

History and Significance of Shree Swaminarayan Mandir Kadi

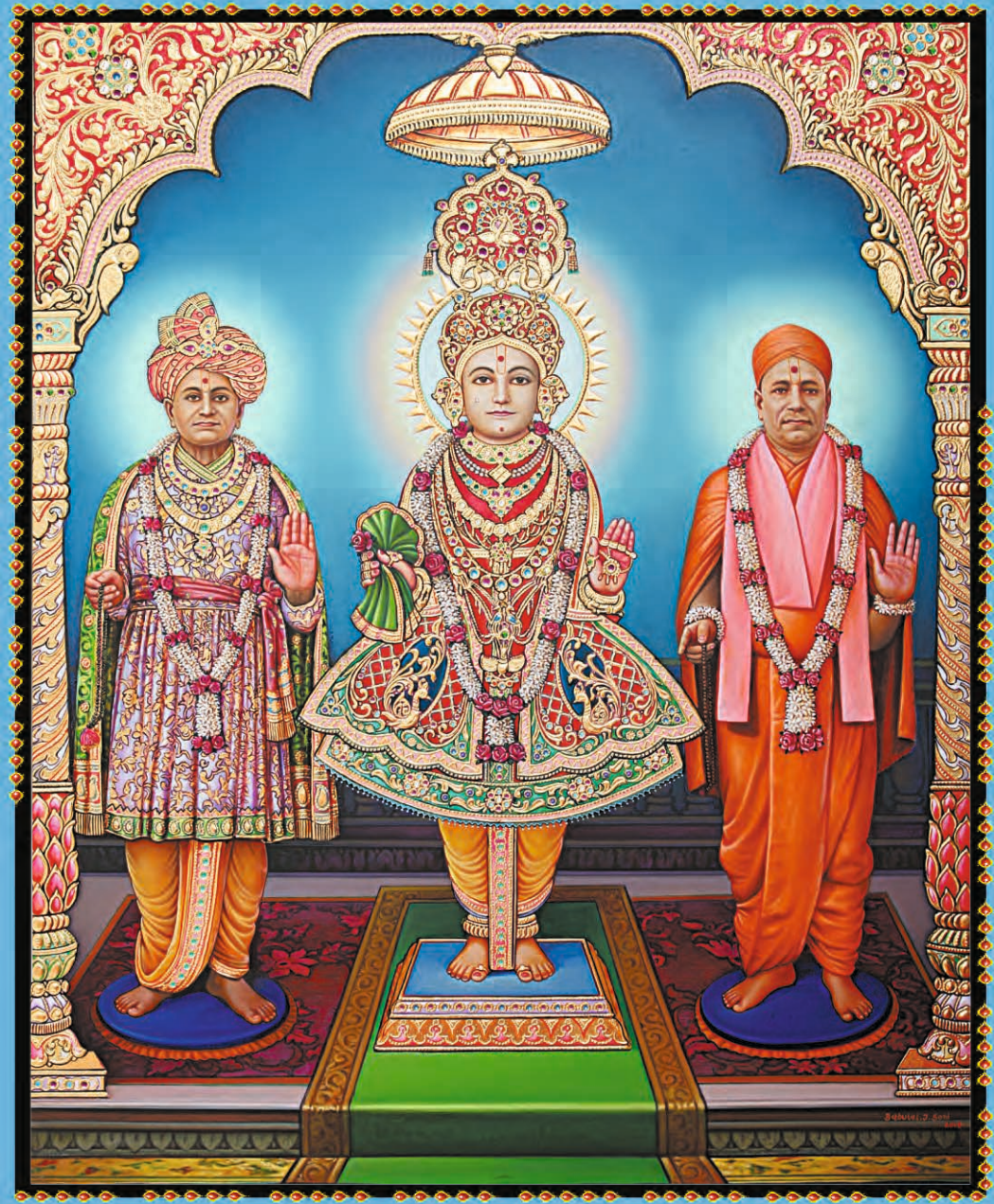


Maninagar Shree Swaminarayan Gadi Sansthan

Shreejibapa

Swamibapa

Victory to Lord Shree Swaminarayan



Shreejibapa

Swamibapa

Victory to Lord Shree Swaminarayan



History and Significance of Shree Swaminarayan Mandir Kadi

Author

Professor Shree Bhagwatbhai Narayanbhai Suthar

Translation and Collation

Sants and Disciples

Published by

Maninagar Shree Swaminarayan Gadi Sansthan

Shreeji-sankalp-murti Adya Acharya-pravar

Dharma-dhurandar 1008

Shree Muktajeevan Swamibapa Suvarna Jayanti

Mahotsav Smarak Trust

Shree Swaminarayan Mandir, Maninagar

Ahmedabad - 380 008

Gujarat, India

© Copyright reserved with publishers

ISBN 978-81-89189-97-6

First Edition : 17th February, 2019

Samvat 2075, Maha Sud Teras

Shree Ghanshyam Maharaj Shatabdi Mahotsav - Kadi

Copies 1000

Publication Cost: INR 100

Sponsor Subsidised Cost: INR 5

Graphics

Shree Mukta Graphics

Shree Swaminarayan Mandir, Maninagar

Ahmedabad - 380 008

Gujarat, India

Printing

Balaram Offset

1, J&K Block, Ravi Estate,

Dudheshwar, Ahmedabad - 380004,

Gujarat, India

Maninagar@SwaminarayanGadi.com

SwaminarayanGadi.com

Introduction

In the Vishwakshen-Sanhita scripture, it is said, 'I will assume the name Sahajanand and manifest upon this Earth. I will ensure that souls attain My divine abode.'

Accordingly, to alleviate the miseries of the people of this world, to protect Sants and disciples and impart to them the bliss and rewards of their devotion, and to establish the true, eternal religious decree, Lord Shree Swaminarayan manifested upon the Earth during the theological age of Kali-yug. He assumed a human form at the home of Dharma and Bhakti on the ninth day of Samvat 1837 Chaitra Sud 9 (Monday 2 April 1781 AD). This supreme, Purna Purushottam Lord Shree Swaminarayan taught that peace, love, unity and respect for all is the most important aspect of spiritual life. Unlike other incarnations, He did not take up arms or have weapons. He inspired and encouraged the masses to follow Him, using only His immense love and compassion for them all. In this manner, He relieved them of their miseries and anxieties and illuminated their life with true, divine enlightenment. People from all statures of society became devoted to Him and started to live deeply moral and respectable lives. Such examples include Laxmibai of Jetalpur and Sagram Vaghri, who were previously considered to be from the lowest classes of society.

Lord Shree Swaminarayan propounded, 'I do not consider anyone to be high or low; those who worship Me are mine.' Disciples willingly followed the path of the religious decree, spiritual knowledge, devotion and renunciation, towards the ultimate goal of eternal salvation. Lord Shree Swaminarayan freed souls from the bonds of the material world and taught them the reality of true, eternal bliss and love. To ensure that His teachings remain alive, He established temples, which are centres of worship, spirituality and devotion. Such temples continue to be established today. The outcomes that could not be achieved by weapons or the might of the government were achieved by Lord Shree Swaminarayan through His spiritual love, compassion and devotion. Vile practices and traditions that had become rife within society were eliminated by the merciful Lord. And to further help in the spread of the Faith and to continue the religious work that He had started, Lord Shree

Swaminarayan initiated thousands of His closest disciples into the ascetic fraternity. Foremost amongst these eminent Sants was His most beloved and cherished Sant and spiritual heir, Sadguru Shree Gopalanand Swamibapa. All the leaders, Sants and disciples were commanded by Lord Shree Swaminarayan Himself to remain under the guidance of Sadguru Shree Gopalanand Swamibapa as he was the true spiritual leader of the entire Swaminarayan Faith. Fourth in the supreme Lord's spiritual lineage was the Adya Acharya-pravar of Shree Swaminarayan Gadi, Shree Muktajeevan Swamibapa, whose singular goal was to preserve and propagate the true teachings, philosophy and supremacy of Lord Shree Swaminarayan and Jeevanpran Shree Abji Bapashree. Shree Swaminarayan Mandir Kadi has a unique significance in relation to Gurudev Swamibapa's mission, and it is vital that its history and importance is not forgotten.

Kadi Mandir was first established by Sadguru Shree Gopalanand Swamibapa's spiritual heir, Sadguru Shree Nirgundasji Swamibapa. Followers of the Karan Satsang are aware of the fact that Lord Shree Swaminarayan willed to preside upon the Earth in a human form for 125 years, and to fulfil that promise, He manifested again in the form of Jeevanpran Shree Abji Bapashree in Samvat 1901. Together with Sadguru Shree Nirgundasji Swamibapa and Sadguru Shree Ishwarcharandasji Swamibapa, Jeevanpran Shree Abji Bapashree explained the true supremacy of Lord Shree Swaminarayan. Many people realised true spiritual attainment through meditation as a result of their teachings, guidance and divine blessings. Jeevanpran Shree Abji Bapashree's humble and loyal servant, Sadguru Shree Ishwarcharandasji Swamibapa, took on the herculean task of collating his teachings - published as Shree Abji Bapashree ni Vato Part 1 and 2, and Shree Rahasyarth Pradeepika Tika sah Vachanamrut (elucidating commentary to the Vachanamrut scripture). The profound spiritual philosophy of the supreme Lord, which even scholars found difficult to comprehend, was presented clearly in these scriptures, for all humanity to understand and appreciate.

Sadguru Shree Ishwarcharandasji Swamibapa toured throughout the regions of Gujarat, Kutch and Kathiawad. He had a particular affiliation with Shree Swaminarayan Mandir Kadi, Gujarat, and so he entrusted responsibility of this Mandir to his beloved spiritual heir, Shree

Muktajeevan Swamibapa – making Swamibapa the Mahant (head priest in charge) of Kadi Mandir. Sadguru Shree Ishwarcharandasji Swamibapa saw within Shree Muktajeevan Swamibapa the ability to fulfil his aspirations for the future: the flourishing of the Karan Satsang with adherence to its true principles set forth by Lord Shree Swaminarayan and Jeevanpran Shree Abji Bapashree. Shree Muktajeevan Swamibapa would start paving the way for Sadgurubapa’s aims to become a reality at Shree Swaminarayan Mandir Kadi.

The Acharyas of Nar-Narayan Gadi and Laxmi-Narayan Gadi (the two administrative thrones established by Lord Shree Swaminarayan, both of whom were commanded by Him to remain under the authority of Sadguru Shree Gopalaland Swamibapa, the true heir of Lord Shree Swaminarayan and sovereign of the Lord’s supreme Gadi and His Karan Satsang) and those who sided with them (Acharya-paksh) became envious when Sadgurubapa had entrusted Shree Muktajeevan Swamibapa to be his heir and successor. Enmity towards Swamibapa immediately arose within them. These people had no shame in insulting Jeevanpran Shree Abji Bapashree, through whom the Lord Himself had appeared upon the Earth again. So why would they have any respect for a humble ‘saffron robed sadhu’? Especially when his sole intention was to uphold and defend the teachings of Bapashree.

These Acharyas believed they had sole proprietorship of the Swaminarayan Sampraday (sect) and all its assets. With intentions to prevent the sun, in the form of the future of the Karan Satsang, from rising, to conceal its light and extinguish hope, and to spread darkness, those who sided with the Acharyas tried to malign Swamibapa in many ways. From Shree Swaminarayan Mandir Kadi, Shree Muktajeevan Swamibapa fearlessly imparted Lord Shree Swaminarayan’s true spiritual knowledge and the principles of pure devotion.

Conversely, it was the aim of opponents to halt the spread of these righteous teachings, to oust Swamibapa from Shree Swaminarayan Mandir Kadi, and to leave him powerless. Clear and documented evidence exists that this cruel oppression was led personally by the Acharyas so that they could exert their own authority. However, who can stop someone through

whom the supreme, almighty Lord Shree Swaminarayan Himself works? Who has the power to hinder someone whose deeds are carried out by the supreme Lord Himself? The Acharyas and their follower's malice proved fruitless; the fearless lion that was Shree Muktajeevan Swamibapa remained victorious. Eventually, Swamibapa consecrated Shree Swaminarayan Mandir in Maninagar, and established it as the headquarters of Maninagar Shree Swaminarayan Gadi Sansthan. This is the glorious, sacred, eternal home of Lord Shree Swaminarayan, from where the supreme tenets of Lord Shree Swaminarayan and Jeevanpran Shree Abji Bapashree are being spread throughout the world; where true dharma (religiosity and duty), gnan (spiritual knowledge), vairagya (asceticism), and bhakti (devotion) exist and is taught. Shree Swaminarayan Mandir Kadi is the root from which the Karan Satsang and Maninagar Shree Swaminarayan Gadi Sansthan have grown and blossomed.

Whilst residing at Shree Swaminarayan Mandir Maninagar, Shree Muktajeevan Swamibapa fervently demonstrated the unadulterated principles of the Karan Satsang and brought those who resorted to his shelter onto the same path of righteousness. Wishing to express their gratitude and devotion towards Swamibapa for showing them his spiritual love, guidance and divine strength, and for guiding them towards eternal salvation, his disciples performed tula ceremony to him (ceremonial weighing against precious and auspicious items) on various occasions. Swamibapa was ceremonially weighed against gold, platinum, and the five precious gems. For a true ascetic like Swamibapa, wealth and material riches were akin to refuse, and so whilst seated on these ceremonial weighing scales, Swamibapa proclaimed that all the proceeds of the ceremony would be used for the benefit of society.

In verse 132 of the Shikshapatri scripture, Lord Shree Swaminarayan has instructed, "They (Acharyas) must establish schools and employ educated scholars to teach in them. The spreading of knowledge amongst the people at large is considered a very commendable deed." In accordance with the will of the Lord, Shree Muktajeevan Swamibapa established schools, colleges, and cultural academies, as well as Mandirs, all over the

world, to spread education and to help everyone develop strong cultural values and the highest of morals.

In accordance with the express command of Lord Shree Swaminarayan Himself, Shree Muktajeevan Swamibapa gave a physical embodiment to Shree Swaminarayan Gadi, the divine throne on which the Lord presides in His divine abode, Akshardham. This fulfilled one of the main purposes for him manifesting upon this Earth.

The time came for Swamibapa to pass on the duties of the Karan Satsang and select his heir. On Samvat 2035 Fagan sud 3, (Wednesday, 28th February 1979), amongst a congregation of Sants and disciples from all over the world as witness, he entrusted this responsibility into the hands of his choicest and most beloved Sant, Sant Shiromani Pujya Shree Purushottampriyadasji Swamishree, and made him the subsequent Acharya of Shree Swaminarayan Gadi. Shree Muktajeevan Swamibapa commanded all the Sants and disciples to remain under the command and leadership of Acharya Swamishree Maharaj at Shree Swaminarayan Gadi. Gurudev Swamibapa exclaimed, “Lord Shree Swaminarayan, Jeevanpran Shree Abji Bapashree, and I, will always be present at Shree Swaminarayan Gadi and will work through Swami Purushottampriyadasji.” Shortly after passing on the responsibilities of the Karan Satsang to Acharya Swamishree Maharaj, Jeevanpran Shree Muktajeevan Swamibapa withdrew his human darshan from this Earth on Samvat 2035 Bhadarva sud 7 (Thursday 30 August 1979).

His Divine Holiness Acharya Swamishree Maharaj has taken it upon himself to fulfil all the ambitions and aspirations of His beloved Gurudev Jeevanpran Shree Muktajeevan Swamibapa. As the ultimate symbol of Guru-Bhakti (devotion for one’s Guru), Acharya Swamishree Maharaj has built Shree Muktajeevan Swamibapa Smruti Mandir in Ghodasar, Ahmedabad, India, in honour of Swamibapa. Acharya Swamishree Maharaj has presented this memorial Mandir at the divine lotus feet of Swamibapa as a symbol of his love, service, and devotion towards Swamibapa. Today, this temple is renowned throughout Gujarat, India, and world as the World Peace Centre.

According to Gurudev Swamibapa's commandments, Acharya Swamishree Maharaj has established temples, cultural centres, schools, and colleges throughout the world. He has travelled tirelessly across the globe to hold religious gatherings, preach the glory of Lord Shree Swaminarayan to vast assemblies, grace the homes and businesses of disciples, and inspire ceremonies, scripture recitals, and devotional practices. He has initiated new disciples into the Karan Satsang and has guided all who have resorted under his shelter and the shelter of Shree Swaminarayan Gadi onto the path towards eternal salvation. In doing so, he has carried on the work of his beloved Gurudev and has kept the Karan Satsang flourishing on a strong and steady path. It was also none other than Acharya Swamishree Maharaj who inspired the creation of the newly-built and renovated Shree Swaminarayan Mandir Kadi, which is now one of the most glorious and unique landmarks of Kadi.

Let us pray to Lord Shree Swaminarayan, Jeevanpran Shree Abji Bapashree, Jeevanpran Shree Muktajeevan Swamibapa, and His Divine Holiness Acharya Shree Purushottampriyadasji Swamishree Maharaj to continue showering their grace and blessings upon us all, the Sants and disciples of the supreme Lord's Karan Satsang, and for the Karan Satsang to continue to grow and flourish with each passing day.

The summary of Kadi Mandir's history and glory was compiled by the disciple from Kadi, Professor Shree Bhagwatbhai Narayanbhai Suthar in the Gujarati language. It was first published in 2001 CE and updated in 2013 CE. This English translation was prepared by Sants and disciples with the divine blessings and inspiration of Acharya Swamishree Maharaj, and published in 2019 CE, during the centenary celebrations of Shree Ghanshyam Maharaj presiding in Kadi Mandir.

Jay Shree Swaminarayan

Content

1. The Need for a Mandir in Kadi	1
2. Our Connection with Kadi	3
3. Origins of the Name “Kadi”	5
4. Early History	7
5. A Lesson to the Carpenter	13
6. Prayer for the Murti Pratishtha	15
7. The Debate of Twenty-Seven Days	16
8. Murti Pratishtha at Shree Swaminarayan Mandir Kadi	20
9. Diving Blessings on the Occasion of Murti Pratishtha	23
10. Divine Blessings During the Murti Pratishtha	26
11. Final Meeting with Jeevanpran Bapashree	28
12. Installation of Marble Murti	29
13. Jeevanpran Bapashree Performs the First Aarti	33
14. Responsibility of Kadi Mandir Given to Shree Muktajeevan Swamibapa	36
15. The Acharya Develops an Urge to Gain Control of the Mandir Assets	41
16. Shree Ghanshyam Maharaj’s Extraordinary Protection	47
17. Truth Always Prevails.....	50
18. The Mandir’s Ongoing Administration	54
19. Kadi - Fortunate to be the Location of Sadgurubapa’s Memorial Scripture Recital.....	58
20. Golden Jubilee of Kadi Mandir	62
21. Overview of the Mandir	66
22. The Grand New Mandir.....	72
23. Acharya Swamishree Maharaj’s Divine Mercy	75
24. Memorable Divine Occurrences.....	80

1.The Need for a Mandir in Kadi

The King of Vadodara, Sayajirao II took care of his kingdom with an ideology that his own personal happiness was dependent in his people being contented. During this golden period of King Sayajirao's reign, Lord Shree Swaminarayan and Sadguru Shree Gopalanand Swamibapa had created such a widespread charming spiritual atmosphere in Vadodara, that the King came to believe the law could never lead people onto the path of true happiness, in the way that a true Sant's speech, virtuous conduct and love can. He truly believed that true happiness and bliss come from associating with Sants, not from strict laws. Due to this firm belief, King Sayajirao generously gave charitable donations for the construction of Lord Shree Swaminarayan's Mandirs. Mandirs were built in countless places where Lord Shree Swaminarayan travelled, and wherever His divine lotus feet fell. Mandirs were built in Kadi and its neighbouring villages.

On the banks of the main lake of Kadi, opposite the Ghumatiya Gate, there is a Chhatri (umbrella shaped monument) within which the divine footprints of Lord Shree Swaminarayan have been installed. This monument is situated near the Malji Bhagat's Stairwell, on the pathway to Aldesan village. This Chhatri is situated at the location where Lord Shree Swaminarayan first arrived and stayed in Kadi. Whilst giving darshan in a human form, Lord Shree Swaminarayan also consecrated several locations in the village of Kundal, which is close to Kadi. Kundal's devout disciple Kala Bhagat requested the Lord to consecrate his iron ball and cooking utensils. These are still available for darshan. The Lord gave the disciple many of His own divine garments. These too can still be seen in Kundal. As the Lord travelled through the region extensively, Kadi and its surrounding villages have many connections to our Satsang's history.

