

Divine Helps for Mortality

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Fanampian' Andriamanitra hiatrehana ny fiainana an-tany

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Our Heavenly Father's plan provides helps to guide us through our mortal journeys.

Ny drafitry ny Raintsika any An-danitra dia manolotra fanampiana mba hitarihana antsika mandritra ny fiainantsika eto an-tany.

I.

Through the Prophet Joseph Smith, the Lord revealed a few things about our pre-earth life. There we existed as spirit children of God. Because God desired to help His children progress, He decided to create an earth on which we could receive a body, learn through experience, develop divine attributes, and be proven to see if we would keep God's commandments. Those who qualified would "have glory added upon their heads for ever and ever" (Abraham 3:26).

To establish the conditions of this divine plan, God chose His Only Begotten Son to be our Savior. Lucifer, whose suggested alternative would destroy the agency of man, became Satan and was "cast down." Banished to the earth and denied the privilege of mortal life, Satan was permitted to attempt "to deceive and to blind men, and to lead them captive at his will, even as many as would not hearken unto [God's] voice" (Moses 4:4).

Essential to God's great plan for the mortal growth of His children was for them to experience "opposition in all things" (2 Nephi 2:11).

I.

Nanambara zavatra vitsivitsy momba ny fiainantsika talohan'ny nahaterahana tamin'ny alalan'ny Mpaminany Joseph Smith ny Tompo. Nisy tamin'ny naha-fanahy zanak' Andriamanitra antsika isika tany. Satria maniry ny hanampy ireo zanany hivoatra Andriamanitra, dia nana-pa-kevitra Izy ny hahary tany iray ahafahantsika mahazo vatana, hianatra amin'ny alalan'ireo zavatra iainana, hanana toetra tahaka ny an' Andriamanitra, ary hosedraina raha toa ka hitandrina ny didin' Andriamanitra isika. Ireo izay mahafeno fepetra dia hanana "voninahitra anampy eo am-bony lohany mandrakizay mandrakizay" (Abraham 3:26).

Mba hametrahana ireo fepetra amin'io drafitra masina io dia nisafidy ny Zanany Lahitokana mba ho Mpamonjy antsika Andriamanitra. I Losifera, izay nanolotra zavatra hafa izay hanim-ba ny fahafahana misafidin'ny olombelona dia lasa Satana ka dia "nazera ety ambany" Taorian'ny nandroahana azy ho ety an-tany sy tsy nano-mezana azy ireo tombontsoa manokana sitrahina amin'ny fiainana an-tany, dia nomena lalana i Satana ny haka fanahy "mba hamitaka sy hana-jamba ny olona, mba hitarika azy ho babo araka ny sitrapony, dia izay rehetra tsy te hihaino ny feon' [Andriamanitra]" (Mosesy 4:4).

Nilaina amin'ny drafitra lehiben' Andriamanitra ho an'ny fivoaran'ireo zanany eto amin'ny fiainana an-tany ny hiainan'izy ireo "fifanoherana

Just as our physical muscles cannot be developed or maintained without straining against the law of gravity, so mortal growth requires us to strain against Satan's temptations and other mortal opposition. Most important for spiritual growth is the requirement to choose between good and evil. Those who choose good would progress toward their eternal destiny. Those who choose evil—as all would do in the various temptations of mortality—would need saving help, which a loving God designed to provide.

II.

By far, God's strongest mortal help was His provision of a Savior, Jesus Christ, who would suffer to pay the price and provide forgiveness for repented sins. That merciful and glorious Atonement explains why faith in the Lord Jesus Christ is the first principle of the gospel. His Atonement "bringeth to pass the resurrection of the dead" (Alma 42:23), and it "atone[s] for the sins of the world" (Alma 34:8), erasing all of our repented sins and giving our Savior power to succor us in our mortal infirmities.

