

Ngoko into oyibiza ngokuba yingxaki, zibalulekile; zibalulekile de kube yimini ezingasabalulekanga. Kwaye usuku abangasabalulekanga ngalo lusuku wena ngokwakho ophumelela ngalo ekutshabalaliseni izizathu nezizathu zabo. Kwaye ukutshatyalaliswa kweengxaki kunxulumene ngokupheleleyo namandla akho okuthanda, ukukwazi kwakho ukuhlisa amandla okuthanda kwakho kwi-plane yezinto eziphathekayo zobomi bakho.

Kwaye eyona nto igqileyo kumyalelo omtsha kukuba ukuthanda komntu akusiyo into eyayikho ngaphambili. Kwixesha elidlulileyo, kugqatso lwamandulo, ukuthanda komntu kwakuyimveliso ethe ngqo yomnqweno wakhe wokuzingca, ngelixa kwixesha elizayo, ukuthanda komntu kuyimveliso yengxabano phakathi kokubandezeleka kwakhe kunye nokuthanda koMoya omisela iimeko zokubandezeleka.

Kwaye xa uMntu ehlupheke ngokwaneleyo ukuba aqonde, ngaphakathi kwakhe, umda, okanye imfuneko yomda kule ntlungu, uzisa phantsi ngaphakathi kwakhe la mandla aba kuthanda kwakhe kwaye ngaloo mzuzu, umntu uxhamla kwintando kaMoya kwaye ngaloo mzuzu unokutshabalalisa zonke iimeko ezathi kwixesha elidlulileyo zasebenza ukudala iingxaki ngaphakathi kwakhe.

Ndiyakucebisa ukuba zonke iingxaki zobomi bakho zidalwe kuzo zonke iinkalo zabo, kuzo zonke iimeko zabo, yi-Higher Intelligence ngaphakathi kwakho. Ngenxa yendaleko yakho, kuMntu wangomso, lo mdlalo kufuneka uyeke; i-Intelligence ngaphakathi kwakhe, intando enamandla angayaziyo, kufuneka ilungelelanise ngokwayo, ukuze ngexesha elithile, ebomini bakhe obukhulayo, ebomini bakhe bokuqonda, eze kunciphisa kwi-zero amandla oMoya phezu kwengqondo yakhe.

Kwaye xa uMntu enamandla aneleyo okuzithandela, amandla okwenene okuthanda, uyakwazi ukunciphisa amandla oMoya phezu kwengqondo yakhe ukuya kwi-zero, kwaye kulapho uMntu uba ngu-Superman.

Ngaphakathi kwesakhelo sale ngcaciso, sinokujonga isiganeko seengxaki, siyithatha kwinqanaba eliphezulu lokuqonda, ngengqiqo yokuba sinokuphelisa kula mava, into yethuba, sizifundise kwinto yokuba kula mava, into esingenayo yayiyi-intelligence eveliswe kukubandezeleka okwasithintela ukuba siphile intando yethu yokwenene, kuba kwakhona intando yethu yayingekho imveliso yengxabano phakathi koMoya kunye ne-self.

Kwaye lo myalelo, lowo uMntu ufumana namhlanje, mtsha ngokupheleleyo kwiplanethi yoMhlaba, kuba akuzange ngaphambili uMntu akwazi, okanye afunwa, okanye anqwenele, ngaphakathi kwesakhelo sawo nawuphi na umyalelo njengomqalisi kwiplanethi, ukutshabalalisa ngokupheleleyo amandla oMoya phezu kweemvakalelo zengqondo yomntu.

Kwaye kwakukula mava apho kwagqitywa kwelokuba, ukuze akhululeke kwiimvakalelo zomoya womntu, uMntu kufuneka afumane ngokusisigxina idyokhwe yoMoya, ukuze aguqulele, ngokudibanisa, imvakalelo yomoya. Yaye xa imvakalelo yomoya yaguqulwa, uMntu wayengasafi, kodwa engafi. Ke kaloku, xa umntu esemmandla wokungafi, akasekho phantsi kwemithetho yoMoya, kuba yena ngokwakhe unguMoya ngombandela.

