

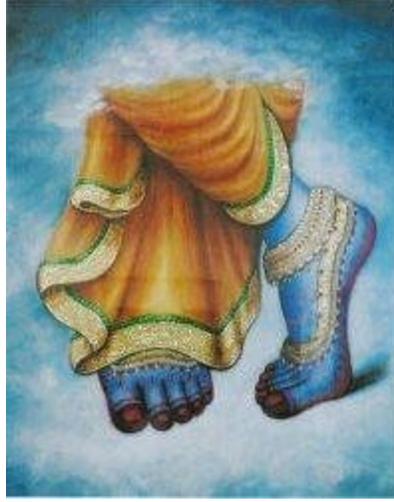
॥ Shri Hari ॥

# A Firm Resolve



**Swami Ramsukhdas**

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Tvameva Maata Cha Pita Tvameva  
Tvameva Bandhusa Sakhaa Tvameva  
Tvameva Vidyaa Dravinam Tvameva  
Tvameva Sarvam Mama Deva Deva

**Swami Ramsukhdas**

॥ Shri Hari ॥

## A Firm Resolve



I have received many exceptional points from the *Bhagavad Gita*, the scriptures and saints. Today, I am sharing with you one such point. You all pay attention to this point. It is a very simple, straight-forward point, by which one can progress very quickly. One can attain great joy. One can become free of all sorrows and suffering. But, for whom is this simple and easy? It is simple for those who desire to uplift themselves. The more the resolve is unyielding and determinate within, that 'I must attain salvation,' the easier and simpler it is for him.

One way is that as we continue our spiritual practices, we reach a certain elevated state, where we experience that Divinity (God). Another way is that from the very beginning to place yourself at the state where you are to arrive, then it will not take so long. It will not entail much effort, but the gains will be immense. God declares that he who is on this divine path, the intellect is

determinate and concentrated, whereas the intellect of an undecided is scattered in many directions and is endlessly diverse. (Gita 2/41). Lord has also said that 'Even if the vilest sinner worships Me with exclusive devotion, he should be considered a saint, for he has rightly resolved to be My devotee (Gita 9/30).

From this verse it is clear that our unshakable resolve should be 'Henceforth I want to only realize God. I want to only walk this path'. Whether others criticize or praise us, whether we gain wealth or lose it, whether the body remains healthy or not, whether we are alive or we die, but we will remain immovable and unshakable on this decision. In this manner if we have the following sentiments in 'I-ness' if we have the sentiments that 'I am a spiritual aspirant only' (a seeker of Truth and Divinity), then the spiritual practice will happen on its own.

From the very beginning let us accept our relation with 'Paramatma' (God) that 'I am God's and God is mine.' You have heard this many times, and I have said it also many times, but you all do not pay attention. I pray to you all today, that you please pay great attention to this point today. I want to attain salvation; because it is only for this purpose that I have come here ; that I have taken birth. I have no other work. Decide this once and for all.

This is called '*vyavsaayaatmika buddhi*'. Even the worst of worst sinners can become righteous very quickly with a determinate intellect.

**'kshipram bhavati dharmaatma' (Gita 9/31) .**

Once you go in a maze, it is very difficult to come out of it. Similarly, the attractions and aversion in the world are also like a maze. Man becomes so lost in - 'this is good, this is not good,' that it becomes difficult for him to get out of the maze. To get out of this worldly maze, one must firmly resolve, with a determinate intellect that I will only walk the path towards God. I do not want any attraction for the world, nor do I want to have any hatred towards it. I neither want to be elated or dejected. He who accepts this point with a firm conviction and resolve, will no longer be trapped in the pairs of opposites, and joyfully he will be liberated -

***'nirdvando hi mahaabaaho sukham bandhaatprmuchyate'***

***(Gita 5/3).***

The name of equanimity is 'Yoga'

***'Samattvam yog ucchyate'***

***(Gita 2/48)***

Therefore not being perturbed and affected by these pairs of opposites - attraction-aversion, elation-grief, good-not good is Yoga, and the man who is established in Yoga can very quickly attain Brahma

