

Ngu Mongameli Thomas S. Monson

Isipho seZulu soMbulelo

Intliziyo enombulelo . . . iza ngokubonakalisa ukubulela kuBawo wethu waseZulwini ngeeNtsikelelo Zakhe kunye nakwabo abasingqongileyo ngako konke abakuzisayo nabasipha kona ebomini bethu.

Eli xesha lekomfa ibe lixesha elimnandi gqithi. Ngokundandisekwa ukuba ndibe nguMongameli weCawa, Ndathi, “Ndiyakuzithathela umsebenzi omnye ube ngowam. Ndiyakuba ngumcebisi weKwayari yeeThebenakeli,” Ndiyaziqhayisa ngekwayari yam!

Umama wam wakhe wathi kum, “Tommy, Ndineqhayiya ngayo yonke into oyenzileyo. Kodwa kukho endifuna ukuk’bonisa kona. Ngabe waqhubeka nokudlala iipiyano,”

Kengoko ndaya kwipiyano kwaye ndamdlalela ingoma ethile: “Ngoku siyahamba, [siyahamba] siya embhiozweni.”¹ Emva koko Ndamphuza ebunzi, wandigona.

Ndicinga ngaye. Ndicinga ngotata wam. Ndicinge ngazozonke iiNkokheli zaJikelele ezindichukumisileyo zandiphembelela, kwaye nabanye abahlolokazi

endikhe ndabandwendwela— abayi 85 inani labo—ndibaphathele inkukhu yokoja kwioveni, ngamanye amaxesha imali encinci yepokhotho yabo.

Ndandwendwela omnye ngobunye ubusuku. Kwakusezinzulwini zobusuku, kwaye Ndaya kwikhaya labantu abadala elinababongikazi, umhlali ngaphambili owamkela amandwendwe wandixelela ukuba, “Ndiqinisekile ukuba ulele, kodwa undixelele ukuba ndincele ndimvuse, ngokuba uthe, ‘Ndiyazi ukuba uzakufika.’”

Ndambamba ngesandla; wandibiza ngegama lam. Wayesevukile. Wathath’isandla sam wasiphuza kwaye wathi, “beNdazi ukuba uzakuza.” BeNdingahlala njani ndingezi?

Umculo omnandi uyandichukumisa ngalo ndlela.

Bazalwane noodade bam abathandekayo, siyivile imiyalezo

echukumisayo nephembelelayo yenyano, yethemba, kwaye neyothando. Iingqingqo zethu ziguquke zijonge Kuye owahlawulela izono zethu, owasibonisa indlela yokuphila kwaye neyo kuthandaza, kwaye wasibonisa ngezenzo Zakhe iintsikelelo zokunceda abanye— Kanye neNkosi uMsindisi, uYesu Krestu.

Kwincwadi kaLuka, isahluko 17, sifunda Ngaye:

“Kwaye kwenzeka, njengokuba wayesiya eJerusalem, ukuba wadlula phakathi kweSamariya nase Galili.

“Kwaye xa wayengena kwilali ethile, apho [wadibana] namadoda alishumi ababeneqhenqa, ababeme kude:

“Kwaye banyusa amazwi abo, kwaye bathi, Yesu, Nkosi, yiba nenceba kuthi.

“Kwaye xa ebona, wathi kubo, Hambani niyokuzibonakalisa kubafundisi. Kwaye kwenzeka, ukuba, xa babehamba, bahlanjwa.

“Kwaye omnye kubo, xa ebona ukuba uphilisiwe, wajika wabuyela emva, kwaye ngelizwi elikhulu wazukisa uThixo,

“Kwaye wawa phantsi ngobuso ezinyaweni zakhe, wambulela: kwaye wayengumSamariya.

“Kwaye uYesu wamphendula wathi, Ingaba bebengekho lishumi na abahlanjululiweyo? kodwa baphi abalithoba?

“Abafumaneki abo ababuyileyo bazozukisa uThixo, ngaphandle kwalo umhambi.

“Kwaye wathi kuye, Phakama, uhambe indlela yakho: ngokuba

ukholo lwakho lukuzalisile.”²

Ngenxa yongenelelo lwezulu apho ababeneqhenqe basindiswa enkohlakalweni, yokufa okuhlalayo kwaye banikwa isiqalo esitsha ebomini. Umbulelo owabonakaliswa ngomnye osikelelweyo yiNkosi; ukungabi nambulelo okwabonakaliswa ngabalithoba, ukudana Kwakhe.

Bazalwane kunye noodade bam, ingaba siyakhumbula na ukunika umbulelo ngeentsikelelo esizifumayo? Ukunika umbulelo onyanisekileyo akusincedi ukuba siqaph-ele iintsikelelo zethu qha, kodwa kuvula iminyango yezulu kwaye kusincede ukuba sive uthando lukaThixo.

Umhlobo wam othandwayo uMongameli uGordon B. Hinckley wathi, “Xa uhamba ngokubulela, awuhambi nekratshi kunye nobugqubusha kunye nendelelo, uhamba nomoya wombulelo osondolayo kuwe kwaye uyakusikelela ubomi benu.”³

Encwadini kaMatewu eBhayibhileni, sinesinye isiganeko sombulelo, ngelixesha yimbonakaliswe eyavela kuMsindisi. Njengokuba wayehamba endle intsuku ezintathu, abantu abangaphaya kwe 4,000 bamlandela kwaye bahamba kunye Naye. Wabathanda ngemfesanane, ngokuba babengazange batye ngezo ntsuku zintathu. Abalandeli Bakhe, kodwa, babuza, “Ingaba sizasifumana phi isonka esininzi endle, zokuhluthisa izihlwele zabantu ezingaka?” Njengoninzi lwethu, abalandeli babona okwakuswelwe.

