pxfFnfO{ g} k':‍tf—k':‍tf;D‍d d0‍8nL / v|Li‍6 o]z"df ;bf;j{bf dlxdf xf];\ . cfd]g . -lkmn= #M@)—@!\_

xfdL k/d]Zj/sf] k|lt?k aGg] clGtd uGtJo rflxF k/d]Zj/sf] Psdfq k|lt?k hf]— o]z" x'g'x'G5, pxfFsf] ?k em}+ aGg' xf] . of] k|lqmofdf 5 M æ xfdL ;a} 3'D‍6f] x6fOPsf] d'xf/n] k|e'sf] dlxdf k|ltlalDat ub{5f}+, clg Pp6f dlxdfb]lv csf]{ dlxdflt/ pS‍nFb} pxfFsf] ¿kdf ab\‌lnFb}hfG‍5f}+ . k/dk|e'af6 of] cfpF5, hf] cfT‍df x'g'x'G‍5Æ -@ sf]/= #M!\*\_ . afOansf] syf xfd|f] ?kfGt/0f / kl/jt{df uP/ l;lwG5 . xfdL cgGt hLjgsf] lglDt o]z" k'g?Tyfg x'g'ePsf] h:tf] lhljt\ kfl/Psf5f}+ . kfjnn] o;nfO{ dlxldt z/L/sf] ?kdf atfPsf 5g\ -! sf]/= !%M#%—%\*\_ .

clGtd uGtJosf] af/]df afOandf d]/f] dgkg]{ kf7 rflxF cem clsn c:ki6 g} 5 . of] lxa|"sf] kf7 xf], hxfF o]z"n] xfdLnfO{ k/d]Zj/ ;Fu / k/d]Zj/nfO{ xfdL;Fu kl/ru u/fpFb} x'g'x'G5 . o]z" ;d'bfo, k/d]Zj/ / k/d]Zj/sf 5f]/fx?sf] cl3 pleg'ePsf] 5 . o]z"n] xfdLnfO{ z/L/df :jLsf/ u/L eO{sf] ?kdf lng zdf{pg'x'Gg -lxa= @M!!\_, ta cnf}lss kl/jf/sf ;b:ox?nfO{ eGg'x'G5, æT‍o;}sf/0f ltgLx¿nfO{ efO eG‍gdf o]z" zdf{pg'x'G‍g . ===d]/f efOx¿sf ;fd'G‍g] tkfO{+sf] gfpF d 3f]if0ff ug]{5', ;efsf] aLrdf d tkfO{+sf] k|z+;f ug]{5' .Æ -lxa= @M!@\_

of] tkfO{+sf] clGtd uGtJo xf]— tkfO{+ k/d]Zj/sf] kl/jf/sf] :yfoL / cflwsfl/s ;b:o aGg' . cGTodf, tkfO{+ k/d]Zj/sf] kl/jf/sf] x'g'x'g]5 . pxfFn] ;'? b]lv oxL g} rfxg'x'GYof] . ;f/f ;[li6n] oxL s'/fsf] k|ltIff ul//x]sf] 5 .

*cgGtsf] ;xsfo{*

gofF ;[li6df -:ju{df\_ hLjg s:tf] x'g]5 elg slxNo} jftf{nfk ug'{ePsf] 5 < d}n] dflg;x?n] slxNo} cGTo gx'g] cf/fwgf x'g]5 eg]/ s'/f u/]sf] ;'g]sf] 5' jf ToxfF o]z";Fu slxNo} cGTo gx'g] k|Zgf]Q/ sIff x'g]5 klg eG5g\ . clg sltn] rflxF dlxldt d08nL e]6]g] / clejfbg ug]{5g\ eg]sf] klg d}n] ;'g]sf] 5' .

xfdL l;4 cbgdf x'g] hLjg s:tf] x'g]5 eg]/ s]xL cg'dfn nufpg t ;S5f}+ t/ afOann] ;a} cg'ejsf s'/fx? atfPsf] 5}g . afOann] h] atfPsf] 5 lt s'/fx?af6 oL dflysf cg'dfgx? k]z ug{ ;lsG5 . pxfFn] eGg'x'G5 æh;n] lhT‍5Æ / d]/f sfdx¿nfO{ cflv/;D‍d} sfod /fV‍5, T‍o;nfO{ d æhflt—hfltdfly clwsf/Æ lbg]5' -k|sf= @M@^\_ . o]z"n] eGg'x'G5 d d]/f] l;+xf;gdf a:g lbg]5' -k|sf= #M@!\_ . xfdL Ps lbg :ju{b"tx?sf] klg Gofo ug]{5f}+ -! sf]/= ^M#\_ .

oL jfSofz+x?sf] cy{ s] xf] < s] xfdL km]/L of] k|Zg ;f]Wg ;S5f}+ s;n] clxn] hfltx?dfly /fHo u5{g\ < o;sf] pQ/ xf] afa]ndf hfltx? afFl8bf k/d]Zj/sf 5f]/fx?n] hfltx? dfly zf;gsf] clwsf/ kfPsf lyP . o;sf] cy{ xf], clxn] klg ;a} hfltx? k"0f{?kdf k/d]Zj/sf] /fHosf] clwsf/df cfO;s]sf 5}gg\ . xfdLn] cl3 g} eg] em}+ k/d]Zj/sf] /fHo qmlds k|lqmofdf 5, of] ;'? eO;s]sf] 5 t/ cem klg k"0f{ l;4tfdf k'u]sf] 5}g . ha of] cGTodf k'/f x'g]5, ta ljZjf;Lx?n] :ju{b"tx?sf] klg Gofo ug]{5g\ . xfdL ktg ePsf :ju{b"tx?sf] Gofo ug]{5f}+ . xfdL xfd|f] /fhf o]z";Fu hfltx?dfly /fHo ug]{5f}+ .

ha d of] k|Zg u5'{ ta, Pp6f k|Zg 5'6fpFlbg M o;sf] lglDt s] ug'{k5{ < s] sf]xL ljZjf;Lx? eGbf c? ljZjf;Lx?sf] rflxF a9L clwsf/ x'G5 < s] d cfsf]{ ljZjf;L dfly xflsd x'G5' < xfdL ;a} s;/L zf;s aG5f}+ < s] xfd|f] sfd xfdL dflysfn] cjnf]sg ug]{5g\ <

xfdL ktg ePsf] ;+;f/af6 cl;4 dflg;x?n] oL k|Zgx? ;f]Wg' :jefljs g} xf] . xfdLn] cg'ej ul//x]sf] e|i6, kltt / b'i6 ;+;f/n] xfd|f] cjwf/0ffnfO{ lgb]{lzt ub{5 . t/ afOann] xfd|f] clGtd uGtJodf dflns—sfdbf/sf] lrq lb+b}g . of] a'af—5f]/fsf] ;DaGw xf] . xfdL k/d]Zj/sf ;Gtfgx? xf}+, pxfFsf] ;xf]b/ ;xsdL{, pxfF;Fu} sfd ug]{5f}+, rfx] dflg; jf :juLo k|f0fL b'j}n] . xfdL;Fu} k/d]ZjnfO{ k|ltlalDat ug]{5f}+, h;sf] lglDt g} k/d]Zj/n] agfpg'ePsf] xf] . xfdLn] x]g]{ ;a}eGbf pQd bfh' rflxF o]z" x'g'x'g]5 . ;a} k/d]Zj/sf ;Gtfgx? pxfFsf] :j?kdf agfOPsf 5f}+, hf] k/d]Zj/ lktfsf] l;4 k|lt?k x'g'x'G5 .

d'Vo s'/f xfd|f] gofF cbgsf] zf;g rflxF cf]xbfn] xf]Og t/ kfl/jfl/s ;xsfo{n] rnfpF5 . ha kl/jf/sf ;b:ox? dlxldts/0f ul/Psf x'G5g\, ToxfF pRr—lgr cf]xbfsf] cy{ klg l;lwg]5 .

OdfGbf/ eP/ eGg'kbf{, of] ljifo xfd|f] ;dem eGbf aflx/sf] s'/f xf] . xfdL kfkn] e|i6ePsf] ;+;f/df lhpF5f}+ . k/d]Zj/n] *xfdL* rfxg'x'G5— pxfFn] *tkfO{+* rfxg'x'G5— ls xfdLn] xfd|f] hLjg pxfFn] to ug'{eP cg';f/ pxfF;Fu} cg'ej ug{ ;sf}+ . / Pslbg Tof] x'g]5 . h:tf] afOann] eGb5 M

t/ o;f] n]lvPsf] 5,

cfFvfn] gb]v]sf / sfgn] g;'g]sf

/ dflg;n] dgdf g;f]r]sf,

oL g} s'/f k/d]Z‍j/n] pxfFnfO{ k|]d ug]{x¿sf lglDt tof/ kfg{'ePsf] 5 . -! sf]/= @M(\_

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Now you know what the Bible is really about. It’s an amazing story.

You’re probably wondering where we go from here. There are some important concepts to think about in light of the story.

Early in the story, I wrote this about Abraham:

The apostle Paul used Abraham as an example of believing loyalty (Rom 4:1-12). Abraham believed and was accepted by God *before* he obeyed any rules. The rules were about showing he believed. They did not replace belief. Belief (faith) was the one essential thing. Loyalty to that belief—to that God—is something we’ll talk about later. Today we call it discipleship. Belief and loyalty are two distinct things. They are related but not interchangeable. The same is true of salvation and discipleship.

