

Jai Haranath Jai Kusumkumari Jai



KusumHaranath

E - Magazine

a bi- monthly e-magazine on KusumHaranath

Study the Philosophy and Literature of
Lord Haranath and Ma Kusumkumari Devi

4th Issue
January - February
2015



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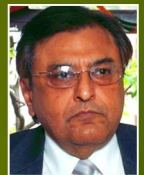
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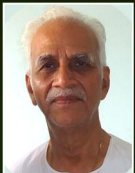


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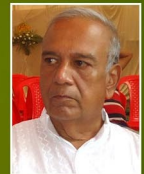
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Jai Haranath Jai Kusumkumari Jai



Dear Followers,

“KusumHaranath E-Magazine” has been appeared with its 4th issue. In this issue you will find an amazing discussion about Lord Haranath in “The Explanatory Section” which was made by our beloved and respected devotee of Lord Haranath, Sri Haragopal Sepuri. We are grateful to him and many Pranams to his feet. We pray to Lord for His long live that we get more knowledge from him about our Lord.

Here we want to notify that if any devotee want to share his/her explanation about the theory or philosophy of Lord Haranath, so please send it to this e-mail ID– “haragourab@gmail.com” and if any devotee want to share his/her own drawing or poem about Lord KusumHaranath and any kind of reports about Lord KusumHaranath, please also send the documents to the same address which was mentioned before.

Heartily thanks to all the followers and the devotees of Lord KusumHaranath. Please bless us that we can do more and more work of KusumHaranath.

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KusumHaranath E-Magazine



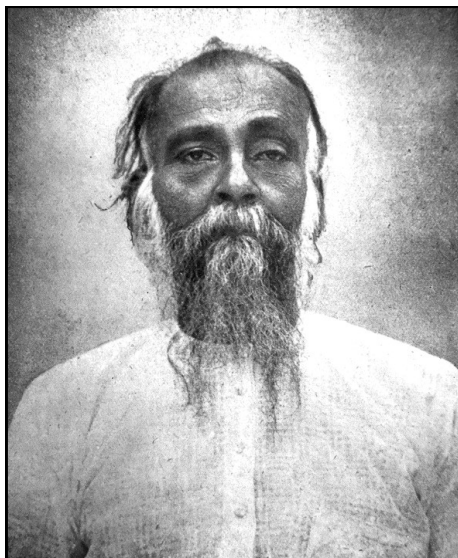
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HARANATH - The Deliverer of Mankind

By, Sri Haragopal Sepuri

(Sri Kusuma Haranath Central Mission, Chennai - 73)



CHAPTER 1

His Mission and Message

Haranath the Universal Teacher and Advent of Mercy:

(Continuing after the 3rd issue)

Explaining the transitory nature of the world and worldly relationship, He writes to Vithal Bhai (P.H-IV; L-39), "Dear you ought to know that some day or other we must have to leave this world with all its so called beauty and bounty; nothing in this universe will go with us to the end, so we should not be much attracted by and attached to anything of this place. Krishnaji never leaves us and so we must try to love Him the most and to make Him only our nearest and dearest one. Leaving Krishnaji everything that you choose to love with a whole heart shall undoubtedly show the back in time of need. Beware of those treacheries and always try to take the safe side."

He writes to Hemachandra Ghosh (P.H-II: L-6), "Nothing of the world can be picked out as permanent for the purpose of adoration. How many times have we had such dear relations as mother, father, son, daughter, wife and husband, and how deeply have we loved, only to be deceived. We do not for a moment think of those whom we left behind, and they also have totally forgotten us. Today, the harrowing idea of the expected loss of a dear one is throwing me into utter despair; losing him tomorrow I am transferring my affection to some other object equally transitory, forgetting all my pains. All objects of this world are given and taken by Him. There is nothing that can be called 'my own.' Even the material body is His and is taken away by Him when He wills it."