Ukubaluleka kokuqonda ukuba iingxaki, ngenye imini ebomini bakho, kufuneka ziyekwe ngokupheleleyo, zingathathi hlangothi, zitshatyalaliswe, zithintelwe ukuba zingangambu.

Kwaye ekubonakalisweni rhoqo kwamava akho emihla ngemihla, apho kuvela khona iingxaki, ekhohlo nasekunene, ngokunxulumene nempucuko engekho zingqondweni, Amadoda angaqondakaliyo, kukho uMoya umhlaba omkhulu kakhulu apho wena, njengomntu ngamnye, naye unengqondo, unentando, unothando kunye nobukrelekrele, unyanzelekile ngaxa lithile ukuba uqonde ukuba amandla avela phezulu kufuneka ehle kwi-sub-planes yenyani kwaye aphule kanye kanye zonke, ngendlela yokugqibela, amatyathanga e-karma.

Umntu akasayi kuphinda abandezeleke, umntu akasayi kuphinda abandezeleke, kodwa uMntu, ongasayi kuphinda abandezeleke, uya kubandezeleka kwangaphambili kumlo

omele ubekho phakathi kwakhe noMoya. Kwaye yile mbonakaliso, kwinyani yakhe yemihla ngemihla, ukuba uya kufumana into endiyaziyo.

Kwaye abo baye bafumana into endiyaziyo, baye bayiqonda into endiyaziyo kwaye baye baqonda ukuba oko bakuqondileyo kugqibelele. Ngenxa yokuba uMntu wangomso akasekho kugqatso lwesihlanu, kwaye imithetho yoMoya eyayisebenza kugqatso lwesihlanu ayisayi kuphinda isebenzise kuye. Ngoko uMntu wangomso kufuneka aqonde ubomi ngendlela eyahlukileyo ngokupheleleyo ye-Old Man.

Kwaye xa ndithi uMntu wangomso kufuneka aqonde ubomi ngendlela eyahlukileyo ngokupheleleyo, entsha ngokupheleleyo kwi-Old Man, ndithetha kanye oku. Ukuze kwi-apprenticeship, kwinguqu, uMntu wanamhlanje kufuneka afunde ukungakhangele emva, okanye ngamazwi ahlukeneyo, uMntu wangomso kufuneka afunde ukungajongi emva kwi-Old Man.

Umntu wangomso kufuneka afunde ukuphila ubomi bangomso, namhlanje, kwaye angasaphili ubomi bakhe, namhlanje, ngokusekelwe kwisimo awayenaso izolo. Kwaye le meko iphelele kwaye iya kuphila nguMntu wangomso. Kwaye abantu bangomso, abaya kuba bephila ezi meko kwaye beqonda imithetho yezi meko zintsha, baya kuba namandla okungafi kwezinto zabo eziphathekayo.

Ukuba unombono wokuzitshabalalisa, sele unombono wokugqithisa kubo. Ukuba sele unombono wokuzitshabalalisa, unombono wokugqithisa indalo yakho. Kodwa kuqala kufuneka ngaphakathi, kuba lo mbono awuyiyo umbono wengqondo, lo mbono uqondwa ngamandla ngaphakathi kwakho, u-self-centered ngaphakathi kwakho, obangelwa yinto yokuba, ngexesha elithile ebomini bakho, uye waqonda ukungabi nazimvakalelo kobomi obudala.

Kwaye xa sele uqondile ukungabi nazimvakalelo kwendlela endala yokuphila, uya kufana nam, wedwa, wedwa, unxulumene kuphela noMoya kunye nabo banoMoya ofanayo, kwaye ulungele nayiphi na into eyenzekayo, ethetha ukulungele ukufumana naluphi na ukungcangcazela, ekufuneka kuvuselele ngokwakho amandla afunekayo ukwenza uqhagamshelwano kunye nokusebenza kunye namandla angabonakaliyo.

