

**Good *Samskaras* of the *Jaap* of the ‘Name’ of God
(*Bhagwan Naam Jaapke Susamskara*)
Enlightening Episodes¹**

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Those persons who, by their own will or on someone else’s inspiration, perform any actions (*kriya*) by hand, feet, mind, or thoughts — good or bad — are known as *karta* (doer). The means (*sadhan*) used by the doer to perform this action are known as *karan*. If the *karan* is outwardly, it is known as outwardly *karan* (*bahiya karan*); if it is within, it is known as *anteh karan*. Whatever the doer performs through *karan* — whether good or otherwise (*shubb-ashubb*) — is called *karma*. Whatever kind of *karma* is performed by a person, the impact of those *karma*, are subtly felt on the mind; that is known as *Samskara*. Good *karmas* have good *samskaras* and untoward *karmas* have untoward *samskara* that get imprinted upon (*chitt*) nature. Over time, these *samskaras* become the inspiration for the *karma* in the future (*agami karmas*) as well as the cause of the fruits of *karma* ; for example, as in a movie, the appearances, colour, shape, scenery, sound and lyric, dialogues and instruments featured over time express themselves realistically; in the same way, the feelings with which *karma* is performed lead to the fruits that emerge from them. The responsibility for one’s *karma* lies upon the

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person performing the *karma*. In the performance of every *karma*, the independent will of the doer is existent. The *karma* which is performed cannot remain without bearing fruits – this principle is fixed. Good *karma* bears good fruits, untoward *karma* bears untoward fruits. Some enlightening episodes of these references are presented here.

(I)

Through some lived examples it appears that through the *jaap* of the name of Lord Ram, a person can through his *samskaras* ennoble himself and transform his weak destiny (*prarabdh*); that is a person with bad *samskaras* (*kusamskara*) – and through the *jaap* of the Almighty – can achieve divine *samskaras* and be transformed from a deplorable (*nandniyan*) to a respectful position. His thinking, conduct and nature undergo noteworthy transformations, which become directly visible. This is being illustrated through one episode:

Once upon a time Emperor Akbar and Birbal saw a Brahman begging on the road. The Emperor sarcastically enquired from Birbal: ‘What is this?’ Birbal immediately replied: ‘*Maharaj!* He has lost his way.’ ‘Then, bring this Pandit back on the path,’ the King instantly replied. Birbal said: ‘He will come round! King, it will take time. Kindly grant a grace of three months for this.’ The King granted permission. In the evening, Birbal reached the Brahman’s home; he enquired the reason behind his begging despite being a scholar and

said: '*Brahmandevta!* From tomorrow please awaken at 4 a.m and perform *jaap* on my behalf of the 'Name' of Lord Ram; in the evening one gold coin will be sent to you each day.' At first the Brahman was astonished to hear this, but in his mind he thought what harm could come from this, and agreed to perform the *jaap*. The family had good *samskaras* from their previous lives. Thus, he faced no difficulties in waking up and doing *jaap* at 4 a.m. As a result the gold coins were accumulated and he became wealthy. Through continuous practice the submerged divine *samskaras* of the 'Name' of Lord Ram within him were awakened. Now he began to think: 'If the performance of the *jaap* of the 'Name' of Lord Ram for Birbal has made me wealthy, then why should I not do *jaap* for myself also?' As a result, he started to perform *jaap* for four hours every day. Now even his house was built and the family became happy and was endowed with every amenity. Then, slowly he found the 'Name' of God to be sweet and his material desires began to decrease. He then requested Birbal: 'Now I will only perform *jaap* for myself, kindly do not send me any gold coins. The *upasana* ('sitting close to') of the name of Lord Ram (*Ram Naam*) has awakened my true wisdom (*vivek*) and sense of detachment and quest for the *bhakti* for the Almighty has arisen.'

On finding an occasion, *Brahmandevta* asked his wife: 'Devi, with the grace of God we have everything at home and in abundance; the household's maintenance can be carried out without difficulty; thus if you give permission I would spend

time in isolation doing *jaap* and *sadbna*.’ The wife was pious (*sadhvi*); she joyfully gave her consent. Now *Brahmandevta*, by constant *Ram Naam upasana* (sitting close to/ meditating on the Name of Lord Ram), got deeply immersed in the ochre of Lord Ram. His *sadbna* started to bear fruit. People began to come seeking *darshan*. The news of his fame even reached the Emperor. Accompanied by Birbal, he went to seek *darshan* of the *Mahatma* (great soul)!. Before taking leave, Akbar said: ‘*Mahatma* (great soul)! I, Emperor of India, Akbar, pray to you – if you require any materials please unhesitatingly send me a message; immediately the material will be made available in your service.’ Smilingly, *Brahmandevta* replied: ‘King! you do not have anything which I need. Yes, if you need anything, please do not hesitate to ask for it.’ Birbal said: ‘Emperor, do you recognize him? – he is the same Brahman who, three months earlier, was begging. The *jaap* of the ‘Name’ of Lord Rama has made a beggar into a donor; it has made him the master of True Wealth. The glory (*pratap*) of the *susamskara* of the *jaap* of the Name of Lord Rama has reformed both his present and after-life (*lok parlok*). Emperor! you had said ‘Reform him’ – so I first gave him the incentive of gold coins and made him do *jaap* of the ‘Name’ of Lord Ram, and when he started to experience the joy (*raas*) of the ‘Name’ of Lord Ram, he stopped taking the gold coins. He became possessed of the Lord’s love and began to do *jaap* and today his *samskaras* of doing *naam jaap* has become entrenched.’ On hearing this, Akbar was greatly astonished.