Beyond that glorious erasing of sins committed and being forgiven, the plan of a loving Father in Heaven provides many other gifts to protect us, including protecting us from sinning in the first place. Our mortal life always begins with a father and a mother. Ideally, both are present, with different gifts to guide our growth. If not, their absence is part of the opposition we must overcome.

III.

amin'ny zava-drehetra" (2 Nefia 2:11). Tahaka ny tsy ahafahan'ny hozatra amin'ny vatantsika mitombo na voatazona raha tsy manohitra ny lalan'ny ivom-besatra, dia toy izany koa no itakian'ny fivoarana eto amin'ny fiainana an-tany antsika mba hanohitra ireo fakam-panahin'i Satana sy ireo fanoherana hafa misy eto amin'ny fiainana an-tany. Fa ny manan-danja indrindra ho an'ny fivoarana ara-panahy dia ny fitakiana mba hisafidy ny tsara na ny ratsy. Ireo izay misafidy ny tsara dia hivoatra mankany amin'ny anjaran'izy ireo mandrakizay. Ireo izay misafidy ny ratsy, araka izay hisafidianan'ny rehetra ny ratsy amin'ireo fakam-panahy isan-karazany eto amin'ny fiainana an-tany, dia hila fanampiana hahazoana famonjena, izay kasain' Andriamantitra be fitiavana hatolotra.

II.

Tsy isalasalana fa ny fanampiana mahery vaika indrindra nomen' Andriamantitra ho an'ny fiainana an-tany, dia ny fanomezana Mpamonjy, dia i Jesoa Kristy, izay hijaly mba hanonitra sy hanome famelana ireo fahotana ibebahana. Izany Sorompanavotana feno indrafo sy be voninahitra izany dia manazava ny antony maha-fitsipika voalohan'ny filazantsara ny finoana an'i Jesoa Kristy Tompo. Ny Sorompanavotany dia "manatanteraka ny fitsanganan'ny nodimandry amin'ny maty" (Alma 42:23) ary "[m]anonitra ny fahotan'izao tontolo izao" (Alma 34:8) ka mamafa ny fahotana rehetra nibebahantsika ary manome hery ny Mpamonjintsika hanavotra antsika amin'ireo rofy mianjady amintsika eto amin'ny fiainana an-tany.

Ankoatra izany famafana amin'ny fomba feno voninahitra ny fahotana izany sy ny fahazoana famelan-keloka, dia manolotra fanomezam-pahasoavana maro hafa hiarovana antsika ny drafitry ny Ray any An-danitra be fitiavana, tafiditra ao anatin'izany ny fiarovana antsika mba tsy hanota akory. Miantomboka amin'ny ray sy reny foana ny fiainantsika eto an-tany. Ny tsara indrindra dia samy eo izy ireo mba hitarika ny fivoarantsika amin'ny alalan'ireo fanomezam-pahasoavana samihafa ananan'izy ireo. Raha tsy izay no zava-misy, dia isan'ny fanoherana tsy maintsy resentsika ny tsy fisian'ny ray na reny na izy roa.

III.

Our Heavenly Father's plan provides other helps to guide us through our mortal journeys. I will speak of four of these. Please don't hold me to my number offour, because these helps are overlapping. Moreover, there are other merciful protections in addition to these.

First, I speak of the Light or Spirit of Christ. In his great teaching in the book of Moroni, Moroni quotes his father that "the Spirit of Christ is given to every man, that he may know good from evil" (Moroni 7:16). We read this same teaching in modern revelations:

"And the Spirit giveth light to every man that cometh into the world; and the Spirit enlighteneth every man through the world, that hearkeneth to the voice of the Spirit" (Doctrine and Covenants 84:46).

Again: "For my Spirit is sent forth into the world to enlighten the humble and contrite, and to the condemnation of the ungodly" (Doctrine and Covenants 136:33).

President Joseph Fielding Smith explained these scriptures: "The Lord has not left men (when they are born into this world) helpless, groping to find the light and truth, but every man ... is born with the right to receive the guidance, the instruction, the counsel of the Spirit of Christ, or Light of Truth."