That paragraph is our road map the rest of the way. The phrase “believing loyalty” will be our guide. Let me illustrate:

**“BELIEVING”**

In the next section, we’re going to talk about the gospel. We’ll talk about what it is and isn’t. We’ll learn what it means—what the content of the gospel is according to the Bible. That’s important because **believing** the gospel is how we become m´bers of God’s family. It’s how we are saved. Salvation is by faith. It is the way God has provided salvation, the path he has created for joining his family. That all centers in what Jesus did.

**“LOYALTY”**

In the last section of the book, we’re going to learn about discipleship. “Disciple” is a term that means “follower.” Being a disciple of Jesus means following him—imitating him. Jesus said “he that has seen me has seen the Father” (John 14:7, 9). Jesus lived in a way that showed he loved God—that he was **loyal** to his Father and his plan. Discipleship is how we show we love Jesus and love God. It’s *not* about earning God’s love. It’s how we thank Jesus for accomplishing God’s plan to save us. It’s not about replacing or suppl´enting what Jesus did for our salvation. It’s how we show we believe in what he did for our salvation (James 2:14-26).

As I said earlier, belief and loyalty are two related, but distinct things. They are not interchangeable. The same is true of salvation and discipleship. We believe the gospel for our salvation. We show loyalty to our Savior by being his disciple.

**efu @ M ;';dfrf/**

Part II: The Gospel

**cWofo ;ft**

**;';dfrf/ s] xf] <**

It may sound odd to ask that question at this juncture. We’ve just spent a good bit of time walking through the story of the Bible, the story of how God wants us in his family. We join that family by believing the gospel.

I’ve discovered that a lot of people who attend church don’t really understand the gospel. Some can’t articulate it. Others who *can* express it coherentlyoften struggle with truly surrendering to its simplicity. They suffer inside over truly believing that the gospel is all that’s necessary for everlasting life.

Some of you may wonder what I’m talking about. I’m willing to bet, though, that as I explain what I mean, you’ll either see yourself or someone you know in what follows.

We’ll start by defining the gospel. I’ll ask some questions along the way that are important to consider for clarity. We also need to talk about what the gospel *isn’t.* When we get to that part of the conversation, you’ll see what I mean by the struggle I mentioned.

*What’s The Gospel?*

It’s fairly easy to define what the *term* “gospel” means. The biblical word “gospel” refers to the message of salvation. The English word “gospel” is a translation of a Greek word (the original language of the New Testament) that referred to a reward given to someone who brought good news. Hence you’ll often here the term “gospel” equated with “good news”—the good news about the message of salvation.

Let’s think about that. It might feel like we learned something. I suppose we did, but we didn’t actually learn the thing we needed to know. It’s nice that we can now *define* a term. But we actually haven’t said anything about the *content* of the message of salvation. We’ve defined what the word “gospel” refers to, but not what the gospel actually *is.*

So let’s talk about what the gospel *means.* What is the *content* of God’s offer of salvation? What are the *details* of the good news? And *why* is it good news? The word appears almost 100 times in the New Testament so we ought to be able to figure this out.

The apostle Paul probably talks about the gospel message more than any other New Testament writer. He uses the word “gospel” for the message he preached about Jesus:

Now I would r´ind you, brothers, of the gospel I preached to you, which you received, in which you stand, and by which you are being saved, if you hold fast to the word I preached to you. . . . That Christ died for our sins in accordance with the Scriptures, that he was buried, that he was raised on the third day in accordance with the Scriptures. (1 Cor 15:1-4)

Paul defines his message, the gospel, elsewhere:

Paul, a servant of Christ Jesus, called to be an apostle, set apart for the gospel of God . . . concerning his Son, who was descended from David according to the flesh and was declared to be the Son of God in power according to the Spirit of holiness by his resurrection from the dead, Jesus Christ our Lord, through whom we have received grace and apostleship to bring about the obedience of faith. . . . (Rom 1:1-5)

The content of the gospel—the good news—´erges clearly in these passages. Here are the el´ents:

* God sent his Son . . .
* Who was born in the line of David . . .
* As the man Jesus Christ . . .
* Who died for our sins . . .
* Who was buried . . .
* And who rose from the dead . . .

These it´s are the *content* of the good news. Let me describe th´ again here in light of the bigger picture of the story we talked about earlier:

The Son of God became a man. He suffered and died on the cross so that our sins would no longer keep us out of God’s family. He rose from the dead so that we could also overcome death and be with his Father, our Father, the only true God, forever.

Let’s probe that a bit. If this is the good news, *why* is it good? Lots of reasons. It’s good because our salvation doesn’t depend on our own performance. You don’t see anything about your amazing track record or having a clean rap sheet in those passages. The content of the gospel is not about what you’ve done, or might do, or need to do. It’s about what someone else did for you. That’s good news for all of us, because none of us is perfect. None of us pleases God all the time. None of us is fit to live in his family and be called by his name on our own. *We have to be made acceptable to God.* The content of the gospel tells us how that happens.

Notice that Paul described his ministry of telling people the good news as “bringing about the obedience of faith.” He wanted those who heard his message to “hold fast” to what he said. How do you “obey” the gospel? Get baptized? Give money? Behave well? Don’t be a jerk? Help the poor? Those are all worthwhile things, but *No*. God wants “the obedience of *faith.*”You obey the gospel by *believing it*.

Did you also notice that Paul didn’t say “the obedience of comprehension”? We may not completely understand things like God becoming a man in Jesus, or how the resurrection could happen. That’s okay. God doesn’t d´and we figure it all out and then get back to him to take a final exam. He wants *belief.* Understanding why these things are rational can wait.

The content of the gospel is God’s offer to forgive you and give you a permanent place in his family. His offer shows his love and kindness. The Bible sometimes uses the word “grace” in the place of those terms. Since there is no greater power, God wasn’t coerced into the offer. No one is twisting his arm. He offers you salvation because he wants you. All he asks is that you believe.

*That* is the good news of the gospel.

*Why Do We Need The Gospel?*

You might think I answered this already. I sort of did, at least in a roundabout way. But in light of my experience in Christian circles, I need to be blunt.

Why do we need the gospel? Because without it we have no hope of everlasting life with God. Zero. We are estranged from God because of sin. Believing the gospel is the r´edy.

The Bible describes our predicament in several ways. Jesus said he was here to “seek and save the lost” (Luke 19:10). By nature we are “dead in trespasses and sins” (Eph 2:1, 5) and “ungodly” (Rom 5:6). We were “alienated from God” (Eph 4:18) and “hostile” toward him (Col 1:21), because we were his “en´ies” (Rom 5:10). It’s not a pretty picture.

The biblical story we walked through explains why we are what we are. We aren’t born into the family of God. We’re outsiders. Yet God wants us in the family. Lacking God’s nature, we abuse our intelligence and freedom to get what we want, often harming others in the process. We live in self-destructive ways. When we don’t image God and we break his laws, when we violate, manipulate, and otherwise abuse others, we sin. We are by nature sinners—self-absorbed and rebellious. “All have sinned and fall short of the glory of God” (Rom 3:23).

It’s easy to read that and be depressed or angry. But the good news of the gospel story is that God knew all that and loved us anyway. It’s also useful for a reason that may never have occurred to you. It’s what makes the gospel entirely different than any other religion’s teaching about salvation. Every other religion either denies sin is a probl´ or says the solution is human performance—repeating rituals, saying prayers, observing religious days, or otherwise being good.

To be blunt, only the gospel is honest about the human situation and human inability to do a thing about it. Other religions in effect lie to you—they tell you that you can fix the probl´ of your own distance from God, or that you don’t have a probl´. The gospel is the only truth that tells you God had to provide the solution and did. The gospel is transparently honest. It tells you the truth even though it hurts. That shows love. Lying to you isn’t love.

*Are There Other Ways To Be Saved?*

I more or less just answered this, but I want to approach the question from a different angle.

God offers forgiveness, salvation, and everlasting life with him *for free*. It’s not something earned or deserved. In fact it cannot be earned or deserved. What’s required is belief, or faith—putting one’s trust in God’s promise and the completeness of what Jesus did.

But believing the gospel means *not believing* other teachings or ideas about salvation. The Bible says that there is no other way of salvation. Think about it. Why would God the Father send his son Jesus to die such a horrible death on the cross if there were any other way for you to enter Heaven? The Son had to become a man and death had to be overcome. This was the only way, and believing in God’s plan is the only way of salvation. There is no person besides Jesus who can save (Acts 4:12). Jesus himself put it very bluntly: “I am the way, the truth, and the life; no one comes to the Father except through me” (John 14:6).

There’s no ambiguity there. No one becomes a m´ber of God’s forever-family except through what Jesus has done. You don’t add the gospel to other beliefs. It is exclusive. Believing the gospel means *turning away* from other beliefs. That’s one aspect of what the Bible calls repentance. There are others, but they’re best addressed in the next part of our conversation.

*What The Gospel Isn’t*

Our discussion about the *content* of the gospel makes it clear that the gospel is about what Jesus accomplished on our behalf. Everlasting life, salvation, is a gift given to those who believe in what Jesus accomplished on our behalf.

Our culture tries to muddle this clarity. It offers self-improv´ent or vague “spirituality” as substitutes. But the biblical description of the gospel defies such things. The gospel (and salvation) has nothing to do with personal enlightenment, “looking within” on a journey of self-discovery. The gospel is not about exploring ideas from a spiritual smorgasbord. These are intellectual or psychological efforts and activities. They aren’t the gospel.

But these sorts of “alternative gospels” are the easy ones to detect and eliminate. There’s a much more difficult hurdle that impedes many people from resting in the simplicity of the salvation God offers.

I suggested earlier that a lot of people you’d meet in church struggle with the gospel. The reason is because they are caught in a performance trap. You or someone you know may be able to define the *term* gospel, and perhaps even the content of its meaning. But the idea that believing what Jesus did for you is the sum total of what’s necessary for everlasting life just doesn’t se´ right. Surely we have to *do* something. Otherwise, how could we deserve it?