***'yogayukto munirbrahm nachirnaadhigacchyati'***

***(Gita 5/6).***

In this manner both quickly and happily have been covered. However, these points cannot be grasped very easily by reading, by teaching, by giving a discourse on it, by enquiring into it. How to put this point into practice - this I will

share with you. A verse has been quoted in the 'niti'

***'Amantramksharam naasti naasti moolamanoushadham |***

***Ayogyah purusho naasti yojkasttra durlabh ||***

'In this world there is no such word that is not a mantra; there is no such herb that is not a medicine, and there is no such man that is not eligible, however if the words are pronounced and recited properly, then it will result in a certain benefit; if the herbs are given in a particular way, then it will remove certain ailments; and if a man does follows certain disciplines in a particular way, then he can progress and benefit very quickly. There are very rare people in this world that will show it to you the right way.'

The main point revealed here is that for us to seriously think about this and have a firm resolve that I want to only realize Paramatma. Not that I **also** want to attain Paramatma, but I **only** want to attain Paramatma. We have to replace 'also' with 'only.' I want to only walk the path towards God. Whether we experience pain or pleasure, whatever may happen, I want to raise myself and attain salvation - having this single-pointed and firm predominant aim that one treading the path towards God, one can attain salvation very easily and speedily.

***'Uddharedaatmanaatmaanam naatmaanamvasaadayet |***

***Aatmaiva hyaatmano bundhuraatmaiva ripuraatmanah ||***

***(Gita 6/5)***

'Let a man life himself by his own self; and not degrade himself; for he himself is his friend as well as his enemy.' (Gita 6/5)

**'bandhuraatmatmanastasya yenaatmaivaatmanaa jitah |  
Anaatmanastu satrutve vartetaatmaiva satruvat ||  
(Gita 6/6)**

'In this world there is no such word, that is not a mantra; there is no such 'he who has conquered his 'self' by himself, his own self is a friend; but he who has not conquered the self, his own 'self' acts as his enemy.' (Gita 6/6)

Let us think, many times, we are faced with both favorable and unfavorable situations and later they went away. We have also enjoyed pleasures and experienced pain and suffering, but we have not attained peace! It is only our delusion that if we get such a guru, we will be able to attain salvation; if we get such a family, then we will be benefited, if we get such a wife then it will be great; if we get such a friend, then it will make us happy; if we get that much wealth, then we will be gratified; if we get this higher position, then we will be contented etc. etc. In this you must think, has no one found a favorable wife? Has no one found a proper son? Has no one found a favorable situation? Then too, have they become free of desires and realized God? By thinking deeply it appears that whoever has received these favorable things, their desires have not ended. He has not become free of doing, free of knowing and free of acquiring more. Therefore it is impossible for anyone to be benefited by these situations. Because the self does not change. How will you rise above the changing situations. It is not possible for you to do so. It is simply impossible. I have done deep study of this subject. You firmly decide on that one goal, one aim of God Realization, then favorable situations will run after you.

***Naam naam binu na rahe sayaane loi |  
Meera sut jaayo nahin, shishya na mundryo koi ||***

Meerabai's name is greatly respected even today. On taking her name, on singing her devotional songs people experience purity within themselves. What was there in her?

**'Mere toh Giridhar Gopal, doosero na koyi;  
Jaake sir mor mukut, mero pati soyi ||'.**

She has one firm resolve, that the Lord is my husband. What will happen, what will not happen of this she had no care! On changing one's sense of 'I-ness' (egoism), on have one resolve, firm determination, attraction and aversion will not be able to touch you. It does not have any strength to stop you. Simply our thoughts, our resolve should be concrete, firm, unchanging, fixed.

From '*Sadhan, Sudhaa, Sindhu*' in Hindi pg 729 by *Swami Ramsukhdasji*

**Narayan ! Narayan !! Narayan !!!**

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**TO READ MESSAGE IN HINDI PLEASE VISIT:**

**<http://www.satcharcha.blogspot.com>**

**May 2010 (Ek Nischay)**

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*A Note to Readers*

*The special quality of the original is difficult to capture in a translation. Readers are earnestly requested that if they have the knowledge of the Hindi Language, to read the original works in Hindi*

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