However, Shree Swaminarayan Mandir Kadi was not just built on a whim; there was a dire need for this Mandir. The disciples of Kadi at the time had realised that Kadi was a commerce and governmental hub for the people of the town and its surrounding villages. Disciples from the surrounding area were always coming and going for various legislative errands, and there was no place for them to have a pure meal, to stay the night, or even to stop, rest, and have a drink of clean water. There was a serious need

for these amenities in order to make disciples' trips to Kadi more comfortable and in alignment to our religious practices. What could be done for these disciples? Once, with a desire to have a Mandir in their village, the disciples of Kadi went to Ahmedabad for Sadguru Shree Nirgundasji Swamibapa's divine darshan. Disciples from the villages of Karjisan, Mokhasan, Kundal, Rajpur, Dangarwa, and others from the Dandhavya region, as well as disciples from the villages of Manipura, Visatpura, Narsinhapura, Dharampur, Meda, Jamiyatpura, from the Khakariya Tappa region, had also accompanied the disciples of Kadi.

After having his darshan, the disciples all sat down at Nirgundasji Swamibapa's lotus feet. Seeing the anxious looks on their faces, Nirgundasji Swamibapa lovingly asked, "Tell me. What is on your minds?" The disciples replied, "Bapa! There is much on our minds; much that is



troubling us. As disciples, we do not wish to eat food or drink water from unknown people and places. Kadi is a governmental hub, and we must all go there from time to time for legislative needs. Sometimes, we must even stay the night there. During those times, how can we uphold our religious practices and disciplines? Our inability to uphold our promises to the Lord during our travels to Kadi concerns us greatly. Therefore, we feel if we had a Mandir in Kadi, all of these problems

would cease. Bapa! We humbly pray to you to find us a way to build a Mandir in Kadi with these basic amenities." Accepting the genuine prayers of his disciples, Nirgundasji Swamibapa reassuringly replied, "Fine! We will find a solution to your concerns."

2. Our Connection with Kadi

Gopallalbbhai from the village of Thasara was a staunch and faithful disciple of Sadguru Shree Nirgundasji Swamibapa. He was also a senior, highly respected official of Gayakwad Kingdom. His devotion to Lord Shree Swaminarayan was profound. So much so that he had achieved a high state, by which he was able to visualise the divine Murti of Lord Shree Swaminarayan during his meditation. Lord Shree Swaminarayan Himself would physically appear before him and accept Gopallalbbhai's adoration each day.

Gopallalbbhai had applied to become the district magistrate of Kadi. He did not receive any response about whether his application had been successful for quite some time. One day, he went for Shree Nirgundasji Swamibapa's darshan. Shree Nirgundasji Swamibapa said to him, "If, by the grace of Lord Shree Swaminarayan, you become a district magistrate, you must ensure a Mandir is built in Kadi."

Gopallalbbhai replied, "Swami! I have made an application, but I am ninth in the order of preference." Swamishree replied, "Do not worry about that." Gopallalbbhai said, "Swami! You are my guru and I am your servant. Whether I get a promotion or not, if you command me, I will have a Mandir built in Kadi. Shower your auspicious blessings on me." Sadguru Shree Nirgundasji Swami exclaimed, "Go! The Lord's blessings are with you." By the blessings of Sadguru Shree Nirgundasji Swami, he was promoted within the Government and appointed district magistrate of Kadi.

Through his role as district magistrate, Gopallalbbhai came into direct contact, and built relations, with workers, business owners, and leaders in various fields and trades. Gopallalbbhai made note of those who seemed good-willed and whose skills could be of use in the building of the Mandir in Kadi, and from who he could ask for help. Seeing Gopallalbbhai as someone who was fair, sincere, intelligent, and devout, these workers gladly offered their services for the building of the temple. Some people donated materials, such as wood and bricks, whilst others gave their physical labour as a service. Very quickly, Sadguru Shree Nirgundasji Swamibapa's desire to build a Mandir in Kadi became a reality.

With the divine blessings of Lord Shree Swaminarayan and Shree Nirgundasji Swamibapa, Gopallalbhai became the district magistrate of Kadi and built a Mandir of the Lord there. What was so special about Kadi that Nirgundasji Swamibapa was so keen on building a Mandir there, even though he was ill and showing signs of old age by that time? When was the Swaminarayan Satsang brought to Kadi? How was it established there? And who were the disciples living there? What were the miracles that occurred during construction of the Mandir? Let us take a glimpse at some of this history.



3. Origins of the Name “Kadi”

Kadi is the administrative headquarters for the surrounding region. The town still contains many ancient ruins and buildings, which provide proof of Kadi's early history. It is generally thought that the name Kadi is based on the ancient name 'Katipur' or 'Katigram'. The word 'kadi' is defined as some material or force that connects two separate things. The links in a chain are also referred to as 'kadis'. Therefore, the name Kadi could have been given to the town that connected the other areas of the administrative sub-district. There is also another explanation for the origins of the name Kadi, which is associated with its very ancient history. Etymological research about Kadi has identified the different residential areas, roads, streets etc. of the region and the names by which they were known. These include, Tamboli-vado, Tamboli-vas, Desai-vado, Kali-sheri, Ratan-pol, Bhat-vado, Kansara-ni-khadki, and others. There exists evidence that amongst all these original societies, Tamboli-vas (locality of the Tamboli class) is the oldest. Tamboli is the name given to the class of society who sold and traded betel leaves, known as tambol in Gujarati. In the Sanskrit language, they are called 'kand-vadi'. Therefore, the Tamboli class are also known as kand-vadi due to their trade. With time, as the word got passed down through history, it must have lost its original form and transformed from Kand-vadi to Kavdi, and eventually to just Kadi, which is the name by which we know the town today. There is a region called the Tamboli-vado. Due to this, it can be presumed that there must have been a large presence of the Tamboli community in the area in the early days. However, there are no people of that community living there now, so at some point, they must have migrated elsewhere. Therefore, the etymology of Kadi is likely to have its roots in the presence of the Tamboli clan in the area's ancient history, not necessarily due to its role as the region's administrative headquarters.

The Pasanaha-chariya scripture, written in 1200 CE refers to the region using the words bedila, kandvadi (tambol), aradi, kusi, rihar, which are all words associated with different classes of society. This is further justification of the theory that the name of Kadi too is due to the community who lived there. There is also another possibility that the

name Kadi comes from the fact that the kada plant grew in abundance in the region. Whilst all these theories may have some validity, it seems more likely that the name is based on the region's inhabitancy by the 'Kand-vadi' i.e. Tamboli class.

The town of Kadi became more famous during the rule of the Solanki lineage; however, the ancient ruins in the town indicate that Kadi was established before the Solanki era. During the Solanki era, Kadi was the administrative centre for forty surrounding small regions. During the reign of the Vaghela lineage, Kadi was the administrative centre for forty-four surrounding small regions. Then, during the Sultans' rule, Alp Khan was given the authority by King Allauddin Khilji to rule as Governor of Gujarat. Alp Khan had a fortress erected to surround the town of Kadi and gave it the name Sultanabad. Nevertheless, the people still continued to refer to it as Kadi. When the Mogul rule came along, Jahangir Badshah made Kadi the administrative headquarters for the villages of Vijnagar and Visapura too, and he gave it the name Rasalnagar. Still, this new name did not stick either, and Kadi prevailed as the name that the town was referred to by the populous. Throughout history, it has been given names such as Kille-kadi (Fort Kadi), Kasbe Kadi (Town Kadi), and Kadi Sona-ni Dadi (Golden Ball Kadi). However, throughout history, whether it was under the authority of the Solanki, Vaghela, Sultan, Mogul, Marathi, British or Gayakwad rulers, the town was always known as Kadi. For the Karan Satsang, it has a special significance because it has remained the 'kadi' – lineage, which has kept together and protected the supreme, divine lineage of Lord Shree Swaminarayan (Guruparampara).

4. Early History

According to the stone inscriptions written by Kshatrap Rudradama at Girnar, the group of mountains in the Junagadh district of Gujarat, Chandragupta Maurya, grandfather of King Ashok, reigned over the Saurashtra region of Gujarat as part of his kingdom. This traces Gujarat's history back to 400 BC. During this time, Gujarat was referred to as the Aarnat region, and Kadi was included as part of this. The name Aarnat was given by the son of King Manu, whose name was Sharyati. His son was called Aarnat, and he called the region using the same name. Similarly, Aarnat's son Raivat named the mountainous region in Junagadh Raivat-giri and Raivat-achal. These are the mountains now known as Girinar or Girnar. As such, Gujarat and Kadi have existed since the beginning of some of India's earliest recorded history.

The time of Ashok's son, King Shalishuk's rule is recorded to be from 215 BC to 202 BC. This information can be found in the Yug-puran scripture. After Shalishuk came the rulers Shrungo, Aandhro, Shak, the Chasthan lineage, Aabhiro, Vikramaditya, Traikutko, Samant, Guptashasan, etc. Near Kadi is the village of Sanand, where treasure containing 1103 coins from the time of Gupta Kumar was found. From the North came wars due to the Huns invasion. This shattered the entire country, which was under the authority of the Gupta dynasty. This led to the death of the Gupta ruler, King Skand Gupta in 467 CE. Thereafter, all of India became divided into districts and provinces; each operating as independent kingdoms. It was during this time that the position of district magistrate was created. This was the position that Thasara's Gopallalbhai attained with the divine blessings of Sadguru Shree Nirgundasji Swamibapa. The Maitrak Administration was established in 470 CE in Valbhi (also known as Valbhipur). Kadi came under the management of the Maitrak Administration during this time, and the region surrounding Kadi started to develop. New villages and societies, whose ancient remains can be seen in the areas surrounding Kadi, were created. The Maitrak Administration came to an end in 788 CE, when Valbhi was destroyed by Dhudhlinath (Dhudhli Malal) with his might and force. This is mentioned in Sadguru Shree Nirgundasji Swamibapani Vato, Varta 213, using a quotation from Sadguru Shree Ramanand Swami. Thereafter, Kakraj, Raasthrakut,

Naagbhatt II (830 CE) and his son Rambhudra, Mihirbhoj, Jayshikhari's son Vanraj Chavda, then Saamant Chavda came as rulers. Mulraj Solanki became the ruler after killing Saamant Chavda (942 CE), and then came Mulraj Solanki's son Chamund, who was followed by Vallabhraj, Dulalbharaj, Bhimdev I (1022 CE), Karnadev (1064 CE), and Siddharaj Jaysinha (1094 AD). It was Siddharaj who had a fortress constructed to enclose all of Kadi. In this manner, numerous kings ruled over Kadi one after the other, and the dynasties and administrations over Kadi kept changing. However, regardless of who it was that ruled it, Kadi was always an important location for them all. Kadi was the hub for trading of fruits and vegetables, grains, cotton, oils and more.

Whilst giving darshan in a human form on this Earth, Lord Shree Swaminarayan and His Sants frequently visited Kadi, resulting in the the Swaminarayan Faith flourishing extensively across the Patel, Mistry, Kadiya, Jansari and Luhar communities, as well as others. Kadi was the administrative headquarters for numerous large and small surrounding villages. As such, there was a real necessity for a Mandir in Kadi, for both its resident disciples, as well as disciples of the surrounding villages. Sadguru Shree Niryundasji Swamibapa willed to have a Mandir constructed in Kadi to fulfil those needs.

Sadguru Shree Mahanubhavanand Swami has described in verses 63 and 64 of his scripture, Shree Harikrushna Lilamrut,

कुलालये सुभोज्य संविधाय कटिपत्तनम् ।
अगमत्तं द्विजोमेददेवचन्द्रादयोऽच्चर्यन् ॥५३॥

स्वीकृत्य स ततस्तेषामर्चनमब्रजद्धरिः ।
ग्रामं राजपुरं प्राप्य बहिश्चारालयेऽवसत् ॥५४॥

'After having His afternoon meal at Kala Bhagat's home in the village of Kundal, Lord Shree Swaminarayan proceeded towards the town of Kadi. There, Brahmin Umedram, Devchand Bhavsar, and several other disciples performed poojan and welcomed the Lord (63). Having accepted their adoration, the Lord left Kadi and made His way to the village of Rajpur, where He stayed the night at the home of Bahecharbhai (64).'

In section 119, verses 82 and 83, of the Bhaktachintamani scripture, Sadguru Shree Nishkulanand Swami mentions the names of both male and female disciples living in Kadi and the Dandhavya region,

સોની ભક્ત દયાળજી મંગળ, કણબી ભાવસંગ છે અમળ ॥૮૨॥
 દ્વિજ ભક્ત છે ઉમેદરામ, બાઈ એક બેનકુંવર નામ;
 ભક્ત દેવચંદ ભાવસાર, રહે ભક્ત એ કડી મોઝાર ॥૮૩॥

‘Dayalji Mangal Soni, Bhavsang Kanbi, Brahmin Umedram, Benkunvar (82), and Devchand Bhavsar reside in the town of Kadi (83).’

Sadguru Shree Nishkulanand Swami has also narrated in chapter 5 of the ‘Shree Hari Vicharanam’ section of his scripture, Shree Nishkulanand Kavya,

ગામ નંદાસન ગયે હે નાથા, બહુત જીવકુ ક્રિયે હે સનાથા;
 કરુનાસિંધુ ગયે હે કુંડાલે, કડી રાજપુર દેખ્યા દયાળે. ॥૨૭॥

‘After traveling to the village of Nandasana and imparting bliss to countless souls, the ever-flowing river of mercy (the Lord) went to Kundal, Kadi, and Rajpur.’

In these scriptures, the flourishing of the Satsang amongst the region’s Brahmin, Soni, Bhavsar and Kanbi communities has been described. Lord Shree Swaminarayan held religious assemblies besides the main lake of Kadi, where He narrated His supreme philosophy and showered His divine blessings upon all who had gathered. This area is now a consecrated, holy site of pilgrimage. Since its beginnings, the Swaminarayan Satsang has grown and blossomed considerably throughout the region, and this flourishing of the Faith continues. Within a timespan of just fifty to sixty years, the Satsang spread from the few communities previously mentioned and their close relatives in the surrounding villages, to many communities and families throughout the entire region. After Sadguru Shree Gopalanand Swamibapa withdrew his human darshan from this Earth, his successor, Sadguru Shree Nirgundasji Swamibapa presided mostly in Ahmedabad. Nirgundasji Swamibapa visited Kadi often to further spread the supreme philosophy of Lord Shree Swaminarayan. Kadi was a historical town, as well as a commerce and governmental hub for the region. Fruits,

vegetables, grains, cotton and cottonseed were all sold in wholesale from Kadi. There were cotton oil mills in Kadi, as well as numerous shops and market traders. As the population of Kadi started to grow, the Faith too flourished in Kadi.

So that all the disciples from the surrounding region could have the opportunity of the Lord's divine darshan, listen to and discuss the philosophy contained in the holy scriptures, perform devotion unto the Lord, associate with Sants and other disciples, and celebrate festivals such as hindola and annakutotsav, Sadguru Shree Nirgundasji Swamibapa accepted the prayers of the disciples of Kadi and the surrounding area to construct a Mandir in Kadi, and he gave Gopallalbai from the village of Thasara the directive and the blessings to do so.

With the divine blessings of Nirgundasji Swamibapa, Gopallalbai had become the district magistrate of Kadi. The start of his tenure coincides with the start of the Mandir's construction. Gopallalbai chose the region of the old Luhar Kui area to build the Mandir and selected a suitable plot of land. Along one side of the property was the Hirkor Naku. On another side was Lakkadno Madh. And on another side was the Ghadano Madh. All these were the main roadways of Kadi. Directly across from the property was the Ganj Bajar, which was the central road through Kadi. Gopallalbai selected this prime location for the construction of Kadi Mandir. Completion of the documentation and contracts to secure the land was an easy task for Gopallalbai, due to him being in the post that he was in.

When in such a high post, it is generally in the nature of people to become selfish and look out only for themselves and work for their own benefit. However, Gopallalbai was not such a self-centred individual. Whilst performing his duties, he remained focussed on the divine Murti of Lord Shree Swaminarayan and the duties prescribed by Him for disciples to follow.

Being the District Magistrate, Gopallalbai was obligated to practice fairness and impartiality in the courtroom. In a dispute between two sides, Gopallalbai had to listen to both sides of the argument. Both sides would portray themselves to be innocent and the other to be at fault. They would



both bring evidence, testimonies, and witnesses. Neither side would leave anything incomplete whilst defending themselves. Gopallalbai would openly and fairly listen to both sides of the dispute, which was often muddled and confusing. Then, when he would sit down to write the final judgement, he would visualise the Lord's divine Murti and put his pen to work.

The omniscient Lord Shree Swaminarayan Himself would present Himself and tell Gopallalbai exactly how much each side was at fault, how guilty someone was, how innocent someone was; He would instruct Gopallalbai exactly what to write for the judgement. The Lord's decision is always fair, correct, and firm. Therefore, even if the losing side appealed Gopallalbai's judgement, it would never be reversed. With this flawless record of justice and success in the courtroom, Gopallalbai became well-known all throughout Kadi. Those in higher levels of office also praised

Gopalalbhai. As district magistrate, he not only had the responsibility of being a judge, but also the police commissioner and collector. References even state the district magistrate was the Governor. As such, Gopallalbhai had to work in many areas; he had to look after Kadi's economic and cultural growth and development, as well as the wellbeing of its people. He also had to maintain peace and accord throughout the area. The Gujarati word for District Magistrate, 'Suba', literally means 'salaried king'. Therefore, the responsibilities that came with the position were quite considerable.

Having come across many social workers and business owners in various trades through his work in the court and government, Gopallalbhai had requested those people who were sincere and well-intentioned to donate sand, bricks, hydrated lime (calcium hydroxide), wood, iron, nails of different sizes, hinges, etc. for building the Mandir.

The Mandir's construction progressed quickly and very soon, the building started to take form. One entered the Mandir in an easterly direction. After climbing approximately ten steps, there was a vast hall for Lord Shree Swaminarayan to preside in. Associated with the Mandir was also a kitchen and living quarters. And outside, there was a large gateway that led you into the Mandir complex. Kadi Mandir had started to take form.

5. A Lesson to the Carpenter

Gopallalbai had sent a reputable carpenter to Bhavnagar to buy the lumber needed for the construction of the Mandir in Kadi. Without any shame, and as he was used to always doing, the carpenter had the invoice for the lumber made up to include a handsome commission for himself. With such a large lumber bill for this particular job, the carpenter got excited just thinking about how big a commission he was going to receive. He started to daydream about what he could do with all the money; paint his home, buy new cooking utensils, pay for twelve months' worth of living expenses and buy new clothes. Even after all this, he would still have plenty of spare money left.

Just as the carpenter was dreaming of all these things, the omnipresent Lord Shree Swaminarayan gave His divine darshan to Gopallalbai in Kadi and said, "The carpenter who you sent to Bhavnagar to buy lumber has increased the prices and total on the invoice so that it includes a considerable commission for himself. The number I am giving you is the actual total expense." After explaining this to Gopallalbai, the Lord had him write down all the details of the true price and total, as well as the inflated price and total.

When the carpenter returned to Kadi with the lumber purchased, showed the wrong bill, and asked for his payment, Gopallalbai said to him, "Is this bill that you are showing me correct? Is the amount stated on here correct?" The carpenter replied, "Yes, this bill is correct." Then, Gopallalbai showed the paper with the real amounts that Lord Shree Swaminarayan had dictated to him, and said to the carpenter, "Your bill is wrong. This bill has the true figures."

Seeing the true numbers written on the bill perplexed the carpenter. He thought to himself, "No-one else came with me to Bhavnagar. I made this bill in secret with the merchant and I have not spoken to a single person about this. How did Gopallalbai come to know that my bill is inflated? What I cannot really understand is who wrote down the exact figures, amounts and details of the true bill? So much for any of my dreams; those have all vanished. Believe it or not, some sort of miracle, something divine, must have happened." The carpenter humbly joined his hands, bowed to

Gopallalbai and said, "I have made a grave mistake. Please forgive me. I will never do such a thing again when it comes to helping this Mandir. The bill and the numbers you have shown me are all correct. But I just want to know one thing. Who told you the truth and showed you all the correct amounts? Who told you exactly what happened in Bhavnagar?" Smiling gently, Gopallalbai replied, "By the divine grace of Sadguru Shree Nirgundasji Swamibapa, I am able to have the divine darshan of Lord Shree Swaminarayan. It was Lord Shree Swaminarayan Himself who told me the truth and had me write down these exact numbers on this sheet of paper. That is how I know. And listen! This Mandir in Kadi is being built by the wish, will, and mercy of Lord Shree Swaminarayan and Sadguru Shree Nirgundasji Swamibapa. Therefore, from now on, do not carry out any such dishonest work. The Lord is all-knowing; there is nothing we can keep from him." The carpenter replied, "Very well. From now on, I will never do such dishonest work ever again, and I will not take any payment for my labour in the construction of this Mandir. Please forgive me and my mistakes."