If you comprehend the Bible’s story and the content of the gospel, you should grasp immediately that we *don’t* deserve what God offers. And that’s a struggle for many people. We want to feel like we’ve earned the good things we have. We don’t want to be a charity case. It feels wrong to get something good without having worked for it, at least a little.

Guilt distorts thinking in even more subtle ways. It can paralyze our ability to see the gospel as the unconditional gift it is. Guilt is what drives some people to justify a gift by concluding it’s deserved because of something they did for the gift-giver at some point. And if they can’t convince th´selves of that, they determine to do something after the fact to make th´selves feel deserving of the gift.

Guilt blinds us to the love of God shown in the gospel. Ultimately, we must come to grips with how self-centered this thinking is.

That may sound harsh, but hear me out. Working hard to make someone else think you have value requires you to focus on yourself. You can’t be focused on someone else when the goal is to make another person think you are worthy of their attention or love. We want to feel good about ourselves (i.e., we legitimately deserved something so we aren’t taking what doesn’t belong to us). We also want others to feel that way about us, too (i.e., we want others to give us something because of the way *we* make *th´* feel about us).

The gospel strips this away and casts it aside. It exposes us, d´anding naked humility. It insists the focus be entirely on God and Jesus. That’s why it’s a hard pill to swallow for so many. It doesn’t let us take any credit.

What it comes down to is that the gospel cares *nothing* about what you do, but cares *everything* about who you already are. You’re human. You are the object of God’s love and plan from the very beginning. None of that requires performance. It just *is*.

Because we’re sinners living in a fallen world, we’re locked into thinking no one would love us if they really knew us completely, inside and out. Consequently, we can’t imagine God loving us since there’s nothing about us that escapes his attention. He knows every thought, word, impulse, and deed. The guilt that creates within us, and the normalcy of our conditional relationships, make the unfiltered love of God for us in the gospel hard to accept. From our perspective, it doesn’t make sense.

I should say at this point that I’m not suggesting that people who hear the true gospel and ´brace it with all sincerity aren’t really saved. I honestly believe that *they believe* and are in the family of God.

What I’m describing is the soul-crushing internal life many of those believers are still living. Their guilt has transformed the love and grace of the gospel into a performance-centered, merit-based experience. They begin to wonder if God still loves th´ like he did the moment they understood the gospel and believed it. They look at the sins they commit as believers as reasons for God to be unenthused and ambivalent toward th´. They are convinced they can’t measure up to God’s expectations and wonder if they “believed enough” or perhaps didn’t really believe at all when they thought they did.

The sad truth is that many *genuine* Christians live tormented, defeated lives, not because of the gospel, but because of the way their guilt has distorted the clarity of the gospel. When they read Scripture they see only their sins and failures. Every sermon is an indictment (and shame on preachers who preach with that as their main intention). The spectacular wonder of the story gets lost and forgotten.

Salvation is *not* about performance. It never was, never will be, and *never can be.* We can do nothing to put ourselves at the level of God, to make ourselves fit for his presence. *We lack God’s perfect nature.* We are like God, created to image him, but by definition we are *less* than God, and God knows it. That’s why his solution was Jesus, *not you*.

It’s absurd to think we can bridge that gap or fill that void by doing this or not doing that. God never learns anything new about you when you fail. He’s known you all along and still loved you right where you were and are. Romans 5:8 says it best: “God shows his love for us in that while we were still sinners, Christ died for us.” Did you catch that? *While we were still sinners.* You do not need to perform at a sufficient level to prod God into loving you. If you give that some thought, it’s *really* good news. God is *never* disappointed with you, because He never has false expectations of your behavior. God has loved you all along. “For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life” (John 3:16).

We can boil this down to two thoughts. Salvation—m´bership in God’s family—cannot be earned. It can only be received, by faith (belief). God offers it because he is gracious and loving. There is no other reason, nor can there be.

**Part III: Following Jesus**

**Chapter Eight:**

**What’s Discipleship?**

The gospel is intended to be transformative. Anyone who has ´braced the gospel “is a new creation; the old has passed away, behold the new has come” (2 Cor 5:17). What does that actually look like?

You may recall the answer to this question. Earlier I said that a disciple was a follower—specifically a follower of Jesus. I defined “following” as imitating or imaging Jesus. Being “conformed to the image of Jesus” is our ultimate destiny (Rom 8:29; 2 Cor 3:18; Col 3:10).

Our motive for imitating Jesus is not to *make* God love us so he’ll let us into heaven. God already loved each of us “while we were yet sinners” (Rom 5:8) and were God’s “en´ies” (Rom 5:10). We get to heaven—we become part of God’s family—when we *believe* the gospel. On our own we are lost, in need of a Savior (Luke 19:10), alienated from God (Eph 4:18). When *that* was our situation, God loved us. He didn’t wait until we cleaned up our act to love us.

Our motive for imitating Jesus is also not to *keep* God loving us so we’ll be saved in the end. That which cannot be achieved by performance cannot be lost by performance. Salvation has nothing to do with our own worth or merit. It has everything to do with what someone—Jesus—did for us. “For our sake God made him to be sin who knew no sin, so that in him we might become the righteousness of God” (2 Cor 5:21). We can take no credit for salvation. Jesus gets all the credit.

*Thinking Clearly About Discipleship*

We need to think carefully about how all that applies to discipleship.

Because of the performance trap I talked about earlier, we need to have a clear grasp of the fact that salvation and discipleship are not the same thing. Many believers unconsciously begin to add their own works or performance to the gospel because of guilt for their sin. The result is spiritual bondage, not the abundant life Jesus wants us to have (John 10:10; 2 Cor 1:5; Eph 3:20).

Salvation is a gift given to us by God when we *believe* the gospel. It is undeserved. Nevertheless, God offers it to us despite our sin and hostility toward him. Discipleship is something we do as a *result* of believing the gospel. We imitate Jesus to show our love for him and for God. Jesus was the ultimate imager of God, so we want to live the same way.

There are a lot of reasons to live like Jesus—to live a holy life. Earning God’s love isn’t one of th´. Salvation doesn’t cost us anything; it’s free for all who believe the gospel. Discipleship, however, does cost us something. Following Jesus is often not easy. Being a disciple requires making choices—to love and honor God, to treat people for what they are—fellow imagers of God that he loves and wants to bring into his family through the gospel.

Think about Jesus’s own life. It wasn’t easy. As the Bible says, “Christ also suffered for you, leaving you an example, so that you might follow in his steps” (1 Pet 2:21). Jesus lived a life of sacrifice. He put God first, followed by his “neighbor” (everyone else):

“You shall love the Lord your God with all your heart and with all your soul and with all your mind. This is the great and first commandment. And a second is like it: You shall love your neighbor as yourself. On these two commandments depend all the Law and the Prophets.” (Matt 22:36-40)

Jesus lived this way not so God would love him or be happy with him. God loved Jesus already, long before he ever came and “did works” (performed) to fulfill the covenant. He loved Jesus “before the foundation of the world” (John 17:24).

Following Jesus can be hard. Since no believer is like Jesus when they first believe—and since it’s just hard to live like Jesus consistently—every disciple needs to have a change of heart (what the Bible calls “repentance”) about his behavior. I know I did. There were things I had to stop doing, and things I had to start doing. But none of that was to make God love me. He already loved me.

Jesus did what he did because he loved God. So must we. Jesus lived a certain way to help others believe in him and God’s plan. So must we. Jesus knew why he was on earth—how he would die a horrible death on our behalf. But he also trusted God’s plan and power. He would rise from the dead and be with his Father once more.

We must have the same eternal perspective. This world isn’t our real home. It’s t´porary. The next one is permanent. Because of what Jesus did we will inherit everlasting life in that world, leaving this one behind. The goal of our lives should be to show our loyalty and gratitude to the one who saved us, and help others enter God’s family.

What if we fail? What if we sin? We will do both. God knows that. He knows humans pretty well! He knows who we are. But he already loved us before we had the slightest interest in doing anything to love him back. He loved us when we were his en´ies—“while we were yet sinners” (Rom 5:8). God loved us before we were in his family. Why would he love us less, or stop loving us, now that we’re in his family? When we sin and fail, He forgives us. He wants us to *believe* that and get back to imitating Jesus.

*Why Live Like Jesus?*

I said a moment ago that there are a lot of reasons to live like Jesus, but *earning God’s love isn’t one of th´*. What are those reasons?

First, sin is self-destructive and harms not only us, but those around us. In my own extended family I’ve seen the effects of alcoholism, drug addiction, and infidelity. It’s obvious that these things destroy lives. It should be equally obvious that the things the world—the unbelieving culture—offers for pleasure and self-gratification are t´porary and have no enduring value. The culture tells us to “live life” to gratify our own “happiness” regardless of the misery our decisions create. It offers no eternal perspective. It beckons us to live only for the now. There is no higher calling. The Bible exposes this mindset for what it is:

Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him. For all that is in the world—the desires of the flesh and the desires of the eyes and pride of life—is not from the Father but is from the world. And the world is passing away along with its desires, but whoever does the will of God abides forever. (1 John 2:15-17)

Second, and in many respects the opposite of the first, living a godly life blesses others. The truth is that the way we live and think either blesses other people or curses th´. Jesus served people and was a blessing to th´. Pursuing a lifestyle driven by self-gratification and self-absorption isn’t fulfilling. Every super market tabloid offers examples of that reality. Blessing people not only reflects Jesus, but leads to personal fulfillment. Your life matters when it’s lived in service to others.

