

Special variation of the praṇāma-mantra

This praṇāma-mantra was composed by Nityānanda Dāsa (BVS) and Vāsudeva Dāsa on April 24, 2014 in Śrī Vrindāvan Dhāma.

namo om̐ viṣṇu-pādāya
kṛṣṇa-preṣṭhāya bhū-tāle
śrīmat-kadamba-kānana
-svāminn iti nāmine

gaura-kṛpāmṛtaṁ prāpto
vraje māyāpure'pi yaḥ
prabhupāda-priyo lokam
pāyayaty anivāritam

gaura— of Gaura; kṛpā-amṛtam — the nectar of mercy; prāptaḥ — having obtained; vraje — in Vraja; māyāpure — in Māyāpura; api — also; yaḥ — who; prabhupāda-priyaḥ — the dear servant of Śrīla Prabhupāda; lokam — the world; pāyayati — enables to drink; anivāritam — ceaselessly.

“Let us offer our respectful obeisances to Śrīla Kadamba Kānana Swami Mahārāja, who is most dear to Lord Kṛṣṇa, having taking shelter of his lotus feet.

Śrīla Kadamba Kānana Swami Mahārāja, Śrīla Prabhupāda’s dear servant, obtained the nectar of Śrī Caitanya Mahāprabhu’s mercy in the holy dhāmas of Vṛndāvana and Māyāpura, and ceaselessly enables the people of the world to drink that nectar.”

Śrīla Kadamba Kānana Swami Mahārāja’s Kṛṣṇa conscious life started in Vṛndāvana-dhāma in 1978 at the Kṛṣṇa-Balarāma Mandir, just after Śrīla Prabhupāda’s departure from this world. Śrīla Prabhupāda personally established the Kṛṣṇa-Balarāma Mandir and considered it the heart of ISKCON. Mahārāja has said that Prabhupāda’s presence was always felt in that temple. For example, Prabhupāda wanted that every hour the temple bell would ring, and the punctuality of that bell-ringing, he said, showed how well the temple was managed. Kadamba Kanana Mahārāja eventually became the temple president of ISKCON Vṛndāvana, and became responsible for that bell—the symbol of Śrīla Prabhupāda’s vāṇī which became his life and soul. In Vraja Mahārāja

literally put his life on the line to save the Kṛṣṇa-Balarāma Mandir in Śrīla Prabhupāda's service, and thus became prabhupāda-priya, Śrīla Prabhupāda's dear servant. Mahārāja has often said that for him the two most holy places in all of Vṛndāvana are Śrīla Prabhupāda's house and Śrīla Prabhupāda's samādhi, because only through Prabhupāda can we access Lord Caitanya's mercy, and only by Lord Caitanya's mercy we can go back to Godhead and enter the pastimes of Vraja-dhāma.

In Vṛndāvana Mahārāja obtained the association of Śrīla Prabhupāda's intimate disciples. Among them, Śrīla Jayādvaita Swami Mahārāja became the most prominent. In Vṛndāvana Mahārāja surrendered his life to him and thus he further received Lord Caitanya's mercy through the guru-paramparā.

In his early years as a devotee, then Kadamba Kānana Rasa Parāyana Dāsa would stand between the altars of Kṛṣṇa-Balarāma and Rādhā-Śyāmasundara during maṅgalārāti. But gradually his focus shifted towards the altar of Gaura-Nitāi, as he realized the need to obtain Their mercy to progress in Kṛṣṇa consciousness. Their mercy gradually led him to travel the world and spread Their mercy to all. In Mahārāja's own words— "I am a Gaurāṅga man, a saṅkīrtana-devotee."

In his final days on this planet, Mahārāja again returned to his eternal home, Śrī Vṛndāvana-dhāma, to depart from this world under the protection of Śrīla Jayādvaita Swami, Śrīla Prabhupāda, and his worshipable Deities—Śrī Girirāja Govinda, Śrī Śrī Gaura-Nitāi, Śrī Śrī Kṛṣṇa-Balarāma and Śrī Śrī Rādhā-Śyāmasundara. In Vraja he continued to drink the nectar of Kṛṣṇa consciousness and continued to share that nectar till he departed from this world two days after Gaura Purṇimā.

