

**Ngu Mongameli
Thomas S. Monson**



Ukuphila uBomi obuButyebi

Ekufikeni konyaka omtsha, Ndichukumisa aBangcwele—beNtsuku Zokugqibela kuzo zonke iindawo ukuba bathabathe umsebenzi onentsingiselo, umntu ngamnye ngokukwazi kwakhe, ngenkuthalo nokuzimisela, endiwubiza ukuba ubomi bobutyebi—bempumelelo, bokulungileyo kwaye beentsikelelo. Njengokuba safunda amagama ooABC esikolweni, Ndinipha abam ooABC ukunceda thina sonke ukuba sifumane ubomi obubutyebi.

Yiba neSimo soMoya eSihle

uA koo ABC bam ubhekisa kwisimo somoya (Attitude). uWilliam James, umMelika owayeqala ukuba ngumphilisi wengqondo nomphfumlo kwaye engusazi wolwazi nobulumko kwinkolelo yobomi, wabhala, “Eyona nguqulo inkulu yesizukulwana sethu sisityhilelo nokubona ukuba uluntu, ngokuguqula isimo sethu sangaphakathi seengcinga zalo ezingqondweni nase-ngqiqweni yabo, bangatshintsha iimeko neenkukaca zangaphandle zobomi babo.”¹

Uninzi lwezinto ebomini luxhomekeke kwisimo somoya wethu. Indlela esikhetha ukubona ngayo izinto kwaye nesiphendula ngayo abanye yenza wonke umahluko. Ukwenza konke okona kuhle nokulungileyo

okusemandleni ethu ngokuzimisela kwaye nokukhetha ukonwaba ngeemeko zethu, nokuba zinjani na, kungazisa uxolo kunye nokwanela.

uCharles Swindoll—umbhali, notitshala, kwaye nomfundisi ongumKrestu—wathi: “Isimo somoya, kum, sesona sibalulekileyo. . .kunexesha eladlulayo, . . .kunemali, kunemeko, kunokwehluleka, kunempumelelo, kunento abantu abayicingayo okanye abayithethayo okanye abayenzayo. Kubalulekile ngaphezulu kwembonakalo yangaphandle, kweziphwiwo, okanye kobuchule. Kuya kukwakha okanye kwaphule ishishini, icawa, ikhaya. Eyona nto imangazayo kukuba siyakwazi ukuzikhethela mihla ngemihla ukuba isimo somoya wethu siba njani na mini le.”²

Asikwazi ukukhokela umoya, kodwa singalungisa iiseyile zethu nohambo lwethu ngolwandle. Ukufumana ulonwabo olukhulu, uxolo, nokwanela, yanga singa *khetha* isimo somoya esihle.

Kholelwa eSiqwini Sakho

uB umele ukhoho—esiqinwi nasemandleni wakho, kwabo bakungqongileyo, kwaye nakwimigaqo yangaphakathi.

Nyaniseka nesiqu sakho, nabanye abantu, kwaye

noBawo wethu waseZulwini. Lowo ongakhange anyaniseke noThixo kwade kwakubi kwaphela ixesha yayinguCardinal Wolsey owathi, ngokutsho kukaShakespeare, watya ixesha lakhe lobomi obude esebenzela abaphathi abathathu kwaye wonwabela ubutyebi namandla. Okokugqibela, wasuswa emandleni akhe nakwizinto zakhe zobutyebi yikumkani engenamonde. uCardinal Wolsey wakhala:

*Ukuba ndandikhonze uThixo wam ngehafu
nje yenkuthalo
Ndikhonze ukumkani wam, Wayengasoze
kwiminyaka yam
Wandishiya ndize kwintsaba zam.*³

UThomas Fuller, owayengumNgesi wecawa no-wembali owayephila ngenkulungwana yoonyaka 17, wayibhala le nyaniso: “Ongakholelwa akaphili ngokulinganayo nenkolo yakhe.”⁴

Ungazilinganiseli uzivimbe kwaye ungavumeli abanye bakwenze ukholelwe ukuba awunokuqhubekeka noko okwaziyo ukwenza. Kholelwa esiqwini sakho kwaye uphile ngendlela efikelela nephumeza amathuba anokwenzeka akho.

Ungafezekisa into oyikholelwayo ukuba ungayenza. Themba kwaye ukholelwe kwaye ube nokholo.

