

NGALE KWETHUNA NOKUPHILA

His Divine Grace

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ANGIWONA LOMZIMBA

*dehī nityam avadhyo 'yam
dehe sarvasya bhārata
tasmāt sarvāṇi bhūtāni
na tvam śocitum arhasi*

“Awu mzukulwane ka-Bhārata, lowo ohlala ngaphakathi komzimba uphila phakade futhi akasoze abulawa, ngakho-ke asikho isidingo sokukhalela noma ngabe isiphi isidalwa.” (*Gītā* 2.30)

Isinyathelo sokuqala endleleni ebheke ekukhanyiselekeni ukuqonda ngokuphelele nokuhlukanisa phakathi komuntu nomzimba wakhe. Empeleni isidalwa esingumuntu kumele sithi, “Angisiwona lomzimba, kodwa ngiyilo-mphefumulo ophilisa lomzimba,” lomcabango kufanele kube ngowokuqala kulowo ophokophelele ukuzuza ukuphila okuphakade embusweni ka Kṛṣṇa (Unkulunkulu olangazelelekayo). Inkinga akusikona ukusho ukuthi angisiwona lo mzimba kodwa kungukufinyelel kulomcabango futhi ukuqonde ngokuphelele ukuthi awusiwona lo mzimba. Lokhu-ke kuzwakala kuyinto elula kodwa akulula njengoba ucabanga. Yize singeyona lezimzimba, kepha siyimiphefumulo engcwele, nemsulwa, ndlelana thizeni kodwa sesizithole sizibuka njen- gemizimba. Lenkinga idalwa ukuthi umphefumulo uhlale ugqoke lengubo engumzimba. Uma sikulangazelelele ukuzuza inkululeko, ukuphila nenjabulo engunaphakade, (injabulo ezweni eliyisigodlo sika Kṛṣṇa- eKṛṣṇaloka), kumele sizibuyisele futhi sigxile esimweni sethu semvelo, sobumsulwa nobungcwele bomoya.

Ngokuphila enyameni sazi izinto ezenzeka ngokwenyama kuphela, ukujabula kwethu kufana nalokho komuntu ophethwe ngamathezane (umuntu onomsangano). Lokhu kusho ukwanelisa imizwa yamadlebe, yolimi yezitho zangasese kanye nemizwa yamehlo. Izidalwa ezingabantu, kakhulukazi bayizigqila zalemizwa. Baphilela zona futhi basebenzela zona. Kunama philosophers (izinjulamqondo) acabanga ukuthi indlela yokulapha lesisimo samathezane okuphila kulomzimba ukuthi umuntu kumele apheze ukwenza. Ngenxa yokuthi izenzo esizenza ngalomzimba yizona eziyisisusa sokuhlupheka kwethu bacangela ekutheni ukuhlupheka kuzophela uma nokwenza kuyekwa. Lokhu-ke kunyusela eqophelweni elifana nalelo lama-Buddhist elibizwa nge-nirvāṇa lapho kungasekho ukwenza. Imfundiso ka-Buddha yayithi: ngenxa yokuhlangana nokubumbana kwezithako zalomhlaba (inhlabathi, amanzi, umoya, umlilo, njalo, njalo) kuvela lomzimba, okungukuthi uma ngandlelathize lezithako zingahlukaniswa noma zihlakazwe lokho kuzoshokho ukuthi nembangela yokuhlupheka isihlakazekile. Uma sihlushwa abakhokhisi bentela ngokusifuna intela ethe xaxa ngenxa yokuba nomuzi othe ukuba mkhudlwana, ikhambi elilula lokuhlukana nalolu-sizi lokukhokha intela ukuthi uvele uwubhidlize umuzi. Kodwa-ke i-*Bhagavad-gītā* lapha iyasixwayisa ukuthi lomzimba wenyama awusikona konke. Ngaphezu kwalenhlanganisela yezithako ezihlanganise lomzimba kunomphefumulo (spirit) inkomba yokuba khona kwalomphefumulo ukuphila, ukuba nomuzwa/inzwa (consciousness). Lenkombakuphila ngeke sayiphika. Umzimba ongenayo lenkombakuphila ubizwa ngesidumbu. Ukususwa kwalenkombakuphila emzimbeni kwenza umlomo ungakwazi ukukhuluma, iso lingakwazi ukubuka, indlebe ingakwazi ukuzwa. Ngisho nengane encane iyakubona lokhu. Kuyiqiniso elingephikwe ukuthi umuzwa/inzwa iyadingeka ukukhanyisa imizwa yomzimba. Ingabe uyini lomuzwa? Njengoba ukushisa noma