Thesecondof the great assistances provided by the Lord to help us choose what is right is a cluster of divine directions in the scriptures as part of the plan of salvation (plan of happiness). These directions are commandments, ordinances, and covenants.

Commandmentsdefine the path our Heavenly Father has marked out for us to progress toward eternal life. People who imagine commandments as the way God decides who to punish fail to understand this purpose of God's loving plan of happiness. On that path, we can gradually achieve the needed relationship with our Savior and qualify for an increase of His power to help us on our way to the destination He desires for all

Ny drafitry ny Raintsika any An-danitra dia manolotra fanampiana hafa mba hitarihana antsika mandritra ny fiainantsika eto an-tany. Hiresaka momba ny efatra amin'ireo aho. Aza tazonina amin'ilay isaefatranolazaiko teo aho satria mety mifampidimpiditra ireo fanampiana ireo. Ankoatra izay dia misy fiarovana feno indrafo hafa mbamin'ireo fanampiana ireo.

Voalohanydia hiresaka momba ny Fahazavana na ny Fanahin'i Kristy aho. Ao amin'ilay fampianarany voarakitra ao amin'ny Bokin'i Môrmôna i Môrônia dia mindrana ny fampianaran'ny rainy fa "ny Fanahy dia omena ny olona tsirairay ... mba hahazoany manavaka ny tsara amin'ny ratsy" (Môrônia 7:16). Vakintsika ao amin'ireo fanambarana maoderina ihany koa io fampianarana io:

"Ary ny Fanahy dia manome fahazavana ho an'ny olona rehetra izay tonga eo amin'izao tontolo izao; ary ny Fanahy dia manazava ny olona rehetra manerana izao tontolo izao, izay mihaino ny feon'ny Fanahy" (Fotopampianarana sy Fanekepiahavanana 84:46).

Miverina ihany, manao hoe: "Fa ny Fanahiko dia alefa any amin'izao tontolo izao hanazava ireo manetry tena sy manenina, ary ho fanamelohana ny tsy manana an' Andriamanitra" (Fotopampianarana sy Fanekepiahavanana 136:33).

Nanazava ireo soratra masina ireo ny Filoha Joseph Fielding Smith: "Tsy navelan'ny Tompo ho tsy afa-manaoatra ny olona (rehefa teraka eto amin'ity tontolo ity), hitsapatsapa hiaroka ny fahazavana sy ny fahamarinana, fa ny olona rehetra kosa ... dia teraka miaraka amin'ny zo hahazo ny fitarihana sy ny fampianarana ary ny torohevitra avy amin'ny Fanahin'i Kristy na ny Fahazavan'ny Fahamarinana."

Ny fanampiana lehibefaharoaizay omen'ny Tompo mba hanampiana antsika hisafidy ny tsara dia fitambarana torolalana mifandray ao amin'ny soratra masina ao anatin'ny drafitry ny famonjena (drafitry ny fahasambarana). Didy sy ôrdônansy ary fanekepiahavanana izany.

Ny didydia mamaritra ny lalana nosoritan'ny Ray any An-danitra mba handrosoantsika mankany amin'ny fiainana mandrakizay. Ny olona izay mieritreritra ireo didy ho toy ny fomba entin' Andriamanitra manapa-kevitra hoe iza no hofaizina dia tsy mahatakatra io tanjon'ny drafitry ny fahasambarana feno fitiavan' Andriamanitra io. Eo amin'izany lalana izany isika dia afaka mamolavola tsikelikely ilay fifandraisana

of us. Our Heavenly Father desires all of His children to return to the celestial kingdom, where God and our Savior reside, and to have the kind of life of those who reside in that celestial glory.

Ordinances and covenants are part of the law that defines the path to eternal life. Ordinances, and the sacred covenants we make with God through them, are required steps and essential guardrails along that path. I like to think of the role of covenants as demonstrating that under God's plan, His highest blessings are given to those who promise in advance to keep certain commandments and who keep those promises.