Whenever Gopallalbai had to punish or give someone a penalty in the courtroom, he would always explain to them, "Lord Shree Swaminarayan's Mandir is being constructed in Kadi. As a service to the Mandir and the Lord, you can donate water, stone, bricks, or anything else needed for its construction. If not anything else, you can water the ground or do some lifting of materials, and Lord Shree Swaminarayan will be immensely pleased and give you blessings for your happiness. Consider the instance of when Lord Shree Swaminarayan's Mandir in Gadhada was being built. An old woman had thrown a stone to hit a dog, but that stone fell into the Mandir foundations. Lord Shree Swaminarayan accepted the stone as the old woman's service in helping build the foundation for the Mandir, and in the last moments of her life, the Lord bestowed His divine darshan upon her and carried her away to His divine abode, i.e. He granted her salvation." In this manner, Gopallalbai encouraged many people to give their services in the building of the Mandir, and its construction was swiftly completed.

6. Prayer for the Murti Pratishtha

As the year Samvat 1948 progressed, Gopallalbai started to feel at ease; the responsibility given to him by Sadguru Shree Nirgundasji Swamibapa to construct a Mandir in Kadi was nearly complete. Gopallalbai went to Ahmedabad to discuss all the details of the Mandir with Nirgundasji Swamibapa, and he humbly prayed, "Oh, Gurudev! According to your command, and with your divine blessings and grace, the construction of the Mandir in Kadi has been completed. Now, please come to Kadi and bring the divine Murti of Lord Shree Swaminarayan with you. Perform the sacred Murti pratishtha (installation ceremony) in the Mandir."

Hearing the humble prayers and words of his loving and obedient disciple, Nirgundasji Swamibapa became immensely pleased. With a smile, he replied, "I will surely come to Kadi to perform the pratishtha of Lord Shree Swaminarayan; however, there will be some delay. We will have a miraculous, auspicious Murti made of Shree Sahajanand Swami (Lord Shree Swaminarayan) smelling a fragrant flower, embossed in gold and silver. And listen! The second day of the month of Ashadh is a particularly auspicious day. Many obstacles may come in the way, but when the right time comes, all of those obstacles will be completely removed, and the pratishtha of Lord Shree Swaminarayan's Murti will be celebrated with great grandeur and joy."

Gopallalbai replied, "Very well, Gurudev. We will do exactly as you command. Your divine words will guide us. We will inform disciples in the villages surrounding Kadi about the Murti pratishtha ceremony on the second day of Ashadh. We will make the necessary preparations for meals, lodging, ceremonial materials, as well as decorations using leaves and flower garlands. Everything will be ready. But, Gurudev, please come to Kadi as early as you can!" After bowing his head to Sadguru Shree Nirgundasji Swamibapa's divine lotus feet and taking his blessings, Gopallalbai left Ahmedabad to return to Kadi.

A few days later, Nirgundasji Swamibapa went to the village of Upardal and performed the patotsav ceremony of the Mandir there on Maha Sud 8. He then returned to Ahmedabad and performed the patotsav ceremony of Ahmedabad Mandir with great splendour too. Shree Hari Jayanti (Lord Shree Swaminarayan's divine manifestation day) was also celebrated in Ahmedabad.

7. The Debate of Twenty-Seven Days

On Jeth Sud 1, whilst residing in Ahmedabad, Sadguru Shree Nirgundasji Swamibapa started to show signs of illness. At the same time in Vrushpur, Jeevanpran Shree Abji Bapashree also started to show signs of illness. The news of Jeevanpran Bapashree's ailment reached Ahmedabad. When Nirgundasji Swamibapa heard the news, he became extremely upset. Though being divine and all-knowing, Nirgundasji Swamibapa chose to show ordinary human characteristics and asked unknowingly about Jeevanpran Bapashree, "Exactly how sick is my Jeevanpran (life and soul)? Who is serving him while he is ill?" Such divine episodes of Lord Shree Swaminarayan and His Sankalp-Swaroops cannot be understood by ordinary intelligence; there is always more to them than is perceived by ordinary people. Without any concern for his own illness, Nirgundasji Swamibapa became preoccupied about Jeevanpran Bapashree's wellbeing. Nirgundasji Swamibapa instructed his most beloved Sant, Sadguru Shree Ishwarcharandasji Swamibapa to write two letters: one to Bhuj Mandir's Mahant (head priest), Sadguru Shree Aksharjeevandasji Swami, and the other to Jeevanpran Shree Abji Bapashree. In these letters, Nirgundasji Swamibapa asked for arrangements be made so that Jeevanpran Bapashree remained in Vrushpur Mandir and for some Sants to be sent from Bhuj to Vrushpur so that they could take care of him.

Ten days passed, and Jeevanpran Bapashree still continued to show illness.



There would be less concern if Jeevanpran Bapashree had just gone into his usual samadhi (trance state), but because this was a condition that was not lessening, Sants and disciples of the surrounding villages coming for Bapashree's darshan lost patience and became extremely worried. They all started to chant the Lord's name loudly, and Bapashree woke up. Sants and disciples started to pray to Jeevanpran Bapashree to abandon the illness and become well again. He replied, "I am not controlled by anything; I am completely independent. When it is time for me to withdraw my human darshan from this Earth, I will fulfil all of your humble wishes and desires before I do so. Therefore, I ask you for the present moment, do not fret about me, and please do not wake me again." With that, Jeevanpran Bapashree closed his eyes again and went back into deep meditation.

The days passed one after another; Jeevanpran Bapashree remained ill and in a deeply withdrawn state. Sants and disciples chanted the Lord's name, sang His praises, and prayed to Him. Another ten days had passed, but Jeevanpran Bapashree did not come out of deep meditation, nor did he show signs of improved health. Sants and disciples had lost all courage and patience and wanted to speak to Bapashree, but Bapashree's words, "Please do not wake me," stopped them from doing so. Yet another five days passed. By now, the Sants and disciples had become completely distraught. They were deeply worried. By this time, even Sadguru Shree



Aksharjeevandasji Swamibapa had become so concerned that he too reached Vrushpur to see Jeevanpran Bapashree. After a full 27 days in deep meditation and illness, Jeevanpran Shree Abji Bapashree suddenly woke up during the early hours of the 28th day. At 4.00 am, just before sunrise, Jeevanpran Bapashree discarded the illness that had lasted 27 days.

He immediately stood up and started to perform pradakshinas (circumambulations) around Lord Shree Swaminarayan's Murti at a very fast pace. Bapashree completed twenty pradakshinas, but still would not let anyone hold his hand. Muljibhai from the village of Samatra thought Bapashree may fall down, so he tried to reach for Bapashree's hand. However, omniscient Bapashree pulled his hand away, and said, "I will not fall; do not worry about me. Let go of my hand." Jeevanpran Bapashree performed a total of 30 pradakshinas in this manner, followed by 30 shastang-dandvat-pranams (eight-fold prostrations).

Jeevanpran Bapashree then sat down below in front of the Murti of Lord Shree Swaminarayan. Sants and disciples went towards Bapashree to sit near him. Jeevanpran Bapashree said, "My efforts were not successful."

Hearing Bapashree say these words, Sadguru Shree Aksharjeevandasji Swami asked, "Bapa, which efforts were you unsuccessful in?" Bapashree replied, "Sadguru Shree Nirgundasji Swamibapa and I had a 27 day debate with Lord Shree Swaminarayan. Going back and forth between 'yes' and 'no', Lord Shree Swaminarayan eventually said 'yes'; but Sadguru Shree Nirgundasji Swamibapa intervened and insisted that the Lord should take Nirgundasji Swamibapa, instead of me, to the divine abode. So now, I will have to remain here for a while longer."

This day was Samvat 1948, Jeth Vad 13. In the exact same manner as Jeevanpran Shree Abji Bapashree had discarded the illness, Sadguru Shree Nirgundasji Swamibapa too allowed his illness to recede that very same day. He too performed 25-30 pradakshinas around the Lord's divine Murti as well as 25-30 shastang-dandvat-pranams. All of a sudden, Nirgundasji Swamibapa was back to full strength and energy; it appeared as if he had never been ill!



Shree Nirgundasji Swamibapa called over his beloved Sant, Sadguru Shree Ishwarcharandasji Swamibapa and said, "Send a message to the disciples of Kadi saying I will arrive there on the last day of the lunar calendar, Amas. I will perform the Murti Pratishtha of Lord Shree Swaminarayan there on the second day of the Ashad month." Gopallalbai and the other disciples of Kadi and surrounding villages received this news. Having full faith in Gurudev Nirgundasji Swamibapa's words, Gopallalbai was now convinced that Nirgundasji Swamibapa would perform the Murti Pratishtha ceremony on Ashad 2, the exact same day that he had given before his illness.

Even though Nirgundasji Swamibapa was showing that he was ill, Gopallalbai had firm faith all along that he would still, somehow perform the Murti Pratishtha on that same day. Therefore, Gopallalbai ensured that all the preparations for the festival continued, so that they were completed in time for the Murti Pratishtha. He and other disciples made sure that the news of Nirgundasji Swamibapa's arrival and the Murti Pratishtha at Shree Swaminarayan Mandir Kadi reached each and every corner of Kadi and the surrounding villages.

8. Murti Pratishtha at Shree Swaminarayan Mandir Kadi

On Jeth Vad Amas Samvat 1948 (Friday, June 24, 1892), at 3.00 pm, the Kadi railway station platform transformed into what appeared like a grand fair or festival. In the midst of all the crowds and excitement, there was a decorated cart resembling a grand chariot.

There were several singing troupes, each prominently singing religious hymns and playing traditional musical instruments in their own characteristic style. Each group had one performer who had tied narghatabla drums around his waist with a dhoti cloth. These percussionists were so absorbed in playing their tabla beats, that they were shaking their heads up and down, side to side to follow their playing. There were four to five performers in each troupe blowing traditional long brass instruments, producing resonating sounds. Many disciples were playing different types of cymbals, and some were so skilled that they played complex rhythms and sang devotional songs at the same time, without missing a single beat or any lyrics.

With the sound of the whistle signalling the arrival of Gurudev Shree Nirgundasji Swamibapa's train, all of the musicians started to sing devotional songs and play their music even more fervently and intensely. Even the elderly who were seated on benches stood up in excitement, as Nirgundasji Swamibapa's train approached. Sadguru Shree Nirgundasji Swamibapa had a large group of Sants traveling with him, so the eagerly-waiting disciples spotted his train cabin from afar even before the train stopped.

The disciples of Kadi welcomed Sadguru Shree Nirgundasji Swamibapa and every Sant with fresh flower garlands. Following Gopallalbhai's suggestion, a disciple who sold flowers had brought an entire basket full of garlands for Nirgundasji Swamibapa and his Sant mandal. One could constantly hear the praises of Lord Shree Swaminarayan and 'Jay Swaminarayan' all throughout the platform. Once everyone had exited the train station, everyone could see the platform was entirely covered in flower petals from the welcome celebrations.

Disciples took full advantage of having Sadguru Shree Nirgundasji Swamibapa's divine darshan, knowing that, due to his sickness, they may not have many more such blissful opportunities. Sadguru Shree Ishwarcharandasji Swamibapa was seated alongside Sadguru Shree Nirgundasji Swamibapa on a decorated cart. Two oxen, also decorated and adorned, were pulling the cart. The wheels of the cart were relatively small compared to its size. Small bells, jingling with the oxen's movement, were tied to the wheels. The top of the cart, which looked truly spectacular, was shaped and decorated like a Mandir dome. It was painted in beautiful light colours. The back side of the cart was easily accessible, making it very easy to climb onto and sit inside it. The piece of wood making the back entrance to the cart was decorated with bronze. Small bronze circles were fitted onto the wooden entrance and all over the cart. The cart was completely enclosed, but it had three small windows with fabric curtains. The driver shouted a command to the oxen, so they started to walk. As the cart sped up and took off, the crowd of disciples began to cheer.

Lord Shree Swaminarayan has stated in slok 72 of the Shikshapatri,

तमायान्तं निशम्याशु प्रत्युद्गन्तव्यमादरात् ।

“On hearing of his arrival, My disciples should immediately go to welcome the Acharya from the village outskirts.”

In accordance with this command, the disciples of Kadi and its surrounding region led a grand procession from the train station, through the central shopping district of Kadi, and to the new Mandir, excitedly and ardently singing the praises of the Lord and playing all the way through.

The main gate of the Mandir resembled the fortress of a king's court. After entering through the gates, one climbed up ten steps in an easterly direction and arrived inside the Mandir to face the Lord's beautiful Sinhasan. The Sants had set up their lodging on the Mandir's terraces, while Sadguru Shree Nirgundasji Swamibapa's lodging was set up near the Sinhasan. They all bathed, performed Sandhya Aarti and Niyams, recited and listened to the scriptures, and sang the Chesta as per their daily routine.

The next day, scripture recitals of the Vachanamrut commenced. After singing a Manglacharan, announcing the arrival of Lord Shree Swaminarayan Himself at the grand assembly, Sadguru Shree Nirgundasji Swamibapa recited the first Vachanamrut of Gadadha First Section. He then appointed Sadguru Shree Ishwarcharandasji Swamibapa to proceed with the remainder of the recital. The scripture recital had commenced at 7:00 am, and it continued through to 11:30 am. Thereafter, everyone sat for their lunch, and at 2:00 in the afternoon, a grand procession made its way through the streets and alleys of Kadi. The procession commenced from the area next to the main lake of the town which had been consecrated by Lord Shree Swaminarayan Himself. This time, there were even more singing and music troupes than there were during Nirgundasji Swamibapa's arrival at the train station.

A cart for the embossed Murti of Lord Shree Swaminarayan smelling a fragrant flower, and for Sadguru Shree Nirgundasji Swamibapa, to be seated on had been ornately decorated. Disciples from the Mistry (craftsmen) community had decorated a seat that was placed at the top of the cart. The Murtis, adorned in fresh flower garlands, were placed on top of this seat. Next to this seat was a long Gadi with a thick cushion, on which one could sit comfortably. Disciples prayed to Sadguru Shree Nirgundasji Swamibapa to sit upon this Gadi. The atmosphere was damp and cloudy; there was no intense sunshine or heat. Sadguru Shree Ishwarcharandasji Swami was performing the service of fanning Lord Shree Swaminarayan and Nirgunbapa. There was another cart for elderly Sants to sit on, and many Sants were walking alongside the carts. The procession made its way through the entire town and eventually reached the Mandir. Gopallalbhai very lovingly, ceremoniously welcomed Lord Shree Swaminarayan and Nirgunbapa to the Mandir and performed Aarti. Everyone then performed Sandhya Aarti and Niyams and enjoyed a dinner of the Lord's prasada. In the evening, everyone joined in the singing of devotional songs, and Ishwarbapa performed scripture recitals and a religious discourse. In the late evening, everyone performed Chesta Niyams and rested for the night, reminiscing about the blissful memories that had just been made by the grace of the Lord and Sadguru Shree Nirgundasji Swamibapa.

9. Diving Blessings on the Occasion of Murti Pratishtha

On Samvat 1948 Ashad Sud 2, Sunday 26 June 1892, Sadguru Shree Ishwarcharandasji Swami performed the Mangla Aarti to the Lord at 5 am. After completing his daily, early morning worship and prayers, Gurudev Shree Nirgundasji Swamibapa also presided during the Mangla Aarti. His ongoing illness and fatigue from the prior day's grand procession were not at all visible today because this was the immensely auspicious day of Lord Shree Swaminarayan's Murti Pratishtha within Kadi Mandir. As such, instead of being exhausted and bereft of energy, Nirgunbapa appeared very pleased and lively this morning. After the completion of the Mangla Aarti ritual prayers, the three traditional Indian musicians: a Dholi (drummer), Manjira (small cymbals) player, and Shehnai (Indian flute) player who Gopallalbai had specially invited started to play tunes that were traditional for the dawn and early morning, at the entrance to the Mandir. The Shehnai player had his eyes closed as he performed; the Mangira player had his lips tightly pressed together, but his ears were attentive to anyone who came near him; whilst the Dholi was so engrossed in playing his rhythms, it appeared as if he heard nobody! They very much resembled Gandhiji's three statues: 'see no evil', 'speak no evil' and 'hear no evil'.

At around 6 am, the Sun rose, and it started to become light. The area around the Mandir began to get busy with disciples. They started to fill the Mandir and its grounds. At 7 am, the Murti Praishtha ceremony was scheduled to commence. With a cane in one hand, and Ishwarbapa holding his other hand for support, Gurudev Shree Nirgunbapa went towards the Sinhasan. The Lord and His Satpurush are completely divine and independent. They do not need any support, but they appear as if they do for the benefit of souls. Each of their actions are all completely divine. All Sants and disciples continuously proclaimed the praises of the Lord, one after the other. After offering water three times with ritual prayers and chants, the scholarly Brahmins started to perform the ceremony. The Brahmins recited verses from the sacred scriptures as Sadguru Shree Nirgundasji Swamibapa performed the various stages of the Murti Pratishtha ceremony. Throughout the entire ceremony, Shree Nirgunbapa kept his beloved disciple, Ishwarbapa, right beside him.



As the ceremony continued, the lustre and vitality of the gold and silver-embossed Murti of Lord Shree Swaminarayan – Shree Sahajanand Swami - was slowly but surely increasing. The same Murti that had appeared and performed a miracle to teach the carpenter a lesson prior the Murti Pratishtha, was now presiding omnipresent, ever-present, and face-to-face at Shree Swaminarayan Mandir Kadi before all after accepting the humble prayers of the second successor in Lord Shree Swaminarayan's supreme divine lineage, Sadguru Shree

Nirgundasji Swamibapa. Shree Nirgunbapa's prayers led to the increase of the divine light in the atmosphere with each passing second. Everyone was experiencing immense divine peace. Recitation of the 108 names of the Lord contained in the Janmangal Naamavali was performed; with each sacred name, an offering of flower petals was made at the Lord's lotus feet. As this ceremony continued, the Lord's Sinhasan started to shine and shimmer with greater and greater divinity. It was now as bright and lustrous as His divine abode in Akshardham. Lord Shree Swaminarayan had now arrived in Kadi Mandir.

Three different sweet items and one savoury dish were offered to Lord Shree Swaminarayan – Shree Sahajanand Swami - as part of the ceremonial offering of food after the rituals had concluded. Sadguru Shree Nirgundasji Swamibapa, Sadguru Shree Ishwarcharandasji Swamibapa, and all the Sants then offered the first Aarti to Lord Shree Swaminarayan presiding in the Sinhasan. Shree Gopallalbai and disciples from the various nearby villages then offered gifts and donations to the Lord and



to the Mandir on this very special day; and they, too, took pleasure in performing Aarti to the Lord now presiding in the Sinhasan of Kadi Mandir. Thereafter, Nirgunbapa, with a small group of Sants and disciples, went to the gates of the Mandir to install the Murtis of Shree Hanumanji and Shree Ganeshji. He then returned next to the Sinhasan inside the Mandir.

10. Divine Blessings During the Murti Pratishtha

After performing the Murti Pratishtha, an assembly was held near the Sinhasan. Two devotional songs were sung, and a recital of the Lord's discourses from the Vachanamrut scripture were read. Shree Gopallalbhai spoke about Gurudev Shree Nirgundasji Swamibapa's determination and wish to establish the Mandir in Kadi, and his unsurpassed mercy. He also emphasised the need to maintain unity amongst the various communities living in the region, such as the carpenters (Suthar), masons (Kadia),



goldsmiths (Soni), farmers (Patel), potters (Kumbhar) and cobblers (Jansari), so that the united work for the progression of the Mandir would continue. He also prayed that no manner of arrogance arises within him due to the instrumental work he was involved in for construction of the Mandir. During this

auspicious occasion, Sadguru Shree Ishwarcharandasji Swamibapa also took the opportunity to stand up and describe the greatness of Lord Shree Swaminarayan and the glory of Gurudev Shree Nirgundasji Swamibapa. He emphasised the need to remain resolute in the realisation of Lord Shree Swaminarayan's supremacy, maintain absolute devotion unto Him and truly appreciate His greatness and that of His philosophy.