Jongana neemeko ezi nzima ngobuKroti.

Ubukhalipha buye bubaluleke kwaye bube nempendulo elungileleyo xa ububona ngaphezulu kune-doda eexolele ukufa njengendoda kodwa ububone njengokuzimisela nokuzinikela ekuphileni kakuhle naphucukileyo.

Yathi imbongi nombhali uRalph Waldo Emerson: “Nokuba yintoni na oyenzayo, kufuneka ubukhalipha. Nokuba yeyiphi na indlela ogqiba kuyo, kusoloku kukhona umntu ozakuxelela ukuba ayilunganga. Kusoloko kukhona izinto ezinzima ezivelayo azakukuhenda ukuba ukholelwe ukuba abagxeki bakho balungile. Ukulungisa ngokuzoba indlela omawuyithathe kwaye uyilandele iyokufika esiphelweni kufuna ubukhalipha obufanayo nobu amajoni kufuneka babenabo. Uxolo lunokunqoba kwako, kodwa kuthatha indoda nomntu obhinqileyo olukroti ukuphumelela.”⁵

Kuyakubakhona amaxesha apho uyakoyika khona kwaye utyhafe. Ukuziva ingathi woyisiwe. Iimpikiso eziphikisa ukufumana ukunqoba zingabonakala ngathi ziyakoyisa ngamandla. Ngamaye amaxesha ungaziva ingathi unguDavide ezama ukulwa uGoliyadi. Kodwa khumbula ukuba—uDavide *wa* phumelela!

Ubukhalipha buyafuneka ukuqala ngamandla uhambo oluya phambili kwinjongo yakho oyilangazelelayo, kodwa nokukhalipha okungaphezulu kunoko kuye kufuneka xa ukhubeka kwaye kufuneka uphinde uzame okwesibini ukufeza injongo yakho.

Zimisele ukuzama, inqondo ezolileyo ezimiseleyo ekusebenzeleni injongo ebalulekileyo, kwaye ubenobukhalipha bokungajongani nobunzima obungangandekiyo nje qha obuye buzifikele kodwa uphinde uzame kwakhona, ukuba oko kuyafuneka. “Ngamanye amaxesha ubukhalipha lilizwi elincinci ekupheleni kosuku elithi, ‘Ndizophinda ndizame kwakhona ngomso.’”⁶

Yanga singabakhumbula ooABC xa siqala uhambo lwethu kulonyaka mtsha, sikhulisa isimo somoya esihle, ukholo lokuba singakwazi ukufezekisa iinjongo kunye nezigqibo zethu, kwaye nokukhalipha ekujanganeni nazo zeziphi na iimeko ezinzima ezingaza endleleni yethu. Ke ubomi obubutyebi buyakuba ngobethu.

IZIKHUMBUZO

1. William James, in Lloyd Albert Johnson, comp., *Isikhwama Samathulusi Soluntu: Iminyaka Eggith engu9000 yezingcinga* (2003), 127.
2. Charles Swindoll, in Daniel H. Johnston, *Imfundo Zobomi* (2001), 29.
3. William Shakespeare, *King Henry the Eighth*, act 3, scene 2, lines 456–58.
4. Thomas Fuller, in H. L. Mencken, ed., *A New Dictionary of Quotations* (1942), 96.
5. Ralph Waldo Emerson, in Roy B. Zuck, *The Speaker's Quote Book* (2009), 113.
6. Mary Anne Radmacher, *Courage Doesn't Always Roar* (2009).

UKUFUNDISA NGALOMYALEZO

Cinga ngokumema amalungu oosapho ukuba athe the ngamava abo apho isimo somoya esihle, nokukholelwa eziqwini zabo okanye ubukhalipha bubancede khona. Okanye ubameme ukuba bafumane kwizibhalo ezingcwele imizekelo yalemigaqo mithathu Ungalungiselela ukufundisa ngokuthandazela uucingisise ngezibhalo ezingcwele kunye namava wakho.