“Kwaye uYesu wathi kubo, Ingaba ninelofu ezingaphi? Kwaye [abalandeli] bathi, ziSixhenxe, kunye neentlanzi ezincinci ezimbalwa.

“Kwaye [uYesu] wayalela eso sihlwele ukuba sihlale phantsi emhlabeni.

“Kwaye wathabatha iizonka ezisixhenxe kunye neentlanzi, kwaye *wabulela*, kwaye waziqhekeza, wanika abalandeli bakhe, kwaye

abalandeli bakhe banika ezo zihlwele.”

Qaphela ukuba uMsindisi wanika umbulelo ngoko ababenako—kwaye ummangaliso walandela: “Kwaye bonke batya, kwaye bahlutha: ze bathatha inyama eyayishiyekile sey’isikiwe esezibasikithini ezisixhenxe zigcwele.”⁴

Sonke sinamaxesha apho ingqwalaselo yethu ikwizinto esiziswelelo kunokuba ibe kwintsikelelo zethu. Isithandi – bulumko esinguMgrike uEpictetus sathi, “Yindoda enobulumko engazilileliyo izinto engenazo, kodwa uvuyela ezo anazo.”⁵

Umbulelo ngumgaqo wezulu. INkosi yasazisa ngesityhilelo esanikwa uMprofeti Joseph Smith:

“Uyakubulela iNkosi uThixo wakho kuzo zonke izinto. . . .

“Akukho nto umntu anokukhathaza ngayo uThixo, okanye akukho mntu ovusa umsindo kaThixo, ngaphandle kwabo abangasichaziyo isandla sakhe kuzo zonke izinto.”⁶

Kwincwadi kaMormoni siyaxelelwa ukuba “masiphile ngombulelo mihla yonke; ngazo zonke iinceba kunye neentsikelelo ezi [uThixo] asipha zona.”⁷

Nokuba iimeko injani na, umntu ngamnye kuthi sonke unentweninzi anokuba nombulelo ngayo ukuba nje singama kwaye sicingisise ngeentsikelelo zethu.

Eli lixesha elihle kakhulu lokuba sibelapha emhlabeni. Nokuba kukho uninzi lwezinto ezingalunganga apha emhlabeni namhlanje, kukho izinto ezininzi ezilungileyo kunye nezintle. Kukho imitshato ephumelelayo, abazali ababathandayo abantwana babo kwaye ababancamelayo abantwana babo, izihlobo ezisikhathaleleyo kwaye ezisincedayo, ootitshala abafundisayo. Ubomi bethu busikelelwe ngeendlela ezininzi kakhulu.

Singakwazi ukuziphakamisa kunye nabanye sibaphakamisa

xa sisala kuphele ukuhlala kwinqanaba lommmoya ombi odanisa umphefumlo kwaye sikhulise ngaphakathi ezintliziyweni zethu umoya wombulelo. Ukuba ukungabi nawo umbulelo bekusesinye sezono ezinkulu ke ukuba nombulelo kuthatha indawo yako phakathi kwezona zinto zenani eliphakameyo. Omnye umntu wathi “umbulelo ayonto ilunge kakhulu nje qha, kodwa ingumzali wazo zonke izinto ezilungileyo.”⁸

Ingaba singawukhulisa njani umoya wombulelo phakathi ezintliziyweni zethu? Umongameli Joseph F. Smith, uMongameli wesithandathu weCawa, wasinika impendulo. Wathi yena: “Indoda enombulelo ibona izinto ezininzi emhlabeni enombulelo ngazo, kwaye okulungileyo kodlula okubi. Uthando lunamandla awoyisa umona, kwaye ukukhanya kugxotha ubumnyama ebomini bakhe.” Waqhubekeka: “Ikratshi lutshabalalisa umbulelo wethu kwaye lusenza ukuba singabacingeli abanye lumise oko endaweni yalo. Ingaba singonwaba kangakanani na ebukhweni bomphefumlo onombulelo kunye nothando, kwaye singalumka ukuba sikhulise, ngokuba sihlale ngobomi bomthandazo, nomoya wombulelo kuThixo kunye nasebantwini!”⁹

Umongameli Smith usixelela ukuba ubomi bomthandazo sisitshixo sokuba sibombulelo.

Ingaba izinto zemali zomhlaba zisenza ukuba sonwabe kwaye sibenawo umbulelo? Umhlawumbi okwexeshana. Kodwa, ezo zinto ezisinika ulonwabo no mbulelo olunzulu noluhlala ixesha elide zizinto ezingathengwa ngemali: iintsapho zethu, ivangeli, izihlobo ezilungileyo, impilo yethu, amandla wethu okwenza, uthando esilufumanayo kwabo basithandayo. Ngelishwa, ezi zezinye izinto esizivumela ukuba sizithathe ngendelelo.

Umbhali weSingesi u Aldous

Huxley wabhala, “Abantu abaninzi banamandla angapheliyo okuthatha izinto ngendelelo.”¹⁰

Sisoloko siphatha ngendelelo abona bantu kanye abafanele umbulelo wethu. Masingalindi kude kumke ixesha lokuba sibonakalise umbulelo. Ethetha ngabantu abathandayo ahlukana nabo, enye indoda yasazisa ngokuzisola kwakhe ngoluhlobo: “Ndikhumbula ezo ntsuku zolonwabo, kwaye nokusoloko ndinqwena ukuba yanga ndingathetha ezindlebeni zabaswelekileyo ngombulelo owawubafanele kobu bomi, kwaye abawufumana.”¹¹

Ukulahlekelwa ngabantu esibathandayo kuzisa ukuzisola ezintliziyweni zethu. Masiyinciphise imivakalelo enjalo kangangoko sinako ngokuba sisoloko sibonakalise uthando lwethu kunye nombulelo wethu kubo. Asoze siyazi ukuba ixesha liyakuphela nini na.