In a gentle, melodious voice, merciful Shree Nirgundasji Swamibapa blessed the audience. He said, "Shreejibapa has come to preside in the grand Sinhasan of this, Shree Swaminarayan Mandir in Kadi. Through this form, He Himself will impart divine joy and bliss to all those who come to seek His divine darshan. He will listen to the prayers of disciples, accept their adoration and meals and spread joy to everyone. A Kadi (link) will become forged with all those who come here each day for darshan. Those

who attend this Mandir for religious debates and discourses, to perform services for the Mandir and to associate with others coming here, will definitely attain happiness within this life, and thereafter. Those who perform loving devotion unto Him through this Mandir will achieve eternal salvation during this very life. The Lord has come here to make everyone strong. Therefore, you all must remain courageous and steadfast in your devotion unto Him. Then, you will be able to please Lord Shree Swaminarayan immensely.”

After reciting the Lord’s sacred name and singing devotional songs, the assembly was concluded. Everyone went to take a prasad meal, and then all the disciples returned to their home villages. Together with his group of Sants, Shree Niryundasji Swamibapa returned to Ahmedabad.



11. Final Meeting with Jeevanpran Bapashree

Having returned to Ahmedabad, Sadguru Shree Nirgundasji Swamibapa rested for a while. Some days later, a group of disciples from Kutch arrived. Jeevanpran Shree Abji Bapashree also reached Ahmedabad soon after. Sadguru Shree Nirgundasji Swamibapa had been yearning to see Jeevanpran Bapashree, but both were showing signs of illness and therefore unable to travel. However, Jeevanpran Bapashree discarded his illness and travelled to Ahmedabad to meet with Shree Nirgundasji Swamibapa. Within this mortal world, this was to be the final occasion when Sadguru Shree Nirgundasji Swamibapa and Jeevanpran Shree Abji Bapashree met one another.

It was during this meeting that Sadguru Shree Nirgundasji Swamibapa entrusted the leadership of the entire Faith to his beloved heir, Sadguru Shree Ishwarcharandasji Swamibapa and placed his hands in those of Jeevanpran Shree Abji Bapashree. Accepting Shree Nirgundasji Swamibapa's wishes, Jeevanpran Shree Abji Bapashree removed his tunic and showed a divine, lustrous form, thus revealing his true identity. During this same period of time, Shree Abji Bapashree performed meditation and went into a trance, through which he conversed with Lord Shree Swaminarayan and found out when Sadguru Shree Nirgundasji Swamibapa would be departing from this mortal world. Through such remarkable occurrences, it was Sadguru Shree Nirgundasji Swamibapa's aim to further elucidate the greatness of Jeevanpran Shree Abji Bapashree; and through these divine revelations, Sadguru Shree Nirgundasji Swamibapa and Jeevanpran Shree Abji Bapashree imparted divine bliss to countless souls.

12. Installation of Marble Murti

Kadi Mandir became a symbol of community liaison and cooperation in the region. As Kadi was an administrative centre, people from the surrounding villages had to go there frequently. Therefore, the Mandir became a very convenient place for disciples visiting Kadi to stay. As time passed, people living in Kadi also started to become disciples and attended the Mandir regularly.

Sadguru Shree Nirgundasji Swamibapa and Sadguru Shree



Madhavjeevandasji Swami were both disciples of the same Guru. Shree Madhavjeevandasji Swami's two Sants, Sadguru Shree Vrundavandasji Swami and Shree Dharmavallabhdasji Swami subsequently took responsibility for the services to the Lord in the newly constructed Mandir. But it was Shree Dharmavallabhdasji Swami who primarily lived and looked after Kadi Mandir. Under his leadership, the Mandir was further developed and became a multi-storey building with a grand dome (Shikhar).

As the years passed, an intense wish grew within Shree Dharmavallabhdasji Swami to install a marble Murti of Shree Ghanshyam Maharaj - Lord Shree Swaminarayan - in the Mandir. He discussed his idea with other enthusiastic disciples, who were also in agreement with his proposal. Eventually, he had a Murti prepared. However, installation of a marble Murti would require a pratishtha mahotsav. The maintenance and running costs of the Mandir would also increase drastically as a result. At the time, the Mandir's income was minimal. After much deliberation with other Sants and disciples, it was decided not to install the marble Murti and that the embossed Murti of the Lord with a rose in His hand was



appropriate for this Mandir. This caused differences in opinions amongst the Kadi disciples. Eventually, everyone agreed to ask for guidance from Shree Vrundavandasji Swami and Shree Ishwarcharandasji Swamibapa. Both Sadgurus advised that they would speak to Bapashree, and everyone should abide by whatever he says.

Shree Ishwarcharandasji Swamibapa discussed the matter with Jeevanpran Bapashree and explained, "The Murti is ready and is currently kept in a wooden crate in the Mandir cellar.

However, there is much discussion about how the Mandir will be able to meet the cost of the Murti installation and subsequent running costs associated with the Lord's services and ceremonies. Factions have formed amongst the disciples about what should happen with the Murti. Nevertheless, all the disciples have agreed that they will abide with whatever decision you make."

Bapashree asked Shree Ishwarbapa, "What are your thoughts about the situation?" However, Ishwarbapa was always totally committed and dedicated to the will of Bapashree, so he replied, "Bapa! Whatever your will is; that will be mine as well." Jeevanpran Bapashree started to laugh and said, "You and I both have the same wish that the Murti should be installed in Kadi Mandir. I can see that this Mandir will have a special place in the future of our Satsang. It shall have a unique role in the firm and final establishment of our supreme Karan Satsang and for the protection of our true principles. To that end, many key, historical events will take place in

Kadi Mandir. The foundation of religious decree is truth; whereas, the basis of irreligion is selfishness. When truth and selfishness come head-to-head in battle, there will be one courageous individual who will oppose thousands and take charge to defend the side of God. Kadi Mandir will be the battlefield for this clash. Kadi Shree Swaminarayan Mandir will become the headquarters of our quest to preserve and propagate the true principles of Lord Shree Swaminarayan for the benefit of the entire Swaminarayan Faith. You are well aware of all this. Though at present, it is not appropriate to reveal these future occurrences to others. The Murti that Shree Dharmavallabhdasji Swami has made will indeed eventually be installed, but you must tell everyone that Bapashree has advised that in line with the opinion of others, at the present time, the embossed Murti currently installed should remain as it is in the Mandir; and you all should abide by this directive.”

Sadguru Shree Ishwarcharandasji Swamibapa relayed Bapashree’s command to everyone. Shree Dharmavallabhdasji Swami was disappointed, but he had the utmost of faith in Jeevanpran Bapashree and fully respected his words. The worship, discourses and ceremonies continued to be performed in the Mandir just as before, and the issue of the marble Murti was forgotten.

One night as Shree Dharmavallabhdasji Swami slept, Lord Shree Swaminarayan gave divine darshan to him and asked, "How long are you going to keep My Murti in a wooden box?" Swami awoke, and with faith, dedication and eagerness to abide by the words of the Lord that he had just heard, he installed the marble Murti of Shree Ghanshyam Maharaj that presides in Kadi Mandir. It is a miracle in itself how the Murti could have been transported from the cellar to the Mandir floor. It would not have been possible for Shree Dharmavallabhdasji Swami to carry such a heavy marble Murti on his own. Without the will of the Lord Himself and His strength, the Murti installation could not have occurred.

The Lord’s Murti had been installed, but due to the sudden nature of the installation, there were many sceptics who did not believe Shree Dharmavallabhdasji Swami and the commands of Lord Shree Swaminarayan that he conveyed to them. He had acted upon the



command of the supreme Lord, but many did not believe him. Some people did not fully respect the Murti, believing the installation was not conducted in the appropriate manner and that the installation had contravened the order of Jeevanpran Bapashree.

Some time later, Sadguru Shree Ishwarcharandasji Swamibapa and Sadguru Shree Shree Vrundavandasji Swami visited Kadi Mandir. As they climbed the steps and saw Shree Ghanshyam Maharaj's enchanting Murti, their faces immediately lit up. Shree Ishwarbapa recalled the divine words of Jeevanpran Bapashree describing the significance of Kadi Mandir and became extremely pleased. Seeing Ishwarbapa this pleased made Sadguru Shree Vrundavandasji Swami and Shree Dharmavallabhdasji Swami very happy.

13. Jeevanpran Bapashree Performs the First Aarti

Shree Dharmavallabhdasji Swami described the disputes that had occurred amongst the disciples of Kadi to both Sadgurus. Shree Ishwarbapa assured him that he had acted in accordance with the wishes of Lord Shree Swaminarayan and Jeevanpran Bapashree, and so he had no need to worry and would speak to Bapashree to explain what had occurred. Shree Ishwarbapa then wrote a letter to detail the situation to Jeevanpran Bapashree.

Later, when Bapashree had come to the region, both Sadgurus requested him to visit the Mandir. Bapashree accepted their humble request. Inside the Mandir, when everyone was able to hear his words, Jeevanpran Bapashree said to Shree Dharmavallabhdasji Swami, “Due to your selfless devotion, Shree Ghanshyam Maharaj became extremely pleased and granted His divine darshan to you. You have abided in accordance with His express command to install His divine Murti in this Mandir, and therefore, the Lord has become even more pleased with you. The glory and significance of this land has been enhanced due to the Lord Himself becoming pleased and presiding here.”

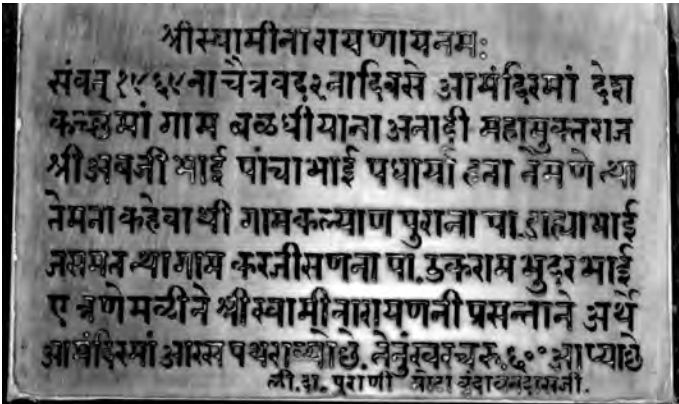
Invitations were sent to learned Brahmin scholars who performed the rituals and ceremonies for the installation of a Murti. On Samvat 1975, Maha Sud 13 (Wednesday 12 February 1919), Jeevanpran Bapashree performed the official Murti Pratishtha of Shree Ghanshyam Maharaj in Kadi Mandir. He also installed the Murtis on the Sukh-shaiya (ceremonial bed) on the upper floor of the Mandir on this day. Many eminent Sants had come with their own groups of Sants to be present on this special occasion, including Purani Dharmakishordasji Swami from Muli, Sadguru Shree Ghanshyamjeevandasji Swami, and Shree Bhagwatswaroopdasji Swami from Vadtal. The first Aarti of the installation ceremony was performed by Jeevanpran Bapashree together with the Sadguru Sants. Addressing all the devoted disciples, Bapashree reiterated, “This Lord Shree Swaminarayan – Shree Ghanshyam Maharaj has presided here out of His own will to bestow eternal salvation to countless souls. Do not consider this to be a mere stone idol. The divine lustrous Murti who presides in Akshardham upon His regal throne is this very same Murti.



Keep a firm belief and faith about this fact. Shree Swaminarayan Mandir Kadi will have a unique role in the firm and final establishment of the supreme Karan Satsang. When the difficult times come, you must all remain on the side of truth and principles. Then, Shree Ghanshyam Maharaj will remain just as pleased as He is with you all today.” All the Sants and disciples became delighted to attain these blessings from Jeevanpran Bapashree. Later on, in Samvat 1969 (Chaitra Sud 2, Tuesday 22 April 1913), Bapashree sponsored new marble flooring to be laid in Kadi Mandir. This contribution by Jeevanpran Bapashree in the development

of Kadi Mandir also cannot be forgotten. A commemorative stone plaque on which his contribution is recorded is still visible in the Mandir.

Merciful Jeevanpran Bapashree was extremely fond of Kadi Mandir. After the Murti installation in Samvat 1975, he visited Kadi in Samvat 1979 and again in Samvat 1982. He visited the homes of all the disciples living in Kadi and bestowed divine blessings and bliss to everyone. At the end of his stay in Kadi, all the disciples gathered at the train station to see him off. The train was late, so disciples brought a chair for Bapashree to preside upon. When the train eventually arrived, all the Sants and disciples travelling with Bapashree boarded and bid farewell to the loving disciples of Kadi. When the train departed, the disciples bowed down to the ground where Bapashree had sat and collected the dust from the floor where he had stepped. They tied the dust in small cloth parcels. Others on the station saw this and asked, "Why are you collecting this sand?" The disciples delightedly replied, "He is an extremely great Sant of our Faith. He presides in the place of the supreme Lord Himself. By placing this dust over our heads, we can be relieved of all the pain and miseries that we face. If ghosts or spirits come to afflict us, we will be spared from that suffering by this sacred dust. If we place it on our heads at the end of our lives, all our sins will be burnt away, and we will become freed from all the obstacles that come in the way of us attaining the divine abode of God." Consequently, the other people too started to collect the dust. As a result of everyone collecting the sand there, a crater formed in the ground where Jeevanpran Bapashree had sat down.



14. Responsibility of Kadi Mandir Given to Shree Muktajeevan Swamibapa

Shortly after Shree Dharmavallabhdasji Swami had passed to the divine abode, it became apparent that taking care of Kadi Mandir and performing the daily rituals of Shree Ghanshyam Maharaj were becoming difficult. If just any Sadhu were allowed to remain there, he would likely try to take advantage of the situation. The Mandir did not have a large income



stream, so any Sadhu who did come there would not remain for long in any case, as he would not see any significant benefit for himself. For a short time, a Brahmin priest was employed to take care of the Mandir, but that did not work out. Sadguru Shree Vrundavandasji Swami started to stay there, but due to his old age, he needed someone to look after him; and he did not have a Sadhu of his own who could do this. He said to the disciples, "This Mandir has been built due to the wishes of Sadguru Shree Nirgundasji Swamibapa. Our beloved Jeevanpran Bapashree has come here on many occasions. Therefore, we should seek guidance from Sadguru Shree Nirgundasji Swamibapa's spiritual heir, Sadguru Shree Ishwarcharandasji Swamibapa, and ask him to take charge of this Mandir. We are all confident that only he will be able to make provisions for the Mandir so that it continues to function properly."

Sadguru Shree Vrundavandasji Swami and a group of Kadi's leading disciples went to Sadguru Shree Ishwarcharandasji Swamibapa and prayed



for him to make provisions for someone appropriate to take care of Kadi Mandir. Shree Ishwarcharandasji Swamibapa accepted their prayers and in Samvat 1990 Bhadarva Sud 3 (Wednesday 12 September 1934), he commanded his beloved disciple and subsequent spiritual heir, Shree Muktajeevan Swamibapa, "You must now look after Kadi Mandir. The services and rituals of the Lord presiding in the Mandir are now your responsibility." Jeevanpran Shree Muktajeevan

Swamibapa willingly abided by the command of his Guru and started to live in and take charge of Kadi Mandir.

Swamibapa remained in Kadi Mandir and performed all the religious rituals and ceremonies. He took responsibility for its administration and day to day running. However, there was hardly any regular income coming to the Mandir. How could he manage to support its running costs? Swamibapa was always calm and composed in the face of any difficult situation. He never gave up any task that he had been assigned. He always found a path through any adversity. Such was his resolute faith in the Lord. He always maintained that he was never alone, because he had the support of the merciful Lord Shree Swaminarayan at all times and in all circumstances. He came up with a way to gather food for the Lord and visiting disciples seeking shelter at the Mandir. Everyday, he would visit the homes of a few disciples and ask for alms. When the cloth bag kept for the alms had been filled, he would return to the Mandir and prepare the ritual meals for the Lord. Swamibapa himself devotedly prepared the food.

Eminent disciple Nagjibhai from Patdi used to come often to meet with Swamibapa and discuss the glory of the Faith with him. Disciples from Karjisan, Mokhasan, Dangarva (Dabhi), Vadu, Jesingpura, Dharampur, Kalyanpura, Visatpur, Meda and many other villages started to come to

Kadi so that they could associate with Swamibapa and listen to his discourses. Disciples from Kutch had become attached to him, so they too frequented Kadi for his darshan. Whenever these disciples came, Swamibapa took care of them all, just as a mother takes care of her child. Even if it meant remaining hungry himself, he ensured that they were fed well and that their stay was comfortable and pleasant. He would sit with the disciples and ask about their work and home situations. He would console them and give guidance at times of difficulties. Sometimes, just as Swamibapa would be taking a prepared meal to offer to the Lord, a group of disciples would arrive and respectfully ask, "There are ten of us here. We wish to eat at the Mandir." Swamibapa would smile and agree, "Go to finish whatever you need to in the village and come back to dine." By the time the disciples returned, Swamibapa always made sure a hot meal was ready for them. Often, just as Swamibapa would sit down to dine, a few disciples would arrive all of a sudden and say, "Jay Swaminarayan Swami! We want to eat." Swamibapa would remain hungry and instead feed the disciples. Sometimes at midday, when Swamibapa was about to rest for a while, disciples would show up and ask, "Bapa! We are a group of eight disciples. We are all very hungry. Please give us something to eat." Swamibapa would keenly go to the kitchen and prepare a meal for them all and ensure that they went away fed and pleased.

The facilities in those days were virtually non-existent compared to what we have today. Cooking gas and stoves were still a figment of someone's imagination. If such facilities did exist, the meals would be easy to prepare. All that was available were clay vats under which wooden logs were burned as fuel. If the wood was dry, the logs started to burn quickly. However, if it was the monsoon season, and they were soaking wet, how could they be lit? It was a major task to light a fire. Using a flint, a thin twig soaked in kerosene was made to smoulder. One then had to blow over it to keep it glowing. And then slowly, the fire would take hold. If one were lucky, this would take just 15-20 minutes. At other times it would take much longer. The entire room would become filled with smoke, and one's eyes would undoubtedly become irritated and red; one's nose would start to run, and one would start to sneeze and cough. This was the daily routine before any meal could be cooked. Swamibapa willingly endured all this

discomfort so that disciples remained contented and so that they remained associated with the divine joy and bliss of the Faith. At that time, there was not even any equipment to help with essential tasks. Electric mills are commonplace in any kitchen now, but in those days, one had to use a stone mill and grind the flour needed each day. Water is obtained by merely turning a tap now. Back then however, one had to go to a well with a container, pull a rope attached to a bucket and take the water back. This could then be used for bathing, cooking, drinking and cleaning. Even the utensils and plates had to be washed by hand using sand and mud to scrub away the grease and soiling as detergents, and cleaning chemicals were never available. Swamibapa willingly performed all these manual tasks. Sometimes he even went into the village and surrounding areas to collect alms. Small amounts of ghee, oil, vegetables etc. would be collected, just enough to last the day. Large sackfuls and tins of food items were never donated like they are today. This manner of harsh, difficult subsistence continued for a long time.

The room in which Swamibapa rested had a ceiling made of metal sheets, making it extremely hot in the room due to the heat of the sun overhead. There were no windows or ways for the air to circulate. Rats ran around during the night, and squirrels made it their playground during the day, making it impossible to rest at any time. When entering the room, one had to crouch down to avoid one's head hitting a low beam. When going down to the cellar, the staircase was so steep that it was very easy to slip and crash to the ground. All the wood, utensils and other items were kept in the cellar. But younger Sants or attendants would fear going down there because there were always visible signs of snakes living there. The floor of the kitchen area had become so disintegrated that one had to take care even when walking on it; otherwise, it would crumble away under one's feet and one would fall through to the floor below. This was the dire condition of the Mandir building in which Swamibapa lived. It was only after the golden jubilee of the Mandir that Swamibapa had a new kitchen and associated facilities made. He endured the difficult period and conditions so that others would be comfortable and happy.

Even during such tough situations, Shree Muktajeevan Swamibapa never allowed even a slight deficiency in the services and ritual offerings made

to Shree Ghanshyam Maharaj. As time went on, those circumstances changed and improved. Swamibapa's generosity, affection and charm attracted more and more disciples to the Mandir. They became spiritually strengthened by Swamibapa's advice and discourses. Whenever there was a problem amongst their families, villages or work, they would come to Swamibapa to seek guidance. After listening to their dilemmas, Swamibapa would provide such a clear, practical and beneficial resolution that everyone would agree and willingly abide with his words of advice.

If someone were ill, they came to Swamibapa for sanctified water, which had been used for bathing of Shree Ghanshyam Maharaj. He would advise the disciples to remember the Lord as they took the holy water. If they abided by his words, their miseries would be banished away. Countless incidents of such miracles occurred and so Swamibapa became the focal point for the faith and devotion of disciples living in Kadi and surrounding villages.