Ngoko iingxaki zanamhlanje, iingxaki zemihla ngemihla, zinkulu kakhulu, kakhulu kunokuba unokucinga, kodwa zinkulu ukuba awuyazi imithetho emitsha.

Ukuba awuyazi imithetho emitsha engasabalulekanga, ayinamsebenzi, yidyokhwe nje, inkathazo, ukuze uphile nayo ubomi bakho bonke.

Kodwa ukuba uyayazi imithetho emitsha kwaye usebenzise imithetho emitsha, uya kutshabalalisa indlela ubomi obakhiwe ngayo ngenxa zonke kuwe kwaye kancinci kancinci, uya kuqala ukuphila ubomi obutsha ngokupheleleyo, anditsho obutsha, kuba kukho umahluko phakathi kobomi obutsha kunye nobomi obutsha kraca. Ubomi obutsha butshintshwe kubomi bakudala. Ubomi obutsha kraca bubomi obungenanto yakwenza nobomi obudala.

Kwaye xa uMntu ephila ubomi obutsha kraca, akakwazi ukubhalisa kubomi obutsha, kuba inkohliso yokwahluka kwefomu phakathi kwezi zimbini inkulu njengobomi obudala, kubomi obutsha.

Kodwa xa uMntu ephila ubomi obutsha kraca, ngokupheleleyo kwelinye ixesha, kwaye akanalo ilungelo nantoni na ngaphandle kwakhe.

Kwaye xa uMntu eqonda ukuba akanalo ilungelo layo nantoni na ngaphandle kwakhe, uyaqonda iimeko ezipheleleyo zobomi obutsha kraca, kwaye akunjalo ngobukrelekrele kunye nobukrelekrele ukuba angaphila obu bomi kwaye abaqonde, kungenxa yokungcangcazela ngaphakathi kwakhe, okulungelelanisa ingqondo yakhe, iimvakalelo zakhe, ukubaluleka kwakhe kunye nezinto zakhe.

Ubomi obutsha kraca bubomi obutsha ngokupheleleyo, bubomi obungebobukho kuwe, bubomi obuyinkqubo, oko kukuthi isiphumo, oko kukuthi ukubonakaliswa, kwamandla ngaphakathi kwakho, kumiselwe ngamandla ngaphakathi kwakho ukuyifumana. Kubomi obutsha kraca, i-ego ayibonakali, okanye ibonwe ngaphantsi nangaphantsi; kubomi

obutsha kraca, ubuntu abuvakali, okanye buvakale ngaphantsi nangaphantsi; kubomi obutsha kraca, kuphela umphefumlo okhoyo ngokuhambelana ne-vibratory kunye ne-ego, ehambelana ne-vibratory kunye nobuntu, ukuze i-axis yenziwe, kwaye ngale axis idlula i-Energy ye-ray yangoku eyabelwe yona, kwaye ivela kule Energy ukuba uphila; yile Energy oyityayo; yile Energy oyisebenzisayo ukuhla kwizinto, uMoya kaThixo.

Kwaye xa kubomi obutsha kraca, uMntu uyehla kwizinto, uMoya kaThixo: nawuphi na umoya ochasene nayo, kunye nawuphi na umoya ochasene nokuKhanya kwalo Moya, awukwazi ukungena kwisithuba apho lo Mntu eguquka khona kwaye uqhubela phambili, kuba esi sithuba asinakuphulwa, kuba esi sithuba siKhanya.

Ngoko ndicacisa izinto ezilula, zemihla ngemihla kuwe: Ndithetha ngeengxaki, kwaye ndizama ukukwenza uqonde ukubaluleka kweengxaki, ukukunika imbono ingeyomntu, kodwa isiphumo sokuqaphela ngokupheleleyo ubunyani bomthetho woMoya.