Intliziyo enombulelo, ke ngoko, iza ngokubonakalisa umbulelo kuBawo wethu waseZulwini ngeentsikelelo Zakhe kwaye nakwabo abasingqongileyo ngako konke abasiphathela kona ebomini bethu. Oku kufuna ukuba sizame ngokuzimisela okukhulu—oku kokuba side sifunde ngokwenene ukukhulisa umoya wombulelo. Ixesha elininzi siziva sinombulelo kwaye *sibenenjongo* yokubonisa umbulelo wethu kodwa silibale ukwenza njalo okanye singade singabi nexesha lokwenza oko. Omnye umntu wathi “ukuva umbulelo kwaye nokuba singawubonakalisi kufana noku-bhijela sihombise isipho sijike singaphisi ngaso.”¹²

Xa sidibana nezilingo neengxaki ebomini bethu, kusoloko kubanzima ukuba siqwalasele iintsikelelo zethu. Kodwa, ukuba sibhekisa sifikelele enzulwini ngokwaneleyo kwaye sijongisise ngamandla, singakwazi ukuvakalelwa kwaye sibone kanye kanye uhlobo esisikelelwe ngalo.

Ndabelana nani ngebali lolunye usapho olwakwazi ukufumana iintsikelelo phakathi kwezilingo ezinzima. Eli libali endalifunda kwiminyaka emininzi eyadlulayo kwaye ndaligcina ngenxa yomyalezo eliwunikayo. Lalibhalwe nguGordon Green kwaye laphuma kwenye yemagazini zaseMelika kwiminyaka engamashumi amahl-anu eyadlulayo.

uGordon usixelela ngokukhula kwakhe kwifama eKhanada, apho yena nabantakwabo ekwakufanele babuyele ekhayeni labo ngokukhawuleza ukuphuma kwesikolo ngexesha abanye bona abantwana babedlala ibhola kwaye bayokuqubha. Utata wabo, kodwa, wayenamandla okubanceda kwaye aqonde ukuba umsebenzi wabo wawubaluleke kangakanani. Oku kwakuyinyaniso ingakumbi emva kwexesha lokuvuna xa usapho lwalubhiyozela usuku Lokunika uMbulelo, ngokuba ngolosuku utata wabo wabanika isipho esikhulu. Lapho athatha uluhlu lwemfuyo nayo yonke into anayo.

Ngentsasa yoSuku Lokunika uMbulelo wabathatha abase kwisela eyayinemi gqomo yama apile, iitoti zeebhithi, iminqathi epakishwe esantini, kunye neentaba zeetapile ezisengxoweni kunye neephizi, nombona, neemboty, iijeli, amaqunube, kunye nezinto ezigcina ukutja ukuba kungaboli ezazigcwele iikhabhathi. Wabacela abantwana ukuba babale yonke into ngononophelo. Emva koko baya ngaphandle kwiibhani yabo kwaye babala ukuba babenengca esongiweyo engakanani na nokuba babeneentaba ezingaphi zeen-kozo. Babebala iinkomo, iihagu, iinkukhu, iikarkuni namarhanisi. Utata wabo wayesithi ufuna ukubona ukuba babeme njani na, kodwa babeyazi ukuba ngenyaniso wayefuna ukuba babone ngaloo mini yesidlo indlela uThixo abasikelele ngalo kwaye wayencumela zonke iiyure zabo

zokusebenza. Ekugqibeleni, xa behleli phantsi esidlweni umama wabo awayesilungisile, iintsikelo yayiba zizinto abazivayo.

UGordon wabonisa, kodwa, ukuba Imini yoMbulelo awayeyikhumbula ngokubulela yayingunyaka apho kwakubonakala ingathi abananto tu yokuba babenombulelo ngayo.

Loo nyaka waqala kakuhle: babenengca esongiweyo eyayishiyekile, iimbewu ezininzi, iinkunkuma zeehagu ezine kwaye utata wabo wayebeke ecaleni imali encinci ukuze ngenye imini bakwazi ukuthenga umtshini wokuthwala istroyi sengca—umtshini omangalisayo osebenza kakuhle wonke umfama wayephupha ngokubanawo. Yayikwangunyaka wokufika kombane edolophini yabo—nangona bona babe ngazokufumana ngokuba babengazokwazi ukuwubhatala.

Ngobunye ubusuku xa umama kaGordon wayehlamba iimpahla, utata wakhe wangenelela wamncedisa wahlamba iimpahla naye wacela ukuba umfazi wakhe aphumle kwaye azinithela kuba wayethanda ukunitha. Wathi, “Uchitha ixesha elininzi uhlamba kunokuba ulale. Ucinga ukuba kufuneka sizincame sifune umbane?” Nangona wawumvuyisa lo mbono, wachiphiza inyembezi enye neyesibini xa ecinga ukuba abazukwazi ukuthenga umtshini wokuthwala istroyi.

Kengoko intambo yombane yafakelwa esitalatweni sabo ngaloo nyaka. Nangona yayingeyonto inewunewu, bafumana umtshini wokuhlamba iimpahla owawuzisebenzela ngokwawo imini yonke kwaye benezibane eziqhakazileyo ezazinjinga esilingini. Zazingasekho izibane zokugcwalisa ngeoyile, kungeko kusika ntambo yesibane, kungekho kuhlamba iitshimini ezimdaka. Izibane zaya ngokuthula kwigumbi elise rufini yendlu.

