

॥ Shri Hari ॥

# A HUMBLE REQUEST (A Will)



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

**Swami Ramsukhdas**

## **A HUMBLE REQUEST (A Will)**

It is only due to the extreme grace of Almighty God that the soul acquires a human body. Its only purpose is attaining God. But, after obtaining this body, human being tends to forget his original purpose and gets firmly attached to the body and starts believing in bodily pleasures as being 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 through-out his life and wishes that after his death, his 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 perishes. In 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, humans behave in such a manner, not only with himself 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 the scriptures trying to attain their ultimate goal of being one with the Almighty. What more can be said when the body of such an enlightened one dies, but in order to continue their remembrance, their body is captured in pictures and with

all the pomp and decorations (garlands etc.) 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 principle and worlds 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 God, it shall leave the body through excretion and given the best of drinks or even water of holy Gang, 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 captures in pictures. Only the body that is decaying 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 more lifeless than the dead body itself!

Those whom we term as *Mahatma* – the enlightened one – are *Mahatma* because of their total renouncement of the bodily pleasures and not because of their 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 just like we worship God's photograph, what s wrong in worshipping a *Mahatma*'s photograph? Then saying this is also not apt because God's body is divine and immortal, while that of that of *Mahatama* is made of destructible and perishable matters that we call “*panch-tattva*”. 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 *Mahatmas*; 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 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 intellect 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 *Marayada 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 advice and principles of those whom we consider as *Mahatma*.

After thinking on the points mentioned earlier, 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 had 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 *Ganga*. Do not use any medications at such time; make use of only waters of Holy *Ganga* and *Tulsi*. During such period, uninterrupted chant God's name and praises and let the Holy Scriptures like *Srimad Bhagavadgita* , *Shri VishnubabastraNaam*, *Sri RamcharitaManas* etc. be read and heard.

(2)

When the body is dead, use only *Gopichandan* and *Tulsimala*, 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.

The way that I have been prohibiting in my living days the feet touching, *dandvat pranam*, *parikrama*, garlanding, chanting of my name etc., similarly, after my body's dies, consider feet touching, *dandvat pranaam*, *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 *Ganga* 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 where the body became lifeless, in that same village towards the forest or a pathway that leads out of the city where cows etc. rest, there in the presence of the sun (during day time) the last rites must be completed.

When this body becomes still, there should be no waiting for anyone. After the last rites only devotional songs and loud chanting of the Lord's name, Divine Name repetition (*Naam Japa*) etc. alone should be done, and the last rites must be completed with absolute simplicity.

(4)

During the last rites, all the utilitarian goods (clothes, shoes etc.) should all be burnt with this body and the “*avashishtb*” things (books, *kamadalu* etc) should not be kept in prayer room or in the form of remembrance at all. Rather these must be put to use “*saamanya*.”

(5)

The place where this body's last rites are done, nothing should be created there in the form of a memorial, to that extent that I even object to you placing stones etc. in that spot. As the place was before the last rites, it should once again be the same after last rites. After the last rites, the ashes and all other “*avashishtb*” things should be offered into *Gangaji*.

Neither “*goushaala*” (cow protection shed), school, “*chikitsaalaya*” etc or any service organization must not be formed in my memory. While the body was living too I have not encouraged and built any structures, buildings etc. for me, and for this I have not inspired anyone either to do so. If any individual, anywhere, shows a building as being created due to an inspiration from me, then consider that to be entirely false.

(6)

After this body becomes still, let there be no “*satrabavin*”, festival or a celebration etc., and during those days let there be no sweets etc. Just as the sages and ascetics have been bringing “*bhikshaa*” in front of me so far, in the same way they should continue to do so. If

good householder out of their own will bring “*bhikshaa*” daily meals, then that very same “*bhikshaa*” should be accepted, in which there are no sweets. If some ascetic and good families come from out-of-town then in the arrangements and preparation of their food, let there be no sweets, rather their meals too, should be ordinary.

(7)

When this body becomes still, let there be no grief or a gathering for mourning etc., rather for seventeen days let there be “*satsang*”, singing the glories of the Lord and chanting of His divine name, and Divine Name repetition (*bhagvat naam japa*), recitation of *Gita*, recitation of *Ramcharitramanas*, reading of Saint’s divine speeches, reading of *Srimad Bhagwat* etc. Only spiritual undertakings “*adhyatmik krtya*” must be carried on during this period. In *Sanatana Hindu Sankriti* (Hindu culture), during these days, these above “*krtya*” are considered to be main.

(8)

When this body becomes still, on the seventeenth day or any other occasion if some gentleman wants to give money-clothes, etc or anything as a gift then it should not be taken, in other words, there should be no gifts accepted from anyone, of any kind whatsoever. If someone says that we donate a certain amount to the temple, than consider this sort of thing to be useless, you must object and oppose this person. If a person sends any gift from some other place, through anyone then it must not be accepted at all. Rather, refuse it entirely. Not only must no gifts be taken from anyone, but there

should also be that alertness, that caution, to not give give sheets, rent money etc., to anyone.

When there is objection to taking or doing anything for seventeen days, then what to speak of annual events etc. These are all to be understood as something that I object to.

(9)

When this body becomes still, anything related to this body, any incidents, “*smaarika*” remembrance etc must not be revealed in any form.

Lastly I humbly request all those saints and good family members that I have come in contact with, that those things that I have objected, they should not be done in any situation or circumstance. When this body becomes still, the actions and conduct that is opposed to what I have shared, or any form of arugments “*vivaad*”, opposition “*virodh*”, differences of opinion, fights, frivolous controversy “*vitandaavaad*” etc. by introducing an inexpressible state “*avaachaneeya*,” he should not become a sinner, or a partner in the sins. Rather with total steadfastness, love, simplicity and mutual trust, and relating without any deviousness, following the previous instructions, reciting and chanting the holy name of God, the final rites must be completed. Whenever and wherever there is an opportunity, the instructions provided with regards to this body should be followed by all those associated that are present at that time.

During my lifetime, through my body, speech, mind, knowingly, unknowingly, if any one experienced

any kind of difficulty, then I humbly from my heart and profusely beg your forgiveness. It is my sincere hope, that you all will forgive me with much generosity.

Ram ..... Ram ..... Ram .....

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 Requests (A Will) may be considered as void.

I have got this current Humble Request (A will) written 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 .....