Xa ndithi, beka izembe kuthetha ukutshabalalisa unobangela wokubandzeleka, yindlela yokubonakalisa lo mthetho, kodwa abaninzi, ukususela ekuqaleni ngenxa yokungabi namava, baye bafaka izembe kwaye basika umnwe wabo, kodwa loo nto yinxalenye yamava, kwaye ngamava ufunda ukufaka izembe kwaye unganqumli iminwe yomntu.

I-Consciousness idala, ayitshabalalisi; ingqondo imvisiswano. Iingxaki zemihla ngemihla, iingxaki zakho, ziyinkohliso, ezidalwe yingqondo ngaphakathi kwakho, ukukukhubekisa kumsinga weemvakalelo zakho, kwaye njenge-trout, uchitha ixesha lakho utsiba ngeenxa zonke.

Xa ndithi uMntu wangomso akayi kuba ngowakhe, ndithetha enye yeenyaniso ezinkulu ezingaziwayo kuMntu wamandulo. Umntu wangomso akayi kuba ngowakhe, kwaye sele kumava akho, uye waba namaxesha apho uye wavakalelwa kukuba awungowakho, kwaye oku kuqaphela kukhulu kakhulu kwaye kuya kuba kukhulu ngakumbi.

Kwaye kuxa singasekho thina ukuba sizive kamnandi ngathi; logama nje singabantu bethu, sibethelelwa kulusu lwethu, kodwa xa singasekho thina, siziva kamnandi ngathi. Kodwa i-ego ayifuni loo nto, kuba i-ego kufuneka ibe yeyokuqiniseka ukuba ikhona engqondweni, ukuba ivakalelwa kwiimvakalelo, ukuba ihlala kwizinto eziphathekayo; i-ego kufuneka iqiniseke ukuba iyaphila. Umfazi kufuneka aqiniseke ukuba umyeni wakhe uyamthanda, indoda kufuneka iqiniseke ukuba umfazi wayo uthembekile; kufuneka siqiniseke, kodwa olu khuseleko lufutshane.

Ke kaloku, xa imithombo emibini iphila ebomini yaye enye ingeyoyakhe yaye enye ingeyoyakhe, enye ayisekho yeyomnye, yaye xa indoda ingasekho eyeyomfazi wayo nomfazi wayo ingasekho yeyakhe, ayisekho iintlungu zokuba nayo. Xa abantwana bengasekho kuthi, asisazihlupheki iintlungu zokuba nazo.

Into endiyithethayo kukungcangcazela, kungekhona kwindlela yokuqonda kwengqondo. Yintoni ekunzima ukuyidlulisela ngamazwi yinyani yokungcangcazela. Into ekulula ukuyidlulisela ngamazwi yifom.

Yiyo lo nto ingaze ibe yinto endiyithethayo endifuna ukuyithetha, yinto endingakwaziyo ukuyithetha endifuna ukuyithetha, kodwa ndinamandla okuyithetha, kuba ndinamandla okungcangcazela. Ngoko linda ukungcangcazela ukuqonda igama eliqulethe ngaphambi kokutsiba kwifom kwaye uphule umlomo wakho kwaye ube yi-cropper.

Yonke into inokuthethwa, nokuba yintoni engaqondwayo, ngumbuzo nje wokuyithetha ngendlela ethile. Kwaye ndinqwenela ukuba nonke, ngenye imini, ningasekho nina, ukuba ningasaziva, ningasaziva, ningasazi ukuba yintoni \"mna\" yenu, ningasazi ukuba yintoni \"i-ego\" yenu, ndinqwenela nonke oko. Kodwa de loo mini ifike, yazi ukuba ngokuthe ngcembe uhamba ngakuyo. Kwaye yonke into endikuxelela yona kule minyaka iya kusebenza ukwenza ukuba uqonde i-nuances yale nyaniso ngcono nangcono.