Third, a godly life allows us to be a consistent witness for the gospel. If people look at our lives and don’t see any distinction from the unbelieving world, and don’t see a life lived in service of others, they won’t find the gospel believable (or at best they’ll be confused). They will see our lives as a contradiction of the message of Jesus. In other words, people will expect us to live like Jesus, the person we say loves th´. That’s not unreasonable. The alternative is hypocrisy, and no one appreciates hypocrisy.

Living a godly life isn’t about earning a place in heaven. It’s not about putting God in our debt because of the “spirituality points” we’ve racked up. Passages like these have an altogether different focus:

I appeal to you therefore, brothers, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. Do not be conformed to this world, but be transformed by the renewal of your mind, that by testing you may discern what is the will of God, what is good and acceptable and perfect. (Rom 12:1-2)

But God’s firm foundation stands, bearing this seal: “The Lord knows those who are his,” and, “Let everyone who names the name of the Lord depart from iniquity.” Now in a great house there are not only vessels of gold and silver but also of wood and clay, some for honorable use, some for dishonorable. Therefore, if anyone cleanses himself from what is dishonorable, he will be a vessel for honorable use, set apart as holy, useful to the master of the house, ready for every good work. (2 Tim 2:19-21)

So if there is any encourag´ent in Christ, any comfort from love, any participation in the Spirit, any affection and sympathy, complete my joy by being of the same mind, having the same love, being in full accord and of one mind. Do nothing from selfish ambition or conceit, but in humility count others more significant than yourselves. Let each of you look not only to his own interests, but also to the interests of others. Have this mind among yourselves, which is yours in Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped, but ´ptied himself, by taking the form of a servant, being born in the likeness of men. And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross. (Phil 2:1-8)

These passages give us some idea of how we should live, but we still haven’t gotten to the specifics of discipleship. How does a disciple live? What does a disciple do? Fortunately, Jesus and his original disciples, the first Christians, made that clear. Jesus never told his followers to do something he didn’t do himself—and showed th´ how to do it. They in turn followed his example and taught others to do the same in the early days of the fledgling church.

**Chapter Nine**

**What Does a Disciple Do?**

It might surprise you, but Jesus didn’t command his disciples to do that many things. His vision for loving God and others wasn’t complicated. But the things he did command th´ to do are profound and life-changing when put into practice. We’ll start with the most important point of being a disciple.

*Disciples Love God, Their Neighbor, and Each Other*

We already know how Jesus summed up a life dedicated to God. The greatest commands were:

You shall love the Lord your God with all your heart and with all your soul and with all your mind. This is the great and first commandment. And a second is like it: You shall love your neighbor as yourself. On these two commandments depend all the Law and the Prophets. (Matt 22:36-40)

Jesus did these things. He told his disciples, “I do as the Father has commanded me, so that the world may know that I love the Father” (John 14:31). How did Jesus show he loved God, his Father? He obeyed God. He fulfilled God’s plan for him. He also told th´, “As the Father has loved me, so have I loved you” (John 15:9). Jesus asked his disciples to do the same, as his comments on the two greatest commandments make clear.

Jesus went further by using himself as an example. He told his disciples to love each other as he had loved th´. When they did that, they’d be obeying him and pleasing God. He said to th´:

Greater love has no one than this, that someone lay down his life for his friends. You are my friends if you do what I command you. No longer do I call you servants, for the servant does not know what his master is doing; but I have called you friends, for all that I have heard from my Father I have made known to you. You did not choose me, but I chose you and appointed you that you should go and bear fruit and that your fruit should abide, so that whatever you ask the Father in my name, he may give it to you. These things I command you, so that you will love one another. (John 15:13-17)

. . . [J]ust as I have loved you, you also are to love one another. By this all people will know that you are my disciples, if you have love for one another. (John 13:34-35)

Love for God and love for each other are, according to Jesus, the fundamental, indispensable marks of his disciples. Jesus did not see these two commands as in any way contradictory. They were not in tension. They were two sides of the same coin. They were inseparable.

But how do we love people? The highest expression is giving one’s life: “Greater love has no one than this, that someone lay down his life for his friends” (John 15:13). This is what Jesus did for us:

For one will scarcely die for a righteous person—though perhaps for a good person one would dare even to die—but God shows his love for us in that while we were still sinners, Christ died for us. (Rom 5:7-8)

Short of this ultimate expression, I can’t think of a better description than 1 Cor 13:4-7. It pretty much says all that needs to be said. Here are the characteristics of love from that passage:

* Love is patient
* Love is kind
* Love does not envy
* Love does not boast
* Love is not rude
* Love does not insist on its own way
* Love is not irritable
* Love is not resentful
* Love does not rejoice at wrongdoing
* Love rejoices in the truth
* Love bears all things
* Love believes all things
* Love hopes all things
* Love endures all things

You’ll typically see points in this list on cards at Valentine’s Day or romantic swag. That’s fine—we ought to love our spouse or that person we hope might become our spouse. But 1 Cor 13:4-7 isn’t really about romance. This is the way we should treat people in general. Whether they recognize it as love is irrelevant. God will see and know.

Some of those stat´ents need to be read in context of other stat´ents in the list. For example, “love believes all things” must be balanced with “love rejoices in truth.” We cannot isolate “love believes all things” to conclude love believes false or evil teaching. In like manner, “love hopes all things” doesn’t refer to hoping for evil against someone. But in general, the list is easy to understand—and a daily challenge to live out.

One more point before moving on. It’s crucial to realize that basically everything that follows in what discipleship means extends from this first command of Jesus: “As I have loved you, you also are to love one another. By this all people will know that you are my disciples, if you have love for one another” (John 13:34-35). Loving each other—loving people—is the central point of orientation for the other things disciples do (pray, fast, give, fellowship, etc.). All these other things are expressions of this fundamental command.

*Disciples Take Care of Each Other*

This el´ent of discipleship is an outgrowth of loving one another. Taking care of each other means *being in* and *nurturing* community.

As more and more people came to ´brace the gospel in the days following Pentecost (Acts 2:1-4), they became part of a growing community that would be called the “church” (in their case, the one at Jerusal´). In the New Testament this term didn’t refer to a building or an official organization. The New Testament tells us that the church in Jerusal´ was notoriously poor. They didn’t have a building to meet in (and there were thousands of new believers; Acts 2:41, 47; 5:14). They didn’t have any official legal status, so believers were persecuted (Acts 3:11-4:31; 5:17-42).

If “the church” wasn’t about a building or an organization that had legal status, what did it mean? How did the followers of Jesus sustain th´selves? They formed a tight, self-sacrificing community. Too often in modern churches we use the word community to describe something more similar to a group of people who share an interest—like being fans of a sports team or mutual supporters of a good cause. That falls far short of what New Testament community was. The New Testament church community was a family.

What’s the difference between family and a group of people who bond together because of a mutual interest? Lots of things. Would you expect someone to give you money to pay your rent or groceries just because you liked the same baseball team? Would you expect someone to give you a job or fix your car just because you voted for the same person, or ran in the same 5K race to raise money for a cause? Of course not. But you *would* expect help from family m´bers (or at least that’s the way family—blood relations—is supposed to work).

That’s what the early church was like. Here’s a glimpse:

So those who received his word were baptized, and there were added that day about three thousand souls. And they devoted th´selves to the apostles’ teaching and the fellowship, to the breaking of bread and the prayers. And awe came upon every soul, and many wonders and signs were being done through the apostles. And all who believed were together and had all things in common. And they were selling their possessions and belongings and distributing the proceeds to all, as any had need. And day by day, attending the t´ple together and breaking bread in their homes, they received their food with glad and generous hearts, praising God and having favor with all the people. And the Lord added to their number day by day those who were being saved. (Acts 2:41-47)

This passage *doesn’t* describe communism or socialism. It doesn’t describe *any* political syst´. There’s nothing in the passage about a government or the State giving direction or using coercion for the behavior you see. It was entirely voluntary. It describes the behavior of a healthy, normal family. Families meet the needs of their m´bers. This one just happened to consist of thousands of people.

This is a picture of what disciples do. They nurture community. They love one another and support one another like a family would do. That means sharing resources. For some believers that may mean money; for others it may mean time, or a service, or a skill. Basically, community does what needs to be done for those in the community.

You might wonder, with so many people involved, how this community could know each other. Believers would gather together in the t´ple (which usually caused conflict with the Jewish leaders, but was good for evangelism) and met “from house to house” (Acts 2:46; 5:42). This means that “the church” in Jerusal´, the original Christian community, was actually a network of smaller communities. People in smaller numbers within the community were the first line of support and acknowledgment of new believers.

These communities were the entry points for new believers. The Christian community was for people who had ´braced the gospel. Each community participated in the discipleship of its m´bers and, in certain ways, believers in the wider, larger community. What did this look like?

The first thing that usually happened was to baptize new believers (Acts 2:41; 8:12-13; 10:47-48; 16:15). Baptism was a public act (it was observed by witnesses—other community m´bers) to identify with Jesus and his followers. It signified several things, among th´ that your sins had been forgiven because of what Jesus had done on the cross and that you now had new life (Rom 6:1-4; 2 Cor 5:17). Baptism was the first step to entering into the life of the community. The persons being baptized acknowledged their faith in Jesus, and the witnesses acknowledged their commitment.

When communities of believers met together, they discovered needs. If they could meet the needs of people in their small community, they would do so. This allowed believers who met needs to imitate Jesus. For those who were helped, they learned in “real time” how to live like Jesus. When needs were greater than the small community could meet, the wider family of believers was there to help. It was for this wider coordination of ministry that the apostles, the original disciples of Jesus who were leaders of the fledgling Jerusal´ church, appointed helpers (“deacons”) to organize the “daily distribution” (likely, of food) throughout the entire community (Acts 6:1-7).