Ukufika kombane kwifama yabo yayiphantse yayinto yokugqibela entle eyenzekayo kubo ngaloo nyaka. Kwathi nxa imfuno yabo isaqala ukuntshula emhlabeni, iimvula zaqala. Kwathi akuyeka amanzi ekugqibeleni, kakungekho sityalo sishiyekileyo naphi na. Baphinda batyala, kodwa kwakhona imvula eninzi yazibethelela emhlabeni ezo zityalo. Iitapile zaboleda edakeni. Bathengisa iinkomo ezimbalwa kunye neehagu kwaye nenye imfuyo yabo ababenenjongo yokuyigcina, befuma amaxabiso aphantsi ngezo zinto ngokuba nabanye kwakunyanzeleke benze njalo. Konke ababekuvunile ngaloo nyaka yayiliqela le theniphu ezafunyanwa kwaye zagqitywa sisaqhwti.

Ke kwaba yimini yoMbulelo kwakhona. Umama wabo wathi, “Mhlawumbi kuyakuba bhetele ukuba silibale kulo nyaka. Asinalo nerhanisi elishiyekileyo.”

Ngentsasa yosuku loMbulelo, utata kaGordon wafika ephethe umvudla udomkrarha kwaye wacela umfazi wakhe ukuba awupheke. Enenqala wawuqala loo msebenzi, ebonisa ukuba kwakuzakuthatha ixesha ukupheka loonto iqinileyo igugileyo. Xa isidlo sasisetafileni nezinye zetheniphu ezazishiyekileyo, abantwana bala ukuzitya. Umama kaGordon wakhala, ze utata wakhe wenza into engaqhelekanga. Wanyuka waya kwigumbi eliserufini, wathatha isibane seoyile, wasisa etafileni, kwaye wasikhanyisa. Waxelela abantwana ukuba bacima izibane zombane. Kengoku xa kwakukhanyise esisibane seoyile kwakhona, babengakholelwa indlela ekwakuke kwamnyama ngakhona ngaphambili. Bazibuza ukuba ingaba babekwazi njani na ukubona ngaphambili ngaphandle kwezozibane ziqhakazileyo zombane.

Ukutya kwasikelelwa, wonke umntu watya. Emva kokutya idina, bonke bahlala, bethule cwaka. Wabhala uGordon:

“Eluzizini oluphantsi lwesibane sakudala sasiqala kwakhona ukubona gca. . . .

“I [bi] kukutya okumnandi. Umvundla udomkrarha wayengathi yikarkuni kwaye itheniphu yayiyeyona izole kakhulu kenezisazizikhumbula. . . .

“. . . [Lethu] ikhaya . . . , neemfuno zalo, lalityebile [kuthi] sonke.”¹³

Bazalwane noodade Bam, uku-bonakalisa umbulelo kunomsa, kubekekile, ukubeka umbulelo kuku-banesisa kwaye kulungile, kodwa ukuphila nombulelo ezintliziyweni zethu kukubamba izulu.

Njengokuba ndivala ngale ntsasa, ngumthandazo wam ukuba ngaphezulu kwako konke esinombulelo ngako, yanga singa soloko sibonisa umbulelo eNkosini kwaye noMsindisi, uYesu Krestu. Ivangeli Lakhe elinozuko lisinika iimpundulo kwimibuzo emikhulu yobomi: Sivele phi? Kutheni silapha? Ingaba uya phi umoya wethu xa sisifa? Elo vangeli lizisa kwabo baphila ebumnyameni ukukhanya kwenyaniso yezulu.

Wasifundisa ukuba sithandaze njani. Wasifundisa ukuba siphile njani. Wasifundisa ukuba sife njani. Ubomi Bakhe lilifa lothando. Abagulayo Wabaphilisa; abawele phantsi wabaNyusa; umoni Wamsindisa.

Ekugqibeleni, Wama yedwa. Abanye bamapostile bathandabuza; omnye wamngcatsha Yena. Amajoni angamaRoma agqobhoza icala Lakhe. Ibubu elinomsindo lathatha ubomi Bakhe. Kusakhala nangoku la mazwi anemfesane asendulini yeGolgotha: “Bawo, baxolele; ngokuba abakwazi abakwenzayo.”¹⁴

Yayingubani “lendoda yeentlungu,

. . . eyayisazana nentlungu?”¹⁵
 “Ngubani loKumkani wozuko,”¹⁶
 le Nkosi yeenkosi? YiNkosi Yethu. NguMsindisi wethu. Ngunyana kaThixo. Ungumbhali weNsindiso Yethu. Wasikhuthaza. “Ndilandeleni.”¹⁷
 Uyayalela, “Hambani, kwaye nenze njalo.”¹⁸ Uyangxengeza, “Gcinani imithetho yam.”¹⁹

MasiMlandeleni. Masilinganiseni umzekelo Wakhe. Masithobeleni Amazwi Wakhe. Ngokwenza njalo, siMnika isipho sezulu umbulelo.

Umthandazo wentliziyo yam onyanisekileyo, kukuba yanga ebomini bethu umntu ngamnye angabonisa isimilo esingummangaliso umbulelo. Kwangathi unganjena ngaphakathi ebunzulwini bemiphefumlo yethu, ngoku kude kube naphakade. Egameni elingcwalisekileyo lika Yesu Krestu, uMsindisi wethu, ameni.

IZIKHUMBUZO

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5. *Iingqinco neezintetho zika-Epictetus; nooEncheiridion nama-Fragments*, trans. uGeorge Long (1888), 429.
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14. Luka 23:34.
15. Izaya 53:3.
16. Indumiso 24:8.
17. Matewu 4:19.
18. Luka 10:25–37.
19. Yohane 14 : 27.

