

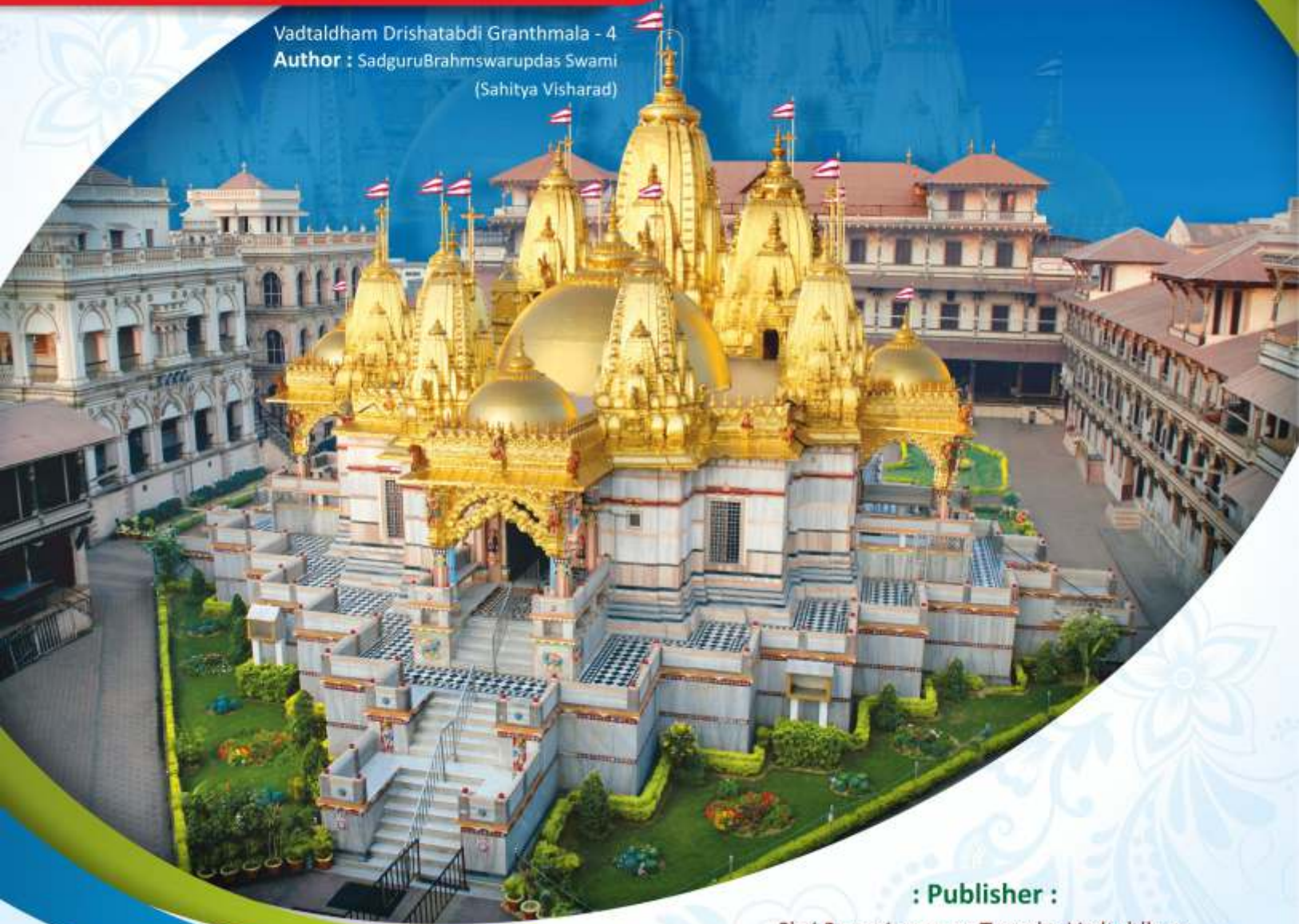
|| Vruttalaye Sa Bhagwan Jayatih Sakshat ||

OUR

VADTALDHAM

Vadtaldham Drishatabdi Granthmala - 4

Author : Sadguru Brahmswarupdas Swami
(Sahitya Visharad)



: Publisher :

Shri Swaminarayan Temple, Vadtaldham



Supreme Lord Shri Harikrushna Maharaj - Vadtaldham

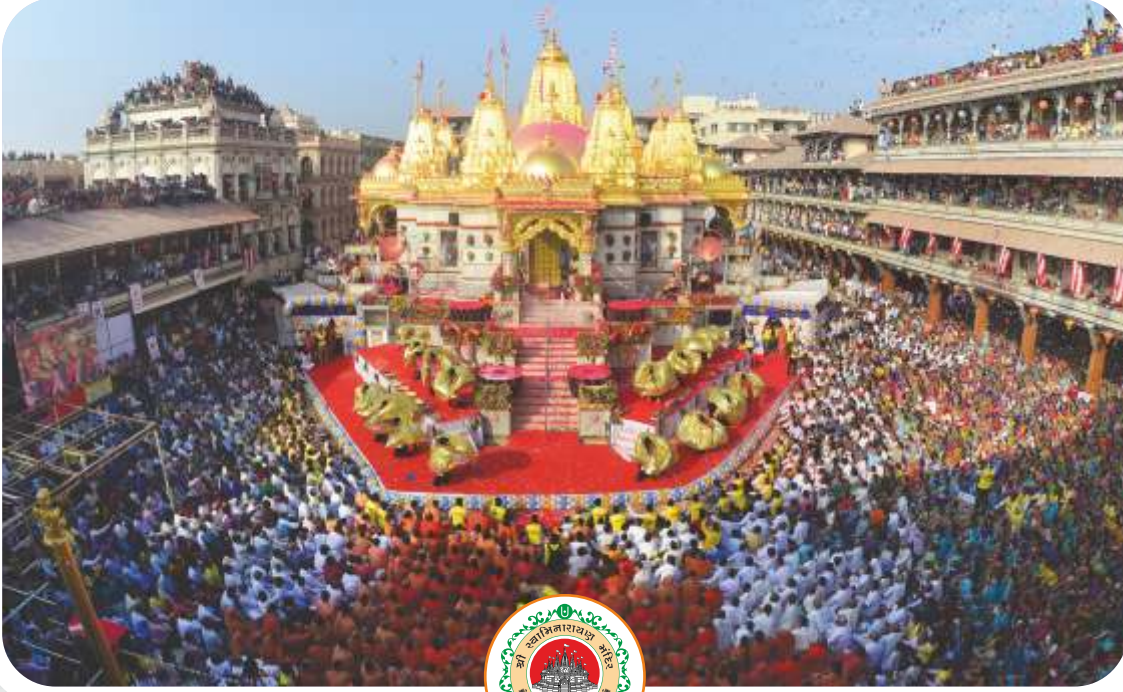


H.H. 1008 Acharya Shri
Rakeshprasadji Maharajshri

|| Vruttalaye Sa Bhagwan JayatihSakshat ||

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SadguruBrahmswarupdas Swami – Vadtaldham

❧ : Editor : ❧

Shyamvallabhdasji Swami : Vadtaldham

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॥ श्री स्वामिनारायणी विमलदेवस्तु ॥



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आशीर्वादपत्र

ता. ०९-१०-२०१६

वडातालवासी श्री लक्ष्मीनारायणदेव तथा आराध्य ईशदेव श्रीहरिकृष्णमहाराजना वरुणकमलથી
લિ.વડતાલવાસી શ્રીલક્ષ્મીનારાયણદેવ ગાદીના પીઠાધિપતિ ૫.૫.૫.૧૦૦૮ આચાર્યશ્રી
રાકેશપ્રસાદજી મહારાજશ્રીના શુભાશીર્વાદપૂર્વક જય શ્રી સ્વામિનારાયણ વાંચશો.

સદ્.સ્વા.શ્રી બ્રહ્મચર્યપદસજી (સાહિત્ય વિશારદ) વડતાલધામ દ્વારા સંશોધિત અને સ્વા.શ્રી
શ્યામવલ્લભદાસજી દ્વારા સંપાદિત "આપણું વડતાલધામ" નામક પુસ્તક જ્યારે વચનામૃત દિશતાબ્દી
મહામોહત્સવ અંતર્ગત પ્રકાશીત થવા જઈ રહ્યું છે. તેનો અમો આનંદ વ્યક્ત કરીએ છીએ.

વૃતપુર મહિમા કલ્પો ન જાય, કદિ મુખ શેષ સહસ્ર કલ્પ ગાય ।
વૃષસુત તણી મુખ્ય ગાદી જ્યા છે, ત્રિભુવન તત્વ અનેક તીર્થ ત્યા છે ॥

આવો અગાધ મહિમા જે ધામનો છે એવા વડતાલધામના મહિમાનું આવમન કરવાનો પુણ્ય
અવસર આ પુસ્તકના માધ્યમે સહુને મળશે. દર્શનાર્થે આવતા યાત્રાગુઓ જ્યારે મહિમા જાણીને દર્શન
કરશે; ત્યારે તેના મનમાં વિશેષ આનંદ થશે. પ્રસ્તુત પુસ્તકનાં વાંચન મનન તથા વડતાલધામનાં
દર્શનથી ભક્તોને ભક્તિ,ઉપાસના, મહિમા પુષ્ટી થનાર છે. આપ દ્વારા પૂર્વે ઘણા મનનીય પુસ્તકોનું
લેખન-સંશોધન થયું છે. અમોને ઇચ્છા છે કે, પ્રસ્તુત પુસ્તક દ્વારા ભક્તોનાં હૃદયમાં વડતાલધામનો
મહિમા વિશેષ ટ્રક થશે. આ પુસ્તક પ્રકાશનમાં સહયોગ આપનાર તમામ ભક્તોનું વડતાલ વિહારી શ્રી
હરિકૃષ્ણ મહારાજ મંચલ વિસ્તારે તેવી તેમનાં વરુણ કમળમાં પ્રાર્થના સહ જય શ્રી સ્વામિનારાયણ



આચાર્ય મહારાજ શ્રી

ABOUT THIS PUBLICATION

In today's noisy environment, if anyone hears the word "**Vadtaladham**", it is like nectar is poured in his ear. There is so much joy because, here is the cause of all causes; Ishwar of Iswar, Parabrahma Paramatma Bhagwan Shree Swaminarayan is sitting in the form of "**Sri Harikrishna Maharaj**". That is why Vadtal is called Akshardham on the earth. In each particle of this holy land has come in contact of Sahajanand Swami and the 500 Paramhansas – and even today the particles emits holy vibrations.

Those with eyes filled with glory, feel the holy vibrations while in Vadtaladham. While reading this scripture, many of the occasions comes before the eyes. That is why, I believe that this small scripture will be very valuable for many devotees.

Vadtaladham...

is the highest pilgrimage place of Swaminarayan sect.

is the center of faith of millions of souls.

is the foremost and unique center of our worship as Sri Harikrishna Maharaj is here.

is also our “agna” center, Shikshapatri is written here.

Being here in flash, brings pleasure that is only possible when we are free of bondage of the body.

Only those who are selected by Lord himself, get opportunities to serve here by body, mind, and wealth.

There were many occasions where need for an informative, accurate and well written booklet was felt. Pu. Shyam swami, requested Pu. Brahmswarup Swami to research and compile an accurate, informative booklet and Pu. Swami accepted the opportunity to please Maharaj.

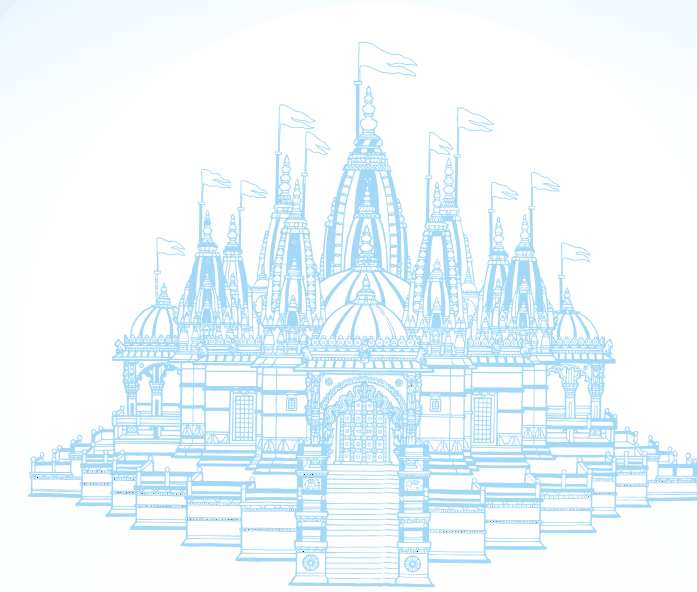
With dedicated, intense efforts, the book called '**Apanu**

Vadtaladham' was written in short time. We are

very glad to say that by the Vadtal

Sanstha, many literatures have

been published. But this time



we are more happier since **200 years** are going to finish of the establishment of **Upasya-Swarup Harikrishna Maharaj** and **almighty Shri Laxminarayan dev** that Bhagvan Shri Hari himself did the Pratishtha in Vadtal dham. So, on this upcoming great festival, the series of literature will be published. Among them, this “**Our Vadtaladham**” book is on the 4th position.

Moreover this “**Vadtal dham granth mala**” is going to be published on the day when 20 years will be completing of the renowned preceptor of the Vadtal - gadi his highness **1008 Rakeshprasadji Maharaj**.

Param Bhakta **Shree Yogeshbhai C Pstel** {Latipura, (U.S.A)} has translated this book. And those who have contributed to the compilation of this book, those who financially supported the project will feel honored to have been associated with this great project. For the readers, this scripture will increase the respect for Vadtaladham in their hearts.

And we wish that, upon reading this book, the respects for the "Vadtal-dham" may increase in readers' hearts. And may Shri Harikrishna Maharaj, Shri Laxminarayan dev and His Holiness Acharya Shri Rakeshprasadji Maharaj get pleased upon those who have contributed in this publication. Especially, Pu. Shyam Swami, Pu. Amrut Swami and **Nikit**.

P.P. Shri Devprakashdasji Swami
Chairman

Dr. Shastri Santvallabhadas
(Ph.D., D.LITT)



From the author...

Jayati Jayati Dhanya Gram Vrittalakhyu!
Jayati Jayati Dhanyu Dham Vrittalayakhyam II
Jayati Jayati Dhanyu Tasthit Dev Vrind |
Jayati Jayati Dhanya Tathi Sadhu Vrindam ||

O dear saints - devotees! YogivaryaGopalananda Swami, while writing the glory of Vadtal in 'ArvavatarStotra', says, "Vadtal village is blessed. VadtalDham is blessed. Blessed is the entire Devas in VadtalDham and also blessed is the entire Santvrund in VadtalDham.

O devotees! Whatever one gest by going to Prayagraj and chant, do tap, fast and bathe in the TriveniSangam for a year, the same merits can be received by visiting the holy places in Vadtaldham with reverence. This is so, because, the land of Vadtal has come in physical contact of manifested God.

O devotees! This Vadtaladham means Akshardham on earth; because here the omnipotent Shri HarikrishnaMaharaj is giving darshan. Vadtaladham means Vaikunthadham; because here Sri Lakshminarayanadev is giving darshan and Vadtaladham means Golokdham; Because Ranchodrai pilgrims from Dwarika have come here.

O devotees! Such one place with three Dhamsis not found anywhere in the universe. Therefore, it is necessary to understand the glory and come to Vadtaladham to do bhajan-bhakti, darshan, seva, donation, ritual and to prepare for Moksha in "**Vachanamrut Dwishatabdi Mahotsav 2076**".

O devotees! My Guru bandhu **Swami Shyamvallabhdasji**, inspired me to write this book. As well as my Gurubhai Assistant Kothari **Dr. Shastri Santvallabh Swami (PH.D., D.LITT)** has suggested this book name to be '**ApanuVadtaladham**'. Other GurubandhuSha. **Amrutvallabhdasji** has very carefully inspected and did final proof of the book. I pray to Sriharikrishna Maharaj to be pleased with all of the three Gurubandhus.

O devotees! My only wish for writing this book is to have Harikrushna Maharaj, Lakshminarayan Dev, P. Pu. Acharyashri Rakeshprakashji Maharaj P.P. Sadguru Sha. Ghanshyamprakash Dasji Swami, Chairman of Vadtal Temple P.P. Devprakashdasji Swami as well as all the saints and devotees bless me.

**Jai Shri Swaminarayan of Swami
Brahmaswarupadas**

Date: 15-8-2019
Shravan Sud - Poonam
Vadtaldham

P.P. Dharm Dhurandhar 1008 Acharya Shri Rakeshprasadji Maharaj Shri An introduction

- ▶ When you are completing 20 years as the Acharya of Swaminarayan Sampradaya Vadtal diocese, we are pleased to present a brief summary of noteworthy achievements during your tenure.
- ▶ On January 31st, 2003, that is Samvat 2059, Posh Vad 14, you were installed as the Acharya of Swaminarayan Sampradaya Vadtal diocese. This was the result of Satsang Mahasabha's efforts and the blessings of Sadguru Gopalanand Swami and Shri Kashtabhanjan Dev,
- ▶ You nurtured this great Satsang forever by fulfilling your unique role in ceremonies to initiating new saints and inauguration of new temples.
- ▶ It is a matter of great pride for the Vadtal Diocese and Swaminarayan sampraday that during 2003 to 2022, you have honored the good fortune of initiating 820 new Saints. Due to your loving nature, the 1291 Saints, 908 Parshads and 19 Brahmacharis are with you. You have also inaugurated total of 497 small Harimandirs and large Temples that includes new and renovated temples.
- ▶ You are constantly on the move. If we count various events like Katha-Parayana, Shakotsav, Inauguration of temples, Khat Muhurat, opening ceremonies, Rangotsav, etc., there are more than 1,543 documented events you have graced and many more undocumented events. In addition, you have blessed 99,877 small and big residences of the devotees at their requests.
- ▶ And yes, you have not forgotten those devotees who have carried the legacy of Satsang outside of India. You have made 7 Satsang trips to the UK, 4 trips to Canada, 2 trips to Africa (Kenya, Uganda, Tanzania), four trips to Australia, 3 trips to Dubai, Bahrain-1, and 29 Satsang visits to the USA. You nurtured Satsang in the USA, Australia, Canada, UK and Africa by blessing the construction of temples by local organizations and saints.
- ▶ In addition, you have made 2758 Satsang visits to villages, 8 Satsang seminars exclusively for saints, 93 Satsang seminars for children, youth and adult devotees'. This shows your keen interest in supporting various aspects of Satsang for generations to come.
- ▶ In addition, you have encouraged volunteers and organizers of various grand Satsang celebrations - like: Shri Harikrishna Maharaj - 1, Shri Harikrishna Maharaj - 2, Shri Harikrishna Maharaj - 3, Shri Raghuvirji Maharaj, Dholera, Sarangpur, Neelkanthdham, Junagadh, Gadhpur, Suvarna Shikhar, Suvarna Mandir Inauguration, RustambaghMurti Pratishtha Mohotsav, Vachanamrut Bicentenary Mohotsav, SardharMurti Pratishtha Mohotsav. You have also enhanced the glory of Ahmedabad- Gadi Purodaru Shastri Purti Mahotsav by your presence.
- ▶ You have also conducted courtesy calls on social, political, youth dignitaries and established mutual dialogue with them.
- ▶ As per your instructions, PujyaGadiwalashree also initiated 246tyagibaheno. Presently, there are more than 427 sankhya yogi baheno with PujyaGadiwala. PujyaGadiwala is also nurturing Satsang by participating in various events. By PujyaGadiwala, major events like Surat - 3, Malsar -1, Droneshwar - 1, Chardham - 1, Vadtal-1, Sarangpur - 1, Shibir at Naimisharanya have taken place. In addition, PujyaGadiwala has attended Sakotsavs, shibirs, Katha-parayans and satsang events in hundreds of villages.
- ▶ We congratulate you with our sincere regards for the golden achievements during your reign.

**Jay Shree Swaminarayan,
Sadhu Shukdevprasad on behalf of Sahitya Prakashan Committee, Vadtal.**

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|| Vruttalaye Sa Bhagwan Jayatih Sakshat ||

**“Sarvavatar Dhartar Bhakti Mukti Pradayakam.
Vandeham Swestadevam Ta Harikrishna Manoharam II ”**

PREFACE

O Beloved Saints and Devotees! The eighteenth century was a time of great chaos and anarchy. During that time, the prevailing rule was that the one with might wins. In the land of Gujarat social vices, robberies, immoralities and atrocities were common. The kings, who were supposed to be the protectors of people, actually were the cause and instigators of chaos and atrocities. Superstition was very prevalent at many levels in society. Saints and ordinary people were suffering from the torment of demonic people in society.

Devotees! In such a difficult time, for the upliftment and salvation of countless souls, the supreme God who is known as Adinarayan, Purna Purushottam in scriptures, incarnated on the Earth and was known as Swaminarayan Bhagavan.

Je Hari Aksharbrahma ādhār, pār koī nav lahe re lol;

Jene shesh sahasramukh gāy, nigam neti kahe re lol."

- Premanand Swami,

O devotees! The main reason for Parabrahma Paramatma to incarnate on the earth is to fulfill the pious wishes of His loving devotees, and to liberate countless souls.

O devotees! Lord Swaminarayan says in the Vachanamrut Gadhada I – 78, “God - who transcends Akshar, who is beyond mind and speech, and who is imperceptible. The same God, out of compassion, resolves 'May all the enlightened and unenlightened people in Mrutyulok behold me.' Having resolved in this manner – so, out of compassion He becomes perceivable to all.” As Vairagyamurti Sadguru Shri Nishkulanand Swami writes in Bhaktinidhi:





**Āpa icchā'ēāviyā, karavā kōṭikōṭinā kalyāṇa.
Dayā dilamāmānī dayālē, tēnāmśu hu karu vakhāṇa.3.
Lēriāvyāāja lē'ramā, ati mē'r karī mē'rabāna.
Anēka jīva āśritanē, āpavā abhayadāna.
-Bhaktanidhi Kadvu-1**

O devotees! Mahaprabhu Shri Hariji Maharaj, due to immense compassion on the men and women of this Kali Yuga, manifested on the Earth in the village of Chhapaiya in Uttar Pradesh, India. He manifested in human form on April 2nd, 1781 at 10:10 pm.