UMoya, noma umphefumulo, awushintshi kodwa umzinba uyashintsha. Kuqala uba nomzimba wengane bese ubanomzimba womuntu omdala. Kuko konke loku umphefumulo nomuzwa awushintshi.

intuthu kuyinkomba yokubakhona komlilo, ngokunjalo nalenkombakuphila iwubufakazi bokuba khona komphefumulo. Ngamanye amazwi ikhomba ukuthi umuntu usaphila (akafile), usenawo umphefumulo. Amandla alomphefumulo noma "oqobo lomuntu" ingempela lomuntu likhiqizwa livele liyilenkombakuphila. Yebo lomuzwa ungubufakazi bokuba khona komphefumulo. Lokhu-ke akusiyona injula mqondo ye-*Bhagavad-gītā* kuphela kodwa injula yama-Vedas yonke iyakucacisa lokhu.

Abalandeli baka-Śaṅkarācārya, (labo abaphika isiqu sika Nkulunkulu) kanye nama-Vaiṣṇava, (labo abakholelwa esiqwini sika Nkulunkulu) bakholelwa kwimfundiso eyehla ngesizukulwane sabafundisi esisuka eNkosini u-Kṛṣṇa. Zombili lezizinhlangothi ziyalivuma iqiniso lokuba khona komphefumulo, nakuba labo abalandela injula mqondo ka-Buddha bayaliphika. Abalandeli baka-Buddha bathi ukubumbana kwezithako zomzimba kuhlamba kuze kufinyelele ezingeni lapho kukhiqiza khona umuzwa/inzwa. Lenkulumo iphikiswa yiqiniso elithi: noma zingabakhona zonke izinhlanganisela zomzimba phambi kwethu kodwa thina ngokwethu ngeke sikwazi ukukhiqiza umuzwa/inzwa ngazo. Isidumbu somuntu sinazo zonke izitho nezithako zomzimba kodwa ngeke ukwazi ukusivusa usibuyisele esimweni sokuphila. Lomzimba awufani nomshini. Uma ingxenywe ethize emshinini ifa, kubuyiselwa enye, umshini uqhubeke usebenze kahle, kodwa uma umzimba ufa, umuzwa /inzwa uyabaleka uwushiye. Ngalendlela akukho ukuthi singabuyisela leyonxenywe ebikade ifile bese sivuselela nomuzwa/inzwa emzimbeni. Umphefumulo uhlukile emzimbeni, uma umphefumulo usahlangene nenyama lowomzimba usuke useno-muzwa. Ngokuqinisekile awekho amathuba okuthi umzimba ube nomuzwa/nenzwa uma umphefumulo ungekho.

Ngesizathu sokuthi asikwazi ukuwubona noma ukuwuzwa ngalemizwa esinayo umphefumulo, siyawuphika.