Explaining how endeared Krishna is, He writes to the wife of Hemachandra Ghosh (P.H-II; L-5), "Sister, if you want to love with all your heart, without being deceived, then love the ever-present Krishna, regarding Him as the life of lives and you will never have to weep. if we get lost, he will find us out. if we forget he will remind us. if we weep, he will wipe our eyes. if we smile he will enhance our joy. Sister, fully

realizing this in your heart, love Krishna. If you want to call any one mother, father, brother, friend, son or daughter, call him as such. Forgetting Him, the kingdom of Heaven would be worse than the dreadful infernal regions. With Him in heart, the infinite pleasure of Vaikunta can be enjoyed in hell.

He says that worship of Krishna is the root of everything. He writes to Bhutanath (P.H-IV; L-76), "As you have to find out the root cause in order to cure a disease, so you have to take shelter at the feet of Krishna, 'the Cause of all causes,' if you desire to make the world your own. As soon as you succeed in making Krishna's feet your own, everything in the world will be yours. Is it not, father, that you also water the leaves and flowers when you water the roots? When you water the earth, the fruits, flowers, and leaves take gladsome aspect however far from the ground they may be. With body, mind and soul take shelter at the feet of Krishna, you will be gratified."

He writes (P.H-I; L-19), "Krishna is the Chief Cause. If you find anything wonderful on earth, understand that Krishna is at play there. Do not be misled by thinking that human agency has anything to do with it. Man is powerless. He is a mere puppet. Krishna, holding the string, makes him dance in any way He likes. Devote yourself entirely in body, mind and words, to His service and you will forever be happy and at ease. Regard man as man and Krishna as Krishna. Never regard man as Krishna."

His Vicarious Atonement:

Vicarious atonement is amends made by one for the deeds of the other. It is a suffering or punishment that no one will ordinarily agree to undergo. For example, the creditor may waive the repayment of a debt, or a philanthropist may come forward to repay that debt on behalf of the debtor who is unable to repay. This is possible in respect of worldly goods. However in respect of bodily sufferings due to a person's misdeeds or sins, how is it possible for others to share those sufferings? But this is not impossible in the case of saints. Examples are not wanting in the history of mankind. The sacrifices resorted to by the ancients to appease gods must have been based on this concept of vicarious atonement.

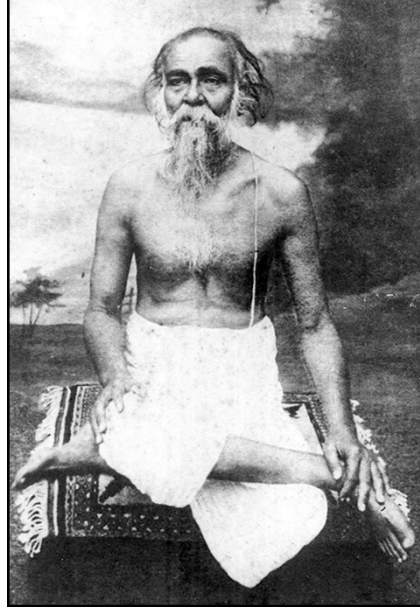
The vicarious atonement in the case of Haranath is of a different kind. He took on Himself the diseases of the others, suffered them for a short while and then threw them out with the result the sufferer was relieved of the agony immediately. The reason for this sort of strategy appears to be the immutable Law of Destiny. Haranath did not want to resort to change in Law. In this game of creation, Law is essential. Hence compliance of Law is foremost. Therefore such of those who could endure sufferings, could take on the physical sufferings of others on to themselves. This is only an exception to the rule and not passing over the rule.

To be continued

SREE HARANATH TATTWA

(A STUDY OF THAKUR HARANATH'S LIFE AND PHILOSOPHY)