O devotees! After staying in Chhapaiya for three years, He moved to Ayodhya with His parents Dharmadev and Bhaktimata. When He was 11 years, 9 months and 1 day, He decided to leave Ayodhya for the forest. His visits and presence at various holy places added religious significance to those holy places.

O devotees! After 7 years, 1 month and 11 days of travelling and pilgrimage throughout India, He arrived in the village of Lojpur of Guarat, India. There, He accepted Sadguru Ramanand Swami as His Guru and was initiated as a saint in the village Piplana. Later, in Jetpur, the Ramanand Swami installed Him as the leader of his followers. Shortly after, Ramanand Swami left his human body. On the fourteenth day following Ramanand Swami leaving his human body (December 31, 1801), Shri Hariji, while addressing His followers, announced His name as Swaminarayan and instructed the followers of the sect to chant "Swaminarayan". At the time, the sect was known as Uddhav sect. Following this event, the sect became known as the Swaminarayan sect.

O devotees! After becoming the leader of Uddhav Sampraday and visiting regions like Sorath, Kathiawar, Kanam, Zhalawad etc., Swaminarayan Bhagwan decided to make Vadtal, a village in Charotar region, a place of significant religious importance. It is now known as 'Vadtaldham'.

(1) What is Vadtaldham?



1. Vadtaldham means Akshardham on the earth.
2. Vadtaldham is the capital of the Swaminarayan sect.
3. Vadtaldham is the land sanctified by the holy steps of the manifested Lord.
4. Vadtaldham is the abode of Shri Harikrishna Maharaj forever.
5. Vadtaldham is the place of manifestation of Shikshapatri Shastra.
6. Vadtaldham is the main center of obedience and worship.



Shree Harikrushna Maharaj
Vadtaldham

7. Vadtaldham is the beloved abode of Lord Swaminarayan.
8. Vadtaldham is the favorite abode of Yogiraj Gopalananda Swami.
9. Vadtaldham is the place where mother Mahalakshmi performed penance.
10. Vadtaldham is the abode where Dwarikadhish came and stayed forever.
11. Vadtaldham is the only place where manifested God has installed His form by Himself.
12. Vadtaldham is the place where the two Acharya Maharajs were anointed very first time.
13. Vadtaldham is the place where spiritual aspirants take saint-initiation.
14. Vadtaldham is the birthplace of Bhaktaraj Joban Pagi.
15. Vadtaldham is the birthplace of Bhaktaraj Bapubhai.
16. Vadtaldham is the place where Swaminarayan Bhagwan's prasadi items are stored.
17. Vadtaldham is the village where *satsang* flourished by Mahamukta Muktanand Swami.
18. Vadtaldham is the supreme abode sanctified by the holy steps of the many holy paramhansas.
19. Vadtaldham is a holy shrine adorned with many historical places of holy association with the manifested God.
20. Vadtaldham is the place of occurrence of twenty Vachanamruts.
21. Vadtaldham is the holy place where Gomtiji came from Dwarika and resides.
22. Vadtaldham is the abode resounding with the Swaminarayan Mahamantra continuously.

**Vasyā jahām akṣaranā nivāsī, tē tulyatā kōṇa kahē ja kāśī;
māhātmya tēnuṁ manamām vicārē, dvārāvatīnē vaḷatī visārē.**
- Shree Harililamrut K.1, V.5

**Vṛtapura mahimā kahyō na jāya, kadī mukha śēṣa sahasra kalpa gāya;
vṛṣasutataṇī mukhya gādi jyām chē, tribhuvana tattva anēka tīrtha tyām chē.**
- Shree Harililamrut K.1, V.13

(2) Vadtal Mandir means



Vadtal Mandir means a temple built by the order of Shri Hariji

Vadtal Mandir means a temple whose groundbreaking ceremony was performed by Shri Hariji.

Vadtal Mandir means the magnificent temple built by Brahmanand Swami.

Vadtal Mandir means the temple built under the supervision of Shri Hariji.

Vadtal Mandir means the great temple where the foundation was laid with 900,000 bricks.

Vadtal Mandir is a beautiful temple adorned with nine peaks.

Vadtal temple is a spectacular temple of Lord Laxminarayan, where the deities were installed by Shri Hariji.

Vadtal temple is the beautiful temple of Upasya Ishtadev Shri Harikrishna Maharaj.

Vadtal temple is the temple where Shri Hari carried bricks during construction.

Vadtal temple is the temple constructed by the service of saints, parshads and satsangis.

Vadtal temple is the temple adorned by the places of many incarnations.

Vadtal temple is the temple adorned with statues that came alive with Shri Hariji's glance.

Vadtal temple means temple where Shri Hariji assumed multiple forms to perform Aarti.

Vadtal temple is the place where the spiritual aspirants achieve liberation.

(3) Vadtaldham: King of Pilgrimage

Ēka trājavē tīrtha hajārē, bījā trājavē varatāla dhārē;
dhāma vaikuṇṭha ādi dharāya, tōya varatāla tulya na thāya.

- Shree Harililamrut K.1, V.13



O devotees! Hindustan is an invaluable treasure of pilgrimages. Many countries of the world are full of materialism, but pilgrimages are rarely found. There are 31 long Nile-like rivers. Yet, no one calls them pilgrimage sites because the manifested Lord never bathed in their waters. On the other hand, there is Gomti Lake in Vadtaldham, in which Lord Swaminarayan bathed many times, giving it the special status of a pilgrimage site. Thus, the long rivers, like Nile or Amazon, or huge lakes, like Victoria and Michigan, do not have the prestige of Gomti.

O devotees! Due to the holy steps of God and holy saints in the holy land of India, pilgrimage sites are scattered everywhere in India. Even among these, there are some pilgrimage sites whose glory even Sheshaji cannot describe with his thousand tongues. One such pilgrimage is to Vadtaldham because Lord Swaminarayan, who manifested Himself, sanctified the whole land of the village with his holy footsteps 45 times! Due to this, Vadtal village is also called Vadtaldham and Tirthraj.

O devotees! There are many pilgrimage sites in India. Sixty-eight among them are considered to be the main ones. Among those, Ayodhya, Mathura, Haridwar, Kashi, Kanchi, Ujjain and Dwarika are considered to be the seven best. The biggest pilgrimages are to Rameshwaram - Badrinath - Jagannathpuri and Dwarika.

O devotees! The Dwarika Tirtha is considered to be the best *tirtha* among the 68 *Tirthas*, 7 *Puries* and 4 *Dhams*. At the request of our saint Sachchidananda Swami, the main deity of Dwarika shrine, Ranchodrai, himself resides in Vadtal along with pilgrimage sites like Gomti etc. Therefore, it is not an exaggeration to call Vadtaldham the best pilgrimage site.

(4) Importance of Prasadi-places

Prabhupada raja hōya jēha ṭhāmē, aja bhava ādi tahām svaśīsa nāmē;
punita karaṇa tīrtha tyām gaṇāya, bahu mahimā mukhathī kahyō na jāya

- Shree Harililamrut K.1, V.6

O devotees! Vadtaldham is the name of the earth which is sanctified by the Charnarvind of Sakshat Purna Purushottam Shri Swaminarayan Bhagwan. What can be said about the uniqueness of the Vadtaldham? That is why Acharya Shri Viharilalji Maharaj says, "In the place where the manifested form of the supreme God walked, the Creator Himself Brahmaji and the god of destruction Mahadev come to worship in such a glorious land. That is why even Sadguru Nishkulanand Swami describes the glory of the Lord's Charanraj in the Purushottam Prakash.

Dhan'ya bhūmikā bhāgya amita rē, tha'ī haricaraṇē aṅkita rē.
Dhan'ya dhan'ya ē śē'rī bajāra rē, jiyām hari pharyā bahuvara rē.
Dhan'ya ghara ōsarī āngaṇām rē, jiyām pagalām thayām prabhu taṇām rē.
Juvē sarvē sthaḷa ē sambhārī rē, ēka ēkathī kalyāṇakārī rē.
caraṇarajē bharyām bharapūra rē, sparaśē raja karē duḥkha dūra rē.
Tiyām pāpī tajē kō'ī prāṇa rē, tē paṇa pāmē pada nirvāṇa rē.

Purushottam Prakash 26/29

O devotees! As stated in the above lines, not a single corner of the land of Vadtal village is without God's association. Nishkulanand Swami writes that no matter how sinful a person is, if he dies in the place of God's grace, he will not be degraded, but will attain liberation. Those who have been allowed to live in such a holy place should appreciate their immense fortune and be grateful to Shri Harikrishna Maharaj.

O devotees! Swaminarayan came to Vadtaldham 45 times, stayed for many days, went from house to house, and also visited the farmland around the village. Everything in and around Vadtaldham has a connection to God. So all of us should visit and take advantage of the holy place Vadtal.



Shami Pujan Place



Jalkrida Place



Vachanamrut Sabha Place



Gomti Sabha Place

(5) Features of Vadtaldham



Shree Harikrushna Maharaj
Vadtaldham

O devotees! Every religion or denomination in the world has its own unique characteristics. There are many sects in Hinduism and even those sects have different ideologies. Every denomination will have some unique features. Accordingly, I present to you some of the features of Vadtaldham within the Swaminarayan sect.

O devotees! Lord Swaminarayan has built six big temples during His time on this Earth. Various main deities are worshiped in each temple, but Lord Swaminarayan has installed his own form, Shri Harikrishna Maharaj, only in Vadtal. That is the uniqueness of Vadtal.

O devotees! Another feature is that the Acharyas were established in Vadtal. The third special feature is that Shikshapatri Granth was composed in Vadtaldham. The fourth special feature is that Dwarikadhish Ranchodraji has come from Dwarika to reside along with Gomtiji etc. in Vadtal. Dwarikadhish stays within the idol of Narayan and Gomtiji lives in Dharu Lake. Hence, the lake is called Gomtiji. The fifth feature is that the command to take the seal of Taptamudra was given in Vadtal. It is mentioned in the Harililamrut Granth as follows: Shriji Maharaj, while commanding all the saints and devotees, says:

**Vṛttāla dvāramatithī viśēṣa, chē lakṣminārāyaṇa dvārikēśa;
ā gōmatī uttama tīrthadēvī, ānhīm ja śāṅkhādika chāpa lēvī.
Jē taptamudrā ahiṁ āvi lēśē, dūrē ḍarīnē jamaḍā rahēśē;
tēnē ja satsaṅgi gaṇīśa mārō, māṭē tamē sau jana chāpa dhārō.**

- Shree Harililamrut K.8, V.44

O Bhakto! The sixth feature is that Shri Hari designated Vadtal to be the place for two annual grand festivities: Karthiki Samiyo and Chaitri Samiyo. That is why Rampratapbhai and Ayodhya Prasadji Maharaj from Ahmedabad also used to come to Vadtaladham with saints and devotees to join these two festivities.

(6) Place of Lakshmi's penance

O devotees! In Vadtaldham, why did Lord Swaminarayan make a lotus-shaped temple and install Shri Lakshminarayandev? Let me tell you the history behind it. The glory of Vadtal will be specially understood by knowing its history.

O devotees! In the past, Brahmaji's son Bhrigu Rishi and his wife Khyatadevi stayed in the forest near their ashram on the banks of Narmada river (in Bharuch) and started worshiping goddess Mahalakshmi. Pleased by their worship, Lakshmi asked the couple to ask for anything. So they both asked, "Incarnate as a daughter to us." Then Lakshmi granted their wish.

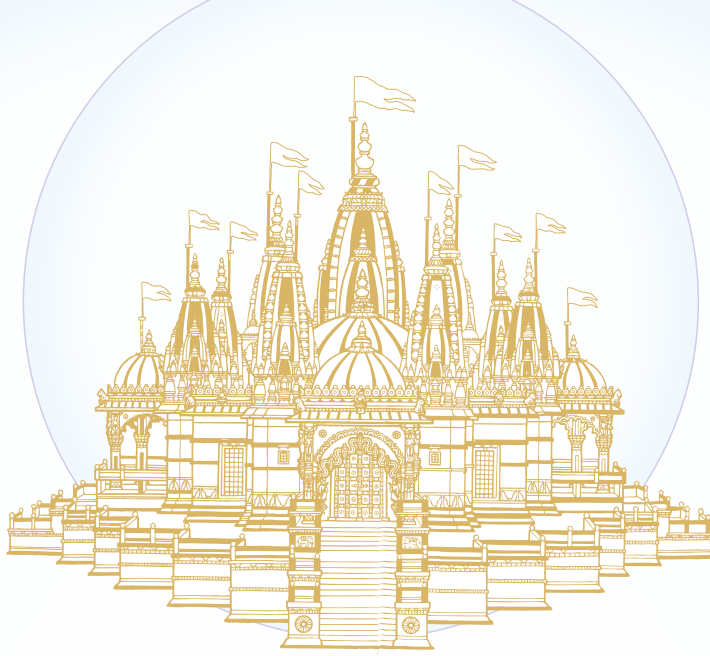
O devotees! In time, Lakshmi appeared as the daughter of Bhrigu Rishi and his wife Khyatadevi. However, due to God's maya, the couple forgot that their daughter is really the incarnation of Mahalakshmi. During the daughter's youth, Naradji came to their ashram. So the parents asked about their daughter's future. As if Lakshmi herself had come under the cover of Maya, she also asked Naradji about her fate and asked for his blessing for a proper husband. Naradji stated, "For you, the right partner is Vishnu (God). One who does great penance will get Vishnu as her husband." Lakshmi agreed, and asked for a proper place to do penance. Naradji showed her a place called Hedamba forest and asked her to worship Shri Krishna there. The place Naradji pointed out, Hedamba forest, is Vadtaldham.



Shree Lakshmi Narayandev - Vadtaldham

**Ramā nāradanē pagē lāgī, vara jōḍa pōtā tulya māgī.
Tyārē bōlyā nārada ṛṣirāya, tunja yōgya tō viṣṇu gaṇāya;
tapa ugra karyuṁ hōya jyārē, tēnē viṣṇu maḷē vara tyārē.
Kahē lakṣmī kahyuṁ tamē kharuṁ, kahō kyām ja'inē tapa karuṁ?
Kahē nārada sāmhaḷa bā'ī, tapabhūmi kahuṁ sukhadā'ī.
Mahisāgara nē vētravatī, trījī sābhramatī karē gatī.
Tēha traṇēnā madhyē pāvana, hitakārī chē hēḍambā vana;
tamē tyām rahīnē tapa karī, haiyē dhyāna śrīkṛṣṇanuṁ dharō.**

- Shree Harililamrut K.5, V.20



O devotees! The place that Naradji showed is the same place of the temple of Vadtaldham today! Lakshmi went to Hedamba forest and started doing her penance under the huge Bordi tree. The spot where the Bordi tree stood, is the same spot where the temple is today. Then, Narayan appeared and asked how to direct his blessings. Then Lakshmi asked: "Marry me and keep me in your service forever." Pleased with Lakshmi, Narayan asked for an additional way to bless her. Then, Lakshmi wished to see their (Lakshmi and Narayan) temple at that spot. Also, she wished that at the temple, people may pray and do penance to fulfill their worldly and spiritual aspirations.

**Kamaḷā kahē karuṇānidhāna, manē vāluṁ lāgē chē ā sthāna;
ānhi mandira mōṭuṁ racāya, tēmāṁ āpaṇī mūrṭi thapāya.
tīrtha sarvōparī ā gaṇāya, karē puṇya akṣayaphaḷa thāya.
Karē icchāthī jō anuṣṭhāna, pāmē tē dhana dhān'ya santāna;
muni mōṭā āśrama karī rahē, tīrtha karavā brahmādika caḥē.
Karē bhakti ṭharīnē ā ṭhāmē, mōkṣa'arṭhi tē mōkṣanē pāmē;
- Shree Harililamrut K.5, V.20**

O devotees! Lord Narayana was pleased and said: "During the upcoming Kali Yuga, the Lord of Akshardham, Purushottam Narayan, will appear on this earth. In order to fulfill the wish, Lord Swaminarayan will build a magnificent temple where the Bordi is, and he will install our idols—Lakshminarayan.

So as promised by Narayan, Swaminarayan Bhagavan built this temple and installed the idols of Lakshminarayan. This temple has become world famous today. The name of the temple is 'Vadtaldham Swaminarayan Temple', but in the central part of the temple, under the main peak, Shri Lakshminarayan Dev is installed. Lakshmi and Narayan wanted to reside in this place.

(7) Shri Hariji in Vadtal as Varni - Ghela Hanuman



O devotees! Lord Swaminarayan, during his childhood, performed penance in the Himalayas and consecrated pilgrimages to the North, East and South side of India. On Monday, 12th day of the bright half of Fagan, Samvat 1855, He arrived at Vadtal. He visited the Hanumanji temple located near Vadtal. At that time Varni was 18 years old.

O devotees! Varniraj was sitting there, after seeing Hanumanji. At that time, Joban Pagi, a Vadtal village native who was regarded as a world-famous robber, came there. Although Joban Pagi was a raider, he had reverence for monks and saints. Thus, he folded his hands to Varniraj and said: "Jogiraj! If you agree to stay in our village, I can arrange a place for you to live. Hearing this, Varniraj replied, "I am on a pilgrimage now, but when I come back to this place, I will stay at your place."

Then, Varniji went to Joban Pagi's place to cook food and rested in the Devkaran Pagi's house.

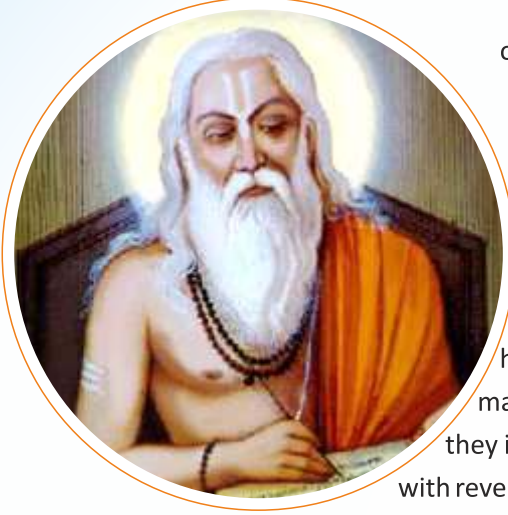
**Suṇī śrīhari lāgyā ucaravā, mārē jāvuṁ chē tīratha karavā;
amē āvaśuṁ vaḷatām jyārē, gāma rahēśuṁ tamārē ja tyārē.
Pachī ja'ī tē pagīnē bhavana, bhāvē rāndhīnē kīdhuṁ bhōjana;
dēvakaraṇa pagī taṇē ghēra, pōḍhyā ēkāntanī jāṇī pēra.
- Shree Harililamrut K.3, V.17**

O devotees! After Lord settled in the satsang, He came to Vadtal 45 times. Once Shriji Maharaj visited Hanumanji's temple and placed both his hands on Hanumanji's head, making him "prasadi". So this Hanumanji is special. The lake next to this temple is also special as Shriji Maharaj has bathed in it many times. It is described in the Sriharililamrut Granth.

**Gāmathī pūrva diśanuṁ taḷāva, tēmāṁ nāhyā manōhara māva;
ghaṇīvāra tyāṁ naṭavara nāthē, jaḷakēḷī karī sakhā sāthē.
Hanumānanī dērī chē tīra, tahām bēṭhā chē śyāmaśārīra;
hanumāna prasādīnā karyā, tēnī mūrati upara kara dharyā.
Samaiyānē dinē ēkavāra, āvyā darśanē lōka apāra;
hanumānanē dhābē birājī, kṣṇē darśana saunē dīdhāñjī.
- Shree Harililamrut K.1, V.18**



(8) A Sage of Badrikashram in Vadtal



Once an accomplished sage of Badrikashram went on a pilgrimage in the guise of a hermit. He visited Vadtal while visiting many pilgrimage sites. The sage came to the spot of the present temple. At that time, there was a huge Bordi tree in there. Seeing the tree, the sage stopped beneath the tree. Because he knew the past, present, and future, he knew everything about the Bordi.

O devotees! In Vadtal village, Bapubhai, also known as Kuberdas Patel, and his son Ranchodbhai were both mumukshu. They were very serious about their desire to find and see the manifested God. They were eager to serve any holy saints with the intent to get blessings to achieve their goal of seeing the manifested God. When Bapubhai and his son found out about the arrival of the sage, they immediately came to the Bordi and invited the hermit to their house to serve him with reverence.

O devotees! This ascetic sage of Badrikashram used to sleep in Bapubhai's Madi and during the day he used to give discourses sitting under the tree. Once a blind man named Bhagwandas came to the hermit and requested him to make him see again. So he did! Recognizing him as such a capable sage, both Bapubhai and Ranchodbhai continued to serve him with great reverence. Seeing the service of the father and son, the hermit asked them to ask for a blessing. So both of them asked: "Give us such blessings that we may see the manifested God. We do not want worldly happiness." Then the hermit said: "The creator of the universe has taken a male incarnation. Today, he travels in Sorath, doing welfare of millions of people. In a few months, He will come to the village named Bochasan. You may recognize Him by observing 16 holy markings on his feet."

**Kōṭi brahmāṇḍanā karanāra, tēṇē līdhō chē nara avatāra;
āja sōraṭhamām vicarē chē, kōṭi janānām kalyāṇa karē chē.
Thōḍā māsamām sundara śāma, āvaśē tē bōcāsaṇa gāma;
sōlē cihna caraṇamām jaṇāya, tēthī jāṇajō tē jagarāya.**

- Shree Harililamrut K.5, V.18

(9) Shri Hariji came to Bapubhai home

O devotees! After giving the blessing, the sage went back to Badrikashram without telling anyone. Both the devotees frequently travelled to Bochasan and to check if the manifested God had arrived or not. Then one day they learned that Lord Swaminarayan had arrived at Kashidasbhai's house in Bochasan village. Immediately, both Bapubhai and Ranchodbhai went to Bochasan and knelt down bowing to Shriji Maharaj. There, the Lord exposed His feet, so both of them saw the sixteen signs!