Eqinisweni kuningi okukhona kodwa esingakwazi ukuthi sikubone ngamehlo ethu. Asikwazi ukubona umoya esiwuphefumulayo, umoya wokusakaza, umsindo, ngisho namagciwane imbala nalokhu okuncane ukudlula wona. Lokhu kungaboni akusho kodwa ukuthi zonke lezizinto azikho. Isizathu sokungakwazi ukuzibona lezizinto ukuthi lemizwa yakho emfishane futhi ibuthakathaka. Ngosizo lwe-microscope namanye amathuluzi, sekukuningi esesikwazi ukukubona nakuba bekungebonakale ngalamehlo ethu abona kafushane. Lesi sibonelo sibonisa kahle kamhlophe ukuthi akumele siphethe ngokuthi umphefumulo awukho ngenxa yokuthi nje lamathuluzi esimanje awakakwazi ukusibonisa umphefumulo. Isizathu sethu esenza singakwazi ukubona umphefumulo ukuthi ubuncane bawo budlula ngisho loko okuncane kunegciwane. Kodwa singakwazi ukubona ngezimpawu nemithelela, ubukhona bomphefumulo.

*mātrā-sparśās tu kaunteya
 śītoṣṇa-sukha-duḥkha-dāḥ
 āgamāpāyino 'nityās
 tāmś titikṣasva bhārata*

“Awu ndodana ka Kunti, ukuzwela okwesikhashana ukufudumala nokugodola, ukujabula nokukhathazeka, nokushabalala kwako konke loku ngokuhamba kwe-sikhathi, kufana nokufika nokudlula kobusika nehlobo okuyizinkathi zonyaka, Ewu, mzukulu ka Bhārata, umuntu kumele azifundise ukukubekezelela ngaphandle koku phazamiseka.” (*Gītā* 2.14)

Ehlobo kuyawuthokozisa umzimba ukuthintwa ngamanzi, kodwa ebusika lawomanzi siyawaxwaya ngoba ayabanda. Kunoma yisiphi salezi-zimo amanzi asuke engashintshile, efana, into eshintshayo ngumbono wethu ngawo, ovela emva kokuthintana komzimba namanzi. Ukukhathazeka nokujabula kungenxa yemizwa

yomzimba. Ngaphansi kwezimo ezithile umzimba nengqondo uba nemizwa yokujabula, kwezinye izimo imizwa yokukhathazeka. Eqinisweni vele silangazelele ukujabula ngoba umphefumulo uma uzwela ukujabula usuke usekhaya lawo. Umuntu uyingxenye yoMdali osiqu Sakhe sinolwazi nokujabula okuphelele phakade *sac-cid-ānanda-vigrahaḥ* (Bs. 5.1). Impela lona leli gama elithi Kṛṣṇa alihlukanisi futhi alicwasi, lichaza" injabulo enkulu. "Kṛṣṇ" uchaza loko okukhulu kunakho konke, kanti u "-ṇa" usho intokozo. Iconsi lamanzi asolwandle linazo zonke izithako zamanzi olwandle, nathi ngokunjalo yize singangez-inhlansi kuMdali sinawo amandla afanayo Naye ngokwezinga lethu.

Inhlansi yomphefumulo lena, yize incane kangaka kodwa iyo enyakazisa lomzimba ukuthi uhambe wenze izinto ezimangalisa kangaka. Kulomhlaba sibona inqwaba yama dolobha, imigwaqo, amabhuloho, amabhilidi, imibuso nokuningi okuyizikhumbuzo zemibuso, kodwa ubani owenze konke lokhu? Konke lokhu kwenziwa yilomphefumulo ongaphakathi komzimba. Uma konke lokhu kwenziwa yilenhlansi engaphakathi komzimba eyingxenye yelangabi okunguMdali, sesingacabangela-ke nje ngezimangaliso ezingavezwa yilowo onguMsuka walenhhlansi. Ngakho-ke kuyimvelo ukuthi lenhlansi ilangazelele ukufana nelangabi okunguMdali ophelele ngolwazi, nentokozo kanye nokuphila kwaphakade. Kodwa lokulangazelela kuyaphazamiseka ngenxa yalomzimba nemizwa yawo. Ulwazi mayelana nokuthi ingasizuka kanjani lesisimo, luchazwa nguMdali uqobo lwakhe kwi-*Bhagavad-gītā*.