One of the practices of the earliest churches in this regard was to hold a feast in connection with r´´bering the “Lord’s Supper” (1 Cor 11:17-34). The “Lord’s Supper” was a m´orial celebration of the Last Supper, when Jesus told the disciples that his body and blood would soon be given for th´. Jesus told th´ that giving his life was a fulfillment of the “new covenant” (Luke 22:20). The description of the feast at the Lord’s Supper says the same thing (1 Cor 11:25). The Lord’s Supper was a way to r´´ber what Jesus had done. Jesus had told his disciples to do it “in r´´brance of me” (1 Cor 11:24-25). It was also another way to make sure the poor in the believing community were taken care of.

*Disciples Fellowship*

“Fellowship” is a New Testament word that describes the activity of the believing community. Taking care of each other is part of biblical fellowship, because when believers meet together, needs can be discerned and met. That said, we need a short discussion of fellowship to talk about other things disciples do.

Many Christians today equate “fellowship” with having fun together. For sure doing fun things together strengthens relationships. Enjoying the company of people builds bonds. But that really isn’t biblical fellowship in the sense of becoming disciples.

The basic difference between doing fun things together and biblical fellowship is that fellowship isn’t just about spending time together. It’s much more intentional.

The goal of fellowship is ultimately “becoming one mind” around Jesus so that we can “have his mind in us.” In others words, the goal of fellowship is discipleship. A couple verses from Philippians capture the idea:

Only let your manner of life be worthy of the gospel of Christ, so that whether I come and see you or am absent, I may hear of you that you are standing firm in one spirit, with one mind striving side by side for the faith of the gospel. (Phil 1:27)

So if there is any encourag´ent in Christ, any comfort from love, any participation in the Spirit, any affection and sympathy, complete my joy by being of the same mind, having the same love, being in full accord and of one mind. . . . Have this mind among yourselves, which is yours in Christ Jesus. (Phil 2:1-2, 5)

What does it mean to have the mind of Christ and then to be of one mind as a community of believers? Does it mean everyone believes the same things down to the last detail? No. The Bible speaks of unity, not uniformity. A better way to understand “being of one mind” is that every m´ber of the community is pursuing the same goal: to be like Jesus. The goal is harmony, not unanimity, in pursuing Christ-likeness and living in community together as believers.

Early believing communities engaged in a number of activities to build toward this goal. They prayed, fasted, worshipped, and studied the Scriptures. Since all of those activities are things disciples do individually as well as together, I’ll talk about each one separately as we continue.

*Disciples Pray*

In simplest terms, prayer is talking to God. But that needs some thought. Doesn’t God already know what we’re thinking? He does. So why pray? Prayer isn’t for informing God. Prayer is a way we can show God (and others) that we depend on God. It is a way to express that we want God to act, that we aren’t relying on ourselves, or that we cannot find a solution ourselves. Prayer fosters our own sense of dependence on, and security in, God alone. In that sense, prayer is worship. The same is true for prayer in groups.

In Luke 11:1 the disciples, referring to John the Baptist and his followers, asked Jesus, “Lord, teach us to pray, as John taught his disciples.” Jesus’ response is the now famous “Lord’s Prayer” (Luke 11:2-4; cp. Matt 6:9-15). It is important to note that Jesus didn’t tell the disciples what words to pray in the Lord’s Prayer. Rather, he told th´ to pray “like this” (Matt 9:9). He was giving th´ a model. We don’t need to use formulas or special words to talk to God. *Just talk to God*. Also, prayer should never be done for show (Luke 18:9-14).

There’s nothing in the Lord’s Prayer that God isn’t already aware of. Again, prayer isn’t about filling in gaps in God’s knowledge. Rather, the Lord’s Prayer is laced with things like worship and honor of God (“hallowed be your name”), obedience to God’s will (“your will be done”), forgiveness (“forgive us our debts as we forgive others”), and requests to be delivered from t´ptation and evil (“lead us not into t´ptation, and deliver us from evil”). Prayer is something that is designed to align our hearts with God’s lordship of our lives and build an attitude of dependence on him.

The Bible is filled with prayers, both individual and corporate. If you read th´ you learn that prayer is also a means by which we can pour out our feelings to God—anger, grief, love, etc. God isn’t learning anything when we do that. We learn to submit to him, believing he is good and knows best, and asking God for help. Jesus said God would indeed answer in the wider context of his wise will. In other words, God’s answers may not always be what we want, but God knows everything else that’s going on in the course of all human experience and behavior, and is working his greater plan. God may also answer in an unexpected way.

The prayers of the Bible are also not self-focused. Most of their content is aimed at blessing others or asking God’s mercy upon others. Paul’s letters habitually include prayers for those to whom he’s writing. Prayer is not always, or even mostly, about expressing our own needs and wants.

Jesus prayed frequently. He followed his own teaching that prayer should be persistent (Col 4:2-6, Luke 18:1-8). Jesus didn’t get every prayer answered—which was acceptable to him, since he was more concerned that God’s will would be done (Matt 26:36-46). This is an important r´inder about prayer. Jesus taught that God would answer when we pray (Luke 11:9-13), but we cannot assume that God would answer the way we want if we are disobedient to him or not in concert with his own will (James 4:3; 1 John 3:22; 5:14).

*Disciples Fast*

Fasting may be unfamiliar to many readers. Generally, to “fast” from something means to *abstain* from that thing. To “fast” from food means to go without eating. This is the kind of fasting we see most often in the Bible, though not always. Jesus fasted (Matt 4:2). He presumed the disciples would follow his example and warned th´ to not be hypocrites when they did so (Matt 6:16-18). Fasting isn’t about drawing attention to yourself. It’s between you and God.

Fasting isn’t merely about abstaining from food. You can fast from all sorts of things in whatever manner you want. Jesus wasn’t recommending a strategy for losing weight. He has something else in mind when he fasted and when talking about fasting. While the Bible contains many instances of fasting, there are no specific rules. Paul noted that married couples might fast from sex (1 Cor 7:1-5) to devote special attention to a matter of prayer.

But why do it? Paul’s words in 1 Cor 7:5 about couples agreeing to abstain from sex for a time give us an indication: “Do not deprive one another, except perhaps by agre´ent for a limited time, that you may devote yourselves to prayer.” Fasting is a spiritual practice designed to help us focus on prayer. How does it do that? Perhaps an example helps. If you decide to fast from food for a day, whenever you’re hungry you are r´inded to pray. Your fasting is a r´inder and directs your attention to the reason you decided to fast.

Another way to think about fasting is to ask what distracts us from prayer or, more generally, our walk with God. The answer might be our phones, television, or some hobby. These are all things we can set aside for a time (“fast” from) to bring our minds back to God and prayer.

Early church communities fasted so as to collectively focus on prayer (Acts 13:1-3; 14:23). In the Old Testament, community fasting was also a way to show collective sorrow for sin and repentance (Jer 36:6; Joel 2:12).

*Disciples Worship*

You might think worship is easy to define or understand. Well, it is and it isn’t. We too often equate worship with what happens in a church service, mainly the music. That isn’t worship, at least in terms of how the Bible defines it, though music and song were part of Christian gatherings (Eph 5:19; Col 3:16). Another propensity in our culture is to think of worship as an inner-directed mystical feeling or experience. That isn’t worship either. There are a number of passages we could think about, but let’s look at two:

I appeal to you therefore, brothers, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. Do not be conformed to this world, but be transformed by the renewal of your mind, that by testing you may discern what is the will of God, what is good and acceptable and perfect. (Rom 12:1-2)

Jesus said to the Samaritan woman: “The hour is coming, and is now here, when the true worshipers will worship the Father in spirit and truth, for the Father is seeking such people to worship him.” (John 4:23)

We’ve already talked about the first one in our discussion of living a holy life. How do you worship God? Live like Jesus. Don’t be conformed to the world—its values and self-gratifying pursuits. *That* is worship. True worship is thus a matter of the heart.

The second passage is interesting for a specific reason. Jesus told the woman that God is seeking people to worship him. Worship is therefore not something that originates with us. We are *invited* to respond to God’s goodness and love. *How* and *where* we do that can vary. We can do this individually, with or without music, within or outside of a church service. We can also do that corporately, in fellowship with other believers.

When believers meet together in fellowship they “stir one another to love and good works” (Heb 10:24-25). In other words, they prod each other to spiritual worship—imitating Jesus. They praise God for his goodness, love, and providential presence in their lives (Acts 2:46-47; James 5:13). Praise included singing songs and making music (Matt 26:30; Eph 5:19; Col 3:16), but is unmistakably linked to holy living “. . . approve what is excellent, and so be pure and blameless for the day of Christ, filled with the fruit of righteousness that comes through Jesus Christ, to the glory and praise of God” (Phil 1:10-11).

We cannot lose sight of the fact that our “spiritual worship” of God is intrinsically tied to the way we live (Rom 12:1-2). It’s not about a thirty-minute experience at home or in a church. It’s about *a life* oriented by, and directed to, God.

*Disciples Confess Sin and Accept God’s Forgiveness*

One of the things a disciple has to come to grips with as soon as their journey of following Jesus begins is that they will fail. None of us is sinless like Jesus (2 Cor 5:21; 1 Pet 2:21-22; 1 John 3:5), nor can we hope to be. The Bible is clear on this point. The disciples sinned (Mark 14:30, 68, 72). One of th´, John, wrote later in life:

But if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus his Son cleanses us from all sin.If we say we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.If we say we have not sinned, we make him a liar, and his word is not in us. (1 John 1:7-10)

It’s wonderful to know, though, that our m´bership in God’s family is not due to our performance. Our good works cannot put God in our debt. He never owes us everlasting life on account of any merit we might think we have. Our performance (or lack thereof) did not move him away from us. God loved us “while we were yet sinners” (Rom 5:8). Consequently, we must r´´ber that since salvation could never be gained by moral perfection, it cannot be lost by moral imperfection.