O devotees! They saw the sixteen divine signs, so both of them became firm in their devotion to Shriji Maharaj. At that time, Mulji Brahmachari requested Shriji Maharaj to come for dinner, so Maharaj left for dinner. Later, He called the two devotees and gave them a plate of prasadi. After the meal, there was satsang and then, the Lord retired for the night. In the morning, Shriji Maharaj came and sat in the satsang sabha in the morning. At that time, by the will of the Lord, Bapubhai and Ranchodbhai saw the glorious image of the Lord and entered a trance. Through the trance, they experienced Akshardham and saw the Lord accompanied by many Muktas.

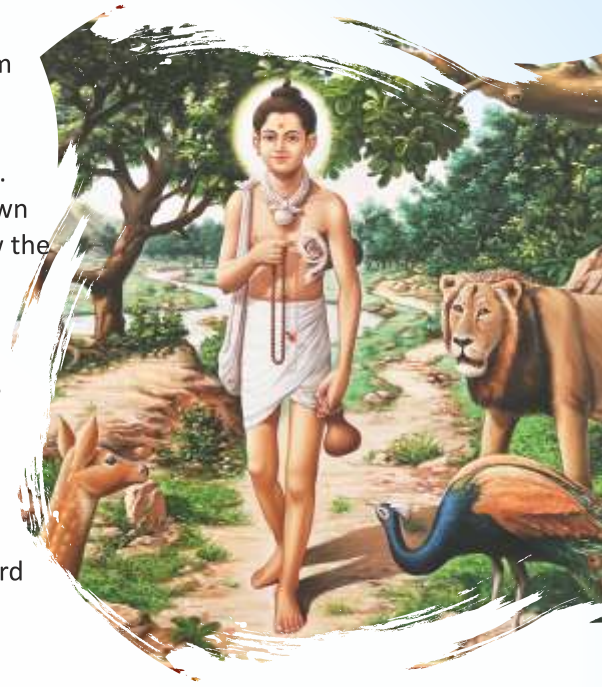
**Juvē chē varatāla nivāsī, tējōmaya prabhunī chabi bhāsī;
tē'ō bēyanē thai tyām samādhī, jēma jōgakaḷā hōya sādhi.
Jainē jō'iyuṁ akṣaradhāma, dīṭhā tyām paṇa śrīghanaśāma;
nara akṣara sama kōṭi dāsa, ubhā sēvāmām śrīhari pāsa.
Brahmā viṣṇu nē rudra gaṇāya, ēvānē tō na darśana thāya;
- Shree Harililamrut K.5, V.19**

O devotees! Then both of them came out of the Samadhi (trance) and talked about Akshardham to the other devotees sitting there, surprising everyone. The two devotees then requested Shriji Maharaj to come to Vadtal. Then Maharaj said: "You go to Vadtal today, we will come tomorrow."

O devotees! In Vadtal, both father and son made preparations for the Lord's arrival. When the Lord arrived, He settled under the shade of the Bordi tree after bathing in the Gangajalia well with the saints. He offered the fruits of the tree to Lalji and He ate some too. At that time, Bapubhai came there with the musicians of Vadtal and their instruments. He led the procession of the Lord along with the saints to his house.

O devotees! Shriji Maharaj first arrived in Vadtal in Samvat 1855. He was in Varnivesh at the time and no one believed Him to be God. Five years passed and now, when He came to Bapubhai's house, the number of people around Gujarat who believed in Swaminarayan Mahaprabhu as God had reached the thousands, increasing day by day.

O devotees! Bapubhai had eight sons. They all became followers of Lord Swaminarayan. Bapubhai was the first to become a satsangi in Vadtal and he was the first to bring Lord Swaminarayan to Vadtal. The Lord stayed in their home many times. Bapubhai served Sri Hariji and the saints with his body, mind, and money.



(10) Bhaktaraj Vasan Sutar

**Sārā sutāra vāsaṇa nāma, āvyā tē kathā suṇavā kāma;
daivī jīva mumukṣu chē tēha, thayā tarata ja āśrita ēha.
Kara jōḍinē vinatī karī, mārē ghēra padhārō śrīhari;
tyārē bhaktavatsala bhagavāna, gayā tēha sutāranē sthāna.**

- Shree Harililamrut K.5, V.219

O devotees! After Vasan Sutar became a satsangi, Shriji Maharaj used to come to his house many times. For this reason, his house is considered highly important among the places that came in contact with Lord Swaminarayan. Shriji Maharaj was very happy with Vasan Sutar. In his old age, Vasan Sutar had dedicated his house to Shriji Maharaj. At present, shankhya yogi sisters are using the place for devotional service.

O devotees! In the house, where Shrihari would sit, currently there is an altar with a portrait of Shreeji enshrined in it. The Lord's sandals have also been placed there as well. These sandals were revered by Virajadevi, wife of Acharya Shri Raghuvirji Maharaj. Thus, this house is compared to Vasudeva-Narayan Orda of Gadhpur as described in Harililamrut.

**Vaḷī vāsaṇa nāmē sutāra, prasādīnum chē ēnum agāra;
vāsudēva nārāyaṇa kērō, jē chē ōraḍō punīta ghaṇērō.
Gaḍhapura mānhi tē tō pramāṇō, ēvum vāsaṇanum ghara jāṇō.**

- Shree Harililamrut K.1, V.17



(11) Ideal Bhakt Joban Pagi



O devotees! When people think about Vadtal of the Charotar province of Garvi Gujarat, they experience peace in their hearts because the omnipotent Shri Hari Krishna Maharaj, the source of all incarnations, is present there. Devotees like Joban Pagi and Bapubhai get credit for this glory of Vadtal. Today, "Narasimha Mehta's Kartal, Gandhiji's hadtal (i.e. strike) and Lord Swaminarayan's Vadtal" are famous in the world.

O devotees! Vadtal's Joban Pagi was a formidable robber, but later he became an ideal devotee. The story of his previous lives is written in the 123rd chapter of the book "Unmatta Ganga Mahatmya". Let me give a brief glimpse of it here.

O devotees! He was born to the respected Kshatriya caste in his last birth, but he became Kusangi due to the company of sinful people. Then, repenting for his sins, he came in contact with a holy saint and got a blessing, "In the next birth, you will find the manifested God".

O devotees! This time his birth parents were Bhayabhai Pagi and Vakhatba. He was born in Samvat year 1831. He was named Joban. Growing up, again due to the company of unprincipled characters, he turned to the path of theft, robbery and violence.

O devotees! During Samvat 1855, he saw Nilkanth Prabhu for the first time in Vadtal, but his life did not change. The second time, during 1860, when Swaminarayan Bhagwan was received by Bapubhai Patidar in Vadtal, Joban Pagi came at night to steal Prabhu's horse, but could not take the horse because of Rayjibhai.

O devotees! Later, Mahamukta Muktanand Swami arrived and settled in Vadeu Mata's temple in Vadtal. When Joban Pagi came there, Swami gave him thal prasadi and he listened to the spiritual discourses given by Muktanand Swami. Many became satsangis by just listening to the words of Muktanand Swami. It was said that Muktanand Swami's words can even melt stones.

(12) Maharaj at Joban Pagi's house

O devotees! Joban Pagi felt good about Muktanand Swami and liked what he had to say. He accepted Muktanand Swami as his Guru, but he was not ready to change course and lead a spiritual life. His sins were immense and required a lot more than one encounter with Muktanand Swami.

O devotees! In Samvat 1866, Swaminarayan Bhagvan was performing a big yagna in a nearby village named Dabhan. Joban Pagi went there at night to steal horses, but whenever he thought he was ready to steal, he found Shri Hariji nearby attending to the horse. He tried for three consecutive nights, but whenever he got close to a horse or mare, he saw Shri Hariji massaging them.

“Traṇ divasṇā bhūkhyā taraṣhā, nayaṇe nidrā nav karī;

Āvīne juve ashvane, tyā ghoḍe ghoḍe dīṭhā Hari.”

Bhaktchintamani : 59



O devotees! Then, on Posh Sud 10th, Joban Pagi went to the Shri Hariji and accepted his shelter. Then on the way home, his mind wandered. He said to himself, “When I reach Vadtal and see Shriji Maharaj sitting at my Madi's window, then he is a true God!”

“Mārī mēḍīnī bāriyē śyāma, bēṭhā dēkhuṁ ja'ī muja gāma;

tō huṁ atyanta ānanda pāmī, jāṇuṁ ēhanē antarajāmī.

Pachī jyām nija sērīmām pēṭhā, dīṭhā śrīhari bāri'ē bēṭhā;

rōma harṣa thayō ākhē aṅgē, āvyām prēmanām ānsu umaṅgē

- Shree Harililamrut K.7, V.12

O devotees! Joban Pagi arrived in Vadtal with his colleagues and came to his Madi. There he saw Shri Hariji sitting in the Madi's window! So, tears of love flowed from his eyes. Then, he had no doubt; he surrendered everything, body-mind and wealth to Shri

Hariji and became a staunch devotee. These events are recorded in the scriptures of the sect.

Especially in the book called 'Bhakt-Akhyan' published from Kundal Dham.

“Haribhakta taṇām ākhyāna, suṇīyē tha'inē sāvadhāna;

tēṭhī tēnā jēvā guṇa āvē, prīti prabhupadamām upajāvē.

Ēvā bhaktanuṁ ākhyāna gāya, ēnuṁ antara nirmaḷa thāya;

ēvā thāya harijana jēha, tēnō suphaḷa thayō naradēha.

- Shree Harililamrut K.7, V.76, K.3, V.16



(13) Bamroli's Rayan Tree



O devotees! Bamroli village is located next to Vadtal. There was a good devotee named Takhapagi in Bamroli. In Samvat 1860, when Muktanand Swami came to preach satsang in Vadtal, Takhapagi became a satsangi. He then took Muktanand Swami to Bamroli village. There were also many other new devotees due to Swami's intercourse.

O devotees! Due to the request of devotees, Lord Swaminarayan has visited Bamroli many times. His first visit was in Samvat 1862. In the farm of Takhapagi, there was a rayan tree. Shri Hari spent a night under that tree. In the morning, Shri Hari brushed his teeth and took a bath with the water from a nearby well before performing His morning rituals under that tree.

O devotees! Takhapagi took some of the water used by Shri Hari and poured it back into the well. Thus, the well is considered holy too. The men and women of Bamroli drank water from that well. As a result, many men and women have become devotees.

O devotees! As usual, Shri Hariji sat on the decorated cot under the rayan tree and provided discourses. One day, Takhapagi insisted that Shri Hariji take a meal there, but Maharaj desired to return to Vadtal. So the devotees brought baskets of mangoes and begged the Lord to eat. Seeing

their price, the Lord distributed the meal and other mangoes to the saints who came with them.

O devotees! In Samvat 1866, Shri Hariji came to Bamroli to Takha Pagi's house. From there, he went to a nearby village named Mahadiapara. Again in Samvat 1870, due to the insistence of Takha Pagi, He went to Bamroli and ate ras-poli along with the saints and devotees who came with Him.

Even in the Asho month of Samvat 1871, Shri Hariji celebrated Sharad Purnima in Bamroli and had milk, sugar and pauva. Then, they tied a swing to the “rayan” tree and rocked Shri Hari while saints sang the kirtans of the festival.

(14) Swing for Maharaj on Rayan Tree

O devotees! In Samvat 1872, Shri Hariji had come to Bamroli at the request of Takha Pagi after celebrating a grand Fuldol Utsav in Vadtal. In Bamroli, santo tied a swing and rocked Shri Hariji for a long while. Then, Shri Hari, saints and haribhakto played with colored powder. He then bathed using water from the well on the east side, thereby making the well holy.

O devotees! In the same year, in the month of Vaishakh, Lord Shri Hari visited Bamroli due to Takha Pagi's request. Even then, the devotees tied a swing on the branch of the Rayan tree and rocked Shri Hariji and pleased him. During this visit, a ras-rotli meal was prepared for Shri Hariji. He ate and took a nap. When he woke up, Takha Pagi said “Maharaj! Mangoes were brought here in eight carts for the Rasotsav. All the saints and devotees have eaten, but there are still many mangoes left. So give the mangoes to all the saints and devotees with your hands.” Then Shri Hariji distributed those mangoes to all the saints and devotees.

O devotees! In the year 1879, the construction of Vadtal temple was going well. At that time, Shri Hariji had a great time on Vasant Panchami by inviting devotees from all over the satsang country. At that event, Takha Pagi from Bamroli said to Shri Hariji: “O Krupanath! Please come to Bamroli and fulfill the desires of our devotees. In my village, throw a celebration so that people of our village will see you and have an opportunity to serve you. Such celebrations will be recorded in scriptures and my village will become a pilgrimage destination. It will be visited by saints and devotees for years to come.”

O devotees! Hearing the heartfelt request of Takha Pagi, He went to Bamroli with saints and devotees and performed a grand Rangotsav under the rayan tree. Then, Shri Hariji went to Jalamji Pagi's place in Mahudiapara. Thus, Shri Hariji had come to Bamroli many times, making it a pilgrimage destination. One must go there for darshan.



(15) History of Bamroli Kothi

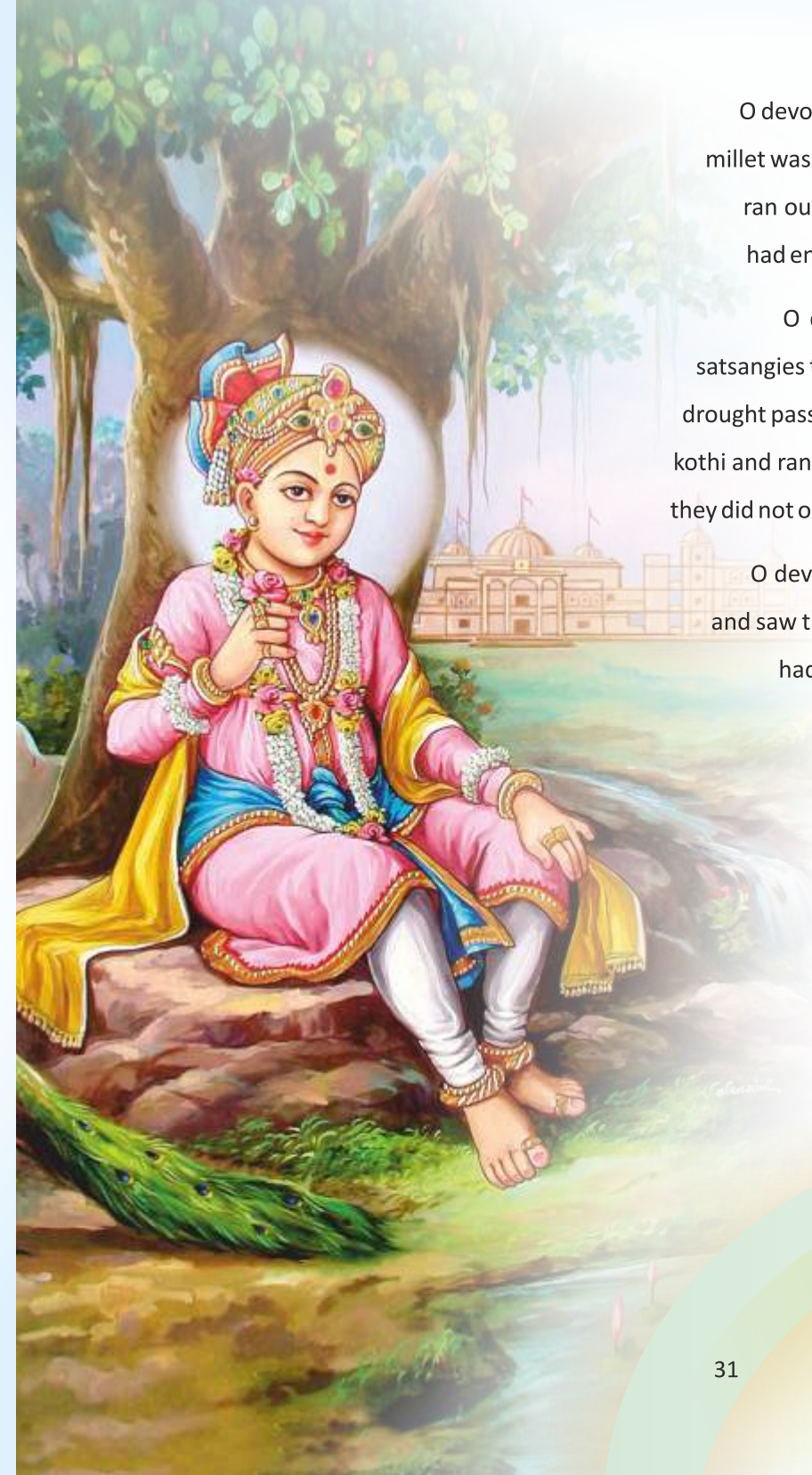


O devotees! The nature of Swaminarayan Bhagavan was very kind. He cannot see anyone's suffering. Even after seeing the sorrow of non-devotees, He used to get concerned. Thus, how can he not be concerned about the sorrow of devotees?

O devotees! The famine of Samvat 1869 is called Agnotero Kal according to the scriptures of the sect. The year before the Agnotero Kal, Shri Hariji informed the whole satsang, "There is going to be a terrible famine next year, so store grains by selling jewelry or even selling cattle."

"O devotees! Anyone who believed in Shri Hariji's words collected food. At this point, Bamroli's devotees were also asked to collect grains, but Takhapagi thought, "There is still enough time; I will collect grains later." Thus, he lost a whole year in carelessness and the famine started. The grain supply in his house slowly began to dwindle, worrying the family.

O devotees! At that time Bhaktavatsal Shri Hariji visited Bamroli and went to Takha Pagi's house and asked about his food situation. His daughter said: "Maharaj! About 10 kg of millet is left in the kothi (a grain storage container with an opening at the top and lower side). The merciful Lord asked them to close the upper lid of the kothi and seal it with cow dung. He asked them to never open it from the top, but to only collect millet from the side opening. From now on, you will not run out of millet to use for your family or to give to the needy. Giving a boon like this, Shri Hariji placed both his hands on the kothi, and left for Vadtal. Takhapagi became emotional hearing this and redoubled his worship.



O devotees! In accordance with the blessing of Shri Hariji, millet was extracted from the kothi the whole year and never ran out. The next year there was plenty of rain and they had enough grains to fill a few additional kothis.

O devotees! Shri Hariji similarly asked a few other satsangies to fill kothi with grains and seal it. Eventually, when drought passed, all of those satsangies felt the urge to open the kothi and ran out of grains. Shri Hariji must have thought that if they did not open the kothi, they would become lazy.

O devotees! Takha Pagi also opened the lid of the kothi and saw that the amount of millet did not change since they had sealed it a year ago. Later the millet was depleted.

O devotees! This magical kothi is still present and on display for darshan at Bamroli Temple. Bamroli village is about 2 KM from Vadtal.



(16) Prasadi Vadeu Mata



**“Dharmaśālā vaḍē'u mātānī, prasādīnī chē tē nathī chānī;
muktānanda ādika munirāya, ghaṇī vāra utaratā tyānya.
Nārāyaṇagara bāwānō maṭha, prasādīnō chē tē tō jhapaṭa;
ghaṇīvāra birājyā chē svāmī, sahaṇānanda antarajāmī.
Ghaṇīvāra jamyā giridhārī, ghaṇīvāra sabhā saṇī sārī;
bhālī gōsā'inō bhāva sārō, muktānandādi karatā utārō.**

– Shree Harililamrut K.1, V.17

O devotees! As written in Shree Harililamrut, both Vadeu Mata's Dharamshala and Narayangiri Math are located on the east side of the main entrance to our temple. Shri Hariji has sprinkled color on the Vadeu Mataji idol and done puja of Mataji. Before the Swaminarayan temple was built, these places were used by saints during their stay in Vadtal.

O devotees! This Vadeu Mataji was worshiped by Gosai devotee Narayangiri. The space next to Mataji's temple was known as Narayangiri's Manth. Narayangiri was a follower of Swaminarayan Bhagavan and acted according to the Lord's command. For the construction of our Vadtal temple, Narayangiri

provided the highest financial contribution.

O devotees! When Shri Hariji was in Vadtal to attend Chaitri-Samayo of Samvat 1862, Narayangiri invited Him to his place and also provided a Malpudas and Dudhpak meal to Shri Hariji and the saints. Then, Narayan Giri offered Shri Hariji a seat on a carousel, did His puja with a flower garland, and had Shri Hariji mark his monastery grounds with steps of Kanku.

O Devotees! Shri Hariji once landed at Narayangiri Math when he reached Vadtal from Gadhpur. It is described in the Shree Harililamrut Granth,

**Nārāyaṇagara bāwānī mēḍī, tahām la'ī gayā sau jana tēḍī;
karyō tyām rūḍī rītē utārō, rījhyā jō'inē dharmadulārō.**

O devotees! Listen to the story of an occasion when Shri Hariji stayed at Narayangiri Math. There was a lake in Vadtal near Ghela Hanuman, on the north-eastern side. There was also a mango tree there. On the branch of the tree a swing was made and devotees requested the Lord to swing on it. But whenever Hariji went to sit, the swing was found to be smaller. Immediately, Shri Hariji also reduced his body size!! And sat on the swing.

**Hatō hiṇḍōlō nānō hē bhūpa, nāthē tyām dharyuṁ nānuṁ svarūpa;
jō'ī janamana vismita thāya, jāṇyō śrīharinō mahimāya.
Ēvām pāvanakārī pavitra, karē nātha vicitra caritra;
- Shree Harililamrut K.7, V.47**



(17) Sonar Kui



Ēka sōnārakū'i chē sārī, prasādīnī karī chē murārī;
vaḷī tyām chē ruḍā vaḍa bēya, jāṇō tēha prasādīnā chēya.
Umarēṭhathī āvatā jyārē, vaḍa hēṭhē utaratā tyārē;
ē ja kū'i taṇuṁ jaḷa pītā, tēthī jāṇavī parama punitā.

- Shree Harililamrut K.1, V.18

O devotees! About 2-3 km east from the temple,

there is a well. The well is known as 'Sonar Kui'. Lord Swaminarayan had drunk water from that well numerous times. There are also two big banyan trees next to the well. On the way to Vadtal from Umreth, He had often paused there to rest and use water from the well. So the well is very sacred and worth visiting.

“Jhamakubā sōnārakū'i āvyām hatām”

O devotees! Zamkuba came from Udaipur to visit Shri Hariji in Gujarat. There are several opinions on where Zamkuba first met Shri Hariji in person. In 'Abhutanand Swami's vato', this event is described in Vadtal.