Other God-given helps for making right choices are the manifestations of the Holy Ghost. The Holy Ghost is the third member of the Godhead. His function, defined in scripture, is to testify of the Father and the Son, to teach us, to bring all things to our remembrance, and to guide us into all truth. The scriptures include many descriptions of the manifestations of the Holy Ghost, such as a spiritual witness in response to an inquiry about the truth of the Book of Mormon. A manifestation is not to be confused with the gift of the Holy Ghost, which is conferred following baptism.

One of the most significant of God's helps for His faithful children is the gift of the Holy Ghost. The importance of this gift is evident in the fact that it is formally conferred after repentance and baptism by water, "and then [the scriptures explain] cometh a remission of your sins by fire and by the Holy Ghost" (2 Nephi 31:17). Persons who have this remission of sins—and then regularly renew their cleansing by daily repentance and living according to the covenants they make through the ordinance of the sacrament—qualify

amin'ny Mpamonjy izay ilaina isika ary mendrika ny hahazo misimisy kokoa amin'ny heriny mba hanampiana antsika eo amin'ny lalana mitondra antsika any amin'ny toerana tiany hahatongavan-tsika rehetra. Irian'ny Raintsika any An-danitra ny hiverenan'ny zanany rehetra any amin'ny fanjakana selestialy, izay toerana fonenan' Andriamanitra sy ilay Mpamonjy antsika, ka hanana ny karazana fiainana ananan'ireo izay mipetraka ao amin'izany voninahitra selestialy izany.

Ny ôrdônansy sy fanekehempihavanana dia isan'ireo lalana izay mamaritra ny lalana manka-ny amin'ny fiainana mandrakizay. Ireo ôrdônansy, ary ireo fanekehempihavanana masina ataontsika amin' Andriamanitra amin'ny alalan'ireo ôrdônansy, dia dingana takina sy aroloza tena ilaina eo amin'izany lalana izany. Tiako ny mieritreritra ny anjara asan'ireo fanekehempihavanana ho toy ny fomba enti-maneho fa, ao anatin'ny drafitr' Andriamanitra, ireo fitahiana lehibe indrindra avy Aminy dia omena ireo izay mampanantena mialoha ny hitandrina didy sasantsasany sy ireo izay mihazona ireo fampanantenana ireo.

Ny fiasan'ny herin'ny Fanahy Masina no fanampiana hafa omen' Andriamanitra amin'ny fanaovana safidy marina. Mpikambana fahatelo ao amin' Ny Andriamanitra ny Fanahy Masina. Ny asany, araka ny voafaritry ao amin'ny soratra masina, dia ny mijoro ho vavolombelona momba ny Ray sy ny Zanaka, ny mampianatra antsika, ny mampahatsiahy antsika ny zava-drehetra ary ny mitarika antsika any amin'ny fahamarinana rehetra. Ahitana famari-paritana maro momba ny "fiasan'ny herin'ny" Fanahy Masina ny soratra masina, toy ny fijoroana ho vavolombelona ara-panahy ho valin'ny fanontaniana iray momba ny fahamarinan'ny Bokin'i Môrmôna. Ny fiasan'ny herin'ny Fanahy Masina dia tsy tokony hafangaro amin'ny fanomezana ny Fanahy Masina, izay omena aorian'ny batisa.

Isan'ireo fanampiana manan-danja indrindra avy amin' Andriamanitra ho an'ireo zanany mahatoky ny fanomezana ny Fanahy Masina. Ny lanjan'io fanomezana io dia hita mibaribary ao amin'ny hoe omena amin'ny fomba ôfisialy aorian'ny fibebahana sy ny batisan'ny rano ilay izy, "ary avy eo dia [manazava ny soratra masina fa] tonga ny famelana ny fahotanareo amin'ny alalan'ny afo sy ny Fanahy Masina" (2 Nefia 31:17). Ireo olona izay manana io famelana ny fahotana io—ary avy eo manavao tsy tapaka ny

for the promise that the Holy Ghost, the Spirit of the Lord, “may always ... be with them” (Doctrine and Covenants 20:77).