In light of our imperfection, the true disciple of Jesus must stay focused on the kindness and love of God. Look again at the passage from John’s letter. It tells us exactly what to do when we fail God, either by doing something that *isn’t* consistent with imitating Jesus, or leaving something undone that *is* consistent with being like him: “If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.”

When we sin and fail, we must acknowledge it. That’s what confession means. We must not hide, excuse, or rationalize our sin. God wants us to admit it. Why? We need to be humbled. We need to r´´ber that salvation is about what someone else—Jesus—did for us, not what we earn. Confession acknowledges that we are children of God because of Jesus. We can be sure that our sin will not separate us from God; we will not be kicked out of the family (Rom 8:31-39). God knew before we ´braced the gospel that we were flawed. It’s not something that surprises him. It doesn’t change how he feels about us.

An obvious question then is why we should care about sinning. The New Testament disciples came across that attitude in people. The apostle Paul brought it up in his letter to the Christians in Rome:

What shall we say then? Are we to continue in sin that grace may abound? **2**By no means! How can we who died to sin still live in it? . . . Let not sin therefore reign in your mortal body, to make you obey its passions. Do not present your m´bers to sin as instruments for unrighteousness, but present yourselves to God as those who have been brought from death to life, and your m´bers to God as instruments for righteousness. For sin will have no dominion over you, since you are not under law but under grace. What then? Are we to sin because we are not under law but under grace? By no means! Do you not know that if you present yourselves to anyone as obedient slaves, you are slaves of the one whom you obey, either of sin, which leads to death, or of obedience, which leads to righteousness? (Rom 6:1-2, 12-16)

Notice that the Bible doesn’t say “God forbid, don’t sin or God won’t love you anymore!” Rather, the concern is returning to the bondage of self-destruction. So, on one hand, we will sin, but on the other hand, we should avoid sinning. This struggle is something the apostle Paul knew well (Rom 7:7-25), yet he was a r´arkable follower of Jesus. The New Testament alerts us many times that there is a war going on inside us. Our hearts want to follow Jesus, but our unperfected selves want self-gratification and pre-´inence in how we live (1 Pet 2:11; James 4:1).

As we seek to follow Jesus, it’s a good idea to, so the saying goes, to “keep short accounts with God.” The idea is that when we fail, we should be quick to confess it and thank God for his forgiveness. We should r´´ber what our sin cost Jesus. We should keep following him in loyal love, being grateful that he went to the cross “while we were yet sinners” (Rom 5:8) so we could be his brothers and sisters.

*Disciples Study the Bible*

In the early church, believers would listen to the apostles’ teaching and study Scripture. Paul and other missionary-apostles did the same thing when they started churches elsewhere (Acts 2:42; 4:2; 5:42; 17:10-11; 18:11; 20:20). This was the more common method of learning the Bible in the New Testament era because most people did not have their own copy of the Bible. Many believers could also not read. Even though we are part of a literate culture and have access to the Bible, we can benefit from learning in community.

Learning the Word of God is necessary for following Jesus. How else can we learn about sin (behaviors and attitudes to avoid) and Spirit-filled living (the way we should behave)? Scripture teaches us to “to put off your old self, which belongs to your former manner of life and is corrupt through deceitful desires, and to be renewed in the spirit of your minds, and to put on the new self, created after the likeness of God in true righteousness and holiness” (Eph 4:22-24). When we become part of God’s family through faith in the gospel, the Spirit indwells us (1 Cor 3:16-17; 6:19-20; 2 Cor 6:16; Eph 2:22) and helps us live fruitful lives:

But if you are led by the Spirit, you are not under the law. Now the works of the flesh are evident: sexual immorality, impurity, sensuality, idolatry, sorcery, enmity, strife, jealousy, fits of anger, rivalries, dissensions, divisions,envy, drunkenness, orgies, and things like these. I warn you, as I warned you before, that those who do such things will not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such things there is no law. And those who belong to Christ Jesus have crucified the flesh with its passions and desires. (Gal 5:18-24)

Disciples learn and live out the Word of God in their lives. This is how Jesus showed he loved God—he obeyed God’s will. Community is a significant help in doing that. In a community we come into contact with mature believers who have followed Jesus many years. We can learn how their lives changed as they learned to “put off the old and put on the new.” We can go to th´ for encourag´ent when we struggle in our pursuit of being like Jesus. They can r´ind us of God’s love and forgiveness. They understand, since every Christian struggles to turn from sin and do what’s right (I John 1:5-10). Even the apostles struggled against sin and doing what was right (Rom 7:7-25; Gal 2:11-14). Community means accountability, ´pathy, and encourag´ent as we seek to be more conformed to the example of Jesus.

*Disciples Suffer*

This el´ent might surprise you, but it’s clear in the New Testament. Jesus told his disciples:

If the world hates you, know that it has hated me before it hated you. If you were of the world, the world would love you as its own; but because you are not of the world, but I chose you out of the world, therefore the world hates you. R´´ber the word that I said to you: ‘A servant is not greater than his master.’ If they persecuted me, they will also persecute you. (John 15:18-20)

This is where believing loyalty is really tested. It’s one thing to learn that we need to have a change of heart on how we live. It’s quite another to be following Jesus and suffer for it. The apostles suffered for following Jesus (Acts 5:41; 9:16; 21:13; 2 Cor 11:22-29). Holding on to faith is a th´e throughout the New Testament (Rom 8:17-18; 2 Cor 1:3-7; Phil 1:27-30; 1 Peter 3:13-17). Peter, one of the original twelve disciples, had seen Jesus suffer and been imprisoned for his faith (Acts 12:1-19). He wrote to believers who had been displaced and scattered by persecution:

For what credit is it if, when you sin and are beaten for it, you endure? But if when you do good and suffer for it you endure, this is a gracious thing in the sight of God. For to this you have been called, because Christ also suffered for you, leaving you an example, so that you might follow in his steps. He committed no sin, neither was deceit found in his mouth. When he was reviled, he did not revile in return; when he suffered, he did not threaten, but continued entrusting himself to him who judges justly. (1 Pet 2:20-23)

Enduring suffering requires us to r´´ber that the gospel does not promise ease in this life, but an everlasting place in God’s family in the life to come. This world is not our real home.

*Disciples Make More Disciples*

While loving God, our neighbor, and each other is the most important aspect of *being* a disciple, the most important thing disciples *do* is make other disciples. This was the task Jesus commanded his followers just before he ascended to heaven. For that reason it’s called the Great Commission:

And Jesus came and said to th´, “All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing th´ in the name of the Father and of the Son and of the Holy Spirit, teaching th´ to observe all that I have commanded you. And behold, I am with you always, to the end of the age.” (Matt 28:18-20)

“Make disciples of all nations.” That was a big part of the story of the Bible. The authority of the supernatural powers that have enslaved the nations has been taken away. God wants his children, his partners—disciples of his Son, Jesus—to share the good news of the gospel everywhere. God wants as many people in his family as possible. Our task is to tell the good news, live it out in front of th´, and bring th´ into the family of God—and teach th´ to do the same.

How do we do that? We share our faith—how we came to believe the gospel. It’s amazingly simple.

First, tell people about your life before you believed the gospel and ´braced the forgiveness of God through Jesus. People enjoy stories, especially about other people. Why? There’s always something in a person’s story that connects to our own story. When you tell someone about your life before understanding the gospel some detail of your life will be familiar to the person you’re talking to—and maybe a lot that’s in your story will connect with th´.

Second, tell th´ why hearing and believing the gospel was a turning point for you. Usually this has something to do with forgiveness for our sins. It’s wonderful to know that despite the things we’ve done to ourselves and other people, God still loves as and wants us so much that he offers us salvation. Then share the story of how God sent Jesus so that we could be forgiven and have everlasting life with him—the thing God has wanted from the beginning.

Third, tell people about the impact that believing the gospel and being forgiven has had in your life. Tell th´ what it’s like to know God’s forgiveness, love, and promise of everlasting life. Tell th´ how it’s changed your perspective on who you are and why you’re here. Tell th´ how ´bracing the gospel has changed you.

Some people may want to see proof of a changed heart. That’s normal—and an opportunity to imitate Jesus. This is one of the important reasons to live a holy life. Jesus loved and served people. People want to be loved and look for authenticity in other people. Responding to people the way Jesus would is powerful. They will notice. They know when someone loves th´ or not. They know when you put th´ ahead of yourself for the sake of the message of the gospel. Not everyone believed Jesus. Not everyone will believe in the gospel when you share it with th´ and treat th´ like Jesus would. But *many* will.

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**lxa|"—** -!\_ O;|fPnsf] lglDt csf]{ ;Daf]wg ug]{ zAb, -@\_ ;'?df k'/fgf] s/f/ n]lvPsf] efiff .

kljq cfTdf— lqPs k/d]Zj/sf] t];|f] JolStTj, hf] ;dfg k/d]Zj/ x'g'x'G5 .

**O;xfs—** -!\_ ;f/faf6 hlGdPsf] ca|fxfdsf] 5f]/f] .

**O;|fPn—** -!\_ ofs"anfO{ lbOPsf] gofF gfd, hf] ca|fxfdsf] gflt lyP, -@\_ ca|fxfd / ;f/faf6 ;'? ePsf] k'/fgf] s/f/sf] Pp6f hflt .