Iimfundiso zeXesha Lethu

Izifundo zaBabingeleli beMelkhizidekh kunye nooMbuto wooDade ngeeCawa zesine zizakunikelwa kwi “Iimfundiso zeXesha Lethu.” Isifundo ngasinye singalungiswa nkokuba sithathwe kwenye okanye ezinye iintetho zeekomfa zajikelele ezisand ukubanjwa. OoMongameli beengingqi bangakhetha ukuba kusetyenziswe eziphi na iintetho, okanye bathume obishophu noomongameli bama-sebe ukuba bawenze lo msebenzi. Iinkokheli kufuneka zigxininise ixabiso nokubaluleka kabazalwane abanobuBingeleli bukaMelkhizidekh kunye noodade boMbutho womama.

Abo abaya kwizifundo zeCawa yesine bayakhuthazwa ukuba bafunde kwaye baze eklasini nemagazini yakamva yekomfa yajikelele.

Iingcebiso zokuLungiselela Isifundo esiphuma kwiiNtetho

Thandaza ukuba uMoya OyiNgcwele ube kunye nawe xa ufunda kwaye ufundisa ezi(ii) ntetho. Ungahendeka ukuba ulungiselele isifundo ngokusebenzisa ezinye izixhobo, kodwa

iintetho zekomfa zizo ezivunyiweyo zanikwa igunya lokuba zifundiswe kucwangciso lwezifundo zonyaka. Umsebenzi wakho kukuba uncede abanye ukuba bafunde kwaye baphile ivangeli njengokuba lifundiswa kwikomfa yajikelele yeCawa esand ukubanjwa.

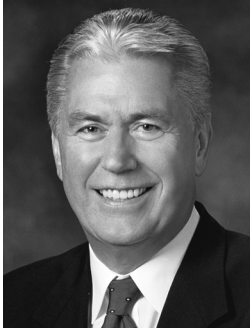
Hlola (i) intetho, ukhangela imigaqo kunye neemfundiso ezidibana neentswelo zamalungu eklasi yakho. Kwaye ngaphezulu koko khangela amabali, izibhekiso zezibhalo ezingcwele, kunye neencazelo kwintetho(kwii) ezi zakunceda ukuba ufundise iinyaniso.

Yenza ucwangciso lwendlela yokufundisa imigaqo kunye neemfundiso. Ucwangciso lwakho kufanele ukuba lubenemibuzo enceda amalungu eklasi:

- Khangela imigaqo kunye neemfundiso kwintetho (iintetho).
- Cinga ngentsingiselo yazo.
- Yabelana ngokuqonda, ngamacebo, ngamava, kunye nangobungqina.
- Ukuba baphile lemigaqo kunye neemfundiso ebomini babo.

IINYANGA	IZIXHOBO ZESIFUNDO SECAWA YESINE.
Novemba 2010– Epreli 2011	Iintetho ezishicilelwe ngo Novemba 2010 <i>kwiLiahona*</i>
Meyi 2011– Okthobha 2011	Iintetho eziphume ngo Meyi 2011 <i>kwiLiahona*</i>

*Ezi ntetho ziyafumaneka (ngeelwimi ezininzi) e kwiiconference.lds.org.



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Kwizinto EziBaluleke Kakhulu

Ukuba ubomi nonyathelo lobomi olukhawulezayo kwaye nobunzima bukwenze ukuba uzive kunzima ukuba uwuye, ke mhlawumbi ngoku lixesha elihle lokuba uphinde ujonge okuxabisekileyo kakhulu.

Iyamangaza into yokuba indlela esinokufunda ngayo ubomi kukuba sisifunde indalo. Umzekelo, izazi zenzululwazi zingajonga kwizangqa zemithi kwaye zenze izigqibo ezifundiweyo ngeemo zezulu kunye neemeko zokukhula kwezinto kwinkulungwana zeminyaka kanye nakumawaka eminyaka eyadlulayo. Enye yezinto esizifundayo ekufundeni ukukhula kwemithi kukuba ngamaxesha onyaka xa iimeko zikwinqana elihle kakhulu, imithi ikhula kakuhle ngesiqhelo sayo. Kodwa, ngamaxesha onyaka apho iimeko zokukhulisa zime kakubi, imithi iyacotha ukukhula kwayo kwaye inikele amandla wayo ezintweni ezibalulekileyo nezokuqala ukuze iphile ingatshabalali.

Ngalomzuzu abanye benu bacinga ukuba, “Oko kuhle kakhulu kwaye kulungile, kodwa kunento kwenza nantoni nokubhabha ngenqwelo moya?” Yekani ke, ndinixelele.

Ingaba sowukhe wakwinqwelo

moya na kwaye wakugqiba ubephakathi kwempithizelo ingxuba kaxakeka? Eyona mbangi yempithizelo exhaphakileyo yinguquko eliqubulo emoyeni ebanga ukuba inqwelo moya ukuba ijuleke, iguquke, kwaye irole. Nangona iinqwelo moya zakhiwe ukuba zikwazi ukumelana nempithizelo enkulu engaphaya kwayo nantoni na onokudibana nayo kuhambo ngenqwelo moya oluqhelekileyo, nokuba kunjalo abakhweli nqwelo moya abaphatheki kakuhle.