By, Narayan Chandra Ghosh



THAKUR HARANATH

CHAPTER - II

A man left to himself to fish out the *Truth* from the oceans of Sashttras (scriptures) apparently, though not in essence, conflicting, and thus to select his path, is sure to flounder; moreover, it would take so much time that the span of life which an ordinary human being has will not be able to cover it. Although the Hindus were specially fortunate in this respect, each family having its own line of hereditary *gurus* to initiate them with *mantras* (symbolic sounds to invoke the Lord) and thus put them in the way of God, yet as time went on, as foreign influences began to be exerted on the minds of men here, the majority of the Hindus lost faith in the *Mantras* and in their *Gurus*. Men dethroned God from the usual seat He occupied in the heart and brought in the minor deities, if not their respective vanity, to occupy the seat and began to worship these with all pomp and solemnity. When the horizon of India had thus become darkened some four centuries and a half ago, Sree Gouranga appeared. He came and brought Srimat Nityananda Pravru, His second self, (the one and only purifier of Jivas from their states of sin and iniquity) with Him knowing that Jivas would not be able to approach him unless passing through the hands of this Saviour. They both came as incarnations of Grace and Mercy to distribute indiscriminately among men living at the time in the creation, irrespective of their caste, creed, race, age, sex or colour, the hitherto unbestowed wealth of *Prema* specially *Madhur Bhab* (winning God through sexual affection directed towards Him) irrespective of their merits or demerits in life. To some Sree Gouranga revealed Himself as being The Way and The End and they at once recognized Him as their one and only Lover and dedicated themselves body (super spiritual) and soul into His service but for others who did not come up to the mark to be so favoured, He, to teach them the way, enacted the roll of an ordinary Jiva and Himself passed through all the stages of Love (*prema*) which a Jiva has to pass before she can make her love perfect and thus re-capture her estranged Lover. Whilst Sree Gouranga and Pravru Nityananda lived manifested in physical bodies, those who came in

touch with them were imbued with prema, and the Maya-blindness (which keeps God concealed from Jiva's eyes) at once left them and they began to see things in their reality. But for others who lived out of their reach and could not reap the benefit of their advice the Lord threw a string consisting of His Names, so that Jivas struggling in the stream of life may catch hold of the same and so reach Him. The Lord made the string by infusing all *His Sakti* (glory) in it so exceptionally strong that there remained not the least chance of its ever breaking, and in so doing He came to live in the Name (Sakti and Saktiman, the possessor, being incapable of separation). Thus the Name became the '*Guru*' (guide) for all men alike. Weak and short-lived as the Jivas of the present *Kali Yuga* (Iron Age) have become, incapable of practicing yogas, acquiring transcendental insight by culture of the transcendental philosophies, there could surely be no other easier way selected for them to reach Him. But, alas for us, it is in our nature to make easy things difficult simply because they may look grand, mysterious or imposing. So, no sooner had Sree Gouranga left the visible creation followed by his body of adherents, than coating after coating began to be applied over the string in the shape of '*Pranavas*', incantations, *yugas*, performances of other mystic rites and we were told—as if the Lord had made some omissions—that unless a man took initiation from a proper guru and passed through these processes, the Name repeated millions and billions of times through millions and billions of ages would do us no good. To lend a colouring to their theories, the scriptures of the Baishnavas, "Sreemat Bhagabat" upon which Sree Gouranga rested His faith and "Chairanya Charitamrita" the light of Baishnava eyes, were interpreted and misinterpreted in the worst possible ways. Thus the prospect again became very gloomy.

To be Continued

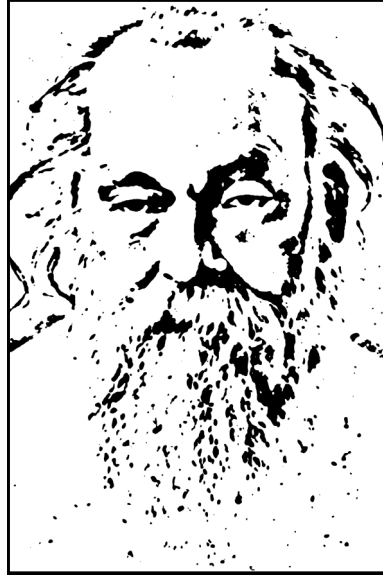
"If anyone is in earnest and wants to know more of the Tattwas of Haranath, he will have to read deeply and carefully the letters of advice that emanated from the Pen of Haranath Himself and humbly approach for grace and inspiration Srimati Kusum Kumari Devi the consort of my Lord in this Lila. She is so to say, a primary Book of Reference."

- Narayan Chandra Ghosh (B.L.)
(Constant Companion of Haranath)

(Author of Haranath Tattwa, Haranath Lilamritam, Gouranga Lilamritam, The wonderful leelas of Haragopal etc.)

