

NguMongameli uThomas S. Monson

Isipho esiNgcwele sokuBonga

Inhliziyo enokubonga . . . iza ngokubonisa ukubonga kuBaba wethu waseZulwini ngeZibusiso Zakhe nakulabo abaseduzane nathi nalokho okuningi abakulethayo ezimpilweni zethu.

ona bekungumhlango omuhle kakhulu. Ngenkathi ngikhethwa ukuba nguMongameli weBandla, Ngathi, “Ngizozinikeza umsebenzi owodwa. Ngizoba ngumeluleki kwikhwaya iThebenakeli.” Ngizishaya isifuba ngekhwaya yami!

Umama wami washo lokhu ngesinye isikhathi, “Tommy, ngiyaziqhenya kakhulu ngakho konke okwenzile. Kepha kukhona okunye engifisa ukukusho kuwena. Ngabe waqhubeka ukudlala ipiyano.”

Ngakho-ke ngaya kwipiyano ngamdlalela ingoma: “Nakho-ke [nakho-ke] siya emcimbini wosuku lokuzalwa.”¹ Ngasengimqabula ebunzini, wase engigona.

Ngicabanga gaye. Ngicabanga ngobaba wami. Ngicabanga ngabo bonke abanegunya jikelele okuyibona abangikhuthazayo, kanye nabanye, kanye nabafelokazi labo

engibavakashelayo—abangu 85 bebonge—kanye nenkukhu ezophekwa ovini, kwesinye isikhathi imadlana yekhukhu labo.

Ngavakashela oyedwa ngobunye ubusuku. Kwakuphakathi kwamabili futhi ngaya ekhaya labantu abadala elinabahlengikazi, futhi umuntu owamukela izivakashi wathi “Ngicabanga ukuthi ulele, kepha ungicelile ukuthi ngimvuse, ngoba ushilo ukuthi, ‘Ngiyazi ukuthi uzofika.’”

Ngambamba ngesandla; wabiza igama lami. Wayesevukile. Wacindezela isandla sami ezindebeni zomlomo wakhe wathi, “Bengazi ukuthi uzokuza.” Bengingahlala kanjani ngingenzi?

Umculo omnandi ungithinta ngaleyondlela.

Bazalwane kanye nodade abathandekayo, sitholile umyalezo oyiqiniso okhuthazayo, wethemba, kanye nothando. Imicabango

yethu iguqukele kuYe owahlawulela izono zethu, owasikhombisa indlela yokuphila nokuthi kuthandazwa kanjani, futhi lowo obonise ngezenzo zakhe izibusiso zokunceda abanye—futhi nayo iNkosi yethu uMsindisi, uJesu Krestu.

Engcwadini kaLuka, isahluko 17, sifunda Ngaye:

“Futhi kwafika kwadlula, ngenkathi eya eJerusalema, lapho ehamba phakathi kweSamariya kanye neGalile.

“Futhi ngenkathi engena emzini othize, lapho [wahlangana] namadoda ayishumi aphethwe yisifo sobulephero, ewayemlinde kude:

“Ase ememeza ngamazwi awo, athi, Jesu, Nkosi, yibanesihe kithi.

“Futhi kwathi ebabona, wathi kubona, Hambani niyoziveza kubapristi. Kwathi, lapho, sebehamba, bahlanjululwa.

“Futhi oyedwa wabo, esebona ukuthi usindisiwe, wabuyela emuva, futhi ngezwi eliphakamileyo wadumisa uNkulunkulu,

“Futhi wawa ngobuso ngasezi-nyaweni zakhe, wambonga: futhi wayengumSamariya.

“Futhi uJesu waphendula wathi, Akuhlanjululwanga abayishumi na? kepha baphi abayisishiyagalolunye?

“Abatholakalanga labo ababuyela ukuzomnika uNkulunkulu udumo lwakhe, ngaphandle kwalona wesizwe.

“Wayesethi kuye, Sukuma, uhambe: ukholo lwakho lukusindisile.”²

Ngokuxhumana okungcwele labo ababenobulephero basindiswa enhluphekweni, nasekufeni

okuza kancane kancane futhi bathola ithuba lokuphila kangcono. Ukubonisa ukubonga koyedwa kwamzuzela izibusiso zeNkosi; ukungakwazi ukubonga okukhonjiswe yilabo abayisishiyagalolunye, kwaletsa ukudumala Kuye.

Bafowethu nodade, siyakhumbula ukubonga izibusiso esizitholayo? Ukubonga kweqiniso kususiza ukuthi sibone izibusiso esinazo, futhi kusivulele iminyango yezulu futhi sizwe uthando lukaNkulunkulu.

Umngane wami othandekayo uMongameli uGordon B. Hinckley wathi, “Uma uhamba ngokubonga, awuhambi ngokudelela nokuziqhenya kanye nokuzazisa, uhamba ngomoya wokubonga lokho ozakuba yikho futhi okubusisa izimpilo zenu.”³

Encwadini kaMatewu eBhayibhelini, sinenye indaba yokubonga, kulesikhathi ichaza ngoMsindisi. Ngenkathi ehamba ehlane izinsuku ezintathu, abantu abangaphezulu kuka 4,000 bamlandela futhi bahamba Naye. Waba nozwelo kubo, ngokuba babengadlanga ngesikhathi esiyizinsuku ezintathu. Abafundi Bakhe, kanjalo, babenemibuzo, “Sizosithathaphi isinkwa ehlane, ukuba siphe abantu abaningi kangaka?” Njengabaningi bethu, abafundi babona kuphela lokho okwakungekho.

“Kepha uJesu waphendula wathi kubo, Ninezinkwa ezingakhi nina? Kepha [abafundi] bathi, Isikhombisa, kanye nofishi abayingcosana.

“Kepha [uJesu] wanxusa izihlewele ukuba zihlale phansi emhlabathini.