O devotees! Abhutananda Swami writes, "While on the way from Udaipur to see Shri Hariji, Zamkuba met a Brahmin who said, "I am also on my way to Gujarat. Let's walk together." So she joined him and on the way the brahmin arranged for her food and water. In a few days, both arrived in the vicinity of Vadtal and rested by the Sonar Kui.

O devotees! Disguised as the brahmin, Shriji Maharaj himself brought Zamkuba to Sonai Kui and said: “Vadtal village is a little further along this road and Lord Swaminarayan resides there. You may continue; I will come a bit later.” (After saying this, Shri Hari, who was disguised as the brahmin, disappeared.)

(18) Gopi Talav



“Tyānthī uttarē gōpītalāva, tēmām nāhyā manōhara māva;
paunvā dūḍha santōnē jamāḍyā, vaḷī rātriyē rāsa ramāḍyā.
Ēvī līlā karī chē amūlya, tēthī tē tō vṇḍāvana tulya.”

- Shree Harililamrut K.1, V.18

O devotees! Gopi Lake is located north of Sonai Kui. In this lake too, Lord Swaminarayan has bathed many times. After Maharaj celebrated Sharad Purnima in Vadtal, Maharaj took the saints and devotees to the Gopi Lake and a structure (madvi) was erected to perform Thakorji's five aartis. Shri Hariji asked the saints to play raas. So that night, the saints sang the kirtans of Sharad Poonam and played raas.

O devotees! The site of Gopi Lake has been likened to Vrindavan. 5100 years ago in Vrindavan, on the night of Sharad Purnima, Shri Krishnachandra played His famous raas with the gopis. Similarly, at Gopi Lake in Vadtal, Shri Hariji also played raas, but with saints. Thus, the saints are likened to the gopis and the place is likened to Vrindavan.

(19) Tadan Lake



**“Rastē āvē jatām jōḍya gāma, sarōvara śubha ṭāḍaṇa nāma ;
tēmām santa sakhā laṭī sātha, ghaṇī vāra nāhyā muni nātha.
tēnō paścimanō jē kinārō, madhyabhāga kinārānō sārō;
dhamakuḷa taṇō prathama mēḷāpa, karyō tē sṭhaḷamām prabhu āpa.
Māṭē tē sṭhaḷa mähābhya mōṭum, nathī puṣkara rājathī chōṭum ;
pampā sarōvara tē śā hisābē? Māna sarōvaranē paṇa dābē.”**

- Shree Harililamrut K.1, V.18

O devotees! There is a lake on the east side of Vadtal. South of that lake, there is a road to the village named Jod. On that road, there is a lake named Tadan. Shri Hariji has bathed in it many times with saints and devotees.

O devotees! In the Dwapara Yuga, when Lord Krishna was living in Vrindavan as a child, on the day of Bhadarva Sud Ekadashi, gopis were going to Mathura to sell butter. Krishna collected some butter from the gopis as tax. The gop-bals were awe-struck and were very excited. They took Krishna on a boat ride. The shepherds, who were standing by the lake, got cucumbers and gave them to Krishna. Krishna threw cucumber pieces in the air and the excited Gop-bals caught them in the air and ate them.

O devotees! Shri Hariji used this event as a model for the annual Jal Jilani festival. Shri Hariji used to take Lalji to the river or lake every year for a small boat ride, followed by five aartis there. He then offered cucumber slices to Lalji and tossed those slices over the gathered saints and devotees.

O devotees! According to this tradition, in the month of Bhadarva, Shri Hariji was in Vadtal and took Thakorji to Tadan Lake. This event is described in Shree Harililamrut.

**Āvī jhīlaṇī tyām ēkādaśī, vṛṣanandanānē mana vaśī;
sārī rītē sajī asavārī, gayā ṭāḍaṇasara giradhārī.
Karyum majjana tēmām umaṅgē, jaḷakēḷī karī sakhā saṅgē;**

- Shree Harililamrut K.7, V.48

O devotees! Apart from this, the other significance of Tadan Lake is that when the Dharmakul came from Chhapaiya-Ayodhya to Vadtal for the first time, Shri Hariji welcomed them at Tadan Lake and met the family. This is why Tadan Lake is called Double Prasadi; So go to see this place knowing its prasadi value.

(20) Dhana Talao - Chandan Talavadi

**“Bhalō māsa bhādaravō āvyō, candra hasta nakṣatrē suhāvyō.
Upākarma kriyā karavānē, śōdhī ēkānta śrībhagavānē;
tēvum jāṇiyum dhanāṭaḷāva, gayā tyām manamōhana māva.**

- Shree Harililamrut K.7, V.48

O devotees! There are four Vedas in Hinduism: Yajurveda, Atharvaveda, Rugved and Samaveda. The saints and brahmins who belong to Samaveda change their janoi on the 3rd day of the bright half of the Bhadarva month. The rest of the Brahmins change their janoi on the full moon day of Shravan month i.e. Balev.

O devotees! As mentioned in the scriptural reference above, Shri Hariji was in Vadtal in the month of Bhadarva, so he was looking for a secluded place to change his janoi. Shri Hariji found that place: "Dhana Talao", also known as Chandan Talavadi. Since Dharmadev's Veda is Samaveda and Shri Hariji was manifested as his son, He followed the Samaveda janoi changing schedule. So, the Lord came to Dhana Lake to perform the ritual of changing the janoi. Also, Shri Hariji and saints had bathed in the lake many times.

O devotees! On one occasion santo cooked a meal on the bank of Dhana Talao. Maharaj partook in the meal there, followed by santo and bhakto. Joban Pagi arranged for the meal.

O devotees! Once, Shri Hariji arranged for veldu (a decorated bullock cart) and requested Muktanand Swami and other Sadgurus to sit in it. Then, Maharaj took the reins Himself and brought everyone to Dhana Talao. There, He bathed the saints.

On one other occasion, Maharaj and saints walked from the temple to Dhana Lake. On the way, the saints were singing and chanting happily. The saints sang kirtans till noon. Once they arrived, Maharaj and the saints bathed in the lake and enjoyed water sports. That is why Dhana Lake is also a pilgrimage destination. Therefore, one should go there for bathing and darshan. Lake Dhana is located a short distance from Lake Tadan.



**“Dhan'ya dhan'ya tē dhanā ṭaḷāva, nāyā jē viṣē naṭavaranāva;
jaḷakēḷī karī sakhā saṅgē, kōrām vastra dharyām pachī aṅgē.”**

- Shree Harililamrut K.7, V.47

(21) Gangajalio Kuvo



O devotees! There are many rivers of prasadi and wells of prasadi. Some of the small rivers dry up in the summer, but have water during the monsoon season. However, there are wells whose water never dried up since Shri Hariji bathed in them or used their water. Such wells have special significance.

O devotees! There are many such wells that never dried up after Shri Hariji's use. One such well is 'Gangajalio Kuvo'. To this day, there is no shortage of water in that well.

That is because it is the water of prasadi.

O devotees! This Gangajalio Kuvo is behind the Sabha Mandap. The well was the main source of water when there was no water facility in the temple. In the Samvat year 1869, during the famine, the water level in the well was very low, worrying the saints.

O devotees! At that time Shri Hariji came to Vadtal from Gadhpur and went to Gangajalio Kuvo and sat down. The saints drew water from the well and bathed the Lord. Then, Shri Hariji sat in a meditative posture near Baliyadev's place nearby. Suddenly, a fountain of water suddenly came out of the well and the well overflowed.

O devotees! Those present there wondered what happened. Shri Hariji explained: "Knowing our resolve, Gangaji has reached the well. Now on, this well will never run out of water." On that occasion, Shri Hariji named the well Gangajalio Kuvo.

(22) Gnan Kuvo



**"Cōkamām jñānakūpa chē jēha, mahārājē khōdāvyō chē tēha;
bhā'ī rāmadāsē nija hātha, navarāvyā kūpōdakē nātha.
Caraṇāmṛta tē badhum la'ī, jñānakūpamām nākhiyūm ja'ī;
dhan'ya dhan'ya kahum jñānakūpa, ē tō uttama tīrtha anūpa."**

Shree Harililamrut K.1, V.15

O devotees! Behind the Vadtal temple, in front of 'Srihari Mandap' where Shri Hariji wrote Shikshapatri, a well was dug by Shri Hariji's instructions. The well was named 'Gyankup'.

O devotees! When water came in the well, Bhairamdas Swami, the first saint of Ramanand Swami, drew water from Gyankup well and bathed Shri Hariji. Shri Hariji was pleased. While Maharaj was taking a bath, swamiji took some water used by Shri Hariji and poured it back into the Gyankup well. Thus, 'Gyan Kuvo' is a pilgrimage destination that one should do darshan of with reverence.

(23) Sundar Pagi Kuvo

Pagī jōbananī bārīmānya, bahunāmī birājīnē tyānya;
raṅgē khēla karyō sakhā saṅgē, pachī nāvānē cālyā umaṅgē.
Pagī sundaranō kuvō jyānya, vicaryā vṛṣanandana tyānya;
nāhyā thālāmām bēsīnē nātha, gāya kīrtana munijana sātha.
Kṛpānāthē kōrām vastra dhāryām, raṅgavālām thālāmām utāryām;
haribhaktō'ē thālānum pāṇī, nākhyum kūpamām prasādī jāṇī.

- Shree Harililamrut K.7, V.40



O devotees! Once Shrihariji celebrated fuldolutsav festival in Gadhpur and then left for Vadtal. When He arrived, He stayed at Joban Pagi's house. Knowing that Shri Hariji was to come to Vadtal, devotees from the villages of Charotar had already arrived in Vadtal.

O devotees! All gathered expecting a rangotsav festival. Joban Bhakt had already arranged for the colors. Then, at the request of all gathered, Maharaj agreed to have the festival. On the 7th day of the dark half of Phagan month, Maharaj started the rangotsav. Maharaj sat at the window of Joban Pagi's house. From the window, Maharaj sprayed colors on all the saints and devotees gathered.

Following the event, all went to the Sundar Pagi's farm in wet and colored clothes to bathe in the well's water. Sundar Pagi was Joban Pagi's brother. Maharaj also bathed there. The saints pleased Maharaj by performing kirtan bhakti.

O devotees! Then, Shri Hariji put on dry clothes and left the wet clothes for Sundarji. The bath water was poured into the well, so the well is prasadi well.

O devotees! The prasadi well is close to the north side of Vadtal railway station. That prasadi well is available for darshan even today. One must visit there too.

O devotees! There are many wells in the vicinity of Vadtal. There, Maharaj has bathed with saints. Harililamrut has documented some of these occasions as below:

Śāvajī kūvō chē vaḷī sārō, karatā prabhu tyām tō utārō;
pachī tyānthī saji asavārī, āvatā varatāla murārī.
Ēka karṇāpagī taṇō kūvō, bījō aṇṭōḷadāsanō jūvō;
trījō jaṇḍiyō jē kahēvāya, phājīvālō tē cōthō gaṇāya.
Tēnē bōraḍīvālō kahē chē, kūvā sarvē prasādīnā ē chē.

- Shree Harililamrut K.1, V.19



(24) Khodiyar Mata



“Rūḍī sōnāraku'ī jē kahī, tyānthī dakṣiṇamām ju'ō sahī;
kharī mātā chē tyām khōḍiyāra, tahām vicaryā chē dharmakumāra.
Raṅga utsava gāmamām karī, ghōḍē bēsī padhāriyā hari,
pagī jōbana ādika mitra, hatā sāthē tē parama pavitra.
Chāṇṭyō jē khōḍiyāranē raṅga, karyu raṅgamām rasabasa aṅga;
tēthī bhakta tha'ī tē tō dēvī, tēnī vāta suṇō kahum kēvī.”

- Shree Harililamrut K.1, V.19

O devotees! About two kilometers from the Vadtal temple, there is Sonar Kui. South of Sonar Kui is a small temple of Khodiyar Mata. The Mata was worshiped by

Joban Pagi's family. Shri Hariji had often visited the place. Once, after holding a grand Rangotsav, Shri Hariji took the saints and devotees with him to the Joban Pagi's Wadi. Maharaj saw the Mata's temple and inquired about it. Joban Pagi explained that the Mataji is revered by his family and ancestors. Then the Lord said: 'Joban Bhagat! Today, I am making her my devotee. Saying this, Maharaj blessed Mataji and squeezed out color from His color-soaked clothes and sprinkled the prasadi color on Mataji's idol. So, Khodiyar Devi became a devotee!

O devotees! After a while, a person named Bhil thought, 'If this wish of mine is fulfilled, I will sacrifice an animal in front of Khodiyar Mata!' With such thoughts, he fell asleep. Khodiyar Mataji appeared in his dream at night and said: "Bhil Bhakt, listen. Now I have become a devotee of Lord Swaminarayan. The Lord has sprinkled His color on me and made me a devotee. So now, if you sacrifice an animal in front of me, I will not be happy and will make you pay for such an act.”

“Havē hinsā karē muja pāsa, tēnum kādish hum satyānāśa;
īcchā ēvī dēvī taṇī jō'ī, tahām hinsā karē nahi jō'ī.”

- Shree Harililamrut K.1, V.19

(25) Gyanbagh - Bethak



“Jñānabāgamām āmalō sārō, jō'ī santē karyō'tō utārō;
tahām hīṇḍōlō ēka bandhāvyō, bhāḷatām bhakta sarvanē bhāvyō.
Santē vinati karī hari pāsa, ahō nātha ajara avināśa;
kṛṣṇajanma samō thāya jyārē, tyārē āvī amārē utārē.
Hīṇḍōlāmām jhulō harirāya, purō ēvī amārī icchāya;
suṇī śrīhari'ē mānī vāta, pachī jyārē ga'ī ardharāta.
Jñānabāgē āvyā giradhārī, jhulyā hīṇḍōlē viśvavihārī;
sau'ē hīṇḍōlāmām ēka vāra, dīṭhō akaḷita tēja'ambāra.
Jāṇē ē ja chē akṣaradhāma, dēkhē tē rītē lōka tamāma;
tējamām disē mūrti anūpa, puruṣōttama pragaṭa svarūpa.”

- Shree Harililamrut K.7, V.48

Devotees! One kilometer east of the temple is the place known as Gyanbagh. Many festival celebrations took place there in the presence of Maharaj. One such festival is Janmashtami.

O devotees! From Gadhpur, Shri Hariji had come to Vadtal to celebrate Janmashtami. During his visit, the Lord was living in the monastery of Narayangiri and was going to Vasan Sutar's house to eat. The saints were staying in Gyanbagh. On the day of Janmashtami, the saints built a nice swing, tied it to a big mango tree, and invited Shri Hariji there. At the exact time of Lord Krishna's manifestation, the saints and devotees asked the Lord to sit on the swing. So He did and the saints rocked Him on the swing.

O devotees! During this night of Janmashtami, the saints and devotees saw Shri Hariji's form radiating with light. It appeared as if Akshardham had come in the form of light. All who were present experienced the divine vision. Shri Hariji appeared divinely! At that time, flower pedals were showered upon Him from the sky and all the saints and devotees experienced the event.

O devotees! Everyone saw the glory of Maharaj. Then, all the saints sang garbis and did raas around the swing. The saints stayed up into the late night for the spiritual festivity. Maharaj was very pleased.

(26) The carousel with twelve doors



Hē ṇṛpa āvī hutāśanī, tēha vāśaranī kahum̐ vāta;
banī śōbhā jñānabāgamām̐, dhāma akṣara sama sākṣāta.
Chē āja chatrī jē sthaḷē, ēthī agni diśā mōjhāra;
uttama bē āmbā hatā, ēka ēka taṇē anusāra.
Mōbha mukyō tē uparē, hētē bāndhyō hiṇḍōḷō tyānya;
niṣkuḷānandē nēhathī, tēnī racī hatī racanāya.

- Shree Harililamrut K.7, V.59

O devotees! In Gyanbagh, saints and devotees were engaged in preparations for the festival of Hutasani. Sadguru Nishkulanand Swami made a carousel with twelve gates and incredible carvings. There were two big mango trees in Gyanbagh. On the

large branches of these mango trees, Swamiji placed a horizontal lumber and the twelve door carousel was supported by it.

O devotees! Then, Nishkulananda Swami came to the home of Joban Pagi and requested Shri Hariji: “Maharaj! I have prepared a carousel for you. So please, come, sit on the carousel. All of the saints and devotees are waiting for your darshan.” Hearing Swami's words, Maharaj accepted the invitation and left for Gyanbagh. He was accompanied by a procession that included various musical instruments. He arrived at Gyanbagh and sat on the carousel. At that time, Chidananda Swami started playing the drums. Thus, immediately, a group of devotees realized that Maharaj had arrived and rushed to see the Lord.

O devotees! Devotees came from Surat, Vadodara, Ahmedabad etc. They all worshiped Shri Hariji. Then Muktanand Swami started swinging the Lord with a diamond rope in his hand and the saints started singing kirtans.

O devotees! At that time, Shri Hariji assumed 12 forms on the twelve-door carousel, one form per each door. Thousands of devotees offered garlands to Maharaj. Maharaj accepted them all. Currently, the carousel is available in Vadtal's Akshar Bhuvan for darshan.

(27) Grand Rangotsav at Gyan Bagh

“Puṣpadōla tahām̐ ja bandhāvī, naranārāyaṇa padharāvī;
ḍ'āhyō mētō tathā vanamālī, bhaṇēlā bēya brāhmaṇa bhālī.
Mahārājē kahyum̐ dvija āvō, badarīśanī pūjā karāvō;
ēnā utsavanō dina āja, karyō taiyāra chē sarva sāja.”

- Shree Harililamrut K.7, V.60

O devotees! Pushpadolotsav is celebrated on the day that Narnarayan Dev manifested in Badrikashram. It is the first day of the dark half of month Fagan. So, Maharaj placed idols of Narnarayan Dev on a swing decorated with flowers and had Brahmins lead the puja of the idols. Maharaj swung the swing with the idol seated in it.



O devotees! Saints and devotees made two pools in Gyanbagh and filled them with colors. The pool on the east was named 'Santkund' and the other one was named 'Harikund'. There was a plentiful stock of Abil - Gulal (colors). Joban Pagi and Narayangiri had arranged for 1400 water sprayers. Joban Pagi had also arranged for several bullock-carts full of colors.

O God! With full preparation in place, saints brought Shri Hariji there. Joban Pagi greeted Shri Hariji and handed Him a color sprayer made of gold. A few of the leading devotees did Maharaj's puja. When requested, Maharaj sat on the swing. Then, Muktanand Swami did aarti of Maharaj.

O devotees! The saints then took Shri Hariji to the pools of color and requested Him to play with the colors. Then Maharaj, standing by the 'Harikund', sprayed the colored water on the saints. Then, saints, standing by the 'Santkund', filled their sprayers with color and sprayed Shri Hariji. All got involved in the rangotsav!

Chōlyō raṅganī uchaḷē ēvī, mahāmēghanī dhārā'ō jēvī;
an'yō'an'ya uḍāḍē gulāla, diśē avanī nē ākāśa lāla.
Ramyā ēvī rītē ghaṇī vāra, pachī bōliyā prāṇa'ādhāra;
havē bē bē taṇī thā'ō jōḍa, karō khēla dharī manakōḍa.

- Shree Harililamrut K.7, V.61

So many devotees came for this festival that Vadtal village turned into a big city. The festival has been described extensively in Harililamrut.



(28) Ground breaking ceremony of Vadtal temple

Vityō samaiyō jē samē, sahu saṅgha gayā nijagāma;
bhakta maḷī varatālanā, kahē prabhunē karinē praṇāma.
Hē prabhu āpē kahyūṁ hatuṁ, vaḍuṁ mandira thaṣē varatāla;
āvaṣuṁ caitara māsamām, karāvaṣuṁ ādara tē kāḷa.
Karō ādara karuṇānidhī, pāḷō vacana viśvādhāra;
śyāmē tē vinatī sāmbhaḷī, karyō mandira karavā vicāra.

- Shree Harililamrut K.8, V.6

O devotees! In Samvat 1879, Shri Hariji came to Vadtal for a festival celebration. Thousands of devotees were in attendance. At the conclusion of the event, the prominent devotees of Vadtal like Joban Pagi, Bapubhai, Vasan Sutar and Narayangiri, came to Shri Hariji and begged him: "Lord, you said a big temple would be built in Vadtal. So, let us have the groundbreaking ceremony now, so that the construction of the temple can start."

O devotees! Devotees of Vadtal reminded Shri Hariji about the previous conversation they had had when He visited Vadtal in Samvat 1872. At the request of Maharaj, the devotees donated four acres of land for the temple. At the time, the Lord had said, "We will build a big temple on this land, so thousands of men and women can happily offer their devotion to God."

O devotees! Seeing the intense desire of the devotees of Vadtal, Shri Hariji called Govindaram Joshi of Keriya village and asked him to identify an auspicious time for the groundbreaking ceremony. Joshi identified the 13th day of the bright half of the month Chaitra.

O devotees! On the morning of the auspicious day of Chaitra Sud 13 Samvat 1878, Lord Shri Swaminarayan, with whose hands the foundation of the univers has been laid, laid five bricks of stone, in accordance with the sacred traditions and rituals, to build a temple in Vadtal. Muktanand Swami, Gopalanand Swami and others were present on this occasion. The prominent devotees of the sect were also present.

(29) Sent Brahmananda Swami to Vadtal

O devotees! After performing the groundbreaking ceremony, Shri Hariji left for Gadhpur. There, He held a meeting and asked: “Whom should we send to build a temple in Vadtal?” Then, Muktanand Swami suggested Brahmanand Swami for the task. Shri Hariji agreed and sent Brahmanand Swami with his follower saints to Vadtal. He also asked Anandanand Swami and Aksharanand Swami to join Brahmanand Swami. At the time, Shri Hariji asked Harji Thakkar to donate some money for the expenses. Harji Thakkar arranged for 12 Rs.

O devotees! At the behest of Shri Hariji, Brahmanand Swami and the saints came to Vadtal and settled at Vadeu Mata's Dharamshala. Then, Brahmanand Swami called the leaders of the satsang and said: “Shriji Maharaj has sent us to build the temple.” Then Bapubhai (Kuberbhai), Joban Pagi, Narayangiri, Vasan Sutar and others said: “Swami! Assume that the wealth and land we have is for this project. We will do as you say.”