Pagal Haranath Letters

(From the Divine Letters of Lord Haranath)



1st Part/ Letter No. 14

My Own Radha,

I have received your letter and the parcel of lichees. Why evince so much anxiety for me? Our days are almost at an end. Why so than? Shall I say that each fruit seems to be dipped in love and portrays you vividly? Touching lovingly each article I have enjoyed the pleasure of your warm embrace and with great delight we have eaten the delicious fruits. Dear, why are you so very anxious for me? There is no cause for anxiety. I have repeatedly asked you not to be anxious. All I wish is that you do not forget me altogether and write to me at intervals. *You are my life's all. You are the banner of my religion.* When I think of you, this world of woes appears to be far more enjoyable than the kingdom of Vishnu, and the desire to leave it vanishes. Now it causes a little pain to think of leaving the world. *At one time I prayed hard for severing my connection with it : today for your sake, I would like to stay in this, or in a worse sphere, for a few days.* I am surprised. Blessed is your power. Jaydeva has written :

“As Maya forges fetters for tying one to the attractions of the world, so the enemy of Kansa, Sri Krishna, knowing that Radha's love for Him excelled that of the other *gopees* and was thus fit to fetter him, became attached to her, abandoning the rest.”

Now I understand the love alone is capable of bringing Sri Krishna here from the kingdom of Goluk. Attracted by love Hari, leaving Goluk, incarnated in Brindaban and Narayan (Vishnu), leaving both Vaikuntha and His consort Lachmi, appeared on earth. When love has worked so powerfully in regard to Sri Krishna, it is hardly necessary to say anything about its potency in the case of men. *Attracted by your love, I myself have lost sight of the dearest object of my life, Sri Krishna.* My days and nights are spent musing upon you. I can not find time, to think of Him, and even if I had time, I do not feel inclined to think of Him. Even if you do not hear from me do not conclude that you have slipped out of my mind. *Even if my life departs you will exist.*

Radha, my life, I am bewildered to hear his words, not astonished. He is like Premdas, Son of Sivananda. He wants to do everything quietly without making an outward show. Do not be surprised at Radhika's disposition. The veldom of a young snake is more powerful than that of an old one. The efforts of a boy are stronger than an old man's. The earnestness of a learner is deeper than a teacher's. The first stage of every class is alike. The enthusiasm and eagerness evinced by Sri Radhika before her meeting with Sri Krishna, are altogether wanting even in her painful separation with her Lord. Radhika has entered the first stage of his devotional life; I pray that the germs of his affection for Sri Krishna may gradually develop into boundless love. When will that day break forth? If any one of us should show signs of such intense devotional feeling, every one of us would be gratified. A single individual at considerable expense sets up for worship an image of a God or Goddess and thousands enjoy the sight. Sri Sri Adwaita caused the Lord to incarnate on earth as Sri Gouranga, and millions of beings, divested themselves of their burden of sins by seeing Him. Everything was carried away by the flood of love. Similarly, if any one of us attains beatitude or the condition which intense feeling of love leads to, all of us will find ourselves in the ocean of love? Can not say how far that day is. Shall we see it? The body is liable to dissolution at any moment. Now it exists, the next moment it may not. Hence I pray that that day may soon dawn upon us. Hope has kept me alive. Krishna is generous. Of course, He will have mercy upon us. Are you enjoying the same measure of happiness as the Atals are? Why not *perhaps the children cause you trouble now and then. It is also a fun, enjoy it. They are the fruits of the tree of error—this is real 'Delhi Sweet'.* It is right that this fun should also be enjoyed otherwise enjoyment or suffering would not be complete. Do not be afraid. You are enjoying and will enjoy like Atal.

Yours—

HARA

PAGAL HARANATH BHAKTA PATRAVALI

(Devotees Letter to Lord Haranath)

Compiled by, V. Subba Rao, Nagpur



Thakur Haranath with His Bhaktas (Devotees)
(Jhikhira Sri Sri Haranath Tattwa Pracharini Sabha)

Letter No - 5

Your Holiness,

This humble and lowly beggar at your door presents the following petition at your lotus feet.