Njengamanje wonke umuntu uzama ukufinyelela esimweni sokuphelela olwazini, entokozweni, nasekuphileni kwaphakade kepha senza ngethuluzi elingakwazi ukuwumela lowomsebenzi. Eqinisweni indlela eya ekuphileni kwaphakade ivinjwe yilomzimba nezinkanuko zawo, ngakho-ke simelwe ukufinyelela kulowomcabango lapho siphila khona ngale komzimba. Ukuzwa kushiwo

kuphela ukuthi asiyona lemezimba akwenele. Simelwe ukuzigcina sihlukanisekile kulemezimba njengabanikazi bayo, hhayi izigqila zayo. Uma sikwazi ukushayela imoto kahle ngokucophelela, leyomoto izosilonda kodwa uma singakwazi lokho kuzosifaka ezingozini.

Lomzimba wethu uyinhlanganisela yezitho zokusebenza. Lezi-zitho zihlala zilambebe okuqondene nazo. Amehlo uma ebona umuntu omuhle athi, "Awu intombi enhle kanje, umfana omuhle kanje, asihambe siyobona" Izindlebe zithi, "Awu waze wamnandi lowomculo. Asihambe siyolalela" Ulimi luthi, "Awu nansi irestaurant epheka ukudla okuconsisa amathe, asiye" Ngalandlela izitho zethu zomzimba ziyasihudula, zisisusa la zisishonise le na le. Ngenxa yalokhu sididekile.

*indriyāṇāṁ hi caratāṁ
yaṁ mano 'nuvidhīyate
tad asya harati prajñāṁ
vāyur nāvam ivāmbhasi*

"Njengoba nesikebhe emanzini sipheshulwa isivunguvungu somoya, ngisho isitho esisodwa somzimba ingqondo egxila kusona siyabuthuntubeza ubuhlakani bomuntu." (*Gītā* 2.67)

Kubaluleke ngendlela eyisimanga ukukwazi ukulawula izitho zethu zomzimba. Igama elithi *goscāmī* linikwa lowo osefundile ukulawula abuse phezu kwezitho zomzimba wakhe. Go kusho "izitho" u-*svāmī* usho "umlawuli" Ngakho-ke lowo okwazi ukulawula izitho zakhe zomzimba kumele simthathe njenge *goscāmī*. Lapha u-Kṛṣṇa uyaxwayisa ukuthi lowo osazibiza ngalomzimba okhohlisanayo akazukwazi ukulibona uqobo lwakhe olungu-mphefumulo. Ubumnandi obuzwiwa umzimba buyalokoza futhi buyadakana kudide, kube nzima nokubuthokozela ngenxa yokuthi bungobesikhashana. Ubumnandi beqiniso buzwakala emoyeni hhayi enyameni. Simelwe

ukuhlela izimpilo zethu ngendlela yokuthi bungasikhiphi endleleni ubumnandi obuzwakala enyameni. Uma kwenzeka-ke siphuma endleni akube kusabalula ukuthi umoya wethu usivume isiqu esingaphezu komzimba.

*bhogaishvarya-prasaktānāṁ
tayāpahṛta-cetasām
vyavasāyātmikā buddhiḥ
samādhau na vidhīyate*

*traiguṇya-viśayā vedā
nistraiguṇyo bhavāṛjuna
nīrdvandvo nitya-sattva-stho
nīryoga-kṣema ātmavān*

“Ezingqondweni zalabo abanamathele kakhulu ekujabuliseni izitho zabo zemizimba nobukhazikhazi bezwe futhi kubakhungethe lokho, isibindi nokuqina kulendlela yenkonzo yemisebenzi yothando kaNkulunkulu akwakheli ezingqondweni zabo. Ama-Vedas ahlaziya udaba lwenkambiso yemvelo oluhlukene kathathu. Khuphukela ngaphezulu kwayo lenkambiso, Awu Arjuna iba ngaphezulu kwayo lenkambiso ingakuthinti, zikhulule ezintweni zezwe ezimbaxambili nase kukhathazekeni kokuzuza noku-phepha, zinza ekuqondeni iWena qobo.” (*Gītā* 2.44-45)