ULUTSHA

UBukhalipha bokuMelana neSaqwhithi

Ngu Maddison Morley

Kubusuku besibini ekhempini yombutho waMantombazana yakwingingqi yam, sabanemvulakazi eyayinesaqhwithi kunye nenyikithi. Iwadi yam yayinamantombazana ayi 24 awayelapha kule khemp kunye neenkokheli ezimbini, kwaye sonke kwafuneka ukuba sanele kwenye yendlwana zekhemp ezazimbini ukuze sikhuseleke. Imvula yayisina ngamandla, kwaye nomoya wawuqinisa ukuza ngamandla. Kwakufuneka ndisoloko ndizikhumbuza ngomthandazo wokukhuselwa kamongameli wethu wengingqi yeewadi zeecawa awayewenzile ngaphambili. Iwadi yethu nayo yayenze umthandazo wayo kwindlu yayo yasekhempini, kwaye Ndenza eyam imithandazo ndodwa.

Amantombazana amaninzi ayesoyika, kwaye kwakulula ukubona ukuba kwakutheni kwakunjalo. Indlu yethu yayingaqinanga, kwaye sasikufutshane kanye kanye nomlambo. Kangangemizuzu engamashumi amabini isaqwhithi saye saba sibi kakhulu kwade iiwadi zengingqi zabaleka ezindlini zabo zaya kwezabacebisi, ezazime kumhlaba opezulu. Umongameli wengingqi yam wathandaza kwakhona, kwaye sacula amaculo, iingoma zasePrayimari, kunye nezasekhempini sizama ukuzithuthuzela. Ewe, sasisoyika, kodwa sasisiva ingathi yonke into yayizakulunga. Emva kwehafu yeyure kwalunga

ukuba sibuyele ezindlini zeewadi zethu.

Ekuhambeni kwexesha safumanisa into eyenzekayo kwinyikithi ngobabusuku. Yaqhekeka yaba zisaqwhithi ezibini. Enye yezaqwhithi sajikeleza thina saya ngasekunene kwaye esinye saya ngasenxele. Thina esakuvayo yayiyindlalo nje!

Ndiyayazi ukuba uiThixo wayiva imithandazo yethu ngobabusuku kwaye Wasikhusela kwesona saqhwithi esasiyingozi. Kwakutheni ukuza inyikithi iqhekeke ngaphandle kokuba uThixo wayeyifuna yenzeke njalo? Ndiyayazi ukuba ezaqwhithini zobomi, singasoloko sithandaza kuBawo waseZulwini kwaye uyakusiva asiphendule, asinike ubukrothi kunye nokhuselo esizisweleyo ukuze siphumelele ngokhuseleko.

ABANTWANA

Umphathi-Mkhosi Moronayi

UMphathi—mikhosi uMoronayi wayekhaliphile ekujonganeni nobunzima. Wayeyithanda inyaniso, inkululeko, kunye nokholo. Wanikela ngobomi bakhe ukuba ancede amaNefayi ukuba bagcine inkuleko yabo. Ungakwazi ukuba njengoMphathi-Mkhosi uMoronayi ngokumelana nobunzima ngokukhalipha. Ungakwazi nokuzipha igama elilelakho eliyintloko ngokubhala kwiphethshana elincinci izinto ezibalulekileyo kuwe nosapho lwakho.

Unga kuFumana Phi Okunye

Alma 46:11–27: Isihloko neNtloko yenkululeko.

Alma 48:11–13: Iimpawu zesimo sikaMoranayi



Ukholo, Usapho, Uncedo

Ukubeka iliso ngenkathalelo kwaye nokuShumayela ngokuNdwendwela uFundise

“Uthando lokwenene [lunentsi- ngiselo] engaphaya kwe- nimba yobulungisa,” wafundisa uMongameli Henry B. Eyring, Isekela lokuQala kwisiMongameli sokuQala. “Uthando lokwenene luzalwa lukholo eNkosini uYesu Krestu kwaye lunomsebenzi weNtlawulo Yakhe.”¹ KooDade boMbutho wooDade, undwendwelo makhaya lungaba sisenzo sothando lokwenene, indlela ebalulekileyo yokusebenzisa ukholo lwethu kuMsindisi.