Thus, President Joseph F. Smith taught that the Holy Ghost will “enlighten the minds of the people with regard to the things of God, to convince them at the time of their conversion of their having done the will of the Father, and to be in them an abiding testimony as a companion through life, acting as the sure and safe guide into all truth and filling them day by day with joy and gladness, with a disposition to do good to all men, to suffer wrong rather than to do wrong, to be kind and merciful, long suffering and charitable. All who possess this inestimable gift, this pearl of great price, have a continual thirst after righteousness. Without the aid of the Holy Spirit,” President Smith concluded, “no mortal can walk in the straight and narrow way.”

IV.

With so many powerful helps to guide us in our mortal journeys, it is disappointing that so many remain unprepared for their appointed meeting with our Savior and Redeemer, Jesus Christ. His parable of the ten virgins, spoken of so frequently in this conference, suggests that of those invited to meet Him, only half will be prepared.

We all know examples of the unprepared: returned missionaries who have interrupted their spiritual growth by periods of inactivity, youth who have jeopardized their spiritual growth by separating themselves from Church teaching and activities, men who have postponed their ordination to the Melchizedek Priesthood, men and women—sometimes the posterity of noble pioneers or worthy parents—who have departed the covenant path short of making and keeping covenants in the holy temple.

fanadiovana azy ireo isan'andro amin'ny alalan'ny fibebahana isan'andro sy ny fiainana mifanaraka amin'ny fanekehampihavanana ataon'izy ireo amin'ny alalan'ny ôrdônansin'ny fanasan'ny Tompo—dia mendrika ny hahazo ilay fampanantena na fa ny Fanahy Masina, ny Fanahin'ny Tompo, dia “[hiaraka aminy] ... mandrakariva” (Fotopampianarana sy Fanekehampihavanana 20:77).

Nampianatra ny Filoha Joseph F. Smith fa “hanazava ny sain'ny olona mahakasika ireo zavatr' Andriamanitra mba handresy lahatra azy ireo amin'ny fotoanan'ny fiovam-pony fa nahavita ny sitrapon'ny Ray izy ireo, ary ho fijoroana ho vavolombelona mitoetra ao anatin'izy ireo mba ho namany mandritra ny fiainana, izay miasa ho toy ny mpitari-dalana azo itokiana sy azo antoka hahafantarana ny fahamarinana rehetra sy hameno azy ireo amin'ny fifaliana sy haravoana isan'andro, miaraka amin'ny faniriana hanasoa ny olona rehetra, hiaritra izay ratsy atao aminy toy izay hanao ratsy, ho tsara fanahy sy be indrafo, mahari-po sy feno fiantrana. Ireo rehetra izay manana io fanomezana tsy hay sandaina io, io voahangy lafo vidy io, dia mangetaheta hatrany hatrany ny fahamarinana. Raha tsy misy ny fanampian'ny Fanahy Masina,” hoy ny tsoan-kevitry ny Filoha Smith, “dia tsy misy olombelona afaka mandeha eo amin'ilay lalana ety sy tery.”

IV.

Na dia efa misy ireo fanampiana mahery vaika hitarihana antsika eo amin'ny diantsika eto an-tany ireo aza, dia mandiso fanantenana fa maro tokoa ireo izay mbola tsy vonona ho amin'ilay fotoana voatendry hihaonany amin'ny Mpamonjy sy Mpanavotra antsika, dia i Jesoa Kristy. Ilay fanoharana nataony momba ny virijina folo, izay voaresaka imbetsaka tokoa tamin'ny fomba kanto nandritra ity fihaonambe ity, dia milaza fa ny antsasak'ireo izay nasaina hihaona Aminy no tsy ho vonona.

