

Ngakho lokho okubiza ngezinkinga, kubalulekile; zibalulekile kuze kube usuku azisabalulekile. Futhi usuku abasabalulekile ngalo usuku wena ngokwakho ophumelelayo ekubhubhiseni izimbangela nezizathu zabo. Futhi ukubhujiswa kwezinkinga kuhlobene ngokuphelele nokuzimisela kwakho, ekhonweni lakho lokwehlisa amandla okuzimisela kwakho endizeni yezinto ezibonakalayo zokuphila kwakho.

Futhi okuwumlingo kakhulu ekufundiseni okusha ukuthi intando yomuntu akuyona into eyayikhona esikhathini esedlule. Esikhathini esedlule, emjahweni wasendulo, intando yomuntu yayingumkhiqizo oqondile wesifiso sakhe sokuzicabangela, kanti esikhathini esizayo, intando yomuntu ingumkhiqizo wokungqubuzana phakathi kokuhlupheka kwakhe nentando kaMoya omisa izimo zokuhlupheka.

Futhi lapho uMuntu esehluphekile ngokwanele ukuba aqonde, ngaphakathi kuye, umkhawulo, noma isidingo somkhawulo kulokhu kuhlupheka, wehlisa ngaphakathi kwakhe la mandla abe ngamandla akhe futhi ngaleso sikhathi, uMuntu uyazuza emandleni kaMoya futhi kukuleso sikhathi lapho engabhubhisa khona zonke izimo esikhathini esedlule akhonza ngazo ukudala izinkinga ngaphakathi kuye.

Ngikucebisa ukuthi zonke izinkinga zokuphila kwakho zidalwe kuzo zonke izici zabo, kuzo zonke izimo zabo, yi-Intelligence Ephakeme ngaphakathi kuwe. Ngokuziphendukela kwemvelo kwakho, kuMuntu wekusasa, lo mdlalo kumele uyeke; i-Intelligence ngaphakathi kuye, intando amandla angayazi, kumele izilinganise, ukuze ngesinye isikhathi, ekuphileni kwakhe okukhulayo, ekuphileni kwakhe kwengqondo, eze ukunciphisa ku-zero amandla kaMoya phezu kwengqondo yakhe.

Futhi lapho uMuntu enamandla anele okuzithandela, ukuzimisela kwangempela, uyakwazi ukunciphisa amandla kaMoya phezu kwengqondo yakhe ku-zero, futhi yilapho uMuntu eba yi-Superman.

Ngaphakathi kohlaka lwale ncazelo, singabheka isenzakalo sezinkinga, sisithathe ngezinkinga eliphakeme lokuqonda, ngomqondo wokuthi singaqeda kulokhu okuhlangenwe nakho, isici sethuba, siziyalele eqinisweni lokuthi kulokhu okuhlangenwe nakho, esasingenakho kwakuwubuhlakani obukhiqizwa ukuhlupheka okwasivimbela ukuba siphile intando yethu yangempela, ngoba futhi intando yethu yayingakaze ibe umkhiqizo wokungqubuzana phakathi kukaMoya nesiqu.

Futhi lo myalelo, umuntu awatholayo namuhla, umusha ngokuphelele emhlabeni uMhlaba, ngoba akukaze ngaphambili uMuntu akwazi, noma afunwe, noma afise, ngaphakathi kohlaka lwanoma yisiphi igunya njengesiqalo emhlabeni, ukubhubhisa ngokuphelele amandla kaMoya phezu komzwelo womqondo woMuntu.

Futhi kwakukulokhu okuhlangenwe nakho lapho kwanqunywa khona ukuthi, ukuze azikhulule emzweni womoya woMuntu, uMuntu kwadingeka abhekane unomphelela nejoka likaMoya, ukuze ahambe, ngokuhlangana, umuzwa womoya. Futhi lapho umuzwa womoya uguqulwa, uMuntu wayengasafi, kodwa engafi. Futhi lapho uMuntu esembusweni wokungafi, akasaphansi kwemithetho kaMoya, ngoba yena ngokwakhe unguMoya ngendaba.