Sinombono, Amadoda oMhlaba, ukuba nangaliphi na ixesha ebomini bethu,

sinokuzibeka kwindawo ethile ebomini bethu, ukuba le mbono yomelele kangangokuba idala, ngaphakathi kwethu, amandla, imvakalelo, kwaye le mvakalelo isivalela ngokuzenzekelayo. Umntu uzivalela yonke imihla, ngenxa yezizathu ezilungileyo emhlabeni; ngethamsanqa, ngokuchasene noko kwathethwa nguSocrates, uMntu akanakwazi ngokwakhe. Ukumangaliswa, ifilosofi yoMntu; emangalisayo, iintanda-bulumko, kuba ziphumelele ekunikeni uMntu ithemba lokuba umele abe yintoni, ngaphandle kokumnika izixhobo zokufika apho.

Ifilosofi ilungile, kuba ikhupha izinyo elinye ukukunika elinye, kodwa ingqondo intle nangakumbi, kuba ikhupha amazinyo omabini kwaye awunayo eseleyo.

Ngoko ke ekupheleni kwexesha, ndingathanda ukuchaza indlela uMntu azenzakalisa ngayo ngaphandle kokuyiqonda.

Okokuqala, uMntu uzenzakalisa, kuba uzama ukuziqonda. Ekuzameni ukuziqonda, uzama ukufumana amaqhinga okuziqonda, kwaye ekufumaneni amaqhinga okuziqonda, uyaxinga ekuqondeni kwakhe ngokwakhe, ukuze angaze akwazi ukuziqonda.

Ukuziqonda ngumzamo osengqiqweni kumntu; ngumzamo oxabisekileyo kwizikolo zikaMan; ngumzamo othathwa njengento encomekayo kuluntu lomntu, kodwa kwinyani yomntu, ngumzamo ongenakwenzeka. Ngumzamo osoloko ukhokelela ekusileleni okuyinxalenye, kuba uMntu, ekuzameni ukuziqonda, unyanzelekile kwinkqubo yokuzichaza kakubi, kwaye ngokuxoka ngokwakhe, udala enye inkohliso ngokwakhe, njalo njalo.

Ukuze uMntu azi, kufuneka afunde ukungahlanganisi ingqondo yakhe ngokwakhe, kwaye xa sele efunde oku, uqala ukusabela ngokuchasene naye, ngenxa yokuba uqala ukubona ukuba apho ngaphambili wazama ukuziqonda, akazange akwazi; ngoku ngokungajingi ingqondo yakhe ngokwakhe, uqala ukuzibona ekungazini kwakhe.

Kwaye kancinci kancinci, ngokunga-racking ubuchopho bakhe ngokwakhe, uzibona ngakumbi nangakumbi ekungazini kwakhe, kwaye ngexesha uqala ukuqonda oko kuswele kuye; kodwa ngelo xesha, ukuba uthatha oko kuswele kuye ngokunzulu, uqala umdlalo ofanayo kwakhona, kodwa kwinqanaba elizayo lokukhangela kwakhe buqu.

Kwifomula entsha kaMntu, kufuneka afunde ukunga-rack ingqondo yakhe ngokwakhe, kodwa ukuphila ubomi bakhe kwaye uqaphele ukuba yonke into ayenzayo yinxalenye yamava ekufuneka aphilile ukutshintsha ukungcangcazela kwakhe. Ukuba uyaqaphela, ukuba uyazi elinye icala lodonga, enefuthe kubomi bakhe bemihla ngemihla, ngelo xesha akayi kuzama ukuqokelela ingqondo yakhe, uya kuphila ubudenge bakhe, iimpazamo zakhe, kwaye ezi mpazamo ziya kuncipha ngokuthe ngcembe.

