

// Om Shri Parmatne Namah //

A HUMBLE REQUEST (A WILL)

It is only due to the extreme grace of Almighty God, that the soul acquires human body. Its sole purpose is attaining God. But, after obtaining this body, human tends to forget his original purpose and gets firmly attached to the body and starts believing in bodily pleasures as ultimate. By giving power and importance to the body, he starts relating to it and hence is so attracted to it that its name too becomes dear to him. Of all the bodily pleasures, the most menial is respect-seeking. To attain this, he also indulges in vices like falsehood, cunningness and dishonesty. Due to the love for his body, he desires its praise and compliments from others. He desires to seek self praise throughout his life and wishes that after my death, my name and fame remains eternal. He tends to forget that the name given to this body for worldly convenience does not have any existence whatsoever after the body is destroyed. In the light of this, body-worshipping, respect-seeking and eternity of name is of least importance. But, due to widespread inner desire for bodily respect and eternity of name and fame , the humans, behave in such manner , not only with self and his near and dear ones but also with those who are the knowledgeable and thus following the righteous path shown by the esteemed scholars and Shastras trying to attain their ultimate goal of being one with the Almighty. What more can be said, when the body of such enlightened ones becomes soul-less or dead, in

order to maintain their remembrance, their body is captured in pictures and with all the pomp and decorations, the body is taken to the cremation ground. In order to immortalize the mortal name, they erect edifices like structures in the form of memorials. In addition to this, they write exaggerated and one-sided incidents of the deceased being and publish them in the form of biographies and remembrances. On one side, they call themselves followers of that enlightened one and on the other do exactly the thing that he deterred in life !

The essence of belief is immortal. Hence, the belief must be on the principles and words of such enlightened one and not on mortal body or name. There is only desire and not belief in the mortal body and name. But such misdeeds happen only when desires take the garb of beliefs. Hence, giving undue importance to mortal bodies and in deterring to worship and praise that eternal, immortal , divine and immaculate Almighty Being not only makes our life useless but it also is a great ditching of self.

If seen in its true perspective, this body is only a machine producing urine and excretion. Given the best of foods or even Prasad of the God, it shall leave the body through excretion and given the best of drinks or even water of holy Ganga, the same will be passed out as urine. This body is excretion and urine producing machine till the time there is life and once the death prevails, even touching it requires bathing ! In reality, this body is dying every moment. The real and authentic consciousness which is present in the body cannot be captured in pictures. Only the body that is

being decayed every second , can be pictured . That is why, the body also does not remain the same as it was, while the picture was taken. Hence, worship of photograph is worship of “ASAT” (that which is not there). In the photograph, the body remains lifeless, so the picture of this lifeless collection of bones and tissues is even more dead than the dead body itself !

Those whom we term as *Mahatma*- the enlightened one – is *Mahatma* because of his total renouncement of the bodily pleasures and not because of his attachment to it. They consider this body as excretory matter. Hence, showering respect over *Mahatma*’s body is like respecting excretory matter ! Is this right ? If someone says that like we worship God’s photograph , what is wrong in worshipping a *Mahatma*’s photograph ? Then saying this is also not apt because the God’s body is divine and immortal, while that of that of *Mahatma* is made of destructible and destroyable matters that we call “ *Panch Tatva*” . God is omnipresent , hence He is there - present in the photographs also. But omnipresence (other than body) of *Mahatma* is due to omnipresence of the God Himself. God encompasses all the *Mahatma* ; hence worship of God includes worshipping of all the *Mahatmas*. Hindrance shall be created in worship of God if the body and photographs of *Mahatmas* are worshipped and this is strictly against the very principles of *Mahatmas*. A *Mahatma* has come to this world to guide the people to the God and not towards himself. The one who guides the people to himself (for worship) is anti-God. In fact, a *Mahatma* is never limited to a body.

Actual biography is the one which depicts factual matters , meaning which puts forth the good and bad facts (virtues and vices) of life in a most truthful ways. Only the person himself can know the factual incidents of his life. Others shall only derive estimates about it as per their own intellectual and this is often not true. The biographies that are written nowadays more so hides the faults and vices and depicts only unwarranted virtues. Hence they are actually not the factual, complete and real depiction. In fact, where can we find a better biographical character sketch of any other, than *Maryada Purshottam Sri Ram* ? Hence, his biography and character sketch must be heard and read and our life must be molded and lived in accordance with it. We must try and live our life in accordance with advise and principles of those whom we consider as *Mahatma* .