Ukubaluleka kokuqonda ukuthi izinkinga, ngelinye ilanga empilweni yakho, kumele zimiswe ngokuphelele, zingathathi hlangothi, zibhujiswe, zivinjelwe ukumila izimpande.

Futhi ekubonakalisweni njalo kokuhlangenwe nakho kwakho kwansuku zonke, lapho kuvela khona izinkinga, kwesokunxele nangakwesokudla, maqondana nempucuko engaqondakali, Amadoda angaqondakali, kukhona uMoya indawo enkulu kakhulu lapho wena, njengomuntu ngamunye, futhi unengqondo, ukuba nayo intando, ukuba nothando nobuhlakani, uphoqelesa ngesikhathi esithile ukuba uqonde ukuthi amandla avela phezulu kumele ehle ezindizeni ezincane zeqiniso futhi aphule kanye kanye konke, ngendlela yokugcina, amaketanga e-karma.

Umuntu akumele aphinde ahlupheke, Umuntu ngeke aphinde ahlupheke, kodwa uMuntu, ongeke aphinde ahlupheke, uyohlupheka ngaphambili ekuxabaneni okumele kube khona phakathi kwakhe noMoya. Futhi yilokhu kubonakaliswa, eqinisweni lakhe lansuku

zonke, ukuthi uzothola lokho engikwaziyo.

Futhi labo abaye bahlangabezana nalokho engikwaziyo, baye baqonda engikwaziyo futhi baye baqaphela ukuthi lokho abakuqondayo kuphelele. Ngoba uMuntu wakusasa akasekho emjahweni wesihlanu, futhi imithetho kaMoya eyasebenza emjahweni wesihlanu ngeke isasebenza kuye. Ngakho uMuntu wekusasa kumele aqonde ukuphila ngendlela ehluke ngokuphelele yoMuntu Omdala.

Futhi lapho ngithi uMuntu wakusasa kumele aqonde ukuphila ngendlela ehluke ngokuphelele, entsha ngokuphelele kuMuntu Omdala, ngisho lokhu kanye. Ukuze ekufundeni, ekugqukeni, uMuntu wanamuhla kumele afunde ukungabheki emuva, noma ngamagama ahlukene, uMuntu wakusasa kumele afunde ukungabheki emuva uMuntu Omdala.

Umuntu wakusasa kumele afunde ukuphila impilo yakusasa, namuhla, futhi angasaphili impilo yakhe, namuhla, ngokusekelwe ezimweni abenazo izolo. Futhi lesi simo siphela futhi sizophiwa nguMuntu wakusasa. Futhi Amadoda akusasa, ayoze aphile lezi zimo futhi aqonde imithetho yalezi zimo ezintsha, azoba namandla okungafi indaba yawo yezinto ezibonakalayo.

Uma unombono wokubabhubhisa, usuvele unombono wokubadlula. Uma usuvele unombono wokubabhubhisa, unombono wokudlula imvelo yakho. Kodwa okokuqala kumele ngaphakathi, ngoba lo mbono awuwona umbono wengqondo, lo mbono ukuqaphela okunamandla ngaphakathi kwakho, ukuzicabangela ngaphakathi kuwe, okubangelwa ukuthi, ngesikhathi esithile ekuphileni kwakho, uqaphele ukungabi nangqondo kokuphila okudala.

Futhi uma usuqaphele ukungabi nangqondo kwendlela endala yokuphila, uzoba njengami, wedwa, wedwa, oyedwa, oxhumene kuphela ngoMoya nalabo abanoMoya ofanayo, futhi olungele noma yikuphi okwenzekayo, okusho ukulungele ukuthola noma yikuphi ukudlidliza, okumele kuvuse ngokwakho amandla adingekayo ukwenza ukuxhumana nokusebenza namandla angabonakali.