“Wabe esethatha izinkwa eziyisikhombisa, kanye nofishi, futhi *wabonga*, wasihlephula, wanika abafundi bakhe, abafundi banika izihlewele zabantu.”

Qaphela ukuthi uMsindisi, wabonga ngalokho abenakho—futhi isimangaliso salandela: “Bonke badla, basutha base bethatha inyama eyayihleshuliwe eyasala yagcwala obhasikidini abayisikhombisa”⁴

Kunezinkathi lapho sibona esingakho sihluleke ukubona izibusiso zethu. Washo uMgriki uEpictetus, “Uyindoda ehlakaniphile ongakhaleli izinto angenazo, kepha ojabulele lezo anazo.”⁵

Ukubonga kungumthetho ongcwele. iNkosi yamemezela ngesambulo eyasinika uJoseph Smith uMprofethi.

“Uyakubonga iNkosi uNkulunkulu wakho kuzozonke izinto. . . .

“Ayikho into umuntu ethukuthelisa uNkulunkulu, noma akekho olwaziyo ulaka lwakhe, njengalabo abangasibongi isandla sakhe kwinto zonke abenzela zona.”⁶

Encwadini kaMomoni sitshelelwa ukuthi “sihlale sibonga njalo, ngomusa kanye nezibusiso lezo [uNkulunkulu] asinikeze zona.”⁷

Ngaphandle kwezimo esiphila ngaphansi kwazo, omunye nomunye wethu unalokho angazibongela ngakho uma singazinikeza isikhathi sokuma besicabanga ngokujula lezo zibusiso esinazo.

Lesi yisikhathi esihle kakhulu ukuba lapha emhlabeni. Njengoba kuningi okungahambi kahle emhlabeni namuhla, ziningi izinto eziqondile futhi ezinhle. Kunemishado ephumelelayo, abazali abathanda abantwana babo futhi abazinikela ngenxa yabo, abangani abasinakekelayo futhi basisize, othisha abafundisayo. Izimpilo zethu zibusiswe ngezindlela eziningi.

Singaziphakamisa siphakamise nabanye uma singafuni ukuhlala emkhakheni womqondo odumele bese sikhulisa ngaphakathi kwezinhliziyi zethu isimo sokubonga. Uma ukungabongi kungabalwa phakathi kwezono ezinzima, ngakhoke ukubonga kuzothatha indawo phakathi kwezinto zesimilo eziphakeme kakhulu. Omunye umuntu wathi “ukubonga akuyona kuphela into eqotho kakhulu, kepha umzali wazo zonke izinto eziqotho.”⁸

Singakhulisa kanjani ngaphakathi kwezinhliziyi zethu isimo

sokubonga? uMongameli uJoseph F. Smith, umongameli wesithupha we-Bandla, wanika impendulo. Wathi: “Umuntu obongayo ubona okuningi emhlabeni okubongekayo, futhi kuye okuhle kuningi ukwedlula okubi. Uthando lunamandla ngaphezulu komona, futhi ukukhanya kuxosha ubumnyama empilweni yakhe.” Waqhubeka: “Ukuziqqaja kubulala ukubonga ngaphakathi kwethu bese kuletha inhliziyi embi. Sijabula kangakanani uma siseduzane nomuntu onokubonga nothando, futhi siqaphela kangakanani ukukhulisa, ngendlela yokuphila emthandazweni, nenhliziyi egcwele ukubonga kuNkulunkulu kanye nabanye abantu.”⁹

uMongameli uSmith usitshela ukuthi ukuphila ngomthandazo kuyisikhathi sokuba nokubonga.

Ingabe izinto zenyama zingenza thina ukuba sijabule futhi sibonge? Mhlawumbe okwesikhashana. Ngakho-ke lezo zinto ezisipha ukujabula okujulile futhi okungunaphakade kanye nokubonga izinto imali engeke izithenge: imindeni yethu, ivangeli, abangane abalungileyo, impilo yethu, amakhono ethu, uthando esuluthola kulabo abaseduzane nathi. Ngeshwa, lezi ngezinye zezinto esizithatha kalula.

Umbhali wesiNgisi uAldous Huxley wabhala kanje, “Ingingi labantu banomthamo ongapheli wokuthatha izinto kalula.”¹⁰

Sivamise ukuthatha kalula bona labo bantu okufanele sibabonge kakhulu. Masingahlali kuze kuphele isikhathi sokuthi sibonise thina lokho kubonga. Ekhuluma ngalabo abathandayo abamlehlekele, enye indoda yazisola ngalendlela: “Ngikhumbula lezo zinsuku zenjabulo, futhi njalo ngifisa ukuthi ngingakhuluma ezindlebeni zabafuleyo ngibonge konke abangenzela kona besaphila, okwabuyiselwa ngobubi.”¹¹

Ukulahlekelwa yilabo esibathandayo kuletha ukuzisola

ezinhliziyweni zethu. Make sinciphise imizwa enjalo ngakhokonke okusemandleni ethu ngokukhombisa uthando lwethu kanye nokubonga kubo. Ngenke sazi ukuthi kuseduze kangakanani nokuthi isikhathi sizosiphelela nini.

Inhliziyo ebongayo, nayo, iza ngokukhombisa ukubonga ku-Baba waseZulwini ngezibusiso Zakhe nakulabo abaseduzane nathi ngakho konke abakulethayo ezimpilweni zethu. Lokhu kudinga umzamo ohlakaniphile—okungenani size sifunde ngempela ukwakhisa isimo sokuhlala sinokubonga ngaphakathi kwethu. Esikhathini esiningi sizizwa sigcwele ukubonga *sifune* ukukhombisa ukubonga kwethu kepha sikhohlwe ukwenza njalo noma singakwazi ukufeza lokho. Omunye umuntu wathi “ukuzwa ukubonga futhi ungakwazi ukukukhombisa lokho, kufana nokugoqa kahle isipho kepha ungaphisani ngaso.”¹²

Uma sibhekana nezivivinyo kanye nezinkinga ezimpilweni zethu, kuvamisile ukuba nzima kithina ukubona izibusiso zethu. Ngakho-ke, uma sijula ngokwanele sizibhekisisa, sizokwazi ukuzwa futhi sibone ukuthi siphilwe kangakanani.