In Māyāpura, Lord Caitanya's own abode, Mahārāja intimately served Śrīla Prabhupāda by overseeing the construction of his samādhi-mandira. By that service, which involved severe austerities, he has endeared himself to Śrīla Prabhupāda and his associates, and by pleasing them he has obtained the nectar of Lord Caitanya's mercy in Māyāpura-dhāma.

The nectar of Lord Caitanya's mercy is primarily manifest in the congregational chanting of the holy names. Māyāpura-dhāma is the abode of nāma-saṅkīrtana, the yuga-dharma. After taking sannyāsa Mahārāja spent much time in Māyāpura to deeply meditate on Lord Caitanya and again and again drink the nectar of His mercy. From this most sacred place Mahārāja has distributed the nectar of the holy names and Lord Caitanya's mercy all over the world, always faithfully following in the footsteps of Śrīla Prabhupāda as his intimate servant.

Mahārāja has often said that when we join Lord Caitanya's movement, we get a small cup to drink of His mercy. As we distribute that mercy the size of our cup increases, and so we can drink and distribute more nectar, ad infinitum. This is

perhaps the essence of Mahārāja’s life—to drink the mercy of Lord Caitanya again and again, and to selflessly distribute that mercy to suffering people of this world (lokam). This was the mood of the Pañca-tattva:

*sei pañca-tattva mili’ pṛthivī āsiyā
pūrva-premabhāṅḍāreṇa mudrā ughāḍiyā*

*pāñce mili’ luṭe prema, kare āsvādāna
yata yata piye, tṛṣṇā bāḍhe anukṣaṇa*

*punaḥ punaḥ piyāiyā haya mahāmatta
nāce, kānde, hāse, gāya, yaiche mada-matta*

“Although the storehouse of love certainly came with Kṛṣṇa when he was present, it was sealed. But when Śrī Caitanya Mahāprabhu came with his associates of the Pañca-tattva, they broke the seal and plundered the storehouse to taste transcendental love of Kṛṣṇa. The more they tasted it, the more their thirst for it grew. The Pañca-tattva themselves danced again and again and thus made it easier to drink nectarean love of Godhead. They danced, cried, laughed and chanted like madmen, and in this way they distributed love of Godhead.”
(Cc. Adi 7.20-22)

Lord Caitanya’s mercy is nectar—it enlivens the soul, mitigates all suffering, and makes us immortal. We see the effects of that nectar powerfully acting in Mahārāja’s life. Even while undergoing much physical inconvenience, Mahārāja remained internally unaffected and always continued to drink and distribute Lord Caitanya’s mercy to the suffering souls of this world. This is the proof of his sādhutva, his saintliness:

*titikṣavaḥ kāruṇikāḥ
suhṛdaḥ sarva-dehinām
ajāta-śatavaḥ śāntāḥ
sādhavaḥ sādhu-bhūṣaṇāḥ*

*mayy ananyena bhāvena
bhaktim kurvanti ye dṛḍhām
mat-kṛte tyakta-karmāṇas
tyakta-svajana-bāndhavāḥ*

“The symptoms of a sādhu are that he is tolerant, merciful and friendly to all living entities. He has no enemies, he is peaceful, he abides by the scriptures, and all his characteristics are sublime. Engaged constantly in chanting and hearing about Me, the Supreme Personality of Godhead, the sādhus do not suffer from material miseries because they are always filled with thoughts of My pastimes and activities.” (ŚB 3.25.23-24)

Out of our immense good fortune, Lord Caitanya has manifested His mercy amongst us in the form of Śrīla Kadamba Kānana Swami Mahārāja, who bestows upon us the firm faith and conviction that the mercy of Lord Caitanya, received through Śrīla Prabhupāda, is the most valuable attainment in all of creation. Such faith enables us to fully drink the nectar of the mercy of Lord Caitanya and go back to Godhead.

By his love, kindness, and patience Mahārāja has purchased our hearts, and thus, with love and affection, we eternally offer our most respectful obeisances at his feet, and pray to follow in his footsteps.

In service to Śrī Guru and the Vaiṣṇavas,
Vāsudeva Dāsa