Ngakho izinkinga zanamuhla, izinkinga zansuku zonke, zinkulu kakhulu, kakhulu kunokuba ungacabanga, kodwa zinkulu uma ungazi imithetho emisha.

Uma ungayazi imithetho emisha engasabalulekile, ayinandaba, imane nje iyijoka, inkathazo, ukuze uphile nayo impilo yakho yonke.

Kodwa uma wazi imithetho emisha futhi usebenzisa imithetho emisha, uzobhubhisa indlela ukuphila okwakhiwe ngayo nxazonke zakho futhi kancane kancane, uzoqala ukuphila impilo entsha ngokuphelele, angisho okusha, ngoba kunomehluko phakathi kokuphila okusha nokuphila okusha kraca. Impilo entsha iyona eshintshiwe empilweni endala. Ukuphila okusha sha ukuphila okungenanto yokwenza nokuphila okudala.

Futhi lapho uMuntu ephila impilo entsha kraca, akakwazi ukubhalisela ukuphila okusha, ngoba inkohliso yomehluko wefomu phakathi kokubili inkulu njengempilo endala, empilweni entsha.

Kodwa lapho uMuntu ephila impilo entsha kraca, ngokuphelele ngesinye isikhathi, futhi akanalo ilungelo lanoma yini ngaphandle kwakhe.

Futhi lapho uMuntu eqaphela ukuthi akanalo ilungelo kunoma yini ngaphandle kwakhe, uyaqaphela izimo eziphelele zokuphila okusha sha, futhi akukhona ngobuhlakani nobuhlakani ukuthi angaphila lokhu kuphila futhi akuqonde, ngokusebenzisa ukudlidliza ngaphakathi kuye, okuhlela ingqondo yakhe, imizwelo yakhe, okubalulekile kwakhe nezinto zakhe.

Ukuphila okusha sha ukuphila okusha ngokuphelele, ukuphila okungekho kuwe, ukuphila okuyinqubo, okuwumphumela, okungukuthi ukubonakaliswa, kwe-Energy ngaphakathi kuwe, okunqunywe amandla angaphakathi kuwe ukuyithola. Ekuphileni okusha sha, i-ego ayibonwa, noma ibonwe kancane kancane; ekuphileni okusha sha, ubuntu abuzwa, noma buzwakale kancane kancane; ekuphileni okusha kwe-brand,

umphefumulo kuphela okhona ngokuvumelana kwe-vibratory ne-ego, okuyinto ngokuvumelana kwe-vibratory nobuntu, ukuze kwakhiwe i-axis, futhi ngale axis idlula i-Energy of the ray yamanje owabelwe kuyo, futhi ivela kule Energy ukuthi uphila; yile Energy odla kuyo; yilawa Mandla owasebenzisayo ukwehlela endabeni, uMoya kaNkulunkulu.

Futhi lapho ekuphileni okusha sha, Umuntu wehlela endabeni, uMoya kaNkulunkulu: noma yimuphi umoya ophikisana nayo, nanoma yimuphi umoya ophikisana nokukhanya kwalo Moya, awukwazi ukungena esikhaleni lapho lo Muntu eguquka futhi ethuthuka khona, ngoba lesi sikhala asinakuphulwa, ngoba lesi sikhala siyi-Light.

Ngakho ngichaza izinto ezilula, zansuku zonke kuwe: Ngikhuluma ngezinkinga, futhi ngizama ukukwenza uqonde ukubaluleka kwezinkinga, ukukunika umbono ongeyona eyomuntu, kodwa umphumela wokuqwashisa ngokuphelele ngeqiniso lomthetho kaMoya.