Ngabelana nani indaba yomndeni owawukwazi ukuzithola izibusiso ebunzimeni bezivivinyo ezinzima. Lena indaba engayifunda eminyakeni eminingi eyadlula futhi ngayigcina ngoba yayinomlayezo omuhle. Yayibhalwe nguGordon Green futhi yavela kwimagazini yaseMelika eminyakeni engu-50 edlulile.

uGordon usitshela ngokuthi wakhula kanjani epulazini eKhanada, lapho yena nabantwana bakubo kwakumele baphuthume baye ekhaya bephuma esikoleni ngenkathi abanye abantwana bedlala ibhola futhi bahamba beyobhukuda. Ubaba wabo, ngokunjalo, waye nendlela yokubasiza ukuba bazi ukuthi umsebenzi wabo

ubalulekile. Lokhu kwakuyiqiniso emva kwesikhathi sokuvuna uma umndeni ujabulela umcimbi wokuBonga, ngokuba ngalolusuku ubaba wabo wabapha isipho esikhulu kakhulu. Wabhala phansi konke abanakho.

Ekuseni ngosuku Lokubonga wayezobathatha abase ekamelweni elingaphansi kwendlu elaligcwele imigqomo emikhulu yama-apula, amabhiti, amakherothi apakishiwe esantini kanye nezintaba zamasaka wamazambane kanye nophizi, umbila, amabhontshisi, ojeli, amastrawbheri kanye nokunye okokugcina ukuthi ukudla kungonakali okwakugcwalise osheluvu bakhe. Wayenabantwana ababebala ngokucophelela yonke into. Bese beya phandle kwibhani bazama ukubona ukuthi ingabe banamathani angakanani wotshani nokuthi mangakhi amabhusheli kakolweni lapha endlini yokugcina ukudla. Babala izinkomo, izingulube, izinkukhu, amagalakuni kanye namadada. Ubaba wabo wathi ufuna ukubona ukuthi bame kanjani kepha bebazi ukuthi wayefuna ngempela ukuba babone ngalolusuku lalomgidi ukuthi uNkulunkulu wayebabusise kakhulu futhi wayejabulile ngamahora wonke abawasebenzile. Ekugcineni, ngenkathi behlala phansi bezokudla isidlo umama wabo ayesilungisile, izibusiso kwaba ngenye yezinto abazizwayo.

uGordon wakhombisa, kanjalo, ukuthi usuku Lokubonga alukhumbula kakhulukazi kwakungulonyaka lapho bebabona ngathi abanalutho abangabonga ngakho.

Unyaka waqala kahle, kwakusele unotshani lwezilwane zabo, izimbewu eziningi, izigaba ezine zezingulube ezisencane, futhi nobaba wabo wayenemali encane ayeyibekile eceleni ukuze ngelinye ilanga angakwazi kuthenga iloli lotshani lwezilwane—umshini omuhle kakhulu amafama amaningi ayephupha ukuthi abe

nawo. Kwakuyisikhathi futhi lapho kwafakwa ugesi edolobheni labo—noma-ke ungezanga kubo ngoba babengakwazi ukuwubhadala.

Ngobunye ubusuku ngenkathi umama kaGordon ehlanza izingubo zabo, ubaba wakhe wangena wathatha yena ibhodi yokuwashela wabe esecela unkosikazi wakhe ukuba aphumule anithe. Wathi, “Uchitha isikhathi esiningi uhlanza izingubo kunokuba ulale. Ucabanga ukuthi kumele sihlakazeke bese sithola ugesi?” Nomangabe lendaba yayimjabulisa, kodwa wakhiliza inyembezi noma ezimbili ngenkathi ecabanga ngenqola yokuthwala utshani eyayingeke ithengwe.

Ngakho-ke intambo kagesi yeza phezulu emgwaqweni wabo kulowo nyaka. Noma-ke kwakuyinto engatheni kangako, bawuthola umshini wokuwasha osebenza ilanga lonke ngokwawo kanye namalambu akhanyayo elenga esilingini ngayinye. Ayengasekho amalambu okuba agcwaliswe nge-oyeli, engasekho amawigi okumele asikwe, kungekho noshimula ongcolile ofuna ukuwashwa. Amalambu ahamba ngokuthula ayakwi kamelo eliphezulu erufini.

Ukuza kukagezi epulazini labo kwakucishe kuyinto yokugcina enhle eyenzeka kubo kulowo nyaka. Cishe ngesikhathi izitshalo seziqala ukuhluma emhlabathi, izimvula zaqala. Ngenkathi amanzi eseqala ukwehla, akuzange kube khona isitshalo esisele nomakuphi. Batshala futhi, kepha izimvula eziningi zagqiba izitshalo emhlabathini. Amazambane abolela odakeni. Bathengisa izinkomo ezimbalwa kanye nezingulube kanye nenye imfuyo ababefuna ukuyigcina, bathola imali encane kakhulu ngalezozinto ngoba wonke umuntu kwakufanele enze lokho. Konke abakuvuna ngalowo nyaka kwaba amatheniphu ambalwa akwazile ukubekezela lezozimvula ezinzima.

Kanjalo kwaba usuku Lokubonga futhi. Umama wabo wathi, “Mhlawumbe kuzomele ukuthi sikhohlwe kulonyaka. asinalo nedada elilodwa elisele nje.”

