

Guṇḍichā Marjjan

The Pastime of Śrī Chaitanya Mahāprabhu cleansing the Guṇḍichā Temple is instructive for practitioners on how they should purify their hearts so that the Lord can appear within them. The ideal cleansed environment of the temple (heart) is described in *Śrī Chaitanya-charitāmṛta* as *sītala*, cool and calm, *nirmala*, spotless and clean, *ujjala*, bright and shiny, and *snigdha*, pleasing and affectionate. Śrī Chaitanya Mahāprabhu propagated the chant of the holy Name of the Lord for the purpose of purifying the hearts of conditioned souls (*cbeto-darpaṇam-marjjanam*) and demonstrated the process of cleansing both the physical temple of Guṇḍichā and the heart through His *guṇḍichā-marjjana-līlā*.

**śrī-guṇḍichā-mandiram ātma-vṛndaiḥ
sammārjayan kṣālanataḥ sa gauraḥ
sva-chitta-vach chhītaḥ ujjvalaḥ cha
kṛṣṇopaveśaupayikaḥ cakāra**

(*Śrī Chaitanya-charitāmṛta: Madhya-līlā, 12.1*)

Śrī Gaurāṅgadev washed and cleansed the Guṇḍichā temple with His devotees and associates. In this way He made it as cool, calm, bright and clean as His own heart, and thus He made the temple a befitting place for Lord Śrī Kṛṣṇa to sit.

**premollāse śodhena, layena kṛṣṇa-nāma
bhakta-gaṇa ‘kṛṣṇa’ kahe, kare nija-kāma**

(*Śrī Chaitanya-charitāmṛta: Madhya-līlā, 12.85*)

The Lord washed and cleansed the temple in the great jubilation of ecstatic love, chanting the holy Name of Lord Kṛṣṇa all the time. Similarly, all the devotees were also chanting the Lord Kṛṣṇa’s Name and at the same time performing their respective duties.

**jala bhare, ghara dhoya, kare hari-dhvani
‘kṛṣṇa’ ‘hari’ dhvani vinā āra nāhi śuni**

(*Śrī Chaitanya-charitāmṛta: Madhya-līlā, 12.111*)

Some devotees were filling water pots, and others were washing the rooms, but everyone was vibrating the holy Name of Lord Hari. Nothing but the Names ‘Kṛṣṇa’ and ‘Hari’ could be heard.

**‘kṛṣṇa’ ‘kṛṣṇa’ kahi’ kare ghaṭera prārthana
‘kṛṣṇa’ ‘kṛṣṇa’ kahi’ kare ghaṭa samarpaṇa**

(*Śrī Chaitanya-charitāmṛta: Madhya-līlā, 12.112*)

One devotee begged for a waterpot by chanting the holy Names “Kṛṣṇa, Kṛṣṇa,” and another devotee delivered a pot while chanting “Kṛṣṇa, Kṛṣṇa.”

**yei yei kahe, sei kahe kṛṣṇa-nāme
kṛṣṇa-nāma ha-ila saṅketa saba-kāme**

(*Śrī Chaitanya-charitāmṛta: Madhya-līlā, 12.113*)

Whenever anyone had to speak, he did so by uttering the holy Name of Kṛṣṇa. Consequently, the holy Name of Kṛṣṇa became an indication for whatever anyone desired.

ei mata saba purī karila śodhana

śītala, nirmala kaila—yena nija-mana

(Śrī Chaitanya-charitāmṛta: Madhya-līlā, 12.133)

In this way all the quarters of the Guṇḍichā temple were completely cleansed and cleared. All quarters were cool and spotless, like one's cleansed and pacified mind.

nirmala, śītala, snigdha karila mandire

āpana-hṛdaya yena dharila bāhire

(Śrī Chaitanya-charitāmṛta: Madhya-līlā, 12.106)

When the temple was cleansed, it was purified, cool and pleasing, just as if the Lord's own pure heart had appeared there.

Śrīla Govinda Mahārāj has explained the significance of Guṇḍichā Marjjan Līlā:

For the transformation of the mind's nature it is necessary to remember the Lord constantly. Who is able to do this, he will experience that transformation. You will see an example of this in the cleaning of the Guṇḍichā Mandir. There, in *Śrī Chaitanya-charitāmṛta*, everyone chants, "Kṛṣṇa Kṛṣṇa," while they are working with their hands. If someone needs a water bucket he asks, "Kṛṣṇa Kṛṣṇa Kṛṣṇa Kṛṣṇa, give me...Kṛṣṇa Kṛṣṇa Kṛṣṇa." Then another devotee gives him a water bucket and the devotee throws that water bucket while chanting, "Kṛṣṇa Kṛṣṇa."

So the devotees will perform so many activities but while they are doing their work they will always try to chant the Name of Kṛṣṇa. Then, through their habit of chanting, their mood and mind will transform. When that habit of remembering the Lord will come to us we will not be able to leave it. We have many habits that we cannot leave; someone may have an intoxication habit, someone may have an eating habit, so many persons have so many habits. But if we make our habit only to chant then we will always chant, "Hare Kṛṣṇa," within our mind, it is not necessary to show our remembrance to others also.

Only it is necessary to chant the Name with quality. Quality means that I have the desire to transform my tongue into a transcendental form. Otherwise, the Name will never dance on my tongue. Like lightning the Name will someday appear on our tongue. But if we continue our meditation, not "meditation," but our "chanting service," then one day the Name will appear in our heart. Sometimes the Name is coming to us in a mixed way, maybe not will it's fully transcendental form. First it is coming and going, coming and going, coming and going, and then finally staying within us. That will eventually come if your mood will always be directed towards the service of Kṛṣṇa and your Gurudev.

With that mood what is known to you and what is unknown to you, both will appear in your heart. Then you will understand what is light and what is darkness. But everything depends upon your mood of chanting and mood of service. If you will think, "It is my service to chant. I do not know why I am chanting or what I should think, nor is it necessary for me to know," that is very good.