Uma ngithi, beka izembe kusho ukubhubhisa imbanga yokuhlupheka, kuyindlela yokuveza lo mthetho, kodwa abaningi, kusukela ekuqaleni ngenxa yokuntuleka kokuhlangenwe nakho, bafake izembe futhi banqume umunwe wabo, kodwa lokho kuyingxenye yokuhlangenwe nakho, futhi ngokuhlangenwe nakho ufunda ukufaka izembe futhi unganqumi iminwe yomuntu.

Ukuqaphela kudala, akubhubhisi; ukuqaphela kuyavumelana. Izinkinga zansuku zonke, izinkinga zakho, ziyinkohliso, ezidalwe ingqondo ngaphakathi kuwe, ukukukhubekisa emfudlaneni imizwelo yakho, futhi njenge-trout, uchitha isikhathi sakho ugxuma nxazonke.

Lapho ngithi uMuntu wakusasa ngeke babe ngowakhe, ngikhuluma elinye lamaqiniso amakhulu angaziwa nguMuntu wasendulo. Umuntu wakusasa ngeke abe ngowakhe, futhi kakade ngokuhlangenwe nakho kwakho, uke waba nezikhathi lapho uke wazizwa khona ukuthi awuwona owakhe, futhi lokhu kuqaphela kukhulu kakhulu futhi kuya ngokuya kuba kukhulu.

Futhi yilapho singasekho ngokwethu lapho sizizwa kahle khona; ingobo nje uma singabakithi, sibethelwa esikhumbeni sethu, kodwa lapho singasekho ngokwethu, sizizwa kahle ngathi. Kodwa i-ego ayifuni lokho, ngoba i-ego idinga ukuqiniseka ukuthi ikhona engqondweni, ukuthi izwakala emizweni, ukuthi ihlala ezintweni ezibonakalayo; i-ego idinga ukuqiniseka ukuthi iyaphila. Umfazi kudingeka aqiniseke ukuthi indoda yakhe iyamthanda, indoda kudingeka iqiniseke ukuthi umkayo uthembekile; kudingeka siqiniseke, kodwa lokhu kuphepha kuyi-ephemeral.

Kodwa lapho izilwane ezimbili ziphila ekuphileni futhi enye ingeyakhe kanti enye akuyona eyakhe, ayikho enye eyomunye, futhi lapho indoda ingasekho eyomkayo nomkayo ingasekho, ayisekho izinhlopheko zempahla. Lapho izingane zingasekho kithi, asisahlupheki izinhlungu zokutholakala.

Engikushoyo kusekudlidliza, hhayi kwimodi yengqondo yokuqonda. Into enzima ukuyidlulisa ngamazwi yiqiniso lokudlidliza. Okulula ukukudlulisa ngamazwi ifomu.

Yingakho kungaze kube yilokho engikushoyo engifuna ukukusho, yilokho engingakusho engifuna ukukusho, kodwa nginamandla okusho, ngoba nginamandla okudlidliza. Ngakho linda ukudlidliza ukuqonda igama eliqukethe ngaphambi kokugxuma kwifomu bese uphula umlomo wakho futhi ube yi-cropper.

Konke kungashiwo, ngisho nalokho okungaqondwa, kungumbuzo nje wokusho ngendlela ethile. Futhi ngifisa nonke, ngelinye ilanga, ningabe nisaba ngabakini, ningabe nisazizwa nina, ningasazi ukuthi "mina" wenu uyini, ningasazi ukuthi "ukuzidela" kwenu kuyini, nginifisela konke lokho. Kodwa kuze kufike lolu suku, yazi ukuthi kancane kancane uhamba ngakuyo. Futhi konke engikutshela khona eminyakeni edlule kuzosebenza ukwenza uqonde ama-nuances aleli qiniso kangcono futhi kangcono.