Ekuseni ngosuku Lokubonga, kanjalo ubaba kaGordon wavela no-nogwaja onezindlebe ezinde wabe esecela unkosikazi wakhe ukuba awupheke. Ngenhliziyo ebuhlungu wawuqala lowomsebenzi, ekhombisa ukuthi kuzothatha isikhathi eside ukupheka lento eqinile endala. Kwathi uma sewusetafuleni ekugcineni, kanye namanye amatheniphu lawo asindile abantwana bala ukudla. Umama kaGordon wakhala, kwase-ke ubaba wakhe wenza into engajwayelekile. Wahamba waya ekamelweni eliphezulu erufini, wathola ilambu lika oyela, walibuyisa etafuleni, wabe eselikhanyisa. Watshela abantwana ukuba bacishe amalambu kagesi. Ngenkathi sekusele lelambu kuphela, abazange bakhohlwe ukuthi kuke kwaba mnyama ngaphambilini. Bazibuza ukuthi babebona kanjani izinto ngaphandle kwamalambu kagesi.

Ukudla kwabusiwa futhi wonke umuntu wadla. Ngenkathi sebeqedile ukudla, bonke bahlala bathula. Wabhala uGordon:

“Ekuzithobeni kokukhanya okuncane kwelambu eligugile saqala ukubona kahle futhi. . . .

“[Kwa] kuyisidlo esimndani. Unogwaja wamadlebe amade wazwakala njengegalukuni kanye namatheniphu uma sikhumbula kahle waye ngababi njengemihla. . . .

“ . . . [Elethu] ikhaya . . . , nakho konke elikudingayo, lalinothile [kithi] thina.”¹³

Bafowethu nodadewethu, ukukhombisa ukubonga kuyinto ethobekile futhi eqotho, ukukhombisa ukubonga kuyinto enhle futhi ehloniphekile, kepha ukuhlala unehliziyo egcwele ukubonga ukubamba izulu qobo lalo.

Njengoba sengiphetha ekuseni kwanamhlanje, kungumthandazo wami ukuthi sizokwengezelela ukubonga phezulu kwakho konke esinako nokuthi siyokukhombisa ukubonga kwethu kwiNkosi yethu kanye noMsindisi uJesu Krestu. Ivangeli Lakhe lodumo, lusinika izimpendulo zayo yonke imibuzo esingaba nayo mayelana nempilo: Sibuya kuphi na? Yingani silapha? Umoya wethu uyakuphi masifa? Ivangeli liletha kulabo abahleli ebunyamani ukukhanya kweqiniso elingcwele.

Wasifundisa ukuthandaza. Wasifundisa ukuthi kumele siphile kanjani. Wasifundisa ukuthi kumele sife kanjani. Impilo Yakhe iyisipho sothando. Waphilisa abagulayo, abadumeleyo Wabaphakamisa; izoni wazisindisa.

Ekugcineni, Wazimela yedwa. Abanye abaPhostoli bangabaza; oyedwa wamthengisa Yena. Amasotsha wamaRoma ahlaba uhlangothi Lwakhe. Isixuku esasi-thukuthele sathatha impilo Yakhe. Lapho kwakhala icilongo liphuma ezintabeni zaseGolgotha amazwi ozwelo Lwakhe: “Baba, baxolele, ngoba abakwazi abakwenzayo.”¹⁴

Yayingunbani “lendoda yosizi, . . . exhumene nobuhlungu”?¹⁵ “Iyiphi leNkosi yodumo,”¹⁶ le-Nkosi yamakhosi? UyiNkosi Yethu. UnguMsindisi Wethu. UyiNdodana

kaNkulunkulu. uNgumbhali we-Nsindiso Yethu. Uyasibiza, “Ngilandele.”¹⁷ Uyasitshela, “Hamba, futhi wenze njalo nawe.”¹⁸ Uyacela, “Gcina iMiyalelo Yami.”¹⁹

Masimulandele. Masilingise isibonelo Sakhe. Masithobele amazwi Akhe. Ngokwenza njalo. Sinika Yena isipho sokubonga.

Umthandazo wami weqiniso, ozwakalayo enhlizweni ukuthi singahle ezimpilweni zethu omunye nomunye sikhombise ubuqotho ngokubonga. Makugcwaliseke emphefumulweni yethu, manje naphakade. Egameni elingcwele likaJesu Krestu uMsindisi wethu, amen.

AMANOTH

1. uJohn Thompson, “Umgidi Wosuku Lokuzalwa,” *Ukufundisa Iminwe Emincane Ukudlala* (1936), 8.
2. uLuka 17:11–19.
3. *Imfundiso kaGordon B. Hinckley* (1997), 250.
4. Bona uMatewu 15:32–38; ukugcizelelwa ukungeziwe.
5. *Izinxoxo zaka Epictetus; kanye no-Encheiridion nama-Fragments*, trans. uGeorge Long (1888), 429.
6. Imfundiso neZivumelwano 59:7, 21.
7. uAlma 34:38.
8. Cicero, in *A New Dictionary of Quotations on Historical Principles*, sel. H. L. Mencken (1942), 491.
9. uJoseph F. Smith, *Imfundiso YeBandla*, 5th ed. (1939), 263.
10. Aldous Huxley, *Themes and Variations* (1954), 66.
11. uWilliam H. Davies, *The Autobiography of a Super-Tramp* (1908), 4.
12. uWilliam Arthur Ward, eAllen Klein, comp., *Shintsha Impilo Yakho!* (2010), 15.
13. Adapted from H. Gordon Green, “Isikhathi Sokubonga Engingekengasikhohlwa,” *Reader's Digest*, Nov. 1956, 69–71.
14. uLuka 23:34.
15. Izaya 53:3.
16. AmaHubo 24:8.
17. uMatewu 4:19.
18. uLuka 10:25–37.
19. uJohane 14:6.