Ucinga ukuba abaqhubi benqwelo moya benza ntoni xa bedibana nengxaki emoyeni? Umfundi ongumqhubi angacinga ukuba ukunyusa amafutha licebo elihle ngokuba kuyakubadlulisa kuloo mpithizelo ngokukhawuleza. Kodwa lonto ingayinto engalunganga ukuba yenziwe. Iinjingalwazi eziqhuba inqwelo moya ziyayiqonda ukuba kukho isantya esifanelekileyo esihlisa iziphumo ezimbi zesiphithi-phithi. Kwaye ixesha elininzi kungathetha

ukuba kufanele kuhliswe isantya. Le migaqo ifanayo iyasebenza nakwi nduli zesantya endleleni yemoto.

Ke ngoko, yingcebiso elungileyo ukuba uthi chu, uzinzise indlela, kwaye uqwalasele kwizinto ezibalulekileyo xa udibana neemeko ezinzima.

Isantya soNyathelo loBomi baNamhlanje

Esi sisifundo esilula kodwa esibaluleke kakhulu ukuba sisifunde. Kungabonakala kuqiqile xa sithetha ngemithi okanye iziphithi-phithi, kodwa kuyothusa indlela ekulula ngayo ukungasihoyi esi sisifundo xa kufuneka sisebenzise le migaqo kobethu ubomi imini nemini. Xa amanqanaba obunzima eengxaki enyuka, xa ukuhlupheka kubonakala, xa intlekelele isehla, amaxesha amaninzi siye sizame ukubambelela kwisantya esiphazamisayo okanye sisinyuse isantya, sicinga ukuba xa sikhawuleza ukunyathela, siyakuphumelela.

Ezinye zempawu zobomi banamhlanje kubonakala ikukuba siyaspita, nokuba siyaphithizela okanye kukho amaginxi-ginxi.

Masinyaniseke; kulula ukuququzela. Sonke singadwelisa imisebenzi enokuxakekisa ucwangciso lwexesha. Omnye angacinga ukuba ixabiso lesiqu sakhe luxhomekeke kubude loluhlu lwakhe lwezinto azakuzenza. Bazalisa izithuba exesheni labo ngoluhlu lweentlanganiso kunye neezinto ezingabalulekanga—kakhulu ngamaxesha obunzima nokudinwa. Ngokuba baxakekisa ubomi babo kungekho mfuneko, soloko beziva bedikiwe kukudideka, uvuyo lucuthekile, kwaye akukho ntsingiselo ebomini babo.

Kuthiwa nobuphi na ubulungisa obubaxwayo bungajika bube sisiqhelo. Ukuxakekisa imini zethu kungasibeka kwelinqanaba sithetha ngalo. Kufika ixesha apho incam yoluvo ingaba ngamatye okusila kunye namabhongo, nokunyanzeka okukrhintyele iintamo zethu.

Yintoni isisombululo?

Abalumkileyo bayaqonda kwaye basebenzisa iizangqa zemithi kunye neziphithi-phithi zomoya. Bayala ukuhendeka kokuzibophelela kwisiphithi-phithi esisibhadubhadu sobomi sarhoqo ngosuku. Balandela ingcebiso “Kukho okuninzi okungaphaya ebomini kunokuba uspite.”¹ Ngokushwankathela, baqwalasela kwezona zinto zibalulekileyo.

Elder Dallin H. Oaks, kwikomfa esandul ubanjwa, wafundisa, “Kufanele ukuba siyeke ezinye izinto ezintle ukuze sikhethe ezinye ezibhetele nezintle kakhulu ukodlula ezinye kuba zikhulisa ukholo eNkosini uYesu Krestu kwaye zoomeleza amasapho.”²

Ukhangelo lwezinto ezintle ukodlula ezinye kukhokelela kwimigaqo siseko yevangeli likaYesu krestu—iinyaniso ezilula nezintle zityhilwa kuthi nguBawo waseZulwini okhathalayo, wanaphakade, kwaye owazi zonke izinto. Ezi mfundiso nemigaqo ezisiseko, nangona zilula ngokwaneleyo noba umntwana aziqonde, zinika iimpendulo imibuzo enzima yobomi.

Kukho ubuhle kunye nengcangciso eza kwizinto ezikhaphu-khaphu esingayixabisiyo ngamanye amaxesha ekunxanelweni kwethu izisombululo eziphezulu.

Umzekelo, kwakungekudala apho izazi zeeplanethi kunye nezi-cosmonothi apho zishiya umhlaba ukuba ziqonde ukuba iipeni zokubhala azisebenzi esiphangalweni sesibhakabhaka. Kwaye abanye abantu abakrelekrele basebenza ukufumana isisombululo. Kwathatha iiyure ezingamawaka kunye neemiliyoni zedola, kodwa ekugqibeleni, badala

ipeni ekwaziyo ukubhala naphina, nakweliphi na iqondo lobushushu, kwaye nakumphezulu wawo nantoni na. Kodwa ingaba izazi zeeplanethi nezi-cosmonothi zazisebenzisa ntoni elixesha babefuna isisombululo? Basebenzisa ipensela.

ULeonardo da Vinci wacatshulwa esithi “ukubalula yeyona mpucuko yokuqala nokugqibela.”³ Xa sikhangelela kwimigaqo siseko yecebololonwabo, yecebo lentsindiso, singakwazi ukubona kwaye sixabise ubulumko obulula, obucacileyo, obuhle, nobusemgangathweni ophucukileyo buka Bawo wethu waseZulwini. Emva koko, ukutshintsha iindlela zethu zibebezakhe kukuqala kobulumko.

