

LAST UTTERANCES

of

**PARAM PURUSH PURAN DHANI
SOAMIJI MAHARAJ BY WAY
OF INSTRUCTIONS TO
SADHUS, SATSANGIS
AND SATSANGINS**

**Early Morning of Saturday, the 15th of
June, 1878**

(1)

Soamiji Maharaj called Chandra Sen (a Satsangi, who used to come from village Kursanda, every month on the day of full-moon, for His Darshan) and asked him to sit close to Him and have His Darshan with rapt attention, and urged upon him to fix His Form (Swarup) in his heart, because, He added, on the next full-moon day, he would not get that Darshan. Soamiji Maharaj then observed, "Your Bhakti (devotion) has reached perfection."

(2)

At about 8 A. M., Soamiji Maharaj observed that the time of His departure was then near at hand. Thereafter, Soamiji Maharaj withdrew His Surat (spirit) and also all diffused spirituality. Only the whites of the eye-balls were visible, and His body began to shake; the nails of His hands and feet grew pale. A quarter of an hour later, He brought down His Surat and then declared that "Mauj has now changed and there is still some time." Then Lala Pratap Singh enquired "When is the Mauj now ?" Soamiji Maharaj replied, "Sometime in the afternoon."

(3)

Thereafter, Bhara Singh Sadhu, and other Satsangis, began to offer Bhet (cash present) and tendered their respects and salutations. At this, one Lala Jagan Nath Khatri, a neighbour, remarked that they should let Soamiji

Maharaj's Dhyān (attention) remain inwards and that this was not the time for offering Bhet. Thereupon, Soamiji Maharaj, addressing Lala Jagan Nath, observed that "True Dhyān means that one is able to withdraw one's Surat and bring it down at one's will. I have already moved up the location of My spirit in the lap of Sat Purush, last night. I have come down only to say a few words to you."

(4)

Then He observed, "You know that ever since I was only six years old, I have been devoting Myself to Parmarth and then alone, this Abhyas (practice) has become perfect." Then, giving an illustration, He observed, "If a green swimmer is asked to swim when he is drowning, how will he swim at that time? He must drown. But he, who has been learning how to swim since childhood, will not drown even if he is thrown into a river. This

body is nothing but skin. It has not endured in any case. What of it? The only purpose of life-long Bhajan and Sumiran is that one may not forget it during one's last moments. Hence, your practice of Nam should be such that you may not forget it at any moment, irrespective of the activity you may be engaged in."

(5)

Thereafter, addressing Rai Salig Ram (Huzur Maharaj), all Sadhus, Satsangis and Satsangins, Soamiji Maharaj observed, "You should give Radhaji the same place in your estimation as you gave Me, and should treat Radhaji and Chhoti Mata* Ji alike."

* Widow of Rai Bindraban Saheb, the younger brother of Soamiji Maharaj.

(6)

He, then, ordered Radhaji not to neglect Shibbo, Bukki and Vishno.

(7)

Addressing Sanmukh Das, He declared, "I appoint you Mahant of all Sadhus", and added, "I do not mean the kind of Mahanti (leadership) as is prevalent in this world. What I mean is that Sanmukh Das and Bimal Das will be the officers-in-charge of Sadhus. They will look after the management and administration of the Sadhus. They should stay in the garden (Soami Bagh). And Partapa* will be the owner of the garden."

(8)

He, then, exhorted house-holders not to accept any service (Sewa) from Sadhus.

*Rai Pratap Singh, Chachaji Saheb, the youngest brother of Soamiji Maharaj.

(9)

Thereafter, Riddhi Bibi enquired, "Whom have you appointed to look after and guide us?" Thereupon, He replied, "Radhaji for ladies and Sanmukh Das for Sadhus."

(10)

Soamiji Maharaj then said, "Ladies should not go to the garden (Soami Bagh) to serve and pay respect to any Sadhu. They should all worship Radhaji and have Her Darshan." Then He added, "I have made a lion and a goat drink water at the same Ghat (water-side landing). None else can do so."

(11)

Bibi Bukki prayed, "Soamiji ! take me also along with You." Soamiji Maharaj replied, "Don't worry, I shall call you soon. Apply yourself internally to the Charans (Holy Feet)."

(12)

Then Lala Pratap Singh requested that he too might be allowed to accompany Him. Soamiji Maharaj said, "A good deal of work has to be taken from you. You will stay in the garden, attend Satsang and make others do it."

(13)

Then Sudarshan Singh* enquired to whom one should refer one's Parmarthi queries. Thereupon, Soamiji Maharaj replied, "Whosoever has anything to ask, must refer it to Salig Ram (Huzur Maharaj)."

(14)

Addressing Lala Pratap Singh, Soamiji Maharaj observed, "The Faith I had given out, was that of Sat Nam and Anami. Radhasoami Faith has been

* Seth Saheb, the youngest son of Chachaji Saheb, and nephew of Soamiji Maharaj.

introduced by Salig Ram (Huzur Maharaj). You should let it also continue. Satsang must go on. Satsang shall spread far and wide in future."

(15)

Thereafter He said, "No Satsangi, whether a house-holder or a Sadhu, should worry at all. I am constantly with every one, and greater care of all will be taken in future."

(16)

Then Soamiji Maharaj observed that "In Kali Yuga, no spiritual activity would be successfully performed except the contemplation of the Swarup (Form) of Sat Guru, Sumiran of Nam (Repetition of the Holy Name) and Dhyan of Nam (contemplation of the Holy Name)."

(17)

Lala Pratap Singh prayed for the

opening of Shabd internally. Thereupon, Soamiji Maharaj said, "Hearing of Shabd (Sound) internally and experiencing bliss thereof are the signs of the opening of Shabd."

(18)

Addressing Radhaji, Soamiji Maharaj said, "Both Parmarth (religious activities) and Swarth (worldly activities) have been the spheres of My activity, or, in other words, I have taken part in both. So you should also not disregard social observances, and let Sadhus also carry on their tradition."

(19)

Thereafter, Soamiji Maharaj desired to be taken from the courtyard to His room, and at about quarter to two in the afternoon, He withdrew His Surat from this mortal body.