Sinombono, Madoda oMhlaba, ukuthi nganoma yisiphi isikhathi ezimpilweni zethu,

singakwazi ukuzibeka endaweni ethile ezimpilweni zethu, ukuthi lo mbono unamandla kangokuthi udala, ngaphakathi kithi, amandla, umuzwa, futhi lo muzwa usivalela ngokuzenzakalelayo. Umuntu uzivalela nsuku zonke, ngenxa yezizathu ezinhle kakhulu emhlabeni; ngenhlanhla, ngokuphambene nalokho okushiwo uSocrates, uMuntu akakwazi ukuzazi yena. Marvellous, ifilosofi yoMuntu; okumangalisayo, amafilosofi, ngoba baphumelele ukunikeza uMuntu ithemba lalokho okumele abe yikho, ngaphandle kokumnika amathuluzi okufika lapho.

Ifilosofi ilungile, ngoba ikhipha izinyo elilodwa ukukunika elinye, kodwa ukuqaphela kuhle nakakhulu, ngoba kukhipha amazinyo womabili futhi awunalutho olusele.

Ngakho ekupheleni kwenkathi, ngingathanda ukuchaza ukuthi uMuntu uzilimaza kanjani ngaphandle kokuqaphela.

Okokuqala, Umuntu uyazilimaza, ngoba uzama ukuziqonda. Ekuzameni ukuziqonda, uzama ukuthola amaqhinga okuziqonda, futhi ekutholeni amaqhinga okuziqonda, uthola ukugxambukela ekuqondeni kwakhe ngokwakhe, ukuze angaze akwazi ukuziqonda.

Ukuziqonda kuwumzamo onengqondo ngasohlangothini loMuntu; kuwumzamo oyigugu ezikoleni zoMuntu; kuwumzamo othathwa njengokudumisa emphakathini woMuntu, kodwa eqinisweni loMuntu, kuwumzamo ongenakwenzeka. Kuwumzamo ohlala uholela ekwehlulekeni okuyingxenye, ngoba uMuntu, ekuzameni ukuziqonda, uphoqelekile enqubweni yokuzazisa kabi, futhi ekumazini kabi, udala enye inkohliso ngaye, njalonzalo.

Ukuze uMuntu azi yena, kumele afunde ukungaziqoqeli ubuchopho bakhe, futhi lapho esekufundile lokhu, uqala ukusabela ngokumelene naye, ngoba uqala ukubona ukuthi lapho ngaphambi kokuba azame ukuziqonda, akakwazanga; manje ngokungaqoqeli ubuchopho bakhe naye, uqala ukuzibona engazi.

Futhi kancane kancane, ngokungakhuzi ubuchopho bakhe naye, uzibona ngokwengeziwe ekungazini kwakhe, futhi ngokuhamba kwesikhathi uqala ukuqaphela lokho okuswelekile kuye; kodwa ngaleso sikhathi, uma ethatha lokho okuswelekile kuye ngokungathi sina, uqala umdlalo ofanayo futhi, kodwa esigabeni kamuva sokusesha kwakhe siqu.

Kwifomula entsha yoMuntu, kumele afunde ukungahlabi ubuchopho bakhe naye, kodwa ukuphila impilo yakhe futhi aqaphele ukuthi konke akwenzayo kuyingxenye yokuhlengenwe nakho okumele kuphile ukuze ashintshe ukudlidliza kwakhe. Uma eqaphela, uma eqaphela olunye uhlangothi lodonga, enomthelela ekuphileni kwakhe kwansuku zonke, ngaleso sikhathi ngeke azame ukuqoqa ubuchopho bakhe, uzophila ubuwula bakhe, amaphutha akhe, futhi la maphutha azoncipha kancane kancane.

Ngizothatha isibonelo senkosikazi ekhoneni ngemuva, uNksz X., UNksz X uhlobo lwesifazane olunomzwelo kakhulu. Owesifazane oye wafuna isikhathi eside ukuthuthukisa isimo sakhe, ukuthuthukisa isimo sakhe sangaphakathi, ukuqonda isimo sakhe sangaphakathi.