Igama elithi Veda lichaza “incwadi yolwazi.” Ziningi izincwadi zolwazi, zihluka ngokwamazwe, isizwe, isimo, njalo njalo. Ezweni lase India izincwadi eziqukethe ulwazi zibizwa ngokuthi ama-Vedas. Emazweni aseNtshonalanga zibizwa ngokuthi iThestamente elidala neThestamente elisha. Ama-Muslim wona amukela i-Koran. Yini-ke inhloso yazo zonke lezizincwadi zolwazi? Inhloso yazo ukusiqeqesha ukuthi size sikuqonde ukuthi singobani, okungukuthi siyimiphefumulo emsulwa. Umsebenzi wayo ukulawula ukwenza komzimba ngokuwubekela imithetho nemigomo ethize. Lemithetho nemigomo yaziwa kangcono ngokuthi

yindlela yokulunga. NeBhayibheli nalo linemithetho eyishumi ebekelwe ukulawula nokubusa izimpilo zethu. Kumele ukuthi umzimba ulawulwe uma sifuna ukufinyelela emaqophelweni aphakeme, futhi ngaphandle kwalemithetho ukufinyelela emaqophelweni asesicongweni, amazinga obumsulwa akusoze kwenzeka. Lemithetho nemigomo ebekiwe kuyenzeka ukuthi ihluke ngokwezwe nezwe, noma ngokwencwadi nencwadi, kodwa lokho akusho lutho, ngoba lezizincwadi zinconywe ngaphansi kwezikhathi nezimo ezihlukahlukene nangokwesimo somqondo walabo Bantu. Kodwa umthetho wokulawulwa umile kuzo zonke. Ngokufanayo, nohulumeni umisela izakhamizi zawo imithetho ezolandelwa ukuze kuphilwe ngendlela ephucuzekile. Ngeke ibe khona inqubekela phambili kuhulumeni nasempucuzekweni uma ingekho imithetho elandelwayo. Evesini elandulela leli u-Kṛṣṇa utshale u-Arjuna ukuthi lemithetho nemigomo kuma-Vedas ibekelwe ukulawula inkambiso yemvelo ehlukeni kathathu Inkambiso yokulunga, yelukuluku, kanye neyobumnyama (*traigunya-visayā vedāh*). Kodwa-ke u-Kṛṣṇa udonsa u-Arjuna ngendlebe ukuthi akazibeke ngokugcwele emoyeni wokuzazi uqobo lwakhe njengomphefumulo, okungokokuqala nangaphezulu kokuthikamezwa yizimo zemvelo ezimbaxa-imbili(ubuhlungu nenjabulo).

Njengoba sekubekiwe ngaphambilini ukuthi lezizimo ezimbaxambili- njengokubanda nokushisa, ubumnandi nobuhlungu-kuvela uma izitho zihlangane nalokho ezibekelwe kona. Ngamanye amazwi sikuzwela konke lokhu ngenxa yokuzitshela ukuthi siyilemizimba. U-Kṛṣṇa lapha uxwayisa ngokuthi labo abakhonze ubumnandi nokubusa, imiqondo yabo ithunjwe ngamagama ama-Vedas athembisa ubumnandi bezulu ngokwenza imihlabele(umnikelo) nokulandela imithetho (eyishumi). Ubumnandi buyilungelo lethu futhi buyimvelo yomphefumulo, kodwa umphefumulo lo uma uzama ukuzijabulisa ngenyama okwenza ukuthi ushaye eceleni, ugeje.