O devotees! Then, he built nine brickfields near Gyanbagh. Initially, 900,000 bricks were made and later, 100,000 additional bricks were laid. While in Gadhpur, Shriji Maharaj said to Brahmanand Swami, “There is a small temple of Ghela Hanuman in Vadtal. Build such a temple.” However, Swami decided to build a magnificent temple and laid 900,000 bricks just in the foundation!

O devotees! Maharaj came to know about this development in Gadhpur, so he wrote a letter and sent a parshad to deliver the letter to Brahmanand Swami. The Parshad came to Vadtal and delivered the letter to Brahmanand Swami. Swami opened the letter and read it. The essence of the letter was that one should embark on a project realizing the limitations.

In that letter, Shri Hariji wrote,

**Āpakī pahōñch bichār kē karīyē tētī dōḍ;
ētā pāv pasāriyē, jētī lambī sōḍ.**

O devotees! After reading the letter, Swami wrote a reply and gave it to the parshad to deliver. The parshad arrived and delivered the reply to Shri Hariji in Gadhpur. Maharaj opened the letter. Brahmanand Swami wrote in the letter that there is no limitation for one (Shri Hariji) whose wealth is recognized in all corners of the world.

He wrote in the letter:

**Sāhēba sarīkhā śēṭhiyā, basē nagarakī mānya;
tākō dhanakī kyā kamī? Jyākī huṇḍī calē navakhaṇḍamānya.**

O devotees! Hearing the content of the letter, Jivuba said: “Maharaj! Swami's wish is to build a big temple.” Then the Lord said, “Now the temple will be built without any issue because Lakshmi has given her blessings.”



(30) Shri Hariji carried 37 bricks

**Śrījī paṇḍē ja'ī iṇṭō lāvē, an'yanē jō'ī umaṅga āvē; mukhya dēvanā mandira kāja, lāvyā paṇḍē iṇṭō mahārāja.
Gaṇī santē tē tō sādatriśa, paḍadīmām3 caṇī pāntarīśa; ēka gōkhalō chē pachavāḍē, chāndī bē tō tēmām tēha dāḍē**

- Sriharililamrut K.1, V.14

O devotees! After getting permission to build a big temple for Shri Hariji, Brahmanand Swami accelerated the work on the temple. After a few days, Shri Hariji arrived in Vadtal, so all the saints and devotees got encouraged and continued to work on the construction with enthusiasm.

O devotees! One day, Shri Hariji went to the brickyard near Gyanbagh and carried bricks on his head. The saints and devotees tried to take the bricks, but Maharaj insisted on carrying them himself. He carried the bricks from Gyanbagh all the way to the temple construction site. He continued making such trips that day and brought many bricks on his own head. The saints then counted the bricks he brought and there were thirty-seven bricks. Of those, two bricks were used in the wall behind the altar.

O devotees! Along with Shri Hariji, saints like Nityanand Swami and Brahmanand Swami also carried bricks from Gyanbagh on their heads. Seeing that scene, even the rich and powerful devotees got inspired and started carrying bricks.

O devotees! Even the people of Vadtal and other devotees who came to pay obeisance to Shri Hariji joined in the service of the temple. The Lord was very pleased to see them serving and blessed them all. Seeing the saints serving, God embraced them!

**Thāya mandiranō parathāra, kāmē lāgiyā santa apāra; kō'ī santa tō tyām iṇṭō cāmpē, kō'ī gārō bharī bharī āpē.
Thāya gārālām vastra nē aṅga, tōya bhakti karyānō umaṅga; jō'ī rījhē tē karuṇānidhāna, bhuja bhīḍi bhēṭē bhagavāna.
Kō'ī santa kahē jōḍi hātha, gārō dhō'um pachī maḷō nātha; kahē kṛṣṇa rījhyum mana mārum, nahi gārō tē candana dhārum.
Gārō vaḷagyō haśē jēnē aṅgē, hum tō tēnē ja bhēṭum umaṅgē; ēvā śabda jyām śyāmē suṇāvyā, gārō cōpaḍinē kaika āvyā.
Saunē bhēṭi bōlyā bhagavāna, manē vālum ghaṇum niramāna; niramāni tha'ī jana jēha, nīci ṭēla karē ghaṇī tēha.
Tēnē thā'um prasanna hum jēvō, kōṭi nāṇām thakī nahi tēvō; māṭē kīdhām chē mēm āvām dhāma, tēmām karaśē āvī rītē kāma.
Vaḷi jyām jyām jagyā māri thāśē, tahām ā rītē bhakti karaśē; divyarūpē hum tēha dēkhīśa, tēnum phaḷa tēvum tēnē āpīśa**

— Shree Harililamrut K.8, V.53



(31) The Idols of Sri Lakshminarayan Dev

Mūrtiyōnum jyām cālatum kāma, tahām jōvā gayā ghanaśyāma;
nārāyaṇabhā'i sāthē hirājī, karatā hatā mūrtiyō tājī.
Chabiyōnī chabī jō'i sārī, bahu rījhyā rudē giradhārī;
bhēṭyā bē jananē bhiḍi bātha, māvē ēnē māthē mukyā hātha.
Akṣarānanda bōliyā vāṇī, snēhē sām̐bhaḷō śāraṅgapāṇī;
mūrti lakṣmīnārāyaṇa kērī, nathī maḷatī amē bahu hērī.
Hasī bōliyā antaraḷāmī, pōtē sarvajña santanā svāmī;
mūrtiyō mahādaivaḍa vāḷī, ramānātha ramānī rupāḷī.
Ati pāvana chē purātananī, manavṛtti harē harijananī;
tē tō chē vaṭapattana mānya, mōṭā santanē mōkalō tyānya.

- Shree Harililamrut K.8, V.11



શ્રી લક્ષ્મીનારાયણ દેવ - વડતાલધામ

Narayanjibhai of Bhuj and Hirabhai of Ahmedabad were carving the idols. O devotees! Shri Hari saw the idols they were making and He was very pleased. He embraced them both and placed his hand on their heads. At that time, Aksharanand Swami said,

“O Maharaj, we have been looking for the idols of Lakshminarayan Dev in many places, but were unable to find them.” Then Maharaj said, with a soft smile, “Swami! The idols you wish for are ready. They are very sacred and powerful. The idols are currently in the possession of a merchant named Amichand of Vadodara. So, send Muktanand Swami and Nityanand Swami to collect them. Years ago, during van vicharan, I went to Amichand's house and saw Sri Lakshminarayan dev idols.”

O devotees! He called Muktanand Swami and Nityanand Swami and asked them to go to Vadodara and bring the idols back with them. So, both saints went to Vadodara. Amichand had the idols, but was

hesitant to give them to the saints. The saints quietly prayed to Shriji Maharaj and asked Him to help. Thus, Shriji Maharaj influenced Amichand's intellect so he gave both the idols to the saints. Then, after seeing the two idols, the saints thought they should send the idols to Gadhpur. They hired bullock carts and sent the idols on their way to Gadhpur.

O devotees! If Shri Hariji allowed the idols of Lakshminarayan to be taken to Gadhpur and not to Vadtal, then the blessing given by Narayan to Lakshmiiji would not come true. Recall that Narayan gave a blessing to Lakshmiiji in the past that 'in Kaliyuga Lord Purushottam will incarnate and a temple with idols of both of us will be built at the spot where you performed your penance'. Another reason to bring the idols to Vadtal was that the temple there was ready. On the other hand, there was no talk of building a temple in Gadhada at the time. Due to these two reasons, Shri Hariji's intention was that the idols not be taken to Gadhpur, but to Vadtal. So, when the idols were on their way to Gadhada, although it was summer, there was heavy rain and the cart could not move due to mud.

O devotees! Due to these circumstances, the two saints barely made it to the nearby village Bochasan with the bullock cart. The idols were kept in the house of Kashidas in Bochasan. Then the two saints went to Vadtal by foot. On their journey to Vadtal, they found that there was no rain at all! After realizing their mistake, they apologized to Shri Hariji. A few days later, they went to Bochasan and brought the idols



house of Kashidas in Bochasan. Vadtal by foot. On their journey to no rain at all! After realizing their Hariji. A few days later, they went of Lakshminarayan to Vadtal.

(32) The Lord made statues dance

**Tahām bōliyā mastaka nāmī, akṣarānanda ānandasvāmī;
nārāyaṇamōla nīcēnō bhāga, tahām ōraḍō ōpē athāga.
Putalām hīrābhaktē banāvyaṁ, tē tō tē ōraḍāmām mukāvyaṁ;
- Shree Harililamrut K.1, V.15**

O devotees! Srihariji and Brahmanand Swami were taking a tour of the temple construction site. They came to the place where idols were being carved, including that of Hanumanji. Then, Anandanand Swami and Aksharanand Swami said, "Maharaj! Please come downstairs. There is a room there called Narayanmol and Hira Bhakt has carved many statues."

O devotees! Hearing the request, both the saints and Shri Hariji went to Narayanmol and saw the statues. Seeing the statues, Maharaj said: "The statues are very nice. They only lack soul." Hearing this, Shriji Sakha Brahmanand Swami said: "If God comes, He will bring life to these statues."



**Ānhi jō kō'ī īśvara āvē, tō ā putalāmām prāṇa lāvē.
Mānsanām putalānnē ramāḍē, kēma paththaranām na jīvāḍē;
paṇa jō karuṇā ura āṇē, ēvī līlā dēkhāḍē ā ṭāṇē.
Ēvām sām̐bhaḷī marmavacana, manda manda hasyā bhagavana;
hatī nētaranī chaḍī hāthē, putalānnē aḍāḍī tē nāthē.
Jīvatām tha'ī nācavā lāgyām, vājām vividha prakāranām vāgyām;
suṇī jōvā āvyā ghaṇā jana, thayā nirakhīnē manamām magana.**

- Shree Harililamrut K.1, V.15

O devotees! Swami wished to see the statues dancing. So he quipped, "Idols are nice, but who can live without God? If God is

here, then the statues could come to life. For God, there is no difference between infusing the soul into flesh or into statues of stones. So if merciful God is present here, He will make the idol alive and show His divine lila. O devotees! Hearing such words of Brahmanand Swami, Shri Hariji started laughing softly and started touching the statues one by one with a wicker stick He



had in His hand. A miracle happened then. All the statues started dancing! The statues with instruments in their hands started playing them! Hearing the music, all of the saints and devotees who were serving in the temple came in a hurry to see and were awestruck. Then, due to the Maharaj's wish, the statues stopped dancing!

O devotees! Each of these statues is now placed on a pillar inside the temple and in the dome. When saints and devotees see these statues they are reminded of the glory of Shri Hariji. Also, the wicker stick that was used to touch the idols can also be seen in Akshar Bhuvan.



(33) Narayan's weapons got rearranged

Nityākhyā nāmē muni'ē ja āvī, tahām prabhūnē vinatī suṇāvī;
jē mūrtiyō chē padharāvavānī, ju'ō prabhū dṛṣṭi karī kṛpānī.
Pachī padhāryā prabhu tēha saṅgē, jōvā badhī mūratiyō umaṅgē;
īśāna kōṇē śubha būrja12 jyānya, jō'tī ja'īnē hari mūrti tyānya.
Jyām vastra āchādita dūra kīdhum, svarūpa nārāyaṇa jō'tī līdhum;
āyūdha hāthē avalām hatām jē, jōtām jaṇāyām savaḷām thayām tē.
Nīcē taṇā dakṣiṇa hāthamānya, gadā tha'ī cakra hatum ja tyānya;
ḍābē karē jēha gadā jaṇātī, tyām cakra dīthum bhalum ē ja bhātī.

- Shree Harililamrut K.8, V.23

O devotees! Muktanand Swami and Nityanand Swami had kept the Sri Lakshminarayan idols they brought from Vadodara in Bocharan. When they brought the idols to Vadtal, they said to Shri Hariji, "Lord! Come and see the idols of Sri Lakshminarayan Dev." Those idols were placed in a room below the tower known as Buraj.

O devotees! Hearing the words of Nityanand Swami, the gracious Lord went to see the idols in Buraj. Earlier, saints had noticed some flaws in the idol of Narayan. The chakra and gada were in the wrong hands and Maharaj was told about it. The idols were covered by clothes. When the idols were uncovered, everyone noticed the perfect idols. They saw Narayan had the chakra in his lower left hand, and the gada in the lower right hand – how they should have been.

O devotees! Then Shri Hariji said to Nityananda Swami, "Swami! You mentioned, 'Narayan's weapons are not in the proper place', but the weapons are in their correct places." Then Swami folded his hands and said, "Oh Maharaj! Narayan's weapons were not at the right place, but with your grace, they are in the correct hands now." Hearing this, Shriji Maharaj smiled.

Kahē munī mūrti bijī nihālō, dēkhāva kēvō darasē rūpālō;
tē mūrtiyō tyām saghaḷī nihālī, kahyūm kapālē bahu chē rūpāḷa.
Harivara varatālamām padhārī, nija muratī najarē nihālī sārī;
jana mana hara saumya mūrti jēha, muja mana mānhi vasō sadaiva tēha.

- Shree Harililamrut K.8, V.23

(34) Installed 18 idols

Āvyō pachī jyām dina dvādaśīnō, pyārō ghaṇō tē kamaḷāpatīnō;
uṭhī prabhātē kari nityakarma, an'yādi pūjā kari dharmavarma.
Tyām mūrtiyōnē hari āpa hāthē, karyā abhiṣēka dvijōni sāthē;
pūjā karī vēda'ṛcā bhaṇāvī, tē mūrtiyōnē rathamām caḍāvī.

- Shree Harililamrut K.8, V.28

O devotees! On the day of pratistha, Shri Hari woke up early in the morning and performed his daily morning routine. Then, he went to a place near Narayanmol where the yagna was taking place for the pratistha. All the idols were there. He bathed all of the idols. Brahmins recited the Vedic mantras. Then the idols were placed on a chariot along with the brahmins. A band was asked to play a variety of musical instruments in front of the procession.

O devotees! The band started playing the musical instruments. The band was followed by the brahmins, who were reciting verses from the Vedas. Following the brahmins, there were chariots with the idols. The procession circled the temple and arrived at the east gate.

O devotees! Then, all the idols were taken to the temple and placed in their designated locations. The idol of Lord Sri Lakshminarayan was placed under the central altar. In the south altar, Shri Hari Krishna Maharaj was positioned alongside Shri Radha-Krishnadev. On the north altar, idols of Dharmadev, Bhaktimata and Vasudev (Maharaj's child form) were installed.

O devotees! Also, under the other smaller six peaks of the temple, the idols of Varah Narayan, Narsingh Narayan, Sri Seshasai, Sri Kurmanarayan, Suryanarayana and Matsya were installed.

O devotees! He established 'Sukh-Shaiya' next to the altar on the south side. He also installed idols of Ganapati Dada and Hanuman Dada next to the big entrance on the east side of the temple. Also, Mahadev and Parvati were installed above Ganeshji. In other words, if we count the idols with Shiva and Parvati, a total of 12 idols were installed by Shri Hariji in Vadtal.



(35) Shri Hariji assumed 11 forms!



Sanvat aḍhāra śatē tathā śubha sāla ēkāśī taṇī,
kārtika sudī tithi dvādaśī uttama thakī uttama ghaṇī;
budhavāra sauthī sāra nē nakṣatra niramaḷa tē kahurṁ,
bhalurṁ bhādrapada jē uttarā vaḷi yōga harṣaṇa śubha bahu.
Dhanalagnamām dina prahara caḍatām kāma tē uttama karyurṁ,
āścaryakārī ē samē tyām rūpa dharmasutē dharyurṁ;
sthāpanakaraṇa thaḷa jēṭalām hari tēṭalām rūpō dharī,
sahu mūrtiyōnī ēka kālē tyām pratiṣṭhā tō karī.

- Shree Harililamrut K.8, V.28, Kadi.16-17

O devotees! On the 12th day of the bright half of Kartik Samvat 1881, during Uttara Bhadrapada Nakshatra and in Dhan Rashi, during the early morning, before dawn, Lord Swaminarayan assumed 11 forms, and performed aartis in 11 places at the same time. This occurred on Wednesday November 3, 1824.

He installed the 18 idols on this date. He took 11 forms and performed aarti of the idols in eleven places simultaneously!

O devotees! He assumed three forms to do aarti of the eight idols under the three peaks. He assumed six forms to perform aarti of the six deities under the six smaller peaks. He assumed two forms to do aarti of Ganapati and Hanumanji, including the idol of Shiva-Parvati.

O devotees! When Shri Hariji Maharaj was doing the aarti of the eighteen idols, assuming eleven forms, many types of instruments started playing. The darbars and the parshads were firing celebratory guns at the same time. The demi-gods were showering the festivities with flowers from the sky. Gandharvas were singing and saints and devotees were chanting the aarti.

O devotees! Then the saints recited the glories of the installed deities, paid them respect and bowed down to them while chanting... "Shri Harikrishna Maharaj's victory ... Sri Lakshminarayan Dev's victory ... Dharma Bhakti Vasudev's victory ..."



(36) Oneness of Vasudeva and Harikrishna



Tē mānhi mūrti vaḷi vāsudēva, tathā harīkṛṣṇa taṇī abhēva;
ē bēyamām bhēda kaśō na jāṇō, pratyakṣa mārī muratī pramāṇō.
Tēmām rahī hurṁ sukha sarva daiśa, pūjā karē tē paṇa māni laiśa;
ē mūrti dvārē agaṇīta kēruṁ, kalyāṇa thāśē jagamām ghaṇēruṁ.
Pratyakṣa dēkhē mujanē na jēha, tē mūrtinurṁ dhyāna karē ja tēha;
jō mānasī pūjana tēnurṁ thāya, pratyakṣa pūjā sama chē sadāya.

- Shree Harililamrut K.8, V.30

O devotees! After doing the aartis of idols, Shri Hariji went to the Yagnashala.

After the conclusion of the yagna, Shri Hariji joined the saints and devotees to Gomti Lake, led by a music band, to take

the prescribed bath following the conclusion

of the yagna. Following the bath, Shri Hariji came to the gathering, he asked for everyone's attention and explained.

"The idols of Vasudev and Harikrishna are both idols of myself, so do not discriminate between the two. Do their darshan with great reverence. I will grant you the pleasure of my form through these idols and accept your puja and prayers."

O those under my shelter! Through these two idols, I would like to offer salvation to innumerable seekers. Also, when I am not in the human-form, for those who meditate on those two idols, I will accept the offerings as if they were offered to me in person. Therefore, do not consider these idols of mine as simply idols, but consider them as really me.





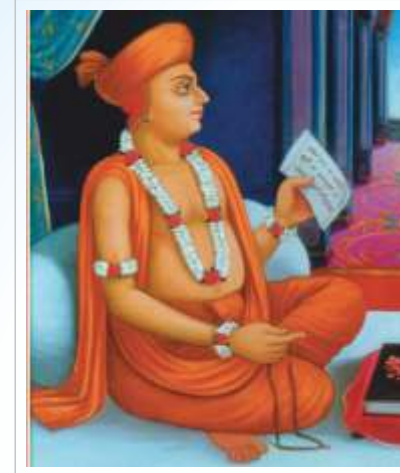
O devotees! Six idols (Dharma, Bhakti and Vasudev in the northern altar and Shri Harikrishna Maharaj, Sri Krishna and Radha in the southern altar) were made in Vadodara from metal. This is stated by Aadharanand Swami in Haricharitamrut Sagar.

Once, in Gadhpur, Shriji Maharaj called Adharanand Swami and said, "Swami! Go to Vadodara. Arrange for the idols of Dharmdev, Bhaktimata, and Muralidhar Sri Krishna's Vrindavan Vihari (Radhika). And have these idols made from metal." Then, Adharanand Swami came to Vadodara with Keshavanand Swami and made four idols for Vadtaldham. This is documented in Haricharitamrut Sagar Pur 28, Tarang 96.

O devotees! Shri Harikrishna Maharaj, whose glory is stated by Lord Swaminarayan himself, is installed in Vadtaldham for His devotees to worship and upasna. The history of Harikrishna Maharaj and Vasudev Narayan is also present in Shree Haricharitamrut Sagar.

Once Shri Hari ordered Narayanjibhai Sutar, "Go to Vadodara and have two idols of myself made." So, Narayanjibhai went to Vadodara and brought two idols of Maharaj made from metal to Vadtal. One of the idols which fulfilled the desires of the devotees was named Vasudev Narayan and the other idol was named Harikrishna (Haricharitamrut Sagar Pur 27, Tarang 13).

(37) Shri Harikrishna Maharaj is Pratyaksh



**Amārā hē iṣṭa pragaṭa harikṛṣṇa prabhu tamē,
sadā dyō svābhīṣṭa tava pada taṇā āśrita amē;
anēka brahmāṇḍa sthiti laya taṇā kāraṇa ahō,
amārē cittē ā murati rajanī vāsara rahō
- Shree Harililamrut K.8, V.28**

O devotees! After the pratishtha ceremony was completed, the saints sung prayers to Shri Harikrishna Maharaj, "O Lord! You are our Ishtadev. We are the servants of your lotus feet. Give us what you want us to have. O Maharaj! You are the originator, nurturer and destroyer of countless universes, what can we say about Your



greatness? That is why we wish that the presence of this idol is felt by us at all times and our minds always contemplate the idol of Harikrishna."

O devotees! Once Shri Hariji went to the temple with Muktanand Swami for darshan. After doing darshan of all the idols, Maharaj stood in front of the idol of Harikrishna Maharaj. Maharaj said to Muktanand Swami, "Swami! There is absolutely no difference between the idol Harikrishna and the human form standing in front of you and My divine form in Akshardham. One who sees any difference in these three forms does not have perfect nistha and his salvation is also not perfect."

O devotees! Saying this, Shri Hari's human form became immersed in the idol of Harikrishna Maharaj! When the human form did not reappear for a long time, Muktanand Swami got emotional and sang the glories of Maharaj. Then, He reappeared in human form from the idol and said, "Swami! All three of my forms are really one." Hearing this, Swami was very happy.