Amandla ezinto zokuQala

Ibali liyabaliswa lalowo wayengumqeqeshi webhola uVince Lombardi ukuba wayenesithethe awasenzayo kusuku lokuqala loqeqesho. Wayedla ngokubamba aphakamise ibhola, ayibonise abadlali ababedlala lomdlalo oonyaka abaninzi, kwaye athi, “Manene . . . le yibhola!” Wayedla ngokuthetha ngobukhulu bayo, ngokumila kwayo, ukuba ikhathywa njani, iphathwa njani, okanye idluliswa njani. Wathatha itim wayisa ebaleni kwaye wathi, “Eli libala lebhola.” Wabazulisa balijikeleza, echaza umlinganiselo, ukumila, kunye nemithetho, kwaye nokuba udlalwa njani umdlalo.⁴

Lo mqeqeshi wayesazi ukuba nabadlali banamava, kwaye itim, ingabankulu ngokuba yincutshe yeziseko zokuqala ezibalulekileyo. Babenokuchitha ixesha labo belungisa iindlela zokudlala kwabo, kodwa de babezincutshe kwizinto zokuqala ezibalulekileyo, babengano-kuze babetim eyintshatsheli.

Ndinga ukuba uninzi lwethu luyayazi ngaphakathi ezintliziyweni ukuba iziseko zibaluleke kangakanani na. Yinto yokuba nje ngamanye amaxesha siyaphazamiseka zizinto ezibonakala zihenda.

Iincwadi namaphepha ndaba abhaliweyo, uninzi olushicilelweyo eliphuma ezindabeni, nakwizixhobo

zombane nencukumiso zokunxulumelana ezisetyenziswa kakuhle—zonke ziluncedo ukuba zisetyenziswa kakuhle zingakwazi ukuba ziziphazamisi ezimoshayo namakhusi anganantliziyo okuzisusa eluntwini ube wedwa.

Kodwa ngaphakathi kwamazwi ezihlwele kunye noko sikukhethayo, Indoda ethobileyo yaseGalili imile nezandla zayo ziluliwe zavulwa, zilindle. Umyalezo wakhe ulula: “Yizani nindilandele.”⁵ Kwaye akathethi nge-mayikrofoni enkulu kodwa ngelizolileyo, ilizwi elincinci.⁶ Kulula ukuba ivangeli elisiseko ukuba lilahleke phakathi kwezigididi zolwazi olusibetha macala onke.

Izibhalo ezingcwele kunye nelizwi elithethwayo labaprofeti lugxininisa imigaqo siseko ebalulekileyo kunye neemfundiso zevangeli. Isizathu sokuba sibuyele kule migaqo siseko, kwimfundiso enyulu, kungenxa yokuba zililango eliya kwinyaniso ezinentsingiselo enzulu. Zingumnyango wamava abalulekileyo obuqhaqhawuli uluvo olungaphaya kwamandla ethu okuqonda. Ezi ziseko zilula, kwaye zizekuqala sisitixo sokuphila ngongqinelwano zandi kunye noThixo kwaye nabantu. Zizitixo zokuvula iifestile zezulu. Zisikhokelela enzolweni, elonwabeni, kunye nasekuqondeni ukuba uBawo waseZulwini uthembise abantwana Bakhe abamvayo nabamthobelayo Yena.

Bazalwane noodade bam abathandekayo, singenza kakuhle xa sinokuthi chu kancinci, siqhubekeke ngesantya esifanelekileyo kwiimeko zethu, siqwalasele okubalulekileyo, siphakamisele phezu amehlo wethu, kwaye ngokwenene sibone izinto ezibalulekileyo. Masimise ingqondo ngeemiyalelo ezisiseko kaBawo waseZulwini asiphe zona bantwana Bakhe eyakuseka isiseko nesiqalo sobomi basemhlabeni obutyebileyo neziqhamo kunye nezithembiso zobomi banaphakade. Ziyakusifundisa ukwenza “zonke ezi zinto . . . ngobulumko

nangocwangciso; ngokuba akuyomfuneko ukuba [si] baleke ngaphezulu [kun esinawo] amandla. [Kodwa kuyimfuneko ukuba [si] khuthale, [kwaye] kengoko . . . siwuzuze umvuzo.”⁷

Bazalwane noodade, ukwenza ezi zinto ngenkuthalo kuyakusikhokelela kuMsindisi wehlabathi. Yiyo lonto “sithetha ngoKrestu, sigcoba kuKrestu, sishumayela ngoKrestu, sityhila ngoKrestu, . . . ukuze [si] yazi ukuba ngeyipi imveliso [esi] khangela kuyo uhlanjulo [lwethu] lwezono.”⁸ Ebunzimeni, ekudidekeni, kwaye ekungxameni bobomi banamhlanje, le yeyona ndlela “iingungqa phambili.”⁹

Ke Yintoni Iziseko?

Xa siguqukela kuBawo wethu waseZulwini kwaye sicele ubulumko Bakhe ngezinto ezi zezona zibalulekileyo, sifunda kaninzi side siphinda-phinde ukufunda ngobudlelwane obusisitixo: noThixo wethu, namasapho ethu, kunye nabantu esiphila nabo emhlabeni, kwaye kunye neziqo zethu. Xa sivavanya ubomi bethu ngengqondo evumayo, siyakukubona apho silahleke khona kwindlela engungqa phambili. Amehlo ethu okuqonda ayakukuvuleka, kwaye siyakukubona izinto ekufuneka zenzeke ukuhlamba intliziyo yethu kwaye simise kakuhle ubomi bethu.

Okokuqala, ubudlelwane bethu kunye noThixo bobona bungcwele kwaye bubalulekileyo. Singabantwana Bakhe bomoya. UnguBawo wethu. Ulangazelela ulonwabo lwethu. Xa simkhangela yena, sifunda ngoNyana Wakhe, uYesu Krestu, xa sivula iintliziyo zethu ukuze zichukunyiswe nguMoya oyiNgcwele, ubomi bethu buyazinza ngakumbi kwaye bukhuselike. Siva olukhulu uxolo, uvuyo, kwaye nokuzaliseka xa sizinikela ngako konke ukuphila ngokwecebo likaThixo lanaphakade kwaye sigcine imithetho Yakhe.