15. The Acharya Develops an Urge to Gain Control of the Mandir Assets

Whilst remaining in Kadi, Jeevanpran Shree Muktajeevan Swamibapa explained the glory of Lord Shree Swaminarayan, Jeevanpran Shree Abji Bapashree and Sadguru Shree Ishwarcharandasji Swamibapa to all the disciples who came to listen to his discourses. The disciples residing in Kutch and Africa who understood the greatness of Jeevanpran Bapashree also started to come to Kadi for the darshan of Shree Ghanshyam Maharaj and Jeevanpran Swamibapa. Through Swamibapa's encouragement given to these generous disciples, a new well was dug in the Mandir complex; a water tank with an electric motor was installed; and paving tiles were laid on the rough floors. In this manner, the Mandir infrastructure started to improve. The funds being donated to the Mandir also increased considerably. Donations were made for the continual provision of ritual meals for Shree Ghanshyam Maharaj. Seeing all this made some Sadhus who were siding with the Acharya extremely jealous. At the time, the Acharya of the Ahmedabad diocese, Shree Devendraprasadji Maharaj was very young. His associates got together and decided that Kadi Mandir came under the jurisdiction of the Acharya and that they were able to decide who was in charge of it and what happened to its amassed donations. They did not agree that Swamibapa was in charge of the Mandir and considered that the disciples of Kadi were wrong to have given its possession to him. They resolved that Swamibapa should be thrown out of the Mandir because he was a follower of the Satsang Mahasabha. They feared that the roots of the Satsang Mahasabha would become even more deeply embedded within the people of the region if Swamibapa was allowed to remain there. They had a letter written in the name of the Acharya to the disciples of Kadi in which there was a directive for Kadi Mandir and all its administration to be handed over to them. However, the disciples of Kadi did not accept these directives and replied stating that the Mandir belonged to the local public of the village.

At the same time, those opponants sent a letter to Gurudev Swamibapa stating that he must hand over all of the Mandir's assets to them and vacate the site immediately. Swamibapa replied that the Mandir belonged

to the disciples of Kadi. Furthermore, he was a Sadhu of the Satsang Mahasabha and was remaining there, serving Shree Ghanshyam Maharaj and holding discourses in the Mandir due to the command of his Guru, Sadguru Shree Ishwarcharandsji Swamibapa. Therefore, the command of his Guru took precedence over whatever other instructions he was given. Having received both letters, another letter was issued stating that Swamibapa had to go to Ahmedabad to see them. As instructed in the letter, Swamibapa went to Ahmedabad. He went straight to Kalupur Mandir and performed the Lord's darshan. He then went to Acharya Shree Devendraprasadji Maharaj and said, "I am now here. What is it that you wish to say to me?" Acharyashree did not know what to say. He merely replied, "Come back in the afternoon." Swamibapa agreed and went to Saraspur Mandir, where Sadguru Shree Ishwarcharandasji Swamibapa was presiding. Swamibapa explained everything that had occurred to Sadguru Swamibapa. Just then, Acharya Maharaj's Parshad (attendant), Shree Lallu Bhagat arrived with a message, "Acharyashree has said that you should come to the Vadi, not to the Mandir, at 4pm to meet him."

Sadguru Swamibapa called Sadguru Shree Vrundavandasji Swami and some of the senior Satsang Mahasabha Sants and disciples, including Shree Baldevdas Sheth and Chandrasankarbhai, to Kadi and explained the dilemma that Swamibapa was facing. He explained that the Acharya was attempting to gain control of Kadi Mandir and trying to throw Swamibapa out. He asked, "Should we give up the Mandir to him?" Everyone was of the same opinion that the Mandir must not be passed over to him because it belonged to the disciples of Kadi. Their consensus was, 'If he takes control of this Mandir, then that will be the start of him trying to take personal control of all the other Mandirs of our Faith. Kadi Mandir will become the start of a slippery slope. If he succeeds in throwing out this Sant from Kadi Mandir, he will start evicting other Santos as he wishes from other Mandirs. Therefore, we must oppose him and not allow this to occur, with whatever it takes from us.'

Sadguru Swamibapa asked Jeevanpran Swamibapa, "What are your thoughts? Whatever happens depends on you and is up to you. Will you be able to oppose them?" Swamibapa replied, "I will do whatever you ask me to. Do not worry about me. Give me the command that you wish to,

without any hesitation. For me, your will is my command. I have no concern about anyone else. Whatever happens, I will ensure that the result is in accordance with your will. Advise all these Sants and disciples to stand firm no matter what circumstances arise.” Hearing this response made Sadguru Swamibapa extremely pleased. It was decided that Swamibapa should go to the Vadi that afternoon. However, he must not go alone but be accompanied by 5-7 Sants and 5-7 disciples. Some horses and carriages were organised to take Swamibapa and the group of Sants and disciples to the Vadi. Scouts from the Acharya’s side had been positioned along the route from Saraspur to the Vadi so that messages could be sent quickly about who was with Swamibapa. They ran ahead and relayed a message to the Acharya and his supporters that Swamibapa was coming with a large group. Consequently, their Sants and attendants who had gone outside were all hurriedly called back to the Vadi.

Swamibapa arrived and sat down. The group of Acharya supporters was also sitting there, but they did not say a single word. They had not expected Swamibapa to come with a large group. They thought Swamibapa would come alone, and they would easily tear away his saffron clothing, insult him and make him wear white clothing; and thus disqualify him from being a Sant. However, with such a large group supporting Swamibapa, this was now impossible. Their plans to throw Swamibapa out of the Faith had failed. They did not know what to do, so they sat in silence, hoping that something would happen to change the situation in their favour. Shree Devendraprasadji Maharaj was also present. Mahant Shree Chaitanyadasji, Chhotalal Joshi, Solicitor Jamiyatram Pandya, Parshad Shree Lallu Bhagat, Vadilal Chokshi, and several other Sadhus, disciples and Parshads were sitting with him. However, no-one uttered a single word. So then, Shashtri Shree Chaitanyadasji had to signal to Chhotalal Joshi to speak. In the end, he timidly uttered, “Tell me. What do you intend to do about Kadi Mandir?” There was no reply to his question, so Chhotalal Joshi asked again, “What will you be doing about Kadi Mandir? Why are you not answering my question?” Swamibapa replied, “You (Chhotalal Joshi) are asking a question. Are you asking as the Acharya, or are you asking as just another individual? If you are asking as the Acharya, the Acharyashree is sitting here in front of me, and I wish to state that I cannot accept you as

a second Acharya. That would be an insult to the Acharyashree. If you are asking me as an individual, I state that I came here on the request of the Acharya, and not because any other ordinary person had asked me to come. So, if the Acharya were to ask me a question, I would answer. But you have not called me here.”

Shashtri Shree Chaitanyadasji bleated, “Who is asking? It is the Acharya himself who is asking!” Swamibapa reiterated, “Acharyashree is sitting in front of me. I am not willing to make another person the Acharya in his presence.” The Acharya started to laugh when he heard these words. However, no one else could say anything further. They merely muttered amongst each other and started to disperse. Swamibapa and the others with him exclaimed ‘Shree Ghanshyam Maharaj ni Jay’ and departed. They returned to Saraspur and told Sadguru Bapa what had occurred. From Saraspur, Swamibapa went to visit the village of Zundal.

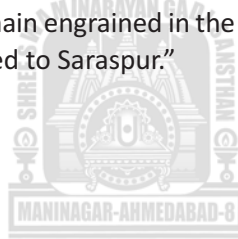
The next day, on Samvat 1996 Bhadarva Vad 3, Wednesday 18 September 1940, before Swamibapa reached Zundal, a public letter that had been issued reached the village, in which Swamibapa had been declared averse (Vimukh) from the Faith. Immediately after Swamibapa departed, the other Sants and disciples left the Vadi and returned to Saraspur, and Rav Sahib and Chhotalal Joshi got together. In a fit of rage, they wrote a letter in the name of the Acharya of Shree Nar-narayan Gadi Shree Devendraprasadi Vasudevprasad Pande. Referring to Swamibapa as the Sadhu living in Kadi Mandir as its priest, they stated that Swamibapa was now thrown out of the Swaminarayan Faith. Such a letter was printed that very night, and copies were immediately dispatched to Zundal and many other nearby villages. It was also distributed in Ahmedabad Mandir that day during the Shanghar Aarti. Within no time at all, the leaflet reached Sadguru Swamibapa. A thought came into his mind, ‘What a disparate situation. At the same time that the Acharya Maharaj is denigrating my beloved Sant, a large group of disciples are celebrating his arrival in Zundal and performing devotional adoration to him. Could there have been anything better to have occurred at such a dire moment?’

The disciples who had assembled to ceremonially welcome Swamibapa to Zundal were in a dilemma. They were deliberating amongst themselves

about whether they should tell Swamibapa about the leaflet that had been issued. Some of the senior disciples who had been fortunate to associate with Jeevanpran Bapashree and Sadguru Swamibapa and acquired a true understanding of the Faith commented, "We wholeheartedly consider him to be the form of God. Therefore, we must not believe that we can hide anything from him. Omnisciently, he must already know what has occurred. Therefore, we must inform him of what we have received this morning, and we must also celebrate his arrival with joy." The leaflet was handed to Swamibapa. He immediately scanned over it and passed it back, as if it was a totally worthless piece of paper. Whilst Swamibapa was reading the leaflet, all the disciples were looking at him, and trying to figure out from his expression what he may have been feeling or thinking. However, they saw that Swamibapa was not even slightly taken back or fazed by it. He remained happy and composed. Swamibapa simply smiled and proclaimed, "From the time this world was created, there has always been a struggle between good and evil, auspicious and inauspicious, light and darkness, knowledge and ignorance, religion and irreligion, Pandavas and Kauravs; these are the battles that remain continuously on the Earth. The mythological churning of the ocean by the Devs (deities) and Danavs (demons) is a well-known story. Such battles continue to afflict us all. The important thing is which side we remain aligned to. Will we remain on the side of the Dev, i.e. that of God – the Dev-paksh, or the side of the Danavs, i.e. the Acharya. People will always go towards where they sense more benefit or gain for themselves. However, you must always keep in mind that the bliss of God's Murti is the ultimate truth, the epitome of bliss, and the reward of true faith. Such eternal happiness is gained by keeping principled and remaining faithful to God, His principles and His religious decree. Such bliss will be attained by the adherents of the Satsang Mahasabha, because it is they who have sided with God. In contrast, it may seem more beneficial to side with others - but realise, it is filled with irreligion; and ultimately, it is a poison that will result in harm and distress.

The disciples of Zundal invited Swamibapa to their homes. The entire village of Zundal echoed with the joyous singing of the Lord's name and devotional songs. The disciples of Zundal were overjoyed to welcome Swamibapa. They offered food to the Lord and Swamibapa as he came to

their homes. They made lavish offerings to the Lord. It was intended that everyone would rest for a while, and then Swamibapa would hold an assembly. However, Swamibapa explained, "Let us postpone the discourses for the moment. We will hold these in the future. For the moment, I must go to Sadguru Swamibapa, as he must be worrying about me. Give me permission to leave." The disciples did become a little upset having to hear Swamibapa say these words, but they understood why he had to go. They had intended to request that he remained in Zundal for the night so that they could take full advantage of his divine presence. Swamibapa was aware of their devotional love and continued, "I am going for the moment, but be sure that I will come back here again. I, too, will remember this day that God has shown us; when greedy individuals took advantage of their power and ostracised me, it was the sincere, faithful disciples of the Lord living here in Zundal who remained loyal to me. This day and this place will remain engrained in the history of the Faith." Taking leave, Swamibapa returned to Saraspur."



16. Shree Ghanshyam Maharaj's Extraordinary Protection

Chhotalal Maganlal Patel's home was adjacent to the Mandir. On one occasion, he had brought his relative, Popatlal to meet Swamibapa. Chhotalal explained, "This man is able to fall into a trance (Samadhi), during which he can go to Akshardham and bring back consecrated sugar candy (Sakar) from the Lord." Swamibapa asked him to demonstrate this so-called miracle. Popatlal performed his act, but Swamibapa exposed how this was a trick to fool others. Popatlal would hide the sugar candy in a secret pocket around his waist and, whilst moving his arms about, remove some of it without anyone realising where it had come from. Both Chhotalal and Popatlal were exposed as frauds. Chhotalal's respect had become marred amongst the public, and he considered this to have been caused by Swamibapa. He started to develop immense enmity towards him.

During this period, the Mandir's storekeeper (Kothari), Trikamlal Bhavsar, deliberately made fundamental errors in the accounts during a major festival for his own personal gain. Swamibapa exposed this fraud as well. As a result, he too started to have enmity towards Swamibapa. As the saying goes, 'The enemy of my enemy is my friend.' Accordingly, Chhotalal and Trikamlal became friends and plotted to take their revenge. They went to Kalupur Mandir to meet the Acharya. They questioned, "Is it right that a temple in the Ahmedabad district is being controlled by a Sadhu? You must take control of the Mandir immediately." The Acharya thought that the disciples of Kadi themselves had come with their plea to remove Swamibapa, so he had no choice but to take action. He started to make preparations for those who sided with him, the Acharya-paksh, to gain control of Kadi Mandir.

Even after a rope has been burnt, the pattern of the fibres twisting around each other are still visible in its ashes. In the same manner, after his exposure, Chhotalal's true colours were exposed. Chhotalal was so insulted by the exposure of his deceit that he was not able to see sense in anything; his sole focus was to take his revenge on Swamibapa. Together with Rav Sahib from Kalupur Mandir and Chhotalal Joshi, this Chhotalal Maganlal

Patel plotted to defame Swamibapa. They would then be able to drive Swamibapa out of Kadi and take possession of the Mandir.

In the middle of a moonless night, when it was completely dark, Chhotalal Patel enabled a prostitute to climb the roof of his house so that she could enter the adjacent Mandir. She was to be given instructions to find Swamibapa, and when she was with him, start to make a commotion so that everyone in the vicinity would wake up and think that Swamibapa was having a relationship with her. Chhotalal and Trikamlal were to gather a group of their supporters so that they could forcibly enter the Mandir when the commotion occurred and declare Swamibapa as being unworthy to be a Sant and throw him out. They plotted to take their revenge on Swamibapa in this way.

According to their plans, a woman was escorted to Chhotalal's house in the middle of the dark night. A ladder was placed on the wall adjacent to the Mandir. The prostitute managed to climb the ladder and stepped onto the roof. However, just as she started to walk along the roof, she slipped and fell back to the ground, right on top of Chhotalal. There was a loud noise as she fell. She started to yell abusively at Chhotalal because she was hurt. The community living around the Mandir rushed to see what had occurred and realised what Chhotalal had tried to do. Instead of Swamibapa's character being tainted, it was Chhotalal's that was defamed. Insulted and ashamed, Chhotalal hid inside his house and swiftly slipped out of the village that very night.

Jeevanpran Swamibapa resided in Kadi Mandir due to Sadgurubapa's command. The opponents conspired and made efforts to defame him with false accusations. Even in this, they were unsuccessful. That day, Shree Ghanshyam Maharaj Himself gave darshan to Jeevanpran Swamibapa, awoke him and said, "Are you serving Me or am I in your service?" Jeevanpran Swamibapa replied, "My dear Lord! You are our parents. What service can a mere child offer to his parents? With their sentiments of love and compassion, the parents look after their child in all respects."

Hearing these words, Lord Shree Ghanshyam became extremely pleased and lovingly embraced Swamibapa and said, "Don't worry. Some people had tried to defame you, but I have ensured that all their efforts are in

vain. You are well aware of all this. You give darshan through My will and are an independent entity.” After saying these words, Lord Shree Ghanshyam showed His immense pleasure over Jeevanpran Swamibapa and returned to His place of rest in the Sinhasan.



17. Truth Always Prevails

It is said that even in defeat, a gambler does not give up and, to the contrary, continues to gamble even more. Realising that it has lost its prey, a tiger will take two steps back to make another plan to catch its target. Similarly, Chhotalal Joshi, Rav Shib and Chhotalal Patel were enraged that their plans to drive Jeevanpran Swamibapa out of Kadi Mandir had failed. Nothing that they contrived was panning out as they wanted, making them more and more angry. 'What could they do to cast insult to this Sadhu?' – this was their sole thought and purpose behind their actions. They vowed that they would take their revenge even if it was the last thing they did in life, but they were struggling to figure out what they could do. In the end, they decided to forcibly enter Kadi Mandir and physically throw Swamibapa out onto the streets.

Some Sadhus, armed bandits and a few of the Acharya-paksh disciples travelled from Ahmedabad to Kadi during the middle of the night. They hid in Chhotalal's warehouse near the railway station. Just before the time of the Mangla Aarti, they assembled outside the Mandir. One of their disciples from the nearby village of Vadu had stayed the night at the Mandir, saying that he needed to take the first train, so it was more convenient for him if he stayed there instead of at his own home. Just before the Mangla Aarti, he opened up the Mandir doors under the pretence that he was leaving to catch his train. Thus, he allowed all the Sadhus outside to enter. Shree Ghanshyamprasaddasji Swami was performing the Mangla Aarti of Shree Ghanshyam Maharaj at that time. Swamibapa was standing in front of the Sinhasan singing the Aarti. One of the Sadhus tried to snatch the Aarti from Shree Ghanshyamprasaddasji Swami, but Ghanshyamprasaddasji Swami resisted. Whilst this struggle continued, another Sadhu came from behind and grabbed the Aarti.

Some of the other Sadhus held Swamibapa and took him outside. They managed to take off his upper clothing and dragged him down the stairs to the front courtyard. When they tried to remove his saffron dhoti, Swamibapa swung out and stretched both arms towards the sky, hitting all the Sadhus and bandits simultaneously. The force of his arms made them smash onto the floor so hard that they became unable to stand up

again to continue fighting with him. Via the forecourt of the adjacent ladies' Mandir, Chhotalal and Trikamlal arrived with the group of disciples that they had brought from Ahmedabad. However, seeing Swamibapa's fierce-looking form at that moment scared everyone to the point that they did not have the courage to fight him.

Within a few minutes, the ascetic ladies in the women's Mandir realised that there was something terrible occurring outside. They rushed to nearby homes to call disciples to the Mandir. The disciples grabbed hold of sticks or whatever else they could and ran to the Mandir. However, the armed bandits were standing at the gates stopping anyone from entering. By now, a crowd had gathered on the footpath outside the Mandir complex. The wall between the ladies' Mandir and the courtyard was lower, so the disciples jumped over it and managed to reach where Swamibapa was. Swamibapa calmed everyone, and they all sat down on the raised platform outside the Mandir.

Disciple Shree Mohanbhai Bhailal Patel from the village of Meda always kept a double-barrelled gun with him. Sadguru Shree Ishwarcharandasji Swamibapa had commanded him to stay in Kadi Mandir. Realising the gravity of the situation, he did not use the gun directly, but used it by showing it to escape and reach the local police office. He met with the officer there, but the officer refused to do anything, as he had previously taken a bribe to remain silent on the matter. So, the relentless Mohanbhai sent telegrams to Varodara and Mehsana asking for police assistance. He then went to call the governor of Kadi, Motibhai Mistry. He too reached the Mandir and started to investigate the matter. He called Swamibapa into the Mandir and started questioning. The Acharya-paksh Sadhus claimed the Mandir was theirs and that they were defending it. Motibhai decided to test everyone. He asked the Sadhus to open the gates of the main Sinhasan. They were unable to do so. When Swamibapa was asked, he opened the door immediately. Thus, he realised that Swamibapa was the real occupant of the Mandir. He commanded the other Sadhus to move aside, but they refused and started to create a huge commotion. But by then, the police from Mehsana had arrived. They arrested the bandits and Sadhus who had looted the Mandir and created havoc for the true Mandir occupants. Having handcuffed each person, the police

escorted them to the station. Later on, Chhotalal paid a bail of 300 rupees for each person and released them. However, they were released under a condition that they must not set foot inside the Mandir. In the time that Chhotalal was in the Mandir, he had managed to take a lot of the Mandir's money and destroy much of the administrative documents. The store cupboards where the food for the Sants was kept was also ransacked. It was late in the evening before order was restored and everyone was allowed to go inside the Mandir again. Swamibapa and his Sants bathed and performed their ritual adoration. Shree Ghanshyam Maharaj was then dressed. Food ingredients were requested from the ladies Mandir, with which a meal was prepared and offered to the Lord. Having completed their daily religious rituals, Swamibapa and Sants were able to break their fast.