Abantu bonke sebaphendukela ezintweni zezwe ukuzijabulisa, sebaubuthela ndawonye inqwaba yolwazi ngalokhu. Abanye bafundela ukuba ngo sokhemisi, ngodokotela, ngosopolitiki, ngochwepheshe nokunye okuningi. Wonke umuntu kunokuncane akwaziyo ngeqiniso lento (i.e. ezobuchwepheshe) noma kuphelele akwaziyo ngokuncane. Lokhu-ke kujwayeleke ukuthi kuthathwe njengo "Lwazi." kodwa lolu lwazi luyashabalala ngomzuzu wokufa. Kungenzeka ukuthi empilweni yakho edlule ubungumuntu oyisifundiswa kodwa kulempilo kumele uqale phansi ufundiswe kabusha ukubhala nokufunda. Lonke ulwazi obukade uhlome ngalo kuleyampilo edlule usulukhohliwe. Sonke sizithola sisesimweni sokuzama sokuthungatha ulwazi olungeke lushabalale, kodwa lomzimba wenyama awukwazi ukubamba ulwazi nangale kokufa. Sonke sisemkhankasweni wokujabulisa lemuzimba, kodwa ukujabula kwalomzimba akuchazi ukujabula kwethu uqobo. Loko ukujabula kuwumfanekiso wokujabula kwethu, akusilona uqobo lwenjabulo yethu. Kumele sikuqonde ukuthi uma sizoqhubeka nalomfanekiso wenjabulo angeke sikwazi ukufinyelela ezingeni lapho umphefumulo uhlala khona ngaphansi kwesimo sokuthokoza izikhathi zonke.

Ukuphila enyameni kumele sikuthathe njengokuphila ngaphansi kwesimo sokugula. Umuntu ogulayo akakwazi ukuzijabulisa kahle. Isibonelo nje ukuthi kumuntu ophethwe yi-jondisi uswidi uzwakala ubaba kodwa kumuntu ongenayo le jondisi ubushukela baloswidi buzwakala kahle. Kubo bobabili labantu uswidi awushintshile kodwa ngokwezimo abangaphansi kwazo, zenza ukuthi uzwakale ngokuhlukana. Uma singalashwa isifo sokuzibona siyilemizimba, asisoze sabunambitha ubumnandi bokuphila ngaphezu kwenyama (impilo kamoya). Lobumnandi bempilo kamoya buyohlala njalo ubushukela bakhona bu-baba (bitter). Ngakho-ke uma siqhubeke nokuzijabulisa ngokwenyama lokho kusiqhubezela

phambili isifo sethu. Isiguli esiphethwe untelika (typhoid) asikwazi ukudla ukudla okuqinile, uma sinikwa ukudla okunjalo, siqhubeke sikudle sibeka impilo yaso engcupheni. Uma ngempela sifuna ukukhululeka ezinhluphekweni zokuphila kulomhlaba, simelwe ukunqamula izimfuno zalomzimba zokujabula.

Eqinisweni ukujabula komzimba akusiyo nhlobo injabulo. Injabulo yoqobo yileyo engapheli. Kunevesi kwi-Mahābhārata—*ramante-yogīno 'nante*— okuchaza ukuthi ama-*yogī*, labo abasemkhankasweni wokufukula umoya wabo bawubeke ngaphezulu kwenyama (*yogīno*), ibona abasentokozweni (*ramante*) futhi injabulo yabo (*i-anante*) ayinamkhawulo. Lokhu kwenzeka ngoba ukujabula kwabo kuxhumene nomthokozisi omkhulu (uRāma) oyiNkosi u-Kṛṣṇa. INkosi u-Kṛṣṇa eyaziwa ngo Bhagavān, iyona engumthokozi wempela (weqiniso). Lokhu i-*Bhagavad-gītā* iyakufakazisa:

*bhoktārām yajña-tapasām
sarva-loka-maheśvaram
suhṛdaṁ sarva-bhūtānām
jñātṛvā māṁ sāntim ṛcchati*

“Ngokwazi Mina njengoMnini weminikelo nemisebenzi yokuzidela, iNkosi phezu kwemihlaba nothixo bayo, unkulunkulu ongumsizi nomfiselibuhle kuzo zonke izidalwa, izazi ziyakhululwa ezinsizini zokuhlupheka kwezwe.” (*Gītā* 5.29)

Igama elithi “*bhoga*” lisho ukubusa (ukuthokozela). Okwethu ukuthokoza kuqhamuka uma siqonda ukuthi singaba “thokozelwa.” Umthokozi eqinisweni nguMdali thina sithokozelwa Nguye.

