

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

1st Issue
July - August



Follow us on Facebook
[Facebook.com/LordKusumHaranath](https://www.facebook.com/LordKusumHaranath)

www.kusumharanath.wordpress.com



Dear Readers,

It is heartening to note that by the Grace of KusumHaranath, we propose to start E-Magazine on Kusum Haranath on bi-monthly basis. In the E-Magazine of KusumHaranath, we propose to publish the literature on Kusum Haranath under various heads.

- 1. Books that have been published. To begin with, we would publish serially "Haranath, the Deliverer of Mankind," written by Haragopal Sepuri, "Haranath Tattva", written by Narayan Chandra Ghosh.*
- 2. Musings on Pagal Haranath Letters. These would contain the commentary on selective letters of Haranath (taken from Pagal Haranath Letters).*
- 3. News on functions that are being held at various places.*
- 4. Miscellaneous items, like quotations of Haranath, episodes from Srimad Bhagavata, specific spiritual subjects etc.*

We seek the blessings of the devotees to make this endeavour of ours meaningful and fruitful.

*Advisory Board
KusumHaranath E-Magazine*





E-Magazine Committee

President :

Sri Harasundar Mallick
(Bankura Kusum Haranath Unique Social Impact)

Advisory Board :

1. Sri Haragopal Sepuri,
(Sri Kusuma Haranath Central Mission, Chennai)
2. Mr. Haresh Zaveri, Mumbai.
3. Mr. Sreedhar Vadlamannati, Kenya.
4. V. Subba Rao, Nagpur.
5. Mr. Rathindra Modi, Pune.
6. Sri Hariprasad Chakraborty, Ranchi.

Editorial Board :

Haragourab Mallick - Editor in Chief
Madhurima Karmakar - Joint Editor

Published by :

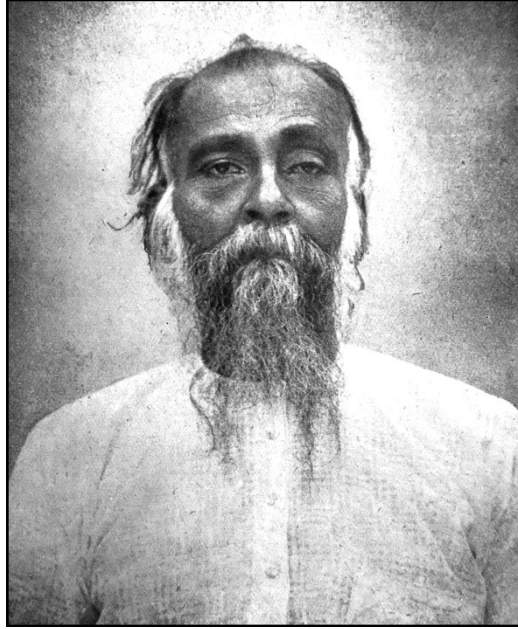
Bankura Kusum Haranath Unique Social Impact
(Bankura KHUSI)



HARANATH - The Deliverer of Mankind

By, Sri Haragopal Sepuri

(Sri Kusuma Haranath Central Mission, Chennai - 73)



CHAPTER 1

His Mission and Message

Introduction:

India is a spiritual country that abounds with Sadhus and Saints. It has been fortunate in having a spate of Mahatmas and apostles of God, whose advent is for the specific objective of attracting the straying souls to the path divine. The Avatar of Haranath (1865-1927 AD) was very unique in that He played the role of Saviour as well as Redeemer. The most unique part of His role was breaking the shackles of conventionalism, so that the human sentiment, which is natural to the beings, is fully utilized, side-stepping the bogging effects of human intellect.