The day of this dire occurrence was Samvat 1996 Aso Sud 5 (Sunday 06 October 1940). Swamibapa and Sants had been forced to sit outside the Mandir for the entire day. The day before, on Aso Sud 4, they had performed a complete, waterless fast. They had not even broken their fast when the Mandir was attacked. All day, Swamibapa was forced to wait outside wearing his lower garment half-wrapped around his waist and the other half draped over his shoulder. The looters had snatched away his upper garment and torn it up into shreds. A case was submitted to the courts, and a decision was sought about who the Mandir belonged to: those who sided with the Acharya, or the people living in Kadi?

The looters had stolen all the money from the Mandir. All the scriptures had been thrown into the well. The contents of the foodstore had been destroyed. There was nothing that remained intact. The disciples of Kadi had nothing left to pay for legal representation in the court. Disciple Motibhai Lallubhai Mistry gathered all the jewellery that he possessed and took it to pawnbroker Sheth Shree Parekh Mulchandbhai Chhagganbhai. The pawnbroker asked, "Old man! Will you be able to pay me back and take possession your jewellery again?" Motibhai replied, "I need this money for Swamibapa. Therefore, whatever happens will occur due to the will of God. I just want to please the Lord and Swamibapa at this time of need. I have no other desire or expectation of its return." Having said this, he took the money and promptly presented it before Swamibapa.

A lawyer was instructed to lead the case. It was heard in court. The lawyer asked the Acharya-paksh Sadhus, "Who does the Mandir belong to?" They replied, "It belongs to us." So then, the lawyer questioned, "If it belongs to you, why did you enter it during the middle of the night like thieves?" The Sadhus were unable to give appropriate answers. They remained silent and merely stared at the ground. The lawyer asked, "Do you have any written proof or documentation that you have possession of the Mandir, or that you are in charge of it?" The Sadhus were stunned by this line of questioning and didn't know how to respond. The judge asked the disciples of Kadi, "What association do you have with this Mandir?" Without hesitation, they replied, "This Mandir belongs to us and was built by our funds. It is the property of the Satsang Mahasabha. Neither this Acharya nor the Vadatal diocese have made even a minute contribution to its construction or spent any money towards its ongoing running costs.

"It was due to the encouragement of District Magistrate Gopallalbhai that we contributed our funds towards its construction. Our names are engraved in the silver decoration above all the main shrines as major benefactors of the Mandir." The judge investigated further and realised that the disciples were telling the truth. A verdict of guilty was given to all those opposing Sadhus, and each was heavily fined. Chhotalal and Trikamlal were banned from ever entering the Mandir again.

The court of Varodara imposed a custodial sentence to all the opposing Sadhus. However, Swamibapa pleaded that they were 'Sadhus of Lord Shree Swaminarayan' and, therefore, requested this order to be pardoned. The court accepted Swamibapa's plea and did not put them into prison. Instead, they were held under remand for a day. All the cases submitted to take possession of Kadi Mandir were dismissed, and it was decreed that the Mandir belonged to the disciples of Kadi. And that verdict put closure to this entire, dire incident. Due to the insistence of Nidar-Siddhantvadi (Immensely Fearless and Principled) Sadgurubapa, the Satsang Mahasabha gave its full support during this case. Due to the divine grace of Lord Shree Swaminarayan, the outcome was exactly as Sadgurubapa had intended. The disciples of Kadi became extremely pleased, now that they had been alleviated from their anxiety.

18. The Mandir's Ongoing Administration

When Shree Dharmavallabhdasji Swami first came to stay in Kadi Mandir, he formed a committee to take care of its administration, as well as a document outlining how it was to be run on an ongoing basis. Three members of that original committee were still alive and were serving as the Mandir's trustees. According to that document, an additional two trustees were appointed, and a formal trust constitution was written. This constitution detailed the process of appointing trustees. That same constitution remains valid today, and the administration of Shree Ghanshyam Maharaj Trust – Shree Swaminarayan Mandir Kadi is conducted in accordance with it.

Since the moment that Shree Mukтажeevan Swamibapa started to look after Kadi Mandir, it started to progress and develop with each day. The number of people from Kadi regularly coming to the Mandir for worship grew. Furthermore, disciples from surrounding areas also visited Kadi Mandir on a frequent basis. Poet Kalidas has said, **उत्सवप्रियाः खलु मानवाः** 'Utsavpriyaha khalu manvaha' - people are extremely fond of celebrating festivals. A calendar of annual festivals held in the Mandir was developed.

The anniversary of Shree Ghanshyam Maharaj's installation ceremony falls on Maha Sud 13. The Samvedi Shravani festival, when the Sants perform ritual changing of their Yagnopavits or sacred threads that they adorn around their bodies, falls on Bhadarva Sud 3. Acharya Swamishree Maharaj and Sants still visit Kadi annually on these days for these celebrations. On the anniversary (Patotsav) day, Acharya Swamishree Maharaj performs the ritual bathing of Shree Ghanshyam Maharaj with fresh water, milk, yogurt, ghee, honey, sugar and saffron water; this sanctified water is sprayed over all the Sants and disciples present in the assembly. On the day to perform the ritual changing of the Yagnopavit – sacred thread, he visits Kadi and performs the mahapooja ceremony before the Lord prior giving new Yagnopavits to all the Sants and disciples.

Hindola festival – for an entire month (15 days in the month of Ashadh and 15 days in the month of Shравan), lavishly decorated swings are made for Lord Shree Swaminarayam, Jeevanpran Shree Abji Bapashree and Gurudev Shree Mukтажeevan Swamibapa to preside on. They give darshan

from these ceremonial swings, allowing the disciples of Kadi to have their darshan and to gently swing them as they sing devotional songs. It was the disciples from Kadi, respected Shree Chhaganbhai Mistry, Shree Lallubhai Mistry and other skilled carpenters, who had made a carved hindola encased in decorative silver and had presented it at the lotus feet of Lord Shree Swaminarayan. This first ever silver-encased hindolo was made in the village of Modasa; within the entire Swaminarayan Faith, the first ever silver-encased decorative hindolo for the Lord to preside on, and to have been presented to a Mandir, was this very hindolo donated to Kadi Mandir. Over several years, Rambhai, the son of Kadi disciple Shree Ishwarbhai Mistry, made highly decorative wooden carvings in the form of a hindolo also and encased this with real silver. With the encouragement of Acharya Swamishree Maharaj, and to please Lord Shree Swaminarayanbapa Swamibapa, this lavish hindolo was also donated to the Mandir.

At the time when responsibility of Kadi Mandir was given to Swamibapa, Shree Ishwarbhai Amthabhai Mistry had made a promise to himself that he would ensure something permanent remained in the Mandir in honour of Swamibapa. Accordingly, he sponsored the installation of Swamibapa's footprints made of marble underneath a decorative canopy. These were installed by Acharya Swamishree Maharaj on



Samvat 2036 Maha Sud 13, Tuesday 29 January 1980. Originally, this canopy was situated in the Mandir forecourt. Now however, it has been moved and is adjacent to the Sukh-shaiya (sacred bed upon which the Lord presides in a resting pose).

Shree Hari Jayanti – Lord Shree Swaminarayan's manifestation day, is also celebrated in Kadi Mandir. A decorative cot (Paranyu) for the small Murti of Lord Shree Swaminarayan to preside on, elaborately carved from wood



and encased in decorative silver, was also made and donated by carpenters Chhaganbhai and Lallubhai.

When Shree Dharmavallabhdasji Swami made the first Shikhar-bandh Mandir, he also had a special room dedicated for the Lord to rest, called Shree Ghanshyam Bhavan. This was on the upper floor of the Mandir. Jeevanpran Shree Abji Bapashree installed the Murti of Lord Shree Swaminarayan there on the same day as he

installed the divine Murti of Shree Ghanshyam Maharaj in the main Mandir. On Samvat 2007 Maha Sud 13, Monday 19 February 1951, Swamibapa resituated the Sukh-shaiya (grand bedstead) and Shree Ghanshyam Bhavan to one side of the main Mandir floor, so that more disciples were able to have their darshan. He also installed the Murtis of Jeevanpran Shree Abji Bapashree and the Lord's spiritual heirs around Shree Ghanshyam Bhavan. The sacred bed was made and presented to the Mandir by Kadi's disciples, Shree Chhaganbhai and Lallubhai. Additionally, they had made a wooden Murti of Lord Shree Swaminarayan in a sitting pose. It was their intention that the Murti would be installed to preside upon that sacred bed in Kadi Mandir. However, when Swamibapa saw the Murti, he became immensely delighted and proclaimed, "This is a wonderful Murti. We will install it in our headquarters." Everyone was overjoyed to hear that the Murti would be installed in Maninagar Mandir. Today, that Murti presides in the main



shrine of Maninagar Mandir on the Northern side, with the name, Shree Sahajanand Swami Maharaj.

With Swamibapa’s inspiration, Shree Ghanshyam Bhavan was built and opened in Samvat 2025. The Murti of Shree Ghanshyam Maharaj gently smiling and resting, with Shree Mukund Brahmachari and Parshad Shree Bhaguji in His service, was ceremonially installed upon the Sukh-shaiya. All these features are

still visible in Kadi Mandir, and they are a reminder of the loving devotion and contribution to Kadi Mandir from two of the village’s disciples, Shree Chhaganbhai and Lallubhai Mistry. When the grand new Mandir was opened by Acharya Swamishree Maharaj, the original Murti of Lord Shree Swaminarayan installed by Sadguru Shree Niryundasji Swamibapa were also installed in Shree Ghanshyam Bhavan.

શ્રી-તી.

અસલામત સર્વોપરિ શ્રી સ્વામિનારાયણ ભગવાનના આદિત્ય ગણે તત્સબી બંધુએમે વિદિત છે કે, સદ્ગુરુ સ્વામી શ્રી ભસ્મચરણુદાસજી નાપમા સૌની વચ્ચેથી આસો તદ ના) આમાની કાંઈ [૧૨] નો અતયા ધક્ર શ્રીજી મહારાજના મુખ શુખીયા ધધા છે, તેમણે અનાર મુખીમા શ્રી હરિની આસા - ઉપાસનાને ગારે અવાચ ધમ ઉઠાવી શ્રીજી મહારાજના સર્વોપરિ સિદ્ધાંતને લસેજન આપવામાં બનવું કહ્યું છે, તે સિદ્ધાંતને સદ્દ કરવા આપણે હથે કેવા પ્રખનો કરવા જોઈએ એ વિચાર કરવા કદી મુકામે આ પારાયણ પ્રસન્ને આપ અવરય પધારસો એવી અમે આપને વિનતી કરીએ છીએ:-

શ્રી મોડા:-

પરીજા બળદેવદાસ વરજવાલાસ
આવઠા હોસિજીભાઈ બીમજીભાઈ
દિવેદી આદલ દેર બીજાસામ પાયાના
પણા વેનવૈક વચથી સ્વામીનારાયણ
અવઠો.



સ્મરિતક્રી પદાસુલસ્થાને મિરાજમાન શ્રી સ્વામી નારાયણ ભગવાનના પદમ ઉપાસક શ્રીજી મહારાજ દ્વારા મુકામે પાગક રાસને સિધમતી પ બા માપથી

અને કદીથી આ પનશામમહારાજના ચરણુ હમણ સગીપથી લી. પંદમશાખા સોની વીરજીભાઈ નારાયણુભાઈ (હાલ મુરતના ઘિલા) ના મળુ સ્નેહ પૂર્વક વચથી સ્વામિનારાયણુ બંધુએ
તે વિનતી કે અમે શીજી મહારાજ તથા અનાદિ સુકતોની પ્રણવતા અર્થે આપણા શ્રી કદીના આસાના મરિતમાં (અ. મુ. સદગુરુ શ્રી હસ્મચરણુ) સુજી સ્વામી અંગણેન થયા તે નિશિત વાચના સિધુ શાશી સુહ્રુલવનનાસાસલની પ્રેરણાથી) “ શ્રી સદ્ગુરુવાર્થે પ્રદીપિકા કીઃ સદગુરુનામ્નુત મયની પરાયણુ તથા તેવિજી રીતે આજમાના મરિતમાં “શ્રી પુરુસોતમ ઘોલામુત ત્રયે” ની પાયામુત કરાવીએ છીએ. તેના વખારક ચખત ૧૯૬૬ના કારતક સુદ ૧૨ ને ગુરુવાર તા ૧૦ ૧૧-૪૨ ના રોજ થયે. તેની પુણ્યહિતિ સંવત ૧૯૬૬ના કારતક વદ ૩ ને મુખવાર તા ૧૧-૧૩-૪૨ના રોજ થયે. તે તે મુજ અસને હિન્દુ કંપાવલત પાન કરવા તથા સતો તેખમ દેસા રસોતરનો હરિવાકોના દર્શનોના અલખ્ય કાણ વેવા આપ સર્વે સાતેથી જાણુ આનવથ પધારસો સિજ વિનતી.

શ્રી મોડા:-
સોની નરસીભાઈ વીરજીભાઈ
સોની દદાપતભાઈ વીરજીભાઈ
સોની ધનજીભાઈ વીરજીભાઈ
સોની જીજીભાઈ વીરજીભાઈ
સોની અગનકાલ વીરજીભાઈ
મળુ સ્નેહપૂર્વક વચથી સ્વામીનારાયણુ બંધુએ

તા. ૧૬-૧૧-૪૨
શ્રી-તી. નરસીભાઈ વીરજીભાઈ
શ્રી-તી. દદાપતભાઈ વીરજીભાઈ
શ્રી-તી. ધનજીભાઈ વીરજીભાઈ
શ્રી-તી. જીજીભાઈ વીરજીભાઈ
શ્રી-તી. અગનકાલ વીરજીભાઈ
મળુ સ્નેહપૂર્વક વચથી સ્વામીનારાયણુ બંધુએ

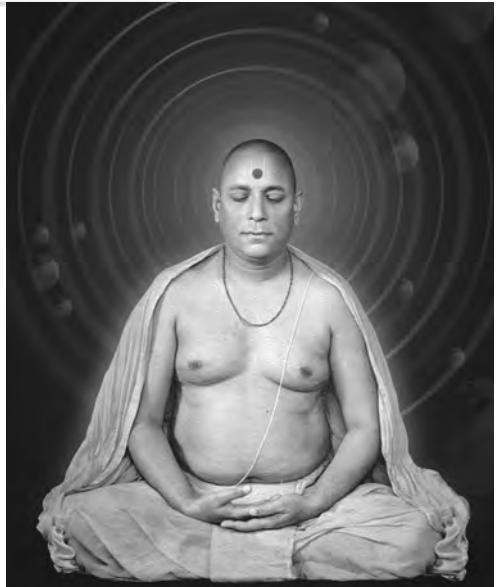
શ્રી-તી. નરસીભાઈ વીરજીભાઈ
શ્રી-તી. દદાપતભાઈ વીરજીભાઈ
શ્રી-તી. ધનજીભાઈ વીરજીભાઈ
શ્રી-તી. જીજીભાઈ વીરજીભાઈ
શ્રી-તી. અગનકાલ વીરજીભાઈ
મળુ સ્નેહપૂર્વક વચથી સ્વામીનારાયણુ બંધુએ

19. Kadi - Fortunate to be the Location of Sadgurubapa's Memorial Scripture Recital

On Samvat 1998, Aso Vad Amas (Sunday 8 November 1942), Sadguru Shree Ishwarcharandasji Swamibapa withdrew his human darshan whilst presiding in Saraspur, Ahmedabad. Having completed Sadguru Swamibapa's cremation rituals, Jeevanpran Swamibapa returned to Kadi by train that very evening. During the journey, Swamibapa began to pray to Sadguru Swamibapa, and this prayer took the form of the kirtan that he had spontaneously composed - 'He Sadguruji! Jem kahesho tem karshu, jodi haathji' or 'Oh Sadguru! We will do as you command, with joined hands.' On the night of Labh Pancham (Kartik Sud 5), when Swamibapa was sleeping in Kadi Mandir, Sadguru Swamibapa gave darshan to him. The entire Mandir was filled with divine lustre. Amongst the lustre were divine Sants. All the Sants were young, identical and charming in appearance. All were wearing the same divine lustrous clothing. Amongst them was one Sant who had a bandage on his leg. Seeing the bandage, Swamibapa recognised that this was his guru. Sadguru Swamibapa explained that all these divine Sants, Lord Shree Swaminarayan, Jeevanpran Bapashree and he were with Swamibapa; Swamibapa was not alone. And therefore, he must not worry in the slightest. Subsequently, from Kartik Sud 12 to Kartik Vad 3 (Wednesday, 19 November to Tuesday, 25 November 1942), Shree Muktajeevan Swamibapa held a seven-day scripture recital in Kadi. The sacred scripture, Shree Rahasyarth Pradeepika Tika sah Vachanamrut was recited in honour of Sadguru Swamibapa. At the conclusion of the scripture recital, Swamibapa announced his wish to build a boarding home for students in the memory of Sadguru Swamibapa. Everyone became pleased to hear that Shree Ishwar-sadvidhyashram, a permanent memorial to Sadguru Swamibapa would be built in Maninagar. The relationship between a guru and his disciples is truly unique, and Swamibapa demonstrated his utmost devotion unto his Guru through this recital.

It is said that one cannot find light without making at least a small amount of effort. To see something, one has to make the effort of looking at it; if one does not make the effort to look at it, even the entire world becomes an abstract concept. These are fundamentals of our Indian culture and

religious behaviours – one must struggle and make an effort to yield any kind of meaningful reward. The sages of ancient times performed meditation and penances for thousands of years; as a reward for their endeavours, they became enabled to deal with the direst of situations. Even modern science looks towards their achievements for guidance and explanation of seemingly incomprehensible issues. Our Gurudev Shree Muktajeevan Swamibapa followed their ways and routinely performed meditation and austerities. He instructed his disciples to follow his lead. The disciples of Kadi are fortunate that on Samvat 1990 Bhadarva Sud 3, Shree Vrundavandasji Swami's role as leader of Kadi Mandir was passed to Shree Muktajeevan Swamibapa. Thereafter, for approximately 17 years continuously, i.e. until Samvat 2007, Swamibapa was subjected to endure countless large and small struggles. However, with the strength of the Lord, he calmly tackled each issue as it came along. When the days of that hardship had ended, Swamibapa decided to sit in continuous meditation again. Seated in a focussed posture on the ground, he mediated for 13 days continuously, during which he remained focussed on the divine Murti of Lord Shree Swaminarayan the entire time. This meditation took place in Kadi, in a room on the upper floor of the Mandir. Prior to this meditation, on Samvat 1998 Shrawan Sud 5, Swamibapa went to Maninagar, where in Samvat 2000, he sat in continuous meditation for 12 days. In Samvat 2004, he sat in continuous meditation for 31 days. It was only after this that Swamibapa came back to Kadi for his 13 days of continuous meditation in Samvat 2007 (1951 CE). A question arises, why did he choose Kadi for this meditation, after having sat for long periods of meditation in Maninagar already? The reason could be that Kadi was



the place where he lived during the period of his initial struggles as leader of the Faith, and he wanted the significance of the village to remain paramount in the history of the Faith.

Lord Shree Krishna has said in the Gita,

पापी, स्त्री ने शुद्र ये गुण मारा गाशे, लेशे मारुं शरषा तो उत्तमगति थाशे.

Regardless of whether they are sinners, of either gender, or of high or low classes of society; all those who sing his praises and take resort to his shelter will achieve progression in every way.