**O;|fPnLx¿—** ca|fxfdsf] j+zaf6 lgdf{0f ePsf] cfhltsf] kl/jf/sf ;b:ox¿, O;|fPn hfltsf ;b:ox¿ .

**ofs"a—** ca|fxdsf] gflt, O;fxfssf] 5f]/f] . pgsf] gfd kl5 kl/jt{g eP/ O;|fPn eof] .

**o]z"—** k/d]Zj/sf] k'q, hf] sGo dl/odaf6 hlGdg'eof], hf] l;4 k/d]Zj/ x'g'x'GYof] . k/d]Zj/ o]z", dfgj :j?df dflg; aGg'eof] . h;4f/f dflg; hfltsf] lglDt k/d]Zj/sf] p4f/sf] of]hgf pxfFn] k"/f ug'{eof] .

**ox"bL—** O;|fPnLx¿sf] csf]{ gfd, hf] ca|fxfdsf ;Gtfgx¿ lyP .k|flrgsfndf, of] gfpF ljb]zLx¿n] afFsL /x]sf b'O{ s"nsf lglDt lbPsf lyP, hf] kl5 s}bdf nluP .

**k/d]Zj/ ÷ o]z" ÷ v|Li6sf] /fHo—** ;+;f/df v|Li64f/ ljZjf;Lx¿dfly k/d]Zj/sf] /fHo . gofF s/f/n] of] /fHo clxn] 5 / of] k|ultzLn 5 eGb5 t/ o;sf] clGtd k"0f{tf c´ cfpg} afFsL 5 .

**s[kf—** xfdLn] kfpg' kg]{ ;hfo k/d]Zj/n] /f]Sg' .

**dl;x—** æclelifSt hgÆsf] lglDt lxa|" zAb . o;n] bfpmbsf] 3/fgfsf] clGtd /fHonfO{ hgfpF5 h;n] k/d]Zj/sf dflg;x¿nfO{ pgLx¿sf] zq"af6 p4f/ ug'{x'g]5 . afOanLo syfj:t'df o]z" Tof] dl;x x'g'x'G5 . o;sf] o'gfgL -u|Ls\_ efiffdf ;dfg cg'jfb v|Li6 xf] . ctM æo]z" v|Li6Æsf] cy{ ædl;x o]z"Æ eGg] x'G5 .

**df]zf—** O;|fPnLx¿ ld>sf] bf;Tjdf ePsf] ;dodf hlGdPsf Ps O;|fPnL, h;nfO{ k/d]Zj/n] O;|fPnLx¿sf] 5'6sf/fsf] lglDt cu'jfO{ / ;zlSts/0f ug{ af]nfpg'eof] .

**l;g} kj{t—** O;|fPnLx¿nfO{ ld>af6 5'6sf/fsf] cu'jfO{ ug{ df]zfnfO{ k/dk|e'n] af]nfpg'ePsf] kj{t -:yfg\_, hxfF k/d]Zj/n] O;|fPnLx¿nfO{ bz cf1f ;lxtsf] Joj:yf lbg'eof] .

**gofF s/f/—** k'/fgf] s/f/sf k':tsx¿ kl5sf @& j6f k':tsx¿ . oL k':tsx¿n] o]z"sf] hLjg / ;]jsfO{, klxnf] ztfAbLsf ljZjf;Lx¿sf] Oltxf; / klxnf] ztfAbLdf ;';dfrf/ k|rf/sf] ljj/0fnfO{ ;d]6\5 .

**gf]cf—** hn k|nosf] ;dodf k/d]Zj/n] wdL{ b]Vg'ePsf] Ps JolSt . k/d]Zj/n] gf]cfnfO{ Pp6f 7"nf] hxfh agfpg cx|fpg'eof], h;df pgL cfkm}+, pgsf] kl/jf/ / ;a} hLjhGt'x¿ hnk|nosf] ;dodf afFr] .

**k'/fgf] s/f/—** afOandf ePsf klxnf #( j6f k':tsx¿ . o]z"sf] hGdcl3sf ljj/0fx¿ qmdj4 ?kdf n]lvPsf5g\ .

**kfjn—** o]z"sf] Pshgf k|]l/t, h;sf] ;]jsfO{ cGohfltx¿ -u|}/ O;|fPnLx¿\_sf] lglDt s]lGb|t lyof] .

**kq";—** o]z"sf ;'?jftL afx| r]xfx¿ dWo]sf Ps .

**k|lt1fsf] b]z—** ef}uf]lns O;|fPnnfO{ hgfpgsf] lglDt k|of]u ePsf] zAb, h'g 7fpF k/d]Zj/n] ca|fxfdnfO{ pgsf ;Gtfgx¿sf lglDt j;f]af; ug{ lbG5' eg]/ k|lt1f ug'{ePsf] lyof] . O;|fPnLx¿n] of] 7fpF lng'eGbf klxn] k'/fgf] s/f/df sgfg elgGYof] .

**cGwsf/sf zf;sx¿—** k/d]Zj/sf] of]hgf / dfgjLo kl/jf/sf zq"x¿ hf] cnf}lss k|f0fLx¿lyP . o;sf] lj:t[t ljj/0fsf] lglDt æcnf}lss zAbfjnLx¿sf] ;f/f+zÆnfO{ x]g'{xf];\ .

**k'g?Tyfg—** -!\_ ;fdfGo cy{df d[To' kZrftsf] gofF hLjg4f/ d[To'dflysf] ljhoL, -@\_ gofF s/f/df, o]z"sf] q"m;sf] d[To'sf] tLg lbg kl5 o]z" z/L/df lhljt\ x'g'ePsf] ;Totf jf eljiodf gofF k[YjLdf ;a} ljZjf;Lx¿sf] x'g] k'g?Tyfg .

p4f/— kfksf] sf/0fn] k/d]Zj/af6 cnuePsf] sf]xL JolStsf] ;';dfrf/dflysf] ljZjf;4f/f p4f/ . p4f/df, ;';dfrf/sf] ;Gb]zdflysf] ljZjf;4f/ kfksf] Ifdf x'G5 . p4f/n] ljZjf;Lx¿nfO{ k/d]Zj/sf] kl/jf/df k'gM:yflkt ub{5 .

**;f/f—** ca|fxfdsL kTgL, h;nfO{ k/d]Zj/n] cnf}lss/Lltn] j[4f cj:yfdf klg ue{wf/0fug{ ;Ifd agfpg'eof] .

**z}tfg—** cbsf] au}+rfdf ;k{nfO{ lbOPsf] gfpF, h;n] cfbd / xJjfnfO{ 5n u/]sf]lyof] . k/d]Zj/sf cnf}lss ;[li6x¿ dWo] z}tfg g} klxnf] k/d]Zj/sf] lj?4df ljb|f]x ug]{ k|f0fLlyof] . gofF s/f/df k/d]Zj/sf] ;jf]{Rr zq" z}tfg xf] . o;sf] lj:t[t ljj/0fsf] lglDt æcnf}lss zAbfjnLx¿sf] ;f/f+zÆnfO{ x]g'{xf];\ .

**zfpmn—** O;|fPnsf] klxnf] /fhf .

**;k{—** cbgsf] au}+rfdf cfbd / xJjfsf] zq" . afOandf k5L ;k{nfO{ z}tfg / b'i6klg elgPsf] 5 . o;sf] lj:t[t ljj/0fsf] lglDt æcnf}lss zAbfjnLx¿sf] ;f/f+zÆnfO{ x]g'{xf];\ .

**kfk—** k/d]Zj/sf] wfld{stf, g}ltstf / cfr/0f dfkg ljkl/t x'g] ljb|f]xL lqmofsnfk .

**zf]nf]dg—** bfpmbsf Pshgf 5f]/f . bfpmbsf] d[To'kl5 zf]nf]gn] bfpmbsf] l;+xf;gsf] pQ/flwsf/ kfPsf lyP .

**k'q—** afOandf k'qsf] Pp6f d'Vo cy{ rfxL+ lqPstfsf] bf];|f] JolStTj, k'q k/d]Zj/ eGg] a'l´G5, hf] dflg; o]z" eP/ cfpg'eof] .

**k/d]Zj/sf k'qx¿—** k'/fgf] s/f/df k/d]Zj/sf] ;]jfdf nfu]sf jf k/d]Zj/sf] ljb|f]xdf plqPsf cnf}lss k|f0fLx¿ . o;sf] lj:t[t ljj/0fsf] lglDt æcnf}lss zAbfjnLx¿sf] ;f/f+zÆnfO{ x]g'{xf];\ .

**k/d]Zj/sf] cfTdf—** kljq cfTdf, lqPs k/d]Zj/sf] t];|f] JolStTjsf] lglDt k|of]u ul/g] zAb .

**cflTds o'4—** dxfg\ cf1fsf] sfddf afwflbg] cnf}lss zq"x¿ / To;}u/L kfk;Fusf] ;+3if{ . o;sf] lj:t[t ljj/0fsf] lglDt æcnf}lss zAbfjnLx¿sf] ;f/f+zÆnfO{ x]g'{xf];\ .

**cnf}lss—** k|fs[lts -ef}lts\_ ;+;f/eGbf aflx/ x'g] cb[Zo yf]sx¿nfO{ hgfpFb5 . æcnf}lss k|f0fLÆn] cflTds k|f0fLnfO{ hgfpFb5, h;sf] z/L/ ljlxg cl:tTj x'Fb5 .

**bz cf1f—** k/d]Zj/n] O;|fPnLx¿nfO{ ld> b]zaf6 lg:s]/ cfpFbf lbg'ePsf] ;'?sf bz g}lts Joj:yfx¿ .

**lqPstf—** k/d]Zj/df ePsf tLg JolStTjx¿, afOanLo l;4fGt cg';f/ k/d]Zj/ Ps x'g'x'G5 t/ cgGttfb]lv tLg leGg ;dfg JolStTjdf x'g'x'G5 .