The Scriptures say that God is "*Avaangmaanasa gochara*," that is, He is beyond the reach of speech and mind. ⁽¹⁾ Then whatever descriptions have been made about Him could be only in respect of His manifestations. God and man are in two different modes, God in transcendental (upper) mode and man in phenomenal (lower) mode. Therefore it is impossible for establishing a link between these two opposing and dissimilar modes. However there has got to be a point of contraposition where the transition between the two modes is possible. The purpose of the phenomenal world is any body's best guess, notwithstanding the theories propounded by various faiths. Regarding the Divine and human interaction, the Hindu Scriptures say that in order to guide the human beings, God has given them the Scriptures (revelations through the Seers) and whenever necessary God Himself takes an advent or sends His apostles. The problem is that there is abundance of faiths with the possibility of conflict between the followers who mostly lean on the intellect. However to reach the point of contraposition, man has no alternative but to move in his own mode consisting of intellect and sentiment, which stand resolved the moment he reached the point. Till such time, the difference between faiths persists. Intellect is the tough

portion of the human mode, not within the easy reach of most of the humanity. This is evident from the disparity in the intellectual levels of the created beings.

Haranath compares the philosophies to powerful searchlights, which flash in and flash out, thus preventing the eyes from observing the constant form of any object. Therefore He discouraged looking at things from philosophy angle, and encouraged the development of sentiment (Love). Religions and Faiths that have a following are only practices. The real religion is the interaction between man and God. That is why Mahatma Gandhi said that there are as many religions as there are human beings. Yogi Krishnaprem (Ronald Nixon, a Britisher who became an Indian monk devoted to the worship of Krishna) remarked, "The true path unto God is through the sky and so has no land marks or descriptions. All described paths are but the tracings on the earth of the shadows of those who have gone in the sky." Thus there is no specific path unto God; what is required is the sincere aspiration.

Mother of Aurobindo Ashram says, "Sincerity is the key of the Divine doors. If earnestly you say to the Divine 'I want only Thee,' the Divine will arrange the circumstances in such a way that you are compelled to be sincere." Ramana Maharshi says, "Wandering mind, perverted ways stand in the way of one knowing God. If you have the aspiration, God will remove the obstacles. If you surrender yourself, He will create the aspiration."

The sentiment portion of human mode is common to all and can be independent of intellectual levels. There are enough examples not only from Mythology but also from history to corroborate the fact that relationship between God and man could be established through the sentiment (Love). Love is natural to beings. In animals it is instinctual and therefore conditioned. In humans, it has scope for limitless expansion and can rise to transcendental levels where alone the contact with the Divine could be established. To develop love Haranath confirms what Chaitanya Mahaprabhu had advocated. One should develop taste for chanting Name, show kindness to beings and do service of the devotees. For this, no preparation or training is required. All that is required is the urge, the aspiration. Once the person embarks on this course, the path becomes self-guiding and self illuminating. The essence of the teachings of Haranath is the development of intimate relationship with God in the human mode. But God is in transcendental mode. God in the form of human mode is needed. Haranath recommends Krishna in the human mode. Mythology is meant to bring God into human mode. Haranath did not interfere with the Mythology or the Scriptures, but only encouraged the development of sentiment aspect of human mode. For elucidation, He quoted freely examples from Mythology. Only regarding the attitude towards God, He said that it is free for all. The do's and don'ts become secondary to the attitude.

Haranath writes to Padmalochan Sen (P.H-IV; L-16): "Take the case of little children, calling mother as father and father as mother but does the father refuse to answer because the child calls him mother? On the other hand he takes the child in his arms with greater pleasure and kisses it. Lord is one, call Him Father or Mother, it matters little. He only considers the mental attitude and bestows love and affection accordingly. Kali and Krishna are variants of the name of the container, the contained is the One and only lone, who carries the flute."

To Be Continued.....

(1) Once when the author of this book went to prostrate at the holy feet of his Guru Yogi Ramsuratkumar, the Godchild of Tiruvannamalai, the Swamiji casually remarked, "Everyone wants to know Him whom nobody has seen." Thus he confirmed to the author that God is beyond human perception.

THE DIVINE FLUTE

BY

LORD HARANATH

(FROM "SHREE HARANATH UPADESHA LEAFLETS."
PUBLISHED BY THE HARANATH SOCIETY, BOMBAY)

Compiled by K. T. MODY



"The Jumna naturally flows towards the deep ocean ; that course cannot be checked. Can a small stream resist the violent attraction of the ocean? Thus attracted, it gets merged in the vast deep whence it originated, and the amalgamation is not in the least perceptible. What is capable of stilling the Jumna's natural downward course ?