The collection of good *samkaras* suppresses the effects of poor *samskaras*, dims them and ultimately destroys them. In this context an example is presented here -

In a king's palace, an employee's wife was the favoured lady-in-waiting (*daasi*) of the Queen. Both developed very close relations and complete affinity. The lady-in-waiting was so trustworthy that the Queen never hid anything from her and the lady, on her part, too confided her innermost thoughts to the Queen without fear. Much time passed like this. One day when the lady's husband saw the Princess, a strong desire to have her arose in his mind and many evil thoughts about fulfilling his temptation engulfed him. When his devoted wife came to know of the state of her husband's mind, she was very hurt and started to remain sad. Here the Queen felt that her lady-in-waiting was hiding something from her.

One day the Queen enquired about the reason behind her sadness. On being asked repeatedly, the lady fearfully told her everything. She was convinced that not only would she and her husband be dismissed from their jobs, but they would be severely punished; however, the devotion-filled Queen was very wise. After thinking and contemplating she said: 'You do not worry. I am willing to present the Princess but on one condition – your husband must live in our garden, which is on the edge of the city. At all times he must perform

jaap of Ram Ram, he must eat whatever we send; after six months I will give the Princess' hand to him in marriage.' Upon returning, the lady told her husband all this and he agreed. He left for the garden. He was prepared to do anything to win the Princess. He started doing *jaap* of 'Ram Ram.' *Satvic* food (pure food/ strong in the *sattvaguna*, (pure qualities), leads to clarity and equanimity of mind), milk and fruits were sent to him from the palace regularly. For a few days his mind could not focus on the 'Name' of Lord Rama, because his attention was focused on the Princess; but he knew that without doing *jaap* on the 'Name' of God, getting the Princess was impossible. Thus, under compulsion, he started to do '*jaap*' on the 'Name.' The result was that he began to experience exhilaration in *bhakti* (devotion); the more *jaap* he did on the 'Name,' the sweeter he found it. With the ceaseless *jaap* of the Name of Ram, the dust which had accumulated on his mind and intelligence through bad *samskaras* was washed off. Bad thoughts were converted into pure thoughts. His nature became saint-like; his mind was purified. Six months passed and the Queen accompanied by the princess reached the garden. The lady's husband's inner self (*anteh karan*) had become purified; his infatuation had ended. He stood up with astonishment and placed his forehead upon both their feet and said: 'Queen! Please marry this *devi* to a prince ; the 'Name' of Lord Ram has changed my evil eye and awakened my motherly instincts. The good *samskaras* from the *jaap* on the 'Name' of Lord Ram have burnt my desire-filled *samskaras*. Please forgive me. You have opened my eyes.'

In this way, appropriate examples prove that the good *samskaras* from the 'Name' of the Almighty extinguish our poor *samskaras* and save us from the attraction of temptations. Such a rescue on one occasion makes us stronger and this when it is repeated it ensures that we do not fall prey to temptations and gradually the seeds of poor *samskaras* are destroyed. It is imperative upon individuals not to give an opportunity to poor *samskaras* to revive themselves.

(3)

The *samskaras* of the purifying (*pavan*) 'Name' of Lord Ram are also pure; which eradicate the impurity of the inner self and make the self of the *upasak* (practitioner of '*upasana*') also pure and impart the strength to lead a pure and honest life. One such incident is presented here -

Paper for making currency notes is produced in Horshangabad. However, though most of it is from overseas, but is inspected here. An *upasak* (one who does *upasana*) of the 'Name' of Lord Ram was holding the post of inspection officer. His decision in the process of inspection was final. On inspection, one entire lot of paper was found to be defective (not of satisfactory quality). As a result, the *sadbak* did not accept the lot. His senior officials counseled him not to enter into disputes but to approve the consignment of paper as it was. The *sadbak* did not agree. The foreign officials also pressurized him and even tried to tempt him; however, as the *sadbak* was influenced by good *samskaras* of

the *jaap* of the 'Name' of Lord Ram, he was neither afraid and nor was he tempted by greed. As a result the entire lot was rejected. On returning home from the office, the *sadbak* discussed the matter with his father. His father advised – 'If such high officials were saying, you should have heeded their advice.' The Sadhak submitted – 'No father ! If the *upasak* of the 'Name' of Lord Ram does not have the courage to point out a wrong-doing, does not have the strength to stand by honesty then who will? Other individuals can be inspired by poor *samskaras* of dishonesty, but an *upasak* is endowed with the highest purifying, beautiful (*sbuchita*) *samskaras* and he can never leave the correct path. The 'Name' of Lord Ram teaches you honesty ; therefore, a *sadbak* does not commit any wrong-doing on his own and on anyone else's bidding.' The fruits of such good *samskaras* and of taking refuge in the 'Name' of Lord Ram was that, due to his honesty, he was promoted, superceding twenty officials, his salary was raised and he received many other benefits. In this way, it becomes certain that good *samskaras* yield fruits in both this life and after-life. The divine (*divya*) *samskara* of the 'Name' of Lord Ram make the one who does *jaap* (*jaapak*) also divine as well as makes the practitioner capable of distributing divinity (*divyata*) amongst others.