Ukufundisa kweSikhathi Sethu

Izifundo ngeSonto lesine zobuPristi bukaMelkezedeiki kanye Nenhlango Yabesimame Ekhululekileyo izonikezelwa ku “Ukufundiswa kweSikhathi Sethu.” Isifundo ngasinye singalungi-selelwa ukusukela enkulumeni eyodwa noma eziningi ezinikeziwe eduzane nje kwinkomfa kawonke wonke. Omongameli beSteki nabe-sifunda bangakhetha ukuthi kunini lapho bengasebenzisa izinkulumo noma bangakhetha ukunikeza obhishobhu kanye nabo monga-meli begatsha. Abaholi kumele bagcizelele ubungakho babafowethu bobuPristi buka Melkezedeiki kanye nabodade benhlango yabesimame ekhululekile ukuba bafunde izinkulumo ezifanayo ngamasonto afanayo.

Labo abeza ngeSonto lesine bakhuthazwa ukuba bafunde balethe ekilasini umshicilelo wephepha bhuku wamuva nje wenkomfa kawonke wonke.

Iziboniso uma ulungiselela Isifundo esivela eZinkulumeni

Thandaza ukuthi uMoya Oyingcwele ube nawe ngenkathi ufunda futhi ufundisa (izi) nkulumo. Ungahle ulingeke ukulungiselela isifundo ngokusebenzisa

ezinye izinto, kepha izinkulumo zenkomfa izifundo eziyinxenye yezifundo ezikhethiwe ukuba zifundiswe. Umsebenzi wakho ngokusiza abanye bafunde futhi baphile ivangeli njengoba lifundiswa kwinkomfa kawonke wonke yamanje yeBandla.

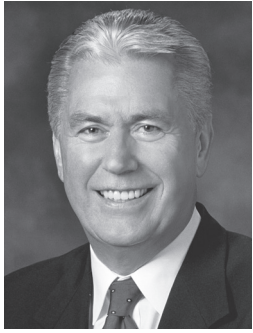
Bukisisa izinkulumo, ubheke imithetho kanye nemfundiso yobuKrestu leyo ehlangabezana nezidingo zamalungu ekilasini. Funa izingxoxo, ubheke imiboniso esemibhalweni engcwele kanye nezimfundiso ezivela kwi (zi) nkulumo zekomfa ezizokusiza ukufundisa lamaqiniso.

Ketha indlela leyo ozokufundisa ngayo imithetho kanye nezimfundiso zobukrestu. Indlela oyikhethele ukufundisa ngayo kufanele ibe nemibuzo ezosiza amalungu:

- Bheka imithetho kanye nezimfundiso zobukrestu (ezi) nkulumeni.
- Cabanga ngokuthi kusho ukuthini.
- Yabelana ngemiqondo ezwakalayo, ngokwaziyo, kanye nobufakazi.
- Basebenzise lemithetho kanye nemfundiso yobukrestu ezimpilweni zabo.

IZINYANGA	IZINTO ZESIFUNDO SESONTO LESINE
uNovemba 2010– uApril 2011	Izinkulumo ezikhishwe ngo Novemba 2010 <i>kwLiahona</i> *
uMeyi 2011– uOktoba 2011	Izinkulumo ezikhishwe ngo Meyi 2010 <i>kwLiahona</i> *

*Lezinkulumo ziyatholakala (ngezilimi eziningi) e conference.lds.org.



NguMongameli Dieter F. Uchtdorf

Ikhansela Lesibili KubuMongameli Bokuqala

Okwezinto Ezibalulekile Ukwedlula

*Uma impilo kanye nokunyathela ngejubane
nokukhathazeka okuningi kwenza ukuthi kubenzima
kuwe ukuzwa sengathi ujabulile, mhlawumbe manje
yisona isikhathi esihle sokubhekisisa kabusha kulezozinto
ezibalulekile.*

Kuyamangaza ukuthi singafunda kangakanani mayelana ne-mpilo ngokufunda ngemvelo. Isibonelo, ososayensi bangabheka izindilinga zesihlahla bese beqagela ngokufunda mayelana nesimo sezulu kanye nokuthi kukhule kanjani eminyakeni eyikhulu noma eyizinkulungwane eyadlulayo. Enye yezinto esifunda ngazo ngokufunda uku-khula kwezihlahla ukuthi ngesikhathi uma isimo sivuma izihlahla zikhula ngejubane elifanelekile. Ngakho-ke, ngezikhathi zonyaka uma isimo soku-khula singesihle izihlahla zithatha kancane ukukhula zichitha amandla azo kwizinto ezisemqoka ukuba zikhule.

Kulesikhathi samanje abanye benu bangahle bacabange, “Ukuthi konke kuhle futhi kulungile, kepha kuhlanguana kuphi nokundiza

emoyeni kwebhanoyi?” Manje-ke, akengikutshela.

Uke waba sendizeni, wabe sewuzwa isivunguvungu? Imvamisa ejwayelekile yesivunguvungu ukushintsha masishane komoya okwenza ukuthi indiza iphephele emhlaneni yenyuke, inyakaze bese iyaginqika. Ngenkathi izindiza zakhelwe ukuba zimelane nezivunguvungu ezinkulu kunanoma yini ongayicabanga endizeni ejwayelekile, kuzokwenzeka futhi ukuthi baphazamiseke abagibeli.

Ucabanga ukuthi abaqhubi bamabhanoyi kumele benzeni uma behlangabezana nesivunguvungu? Ofunda ukuqhuba ibhanoyi angacabanga ukuthi ukuphakamisa ijubane kungumqondo omuhle ngoba ezophuma masisha phakathi kwesivunguvungu. Kepha lokho kungaba

into engamlungelanga. Abaqhubi bamabhanoyi abafundisiwe bayayazi indlela engcono yokungena phakathi kwesivunguvungu ngokushesha enganciphisa umonakalo odalwa yisivunguvungu. Futhi ngasonke isikhathi uzodinga ukuthi unciphise ijubane lakho. Umthetho lowo usebenza ngokufanayo nomgudludludlu emgwaqweni.