"There are two ways of effecting this, one is to still the ocean. If the rise and fall of the ocean can be stopped, the rise and fall of streams, which take their origin from that ocean, would also stop, and the streams would become still. The rays of the sun draw up ocean water in the form of vapour, which is turned into clouds, and thus reduce the bulk of the ocean ; thus again the clouds transforming into rains fill the streams and thus cause them to flow. To check the natural fall of the ocean is not only extremely difficult, but is altogether impossible. For this reason to check the flow of the streams under the first process is also impossible. The other process is in fact not the stopping of the natural flow of the river. It would suffice, however, if rivers taking their source from the ocean could be prevented from getting merged in it again. This is called turning the tide back. This cannot be effected except with the aid of the melody proceeding from the Flute-holder's flute. Jumna runs an upward course directly she hears Shree Krishna's flute. Such a course saves her from destruction.

"Natural as this is it is applicable to all created beings. They have been called into existence by the vast ocean like Prakriti and they naturally advance towards her. Prakriti is ever restless ; this is her natural law and force. For this reason how can beings remain at ? To those, who run down with the ordinary current, the sweet melody of Sree Krishna's flute becomes gradually fainter, until it is altogether lost, and then losing for ever the path of deliverance, they become the victims of misery, which gradually grows in intensity. The miserable wretches then shed bitter tears without obtaining any relief. They recount their past actions and smart fearfully.

"The only Way of escaping the hands of this shoreless ocean is the strain of Shree Krishna's flute, which renders inert and motionless even Prakriti herself. Bowing, therefore, at the feet of Prakriti, the original cause of creation, ought we not to try and turn our ears to the music of the Pipe ?.

"This is what is called the contrary course of the Jumna. "By Shree Jumna's opposite current do you understand its upwards course? The melody of Shree Krishna's flute only, causes the contrary course of the Jumna. Running against the current, one hears Shree Krishna's . flute, and proceeding gradually, he sees the player of the flute and the aim of his life is attained. "The conservation of virile or life power by abstraction is thus explained esoterically by Yogis as the reversal of jumna's current. Adepts beaming with love care not for mere sentimental expressions nor are they satisfied with them. They want actually to see the contrary course, and by the grace of Shree Krishna do see it and are gratified.

"Shrimati Radha first heard the strains of the flute, than Krishna's Name, then she saw His graceful figure and finally attained the highest bliss by feeling His touch. When she heard His name, did she care much for the melody of the flute? When she saw His handsome feature, could name alone fully gratify her? Then again when she felt the pleasure of His touch could she remain satisfied by simply meditating upon His graceful person?

"The flute, that is always playing, and which the Gopis (milkmaids of Brindaban) are always hearing to their hearts delight, is never at rest, and is heard by none except them. Jaydeva, listening to the melody himself, has written:- 'Uttering your Name and signalling to you, the flute is being played softly.' "The melody of that flute does never stop."

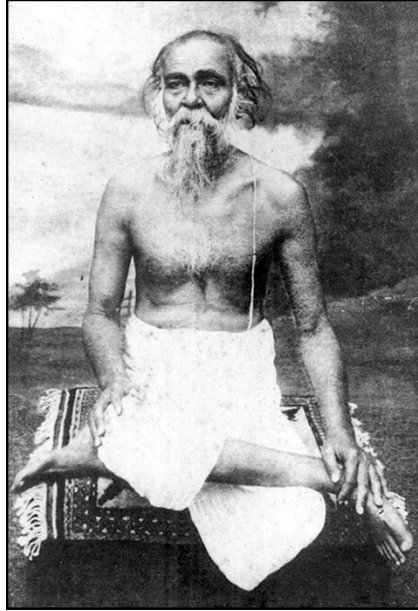
- Collected from "Sri Kusum Haranath - The Supreme" Volume 2, October 1938
Editor of the Magazine - M. Sri Rama Murti (M.A.L.L.B), Vizianagaram