Ngokundwendwela amakhaya sifundise, sibeka iliso ngenkathalo ngokunxulumana nodade ngamnye, sabelane ngomyalezo wevangeli, kwaye sifune kwazi iimfuno zakhe nezosapho lwakhe. “Undwendwelo makhaya luye lube ngumsebenzi weNkosi xa iliso lethu elibukhali libebantwini kunokuba libe kwini,” uyayicacisa uJulie B. Beck, umongameli wajikelele wesimongameli soombutho woodade. “Enyanisweni, undwendwelo makhaya alugqibeki. Yindlela yobomi ayingomsebenzi. Ukukhonza ngenkolelo yokuba ngumfundisi ongumndwendweli makhaya bubungqina bokuba ngabalandeli.”²

Xa sihlala sinika okoko sibambe- lele sibeke iliso lenkathalelo kwaye sithandaze, siye sifunde indlela yokushumayela; eyona ilungileyo

yokufundisa kakuhle kakhulu kwaye sifeze iimfuno zodade ngamnye kunye nosapho lwakhe. Ukushumayela nokufundisa kungathatha iindlela ezininzi— ezinye zinkulu ezinye azikho banzi kakhulu. “Kakhulu izenzo ezincinci zenkonzo zizo ezifunekayo uku- phakamisa nokusikelela omnye: umbuzo obandakanya usapho lom- ntu, amazwi amafutshane okukhu- thaza, ukuncoma okunyanisekileyo, namagqabantshintshi nabhaliweyo ombulelo, unxebelelwano nge- fowni,” wafundisa uMongameli Thomas S. Monson. “Ukuba siyatsala kwaye sivukile siyayazizi, kwaye ukuba siyazimamela sizilandele size- nze iimpembelelo ezifikayokuthi, singaphumeza okuninzi okulungi- leyo. . . .Azibaleki izenzo zenkonzo ezenziwa ngumkhosi woMbutho wooDade njengabandwendweli makhaya abafundisayo.”³

Kuphuma Embalini Yethu

Ngo 1843, amalungu eCawa eNavoo, eIllinois, bahlukaniswa bazi wadi ezine. NgoJulayi waloo nyaka, iinkokheli zooMbutho wooMama zaseka umbutho labandwendweli elalinoo dade abane bewadi nga- nye. Le mibutho yabandwendweli makhaya’ yayinemithwalo ekunye nokuhlola iimfuno kwaye no- kuqokelela iziphwiwo. Umbutho

wooMama wasebenzisa ezi ziphiwo ukufeza abaneentswelo.⁴

Elo xesha abandwendweli makhaya bayeka ukuqokelela iziphwiwo, basenayo kodwa indima yokuhlola iintswelo—ezomoya ne- zenyama kwaye basebenze ukufe- zekisa ezoo ntswelo Eliza R. Snow (1804–87), isekela lesibini kwisi- mongameli sajikelele soMbutho wooMama, wacacisa: “UTitshala . . . kufanelekile nakanjani abe- noMoya weNkosi, xa engena ku loondlu ayazi ukuba umoya adi- bana nayo phakathi kuyo. . . .Cela phambi kukaThixo kwaye noMoya oyiNgcwele ukuba uwufumane [uMoya] ukuze ukwazi ukudi- bana nomoya ophumelelayo kuyo loondlu . . . kwaye uve amazwi omawuwathethe oxolo entuthu- zelo, kwaye ukuba ufumana udade eziva egodola, umthathe umfake entliziweni yakho njengangokuba unothathela umntwana esifubeni sakho kwaye [yena] umfudumeze kakhulu umgqibe.”⁵

IZIKHUMBUZO

1. Henry B. Eyring, “The Enduring Legacy of Relief Society,” *Liahona*, Nov. 2009, 124–25.
2. Julie B. Beck, “Inhlangano Yomama: Ngumsebenzi Ongcwalisweyo,” *Liahona*, Nov. 2009, 111.
3. Thomas S. Monson, “Three Goals to Guide You,” *Liahona*, Nov. 2007, 118.
4. *Bona Daughters in My Kingdom: The History and Work of Relief Society* (2011), 105.
5. Eliza R. Snow, in *Daughters in My Kingdom*, 108.

Kuvela kwiZibhalo eziNgcwele

Yohane 13:15, 34–35; 21:15;
Mozaya 2:17; Imfundiso
neMinqophiso 81:5; Mozisi 1:39

Yintoni Endinokukwazi Ukuyenza?

- 1.** Ndenza Ntoni Mna ukunceda oodade bam ukuba bave ukuba Ndingumhlobo wabo obathandayo kwaye obakhathaleleyo?
- 2.** Ingaba Ndingabhetele njani ekubekeni iliso lam elikhaliphileyo kubo kwaye nasekukhathaleni abanye?

Ukufumana olunye ulwazi, iya ku
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