Similarly, Lord Shree Swaminarayan had Mandirs built; everyone who contributed to their creation and running, regardless of who they were or what they were like, benefited in some manner. By serving in His Mandirs and performing selfless devotion there, a person progresses along the path of salvation. He also created separate Mandirs for women to worship and administer; and thereby, they too could progress themselves towards that same ultimate goal. There are many examples where Lord Shree Swaminarayan promoted the lives and opportunities given to women. Laduba, Jeevuba and many others were brought from the divine abode to show the path of devotion to other women. Gurudev Swamibapa too ensured that the opportunities given to both men and women were appropriate and just. Lord Shree Swaminarayan has commanded in the Shikshapatri scripture that His disciples who are widows should consider Him as their husband and worship Him accordingly. By giving honour to widows, who the general society had considered to be outcaste, Lord Shree Swaminarayan ensured that they were protected, but not mistreated. Similarly, to give the opportunity and environment conducive to their unhindered worship, Gurudev Swamibapa had a separate Mandir for women built in Kadi. Shree Dalsukhbhai Zaveri was a devout disciple living in Kadi. His mother, Honourable Bashree Kashiba took initiation as an ascetic and started to look after that Mandir. She devotedly performed the rituals in the Mandir, held discourses of the sacred scriptures in the women's assemblies, and gave advice on abiding by the Shikshapatri and living a life of decency, morality and honour. She encouraged disciples to contribute to the running and progression of the Mandir, physically and financially, to the best of their capacities. She strived hard to progress the

faith amongst the women of Kadi. When she had departed to the divine abode, responsibility of the women's Mandir was given to Pashiba Jansari. The number of women attending the discourses increased, but the financial situation of the women's Mandir did not. Honourable Ascetic Pasiba would grind grain into flour for others in order to pay for her own sustenance but did not allow the Mandir funds to be used for her own food or expenses. Her warm and friendly persona, kind hearted nature and welcoming, smiling face meant that anyone who became acquainted with her took away some manner of respect for her, the Mandir and Lord Shree Swaminarayan. Having introduced countless women to the glory of the Faith, the time arrived for her to go to the divine abode and become enjoined with the divine bliss of the merciful Lord Shree Swaminarayan. The responsibility of the Mandir was then given to the daughter of Kadi's disciple Narayanbhai Suthar, who was referred to as Babuben – but whose real name became Sankhya-yogi Bashree Shantaba. Shree Shantaba worked tirelessly day and night to please Lord Shree Swaminarayan, Jeevanpran Shree Abji Bapashree, Gurudev Swamibapa and Acharya Swamishree Maharaj. Due to the passion and dedication of these Sankhya-yogi ladies, the disciples regularly worshipping the Mandir increased so much that the building became too small for their requirements. A request was made to Acharya Swamishree Maharaj for larger premises to be made so that Sankhya-yogi ladies and women disciples of Kadi could worship, hold discourses and celebrate festivals more comfortably. By Acharya Swamishree Maharaj's grace, a new, larger Mandir was constructed, and the painted Murtis of Lord Shree Swaminarayan, Jeevanpran Bapashree, and Swamibapa were ceremonially installed within a grand new Sinhasan (shrine). This Murti Pratishtha (ceremonial installation) was performed by Acharya Swamishree Maharaj on 6 February 2001, Samvat 2057 Maha Sud 13.

20. Golden Jubilee of Kadi Mandir

The golden jubilee of Kadi Mandir fell on Samvat 2025 Maha Sud 13 (Friday 31 January 1969). Swamibapa had organised a 3-day grand festival in celebration of this auspicious occasion. Thousands of disciples from all over Gujarat and even abroad came to Kadi to take part in the celebrations. This was because they considered Kadi to be a sacred site of pilgrimage, which had a significant role in the formation of the Karan Satsang. The assemblies were held in the vast grounds of the Zaveri R. T. High School. The meals were taken in the nearby Brahmani Vadi. Scripture recitals took place for the 3 days. During one evening, a fireworks show was held, and Sants performed devotional songs and dances. During the final evening, a religious drama, portraying the history and glory of the Faith, was performed. One particular stanza, which summarised the theme of the entire drama production, was recited again and again throughout the drama production.



घिसत घिसत ओर घिसत उपर डारत पानी,
લાખ છુપાયે તું પર મેંને તેરી બાત જાની.

You may try to conceal your flaws and sins from others; But remain aware that the Lord can see them all; He knows exactly what you are like, what you think and what you do.'

Swamibapa blessed all those who took part in the drama production. In reference to the theme of the drama, Swamibapa added, "Lord Shree Swaminarayan says to souls, 'You may try to conceal your sins and misdemeanours, but realise that you will not be able to hide them from Me.' This is because Lord Shree Swaminarayan is omniscient and presides in each and every place simultaneously. Therefore, my dear brothers!

Discarding everything else and abiding by the will and commandments of Lord Shree Swaminarayan is the truly worthwhile achievement of life.” During this festival of devotion and spiritual learning, the Principal of Shree Swaminarayan Arts College, Shree Kantibhai Acharya, and a leading professor of Gujarat, Dr Chinubhai Modi, gave speeches during which



they explained the glory and benefit of true religion. On behalf of all the people of Kadi, the president of the Kadi Municipality at the time, Shree Babubhai Chhinkniwala, presented a memento and commendation letter to Swamibapa. He congratulated Swamibapa for his remarkable work for the progression of the Karan Satsang and his contribution to wider society.

When 75 years had passed since the establishment of Shree Swaminarayan Mandir Kadi (Samvat 2050, Maha Sud 13, Thursday 24 February 1994), Acharya Swamishree Maharaj celebrated the Amrut Jayanti Mahotsav. Again, a 3-day festival was held to celebrate this momentous occasion. Until then, there were two Murtis in the form of paintings that presided in the main Sinhasan besides Shree Ghanshyam. To His right side was a ‘Panch-murti’ – in which Lord Shree Swaminarayan, Jeevanpran Bapashree, Shree Ishwarbapa, Shree Vrundavandasji Swami, and Jeevanpran Swamibapa gave darshan. To His left side was the original Murti installed by Shree Nirgundasji Swamibapa – a silver and gold embossed Murti of Lord Shree Swaminarayan with a flower in His hand. During this Amrut Mahotsav, Acharya Swamishree Maharaj ceremonially installed marble Murtis of Jeevanpran Shree Abji Bapashree and Gurudev Shree Muktajeevan Swamibapa on either side of Shree Ghanshyam Maharaj, in place of the original Murtis. This was yet another demonstration of Acharya Swamishree Maharaj’s remarkable and



unparalleled devotion towards his Guru. Additional painted Murtis of Lord Shree Swaminarayan, Jeevanpran Shree Abji Bapashree and Jeevanpran Swamibapa were also installed in the main Sinhasan. During this festival, the marquee for assemblies and other events was erected in Kadi's market yard. All the celebrations took place there. The kitchen and dining area were situated there as well. It was mainly the devout disciples of Kadi who contributed towards the cost of the new Murtis and festival.

On behalf of the people of Kadi and all the socially beneficial organisations throughout the Mehsana district, BJP political party's representative Dr A.K. Patel, together with Kadi's popular councillor Shree Nitinbhai Patel, presented a letter of congratulations to Acharya Swamishree Maharaj. These two eminent representatives of the region's people were honoured by Acharya Swamishree Maharaj with ceremonial turbans and flower garlands. During the special assembly held in their presence, Acharya Swamishree Maharaj recalled the remarkable work that Gurudev Swamibapa had performed for the benefit of society, and he implored these workers of social development to follow Swamibapa's examples and leads so that the community of Kadi and the surrounding regions can continue to prosper. He explained the significance of key religious practices that need to be followed and preserved by the people. Acharya Swamishree Maharaj talked about the ways that Lord Shree Swaminarayan has prescribed for society to remain moral, cooperative and peaceful. He also relayed a historical fact. King Sayajirao I had held a grand firework show in Kadi during his reign. This was the first time a festival had been celebrated in such a grand manner in Kadi. The second occasion that such a splendid fireworks show was held in Kadi was when Swamibapa celebrated the Mandir's golden jubilee. At that time, Swamibapa blessed



everyone present, “Regardless of whether you are disciples or not, if you recall the light of these fireworks, and the sacred name of God spelt out with the fireworks, at the end of your life, you will be relieved of all your sins, and dispatched ANINATO Akshardham, the divine abode of the Lord; and there, you will be able to visualise the divine lustre of the Lord.” These two major festivals held in the village will remain engrained forever in the history of Kadi. A third major event to add to the history of Kadi is the opening of the grand new Mandir. Kadi Mandir has truly become a sacred site of pilgrimage for all those within the supreme Karan Satsang.



21. Overview of the Mandir

On Samvat 1948 Ashadh Sud 2, Sadguru Shree Nirgundasji Swamibapa had installed the gold and silver embossed Murti of Lord Shree Swaminarayan with a flower in His hand, in an elaborately carved wooden Sinhasan. The main gate of this original Mandir was also intricately decorated. It was 11 feet high and studded with metal decorative ornaments. There was a smaller doorway situated within it, through which people were able to enter without opening the entire gate. On both sides of the gate were raised platforms on which stood pillars. There were also another four decorative pillars surrounding the gate. As one entered the Mandir, on the left stood Kashtbhanjan Hanumanji with his army of protectors. He stood with Panoti under his foot, representing the need to suppress worldly desires in order to progress towards the path of God. Hanumanji stood with a mace in his hand, ready to protect all those who entered the Mandir. On the right stood Shree Ganeshji, remover of obstacles, with a plate of sweet ladus in his trunk. These two Murtis are also present at the entrance of the new Mandir. When the Mandir was first built, there was a small planting area in front of Shree Ganeshji. It contained a few banana trees, surrounded by other flowering plants and shrubs. There were several sacred basil (Tulsi) plants as well planted there. Some years later, that foliage was removed and replaced by the marble canopy containing the sacred footprints of Gurudev Swamibapa. These same sacred footprints are now installed in the new Mandir beside the Lord's Sukhshaiya (ceremonial grand bedstead). Between the Murtis of Hanumanji and Ganeshji was a large landing. The floor of this area was initially covered with rough stone slabs, and these were later sanded down and polished.

One had to climb some steps to reach the floor where the Lord presides. And this was also where the assemblies were held. There were four pillars and arches at the entrance of the main prayer hall that were elaborately carved. The floor of this hall was made of plaster



initially. In Samvat 1969 on Chaitra Sud 15, Jeevanpran Shree Abji Bapashree inspired disciples to contribute to the cost of laying down marble flooring in place of the rough plaster. As one climbed the steps, directly opposite Shree Ganeshji, presided the Pat (painted) Murtis of Shree Ghanshyam Maharaj with Jeevanpran Bapashree and a Panch-Murti (containing five Murtis), which were installed during the Mandir's golden jubilee festival. The Ghanshyam



Bhuvan – the shrine containing the Lord in a resting pose, was also renovated at the same time. Several other Pat Murtis were also installed there. All these Murtis are currently situated on one side of the corridor surrounding the main Sinhasan. Name plates of those who contributed to the Mandir's construction and progression appear here. In particular, Chhaganbhai's valuable contribution in the Mandir's progress was recognised here. Prior to the Mandir's golden jubilee, Gurudev Swamibapa ensured that the entire building was repainted, and all the necessary repairs were completed. A few years later, a disciple of Kadi named Shree Haribhai wished to enhance the simple décor with elaborate paintings. With his support, both the men's and ladies' Mandirs were artistically repainted, enabling him to demonstrate his devotion and please the Lord. Looking towards the Lord, there was a large door on the left-hand side. On both sides of the door were large slabs of marble onto which there were inscriptions containing the names of disciples who had donated towards the cost of the Lord's ritual meals. This slab currently appears in the new Mandir behind the shrine of Shree Ganeshji.

Upon entering that door, on the right-hand side were two steps, after which was the kitchen where the Sants cooked and dined. On that side wall of the Mandir were lots of photographs of Gurudev Swamibapa and Acharya Swamishree Maharaj taken during their tours of the country and around the world, and when they had met with world leaders and other prominent individuals. A few feet along that wall was the divine Murti of Gurudev Shree Muktajeevan Swamibapa presiding on Shree Swaminarayan Gadi. A little further along, there was a small corridor from which one came to a store room and the office where the Sants performed their administrative work relating to the Mandir. Below this floor was a larger kitchen where the food for festivals and other celebrations was prepared. Above that Mandir floor was a room where Jeevanpran Swamibapa and Acharya Swamishree Maharaj used to rest, have meetings with visitors and discuss personal problems with disciples who came to them for advice and guidance. A bedstead with silk sheets and velvet cushions was situated in the room, with a Murti of Gurudev Swamibapa presiding in a resting pose. That Murti now presides in the new room where Acharya Swamishree Maharaj rests.

During the assemblies held on both the main festival days, i.e. Maha Sud 13 (Patotsav - Mandir Anniversary) and Bhadarva Sud 3 (Yagnopavit ceremony), disciples used to sit in front of the Murti of Shree Swaminarayan Gadi. This was the location from where disciples and Sants would hold discourses and make speeches about the glory of the Lord. This was the location from where Gurudev Swamibapa and Acharya





Swamishree Maharaj would bestow divine blessings and strengthen the religious fervour within the disciples of Kadi. The entire assembly hall would be filled with disciples. Meanwhile, the Sankhya-yogi ladies from Maninagar, Kutch, Bavla, Kadi and other places, and the women disciples from the regions would sit in the open courtyard below. From there, they were able to listen to the discourses and divine blessings. As time passed, the facilities available in the Mandir and courtyard also developed. Fans were fitted, and loudspeakers were installed. There were two staircases to go to the Mandir's second floor. One was along the left-hand side of the main Mandir hall and the other was along the side of the wall where the assemblies were held. On the ground floor of the Mandir plot was a well, from which the Sants first used to pull water using a rope and bucket to bathe. A water storage container and running water were installed much later. The pillars of the assembly hall and the upper floor terraces were intricately carved and vividly painted. Splendid carvings were seen amongst all these wooden features. Any disciples who needed to stay in the Mandir were given lodgings in the rooms on the Mandir's second floor. Above the main Sinhasan was a floor where the ceremonial swings and other articles required for the Lord's worship were kept. There were three domes on the roof of the Mandir. On these were golden spires with flag

poles, and white flags with the red and yellow tilak-chandlo symbol of our Swaminarayan Sampraday flying from them. These flags waved high above the Mandir in the air, as if they were welcoming all those in Kadi to come to the home of God.

This old Mandir was spread over a footprint of 71 x 71 feet, i.e. 5,041 square feet. The entrance to the Mandir was 11 feet high and made of such solid wood that it looked to be as strong as the gateway to a fortress. From the ground to the peak of its flagpole, this old Mandir was 41 feet high. When this old Mandir was demolished, there were many people in the village who were objecting and very saddened to see such a splendid building being razed to the ground. They questioned, "Why could it not have been restored instead of being demolished? The craftsmen who carved the features in the original Mandir are no longer living to produce the same kinds of architecture again. The actual building is still sound and will not need strengthening for at least another century." Such was the affection, fondness and pride that the disciples of Kadi had for the Mandir. However, little did they know the true state of the Mandir building, parts of which were around 110 years old. The bricks of those original walls were disintegrating, and the plaster was coming away in large patches everywhere. The wooden beams and floorboards were rotting; some were infested with termites. This infestation of termites had risen all the way to the sacred Murtis of Lord Shree Swaminarayan, Jeevanpran Shree Abji Bapashree, Shree Gopalbapa, Shree Nirgunbapa, Shree Ishwarbapa, Shree Vrundravandasji Swami, and Jeevanpran Swamibapa that presided above the main doors of the Sinhasan. Termites had caused destruction in the infrastructure of many parts of the assembly hall, and sometimes it seemed that the floor would fall away underfoot. Sants and disciples were forced to take care when moving around the building. Acharya Swamishree Maharaj and Sants considered the pros and cons of restoring the Mandir building, and a final decision was made to completely rebuild it.

The old ladies' Mandir had a main doorway in which there were two smaller gateways. Sankhya-yogi Bashree Shantaba's kitchen was on the upper floor. This kitchen was 14 x 20 feet, i.e. 280 square feet. The number of women regularly attending the Mandir had increased considerably. On festival days there were so many ladies present in the assembly that they



had to sit outside under the neem tree or in the Mandir grounds to hold discourses. Shantaba's prayer for a larger Mandir was conveyed to Acharya Swamishree Maharaj. He mercifully accepted the prayer. However, the plot of land was small. How could a larger Mandir be built on such a small footprint? More land was clearly needed.

The adjacent houses were purchased and demolished. The ground breaking and foundation stone laying ceremony was performed. In only four months, the new Mandir for ladies was built. This new Mandir covers a footprint of 36 x 68 feet, i.e. 2,448 square feet. Now, even if the number of ladies increases still, there will be sufficient space for them to sit comfortably and worship the Lord. The new Mandir has two large doors. Both have elaborate carvings and decorations surrounding them. The Mandir walls have eleven large windows, each with four opening windows. There is one large door opposite the main Mandir Sinhasan. There is also another door on the adjacent wall, which is 12 feet high and has a steel railing within it. The Mandir floor is 60 feet long and 12 feet wide. Beside the Mandir hall is a kitchen for the ladies. Now, just the new kitchen is as large as the old Mandir hall used to be. This new Mandir is a divine present from Lord Shree Swaminarayan, Jeevanpran Shree Abji Bapashree, Jeevanpran Swamibapa and Acharya Swamishree Maharaj to the ladies of Kadi so that they can worship, strengthen their devotion, and experience more and more of the Lord's unsurpassed bliss. Within a grand new Sinhasan presides a Murti of Lord Shree Swaminarayan – Shree Ghanshyam Maharaj - at the centre; to the right of Him presides a Murti of the Lord dining, and a Panch-murti (Lord Shree Swaminarayan, Jeevanpran Bapashree, Shree Ishwarbapa, Shree Vrundravandasji Swami and Jeevanpran Swamibapa); and to the left of Him is a Murti of the Lord's divine assembly in Akshardham and a Murti of Jeevanpran Shree Abji Bapashree.

22. The Grand New Mandir

Let us now look more into the details of our grand, newly-constructed Mandir building, built in Samvat 2057 (2001 CE). The old Mandir was spread over a plot of land that was 5041 square feet. Having purchased some of the surrounding houses and land, the plot is now 122 x 96 feet, i.e. 11,712 square feet. The height of the new Mandir from the ground to the top of the golden peaks (Kalashs) on the highest (middle) of the three large Mandir domes (Shikhars) is 61 feet. The door to enter the Mandir grounds is two steps higher than the footpath. That grand doorway is 21 feet high at its middle peak and 28 feet wide. This door is divided into three parts. The middle, main part of the door is 10.5 feet wide. The archways surrounding the three parts of the door are elaborately carved from marble; and in accordance with traditional Indian Mandir architecture, they contain carvings of majestic ceremonial elephants.

The tops of the pillars on either side of the gate are also made of marble. Beside these pillars are raised platforms for people to sit and rest. Similarly, both sides of the staircase have raised platforms for people to sit. People may question why there are so many places for resting built into the Mandir structure. It could be that the Mandir design itself is indicating the purpose of the Mandir – it is saying to all those who enter its gates, ‘Oh soul! You may wander around everywhere else, but your ultimate place to rest will be here, at the home of God. So rather than wasting time and effort going elsewhere, why don’t you directly come here now, surrender yourself to the Lord’s lotus feet, and enjoy His divine bliss.’ After entering the Mandir, having the Lord’s darshan, performing circumambulations around Him, reciting His sacred name with a rosary, associating with the Sants and listening to their discourses, a person returning home may again rest on these raised platforms and recall the glee and joy that they had just experienced. By recalling these divine experiences again and again, the waves of worldly pains are pushed aside from one’s mind. In this manner, each aspect of the Mandir’s design has some kind of spiritual significance.

As you enter the Mandir, Kashtbhanjan Hanumanji stands on the left-hand side with his army of monkeys. He remains alert with a mace in his hand



to protect the distressed from their miseries. Previously, Hanumanji's shrine was merely a small, simple room. Now however, he stands within a decorated marble shrine, with domes and spires on its canopy. Similarly, on the right-hand side stands Ganeshji, destroyer of obstacles. On his sides stand Riddhi and Siddhi – his consorts. Riddhi stands with a plate of food for Ganeshji, whilst Siddhi stands with a pot of water for him. These Murtis are the same as those that existed in the original Mandir; however, they have now been re-painted. After passing these two Murtis, one enters the main Mandir where at the centre of a grand majestic shrine (Sinhasan) presides the almighty, supreme, Purna Purushottam Lord Shree Swaminarayan – Shree Ghanshyam Maharaj. To the left presides Jeevanpran Shree Abji Bapashree, and to the right is beloved Gurudev Shree Mukтажeevan Swamibapa. The assembly hall in front of the shrine,



where devotional prayers and spiritual discourses are held, is 60 feet long and 28 feet wide, i.e. spans an area of 1,680 square feet. Disciples of Kadi now have a large, suitable space to sit and enjoy the Lord's darshan on the two main celebration days held in Kadi – Maha Sud 13 (Mandir anniversary) and Bhadarva Sud 3 (changing of the sacred Yagnopavit thread).

The sacred footprints of Swamibapa's lotus feet are installed beside the Sinhasan. And next to these is the Sukh-shaiya where Lord Shree Swaminarayan presides upon a bed in a resting pose, with Mulji Brahmachari and Bhaguji Parshad in His service. The location where the painted Murtis of Lord Shree Swaminarayan were installed in the old Mandir is now where Acharya Swamishree Maharaj presides upon his throne during festivals to give divine blessings. This entire location is clad in marble. That portion of the Mandir hall is 95 feet long and extends all the way to the upper floor of the women's Mandir. It is 40 feet wide, and, therefore, spans an area of 3800 square feet. It is sufficient for over 1200 people to sit comfortably and listen to Acharya Swamishree Maharaj's divine blessings.