Ngakho-ke, kuyisiboniso esihle ukuhamba kancane, uhlele kahle indlela, bese ubheka izinto ezibalulekile uma uhlangabezana nezimo ezinzima.

Ukuhamba kweMpilo yesimanje-manje.

Lesi yisifundo esilula kodwa isifundo esibalulekile ukusifunda. Kungabukeka kuqondile uma sibeka ngokwezihlahla noma ngesivunguvungu, kepha kuyamangaza ukuthi kulula kangakanani ukungasinaki lesifundo uma kufika ekusebenziseni lemithetho ezimpilweni zethu zemihla ngemihla. Uma izinga lokucindezelela likhuphuka, uma kuvela ukudabuka, uma ingozi ivela, ngokujwayelekile sizama ukwenza izinto ngokushesha noma ngokugijima, sicabanga ukuthi ukugijima kwethu, kuzokwenza impilo yethu ibe ngcono.

Enye yezinto ezibonakalayo zempilo yesimanje-manje yikuthi sihlala sihamba ngejubane elikhulu ngaphandle kwezivunguvungu noma izinkinga.

Ake sikhulume iqiniso; kulula ukuhlala umatasatasa. Sonke singacabanga ngezinto eziningi esingazenza ezingagcwalisa uhlelo lwethu. Abanye bangacabanga ukuthi ikhono labo lincike ebuningini bezinto ezisemalastini wabo. Bagcwalisa izikhala ezivulekile esikhathini

sabo ngamalisti emihlangano noma izinto ezincane ezingabalulekile— nangesikhathi sokukhathazeka futhi nokukhathala. Ngoba bezibangela ubunzima obungadingekile ezimpi- lweni zabo, bazizwa njalo beca- sukile, bancishelwe injabulo, futhi izimpilo zabo zingasho lutho.

Kuyashiwo ukuthi ukulunga noma yikuphi uma ukwenza kakhulu- ngaphenduka kube kubi. Ukuhlela ngaphezulu izinsuku zethu ngempela kungafaneleka kulokhu. Kufika isikhathi lapho impumelelo ijika ibe yimpumelelo nogqozi, nemithwalo elenga ezintameni zethu.

Kunga yini isisombululo?

Izazi ziyaqonda futhi zisebenzise izifundo zezindilinga zezihlahla kanye nesivunguvungu. Bangakugwema ukulingwa ekubanjweni kokujaha okungenangqondo kwempilo yemihla ngemihla. Balandela lombono “Kuningi okukhona okungcono empilweni okwedlula ukuhamba ngejubane.”¹ Ngokufushane, babheke ezintweni ezibaluleke kakhulu.

iGosa uDallin H. Oaks, kwinkomfa jikelele yakamuva wafundisa ukuthi “Kumele sidlule izinto ezinhle ukuze sikwazi ukukhetha ezinye ezingcono noma ezisemqoka kakhulu ngoba zikhulisa ukholo eNkosini uJesu Krestu futhi zakha imindeni yethu.”²

Ukufuna izinto ezingcono kusiholela kwimithetho oyisisekelo sevangeli likaJesu Krestu—amaqiniso alula futhi amahle avezwe kithina osinakekelay o,ongunaphakade,umazi wazononke izinto onguBaba Wasezulwini. Lemfundiso kanye nemithetho ejulile, noma-ke ilula ngendlela yokuthi nengane encane ingakuqonda, inikeza izimpedulo kwimibuzo enzima kakhulu futhi elukhuni ezimpilweni zethu.

Kunobuhle nokucacile okuvela ekululeni lokho kangangokuthi ngesinye isikhathi asikujabuleli ukomela izambululo ezinzima.

Isibonelo, kwakungekudala lapho osoSayensi benyanga kanye noma-cosmonauts bajikeleza umhlaba babona ukuthi amapeni abo

awasebenzi emkhathini. Ngakho-ke abanye abantu abahlakaniphileyo basebenza ukuxazulula inkinga. Kwathatha izigidi zamahora kanye nezinkulungwane zamadola, kepha ekugcineni, benza ipeni elingabhala noma kuphi, kwizinga lokushisa, noma kuyiphi indawo. Kepha kuza kanjani ukuthi osayensi basemkhathini kanye namacosmonauts basebenzisane kuze kufike lapho inkinga ixazululeka? Basebenzisa ipensela.

uLeonardo da Vinci ucashunwa esho kanje “ubulula bento ubuhle bayo.”³ Uma sibheka imithetho eyisisekelo lohlelo lokujabula, uhlelo lwensindiso, singabona futhi sincome ebululeni ubukhazikhazi kanye nobuhle bokuhlakanipha bukaBaba wethu waseZulwini. Ngako-ke, ekugcineni ukujika izindlela zethu ukuthi zibe yizindlela Zakhe kungukuqala kwenzakanipho.

Amandla esiSekelo

Inganekwane iyaxoxwa yokuthi umqeqeshi webhola odumile uVince Lombardi wenza usiko alwenza ngosuku lokuqala lokuzilolonga. Ubebamba phezulu ibhola, alibonise abadlali abakade bedlala umdlalo iminyaka eminingi bese ethi, “Maddoda, . . . lokhu kuyibhola lezi-nyawo!” Uzokhuluma ngobukhulu bayo nangendlela yokubunjwa, nokuthi lingakhahlelwa kanjani, liphathwe, noma lidluliswe. Wathatha ithimu ngaphandle esiqungwini sebhola esinganamuntu wathi, “Leli yibala lokudlalela ibhola likanobhutshuzwayo.” Wahamba nabo, ebachazela ngobukhulu, ukwakhiwa, imithetho, nokuthi umdlalo udlalwa kanjani.⁴

Lomqeqeshi ubekwazi ukuthi nabo laba badlali abanolwazi, futhi ngempela nayo ithimu, bangaba ochwepheshe kuphela ngokubamba okusemqoka. Bangachitha isikhathi sabo bezilolonga ngobuhlakani bokudlala, kepha kuze kufike isikhathi lapho babamba khona okubalulekile komdlalo, abangeke bakwazi ukuba ngompetha.