There was a time in my life when I considered myself a Bhakta of the Lord Shree Krishna, nay even thought myself not only a Bhakta but a Sakhi, a Gopini but alas those times are gone and I am now feeling as if the Lord has (Sree Krishna forbid) forsaken me. It is seldom now that those rapturous tears flow my eyes which once showered themselves in abundance at the mere mention of the name of the beloved.

For Shree Krishna's sake, lead me, by the help of your own lotus feet, to that enchantor of the whole universe, that Ravisher of my soul. O, do lead me once again to that sweet heart of mine, who, alas, seems to have forsaken me.

With lowliest salutation at your lotus feet.

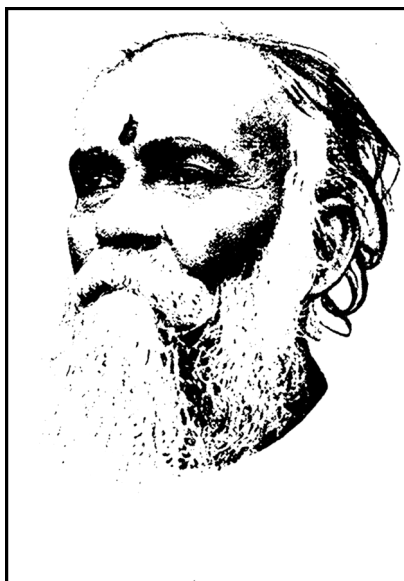
I am-yours P. C. Bedi.

P. S : I have been emboldened by a letter from Mr. Haribhai J. Amin of Broach, to pen this humble petition.

- From the book, "Pagal Haranath Bhakta Patravali"

Compiled by, V. Subba Rao, Nagpur.

~The Explanatory Section~



: Subject :

Haranath-Gauranga Link

By Sri Haragopal Sepuri

(29.01.2015)

(This is an intellectual attempt to establish the link between Lord Haranath and Chaitanya Mahaprabhu on the basis of the available data.)

1.0: Following is what Haranath said in His Janmotsav message held at Puri, in 1925 A.D.:

"I only know what I am. Verily do I say that it is impossible for others to know me as well as I know Myself. Even there are no means to know Me. Can any one know and realize by thinking that which is beyond the realm of thinking? Therefore do I say mark well what I say about Myself.

Today I give out a secret of My heart. ***I do not find anything new in Puri.*** Even the people are not strangers to Me. Methinks everything is well known to Me since a remote past. Even all the roads and ghats have been seen by Me long ago. It maddens Me to speak this out. I could not keep it a secret any longer.

COMMENT:

1.1: Unless the Lord reveals Himself it is not possible for any one to know about Him (even whether He was Chaitanya Mahaprabhu). Therefore ***FAITH*** comes from the Lord. As Sri Aurobindo said, "Faith is certitude in the soul; it is a grace from the Higher Being to the lower being."

1.2: By saying, "I do not find anything new in Puri," Lord has made a veiled revelation of His previous advent at Puri (as Chaitanya Mahaprabhu).

2.0: Haranath and Mahapurusha: (First Episode)

In December 1868 AD (Haranath was 3 years old), on the day before the first annual ceremony of Jayaram's death, a strange incident happened. Shibanmarayan and Haranath went to their uncle Ganganarayan's house, where a tutor coached Shibanmarayan. After the tuition, they waited for the servant to escort them home. Since no servant came, they both started for home around 9 P.M. The path lay through the jungle. When they were nearing their house, Shibanmarayan heard footsteps following them. In the moonlight, he saw a divine personality of two-storeys height with a smiling face. He wore a loincloth and had a sacred thread. A revolving light was issuing from His navel. Shibanmarayan drew the attention of Haranath at that divine personality. Haranath slowly approached the Mahapurusha and touched His feet with His hands. The Mahapurusha said, "Hara, I am not Dwarakanath as inferred by you." Dwarakanath was a kinsman of Haranath. Haranath replied, "Brother Dwarka, do not frighten us, go home." Thereupon the Mahapurusha said that He had come to see Haranath and shower His blessings. Then He walked over the water pond and vanished. Shibanmarayan was overtaken with fear and ran into the house and fell into a swoon. A lady by name Prasonnamayi who lived in the house nearby and had overheard the conversation, concluded that Haranath must have seen a ghost since the cook Dwarakanath had died two months earlier. She came out and found Haranath in a transfixed condition. She took up Haranath and carried Him to His house. After Haranath regained His normal senses, Bhagavati Sundari heard everything from Haranath. She became anxious about the safety of Haranath and started offering worship with food to appease the Mahapurusha. One night the Mahapurusha appeared in her dream and informed her that her child was no ordinary being and that no harm would befall Him.