Ndiza kuthatha umzekelo wenenekazi ekoneni ngasemva, Mrs X., Mrs X luhlobo kakhulu ngokweemvakalelo umfazi. Ibhinqa ekudala lifuna ukuphucula imeko yalo, ukuphucula imeko yalo yangaphakathi, ukuqonda imeko yalo yangaphakathi.

Wayekhangela iindlela ezahlukeneyo zokufika apho, kodwa ngenxa yokuba imvakalelo yakhe yayinamandla kakhulu, ngalo lonke ixesha eqhubela phambili, wayeziva ngathi uhamba ngasemva, kuba ngalo lonke ixesha eqhubela phambili, wayeziva ngathi akazange ahambe phambili konke konke.

Ukanti ngalo lonke ixesha siqhubela phambili, siqhubela phambili; asikaze sibuyele emva ebomini, loo nto inkohliso ye-ego. Sisoloko siqhubela phambili ebomini, kodwa okwenzekayo kukuba asiqhubela phambili ngokukhawuleza njengoko singathanda; asiqhubela phambili ngokukhawuleza njengomnye umntu esicinga ukuba uqhubela phambili, emva koko abahambeli phambili ngokukhawuleza kunathi sonke, kunjalo; ngoko abanye bahlala beqhubela phambili ngokukhawuleza kunathi sonke, kwaye sonke sihlala siqhubela phambili ngokucothayo kunabanye, loo nto inkohliso ye-ego.

Ngoko ke inenekazi liqhubela phambili, kuphela ngesantya sakhe, isantya esinokuba silungele yena, isantya esilungele ukulungelelana kwakhe

ngokweemvakalelo, ngenxa yokulinganisela kwakhe kwengqondo. Akukho mbuzo ohamba ngokukhawuleza kangangokuba uphule umoya wakho, ngumbuzo wokuqhubela phambili nje.

Ngoko ukuba, kuwe, ukuqhubela phambili kune-rhythm ethile, oko akuthethi ukuba, kuwe, ukuqhubela phambili kucotha kunomnye umntu, kuba oko kubonisa, okanye yintoni elinganisa i-rhythm yenkqubela phambili, ayisiyiyo isantya ohamba ngaso ukusuka kwelinye ilizwe ukuya kwelinye, kodwa umthamo kufuneka wonwabe, uzive ulungile ngokwakho. Okukhona uziva ulungile, kokukhona uqhubela phambili, kokukhona uziva ulungile, kokukhona uqhubela phambili. Kwaye nanku umthetho wesithupha: okukhona uziva ulungile ngokwakho, kokukhona uya kuhamba. Ngamanye amazwi, okukhona uziva ulungile, kokukhona uye wahamba.

Kwaye kubalulekile ukuba uMntu aqonde ukuba akufuneki aphinde afune ukuzazi. Yinguqu enkulu ekucingeni komntu. Yinto malunga-jika, ekhokelela kuye ekugqibeleni nangempumelelo ukuzibona ngendlela eyahlukileyo ngokupheleleyo kwindlela wazibona ngaphambili.

Ngaphambili, wazibona enomzamo wobuqu wokuziguqula ongazange akhokelele nantoni na, kwaye ngoku kufuneka azibone ngaphandle kwemizamo yobuqu yokuziguqula ekhokelela kwinto ethile - esi sisitshixo somyalelo omtsha.

Indoda eqondayo ukuba akufuneki i-rack ingqondo yayo sele iyindoda esisilumko. Ulumkile kuba sele ebekele bucala i-adventure enkulu ye-ego yokukhangela ngokwakhe, eyi-adventure yengqondo ye-ego, ekhuthazwa ngabantu bamandulo kwaye ibhalwe kuluhlu lwefilosofi yomntu nguSocrates, amaGrike. Andinanto nxamnye namaGrike, kodwa ayekwimvelaphi yophuhliso lwengqondo kunye nefilosofi yeNtshona Man; yaphumeza injongo yakhe, kodwa namhlanje unobangela ulahlekile.