Isibonelo salobuhlobo butholakala khona lapha emhlabeni phakathi kwendoda nomfazi, indoda ingumthokozi noma *ipuruṣa*, ebese umfazi eba ngumthokozelwa (*prakṛti*). Igama elithi *pri* lisetshenziselwa ukuchaza

"ubulili besifazane." IPuruṣa noma isidalwa sona singu "menzi" ebese kuthi i-*prakṛti* noma indalo yona kuthiwa ngu "menziwa." Ubumnandi buvela ngokuhlanganyela kwabo bobabili umfazi nendoda. Uma sekumnandi akube kusahlukaniseka ukuthi ubani obuzwela kakhulu kunomunye ubumnandi phakathi kwendoda nomfazi. Yize indoda ingumphathi, umfazi ephethwe, kodwa ebumnandini umehluko uyanyamalala. Uma sesikubuka ngeso elibanzi lokhu, kuyavela ukuthi asikho isidalwa esisebumnandini.

UMdali wazandisa waba mningi, thina-ke siyingxenyane yaleso sandiso. UMdali yilowo ongasekelwe yilutho, kodwa ngentando Yakhe wazandisa wamningi ikhona ezozithokozisa. Sike sikubone ukuthi kuncane noma akukho ukuzithokozisa uma uhlezi wedwa endlini ukhuluma wedwa. Kepha uma nibahlanu endlini ubumnandi buyanda. Uma sihlaziya udaba luka-Kṛṣṇa phakathi eqenjini nobumnandi obuzwakala lapho bukhulu. Ukuhluka kwezinto kuletha ubumnandi. UMdali wazandisa ngokudala umuntu nendalo ikhona ezozithokozisa. Ngakho-ke indawo yethu thina enguku "thokozelwa" nguMdali, iyona ndalo sisekelo yethu leyo nenhloso yokudalwa kwethu. UMthokozi kanye nomthokozelwa bobabili banomuzwa/nenzwa, kodwa inzwa yomthokozelwa ingaphansi kwenzwa woMthokozi. Yize-ke u-Kṛṣṇa enguMthokozi thina singabathokozelwa kodwa sineqhaza elilinganayo ebumnandini. Ubumnandi bethu buphelela uma sibamba iqhaza ebumnandini boMdali. Ngeke sibuzwe ubumnandi uma singazihlanganisi noboMdali, sibuzama enyameni. I-*Bhagavad-gītā* yonke iyakuchitha ukuzama ukuzijabulisa ngokwenyama.

*mātrā-sparśās tu kaunteya
śītoṣṇa-sukha-duḥkha-dāḥ
āgamāpāyino 'nityās
tāms titikṣasva bhārata*

“Awu ndodana ka Kunti, ukuzwel isikhashana uku-fudumala nokugodola, ukujabula nokukhathazeka, nokushabalala kwako konke loku ngokuhamba kwe-sikhathi, kufana nokufika nokudlula kobusika nehlo-bo okuyizinkathi zonyaka, Ewu, mzikulu ka-Bhārata, umuntu kumele azifundise ukuzibekezelela lezi-zinto ngaphandle koku phazamiseka.” (*Gītā* 2.14)

Isigaxa esiyilomzimba singumphumela wokuhlangana nokwenzelana kwenkambiso/imithetho yemvelo yomhlaba ehlukeni kathathu: ukulunga, ukulangazelela, kanye nobumnyama. Kuyaziwa vele ukuthi isigaxa esingumzimba siphokophelele ekubhubheni.