After thinking on the foregoing points , I would like to humbly make a request to all my acquainted Saints and good people. I have made the points on a personal level , meaning that I have prohibited my photographs, pictures , memorials, biographies etc. The sole purpose of this article is to clearly state as to what shall be your duties towards this body at the time when I have become physically unfit and my body has finally rested.

(1)

When this body becomes unfit to move around and in the opinion of doctors has no chance of revival, then it is to be

taken to the shores of Holy Ganges. Do not use any medications at such time ; make use of only waters of Holy Ganges and *Tulsi*. During such period, uninterrupted chant the God's name and praises and let the Holy Scriptures like *Srimad Bhagwat Gita*, *Sri VishnuShahastraNaam*, *SriRamcharitaManas* etc be read and heard.

(2)

When this body is dead, use only *Gopichandan* and *Tulsimala* and not flowers, scents or Gulal etc. The body that is dead should be carried in mere cloth as per the saintly traditions and not on the *Vaikunthi* made of wood etc.

In the way that I have been prohibiting in my living days the feet touching, *dandwat pranam*, *Parikrama*, garlanding, chanting of my name etc , similarly, after my body's death, consider feet touching, *dandwat pranam*, *parikrama*, garlanding, chanting my name etc as prohibited.

I altogether condemn taking photographs of this body in its living, dead or last rites state.

(3)

In the event of its death in some other place or village, it is my hearty wish that my body be kept on a vehicle and brought to the shores of Holy Ganges and its last rites be done there. In case, due to some unavoidable reasons, it is not possible to do so, then, in that city or village road, from

where the cows go, to and fro, towards the jungle or out of the city or village limits where the cows rest, let my body be cremated in the presence of Sun.

Do not wait for anyone when this body is dead.

Till the time the last rites are being performed, only holy chants, bhajans etc be done and let the last rites be performed in most simple ways.

(4)

During the last rites, the items of daily use (clothes, *khadau*, shoes etc) be also burnt along with the body and remaining things (books, *kamandalu* etc) should not be kept for worshipping or for remembrance, but should be used as daily items.

(5)

At the place where my body's last rites are performed, let there be no memorials erected. I prohibit even keeping a stone there. Let the place as abandoned as it was, before the last rites of this body is performed there. Let the ashes and the remaining things be sailed away in the Holy Ganges.

Let there be no cow-shed, school, dispensary etc like social institutions in my memory. In my lifetime, I have not got built any building etc for my self neither have I induced anyone to do so. Consider it as absolute untrue , if anybody

shows you any building or structure as having been built by me or on my inducement.

Prior to this, I have written my Humble Request (A Will) three times :

(1) Magh Shukla Panchami, V.S. 2036, dated 22 January 1980 ; (2) Vaishakh Shukla Tritiya , V.S. 2037, dated 17 April 1980 and (3) Magh Shukla Panchami, V.S. 2046, dated 31 January 1990. But , I am not entirely satisfied with them, hence, after due research, this fourth Humble Request (A Will) is being written down. So, the previous three Humble Request (A Will) may be considered as void.

I have got written this present Humble Request (A Will) by Rajendra Kumar Dhavan and I have read and understood its contents.

Dated Margashirsh Shukla Ekadashi (Geeta Jayanti),
V.S. 2054, dated 10 December 1997,
Ram.....Ram.....Ram.....

// SriHari //

MY THOUGHTS

Viewing at the present need of the hour, I put forth my thoughts. I wish that if you find anybody, in my name, acting contrary to these thoughts and principles, try as best as you can and persuade him from doing so.

After the demise of my *DikshaGuru* , when in V.S. 1987, I performed his Barsi rituals, I made a firm decision that now nothing needs to be done except attainment of Spiritualistic Goal. No need to ask anyone for any thing. Neither shall I keep money with me nor shall ever touch it. I shall not go any where on my own ; whosoever will need me, shall take me. After that, I came in contact with owner of Geeta Press, Sheth Shri Jaidayal ji Goinka. In my opinion, he was the enlightened *Mahapurush*. He has a special influence on my life.

I am not attached personally with any person, institution, ashram etc. If at all, there was any attachment, it was for the time being and never for ever. I have been a follower of Spirituality and not person.

It has been my constant endeavor that people should get attracted and attached Almighty God and never to me or any person/s. I have strictly condemned person-worshipping.