Umntu kufuneka abe yi-Atlantean kwakhona, kodwa i-Atlantean enomzimba wengqondo ophuhlileyo. Kwaye xa sele siyiqondile ngokuqinileyo le nto: ukungazibethi, siqala ukuphefumla. Ilula kakhulu, isidenge, kodwa ingongoma yayikukwazi.

Ujonga izinto ezinkulu ezivelisiweyo zoluntu, kwaye uhlala uthi: kwakuyinto yokwazi... ihlala iyinto enye. Kwaye kuyo yonke indawo yamava abantu, kusoloko malunga nokwazi.

Kodwa ivela phi?

Ihlala ivela phezulu, kwaye awuyazi de kube lixesha; ngoku lixesha, kwaye ihamba ngokukhawuleza.

Omnye umvuzo omkhulu we-ego kwindiza yezinto eziphathekayo kukuqonda ukuba yonke into eyambhidanisa ngaphambili ayisakwazi ukumbhidanisa. Abanye banokuqonda ngaphakathi, kuba xa i-ego iyazi ngokwaneleyo, kumava akhe kwaye ivakalelwa ngokwaneleyo kumava akhe, ukuqonda ukulula koMoya, uyakwazi, ukususela ngaloo mzuzu, ukutshintsha ngokupheleleyo ingcamango yakhe yobomi kunye nokwazi ngendlela eyahlukileyo ngokupheleleyo. Apho wabona khona isiphene, ubona umgangatho, kwaye apho wabona khona umgangatho, akaboni nto.

Ndiza kubuyela kule nto: apho wabona khona isiphene, ubona umgangatho, kwaye apho wabona umgangatho, akaboni nto, kuba kukho ukuqhubela phambili ukusuka kwisiphene ukuya kumgangatho, ukungathathi hlangothi. Kwaye abanye benu bayayiqonda le nto.

Kwaye xa i-ego iphumelele ekubulaleni inkohliso yesiphene, ukulungele ukuqonda inkohliso yomgangatho, kwaye sele esendleleni yokuzitshitshisa, kwaye ngelo xesha akasazikhathazi ngokwakhe. Apho, uqala ukuqonda ukuba uhlakaniphile, kodwa akaqondi ukuba uhlakaniphile ngekratshi lakhe lokomoya, kodwa uyaqonda ukuba uhlakaniphile ngokusebenzisa ingqondo yakhe ye-supramental.

Kwaye ke, uqala ukuqiniseka ukuba uhlakaniphile, emva koko i-ego eqala ukuqiniseka ukuba uhlakaniphile, uqala ukuba uhlakaniphile kakhulu; kukho abathile abayiqondayo into endiyithethayo.

Kubalulekile ukuba i-ego ifumane le nto yokugqaphela ukuze, kube kanye, ukuphela ukukhangela ngokwakhe, kuba ukukhangela umntu kubandezeleka, kwaye kulula kakhulu ukwazi ukuba akudingeki ukuba uzifune, ukuba kufuneka nje uphile into oyayo, kwaye ubone ukuba yintoni na kwinkqubo yokugqulwa, yenguqu.

Emva kokuba uyibone, unobungqina bokuba oko ubukuko, kwi-quest yakho yangaphakathi, kwakubalulekile kwinto oyayo namhlanje ekukhuleni kwakho ngakumbi. Kanye njengokuba abanye benu kwixesha elidlulileyo bazibona nigobile, namhlanje niziva nithe tye ngakumbi nangakumbi.

Ngoko kwenzeka ntoni ngoko? I-ego, enikwa umyalelo onjalo ekuqaleni kwamava, ixhoba lokufunda inyaniso yalo myalelo:

Ngaba kunokwenzeka ukuba ndihlakaniphile kangako? Ngaba kunokwenzeka ukuba ube krekrekre kangako? Ngaba kunokwenzeka ukuziva ngathi usemngxunyeni? Ngaba kunokwenzeka ukuziva unyanisile kwaye emva koko unyanisile?