O devotees! After Shri Hariji renounced His human body, Rampratapbhai used to come to Vadtal from Ahmedabad often, especially on full moon days and during Karthiki and Chaitri festivals. Whenever he came to Vadtal, he would immediately go to Shri Harikrishna Maharaj in the temple and play drums while singing kirtans continuously in front of Him. Then, Maharaj would come out of the idol and say, "Elder brother, you have sung enough. Please take rest now." Then, He would embrace Rampratapbhai. Then only, Rampratapbhai would go to his quarters. This is the glory of the Harikrishna Maharaj we have.

“Pragaṭa mūrtinō mahimāya...acarajakārī chē;
sarovē sukhataṇī sīmāya...acarajakārī chē.
Ā mūrtinī jē mōṭāṭ...acarajakārī chē;
nāvē nāvē kahyāmmāmī ...acarajakārī chē.
Ā mūrti sahuthī n'yārī ...acarajakārī chē;
śum huṁ kahum vaḍāṭ vistārī...acarajakārī chē.
Ā mūrti sahuthī nōkhī ...acarajakārī chē;
cōkkasa vāta kahum chum cōkhkhī...acarajakārī chē.
Ā mūrti nahīm an'ya jēvī ...acarajakārī chē;
hari dharī na dharaśē ēvī...acarajakārī chē.
Ā mūrti chē alaukī...acarajakārī chē;
mānō māna mananum mūkī...acarajakārī chē.
Ā mūrti nahīm kōya sarakhī...acarajakārī chē;
juvō antara ūṇḍu nīrakhī...acarajakārī chē.
Ā mūrtinō mahimāya...acarajakārī chē;
kōṭi kaviyē kēma kahēvāya...acarajakārī chē.
Ēvī mūrti chē ājanī...acarajakārī chē;
harijananā sukha sājanī ...acarajakārī chē.
Sahunē pāra āvyā chē pōtē acarajakārī chē;
jana sukhiyā thāya sahu jōtē ...acarajakārī chē.”

– Harismruti: Chintamni - 7



(38) Shri Harikrishna Maharaj spoke

O devotees! When Lord Swaminarayan was in human form, Jairam Brahmachari was in His service along with Mulji Brahmachari. In the Samvat year 1886, Maharaj left his human form. Then, Jairam Brahmachari came to Vadatal and joined the service of Shri Harikrishna Maharaj. But, the Brahmachari was missing the human form of Maharaj and was deeply sad. Once, Brahmachari was sitting in his private quarters and crying as He recalled his time with Shri Hariji's human form. At that time, goddess Lakshmiiji appeared there and said, “Brahmachari! Come upstairs with me to the temple.” Saying this, Lakshmiiji took the Brahmachari to Harikrishna Maharaj and said, "You believe that Shri Hari has left for Dham, but he is living in the form of Harikrishna and giving darshan to the followers of this sampraday. How do you see this idol of Maharaj?”

O devotees! As Lakshmiiji was explaining to Brahmachari, the idol of Harikrishna Maharaj spoke, “Jairam Brahmachari! What Lakshmiiji says is reality. I have disappeared only as a human being, but in the form of Harikrishna, I remain present and give darshan. So serve with such understanding.” Then, the idol of Harikrishna Maharaj stopped speaking. Hearing such a divine voice, tears of love began to flow in the eyes of Jairam Brahmachari. At the same time, Lakshmiimata, who was standing in front of Harikrishna Maharaj, walked to the center altar and merged into the idol of Lakshmiiji.

O devotees! After this event, Jairam Brahmachari became very happy and started serving Shri Harikrishna Maharaj and the other idols. He told other saints and devotees that Lakshmiiji revealed herself to him and explained the glory of Shri Harikrishna Maharaj.

O devotees! If we also believe that Shri Hari went to Akshardham like Jairam Brahmachari, then there will be no joy internally. However, if we realize, just like Lakshmiiji, that Harikrishna Maharaj is ever present, then we will feel great happiness in our hearts and our understanding of Maharaj's glory will also increase.

(39) Glories of Idols at Vadtal

Ā mandirē sthāpita rūpa jēha, chē pūjavā jōgya samasta tēha;
ē tō sahū chē avatāra mārā, arcyā thakī vāñchita āpanārā.
Ā lakṣmīnārāyaṇarūpa jē chē, śrī dvārikādhīśa svarūpa tē chē;
ityādi mārā avatāra jāñī, pūjō dharō dhyāna umaṅga āñī.
Mēm mūrtiyō sthāpita jēha sthānē, jē tēhanē ādarathī na māmē;
na jāṇavō āśrita tē amārō, tē tō marīnē narakē janārō.
Pratyēka māsē tithi pūrṇimā'ē, jō ā sthaḷē niyamathī avāyē;
ā dēvanām darśana ēha ṭāṇē, karyā thakī sid'dhi abhīṣṭa māṇē.

- Shree Harililamrut K.8, V.30

O devotees! After the pratistha, there was a large assembly of saints and devotees. Shri Hariji said, “As you know, I have installed my idols as well as those of other incarnations. You should worship all of them. You will get your wishes granted by them. Understand this. Sri Lakshminarayan Dev is the same as Dwarikadhish. Doing darshan-pujan of this deity will be the equivalent of doing the darshan-pujan of Dwarikadhish. This is Vaikunthapati as well as Dwarikapati, so glorify them with love. Those who do not respect these idols do not belong to this sect. So never condemn my incarnations.”

Paurṇamāsāyām paurṇamāsāyām yē ca grāmātnarādapi;
ētyēṣām darśanaṁ bhakatyā kariṣyantyatra mānavāḥ

Satsaṅgijīvana: 4/27/58

The wishes of those who come to do darshan of these idols on every full moon day will be fulfilled. Shri Harikrishna Maharaj will liberate them and Sri Lakshminarayan Dev will grant them their worldly desires. So those who desire Moksha and those who desire material happiness must come for darshan on the full moon day of every month.

(40) Lakshmiiji appeared to help Brahmachari!

O devotees! Lord Lakshminarayan Dev idols installed by Lord Swaminarayan in Vadtal, makes their presence felt. Let me describe one event for you. By reading it carefully, you will realize how merciful and miraculous the revered deities in our temple are.

O devotees! Narayanandji, a disciple of Mulji Brahmachari, served for many years as a priest of Sri Laxminarayan Dev and Harikrishna Maharaj. He later retired from their service due to old age, but still did their darshan every day. As per his daily routine, he went for darshan one day. After doing darshan, he was slowly walking to his residence. On the way, he became dizzy due to his age and illness and he fell.

O devotees! There were no saints or devotees around at that time, so the Brahmchari was laying on the ground alone. Suddenly, there was a strange woman holding Brahmachari's hands to help him get up! Narayanand Brahmachari opened his eyes and saw the woman who was trying to help him get up. It was actually Goddess Mahalakshmi! The Brahmachari was astonished. Being a celibate, he wanted to pull his hands from Lakshmiiji. But Lakshmiiji said, “Brahmachari! I am not an ordinary woman. I am considered your mother. You will not have to fast for having touched me. You have served us and Harikrishna Maharaj with love and glory, so I have come to help you knowing that you have fallen to the ground. Now you won't have to suffer physical pain for long. Tomorrow, Swaminarayan Bhagwan will take you, be ready.”

O devotees! Saying this, mother Lakshmi disappeared! Then, Narayanandji went to his residence and the next day, Shriji Maharaj came with Mulji Brahmachari and other muktos to take the Brahmachari. Seeing this, Brahmachari told his disciple Nishkamananda Brahmachari, “Maharaj and mukto have come to take me with them. I am going with them to the eternal abode – Akshardham. Please chant Shri Hariji's name.”

O devotees! At that time, immense light spread throughout the celibate's residence. Many saints and devotees also saw Shriji Maharaj and Mukto.

See devotees? Being pleased with Brahmachari's service, Lakshmiiji sent Maharaj to take Brahmchari! Thus, we must please the idols to please Maharaj.

Shri Harikrishna Maharaj asked for a Gold seal!

O devotees! Govindbhai Patel of Dhargam in Nimad province of Madhya Pradesh had decided that he would surrender and become the devotee of God if an idol asked him for a gold seal. He was visiting many temples with that wish. Eventually, he arrived in Vadtal for darshan. He was standing in front of Harikrishna Maharaj, and Maharaj asked Govindbhai, “Govind Patel, give me the Gold seal.” Hearing this, his shelter of HarikrushnaMaharaj strengthen and lived rest of the life filled with devotion.



(41) Suryanarayana Vadtal Padharya



“Ahō bhānūdēvā pragaṭa tama jēvā sura nahīm,
sajē chē sau sēvā adhika sukha lēvā jana ahīm;
rathē rājō chōjī subhaga vaḷi saptāśva sahitē,
rahyā chō śrīviṣṇu hiraṇamayarūpē janahitē. ”

- Shree Harililamrut K.8, V.28

O devotees! Just like Dwarikadhish came to Vadtal with Sachidanand Swami from Dwarika, Suryanarayana came to Vadtal with Gopalanand Swami from Vadodara.

O devotees! Shri Gopalanand Swami used to go to Vadodara from time to time to make devotees happy by giving them the pleasure of darshan and katha-varta. Once, Swami arrived at 'Kharivav'. About 10-12 satsangi families of Suriya Lavar lived there. They invited Swami to their home for Padhramni. When Swamiji arrived at their place, they did puja of the saints and offered about 5 kg of penda- barfi (sweets). Swamiji offered penda-burfi to Lalji and then asked them to make a plate of penda and place it in front of the idol of Suryanarayana.

O devotees! Immediately, Suryadev appeared from the idol and came to Swami! Then, Swami asked, “How are you?” Then, Suryadev replied, "I am being served by southern brahmins who do serve me but they are neither serious nor practicing cleanliness and other dharma. So, I do not accept food from those brahmins. But, I will eat the penda offered by you.” He ate half of the penda from the

plate and asked that the rest be distributed to others as prasad.

O devotees! Then Suryanarayana said to Gopalananda Swami, “Shri Hariji is currently incarnating on earth for the salvation of many beings and giving divine pleasure to His devotees. I am also a devotee of the Supreme Lord, so I want to be close to the Lord to see and serve Him.” Swami said, "We are going to Vadtal in four days and Lord Shri Hariji is also coming to Vadtal from Gadhada. You may join us."

O devotees! On the fourth day, Swami got ready to go to Vadtal. He went to the temple of the Sun God and said, “Let's go, Sun God.” Immediately an old brahmin appeared from the idol and sat in the chariot with Swami. Both arrived in Vadtal, met Maharaj, and requested Him to keep the Sun God nearby. Maharaj agreed. They all went to the temple and the Sun God became radiantly absorbed in the idol of Suryanarayana and stayed in Vadtal forever!

(42) Dwarikadhish arrived at Vadtal !

Bhūta bhaviṣyanī vāratā, sarva jāṇē chē śrīmahārāja;
jāṇyūṁ āvē chē dvārikāpatī, sāthē tīrthanō la'inē samāja.

- Shree Harililamrut K.8, V.43

O devotees! Shri Hariji sent Sachchidanand Swami to Dwarka for pilgrimage with Gopalji, Nandramji and other Dharmkul members. Without money, Swami was not allowed to bathe in Gomtiji lake, get holy marks, or go to Bet Dwarka for darshan. So, Sachchidanand Swami sat down to meditate and went into samadhi (a trance)! 10 days passed without food and water. Then, Dwarikadhish gave darshan to him and asked Swami to make a wish. Then Swami said, “Please see that all can have your darshan happily – especially women, saints and poor devotees. The Gugli Brahmins do not allow darshan without money.”

O devotees! Hearing the request of Sachchidanand Swami, Dwarikadhish said, “I will come to Vadtal and reside in the idols of Sri Laxminarayan Dev and give darshan to every saint and devotee. Thus, the journey to Dwarika will be completed by the darshan of Narayan in Vadtal. Do not doubt my words, Dwarka is where I am. Swami, depart from here today. I am coming with you.”

O devotees! Then Swami came to Gadhpur and informed Shri Hariji. So Maharaj said, “Dwarikadhish is coming to Vadtal, so let's celebrate Fuldol Utsav in Vadtal.” Then Maharaj came to Vadtal with Dwarikadhish and Dwarkadhish stayed in the idol of Laxminarayan forever!



(43) Gomtiji arrived at Vadtal



**Pachi gōmati gāḷavā kēruṁ, kṛṣṇa kāma calāvyuṁ ghaṇēruṁ;
Maṭōḍī taṇi ṭōpalī bharī, pōtē pāgha upara dharē harī.
Dēkhi dēvatā vismita thāya, ēvi bhakti tē karavā cahāya;
macyā santa nē bhakta hajārō, karē jayajayakāra uccārō.**

- Shree Harililamrut K.8, V.53

O devotees! Dwarikadhish came to Vadtal, so Gomtiji also accompanied him. There was a Dharu lake to the north of the temple. Shri Hariji had it enlarged and deepened. During Samvat 1875, the prominent residents of the village gifted the lake to Shri Hariji. That is, the lake

was donated to the temple.

O devotees! To give special significance to the lake, Shri Hariji Himself served by carrying clay out of the lake to make it deeper. Even the demigods were amazed to see such service from the Lord. Hundreds of saints and devotees joined in this service and the work to expand Gomti was completed in just a few days.

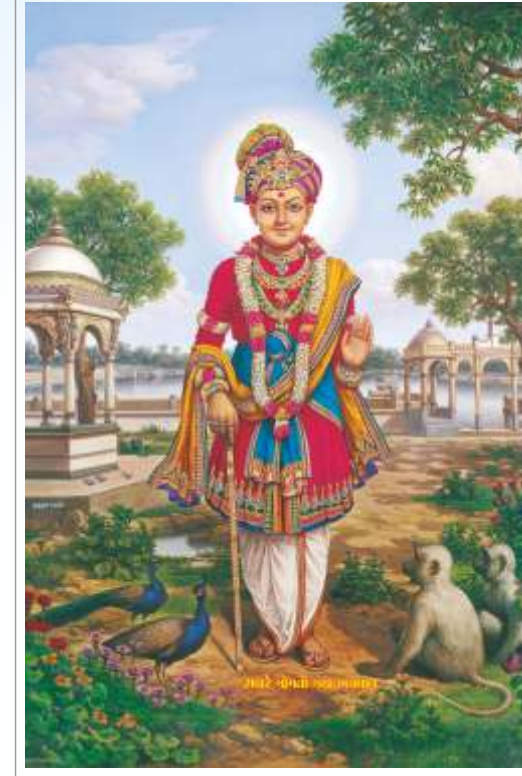
O devotees! On the 1st day of the dark half of Fagan month, Samvat 1882, Shri Hariji, accompanied by thousands of saints, went from the temple to Gomti. Maharaj asked Parsad Bhimbhai to dig at a specific spot.

**Tamē khaṇō ā sthaḷa ēka vāra, thaśē tahānthī jaḷa kēri dhāra;
ājñā pramāṇē karyuṁ ēma jyārē, jōrēthi chūṭī jaḷadhāra tyārē.
Dēkhā'i tyāṁ gōmati mūrtimāna, atyanta tē tēja taṇuṁ nidhāna;
gōpāḷajī nē vaḷi nandarāma, maḷī karyuṁ pūjana tēha ṭhāma.**

- Shree Harililamrut K.8, V.44

Bhimbhai just hit the ground once and water poured out with force as everyone saw the form of Gomtiji. The brahmins then recited Ved mantras while Gopalji and Nandaram did puja of Gomtiji. On the spot where Bhimbhai dug there is a circular well built of stone on the east side of the Gomti lake today.

(44) Shri Hariji tells Gomtiji's glories



**Śrījī birājyā sara kēri pālē, sinhāsanē vēdi viṣē viśāḷē;
bēṭhā samīpē sahu āvi dāsa, bōlyā prabhu tē jana sarva pāsa.
Āvyāṁ ju'ō gōmati ēha ṭhāma, tō gōmatī ā sara kēruṁ nāma;
jē āvinē ā saramāṁ nahāśē, tō gōmatī tīrthanuṁ puṇya thāśē.
Santō tathā brāhmaṇanē jamāḍē, tē pūrvanāṁ pāpa badhāṁ maṭāḍē;
putrādi pāmē dhana dhān'ya pāmē, antē vasē akṣara nāma dhāmē.**

-Shree Harililamrut K.8. V.44

O devotees! After the Gomtiji puja, Shri Hariji addressed the gathering on the banks of the lake and said, "Saints and devotees! Gomtiji has arrived from Dwarka to this Dharu lake. Hence, I name this lake 'Gomti Sarovar'. Those who come and bathe in this Gomtiji will get the same benefits as bathing in the holy Gomti tirth. If someone offers a meal to saints and brahmins here, his sins from past lives will get destroyed. One who desires a son, will have a son and one who desires wealth, will obtain wealth. Therefore, one must take a bath in this holy Gomti."

O devotees! The glory of Gomtiji is also mentioned in the scripture "Sri Harilila Kalpataru." By bathing in this Gomti, all those who were possessed by ghosts were freed from their suffering. One who bathes in Gomtiji will have all his or her sins destroyed and will also be blessed as if one had bathed in all the Tirthas (holy places). Pitru tarpan rituals can also be performed here.

For those who bathe in this Gomtiji during the months of Kartik and Magh (Maghsnan -- from Posh Sud-12 to Maha Sud-12), their great sins will be immediately destroyed. Bathing in Gomtiji on Sundays, new moon days, full moon days, Ekadashis, Ramnavami, Janmashtami, Shivaratri, Adhik Mas or during an eclipse, will result in fulfillment of all desires. - Sri Harilila Kalpataru: 9/32/33

O devotees! Stones were fitted on the three sides of this Gomtiji by the third Acharya, Viharilalji Maharaj.

(45) Taptamudra Mahima



Vṛttāla dvārāmatithī viśēṣa, chē lakṣminārāyaṇa dvārikēśa;
ā gōmatī uttama tīrthadēvī, ānhīm ja śaṅkhādika chāpa lēvī.
Jē taptamudrā ahiṁ āvi lēśē, dūrē ḍarīnē jamaḍā rahēśē;
tēnē ja satsaṅgi gaṇīśa mārō, māṭē tamē sau jana chāpa dhārō.
Jaya dvārikā gōmatī tīrtha jyām chē, chāpō taṇō tō adhikāra tyām chē;
Jē māri ājñā ja viṣē rahēśē, tē āvinē chāpa ahiṁ ja lēśē.
Tēnē ja huṁ bhakta gaṇīśa mārō, ē rīta bōlyā vṛṣanō dulārō;

- Shree Harililamrut K.8, V.44



O devotees! Shri Hariji addressed his followers in a gathering, “Vadtal Tirth is a bigger Dham than Dwarika because Vaikunthapati Narayan was already here and now Dwarikadhish has arrived. So this is a supreme tirth. Gomtiji has also arrived with Dwarikadhish. Thus, have a conch shell, wheel (chakra), mace (gada) and padma imprinted on your skin in this Vadtaldham. Yamadoot (the ruler of hell) will stay away from those who get this 'tapta mudra' (heated imprint) done here. We will consider only those who get this imprint as devotees. Do not get the imprints anywhere else. The right place to get the imprints is where Dwarikadhish and Gomtiji are present. Thus, this is the right place to obtain these imprints.

O devotees! The great glory of getting these imprints is also written in other scriptures of Hinduism. For example, the importance of getting the imprints has been discussed in the Rugved Samhita's second chapter of the Samaveda, in the Atharva Veda, in the Brahmapuran, in the Prapannamrut and in the Dwarika Mahabhya.

Those who wear the imprint of Dwarkadhis's conch shell, chakra, gada and padma, will attain the supreme position. The imprints are given on the upper arm by hot iron stencils. The sins of the devotee who gets these imprints are destroyed as darkness gets destroyed by the rising of the sun.

(46) Prasadi Hanumanji



Rupacōkī ugamaṇī viśāḷa, tēthī uttaramām ēka kāḷa.
Haribhakta hīrājī śalāṭa, ghaḍē hanumāna mūrtinō ghāṭa;
jōvā āvyā tyām dharmadulārō, kahyūṁ ghāṭa ghaḍyō ghaṇō sārō.
Prabhu thainē prasanna apāra, āpyō puṣpaprasādinō hāra;
vaḷī tē mūratinā hṛdayamām, cāmpyā caraṇa bē tēha samayamām.

- Shree Harililamrut K.1, V.15, Kadi.47-49



O devotees! Hanumanji Maharaj is the devotee of Lord Ram. Hanumanji is the family deity of the Dharmakul and the very definition of Pativrata. Hanumanji serves all incarnations of God as they are his Ishtadev Shri Ram. Hanumanji is the example of what an ideal servant should be like and Hanumanji knows Sam, Dam, Bheda and Danda properly! As noted in sanskrit phrase: 'Buddhimata Varishtam'

O devotees! Hirabhai Salat was making a statue of Hanumanji on the north side of a place called Roopchoki on the east side of the temple. Shri Hariji came to Hirabhai to see the idol. When He came, He saw that the work of Hanumanji's idol was in progress. Shri Hariji was very pleased and gave the garland he was wearing to him. Then, Shri Hariji placed the soles of both his feet on the chest of Hanumanji's idol. When the idols were ready, Hanumanji and Ganapati's idols were installed at the entrance on the east side.

Mandirēthī tē pūrva diśānī, hatī bārī javā āvavānī.
Tahām māraga mōṭō mukāvō, kṛṣṇē tahām daravājō karāvō;
gaṇanātha1 tathā hanumāna, nija hāthē thāpyā ēha sthāna.

- Shree Harililamrut K.1 V.16

O devotees! At present, Hanumanji and Ganpatiji are situated at the east gate. Earlier, by Ganpatiji, there used to be a window to come and go. By the request of Shri Hariji, the window was removed and a big entrance was created there. Maharaj has done pratistha aarti of Ganpatiji and Hanumanji as well, so they have added significance.

(47) Narayanmol



**Dhyānē dharavānē ātmasvarūpa, amē jagyā karāvī anūpa;
nāma rākhyuṁ nārāyaṇamahēla, jāṇī ēkānta ruḍō racēla.
Āpyō rāmapratāpanē ēha, dhyāna dharavānē kāraṇē tēha.
- Shree Harililamrut K.1, V.14**

O devotees! The house next to the pillar of Garudaji, on the east side of the temple, is known as Narayanmol. Initially, this house was chosen by Shri Hariji for meditation. However, when Dharmakul arrived, the house was allocated to Maharaj's elder brother Rampratapbhai to live and meditate. Therefore, it is also called Rampratapbhai's bungalow.