SREE HARANATH TATTWA

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

By, Narayan Chandra Ghosh



THAKUR HARANATH

CHAPTER - I

In the presence of the research records and the testimony of the saints of the present day, there can now be no denial that the Lord of the Creation descends at times within it, either in person or in spirit ; and when not so doing, He influences some one of the highest order of jivas (men) with His Sakti or Glory, who thus becomes godly. Some we know to be God in person (incarnate) whilst others we call Saints, Saviours, Prophets, Rishis, etc. The distinctions we keep between them are on account of the amount or degree of manifestation of the godly power in them. However, when they come they all sing to the same tune. It is the welfare of the Universe which they all bear in their heart and they mould their actions accordingly, suiting the time and place in which they appear. The Lord has created the Universe changeful, kept it subject to degeneration and decay ; so it requires upholding and rejuvenating now and then. This creation consists of Matter and Spirit tied together with a mystic knot, the mystery of which is known to the Lord alone. Thus none else except the Lord Himself can best repair or re-invigorate it. The Spirit invisible to ordinary eyes is the Lord, and the Matter teeming with innumerable grades of jivas we call Prakriti (the Productive Element). The Spirit, though it pervades Prakriti through and through, yet never loses itself in it but always remains aloof from or independent of it and is its controller. When Spirit enters into Prakriti, she procreates : so Spirit has been named Purusha (male) or Sree Krishna the Supreme God. Sree Krishna is the one and only Purusha in and beyond the creations, and excepting Him everything is Prakriti (female) or the productive element. The virile power lies in Him alone and nowhere else; so, what we know to be virility in men is nothing but an image or

show of the same kept in Prakriti (the great procreating element) by the Lord, to keep Himself concealed from mortal eyes. Man can never create except as an agent of God fulfilling His Will here. The entire creation is a play of Purusha and Prakriti, living always united in couple and working hand-in-hand. The Lord to make this play perfect and graceful has endowed this creation with a body constituted of very delicate and intricate machinery and given it a soul to control the same. As the machinery is very subtle, it requires constant watching to keep it a going in perfect order. For this purpose, the Lord though full in Himself and always self-contained yet, in supreme wish in the manifestation of His Glory, has created Himself into various Devas and placed Himself at every point of the machine. This is the origin of the thirty-three crores of deities spoken of in the Hindu Scriptures. Whenever any great disorder occurs in any part of the machinery and specially as regards the CHITTA (heart-body or Anandamaya kosa) i.e. when the CHITTA becomes impure, or a contest arises between the powers of Light and Darkness for mastery over the creation and the Devas cannot cope with it, the Lord in person comes here to set everything right. This is one of the remote causes of the Lord's coming here as Sree Gouranga.

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 : Part-I ; Letter-7

(Written to Nrisingha Prasad Mukherji)

Described by, Sri Haragopal Sepuri (03.07.2013)

(Sri Kusuma Haranath Central Mission, Chennai - 73)



"Taking Name and singing Lord's praises are the root of all, are the cause of Siva's exhilaration, Narada's liberation and Sukadeva's excellence."

"Name generates love and love leads to the Lord of love, Rasavihari (Krishna)."

"As by taking Dhruva star as the guide one secures knowledge of all the planets and by watering the root of a tree, its branches leaves etc, stand watered, so also by taking Krishna's name, one performs fully his religious austerities and attains accomplishments. The fruits of religious austerities spontaneously flow from Name."

Comment:

Great emphasis has been laid on the efficacy of Name, giving the examples of Lord Siva, Sukadeva and Maharshi Narada. Haranath is our Guide and Saviour. Therefore there is no need not seek reference from Sastras in respect of this. Haranath's words are Sastras; they are our pramana (authenticity). EVERYTHING FLOWS FROM NAME.

"Faith in the efficacy of Lord's name results from a lengthy course of religious austerities."

