

Chapter Three

GUËÒICÄ-MANDIRA MARJANA

We should know that the Supreme Personality of Godhead is one without a second. He is the same God, for Christians, for Mohammedans, for Hindus, and for all others. He is the same God, the same Hoda, the same Christ. Just as there is one sun and one moon for the whole world, there are not different Gods for different people. How can God be divided? If there is more than one God, all the gods will quarrel over territory and position. There is only one God, but He appears according to the vision of the devotee.

There seems to be fifteen different moons. For fifteen days the moon somewhat increases, and finally it becomes a full moon. After that, it again decreases, and on the last day it is a new moon. The 'moons' are not different. It is the moon's names—full moon, new moon, quarter moon, and so on—that are different. All these stages belong to the same moon, but we see differences according to our angle of vision. Actually, the moon is always full, but when it is covered in varying degrees we consider that it is reducing and increasing.

Similarly, only by different languages have ignorant devotees divided God into so many. As the Supreme Personality of Godhead, Kâñëa, has many manifestations like Râma, Nâsiàha, Jagannâtha, Baladeva, and Nârâyaëa, and all are the same. Even 'God' is the same. He is also one of Kâñëa's manifestations, and Allah and Jehovah are also His manifestations. Among these manifestations, some are more complete and have more power, and some have less power. Kâñëa is one without a second. He has innumerable manifestations, but all are Kâñëa.

We are also parts and parcels of Kāñëä. We are not Kāñëä, but we are not different from Him. Both principles are there—difference and non-difference. An analogy can be made of the sun and its rays, and the fire and its heat. They are also different and not different. This is an astonishing truth, and it has been thoroughly explained by Sri Caitanya Mahārabhu.

The Supreme Personality of Godhead is one without a second, but He sometimes manifests in this world, and sometimes He sends His associates to give pure knowledge. All souls here in this world are eternal servants of that Supreme Personality of Godhead. Whether we accept this or not, this is the true conception. We have forgotten Him from the beginning of the creation of this world. He therefore sometimes descends and performs very sweet and very powerful pastimes, so that all conditioned souls will be attracted to Him and engage in His service. He sometimes descends as Kāñëä, sometimes as Rāma, and sometimes as Jagannātha, Baladeva and Subhadrä.

If our hearts are full of lust, worldly desires, and unwanted habits, He will not come into our hearts and we cannot realize Him. These impurities must first be given up. There is no place for doubt in devotion. We have no doubt about the sun. No one has any confusion or doubt about whether the sun exists or not. Why, then, should there be any doubt about the existence of the creator of *lakhs* and *lakhs* of suns? He can create millions and millions of worlds in a moment, and He can also destroy them. Sometimes He comes here, only to save us and to engage us all in His service. Other than serving Him, there is no process to be happy in this world or any other world. There is only one God, and we are unhappy by missing Him.

If we are engaged in His service, we can be happy. Don't fear that serving Him will be like serving someone in this world. In that service there is so much happiness—more than that of wife and

husband, children and their father, and so on. In that service there is very, very tasteful love and affection. In that transcendental place, that abode of Kāñëa, the abode of God, there is so much love and affection—oceans of love and affection. Here the master gains and the servant has to lose something, but there it is not like that.

First we should know that we are the eternal servants of Kāñëa, and we have forgotten Him. That is the cause of all our suffering and sorrow, as well as birth and death. We should know this with firm belief. Don't have any doubt that we are soul, part and parcel of Godhead, that we are His eternal servants, and that now we are suffering due to forgetting Him. If we chant His name and surrender to Him, giving up all doubts as Arjuna did, then we can realize His mercy.

Jagannātha-deva, Baladeva Prabhu and Subhadrā have descended to this world from their transcendental abode. We will gradually try to explain the *svarūpa*, (constitutional form) of Jagannātha, Baladeva, and Subhadrā—who they are, and how they came to this world.

Today is *Guëòicā-Mandira-Mārjana*. Çrë *Caitanya-caritāmāta* states that the temple of Jagannātha represents Dvārakā. The temple at Guëòicā is called Sundarācala, and it represents Vāndāvana. All the *gopés*, like Lalitā, Viçākhā and Çrëmaté Rādhikā, are there in Vāndāvana, and Nanda Baba, Yaçodā and all other Vrajavāsés are also there. In Dvārakā, Vasudeva, Devaké, Baladeva, Subhadrā and all other Dvārakāvāsés are present. While Kāñëa resides in Dvārakā, He always remembers the Vrajavāsés—His father Nanda Baba, mother Yaçodā, His cows, calves, friends, and especially His beloved *gopés*. He sometimes becomes upset, and therefore He wants to go to Vāndāvana to meet them. Thus, one day before the Ratha-yātrā festival, under the guidance of King

Pratāparudra, all the devotees go to Guëöicā-Mandira to clean it. On the next day, Jagannātha goes to the Guëöicā-Mandira with Baladeva, Subhadrä, and His devotees for ten days; and then they all return. Just as Jagannātha goes to Guëöicā-Mandira after it is cleaned, if you make your heart very pure and clean, He may come into your heart.

This function of Guëöicā-Mārjana has been performed every year since Satya-yuga. In *Caitanya-caritāmāta* we see that previously, before the participation of Çré Caitanya Mahāprabhu, the servants of the King used to clean that temple. They were paid persons, and thus they could not clean properly. Without devotion they could not give Jagannātha much pleasure. Çré Caitanya Mahāprabhu therefore told the King through his priest Kāçé Miçra, "I would like the service of cleaning the temple and the surrounding area to be given to us." He told Kāçé Miçra, Sārvabhauma Bhaööäcārya, and others, "Please get permission from the King so that this year I Myself, along with My associates, will perform Guëöicā-Mandira. We will broom there. We will clean it ourselves. There is no need to send any servants of the King. No need. We only need some brooms and pitchers."

Hundreds and thousands of pitchers and brooms were given, and Caitanya Mahāprabhu brought all of His associates. All the thousands of *gauöiyā-bhaktas*, who came from Bengal, and many thousands of Oriyā *bhaktas* from Orissa, accompanied Caitanya Mahāprabhu with dancing and *kértana*, about fifteen *mādui gas*, and so many *karatālas*. Caitanya Mahāprabhu personally gave garlands and *candana* to all, and then they all began to sing and make a chain. Singing and dancing and holding their brooms and pitchers, they all went to Guëöicā-Mandira.

The King became very happy. He wanted to meet Caitanya Mahāprabhu; and serve Him, but although he was a very high-class devotee, by name and position he was the 'King'. He was always