O devotees! In the lower room of this Narayanmol, various statues were kept and Maharaj briefly made those statues come alive and dance. Also, Maharaj joined the Rangotsav from this place:

**Nārāyaṇamōlamām ubhā rahī, raṅga uḍāḍyō śrīji'ē tahīm;
Tēthi santa nē satasaṅgi taṇām, tana nē mana raṅgāyām ghaṇām.
- Shree Harililamrut K.8, V.53**

O devotees! This place originally belonged to Patidar Dalabhai of Vadatal. He was a devotee of Lord Swaminarayan. He understood the greatness of Maharaj and gifted this building to Him. Then Shriji Maharaj modified the house as needed.

**Kṛpānāthē kṛpā karī tyānya, karyō ārambha kārtikamānya;
nārāyaṇamōla mānhi prabhātē, lakhē patri prabhu bhali bhātē.
- Shree Harililamrut K.8, V.48**

O devotees! Maharaj started writing the Shikshapatri in Narayanmol from the month of Kartak until Vasant Panchami, i.e. for three months. Then, he took all the work and went to Hari Mandap to complete the Shikshapatri, which is made of 212 verses. It can be said that the raw draft of the Shikshapatri was written in Narayanmol.

(48) Shrihari Mandap



**Harimaṇḍapa hāla chē jyānya, ēka kōṭhō asala hatō tyānya;
pāsē rahinē tē kōṭhō paḍāvyō, harimaṇḍapa hariyē karāvyō.
Mōṭā santa tathā hari bhakta, dharē dhyāna viṣayathī virakta;
bijā akṣaradhāmanā mukta, āvī dhyāna dharē prītiyukta.
Amē tē'ōnē puchiyaṁ jyārē, bōlyā mukta magana tha'i tyārē;
ati uttama ēha jagyā chē, ēnē akṣaranē ēkatā chē.
Ahi rūpa tamāruṁ chē jēha, disē tyām paṇa tēhanuṁ tēha;
āvī ā sthaḷē ēṭalā sāru, dhyāna tō amē dhariyē tamāruṁ.
- Sriharililamrut K.1, V.15, Kadi.14**

O devotees! Where Hari Mandap is now, there was another structure during Shri Hariji's time. It was demolished by the Lord and replaced by the Hari Mandap. In this Hari Mandap, great saints and devotees who were detached from worldly pleasures meditated because this is a suitable place to sit and meditate in solitude.

O devotees! Shri Hariji said, "Mukto of Akshardham meditate in Hari Mandap, so I asked the reason, 'why do you leave Akshardham and come here to meditate?'" Then, the Mukto said to me, "Maharaj! Akshardham and this Hari Mandap are one in the same. You have the human form here. We also see the same form in Akshardham and that is why we come here to meditate in Hari Mandap."

O devotees! After Shri Hariji made the Hari Mandap, whenever He came to Vadatal, He used to stay there. In the Hari Mandap, just like in Gadhpur, when Shukanand Swami was writing a letter at night and the lamp went out, Maharaj extended His right foot and light emerged from His toe allowing Swami to complete the letter.

O devotees! The most special feature of the Hari Mandap is that the 'Shikshapatri', the code of conduct of the Swaminarayan sect, was written by Maharaj in this place. Therefore, it is a special place for the sampraday. Yogiraj Gopalanand Swami has also compared Hari Mandap to Akshardham in his writing. Currently, Ghanshyam Maharaj is installed in Hari Mandap and there are some prasadi items there too. Recently, there was a major renovation of Hari Mandap by the Vadatal Sansthan, under the observation of Dr. Santvallabh Swami.

(49) Shikshapatri composition

Ghaṇā jīvanā kalyāṇa kājē, vicāryuṁ manamām mahārājē;
śakṣāpatrī racuṁ ēka sārī, sarva śāstranō sāra ud'dhārī.
Jēma pāra pamāḍavā hētu, racē sāgara upara sētu;
śīkṣāpatrī pramāṇē jō cālē, bhavapāra pāmē kaḷi kālē.

- Shree Harililamrut K.5, V.5

O devotees! On Monday, Maha Sud Vasant Panchami of Samvat 1882 (February 12, 1826), Shri Hariji wrote Shikshapatri in the 'Hari Mandap'. This Shikshapatri has 212 verses and has the essence of all scriptures. He said this scripture is 'Sarvajivahitavah,' meaning it is for the welfare of all living beings. He also said, “understand My words to be My personified form”. Additionally, He instructed all of His followers to read the Shikshapatri daily.

The reasons for writing the 'Shikshapatri' are:

- To facilitate easy understanding of the deeper topics of the spiritual path ...
- To provide guidance on achieving the goals of life: dharma, artha, kam, and ultimate liberation
- To provide guidance on the spiritual, economic, physical, and social aspects of life...
- To inspire peaceful and happy social life...
- To sustain humanity
- To protect followers from falling prey to addictions and superstitions
- To reveal and provide protection from inner enemies
- To provide daily guidance on various aspects of daily life

O devotees! At a time when one is far deviated from a righteous and spiritual life, the content of the Shikshapatri acts as a north star or compass to help one find and remain on the right path.

Just as a mother nourishes her child by feeding it milk, the Shikshapatri nourishes our spiritual body. The Shikshapatri has apparently trivial instructions, such as where to spit and where not to spit, as well as information on the deepest purpose of life – realizing the true identity as the soul and developing devotion for the super soul. Therefore, one should read the Shikshapatri daily and practice the instructions. This will please Maharaj.

Chēlī vāta ē chē mānī lējō rē, śīkṣāpatrī pramāṇē sahu rē'jyō rē.
Śīkṣāpatrī mānhi amē rē'suṁ rē, rahī ēmām sahunē sukha dēsuṁ rē.

- Pu.Prakash: Type: 48



(50) Vachnamrut in Vadtal



Daravājāthī utara mānya, lilō līmbaḍō chē ēka tyānya;
sajī śyāmē sabhā ghaṇivāra, tahām āpyā chē paracā apāra.
Tahām vātō karī vaḷī jēha, vacanāmṛta mānhi chē tēha;
- Shree Harililamrut K.1, V.16

O devotees! Lord Shri Swaminarayan came to this Earth for the welfare of infinite souls and delivered sermons with the essence of all scriptures on various occasions. His sermons were compiled by four Sadgurus in a scripture named 'Vachanamrut'.

O devotees! Vachanamrut is the testimony of Purushottam Narayan. In this scripture, Shriji Maharaj has explained the principles of all the scriptures in such a way that the philosophy can be understood by all.

O devotees! Remember: It is called infatuation when someone sees more value in other scriptures than the Vachanamrut. There are great scriptures, but one should not compare them with the Vachanamrut. Shriji Maharaj says in the Vachanamrut, in the Gadhada II - 28: “I have delivered it having heard and having extracted the essence form the Vedas, the shastras, the Purans, and all other words on this earth pertaining to liberation.”

O devotees! All the saints and devotees of Swaminarayan Sampraday regularly read, listen and study this scripture. All of the readers try their best to follow the path established by Shri Hariji according to their faith. They also gain useful insight on life and inspiration from this scripture.

O devotees! As we already know, Vachanamrut is a collection of discourses given at different places at different times. Vadtal is one of the places where the Vachanamrut discourses took place. Shriji Maharaj has preached to different spiritual aspirants in different places according to their needs. He answered the questions asked from different points of view to make progress on the spiritual path.

O devotees! There are 262 chapters in the Vachanamrut scripture. Of the 262, 20 chapters have discourses given in Vadtal. Among those 20 Vachanamruts,

- 7 Vachanamruts were under the neem tree,
- 1 Vachanamrut was at the haveli,
- 3 Vachanamruts were under the mango tree near Gomti,
- 4 Vachanamruts were on the platform near the temple,
- 2 Vachanamruts were inside the temple,
- 1 Vachanamrut was in the temple mandap,
- 1 Vachanamrut was at Rupchoki,
- 1 Vachanamrut was near the temple

(51) Acharyas



**Hariyē dattaputrōnē jyārē, bēya ācārajō karyā tyārē;
sthāpyā dakṣiṇē śrīraghuvīra, sāmā avadhyaprasādaḥ dhīra.
Vēdamantrē karī abhiṣēka, vēñcī āpiyā dēśa pratyēka;
pōta pōtānā dēśanā jana, karē ācārya kēruṁ pūjana.**

– Shree Harililamrut K.1, V.15

O devotees! Shri Hariji had arrived in Vadtal for the Karthiki Samayo in Samvat 1882. On Ekadashi, a large assembly of devotees was held. The Dharmkul and many sadguru saints were present there. Shri Hariji said: "Ramanand Swami gave me the responsibility of leading the sampraday and protecting the

dharma. So, I have nurtured the dharma and expanded our sampraday. Now, I want to retire and do bhakti. So, I am adopting my nephews Raghuvirji and Ayodhyaprasadji as my sons and giving them Dharmadhura (leadership) of the Swaminarayan Sampraday."

O devotees! At that time, behind the temple, Raghuvirji Maharaj and Ayodhyaprasadji Maharaj were seated on two decorated platforms. With the rituals prescribed in the Vedas, puja of the two Acharyas was performed. Raghuvirji Maharaj was appointed as the Acharya of Vadtal Diocese (South Desha) and Ayodhyaprasadji Maharaj was appointed as the Acharya of Ahmedabad Diocese (North Desha). This historic event was on the 11th day of the bright half of Kartik, Samvat 1882 (Nov. 21, 1825).

O devotees! Then Shri Hariji instructed devotees under the Vadtal Diocese to do puja of Raghuvirji Maharaj and devotees of Ahmedabad Diocese to do puja of Ayodhyaprasadji Maharaj. Then, Shri Hariji established the wives of the two Acharyas, also known as Gadiwala, as the Gurus of female devotees. He also instructed female devotees to do puja of Gadiwala. Then Shriji Maharaj explained the glory of Acharyas.

**Dharmavanśī ācāraja mānya rē, sadā rahyō chuṁ māri icchāya rē.
Ati dharmavālā jōṭi jana rē, rē'vā māni gayuṁ māruṁ mana rē.
Māṭē ēnē pūjē huṁ pūjāṇō rē, tē tō jarūra jana mana jāṇō rē.
Ēnuṁ jēṇē karyuṁ sanamāna rē, tēṇē māruṁ karyuṁ chē nidāna rē.**

– Pu.Prakash : 40

(52) Saints' Dharmshala

**Kōṭhā pūrava paścima kērā, bēya śōbhita sarasa ghaṇērā;
dharmaśālā bē vaccē caṇāvī, bhālī bhaktajanō mana bhāvī.
Tahām santanī paṅktiyō thāya, prabhu pōtē pīrasavā jāya;
dhan'ya dhan'ya tē dharmaśālānē, vā'lō vicaryā bahu ēha sthānē.
Cārasēnya anē channunvāra, pharyā tyām prabhu paṅkti mōjhāra;**

– Shree Harililamrut K.1, V.16

O devotees! Currently, on the north side of the temple there is the Kothari Shri's Office. Behind the office, there is a huge Dharmshala. During the time of Shriji Maharaj, there were more than 500 saints living on the two floors, which led to the name Dharmshala. This Dharmshala was built by Shriji Maharaj.



O devotees! Whenever devotees sponsored a meal for the saints, Shri Hariji Himself would serve the saints and show his affection by offering them sweets five times. Shriji Maharaj came 496 times to serve prasad to saints in the Dharmshala.

O devotees! Gopalanand Swami, Manjukeshanand Swami, Swayamprakashanand Swami and Nityananda Swami had stayed in this Dharmshala for many years. At present, there are asanas of these sadgurus. Many saints and devotees go there every day for darshan.

O devotees! Gopalanand Swami himself used to give discourses on Vachanamrut and explain the essence of the Vachanamrut. In the Dharmshala, Gopalanand Swami offered a banana to a Parsi child who was mute. After eating the banana, the child started to speak. At present, Mahapuja is performed in this place every day. Many saints and devotees come to this place and sing kirtans, do dandwat, recite the Bhaktachintamani chapter describing the glories of Gopalanand Swami, etc. One should visit the Dharmshala where such pious saints resided. In this place, many items of Shri Hariji's prasadi are also kept for darshan. So do visit this Dharmshala with reverence.

(53) Akshar-Bhuvan



**Dēvālaya thakī dakṣiṇa bhāga, jōṭī śrīhariyē sārī jāgya;
bōlyā śrīmukhē śrīhari tyāmī, thāsē akṣarabhuvana āmī.
Mārī prasādī vastu apāra, sthapāsē ēha bhuvana mōjhāra;
nara nārīyō daraśana karaśē, mārī mūrtinē antara dharaśē.**

– Shree Harililamrut K.1, V.15

O devotees! Once, Shri Hariji was standing at the south entrance of the temple along with saints and devotees. Pointing to the open space on the south side of the temple, Shri Hariji said that there will be a big museum here. The museum will have lots of prasadi items (items that have been used by Shri Hariji) and many men and women will derive pleasure from doing darshan of those prasadi items.

O devotees! This Akshar-Bhuvan was built by our third Acharya Shri Viharilalji Maharaj. Maharajshri, went to many satsang villages and inspired devotees to donate the prasadi items they had in their possession for the benefit of the whole satsang community. Thus, the gathered prasadi items were placed in the Akshar Bhuvan for everyone to do darshan. This was one of the most significant accomplishments of Shri Viharilali Maharaj, a selfless project for the benefit of all devotees.

O devotees! The tenure of Acharya Shri Viharilalji Maharaj was from Samvat 1935 to 1955. He was at the forefront of the Vadatal diocese for 20 years. During his time, a stone perimeter was built around Gomti Lake. He performed the pratistha of the Ghanshyam Maharaj idols on the first floor of Akshar-Bhuvan and in the Harimandap.

O devotees! Saints were serving and doing darshan of the Ghanshyam Maharaj idol on the first floor. This idol has the real hair of Shriji Maharaj at the place of the shikha, but it is not visible from the front view. Shri Viharilalji Maharaj formally installed the idols for the benefit of all devotees.



(54) Pratistha of Ranchodrai



Pāṇḍē gōpāḷajī mahārāja, raṇachōḍajinī chabi kāja;
gayā hatā ḍuṅgarapara jēha, chabi lai āvyā varatāla tēha.
Pratimā muki varatāla mānya, gayā pōtē hatā hari tyānya;
dādā khācaranē darabāra, sabhāmām hatā jaga karatāra.

– Shree Harililamrut K.9, V.12

O devotees! The reason for Ranchodrai's arrival in Vadtal is detailed in the Harililamrut Kalash 8 – Visharam 45. It so happened that Dwarikadhish came to Vadtal from Dwarika and was established in the idol of Narayan by Shriji Maharaj. Ichcharambhai's son Gopalji wondered about the idol of Narayan. The Dwarkadhish idol in Dwarika is black while the Narayan idol in Vadtal is white. In Vadtal, the idol is known as Lakshminarayan, not Ranchodrai. Therefore, he thought, 'it would be nice if the dark idol of Sri Ranchodrai were to be installed in Vadtal.'

O devotees! Shri Hariji is omniscient. He understood Gopalji's curiosity. He explained to Gopalji, “Krishna is Narayan and Narayan is Krishna. See them as one. But I concur with your wish for a Ranchodrai idol.”

O devotees! Then, at the behest of Shri Hariji, Gopalji brought an idol of Ranchodrai from Dungarpur village in Rajasthan and requested the Lord to do its pratistha in Vadtal. However, since Maharaj was ill, He instructed the young Acharya Raghuvirji Maharaj, “You go to Vadtal on my behalf, attend Chaitri Samayo and do pratistha of Shri Ranchodrai.”

O devotees! Both of the Acharyas came to Vadtal. In the presence of thousands of devotees and hundreds of saints, on the occasion of Chaitri Samayo, pratistha of Sri Ranchodrai was done by the Acharyas. It was Samvat 1886, on the 7th day of the bright half of the month Chaitra. Acharya Raghuvirji Maharaj did the pratistha aarti and dandwat. The saints and devotees started cheering... "Shri Ranchodrayani Jai ... Shri Dwarikadhishni Jai ..."

(55) Prasadi Neem Tree



Daravājāthī utara mānya, līlō līmbaḍō chē ēka tyānya;
sajī śyāmē sabhā ghaṇīvāra, tahām āpyā chē paracā apāra.

– Shree Harililamrut K.1, V.16

O devotees! Acharya Shri Raghuvirji Maharaj lived along with Gadiwala in front of the temple, just north. He also hosted other Dharmakul guests there. There used to be a neem tree there. Now, there is a chhatra. It is just inside the temple, by the gate.

O devotees! Under this neem tree, Shri Hariji had given many discourses. Among the 262 discourses recorded in Vachanamrut, there are 7 discourses that occurred under that neem tree. They were Vadtal 10th, 11th, 12th, 15th, 16th, and 20th.

O devotees! Once, Shri Hariji was sitting under the neem tree along with saints and devotees. At that time, Dakshini Bapubhai Gardi came with soldiers to capture Shri Hariji. He was the deputy commander of Sayajirao. He came and said, "Come on, Swaminarayan, I have come to take you. Look at my weapon. If you don't come, I will use the weapon." After saying so, Bapubhai started swinging his spear.

O devotees! Then, Shri Hariji took a mala (rosary) in his hand. The mala was spinning like a Sudarshan Chakra (spinning on his index finger). Shri Hariji said, “Bapubhai! See this is my brahmsastra.” As Shri Hariji said so, intense light and the sound “Swaminarayan” started to emanate from the spinning mala. At the same time, Bapubhai saw Shri Hariji's divine form, the one with four hands. Immediately, Bapubhai came to his senses. He started to do dandwat of Shri Hariji and accepted Shri Hariji as God. He became a devotee and worshipped Shri Hariji for the rest of his life.

Additionally, a learned Shastri also got darshan of the divine form of Shri Hariji at this spot.

O devotees! When the light came out of the mala and lit a big branch of the neem tree, that branch no longer had bitter leaves like any other neem branch. As long as the neem tree remained, the leaves of that branch remained sweet. There is a chhatra (a small monument) at that spot. One should visit this spot with reverence.

(56) Prasadi Buraj



**Pūrva kōṭhā mānhi muktānanda, rahētā ura dhārī ānanda;
ghaṇī vāra tahām ghanaśyāma, pōtē vicaryā chē pūraṇakāma.**

– Shree Harililamrut K.1, V.16

O devotees! Initially, the temple had four Buraj (tower-like structures from which a large gathering can be addressed) at the four corners of the temple. Over time, three of the burages were removed. The one remaining buraj is on the east side of the long porch of the Dharmashala and can be seen next to the big gate.

O devotees! When there were a large number of devotees gathered, Shriji Maharaj would sit or stand on the tower and give darshan to thousands of devotees while addressing them.

O devotees! The idols of Sri Laxminarayan Dev were kept in a room of this tower when they were brought from Vadodara to Bochasan and from there to Vadtal. The idols were covered with a cloth. After seeing the idols, Nityanand Swami went to Maharaj and said, “Maharaj! Narayan's weapons are not in the right position. Come and see.” Then, Shri Hariji went to see. He entered the room and removed the covering from the idol of Laxminarayan. The weapons were in the right place! This is the place where that event happened. Also, it is the place where my Adi Guru Mahamuni Muktanand Swami resided.

O devotees! After Muktanand Swami, his disciple Adharanand Swami lived in that room. In that room, Adharanand Swami wrote the Haricharitamrut Sagar. The Haricharitamrut Sagar is the longest scripture of Hinduism. It is a huge scripture like Mahabharata, written in the Hindi language. This scripture has 98,145 verses in the form of Chopai, Duha, Sortha etc. Therefore, one should do darshan of Buraj.



(57) Monument in the Pradakshina



**Havē sthāna bījā taṇī vāta, kahum tē tamē sāmbhaḷō bhrāta;
mandirē chē pradakṣiṇā jēha, jāṇō prabhupada aṅkita ēha.
Ēka māsa sudhī ruḍī rītē, pharyā sō sō pradakṣiṇā nityē;
nijadāsanē śikṣaṇa kāma, karē ēvī kriyā ghanaśyāma.**

– Shree Harililamrut K.1, V.15

O devotees! Lord Swaminarayan Himself is Purushottam Narayan. He didn't have to do bhajan-bhakti, but since He was in the form of a human being, He did such things to set an example for us. He acted like an ideal devotee. He used to get up in the morning and perform pooja every day. He also did dandwat in pooja. He used to go for darshan of deities daily. Not only would He do darshan with reverence, but he would also do dandwat to Gopinathji Maharaj and Lakshminarayan Dev at Gadhpur and Vadtal, respectively.

O devotees! When Chaturmas comes, saints and devotees take on additional devotional endeavors. When the month of Shravan comes, saints and devotees take on even more additional devotional endeavors. In the same way, Lord Swaminarayan also took on an additional devotional activity during the month of Shravan. He would do 100 pradakshina around Sri Lakshminarayan Dev everyday for one month.

O devotees! One who has done 10 pradakshina of Lakshminarayan Dev can appreciate how much time it takes to do that and how physically exhausting it is. While doing the pradakshina, when He got physically tired, like a normal human being, He briefly paused to rest. That spot where Shri Hariji used to rest, has a small monument today. In Harililamrut and Harismriti, Sadguru Nishkulanand Swami recorded these events:

Vaḷī hari mandiranē pharatām, dragē dīṭhā chē. Sō sō pradakṣiṇā karatām, dragē dīṭhā chē.

Jōtām mūrṭi sundara sārī, dragē dīṭhā chē. Dhātu pāṣāṇa paṭa pyārī, dragē dīṭhā chē.

Tēnē daṇḍavat jō karatām, dragē dīṭhā chē. Vaḷī sāmū jō'ī bahu rē'tā, dragē dīṭhā chē.

– Harismruti: Chintamni - 4

O devotees! When we are doing pradakshina, it would be appropriate to pause at the monument and bow down while remembering Shri Hariji. We may even dare to attempt 100 pradakshina ourselves from time to time.