Wayefuna izindlela ezahlukene zokufika lapho, kodwa ngenxa yokuthi umuzwa wakhe wawunamandla kakhulu, ngaso sonke isikhathi lapho eqhubekela phambili, wayezizwa sengathi ubuyela emuva, ngoba ngaso sonke isikhathi lapho eqhubekela phambili, wayezizwa sengathi akazange aqhubekele phambili nhlobo.

Futhi nokho ngaso sonke isikhathi lapho siqhubekela phambili, siqhubekela phambili; asikaze sibuyele emuva ekuphileni, lokho kuyinkohliso ye-ego. Sihlala siqhubekela phambili ekuphileni, kodwa okwenzekayo ukuthi asiqhubekele phambili ngokushesha njengoba singathanda; asiqhubekele phambili ngokushesha njengomunye umuntu esicabanga ukuthi uqhubekela phambili, bese bengaqhubeki phambili ngokushesha kunathi sonke, noma kunjalo; ngakho abanye bahlale beqhubekela phambili ngokushesha kunathi sonke, futhi thina abanye sihlale siqhubekela phambili kancane kunabanye, lokho kuyinkohliso ye-ego.

Ngakho-ke inkosikazi iqhubekela phambili, kuphela ngesivini sayo, ijubane okungenzeka ukuthi lingcono kakhulu kuye, ijubane elihle kakhulu ekulinganiseni kwakhe ngokomzwelo, ngokulinganisela kwakhe kwengqondo. Akuwona umbuzo wokuhamba ngokushesha kangokuthi uphula umoya wakho, umbuzo wokumane uqhubekela phambili.

Ngakho-ke uma, kuwe, ukuqhubekela phambili kune-rhythm ethile, lokho akusho ukuthi, kuwe, ukuqhubekela phambili kuhamba kancane kunomunye umuntu, ngoba lokho okushoyo, noma yiziphi izilinganiso ze-rhythm yentuthuko, akusona ijubane osuka ngalo kwesinye isimo uye kwesinye, kodwa amandla okufanele ujabule, uzizwe kahle ngawe. Lapho uzizwa kahle ngokwengeziwe ngawe, lapho uqhubekela phambili, ngokuvamile uzizwa kahle ngawe, uqhubekela phambili. Futhi nanku umthetho wesithupha: lapho uzizwa kahle ngawe, uzohamba ngokwengeziwe. Ngamanye amazwi, lapho uzizwa kahle ngokwengeziwe ngawe, uqhubekela phambili.

Futhi kubalulekile ukuthi uMuntu aqonde ukuthi akumele aphinde afune ukuzazi yena. Kuyinguquko enkulu ekucabangeni komuntu. Kuyinto mayelana-turn, okuholela ekugcineni futhi ngempumelelo ukuzibona ngendlela ehluke ngokuphelele kusukela endleleni azibona ngayo ngaphambili.

Ngaphambilini, wazibona enomzamo womuntu siqu wokuziguqula ongazange aholele kunoma yini, futhi manje kufanele azibone ngaphandle komzamo womuntu siqu wokuziguqula okuholela entweni - lokhu kuyisihluthulelo somyalelo omusha.

Indoda eqondayo ukuthi akudingeki iqoqe ubuchopho bayo isivele iyindoda ehlananiphile. Uhlakaniphile ngoba usevele ubeke eceleni i-adventure enkulu ye-ego yokuzifunela yena, okuyi-adventure yengqondo ye-ego, ekhuthazwa ngabantu basendulo futhi ebhalwe ohlwini lwefilosofi yoMuntu nguSocrates, amaGreeki. Anginalutho ngokumelene namaGreeki, kodwa ayesemvelaphi yokuthuthukiswa kwengqondo nefilosofi ye-Western Man; yakhonza imbangela yakhe, kodwa namuhla imbangela ilahlekile.