COMMENT:

2.1: About the episode of His apparent death on His way from Jammu to Kashmir, Haranath writes in His letter to Atal Behari Nandy (P.H-IV: L-174), "I had a vision of this Mahapurusha when I was 3 or 4 years old. You know when I was studying in the F.A class, He introduced himself as the person I had met once before." It is believed that the Mahapurusha was Chaitanya Mahaprabhu.

2.2: It is natural that a doubt arises that Haranath being Himself Mahapurusha, why another Form should appear. This is Nara leela, beyond the comprehension of human mind. One thing is evident that a link continues between Haranath and Mahapurusha, even from Haranath's childhood.

To be continued

Our Gallery

Page - 1



Portrait by
Mr. Tapan Pal (Bankura)



A Creation of :
Mr. Haresh Zaveri, Mumbai



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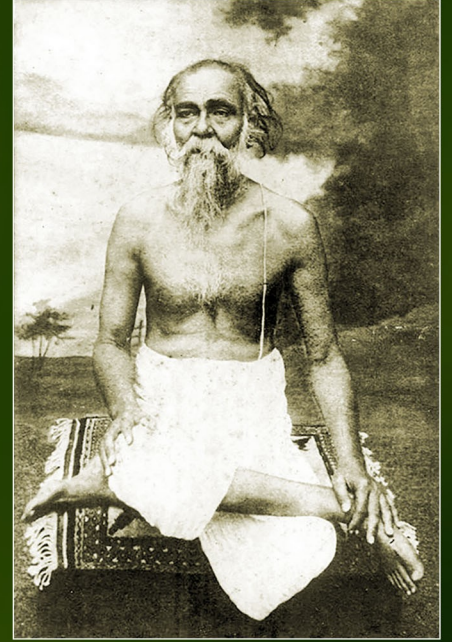
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বিচিত্র তব খেলা

কুসুমপ্রিয়া

অসীম সঙ্গসার মাঝে চলিতেছে তব বিচিত্র খেলা ।
কারে দাও, কারে ফিরাও - বুঝিতে না পারি ঐ বহুস্বয় মেলা । ।
এইটুকু জ্ঞানি, ওহে প্রিয় নাথ ! সকল দুঃখমাঝে ।
তব ইচ্ছার আভাষ খানি দেখি যে সদাই বিরাজে । ।
তবু ওহে নাথ, মায়ার সঙ্গসারে ধরা গো পড়ি যখন,
মন উচাটন, পারি না ধরিতে তব শ্রী বাস্যচরণ । ।
(তখন) তুমি দুঃখের বেশে নিয়ে যাও তোমার কাছে ।
আবার ফিরিয়া পাই গো তোমায়, সকল দুঃখ মাঝে । ।



English Translation of the Poem

Your Plays in Different Forms by Kusumpriya

“ In the whole world your play are running all the time in many differnt forms. you fulfil someones desire even someone get order to go back - I cann't understand the method. But i know O my Lord! in every misery and trouble, the tender touch of your will is always there. But when I was caught in the temptation of Maya, then my mind was totaly in unstable condition and i cann't touch your Lotus feet. That time you have come in front of me in the form of misery and make me yourself once again. Then once again i can get You in the misery of my mind.



“ The play has neither beginning nor end. It is moving on forever, never goes out of line and no human effort can make it swerve. As it has been proceeding, so will it proceed. Why should those who came to play ever get nervous? ”

- Lord Haranath
(1865-1927 A.D.)





Jai Haranath Jai Kusumkumari Jai



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