Comment:

It is not easy to get faith in Name. It needs Sadhana. That we have got faith in Name itself reveals that we must have undergone lengthy Sadhana in our previous births. Faith is not a mental belief based on physical manifestations. Sri Aurobindo says that Faith is the grace sent by the Higher Being to the lower being. It is certitude in soul. To invoke this grace, one has to resort to prayers to the Lord.

"Krishna's name is weightier than Krishna himself and is exquisite. Was Narada wanting in the practice of penance? Was there any particular form of occult power or accomplishment, which Siva did not attain? Was there any branch of Sastras that Sukadeva did not master? That after all they made the Lord's name their sole help?"

Comment:

This also establishes the supremacy of Name.

"May Krishna grace us similarly to be mad with joy? It all depends upon His will and there can be no coercion."

Comment:

This indicates that to invoke the grace of the Lord, we have to resort to prayers to Him. We keep doing Name and the Lord graces us in His own time. This is the opinion of Yogi Sri Krishnaprem also. It is not by dint of our efforts that we reach the Lord. Only by His will we can reach Him. Till such time we keep doing the Sadhana of Name.

“Krishna said, ‘Naaham thishthaami Vaikunthe, yoginaam hridaye na cha, madbhaktaaha yatra gaayanthi thathra thishthaami Naarada.’ (I am not in Vaikunta or in the heart of a Yogi. Where my devotees sing about Me, there I am.) To teach this only, Krishna came as Nityananda and Gouranga and wandered from door to door with tears in their eyes.”

Comment:

“Krishna came as Nityananda and Gouranga.” This revelation coming from Haranath is a pramana (authentication) for us. We should not enter into discussions in respect of these things with people pursuing other practices. Bankey Behari was a junior lawyer under Kailasanath Khatzu. He later renounced everything and took shelter in Brindavan under the name of Bankey Behari. His book “Ministrels of God” (published by Bharathiya Vidya Bhavan) is wonderful and inspiring. He was certainly very advanced in Love (Bhakti) as his writings depict. However he did not accept Chaitanya Mahaprabhu as Avatar of Krishna. He was a worshipper (follower) of residents (Gopis and Gopas) of Brindavan. Thus there would be subtle differences between faiths, though the ultimate goal is the same.

“The Yogis explained the preservation of sperm esoterically as the reversal of Jamuna’s current. The adepts in love neither care nor are satisfied with mere sentimental expressions. They actually want to see the course and by Krishna’s grace do see it and are gratified.”

Comment:

What is the use of all the philosophy to us. We should establish rapport with the Lord, i.e. relationship. That is the sweetest experience. For one who has embarked on the path of LOVE, all other things are irrelevant. We have to take the plunge; but we are holding to opinions like Draupadi held her saree to protect herself. All these things get cleared by the grace of the Lord. That is why we should keep urging the Lord to grant us Love.

“Birth and death are identical. Not knowing this, dreading death, we die seven times daily. Advent and dissolution are just the same. We will meet again and play again. This relationship of ours is not of a day. It has been going on from age to age.”

Comment:

“Birth and death are identical.” The litmus test in spiritual Sadhana is fear of death. As we proceed forward, the fear of death vanishes. That is a landmark in Spiritual Sadhana.

Finally Lord tells us, “We will meet again and again. This relationship of ours is not of a day. It has been going on from age to age.” This is the FINALE. ISKCON’s theme is “Back to Godhead.” Our Lord tells us that He will come again and again to play this game. Therefore we will also come along with Him to assist him in this play. This is a revolutionary concept not found in any Sashtra. This concept applies to the path of Love. That is why the devotee pursuing the path of Love is a unique one.

In the creation, everyone seems to have freedom to choose and pursue his inclinations. We, the followers of Haranath, place our freedom at His Lotus Feet and exclaim that we will happily accompany Him in every play. This is Haranath Tattwa. HARANATH IS VERY UNIQUE.

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 - 1

Bombay,
29.01.27

My dear and most Revered Father,
I write to you after a long time.

I beg humbly to inform your Holiness that the happy impressions that your Holiness laid on me so very graciously during your visit to Bombay have made marvelous effect on my humble self and I humbly appeal that they may take a deep route in me to with stand all tempests of time.