Ngicabanga ukuthi abaningi bethu ngokucabanga siyakwazi ukubaluleka

kolwazi lwezinto ezisemqoka. Kungukuthi kwesinye isikhathi siyaphazamiseka ngezinto eziningi kakhulu ezibukeka zisiheha kakhulu.

Kwizinto ezibhaliwe, izinto zakamabonakude, amathulusi e-elektroniki kanye namagajethi—wonke asizayo uma esetshenziswa ngendlela efanele—angabanokuphambuka okuzwisa ubuhlungu noma izindawo ezingenahliziyo lapho uzivalela wedwa.

Ngokunjalo izinkulungwane zamazwi kanye nokukhetha, indoda ezithobile yaseGalile ngezandla ezivulekile, ilindile. Umlayezo wakhe ulula: “Yizani, ningilandele.”⁵ Futhi akakhulumi ngombhobho wokukhuluma onamandla kepha ngezwi elithule, elincane.⁶ Ulula kakhulu umlayezo wevangeli oyisisekelo ukuba ulahleke ngenxa yolwazi oluningi kakhulu oluza kithina nxazonke.

Umbhalo oNgcwele kanye namazwi akhulunywa ngabaprofethi obaphilayo agcizelela ukubaluleka kumthetho oyisisekelo kanye nemfundiso yevangeli. Isizathu sokubuyela kulemithetho eyisisekelo, kwimfundiso ehlanzekile, yingoba ziyisango lamaqiniso anomlayezo ojulile. Angumyango wolwazi olubalulekile olunzulu olungahle lube ngaphezu kokwazi kwethu ukuqonda. Lemithetho elula, eyisisekelo yizikhiye zokuhlala ngoxolo noNkulunkulu kanye nomuntu. Yizikhiye zokuvula amafasitela ezulu. Zisiholela thina kuxolo, injabulo, kanye nokuqonda ukuthi uBaba waseZulwini uthembisile abantwana Bakhe labo abezwayo futhi abamlalayo Yena.

Bafowethu nodadewethu abathandekayo, singenza okuhle ukwehlisa kancane, siqhubeke ngejubane elingcono elifanele isimo sethu, bheka kulokho okubalulekile, asiphakamise amehlo ethu, futhi sibone ngempela izinto ezibalulekile ngempela. Make sicabangisise ngezinto eziyimfundiso yesisekelo lezo uBaba wethu waseZulwini azinikeze abantwana Bakhe ezizokwakha isisekelo esinohle futhi esinezithelo empilweni yasemhlabeni,

ezezithembiso zokujabula kwa-phakade. Ezizosifundisa ukwenza “zonke lezizinto . . . ngokuhlakanipha nangendlela eqondile; ngokuba akubalulekanga ukuthi [thina] sigijime kakhudlwana kunamandla [esinawo]. [Kepha] kufanelekile ukuthi [thina] sihambe ngokucophelela, [futhi] ngokunjalo . . . sizuze umklomelo.”⁷

Bafowethu kanye nodade, ngokwenza izinto ngokuhlakanipha lezo ezibalulekile ngempela zisiholela kuMsindisi womhlaba. Yingakho “sikhumaluma ngoKrestu, sijabulela kuKrestu, sishumayela ngoKrestu, siprofetha ngoKrestu . . . ukuthi [thina] sazi ukuthi singabheka kumuphi umnyombo [thina] ukuze sithethelelewe izono [zethu].”⁸ Kulobunzima, nokudideka, kanye nokushesha kwempilo yesimanje-manje, lokhu kuyindlela enhle ngokumangalisayo.”⁹

Ngakho-ke Ziyini Izisekelo?

Njengoba sibheka kuBaba wethu waseZulwini futhi sifuna ukuhlakanipha kwakhe maqondanda nezinto ezibalulekile kakhulu, sifunda njalo njalo ukubaluleka kwezikhaye ezine zobuhlobo bethu: noNkulunkulu nemindeni yethu, nabantu esibaziyo kanye nathi ngokunjalo. Njengoba sivivinya izimpilo zethu kanye nomqondo ovumayo, sizobona ukuthi kukuphi lapho siphambuke endleleni enhle ngokumangalisayo. Amehlo okuqonda azovuleka, futhi sizobona ukuthi kudingeka senze njani ukuhlambulula inhliziyo yethu futhi siphinde sibhekane izimpilo zethu.

Okokuqala, ubudlelwane bethu noNkulunkulu yikona okungcwele kakhulu futhi kubalulekile. Singabantwana Bakhe ngomoya Ungu-Baba wethu Ufisa ukuthi sijabule. Njengoba sifuna Yena, njengoba sifunda ngendodana Yakhe, uJesu Krestu, njengoba sivula izinhliziyi zethu emandleni kaMoya oyi-Ngcwele, izimpilo zethu zizokuma futhi zivikeleke. Sizozizwa sigcwele uxolo, injabulo, futhi seneme nje ngoba sinikela lokho okuncgono ukuze siphile njengoba uNkulunkulu

ehlelile ingunaphakade futhi sigcine imiyalelo Yakhe.