I do not have a Place, Math or Ashram. I do not own any Seat and have neither named anyone as my follower, mouthpiece or successor. After me, it will be my books that shall show the path to seekers. I have always advocated books of Geeta Press, protection of Cows (*Gauraksha*) and religious discourse (*Satsang*).

I strongly condemn and prohibit taking my photographs, touching my feet , chanting my name, garlanding etc.

I do not give Prasad or gifts to anyone in the form of garland, dupatta, cloth, blanket etc. I myself live on bhiksha. I am opposed to collecting money (donations) for religious discourses.

I do not bless or curse anybody and neither consider myself worthy of such acts.

Rather than my darshan, I strongly advocate darshan of Holy Ganges, Sun or temples.

I have totally renounced touching the two – money and woman.

I prohibit from publishing my articles in papers or tabloids which publish advertisements. Similarly, I prohibit to print my name on any items published for publicity of one's shop, business etc (calendars etc). This is not applicable to the publicizing the books of Geeta Press.

In my discourse (*Satsang*) , I have kept this restriction that men and women sit separately. Let only men sit till a certain distance in front of me. Let men attend to men and women will attend to women only. Only the men and not women, shall raise their hands while showing any affirmation or for acclaiming the God's name.

Of the three types – *Karma Yog*, *Gyan Yog* and *Bhakti Yog*, I consider *Bhakti Yog* as the best ever and consider attainment of eternal love as complete in human lives.

If anybody in the audience, depicts himself as my follower and near one and tries to get himself felicitated, takes money, develops contacts with women, accepts gifts or asks for any items, consider him as thug. One who is trying to extract money in my name is committing a great and unpardonable sin.

// Om Sri Parmatmane Namah //

THE LAST DISCOURSE

(Date : 29.06.2005 , Evening 4.00 O'clock)

Let me tell you something that is the best, very easy and very simple. And that is do not wish for anything. Neither God, nor Soul, neither the world, nor freedom, neither well being, nor any thing else. Just maintain silence and relax, because God is omnipresent in relaxed silence. He Himself is Omnipresent. When there are no wishes, no urges, then suddenly you realize having attained the Almighty, having attained enlightenment , having reached the completion !

It is a common experience that a few wishes come true, a few do not. It is not a thumb-rule that all the wishes are fulfilled. It is not in our hands to fulfill all wishes but it is surely in our own hands to renounce the wishes. When there are no wishes, no urges, then you shall

automatically be one with God. You shall experience the enlightenment of Almighty within you. Not to wish for anything, not to do anything, not to go anywhere, not to come anywhere, not to study anything. Only this much. This covers everything ! Only wishes and urges bind us to the world. Leaving the wishes, urges and wants makes you one with the great Almighty and attain self enlightenment.

Be determined in everything you do. Do not anger, do not envy.

*“ Tulsi Mamata Ram Saou, Samta Saab Sansar.
Raag na Rosh na Dosh dukh, Daas bhaye bhav paar. “*

Dohavali 94)

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There is Action and Matter. Action and Matter - that is the nature. Denounce yourselves from Action and Matter and be dependent on God. Go to his feet. That is your right destination. “ *Bhuma Achal Sashwat Amal sam Thos hai tu sarvada*” – such God is your ultimate destination. Once a lady lost her child in her dreams. She was very agonized. But when her slumber broke, she saw that the child was sleeping just next to her. Meaning, where you are, Almighty God is always there. Maintain silence wherever you are.

(Date : 30.06.2005. Morning 11 O'clock)

Audience :- You said yesterday not to have any wishes. In renouncing urges and to be silent – what is more beneficial ?

Swami ji :- I belong to God, God belongs to me ; I do not belong to anyone else and no one else is mine. Believe and accept this. To renounce the urges and to be silent are both the same thing. Do not urge for anything, neither materialistic, nor Moksh, nor love, nor devotion, nor any thing else.

Audience :- Do not urge for anything, but what if we want to work on something ?

Swami ji :- Do work with all the zeal. Work from dawn to dusk, but do not wish for anything. Understand this very carefully. Be of help to someone, try and get rid of their sorrows but do not wish for anything in return. Give service and be silent in the end. If you are working somewhere, do take your salary, but do not wish for anything.

Crux of the thing is , where you are, God is there. If you do not wish for anything, you shall be one with God, When everything is God Himself, what more to wish ? We urge for (worldly) things, hence we are in the world. When you do not urge or wish for anything, you are in God.

