

# Lesson 1 :

मासी कागद छुयो नहीं कलम गहो नहीं हाँथ ।  
चारों जुग के महातम कबिरा मुखहिं जनाई बात ॥

Translation : I never touched a piece of paper (scriptures) and held a pen in my hand.  
My vani - oral messages carry the essence of the eternal truth.

जातिको जुलाहा मतिको धीर, हरषि हरषि गुन रमै कबीर ॥

Translation : By caste I am a Julaha but I have the mind of a pertinent seeker. I  
remain happily engrossed in the praise of the lord.

हरिको नाँव अभय-पद-दाता कहे कबीर कोरी ॥

Translation : Kabir Kori (means Kabir of caste Kori) says name of Hari (lord) imparts  
fearlessness.

## Lesson 2 :

Ramananda's disciples and their well-known disciples (along with tentative dates of birth and death and cities of birth and death) :

	Anantaanand	
	Surasuraanand	
	Sukhaanand	
	Narharidaas (~1505-1610)	Tulsidaas (~1532-1623) Soron
	Bhaavaanand	
	Bhakt Peepa (~1425) Malwa	
Raamaanand (~ 1300 - 1380) Varanasi	Sen	
	Dhanna	
	Sursuree	
	Padmaavatee	
	Raidaas (~1450-1520) Varanasi	Meerabaai (~1498-1547) Kurki, Dwarka
	Kabeer (~ 1398-1440 /1448-1518) Varanasi, Maghar	Bhaagodaas, Dharmdaas, Dadoo Dayaal (~1544-1603)Ahmedabad, Naraina

जात-पात पूछें न कोई ।

हरि को भजे सो हरि का होई ॥ - रामानंद

Translation : Caste does not matter. One who praises Hari (lord) belongs to Hari.

# Lesson 3

हिन्दू आशै राम को, मुसलमान खुदाई ।

जोगी आशै अलख को, तहा राम अच्छे न खुदाई ॥ - संत गोरखनाथ

Translation : Hindu desires for Ram whereas a Muslim desires for Khuda. Jogi desires for Alakh which is beyond (the formless gods).

न ब्रह्मा-विष्णु-रुद्रौ न सुरपतिसुरा नैव पृथ्वी नचापो

स्वज्योतिः स्वयमेकं जयति तव पदम् सच्चिदानंदमूर्ते - संत गोरखनाथ

Translation : The timeless truth, pure consciousness and causeless joy can be attained by the Jyoti or the light within and not by Brahma, Vishnu, Shankar, gods or anything that has a form.

राम निरंजन न्यारा रे, अंजन सकल पसारा रे॥टेक॥

अंजन उतपति वो उंकार, अंजन मांड्या सब बिस्तार।

अंजन ब्रह्मा शंकर ईद, अंजन गोपी सगि गोब्यंद॥

अंजन बाणी अंजन बेद, अंजन कीया नांनां भेद।

अंजन विद्या पाठ पुरांन, अंजन फोकट कथाहिं गियांन॥

अंजन पाती अंजन देव, अंजन की करै अंजन सेव॥

अंजन नाचै अंजन गावै, अंजन भेष अनंत दिखावै।

अंजन कहौ कहाँ लग केता, दांन पुनि तप तीरथ जेता॥

कहै कबीर कोई बिरला जागै, अंजन छाड़ि निरंजन लागै॥

राम निरंजन न्यारा रे, अंजन सकल पसारा रे ॥

Translation : Only Ram (not the Ram of Ayodhya but Nirgun Ram as propagated by Kabir.) is pure, true and devoid of Maya. Everything else is Anjan - non-essential and subject of Maya. The entire existence - Omkar, Brahma, Shankar, Indra, Krishna and his Gopis, Ved, Puranas, Knowledge, Gods, everything is Anjan. Anjan is what divides, Anjan manifests in different forms. Charity, Punya, Pilgrimages everything is Anjan. Kabir says, a rare human being wakes up and withdraws himself from all forms of Anjan.

सुनता है गुरु ज्ञानी गगन में आवाज हो रही झीनी-झीनी ॥  
पहिले आए नाद बिंदु से पीछे जमया पानी हो जी ।  
सब घट पूरण पूर रह्या है अलख पुरुष निर्बानी हो जी ॥  
वहां से आया पता लिखाया तृष्णा तूने बुझाई बुझाई ।  
अमृत छोड़सो विषय को धावे, उलटी फाँस फंसानी हो जी ॥  
गगन मंडलू में गौ भी आनी भोई से दही जमाया जमाया ।  
माखन माखन संतों ने खाया, छाछ जगत बापरानी हो जी ॥  
बिन धरती एक मंडल दीसे, बिन सरोवर जूँ पानी रे ।  
गगन मंडलू में होए उजियाला, बोल गुरु-मुख बानी हो जी ॥  
ओऽहं सोऽहं बाजा बाजे त्रिकुटी धाम सुहानी रे ।  
इडा पिंगला सुखमन नारी सून ध्वजा फेहरानी होजी ॥  
कहे कबीरा सुनो भई साधो जायी अगम की बानी रे ।  
दिनभर रे जो नजरभर देखे अजर अमर वो निशानी हो जी ॥

Translation : The realized one hears the sublime Anahad sound.

You, the soul originated from “naad bindu” - the silence and non-existence before the Big-Bang. That same energy, which was un-manifested before big-bang, has filled every single being.

The manifestation of world is a play of consciousness trying to experience itself consciously. But in this world, the Jeeva gets caught in desires and starts walking in the opposite direction.

When the celestial cow of Brahman is milked and curd is made out of churning, wise men reach out for the butter (symbol of gist, truth, satva) where as the remaining world is satisfied with the buttermilk.

Existence is not limited to just earth and life on it and we are mere figments of consciousness. When one know this, everything will be lit up with grace says the Guru.

By constantly meditating on 'who am I' and realizing that I am all that exists, the true Yogi relaxes in Trikuti - the Ajnya chakra. Energy starts flowing through Sushumna Nadi and the Yogi experience the state of 'Shoonya' i.e. nothingness.

Says Kabir, Listen O knowledgeable, wise man. The light inside you which is looking at everything unendingly is the figment of that celestial param Jyoti.