**cnf}lss zAbfjnLx¿sf] ;f/f+z**

cflTdsL ;+;f/df jf;ug]{ k|f0fLx¿sf] ljifodf afOandf laleGg zAbfjnLx¿sf] k|of]u ul/Psf] 5 . v|Lli6ofg k/Dk/fn] k|foM lo zAbx¿nfO{ Ps}7fpFdf ld;fPsf] 5 / o;n] sltk6s låljwfdf kf5{ . d]/f] k|foM k|fl1s ;do oL s'/fx¿df nufgL u/]sf] 5' . d tkfO{+ hf]klg OR5's x'g'x'G5 tkfO{+nfO{ :ju{b"tx¿, z}tfg / b'i6 cfTdfx¿sf] ljifodf of] qmd cg';f/ x]g'{xf];\ elg cfu|x ub{5' M

* cnf}lssM cb[Zo ;+;f/sf] af/]df afOann] s] eG5 / of] lsg dxTjk"0f{ 5
* cb[Zo If]qM afOansf] cnf}lss ljZj b[li6nfO{ k'0f{M k|flKt ug'{
* :ju{b"tx¿M k/d]Zj/sf] :juL{o bnsf] ljifodf jf:tjdf afOann] s] l;sfpF5
* b'i6x¿M cGwsf/sf zlStx¿sf ljifodf afOann] jf:tjdf s] l;sfpF5

oL dWo]sf] klxnf] k':ts klg o:t} 5, h'g k|fl1s 5nkmnsf] lglDt tof/ kfl/Psf] xf]Og . cGo tLgj6f k':tsx¿df rflxF k|z:t *km'6gf]6* / lj:t[t ljj/0fx¿ 5g\ . ljifoj:t'nfO{ ;dy{g ug{sf] lglDt ljåfgx¿sf xhf/f}+ ;|f]tx¿ pNn]v ul/Psf5g\ .

clxn]sf] lglDt, xfdLn] pNn]v u/]sf] afOansf syfdf ePsf cnf}lss ;+;f/sf] s]xL ;|f]t ;fdu|Lx¿nfO{ d"Nof°g u/f}+ .

afOann] l;sfpFb5 ls cb[Zo ;+;f/ 5— h'g cflTds k|f0fLsf] ;+;f/ xf] . oL k|f0fLx¿sf] :jefljs ?kdf z/L/ x'Fb}g, t/ pgLx¿n] zf/Ll/s cl:tTj lng ;S5g\ . cflTds ;+;f/ cnf}lss 5— To; ;+;f/sf] :j?k ef}lts ;+;f/ eGbf km/s, / aflx/ 5 .

k/d]Zj/ cflTds ;+;f/sf] ;b:o x'g'x'G5, t/ pxfF ;jf]{Rr ;[li6stf{ klg x'g'x'G5 . s]jn k/d]Zj/dfq ;[li6 gul/Psf] / cgGt x'g'x'G5 . xfdLnfO{ yfxf ePsf] o; ef}lts ;+;f/sf yf]sx¿nfO{ ´}+ k/d]Zj/n] cflTds ;+;f/df jf;ug]{ x/]s cflTds k|f0fLx¿nfO{ klg pxfFn] g} ;[hg'eof] .

afOann] cflTds ;+;f/sf ;b:ox¿sf] af/]df ljljw zAbfjnLx¿sf] k|of]u u/]sf] 5 -pbfx/0fM /f]d= \*M#\*, ! kq= #M@@\_ . d}n] lt dWo] s]xLnfO{ o; k':tsdf klg 5f]Psf] 5' . oL dWo]sf s]xL zAbfjnLx¿ rflxF sfo{ljj/0fx¿ x'g\— h;n] cflTds k|f0fLx¿sf sfdsf] ljifodf atfpF5g\ . æ:jb{b"tÆ To;sf] Pp6f pbfx/0f xf] . o;f] elg/xFbf, *u|]sf]—/f]dg* ;+;f/df :ju{b"t eGgfn] :juL{o bnnfO{ klg hgfpFbYof], h;n] k/d]Zj/sf] lj?4df ljb|f]x u/]sf lyPgg\ . b'i6 jf lbofjn; zAbn] rflxF To:tf k|flrg k|f0fLx¿nfO{ hgfpFYof] h;n] k/d]Zj/sf] lj?4fdf ljb|f]x u/]sf lyP .

æk/d]Zj/sf 5f]/fx¿Æ eGg] j0f{gfTds zAbn] xfdLnfO{ ;D´fpF5 ls k/d]Zj/ cflTds k|f0fLx¿sf] lktf -;[li6stf{\_ x'g'x'G5 . o; zAbfjnLsf] cy{ To;eGbf klg a9L g} x'G5 . d}n] of] zAbsf] af/]df *cnf}lss* / *cb[Zo If]qdf* k':tsx¿df lj:t[t s'/f u/]sf] 5' . æk/d]Zj/sf 5f]/fx¿Æ k/d]Zj/sf] æsfo{ zlStsf] ;d"xÆdf pRr cf]xbfnfO{ klg hgfpF5 . o;n] k|flrg ;+;f/df /fhfsf] ;Gtfgx¿sf] e"ldsf ;lxtsf] clwsf/ :yfg hgfpg] efiff ;D´fpF5 . afOansf] syfdf æk/d]Zj/sf 5f]/fx¿Æ afan]nsf] 36gfkl5 hfltx¿sf] lglDt clwsf/Lx¿ tf]lsPsflyP— of] sfd s]jn ;+b]z lbg] ;+b]zjfxsx¿sf] -:ju{b"tx¿\_ eGbf lgZrog} dxTjk"0f{ lyof] .

;'?df cflTds ;+;f/sf ;a} ;b:ox¿ k/d]Zj/ k|lt jkmfbf/ lyP . t/ ;w}+ To:t} cj:yf /x]g . xfdLn] of] k':ts k9\b}ubf{, ha k/d]Zj/n] cflTds ;+;f/sf k|f0fLx¿ ;[hg'eof] ltgLx¿;Fu cfgf u'0fx¿ klg afF8\g'eof] . lt u'0fx¿dWo]sf] Ps rflxF :jtGq OR5f lyof] . lt cflTds ;b:ox¿ dWo]sf s]xL ;b:ox¿n] :jtGq OR5f zlStsf] k|of]u u/] / k/d]Zj/ / k/d]Zj/sf] dfgj kl/jf/sf] lj?4df ljb|f]x u/] . ;du|df eGg'kbf{ k/d]Zj/sf] lj?4df ljb|f]x ug]{ ;a} cflTds k|f0fLx¿ æcGwsf/sf zlStx¿Æ x'g\ .

afOann] o:tf tLgj6f ljb|f]xsf] ljifodf s'/f ub{5 . ;a}eGbf klxnf] cbgsf] au}+rfdf 36]sf] lyof] . cflTds ;+;f/sf] Pp6f ;b:on] k/d]Zj/sf] dfgjLo kl/jf/sf] rfxgnfO{ ?rfPg . afOansf] syfdf Tof] kq xJjfsxfF ;k{sf] ?kdf cfof] / pgnfO{ 5n u¥of] . kl5 afOann] To; kfqnfO{ z}tfgsf] bhf{ lbPsf] 5 . æz}tfgÆ zAbn] ælj/f]wLÆ eGg] cy{ lbG5 / æb'i6Æ jf ælbofjn;Æ klg elgPsf] 5 o;sf] cy{ rflxF æbf]ifnufpgÆ eGg] x'G5 .

kl5 afOanLo syfdf :ju{df k/d]Zj/sf 5f]/fx¿n] ljb|f]x u/] . pgLx¿n] cflTdsL / ;+;f/Ls l;df/]vfnfO{ gf3]/ ck/fw u/] . afOandf ePsf] 5f]6f] k':ts ox"bfn] pgLx¿sf] kfkaf/] o;/L atfpF5, æpgLx¿n] cfgf] clwsf/sf] jf;:yfg Tofu]Æ . d08nL Oltxf;n] o;nfO{ k/d]Zj/sf] 5f]/fx¿sf] ljb|f]x, :ju{b"tx¿sf] ktg klg eGb5 . pgLx¿ b'i6tfdf ktg eP . k'/fgf] s/f/n] rflxF slxn] klg :ju{b"tx¿sf] ktg jf b'i6\ofO{+sf] ljifodf l;w} pNn]v u/]sf] 5}g -pQ= ^M!—$\_ .

clGtddf rflxF, k/d]Zj/sf 5f]/fx¿nfO{ afa]nsf] w/x/fdf hfltx¿sf] lhDdf lbOof] . of] b[Zodf rflxF pgLx¿nfO{ sfdsf] lhDdf nufOPsf] lyof] . ehg;+u|x \*@ n] To; Gofosf] ljifodf atfpFb5 . oL hflto cnf}lss æ/fhs'df/x¿ÆnfO{ bflgon !) cWofodf atfOPsf] ´}+ kfjnn] klg pgLx¿nfO{ zf;sx¿, clwsf/x¿, l;+xfzgx¿, zlStx¿ cflb ?kdf JofVof u/]sf 5g\ -pbfx/0fsf] nflu Plkm;L ^M!!—!@\_ . oL zAbfjnLx¿n] ef}uf]lns k|e'TjnfO{ hgfpFb5 . oxL s'/f afOandf pTklQ !! cWofodf afa]nsf] w/x/fsf] ljifoj:t' xf] .

1. oz}=^#M!^, ^$M\*, n"s=#M#\*, k|]/=!&M@\*—@(, /f]dL !M&, !sf]/ !M# [↑](#footnote-ref-1)