Samy mahafantatra ohatra amin'ireo izay tsy ho vonona isika rehetra: misiônera nahavita asa fitoriana izay nanatsahatra ny fivoarany ara-panahy noho ny fotoana nampalainaina, zatovo izay nanimba ny fivoarany ara-panahy noho ny fisarahana tamin'ireo fampianarana sy fiaraha-mientan'ny Fiangonana, lehilahy mam-pihemotra ny fanendrena azy ho amin'ny Fisoronana Melkizedeka, lehilahy sy vehivavy—izay indraindray dia taranaky ny mpamakilay mendri-piderana na ray aman-dreny mendrika—izay

Many of such deviations occur when members fail to follow the fundamental spiritual maintenance plan of personal prayer, regular scripture study, and frequent repentance. In contrast, some neglect weekly renewal of covenants by not partaking of the sacrament. Some say the Church is not meeting their needs; those substitute what they perceive as their future needs ahead of what the Lord has provided in His many teachings and opportunities for our essential service to others.

Humility and trust in the Lord are the remedies for such deviations. As the Book of Mormon teaches, the Lord “doth bless and prosper those who put their trust in him” (Helaman 12:1). Trusting in the Lord is a particular need for all who wrongly measure the commandments of God and the teachings of His prophets against the latest findings and wisdom of man.

I have spoken of the many mortal helps our loving Father in Heaven has given to help His children return to Him. Our part in this divine plan is to trust in God and seek and use these divine helps, most notably the Atonement of His Beloved Son, our Savior and Redeemer, Jesus Christ. I pray that we will teach and live these principles, in the name of Jesus Christ, amen.

niala tamin'ny lalan'ny fanekempihavanana ka tsy nanao na nitandrina ireo fanekempihavanana tany amin'ny tempoly masina.

Maro amin'ny fivilian-dalana toy izany no mitranga rehefa tsy vitan'ireo mpikambana ny manaraka ny drafitra fototra fikarakarana ny aim-panahy, dia ny vavaky ny tena manokana, ny fandalinana soratra masina tsy tapaka, ary ny fibebahana matetika. Ny sasany kosa dia manao tsinontsinona ny fanavaozana isan-kerinandro ireo fanekempihavanana amin'ny alalan'ny fandraisana ny fanasan'ny Tompo. Ny sasany dia milaza fa tsy mahavita manome izay zavatra andrasan'izy ireo ny Fiangonana; ny zavatra heverin'izy ireo fa hilain'izy ireo any aoriana any no hapestrany ho lohalaharana mihoatra noho ny zavatra natolotry ny Tompo tao anatin'ireo fampianarany maro sy ireo fahafahana azo araraotina hanaovana ny asa fanompoana ny hafa izay tena ilaintsika atao.

Ny fanetrentena sy ny fatokiana ny Tompo no fanafodin'ny karazana fivilian-dalana toy izany. Mampianatra ny Bokin'i Môrmôna fa ny Tompo “dia mitahy sy mampiroborobo ireo izay mametraka ny fitokiany Aminy” (Helamàna 12:1). Ny fatokiana ny Tompo dia zavatra manokana tena ilain'ireo rehetra izay diso noho ny fampitahana ny didin' Andriamanitra sy ny fampianaran'ireo mpaminaniny amin'ireo zava-baovao farany indrindra sy ny fahendren'olombelona.

Niresaka momba ireo fanampiana maro misy mandritra ny fiainana an-tany izay omen'ny Ray any An-danitra be fitiavana mba hanampiana ny zanany hiverina any Aminy aho. Ny anjarantsika ao amin'izany drafiny masina izany dia ny matoky an' Andriamanitra ary mikatsaka sy mampiasa ireo fanampiana masina ireo, indrindra fa ny Sorompanavotan'ilay Zanany malala, dia i Jesoa Kristy Mpamonjy sy Mpanavotra antsika. Mivavaka aho ny mba hampianarantsika sy hiainantsika ireo fitsipika ireo, amin'ny anaran'i Jesoa Kristy, amena.