Umuntu kumele abe yi-Atlantean futhi, kodwa i-Atlantean enomzimba wengqondo othuthukile. Futhi uma sesikuqonde ngokuqinile lokhu: hhayi ukuzishaya, siqala ukuphefumula. Kulula kakhulu, kuyisiwula, kodwa iphuzu kwakuwukwazi.

Ubheka izinto ezinkulu ezisunguliwe zesintu, futhi uhlala uthi: kwakuyindaba yokwazi... kuhlale kuyinto efanayo. Futhi kuyo yonke indawo yokuhlangenwe nakho komuntu, kuhlale kumayelana nokwazi.

Kodwa ivelaphi?

Ihlala ivela phezulu, futhi awazi kuze kube yisikhathi; manje sekuyisikhathi, futhi kuhamba ngokushesha.

Enye yemivuzo emikhulu ye-ego endizeni yezinto ezibonakalayo ukuqaphela ukuthi konke okwamdida ngaphambili akusakwazi ukumdida. Abanye bangaqonda ngaphakathi, ngoba lapho i-ego iqaphela ngokwanele, ngokuhlangenwe nakho kwakhe futhi izwela ngokwanele ekuhlangenwe nakho kwakhe, ukuqonda ukulula kukaMoya, uyakwazi, kusukela ngaleso sikhathi kuqhubeka, ukushintsha ngokuphelele ukukhulelwa kwakhe kokuphila nokwazi ngendlela ehluke ngokuphelele. Lapho abona khona isiphambeko, ubona ikhwalithi, futhi lapho abona khona ikhwalithi, akaboni lutho.

Ngizobuyela kulokhu: lapho abona khona isici, ubona ikhwalithi, futhi lapho abona khona ikhwalithi, akaboni lutho, ngoba kukhona ukuqhubekela phambili kusuka ku-defect kuya kwikhwalithi, ukungathathi hlangothi. Futhi abanye kini bayakuqonda nalokhu.

Futhi lapho i-ego iphumelele ukubulala inkohliso yokukhubazeka, ukulungele ukuqonda inkohliso yekhwalithi, futhi usevele esendleleni yokuzidela, futhi ngaleso sikhathi akasazihluphi ngokwakhe. Lapho, uqala ukuqaphela ukuthi uhlakaniphile, kodwa akaqapheli ukuthi uhlakaniphile ngokuziqhenya kwakhe ngokomoya, kodwa uyaqaphela ukuthi uhlakaniphile ngokusebenzisa umqondo wakhe

we-supramental.

Futhi-ke, uqala ukuqiniseka ukuthi uhlakaniphile, khona-ke i-ego eqala ukuqiniseka ukuthi uhlakaniphile, uqala ukuhlakanipha kakhulu; kukhona abaqondayo ukuthi ngithini.

Kubalulekile ukuthi i-ego ihlangabezane nalokhu kuqaphela ngokulandelana, kanye kanye, ukuqeda ukuzifunela yena, ngoba ukuzifunela ukuhlupheka, futhi kulula kakhulu ukwazi ukuthi akudingeki uzifune, ukuthi kufanele nje uphile lokho oyikho, futhi ubone ukuthi lokho oyikho kusezinhlelweni zokuguqulwa, yokuguqulwa.

Uma usuyibonile, unobufakazi bokuthi lokho owawuyikho, ekufuneni kwakho kwangaphakathi, kwakubalulekile kulokho oyikho namuhla ekuthuthukiseni kwakho okwengeziwe. Njengoba nje abanye kuni esikhathini esidlule bazibona begobile, namuhla nizizwa niqotho ngokwengeziwe .

Ngakho kwenzekani-ke? I-ego, enikezwa umyalelo onjalo ekuqaleni kokuhlangenwe nakho, iyisisulu sokutadisha iqiniso lalesi siyalo:

Kungenzeka yini ukuthi ngihlakaniphile kanjalo? Kungenzeka yini ukuthi uhlakaniphe kanjalo? Kungenzeka yini ukuzizwa sengathi usemgodini? Kungenzeka yini ukuzwa ukuthi uqinisile bese uqinisile?