Sakha ubudlelwane noBaba wethu waseZulwini ngokufunda Ngaye, ngokukhuluma Naye, ngokuguquka ezonweni zethu, nangokulandela ngomdlandla uJesu Krestu, ngokuba “akukho namunye oza kuBaba kepha ngo [Krestu].”¹⁰ Ukukhulisa ubudlelwano bethu noNkulunkulu, sidinga isikhathi esibekiwe sisodwa Naye. Ngokuthula uma sibhekisa emthandazweni wethu wansuku zonke kanye nokufunda umbhalo oNgcwele, sisebenzele ukuthola incwadi enikeza igunya lokungena ethempelini—lokho kuzoba enye yezindlela ehlakaniphile yokuzama ukusondelana duzane kuBaba wethu waseZulwini. Make silalele isimemo kumaHubo; “Thula, wazi ukuthi mina nginguNkulunkulu.”¹¹

Ukhiye wethu wesibili wobudlelwane esinabo emndenini wethu. Njengoba “kungekho okunye ukuphumelela okungalungisa ukuhluleka”¹² lapha, kumele sibeke phezu konke imindeni yethu. Sakha ubudlelwane obujulile futhi nothando emindenini yethu ngokwenza izinto ezilula ndawonye, njengokudla ukudla kwasihlwa ndawonye kanye nobusuku bomndeni esekhaya kanye noku-dlala nindawonye. Ebudlelwani bomndeni *uthando* lubizelwa ngokweqiniso *i-si-k-h-a-t-h-i*, isikhathi. Ukuthatha isikhathi komunye nomunye kuyisikhaye esiletha ukuzwana ekhaya. Sikhuluma naye, kunokukhuluma ngaye, omunye nomunye. Siyafunda komunye nomunye futhi siyakwazi nokujabulela ukungaboni ngasolinye kanti futhi nezinto ezifanayo. Sakha ubumbano olungcwele komunye nomunye uma sisondele uNkulunkulu ndawonye ngokuthandaza njengomndeni, ukufunda ngeVangeli, kanye nokudumisa ngeSonto.

Ubudlelwane busikhaye sesithathu esinawo yilobo obuhlanganisa abantu bethu. Oyedwa ngesikhathi sakhe—ngokuba nozwelo kwizidingo zabanye, sibasebenzele, futhi sibanikeze isikhathi sethu kanye namathalente.

Ngazizwa ngijabulile ngaphakathi ngodade oyedwa owayenobunzima enezinselele zobudala kanye nokugula kepha wacabanga ukuthi noma engakwazi ukwenza okuningi, angakwazi ukulalela. Ngakho-ke iviki neviki ubukela abantu ababukeka bekhathazekile noma bedangele, futhi uchitha isikhathi nabo, alalele. Kwaba yisibusiso esingakanani kuyena ezipilweni zabantu abaningi.

Ubudlelwane besikhaye sesine kunathi. Kungabukeka kumangaza ukucabanga ukuba nobudlelwane wena ngokwakho, kepha siyakwenza. Abanye abantu abakwazi ukuzwana bona ngokwabo. Bagxeka futhi bazibukele phansi ngokwabo usuku lonke ukuze kufike isikhathi lapho beqala ukuzizonda bona ngokwabo. Ngicela ukuza nombono wokuthi yehlisa ijubane bese uthatha kancane isikhathi sokuzazi kancono. Hamba uye kwezemvelo, bheka ukuphuma kwelanga, jabulela indalo kaNkulunkulu, cabangisisa ngeqiniso nokubuyiswa kwevangeli elibuyisiwe bese uthola ukuthi kusho ini kuwena njengomuntu. Funda ukuzibona wena ngokwakho njengoba uBaba waseZulwini ekubona wena—njengendodakazi Yakhe enhle noma indodana enezimpawu zobungcwele.

Jabula eVangelini eliHlanzekileyo

Bafowethu kanye nodade, make sihlakaniphe. Make siphendule emanzini ahlanzekile emfundiso yobuKrestu bevangeli likaJesu Krestu elibuyisiwe. Make sithathe ngokujabula ngokuba lula futhi singakuhleli. Amazulu avulekile futhi. Ivangeli likaJesu Krestu lisemhlabeni futhi, kanti amaqiniso alula atholakala endaweni eningi yokujabula!

Bafowethu kanye nodade, ngempela sinesizathu esikhulu sokujabula. Uma impilo kanye nokuhamba ngokujaha kanye nokucindezeleka okuningi kwenza ukuthi kubenzima kuwe ukuzwa sengathi ujabulile manje isikhathi esihle sokubukisa futhi kulokho okubalulekile kakhulu.

Amandla awuwatholi

ngokubamatasatasa kepha ngokuba
uzinze phezu kwesisekelo esiqinileyo
seqiniso kanye nokukhanya. Kuvela
ekubekeni umqondo wethu kanye
nokusebenza ekusekeleni kweVangeli
likaJesu Krestu elibuyisiwe. Kuvela
ekubekeni umqondo ezintweni ezi-
ngcwele lezo ezibalulekile kakhulu.

Make senze izimpilo zethu zi-
belula kancane. Make senze ugu-
quko olubalulekile ukuze sibhekise
futhi izimpilo zethu ebuhleni

obuthobekileyo obulula, bendlela
ethobile yobufundi bukaKrestu—
indlela eholelayo ukuya empilweni
ejulile, enokujabula kanye noku-
thula. Kolukhu ngiyathandaza,
njengoba nginishiya nesibusiso sami,
egameni elingcwele likaJesu Krestu
amen.

AMANOTHI

1. uMahatma Gandhi, eLarry Chang, *Ukuhlakanipha Komphefumulo* (2006), 356.
2. uDallin H. Oaks, "Good, Better, Best," *Liahona*, Nov. 2007, 107.

3. uLeonardo da Vinci, in John Cook, comp., *The Book of Positive Quotations*, 2nd ed. (1993), 262.
4. uVince Lombardi, e Donald T. Phillips, *Run to Win: Vince Lombardi on Coaching and Leadership* (2001), 92.
5. uLuka 18:22.
6. bona 1 Amakhosi 19:12.
7. uMozaya 4:9.
8. 2 uNifayi 25:26.
9. 1 KwabaseKhorinte 12:31; uEther 12:11.
10. uJohane 14:6.
11. AmaHubo 46:10.
12. J. E. McCulloch, *Home: The Savior of Civilization* (1924), 42; bona iConference Report, Apr. 1935, 116.