(58) Gadiwala place



O devotees! When Shriji Maharaj lived in Gadhpur, Acharya Shri Raghuvirji Maharaj and his family also lived in Gadhada. After Shriji Maharaj left for Akshardham, Raghuvirji Maharaj moved with his family to Vadtal and took residence on the floor above where the main office is located now.

O devotees! The west side of the floor is now called “Gadiwalano medo.” This is because at one point when Shriji Maharaj was still on this Earth, Raghuvirji Maharaj arranged for a big “gadi” (an elevated seat for a revered person) to be placed here. He first asked Shri Hariji to sit on it and did His puja and aarti. After moving to Vadtal, Raghuvirji Maharaj kept the gadi there so he could do its

darshan everyday.

O devotees! At the conclusion of the ceremony in which the two Acharyas were established, Shriji Maharaj took both of the Acharyas to the gadi and had both of them sit on the gadi. He then did aarti of the newly appointed Acharyas.

O devotees! After that, Shri Hariji instructed Raghuvirji Maharaj to sit on the gadi every day. So, Raghuvirji Maharaj, during his free time, used to sit on the gadi and engage in devotional activities like singing hymns, practicing devotion, and reading.

O devotees! Since Acharya Maharaj is a householder, he resided there with his wife. In the Sampraday, she is called “Gadiwala”. So, Gadiwala's place can also be thought of as the place where “Gadiwala” resided with Raghuvirji Maharajshree.

O devotees! Presently, there are prasadi idols, prasadi objects and a picture of Acharya Shri Raghuvirji Maharaj in that place. The “gadi” is also kept there. So, one should do darshan of the “gadi” with reverence to please Shri Hari Krishna Maharaj.

(59) Grand Sabha Mandap

**Abhēsinha suṇō dharī pyāra, sabhāmaṇḍapa chē jēha ṭhāra;
tahār tō ēka khētara haturī, saṅghanē tyārī utaravānurī thaturī.
Jūnāgaḍha nē vaḍōdarā kērā, utarī hatā bhakta ghaṇērā;
tēha jagyā viṣē bahuvarā, jamyā chē ja'ī dharmakumāra.
Tēthī pṛthvī prasādīnī thai chē, dhyānīnā dhyānamārī rahī gai chē;**

— Shree Harililamrut K.1, V.16

O devotees! The huge two-story assembly hall currently behind the temple is not considered prasadi because during Shri Hariji's time, there was farmland in its place. During major festivals in Vadtal, temporary tents and settlements were constructed in this farmland for visiting devotees. Often, the farmland was allocated to devotees coming from Sorath, Kanam, and Vakal.

O devotees! During the festivities, female devotees whose accommodations were in the farmland used to invite Shri Hariji to come there for a meal. Accepting their heartfelt invitation, Shri Hariji went to the farmland for many meals. So, the land is prasadi in that sense.

O devotees! The currently seen huge Sabha Mandap (assembly hall) was built by “Sadguru Pavitranand Swami”. The Sabha Mandap was constructed in Samvat 1925. When this assembly hall was completed, it was inaugurated with the blessings of the second Acharya Shri Bhagwatprasadji Maharaj. At that time, the construction of the Sabha Mandap was completed at a cost of 80 to 81 thousand rupees.

O devotees! This assembly hall was inaugurated 49 years after Shri Hariji left His human form on this Earth. The Sabha Mandap dimensions are 143 feet X 58 feet.



(60) Narayan Bagh and Well



Mandirēthī jē uttarabhāga, ban'yō jyām chē nārāyaṇabāga;
ju'ō jagyā tahām sudhī jē chē, haricaraṇathī aṅkita ē chē.
Gāma paṭēla ādikē jyārē, āpī tē bāganī bhūmi tyārē;
śrījī'ē kahyūm dādāgurūnē, karī bāga śōbhāvō ā bhūnē.
Prabhutānandajī santa jēha, kahēvātā dādāguru tēha;
kūvō khōdāvyō śrījīyē tyānya, nāhyā tē jaṭhī harirāya.
Snānanūm jaḷa tē badhūm rākhyūm, dādāguruyē tē kūpamām nāṅkhyūm;
tahām bāga banāviyō sārō, dēkhī bōliyā dharmadulārō.
Ānūm nāma nārāyaṇabāga, nārāyaṇa kūpa jāṇō ā jāga;
bāga tē sthaḷamām mana bhāvyō, prabhuyē pāsē rahīnē karāvyō.

– Shree Harililamrut K.1, V.19

O devotees! On the north side of the temple, on the banks of Gomtiji, there is a magnificent Gaushala. This place was named “Narayan Bagh”. It was called “bagh” (garden) because the land was donated by Patidars (farmers) of Vadtal and Shri Hariji asked Prabhutanand Swami to make a nice garden in this land. I will have a well dug to water the plants and trees there. Then, when the well was dug, and the water flowed in it, Dadaguru Prabhutanandji took out some water and bathed Shri Hariji and poured the water into the well and made it prasadi.

O devotees! When the water came, Dadaguru planted many kinds of fruit trees and flower plants on the land. Eventually, the fruits from the land were also offered to Shri Hariji.

O devotees! There used to be a small room in Narayan Bagh where Dadaguru resided. In that room, Narayanjibhai Suthar painted an image of Shri Hari on the wall. That picture is also present and there is a small monument where, at one point, Maharaj had his meal. Currently, there is a huge cowshed for the temple, in which 250 cows are kept. They are all Gir cows. At present, my Gurubhai Munivallabh Swami is managing the Gaushala, as well as the farming of the temple land. Thus, this place and the well are of prasadi and are not to be missed for darshan.



(61) Shami - Pujan

Āvyō dasarā taṇō dina jyārē, samī pūjavā nīsaryā tyārē.
Bhalūm dhāru taḷāva jē ṭhāma, āja chē jēnum gōmatī nāma;
hāla chatrī karāvī chē jyānya, śrījī nē santa jai bēṭhā tyānya.
Khūba kāṭhī'ē khēlāvyām ghōḍām, kō'ī ēkalām kō'ī sajōḍām;
jēma vījaḷī āvē nē jāya, ghōḍā dōḍatām ēma dēkhāya.
Hatō khījaḍō uttaramānya, pūjavānē prabhū gayā tyānya;
gōra ḍāyā mētā vanamālī, tēṇē pūjā karāvī rupālī.

– Shree Harililamrut K.7, V.48

O devotees! The day of “Vijayadasmi” is the 10th day of the bright half of the month Aso. On this day, Lord Rama killed Ravana. Additionally, this is the day on which the Pandavas came out of hiding. The Pandavas were secretly living in a cemetery in Virat Nagar for a year. They hid their weapons on a Khizada tree and after one year, on the day of Vijayadasmi, they collected their weapons from the tree and did puja of the tree as appreciation. They also did puja of the weapons.

O devotees! The tradition of puja of weapons and horse racing has existed among the Kshatriyas for five thousand years. Knowing this tradition, Shri Hariji Maharaj used to go to the Khizada tree puja every year.

O devotees! Even in Vadtal, whenever Shri Hariji was there on the day of Dussehra (Vijayadasmi), He would go to the Gomti Lake to do puja of the Khizada tree. According to that tradition, Maharaj once came to Gomti accompanied by people playing various musical instruments like dhol, trasa, etc. Maharaj performed puja of the Khizada tree. Then, kathi devotees showed off their horse riding skills and pleased Maharaj. At that spot, currently, there is a small monument. So go there and pay homage with the memory of Maharaj.



(62) Monument at the center of Gomtiji



**Madhyabhāga taḷāvanō jyānya, jhāḍa kōṭhīṭaṇuṁ haturṁ tyānya;
tahām jai bēsatā ghanaśyāma, jōtā khōdyānuṁ cālē tē kāma.
Tēha jagyānuṁ māhātmya jāṇī, ati antaramām muda āṇī;
bhagavatprasādē bhalī rītē, ēka oṭō karāvyō chē prītē.**

– Shree Harililamrut K.1, V.19

O devotees! In the center of the Gomti Lake, there was a square elevated structure. Saints used to swim to it. Recently, the structure has been renovated. Now, at the place of the structure, there is a small temple with Nilkanthvarni's idol installed within. Also, a walkway from one side of the Gomti to the temple has been constructed. This way anyone can walk to the center of Gomti for darshan of Nilkanthvarni's idol.

O devotees! While the digging of Gomtiji was in progress, Lord Swaminarayan Himself used to visit there and show His pleasure to the devotees serving there.

O devotees! During the construction of the temple, Maharaj used to sit under a big Kothi tree and give suggestions, if needed.

O devotees! During the day, devotees and saints dug, and at night, demigods worked. So, the Dharu Lake was transformed into the huge Gomti Lake. Today, thousands of men and women bathe in the Gomti Lake, especially on auspicious days.

O devotees! As noted earlier, with recent renovations, Nilkanthvarni has been installed at the center of the Gomti Lake, along with a walkway for devotees to reach there. The original platform was constructed by the inspiration of Acharya Shri Bhagwatprasadj Maharaj and recent renovation was done with inspiration from Ghanshyamprakashdasji Swami (Chairman Shri of the time) and Nilkanthcharandasji Swami (Chief Kothari of the time). Assistant Kotahri Shri Devprakashdasji Swami has been instrumental in completing the recent renovation. It is easy for one to walk to the center of Gomti. Lots of devotees do so and you are encouraged to do so as well.

(63) Vachanamrut discourses at Gomti



O devotees! Vachanamrut discourses are really important for devotees. The discourses are like nectar extracted from the ocean of spiritual knowledge. One of the unique features of the Vachanamrut is that it is in a question and answer format. It has eternal knowledge.

In the Vachanamrut, one can find precise methods, according to the merits and qualifications of the seeker, to conquer the inner enemies like lust, anger, and greed. The Vachanamrut also presents the path to achieve Dharma, Gyan, Vairagya and Bhakti.

O devotees! The Vachanamrut is like an herb that cures the many ills that a spiritual seeker encounters on their path. One must make serious efforts to study this scripture.

O devotees! There are a total of 262 chapters in the Vachanamrut. Of those, 20 Vachanamrut chapters are about discourses that occurred in Vadtal.

The first Vadtal Vachanamrut took place under the mango tree near Gomti. The discourse was about “Nirvikalp Samadhi” and the main conclusions were: 1. “Nirvikalp Samadhi” is superior to “Ashtang Yog Samadhi”; 2. One who aspires for liberation should develop enmity towards his mind.

The second Vadtal Vachanamrut also took place under the mango tree near Gomti. The title of this chapter is “Understanding God through Four Scriptures”. To comprehensively understand God, one should study the four scriptures: Shankya, Yog, Pachratra and Vedant.

The fifth Vadtal Vachanamrut also took place under the mango tree near Gomti. This Vachanamrut helps us realize that God transcends maya and maya's products.

There is a monument at the place where these discourses took place near Gomti. One should go there for darshan.



(64) Kedareshwar Mahadevji



O devotees! Shri Hariji had visited many temples of various deities during his journey as Nilkanthvarni. Among those temples, Nilkanthvarni visited more temples of Mahadevji than any other deity. In Vachanamrut Loya-1, Shri Hariji explains the reason for this, “Why do I respect Shivji? I do so because Shivji is a renunciant, a yogi and a great devotee of God.”

O devotees! When Shri Hariji Maharaj arrived at Vadtal, He visited the Mahadev temple which is near the pond in front of Gyanbagh. During His visit, He did puja of Mahadevji. Thus, the temple has a special significance. It is said that if one does darshan of Mahadevji at this temple, he or she will get the merits of doing darshan of Kedarnath in the Himalayas. So, we should not miss an opportunity to do darshan of the Mahadev temple near Gyanbagh.

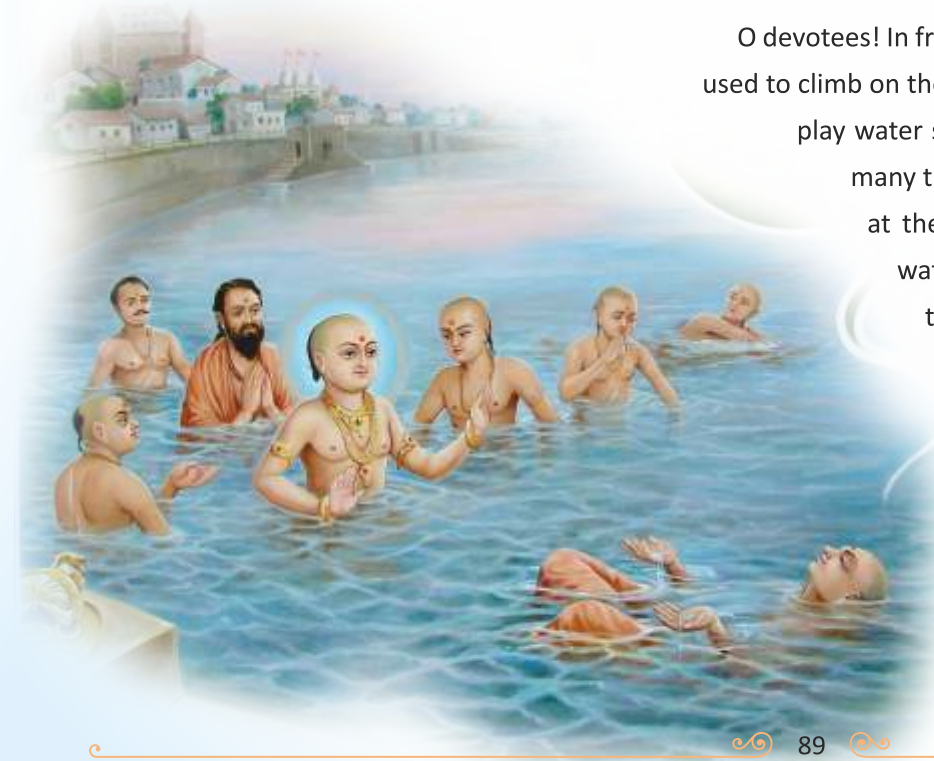
(65) Monument by the Gomti



O devotees! Lord Swaminarayan had bathed in many lakes and rivers before he arrived in Gujarat. Even after arriving in Gujarat, when He went on a Satsang Vicharan (a trip to visit devotees), He rarely missed an opportunity to pause and bathe when he came across ponds or rivers in His path. When time permitted, He would enjoy water sports with others, just like an ordinary person.

O devotees! The rivers and ponds where Shri Hariji bathed, became places of pilgrimage and the lives of those who bathed in those prasadi waters also became spiritual.

O devotees! In front of Gomtiji was a large Kadamba tree. Shri Hariji used to climb on the tree and dive into the Gomti Lake. He would also play water sports in Gomtiji. Shri Hariji has bathed in Gomtiji many times. There is a small monument with charnarvind at the spot where Shri Hari used to rest after playing water sports in Gomtiji. So, do not miss out on visiting this spot by Gomtiji.



(66) Monument on the north shores of Gomtiji



O devotees! There used to be a big mango tree near the north side of Gomtiji, close to the water tank. Under this tree, Shri Hariji used to meet with the saints and devotees working there. While the work of Gomtiji was ongoing, Shri Hariji expressed His pleasure by serving food and embracing those who were working.

O devotees! Sitting under that mango tree, Shriji Maharaj often ate its mangoes and gave the prasadi of his plate to devotees. There was a well next to this mango tree. Shri Hariji often bathed in its water. He also held question-and-answer sessions with saints and devotees there. In order to preserve the memory of this place forever, Shriji Maharaj's charnavind have been installed there. One should visit this place.

(67) Raghuveer Bagh - (Wadi)



O devotees! Raghuveerbagh is located on the westside of Gomti. It is now known as 'Raghuveer Wadi'. This land used to be the farms of Joban Pagi and others. All those farms were frequented by Shri Hariji. There is a well on the west side of the Wadi and a big mango tree nearby. One time, Variyali Bai made Hindustani food and Maharaj ate that meal there.

O devotees! There was also a tamarind tree in Raghuveer Bagh. One time, Ganga Ba of Jetalpur cooked for Shri Hariji and Shri Hariji ate there. Under that tree, there used to be spiritual discussions with Maharaj. So, one should go there for darshan.

(68) Monkeys with Rosary



Nāvā dhārusarē javā kājē, ura icchā karī mahārājē;
ati sārī sajī asavārī, cālyā dhārusarē giradhārī.
Karīsnāna dīdhām̐ bahu dāna, sabhā pālē sajī bhagavāna;
jahām̐ bēṭhaka chē bhalī āja, birājyā tahām̐ śrīmahārāja.
Āvyō vāndarō ēka ē ṭāṇē, ṭhēkī jhāḍē caḍyō tē ṭhēkāṇē;
kāṭhiyō tēnuṁ jō'i vadana, bōlavā lāgyā marma vacana.
Rāmacandra pāsē hanumāna, naḷa nīla haṣē ā samāna;
paṇa rākṣasa sāthē tē vāra, laḍyā hāthē dharī hathiyāra.

– Shree Harililamrut K.8, V.5

O devotees! This is an event prior to Gomtiji's arrival in Vadtal from Dwarika. Previously, the lake was known as Dharu Lake. One day, Shri Hariji went to bathe in Dhara Lake with saints and devotees. After bathing, Maharaj donated to the poverty-stricken people present there. Then, He started to discuss scriptures with the saints and devotees. Suddenly, a monkey showed up and climbed a tree. Seeing this, the Kathi devotees asked Shri Hariji, “Were the monkeys who went to war with Sri Ram in Lanka like this monkey? How should one understand the famous devotees of Ram like Hanumanji, Nala, Neel, Sugriva and others, who fought with the big monster Ravan?”

O devotees! Then, Maharaj said, “The monkeys of that time were just like these monkeys, but their unbelievable strength to fight came only by the will of God.” Then, the Kathi devotees suggested, “Maharaj! Call this monkey and make it do something special. That will help us understand the historical events”.

O devotees! Shri Hariji raised His finger and gestured to the monkey. Immediately, he came to Maharaj. So the Lord gave him a mala (rosary).

Mālā āpī tēnē kṛpānāthē, la'i phēravavā lāgyō hāthē;
vaḷī rāmakathānī cōpā'i, bōlavā lāgyō tē gā'i gā'i

O devotees! Then, Shri Hariji looked at the monkey. The body of the monkey grew immensely, becoming as large as a big mountain. Then, with a big mountain in his hand, he disappeared in the sky. The location of this event has a monument today, so go for its darshan.

(69) Prasadi Brahmi plant



O devotees! Just as Yogiraj Gopalanand Swami installed Hanumanji Maharaj in Sarangpur, Swami planted a plant called Brahmi in Raghuveer Wadi in Vadtaldham. It is known to have magical powers to cure mental disorders. However, I have to write with regret that there is no Brahmi plant currently.

(70) Acharyasri Smriti Mandir

O devotees! Presently, in front of the Gaushala, there is Acharyasri Smriti Mandir. There, the first Acharya Shri Raghuvirji Maharaj's earthly body was cremated. A temple-like monument has been erected there in his memory. Every acharya is cremated in this place.



(71) Conclusion

Harivara varatālamām vasīnē, nijajananā manamām bahu ṭhasīnē;
adabhūta sukha sarvanēca āpyām, aja hara ādi thakī na jāya māpyām.
Parama punita pṛthvī pṛthvipāḷa, pura varatāla taṇī ghaṇī rasāḷa;
punita supurī sāta jē gaṇāya, paṇa varatāla samāna tē na thāya.
Gaḍhapura varatāla dhāma kēvām, śarīra viṣē śubha nētra jōḍa jēvām;
najara karī juvō virāṭa mānhi, avara na ēha samāna dhāma kyānhī.
Prabhupada paracyā vinānuṁ kyāmī, nathī ghara tō varatāla gāmamāmī;
paṇa ghara ati mukhya tē gaṇāvyām, smṛti anusāra sanēhathī suṇāvyām.

– Shree Harililamrut

O Beloved saints and devotees! No one can write all the glory and history of Vadtaldham, so how can I? I have only sung and written the glory of Vadtaldham with my limited capabilities. I beg for blessings from all the saints and devotees. I dedicate this book to Harikrushna Maharaj and Sri Lakshminarayan Dev.

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“Scripture References”

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List of religious significance of Vadtaldham

Book Name	Year Published	Book Name	Year Published
PragaṭaGuṇḡāna	1994	KiḡhōYajnaDabhanmā	2010
JñānaSaritā	1995	MāṅgarōlmāSrījīMahārāj	2011
SatsaṅḡijīvanaSāḡaramanthana	1997	AtmāBōdha	2012
MōhanajīnēMālvānē	1997	LōjdhāmanīLīlā	2013
Jīvana-Yātrā	2004	Kṛupā-mukti	2014
MānavatānaDīvaḡā	2004	MuktināUpāy	2014
VāṇīVivēk	2004	LīlāLōyādhāmanī	2016
JīvanaēkaSnēhaJaraṇum	2004	DharagamanīLīlā	2019
AmānavīyKurtā	2004	AdarśaJīvanPrasaṅḡō	2019
SilvantaSāṅṭōSabāljō	2009	ApānuVaḡatāldhāma	2019



Places of Religious Significance – Within the Temple Complex



Main Temple



**Hari Mandap (48)
Shikhhapatri Bhuvan**



Narayanmol (47)



**Santo
Dharmshala (52)**



**Acharya Appointment
Place (51)**



**Gadiwala
Place (58)**



**Vachanamrut
Place at Mandir**



**Grand Sabha
Mandap (59)**



AksharBhuvan (53)



**Shri Ganpati,
Shri Hanumanji (46)**



GnanKup (22)



Buraj (56)

Places of Religious Significance – Outside the Temple Complex



Gnanbag (25-27)



GomtiTalav (43-44)



**Sabha Place
(Gomti) (63)**



**Sami-Pujan Place
(Gomti) (61)**



**Narayan Bagh and
Well (60)**



**Gangamano Ordo
(Near Gau-shala)**



**Vachanamrut
Place at Gomti**



GangajalioKuvo (21)



VadeuMataji (16)



**Jobanpagini
Medi (12)**



Ghela Hanuman (7)



**Kedareshwari
Mahadevji (64)**



Sonar Kui (17)



GopiTalavdi (18)



**Khodiyar
Mata (24)**



TadanTalav (19)



DhanaTalav (20)



**Sundarpagi's
Kuvo (23)**



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