Siphucula ubudlelwane bethu

kunye noBawo waseZulwini ngokufunda Ngaye, ngokukhunga kunye Naye, ngokuguquka kwizono zethu, kwaye ngoku landela uYesu Krestu ngamabom, ngokuba “akukho mntu oziyelayo kuBawo, kodwa ngo [Krestu].”¹⁰ Ukomeleza udlelwano lwethu noThixo, kufuneka sibenexesha elibalulekileyo sodwa kunye Naye. Ukuzimisela rhoqo ngosuku ukuthandaza kwaye nokuzifundela izibhalo ezingcwele, nokusoloko ufanelekile ukufumana isivumelo sokuya etempileni—ezi zinto bubulumko lixabiso elikhulu ukusebenzisa ixesha lethu sisenza zona kwaye sizama ukusondela kuBawo wethu waseZulwini. Masimamele isimemo esikwiNdumiso: “Zola, kwaye wazi ukuba NdinguThixo.”¹¹

Ubudlelwane bethu besibini obusisitixo bukunye namasapho ethu. Kuba “kungekho enye impumelelo enokugqumelela ukuwa phantsi”¹² apha, kufuneka sibeke ngaphambili nangaphezulu amasapho ethu. Sakha ubudlelwane obunzulu nobunothando namasapho ethu ngokwenza izinto ezilula kunye, njenge sidlo sosapho kunye nenjikalanga yasekhaya nosapho kwaye nangokonwaba kunye. Kudlelwano lwethu nosapho *uthando* lupelwa njena ngokwenene *i-x-e-s-h-a*, ixesha. Ukunikana ixesha sisitixo sokuvana ekhayeni. Sithetha no, hayi nge, siyancokola. Siyafundisana kwaye siyaxabisana nakwizinto esahlake kuzo nezo sifana ngazo. Siseka ubudlelwane obomeleleyo bezulu phakathi kwethu njengokuba sisiyakuThixo kunye ngomthandazo wosapho, izifundo zevangeli, kunye nonqulo lwangeCawa.

Isitshixo sesithathu esinaso sikunye noluntu esiphila nalo. Sakha obu budlelwano nomntu omnye ngexesha—ngokuba sibenemfesane ngeentswelo zabanye, sibakhonze, kwaye sibanike ixesha neentalente zethu. Ndachukunyiswa kakhulu ndathanda omnye udade owayesindwa bubunzima bokuguga kunye nokugula kodwa wagqiba ukuba

nangona wayengakwazi ukwenza nto ininzi, wayekwazi ukumamela. Qho ngeveki wayekhangela abantu ababekhangeleka ingathi bakhat-hazekile okanye abatyhafa ithemba, kwaye wayechitha ixesha kunye nabo, abamamele. Wayeyintsikelelo ebomini babantu abaninzi.

Ubudlelwane obusisitshixo sesine bobeziqu zethu. Kungabonakala ingathi akuqhelekanga ukuba nobudlelwane neziqo zethu, kodwa sinabo. Abanye abantu abavani neziqo zabo. Bayazigxeka kwaye bazibekele phantsi yonke le mihla de bade bazicaphukele. Ndingacebisa ukuba ucithe isantya kwaye uthathe elinye ixesha lokuba uzazi kakuhle. Waka endalweni, bukela ukuvela kwelanga, yonwabela indalo kaThixo, cingisisa ngeenyano zevangeli elibuyisiweyo, kwaye ufumanise ukuba zithetha noni na kuwe wedwa. Funda ukuzibona ngohlobo uBawo waseZulwini akubona ngalo—njengomntwana wakhe oyintombazana okanye unyana wakhe oxabisekileyo onamandla okwenza ezulu.

Gcoba kwiVangeli eNyulu

Bazalwane noodade, masilumke. Masiguqukele emanzini anyulu emfundiso ebuyisiweyo yevangeli kaYesu Krestu. Ngolonwabo masiwangcamle ngokucaca nobukhaphukhaphu bawo. Amazulu avulekile kwakhona. Ivangeli kayesu Krestu isemhlabeni kwakhona, kwaye iinyaniso zayo ezilula ziyimveliso eninzi yovuyo!

Bazalwane noodade, ewe ngenene sinesizathu esikhulu sokuba sivuye. Ukuba ubomi kunye nesantya sabo esiphezulu kwaye nezinye iingxaki zenza ukuba kubenzima ukuba uzive ingathi ungonwaba, ke umhlawumbi eli lixesha elihle lokuba uqwalasele kwizinto ezibalulekileyo kakhulu.

Ukomelela akuzi ekuphithizeleni kodwa ekuzinzeni esisekweni esiqinileyo senyaniso nokukhanya. Kuza ngokubeka iindlebe nemizamo yethu kwizinto zokuqala zevangeli elibuyisiweyo lika Yesu Krestu. Liza

ekubekeni indlebe ezintweni zezulu ezi zezona ezibalulekileyo.

Masenze lula ubomi bethu kancinci. Masenze iinguquko ezifunekayo ukuze simise kakuhle ubomi bethu phezu kwezinto ezintle ezilula, indlela ethobekileyo yomlandeli onguMkrestu—indlela ekhokela rhoqo phambili kubomi obunentsingiselo, ulonwabo, kunye nenzolo. Oku

Ndiyakuthandazela, xa ndinishiya nentsikelelo yam, egameni elingcwalisekileyo lika Yesu Krestu, amen.

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