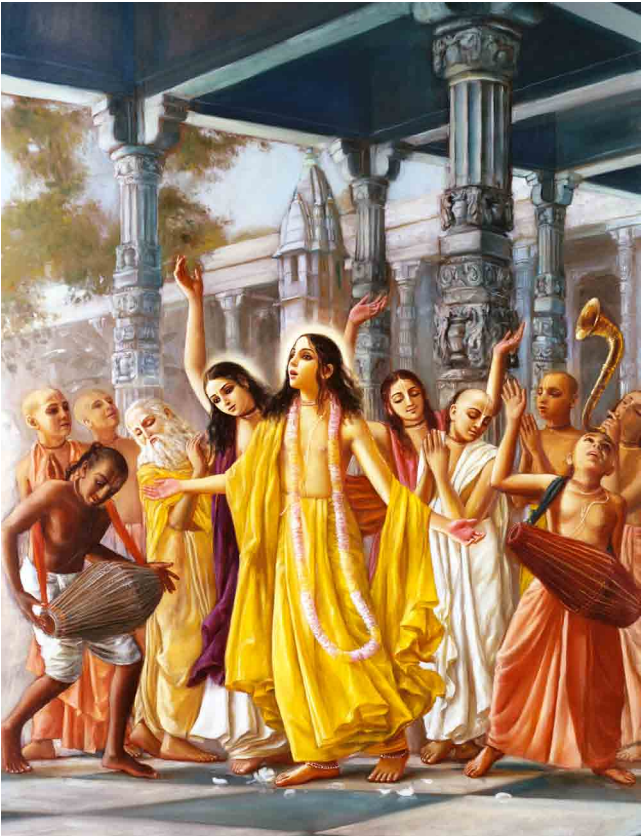
*antavanta ime dehā
nityasyoktāḥ śārīrīṇaḥ
anāśīno 'prameyasya
tasmād yudhyasva bhārata*

“Kuba ngumzimba kuphela onqotshwa ukufa, umoya wakhe lowo-muntu awunakubulawa, awunakulinganiswa, futhi uyisidalwa esiphila phakade, ngakho-ke, ibambe lempi mzikulu ka Bhārata.” (*Gītā* 2. 18)

U-Kṛṣṇa lapha uyasikhuthaza ukuthi sithonyeke kulempilo yomzimba sibuyele empilweni yethu ka moya.

*guṇān etān atītya trīn
dehī deha-samudbhavān
janma-mṛtyu jarā-duḥkhair
vimukto 'mṛtam aśnute*

“Lapho lowomutnu ongaphekathi komzimba esekwazi ukuphila ngaphezu kwenkambiso yemvelo yomhlaba ehlukeni kathathu [ukulunga, ilukuluku, kanye nobumnyama], lapho ukufa, ukuzalwa kanye nokuguga kanye nezinkathazo ezihambisana nakho phinde kumthinte, lapho usenganambitha ubumnandi beZulu njengamanje.” (esaphila kulomhlaba). (*Gītā* 14.20)



*U-Śrī Caitanya Mahāprabhu wuye owafundisa ukuculwa
kwe-Hare Kṛṣṇa mahā-mantra. I-Hare Kṛṣṇa mahā-mantra
ingasusa ubunyama bokungwazi ukuthi asiyona lemezimba.*

Kumele samukele lendlela yokumazi nokumuzwa u-Kṛṣṇa uma sizimisele ngokuma siqine esitebhisini se-*brahma-bhūta* ngaphezu kwenkambiso yemvelo yomhlaba ehlukene kathathu. Isipho seNkosi u-Caitanya Mahāprabhu somthandazo woku huba amagama ka-Kṛṣṇa othi:

Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma Rāma Rāma Hare Hare

wenza kube lula ukuhamba lendlela. Lendlela ibizwa nge-*bhakti-yoga* noma i-*mantra-yoga*, futhi isetshenziswa abahlwayi beZulu abaseqophelweni eliphezulu. Ukuthi labahlwayi bendlela yeZulu bafinyelela kanjani ezingeni lapho uqobo lwabo lwembuleka khona balubone, olunganeno nangemuva kwethuna (olungaphezulu nanga-phambili komzimba), baphinde bakwazi nokuzidlulisa besuka kulomhlaba badlulele eZulwini. Lolu-ke udaba oluzodingidwa yizihloko ezikulencwadi.