Omnye umbuzo, ngequbuliso kuphosakele, ngequbuliso yinto yethutyana, ngequbuliso iyinkohliso, ngequbuliso ingcebiso.

Ngoko i-ego ixhoba kwimibuzo yomibini; ekugqibeleni akukho mathandabuzo; yintoni na, kwaye umthetho kuphela umlinganiselo oko kukuba uzive kakuhle ngokwakho. Kodwa kwakuyimibuzo yokwazi oku, kwaye i-ego ayikwazi ukwazi oku ngokwayo, kuba i-ego ikhangela umlinganiselo, isixhobo, ukuphucula mhlawumbi yena kakhulu okanye umgangatho wobuntu bayo, kwaye i-ego ayikwazi ukuyifumana ngokwayo kuba i-ego ixhomekeke kumthetho wobuxoki, ngokuchasene nayo yonke into, ngokunxulumene naye ngento yokuba ucinga, okanye ngokunxulumene nelinye inqanaba elifuna kuphela ukubeka i-spoke kumavili ayo, ukwenza ukuba i-evolving.

Ngoko i-ego inyanzelekile ukuba ifikelele kwenye i-ego, enelungelo lamandla, inzululwazi yokwazi oko akwaziyo. Kwaye le enye i-ego, eneli lungelo, inokuthi, ngokungangcazela, ivelise amandla aneleyo kwi-ego eyamkelayo, ukuze le yokugqibela ingakwazi ukwala, ngesizathu, oku kuqulunqwa okutsha kwengqondo ye-supramental.

Yingakho, rhoqo xa ndithetha nawe, iingcinga zakho ziyayeka ukusebenza kwaye ufumana oko ndikuthethayo kwisithuba sengqondo. Kwaye xa i-ego izibuza ukuba kutheni engenanto engqondweni, kutheni engakwazi ukubuza imibuzo, kutheni kungekho nto ifika engqondweni, xa ngaphambili, iiyure ezimbini ngaphambili, yayine mibuzo emininzi eza engqondweni, impendulo ikhona.

Ukungangcazela kutshitshisa umzimba wengqondo kumamkeli, kwaye emva koko umsebenzi uqala, kwaye i-ego ekugqibeleni inokuqala ukuphazamisa ngokupheleleyo oko wayenako ngaphambili, iminyaka, wayezama ukulawula, okuthetha imeko yakhe yobuqu, kodwa i-deranges ngokungenzi nto kwaye nje ukufumana i-Energy.

Ukuba sifuna ukuziphucula, kungenxa ye-ego; ukuba sifuna ukuzenza ngokomoya, kungenxa ye-ego; ukuba sifuna ukuziqonda, kungenxa ye-ego.

Ukuba ufunda ukukhangela akukho nto, ukuphila ubomi bakho kwiimeko ezifanelekileyo kuwe, ngoko i-ego ngokwayo iba ngumbonisi wento aya kuba yiyo ngomso. Kwaye into ebonisa namhlanje ibanjwe yingqondo kwaye iphinde idluliselwe ngomso, ngenyanga, kwiinyanga ezimbini, kwenye i-vibration ukuba i-ego iya kufumana kwaye iya kumenza enye i-ego okanye i-ego engaqondakaliyo ngakumbi, i-ego eqondayo ngakumbi, i-ego elungeleleneyo, i-ego ehlakaniphile, i-ego eqhubekayo.

Ukuba ndithi kuwe: thatha ngokwakho njengoko unjalo, kwaye ndithetha noMnu. X, thatha ngokwakho njengoko unjalo. Ukungabikho kwakho zingqondweni kukuthintela ekwazini ubukhulu bakho bokwenene. Ukuba kukho abanye ehlabathini abanokubona ubukhulu bakho bokwenene, ngoko akufuneki ukhathazeke ngokwakho, kufuneka uhambe kuphela kwicala lakho.