Omunye umbuzo, ngokungazelelwe akulungile, ngokungazelelwe kuyinto yesikhashana, ngokungazelelwe kuyinkohliso, ngokungazelelwe kuyisiphakamiso.

Ngakho i-ego iyisisulu semibuzo yomibili; ekugcineni akukho mbuzo; yilokho okuyikho, futhi umthetho kuphela wokulinganisa lokho okuyikho ukuzizwa kahle ngawe. Kodwa kwakungumbuzo wokwazi lokhu, futhi i-ego ayikwazi ukwazi lokhu ngokwayo, ngoba i-ego ifuna isilinganiso, ithuluzi, ukuthuthukisa noma yena kakhulu noma ikhwalithi yobuntu bayo, futhi i-ego ayikwazi ukuyithola ngokwayo ngoba i-ego ingaphansi komthetho wamanga, ngokumelene nazo zonke izingqinamba, maqondana naye ngokuthi ucabanga, noma maqondana nelinye izinga elifuna kuphela ukubeka i-spoke ngamasondo ayo, ukuyenza iguquke.

Ngakho-ke i-ego iphoqelesa ukuba ifinyelele kwenye i-ego, enelungelo lamandla, isayensi yokwazi lokho akwaziyo. Futhi le enye i-ego, enaleli lungelo, ingakwazi, ngokudlidliza, ukukhiqiza amandla anele ku-ego yokwamukela, ukuze lesi sakamuva singakwazi ukwenqaba, ngesizathu, lokhu kubunjwa okusha kwengqondo ye-supramental.

Yingakho, kaningi lapho ngikhuluma nani, imicabango yenu iyayeka ukusebenza futhi namukela engikushoyo esikhaleni sengqondo. Futhi lapho i-ego izibuza ukuthi kungani engenalutho engqondweni, kungani engakwazi ukubuza imibuzo, kungani kungekho lutho olufika engqondweni, lapho ngaphambili, amahora amabili ngaphambili, kwakunemibuzo eminingi eza engqondweni, impendulo ikhona.

Ukudlidliza kuqeda umzimba wengqondo kumamukeli, bese umsebenzi uqala, futhi i-ego ekugcineni ingaqala ukuhlela ngokuphelele lokho ayenakho ngaphambili, iminyaka, ezama ukulawula, okusho isimo sakhe siqu, kodwa i-deranges ngokungenzi lutho futhi ivele ithole i-Energy.

Uma sifuna ukuzithuthukisa, kungenxa ye-ego; uma sifuna ukuzibonakalisa ngokomoya, kungenxa yokuzidela; uma sifuna ukuziqonda, kungenxa ye-ego.

Uma ufunda ukubheka lutho, ukuphila impilo yakho ezimweni ezifanele wena, khona-ke i-ego ngokwayo iba yi-reflector yalokho azoba kusasa. Futhi lokho okubonisayo namuhla kubanjwe ukuqaphela futhi kuhunyushwe kabusha kusasa, ngenyanga, ezinyangeni ezimbili, komunye ukudlidliza okuzotholwa yi-ego futhi okuzomenza abe enye i-ego noma i-ego engaqondakali kakhulu, i-ego eqaphela kakhulu, i-ego elinganiselayo, i-ego ehlaniphile, i-ego ezinzile.

Uma ngithi kuwe: zithathe njengoba unjalo, futhi ngikhuluma noMnu. X, zithathe

njengoba unjalo. Ukungazi kwakho kukuvimbela ukuba wazi ubukhulu bakho bangempela. Uma kukhona abanye emhlabeni abangabona ubukhulu bakho bangempela, khona-ke akudingeki ukhathazeke ngawe, kufanele uhambe kuphela endleleni yakho.