Dear Father I do not know what what good fortune of mine has brought my humble self in contact with your Holiness. Be it what it may I beg of you most sincerely to count me as one of your humblest children and bless me with your choicest blessings that I may never deviate from the royal road and be blessed with sufficient energies to make a sound and substantial progress daily to attain the goal of life namely the Lotus Feet of Shri Krishna Chandraji.

Dear Father I beg humbly to inform you that my dear Shet Sahib Mathuradas has entrusted me with the Acme concern many a time mental worries coupled with those of worldly worries disable me and make me respond frequently. Human as I am subject to these fits and I most humbly pray to your Holiness that they may not overcome me in any case and that I may most conscientiously discharge my duties to the entire welfare of Acme concern.

Sheth Mathuradas has gone to Lonavala with dear brother Santosh Babu and they will be back in two three days time.

Trusting your Holiness in the best of health.

I remain
With Respective to your Holiness.
Rev.mother, brothers and sisters.
Yours Obediently,
Wamanbhai, Gordhandas Mehta

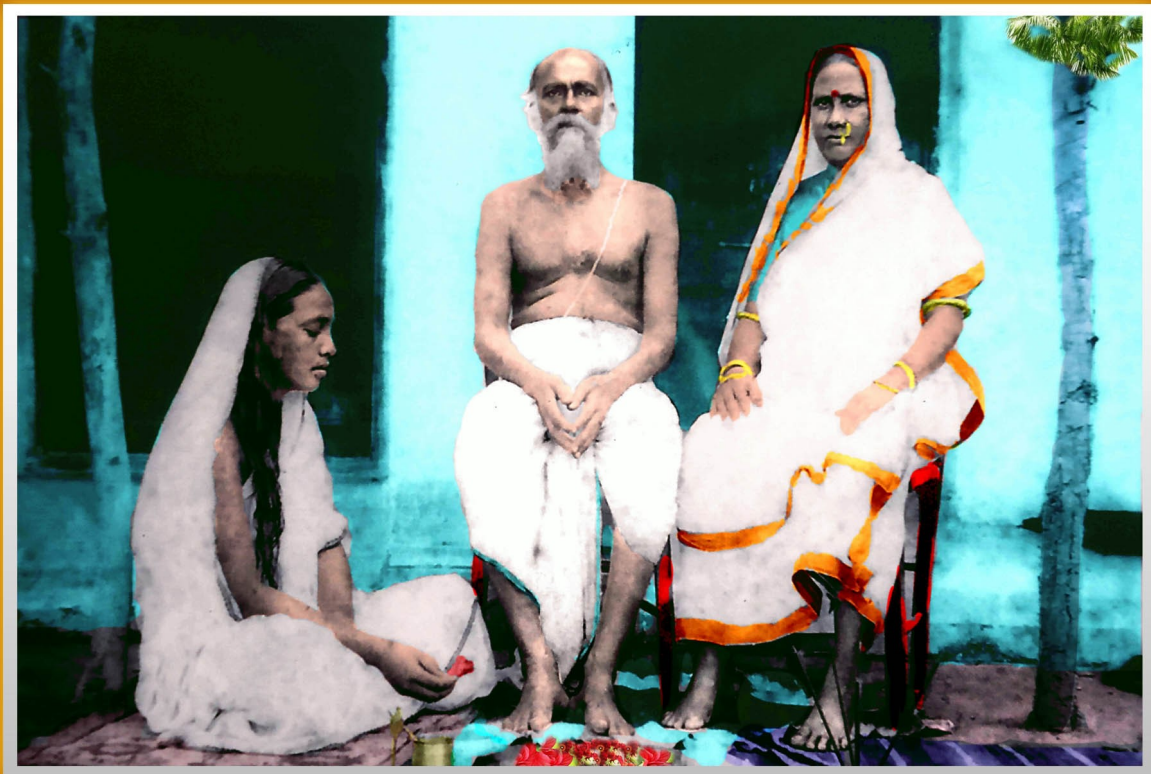
- From the book, "Pagal Haranath Bhakta Patravali"
Compiled by, V. Subba Rao, Nagpur.