23. Acharya Swamishree Maharaj's Divine Mercy

On 02 November 1999, Acharya Swamishree Maharaj performed the ground-breaking ceremony for the new Mandir. Its construction commenced on this very same, auspicious day. With the divine blessings of Lord Shree Swaminarayan – Shree Ghanshyam Maharaj, Jeevanpran Shree Abji Bapashree, Jeevanpran Shree Muktajeevan Swamibapa, and Acharya Swamishree Maharaj, construction of the new grand and majestic Mandir was completed in just 15 months. The festival celebrating its



completion, Shree Swaminarayan Mandir Kadi Nav-nirman Mahotsav, took place in Samvat 2057, from Maha Sud 10 through to Maha Sud 13 (03-06 February 2001). This four-day divine festival was inspired by and celebrated in the presence of Acharya Swamishree Maharaj, whose had been the primary inspiration for the creation of the new Mandir in Kadi. Financially too, without the contribution and encouragement of Acharya Swamishree Maharaj, the Mandir could not have been built.

Less than an hour after Acharya Swamishree Maharaj had performed the auspicious Murti pratishtha in the newly re-built Kadi Mandir, a horrific earthquake struck Western Gujarat, causing grave devastation to vast regions and causing hardship for countless people. Although the force of the quake was strong even in this city and the Mandir was visibly swaying, by the grace of the supreme Lord Swaminarayanbapa Swamibapa, no damage was caused to the structure. Such was the strength and resilience of the new Mandir structure.

The entire new Mandir, from its floors to its Shikhar (domes), is made of marble. This means that the walls, pillars, flooring, Mandir domes, and the small pillars and arches inside the main Sinhasan surrounding Lord Shree Swaminarayan – Shree Ghanshyam Maharaj, Jeevanpran Shree Abji Bapashree, and Jeevanpran Shree Muktajeevan Swamibapa, are made of, or clad in marble. In excess of 3000 cubic feet of marble has been used to build this 61-foot high Mandir. Ordinary small-sized red clay bricks were not used in the construction of the Mandir's walls. Instead, large solid rectangular cement bricks, made from cement, gravel and sand were used. These cement bricks have a much longer lifespan than ordinary clay bricks as they are stronger and less prone to disintegration over the course of time. Over 12,000 bags of cement were used to build up the Mandir's walls and to afix the marble to the walls, as well as to complete other parts of the Mandir's construction. Over 100 bags of pure white cement, from the manufacturer Birla White Cement, were used to join pieces of marble together. Over 500 bags of plaster-of-paris were also used. Approximately 1000 cubic feet of teak wood was used to make the doors, and approximately 150 windows. It would be impossible to count the number of hinges, stoppers, door and window handles, screws, nails or other fixings used.

To give an idea of the layout of the new Mandir: there are a total of three floors in the Mandir. On the lowest level is a cellar. The part of the cellar that is directly under the Murtis and Sinhasan, is used as a storage area for the Mandir's larger items needed for ceremonial occasions. Two staircases lead from the ground floor to the next level up. At the front of the Mandir, there is a 21-foot high grand entrance gate with steps leading to the front of the Mandir. There is also another set of steps around the back of the Mandir heading directly to the assembly hall. The small shrines of Shree Hanumanji and Shree Ganeshji face one-another at the entrance of the Sabha Mandap. The kitchen where the Sants prepare meals for the Lord and disciples is located beside that staircase, on the same level as the Mandir. There is also a large area adjacent to this where disciples are able to dine. There are windows facing the open courtyard of the Mandir on this level. Directly behind the Sinhasan to the right is the room where Acharya Swamishree Maharaj rests when he is presiding in Kadi, and there is an adjacent anteroom for his senior Sants. On the third and final level are the living quarters for all the Sants that reside in Kadi or are visiting with Acharya Swamishree Maharaj. A large open space has been kept in the middle of the third level in order to let natural light pass through to the lower level. The area has a raised canopy, through which air and light can pass but if it rained, the water would not fall onto the lower levels. A large water tank is situated at the front of this level. The ceiling of the third floor is where the three large domes majestically stand. These are situated precisely above the Murtis of Lord Shree Swaminarayan – Shree Ghanshyam Maharaj, Jeevanpran Shree Abji Bapashree, and Jeevanpran Shree Muktajeevan Swamibapa in the Sinhasan on the level below. From the third-floor ceiling, the height of these marble domes is 20 feet, and they weigh 45 tonnes. The height of the Mandir, when including the domes and their Kalash (urns) on top, is 61 feet. The lowest level, i.e. the cellar, is 10 feet high; the second and third levels are both 13 feet high. Hence the 3 floors are 36 feet in height. These three floors, plus the height of the domes (36 feet (three levels) + 20 feet (domes)) gives a total of 56 feet. The golden urns (Kalash) on top of the domes are 5 feet tall, and there are flag poles above them. Accordingly, the total height of the Mandir is 61 feet from ground to peak (56 feet + 5 feet).

Before the Mandir was demolished, there were many people from the village and other regular visitors who had doubts about the new-build project. They were upset that such a beautiful, historical structure was being taken down. But when these same people saw the new Mandir, their concerns and doubts were alleviated. They too became spellbound by the grandeur of the new Mandir. One of the most vocal opponents of the new Mandir construction later professed that the beauty and splendour of four moons can be seen in the new building.

This unsurpassed beauty and splendour was further embellished by Acharya Swamishree Maharaj on Samvat 2074 Bhadarva Sud 2 (Tuesday 11 September 2018). In celebration of Kadi Shree Ghanshyam Maharaj Shatabdi (Centenary), marking exactly 100 years since Jeevanpran Shree Abji Bapashree visited Kadi and performed the official Murti Pratishtha Mahotsav of Ghanshyam Maharaj, Acharya Swamishree Maharaj inaugurated the new golden Sinhasan in which the supreme Lord Shree Swaminarayanbapa Swamibapa now preside. The original Sinhasan was covered in silver. Now however, due to Acharya Swamishree Maharaj's unsurpassed divine grace, the silver has been replaced with real gold. The Sukh-shaiya where the gold and silver embossed Murti of Lord Shree Swaminarayan installed by Shree Nirgundasji Swamibapa gives darshan has also been covered in gold.

If a traveller goes to Agra and does not see the Taj Mahal, goes to Delhi and does not see the Qutub Minar, goes to Ahmedabad and does not see the Sidi Saiyyed Mosque or our Shree Muktajeevan Swamibapa Smruti Mandir (Memorial Mandir), his trip there is futile. In the same manner, if a person goes to Kadi and visits the Raav Palace, Royal Court, Choryasi Doors, Rang Palace, and Supda Palace, but does not take the opportunity to have the divine darshan of Lord Shree Swaminarayan – Shree Ghanshyam Maharaj, in this grand new Mandir, they will have missed out enormously.

And this is because, just like love is the strongest and most important 'kadi' or bond in the world, this town of Kadi and Shree Swaminarayan Mandir Kadi are the sites of key events that took place in the history of our Karan Satsang. Jeevanpran Shree Abji Bapashree professed, "Shree

Swaminarayan Mandir Kadi will have a unique role in the firm and final establishment of the supreme Karan Satsang.” Kadi is a sacred place for disciples of the Swaminarayan Sampraday seeking salvation; it contains the heavenly doorways to salvation. For Maninagar Shree Swaminarayan Gadi Sansthan, it is a most important, unmatched, and precious place of pilgrimage. Lord Shree Swaminarayan – Shree Ghanshyam Maharaj - presides here, and will continue to preside here until the Sun and Moon continue to shine. Jeevanpran Shree Muktajeevan Swamibapa’s devotion, and his endurance, sacrifices, struggles and resilience in upholding the true principles of the Karan Satsang, can be sensed here. Acharya Swamishree Maharaj’s dedication and devotion unto this Karan Satsang and his beloved Gurudev Jeevanpran Shree Muktajeevan Swamibapa is the driving force behind the creation and progression of the Mandir in Kadi. That is why it is sung:

એનો ધન્ય થયો અવતાર, જેને શ્રીજી મળ્યા,
એના પુણ્યતણો નહીં પાર, જેને શ્રીજી મળ્યા.

Eno dhanya thayo avtar, jene Shreeji malya
Ena punya-tano nahi par, jene Shreeji malya

Blessed is the life of he who has attained Shreeji, Lord Shree Swaminarayan; There is no limit to the virtues of he who has attained Shreeji, Lord Shree Swaminarayan.

24. Memorable Divine Occurrences

Lord Shree Swaminarayan – Shree Ghanshyam Maharaj - presiding in Kadi Mandir is immensely miraculous. An example demonstrating this has been described in chapter 5 of this publication. When the grand, domed, Mandir construction was taking place, a carpenter from the village of Dangarva went to buy wood. He added on a large commission for himself and submitted the expense to the Mandir. How could this be hidden from Lord Shree Swaminarayan? He is aware of each and every aspect of the entire universe. During the night, the Lord Himself appeared before the District Magistrate of Kadi, Shree Gopallalbai who had been given the responsibility of Kadi Mandir's construction by Sadguru Shree Nirgundasji Swamibapa. Lord Shree Swaminarayan informed Gopallalbai about the excessive commission added to the cost of the wood and told him to write down the actual cost. When Gopallalbai challenged the carpenter and showed him the paper on which the true cost was written, he questioned, "How did you know the value, as there was no-one else there when I made the deal?" Gopallalbai replied, "The supreme Lord Shree Swaminarayan – Shree Ghanshyam Maharaj - told me." Such is the unsurpassed eminence of Lord Shree Swaminarayan presiding in Kadi Mandir.

By the command of Gurudev Swamibapa, Shree Haricharandasji Swami used to live and take care of Kadi Mandir. One day after he had offered thaal (ritual meal) to Him, Swami went to put the Lord to rest for the afternoon. As he entered the Sinhasan, he was shocked to see that the Lord was not there. The Sinhasan of the Lord was completely empty. 'Where has the Lord gone?' he wondered. Looking all around, he looked outside and saw that the Lord was playing in the small garden area that used to grow where Swamibapa's sacred footprints were later installed. Swami became perplexed. 'Was what he could see real? Was he dreaming?' He looked towards the Sinhasan and then towards the garden again and again. It was indeed real; it was not an illusion. Swami lovingly called out to the Lord, "Oh Lord Shree Ghanshyam! It is time for You to sleep. Come back to the Sinhasan and rest." Shree Ghanshyam Maharaj immediately obeyed the request of His loving disciple and returned to the Sinhasan. In this manner, Lord Shree Swaminarayan – Shree Ghanshyam

Maharaj - Himself presides in Kadi Mandir to fulfil the spiritual desires of His Sants and disciples.

When opponents tried to cast false accusations on Gurudev Swamibapa, Lord Shree Swaminarayan – Shree Ghanshyam Maharaj - did not allow their plans to succeed. He appeared before Swamibapa and told him what they had tried to do. Such a miraculous Lord presides in Kadi Mandir.

Countless other instances have occurred through which Lord Shree Swaminarayan has revealed that He is present through His divine Murti, Shree Ghanshyam Maharaj, presiding in Kadi Mandir. Take the story of disciple Haribhai from the village of Nagasar, for example. This loving disciple had totally dedicated himself to the service of the Mandir. He would spend every day and much of each night performing humble duties for the Lord and His Sants. He truly believed that time spent in this manner was the best use of his human existence. He did not worry about anything else in his life. Once a person has completely surrendered himself to the lotus feet of the Lord in this manner, it is the Lord Himself who looks after him. One night at around midnight, when he was sleeping in Kadi Mandir, Lord Shree Swaminarayan appeared before Haribhai. With His silver sceptre, Lord Shree Swaminarayan woke Haribhai and said, "Hari! Get up quickly and go to your home in Nagasar. Your opponents have hidden some bloodstained clothing in the thick grass growing at the back of your house. They will be informing the police tomorrow morning that you have committed a murder. The police will come and search your home. If they find that clothing, you will be arrested and jailed. So go quickly and destroy that false evidence." Haribhai respectfully touched the Lord's lotus feet and bowed down to Him. Haribhai took off the piece of cloth wrapped around his head and tightly tied it around his waist before rushing off back to his village. Before 4 am, Haribhai reached home and knocked on his door. Everyone in the house was surprised to see him back home without any reason. Haribhai immediately went to the back of the house and looked for the clothing covered in blood. As soon as he found it, he took it to a remote area, poured kerosene all over it and set it on fire. Returning home, Haribhai completed his daily rituals of prayer and worship to Lord Shree Swaminarayan. He sat on a cushion on the floor and started to recite the Vachanamrut scripture. At 7 am, some of the villagers arrived with

police. They searched the entire house and garden for evidence of a crime, but could not find anything. The opponents who had planted the evidence went to the grassland and tried to find what they had hidden, but nothing came to hand. The police apologised for the inconvenience they had caused to Haribhai and left. Haribhai's shamed opponents had to leave as well, but only after being reprimanded by the police for wasting their time. They professed, 'this is a disciple of 'Swaminarayan'. How can we do anything to him?' Haribhai returned to Kadi Mandir. As he entered the Mandir and went for the Lord's darshan, he heard the sound of a voice, 'Tell Me My humble disciple! Are you serving Me, or am I serving you?' Haribhai replied, "Oh beloved Lord! We are merely Your helpless children. We are just little specks of dust from under Your lotus feet. What service can we do for You? In all respects, it is You who takes care of us in every way."

A senior disciple of Kadi Mandir, who performed all manner of carpentry work for the Mandir was Ishwarbhai Amtharam Mistry, the elder brother of the Mandir's storekeeper (Kothari) Keshavlal Mistry. Ishwarbhai too has been fortunate to experience the Lord's presence in the Mandir. His wife Sakriba had become very ill all of a sudden. In just one night, her health deteriorated so drastically that everyone thought she had reached the end of her life. She stopped eating and remained in bed with her eyes closed. This continued for several days. One day, just after midday, Sants from Kadi Mandir arrived at their home carrying a pot of consecrated water. The Sants said to Ishwarbhai, "Lord Shree Swaminarayan woke us and said, 'Ishwarbhai's wife is ill. So go to their house with the water that you have offered to Me, and which I have consecrated. Tell Ishwarbhai to give it to his wife to drink.' Therefore, we quickly came here. Here is the holy water for your wife." Having passed the pot of water to Ishwarbhai, the Sants returned to the Mandir. Ishwarbhai immediately took the water to his wife. Opening her lips, he poured just a few drops of the sacred water into her mouth. She immediately opened her eyes. She sat up and started to drink the entire pot of holy water. This gave her sufficient vigour to get up from her bed. She started to eat and got well again. After this miraculous event, she continued to perform humble services in the Kadi ladies' Mandir for many more years.

The collator of this small booklet too has been fortunate to experience the divinity and presence of the Lord presiding in Kadi Mandir. It occurred when I was working as a college professor. A junior teacher gave additional marks to one of his friends whilst marking examinations. His idea was that the friend would then be employed in the college as a teacher of Gujarati. To make a position for his friend, he tried to remove me from employment. The teacher made complaints to the college principal that I was not teaching properly or paying attention to any of the students. However, the principal was aware of how I worked, and respected me. Still, the teacher continued to hassle the principal. Eventually, he started to take notice of what he was saying. The principal called me and gave me a verbal warning about my lack of performance. He threatened that I would be dismissed if I did not improve my standard of teaching. I became confused about what I should do. All day and night, I continued to worry, and my mind would not calm down. I stood in front of Shree Ghanshyam Maharaj in Kadi Mandir with joined hands, with tears rolling down from my eyes as I prayed for protection, wisdom and courage to face whatever was to occur the next day at the college. The Lord must have heard my prayers, for that night, Shree Ghanshyam Maharaj appeared before me during a dream. I was stood crying near the railings besides the steps of the old Mandir. All of a sudden, there was bright lustre being emitted from the Mandir. I looked up and saw that Shree Ghanshyam Maharaj was still presiding in His divine Sinhasan, but He had stretched out His right arm towards me, and divine lustre was being emitted from His hand. Shree Ghanshyam Maharaj lovingly called out to me. Placing His lotus hand on my head, He said, "My child! Why are you worrying? No-one can do anything to harm you. You remain under My shelter, so I am here to protect you. Therefore, who has the ability to do anything bad to you?" When I got up the next morning, I was completely at ease. I got ready to go to the college with full confidence that nothing would happen to me or my job. The MA results were published in the college newspaper that morning. Even though he had been given additional marks, the other teacher's friend was reported to have failed his examinations. I can still recall the Lord's divine hand caressing my head. That experience will never be forgotten.

There are many other disciples and Sants who have experienced the divinity and miraculous presence of Lord Shree Swaminarayan – Shree Ghanshyam Maharaj - presiding in Kadi Mandir, and only these few examples are retold here.

The disciples of Kadi humbly pray to Lord Shree Swaminarayan – Shree Ghanshyam Maharaj, Jeevanpran Shree Abji Bapashree, Adya Acharya-pravar Jeevanpran Shree Muktajeevan Swamibapa and Acharya Swamishree Maharaj that You have mercifully fulfilled our wishes in the past, You have protected us and given us courage in times of trouble, and You have imparted Your divine bliss and joy. May You continue to bless us in the same manner and shower Your divine mercy upon us all.

Jay Shree Swaminarayan



Publications of Maninagar Shree Swaminarayan Gadi Sansthan

Sanskrit Publications

- * Vachanamrutani
- * Shikshapatri
- * Shreeji-sammat-vishishtadwait-siddhant-sagar
- * Brahmsutra Bhasya Ratna
- * Raghuvansh Dwitiya Sarg
- * Shree Swaminarayan Stotrali
- * Subhashit Padyavali

English Publications

- * Vachanamrut Rahasyarth Pradeepika Tika Part 1-5
- * Shree Swaminarayan Gadi
- * Shikshapatri
- * Lord Shree Ghanshyam's Childhood Episodes Part 1-3
- * Sanskar Deepika Part 1
- * Sadachar Sandesh

Photographic Books

- * Visualisation of the Supreme
- * My Beloved Gurudev

Hindi Publications

- * Vachanamarut Rahasyarth Pradeepika Tika
- * Shree Abji Bapashree ki Vartaye Part 1 & 2
- * Shree Swaminarayan Gadi
- * Shree Swaminarayan Sampraday ki Visheshtaye
- * Shree Vachanamrut (Vraj)

Gujarati Publications

Prose Section

- * Vachanamarut Rahasyarth Pradeepika Tika
- * Shikshapatri
- * Shree Abji Bapashree ni Vato 1 & 2
- * Shree Swamibapa ni Vato 1 & 2
- * Shree Gopalanand Swami ni Vato
- * Shree Nirgundasji Swami ni Vato
- * Shree Vrudevandasji Swami ni Vato
- * Shree Muktajeevan Swamibapa Lilamrut Sukhsagar –Pratham, Madhyam, Uttam Pravah
- * Shree Swaminarayan Gadi
- * Shree Swaminarayan Gadi Gaurav Gatha

- * Shastipurti Prasasti Granth
- * Aa Che Amara Jeevanpran
- * Shree Swaminarayan Bhagwan Sarvopari
- * Sarvabhaum Varasdar Shree Gopalanand Swami
- * Kartavya nu Kamal
- * Vyasan nu Vamal
- * Shree Swaminarayan Mandir Kadi Gaurav Katha
- * Dhyan-upyogi Avtarano
- * Shree Swaminarayan Sampraday ni Visheshtao
- * Panchmahal na Nyalkaran

Poetry Section

- * Shree Harignanamrut Kavya
- * Shree Harirasamarut
- * Shree Haristavan Part 1 & 2
- * Shree Swaminarayan Kirtanavali
- * Nitya Niyamavali
- * Shree Swaminarayan Gadi
- * Bhaktachintamani
- * Nishkulanand Kavya
- * Ghanshyam Lilamrut Sagar
- * Shree Purushottam Lilamurt Sukhsagar
- * Shree Abji Bapa Charitramrut Sagar
- * Harililamrutam Updeshamrutam
- * Harililamrutam Part 1-4

Publications for Children

- * Shree Ghanshyam Ballila Part 1-3
- * Santo no Subodh
- * Navaliya ni Nautam Lila
- * Prem no Rotlo
- * Pahochya na Parmana
- * Gadheda ni Gai
- * Sanskar Deepika Part 1-7
- * Chintan na Chamkara
- * Shree Muktajeevan Prashashti

General Publications

- * Sardar Patel - Ek Sinh-purush (Gujarati & Hindi)
- * Flash Back - Collection of Photo Stories by the Journalist Zaverilal Mehta



ISBN 978-81-89189-97-6



History and Significance of
Shree Swaminarayan Mandir Kadi