Our Gallery

Page - 1



Portrait by - Maithilee Zaveri



Colored by - Mr. Haresh Zaveri



Follow us on Facebook
[Facebook.com/LordKusumHaranath](https://www.facebook.com/LordKusumHaranath)

www.kusumharanath.wordpress.com

Our Gallery

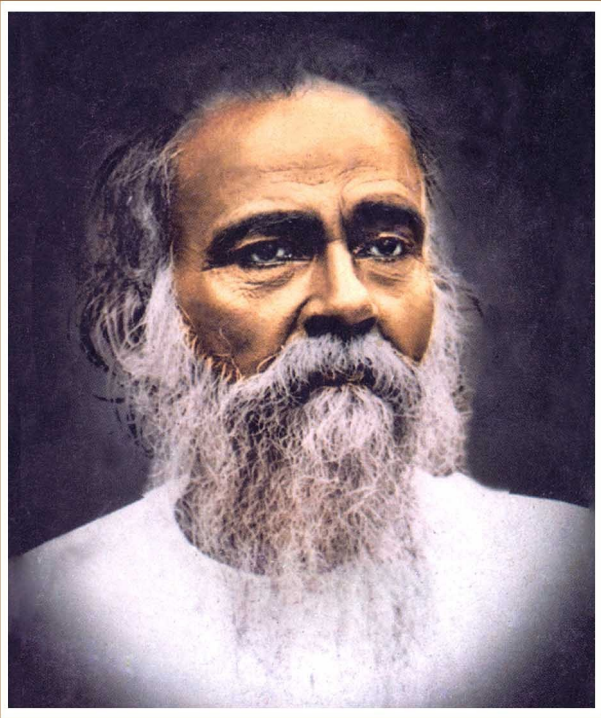
Page - 2

A Bengali Poem by Bhaswati Chakraborty

চেয়েছিলাম তোমাকে ভালবাসা দিতে
যেমন করে ভালবাসা দিয়েছিলে তুমি,
কিন্তু কোথাও যেন খামতি ছিল তার মধ্যে
নিজ সুখ ছাড়া আমরা কিছুই ওগো চাহিনি,
মধুর প্রেমে ডুবিয়ে ছিলে, তবু পাশাণ গলেনি।
ভালবাসা দিতে গিয়ে স্বার্থ টুকু ছাড়িনি।
চাওয়ার মাঝে আমরা ওগো দাড়ি কমা টানিনি।
যদি সেটা পারতাম প্রতিপদে তার উপস্থিতি বুঝতাম।

Meaning of the poem is,

I always wanted to give you my Love as you always love me. But my Love is full of selfishness. Your love is full of sweetness, but my heart is like stone, that is not melt by your sweet love. I am so much selfish that I always wanted the mundane object from you without any hesitation. But if we can feel your Love then we can always feel your presence also.



তোমাদের দুঃখ কষ্টের যত তোমরা আমার
উপর চাপিয়ে দিয়ে, ভান্না নৌকাগুলিকে
তাপ্রয় করেই হাসিতে হাসিতে খেলিতে
খেলিতে পরপারে চলে যাও। ইহা দেখিবার
আনন্দ যেন আমার ভাগ্যে ঘটে।

Lay all your burden of miseries
on My head, and with the help
of leaky boats cross joyfully and
playfully to the other side. Let
Me see this and be happy.

- Lord Haranath (1865-1927)

Quoted From "World Message 1921"



Follow us on Facebook
[Facebook.com/LordKusumHaranath](https://www.facebook.com/LordKusumHaranath)

www.kusumharanath.wordpress.com



Jai Haranath Jai Kusumkumari Jai



Bankura KHUSI
Bankura Kusum Haranath Unique Social Impact



Follow us on Facebook
[Facebook.com/LordKusumHaranath](https://www.facebook.com/LordKusumHaranath)

www.kusumharanath.wordpress.com