

CHAPTER 1



WHO IS BABAJI?

In my communications and dialogues with seekers all over the world, I have become aware of how much confusion exists as to who the mighty Being called ‘Babaji’ is. Therefore, to clear all doubts and put to rest this perplexity with finality, I have in this book, based on my experience and subsequent realization, revealed who is the *true* Babaji.

Throughout my childhood, adolescence and later years, I have felt and seen His guiding presence, as if preparing me for the experience at Badrinath in the Himalayas in 1967, when I was a youth of barely 23.

Babaji enlightened the modern world with the original *Kriya Yoga*¹, through His disciple Yogavatar Lahiri Mahasaya, whom He initiated into this Soul-saving science in 1861. When Paramahansa² Yogananda published his all-time classic *Autobiography of a Yogi* in 1946, *Mahavatar* Babaji became known for the first time to the public at large.

1 ‘Yoga of doing’, the ‘lightning path’ which brings you to the path of non-doing (*akarma*); given by Babaji Goraksha Nath for the dissolution of *karma* and acceleration of human evolution to Divinity.

2 ‘Supreme swan’, the 4th level of initiation of a *yogi*; an honorific title given to great adepts, such as Ramakrishna and Yogananda.

It is to this *parampara* or grand lineage that I belong, and through which I am privileged to impart the sacred science of *Kriya Yoga* to humanity.

All the *yogas*, such as *Raja Yoga*, *Kriya Yoga*, *Bhakti Yoga*, *Gyan Yoga*, *Karma Yoga*, *Hatha Yoga*, *Laya Yoga*, *Tantra Yoga* and *Hamsa Yoga* emanate, for the grace and salvation of humankind, from the same source—the Visible-Invisible Savior of All Beings, called Babaji.

The future accomplishment of ‘Earth Peace Through Self Peace’ shall, more than the United Nations (UN) and its organizations, be brought about by the United Minds Organization—through the practice of the peerless science of *Kriya Yoga*, which is a non-denominational and non-sectarian pathway to world peace and self-realization.

The stream of humanity and its evolution may be channelized and directed to the practice of the correct *Kriya Yoga* and to knowing that Shiva Goraksha Babaji and Babaji of the *Autobiography of a Yogi* are one and the same person. This purpose may be served through the reader’s understanding of this book. The central themes and spiritual purpose of my writing this book are given below.

1. To unveil before the world, the great mystery that Shiva Goraksha Babaji is the Babaji of *Autobiography of a Yogi*. All other writings of people, persons, places and things are subservient and should only be used to serve the accomplishment of this purpose. This book is not about Yogavatar Lahiri Mahasaya, Gyanavatar Sri Yukteshwar, or Paramahansa Yogananda. So, when I write a chapter

about Yogananda, that chapter is only a facility to use that reference to prove that Babaji and Shiva Goraksha Babaji (Goraksha Nath or Gorakh Nath) are one.

2. The second critical factor and linchpin to expound upon and clarify to a misguided public, is that the *yogic* treatise *Goraksha Shataka*³ and the original *Kriya Yoga* given by *Mahavatar* Babaji to Yogavatar Lahiri Mahasaya are also one and the same. My purpose is to prove that the original source of Babaji's *Kriya Yoga* is the *Goraksha Shataka* and *Manu Smriti*⁴. This, not only clarifies that the *Goraksha Shataka* and *Kriya Yoga* are one, but further goes to illuminate that Babaji and Goraksha Nath are one and the same Being.

In medieval times, the immortal Babaji manifested as the eternal Goraksha Nath. In modern times, the immortal Goraksha Nath has manifested as the eternal Babaji. Therefore, both of them are one and the same Being, who revealed Himself to me as Shiva Goraksha Babaji.

Many people speak of Babaji and Goraksha Nath, and great confusion prevails among them because some speak of Him in His terrestrial dimension, others in His celestial dimension, and yet others talk of Him in His cosmic dimension. Some writers speak of Him in His 'Conscious' state, others in His 'super-Conscious' state, while yet

3 *Goraksha Shataka* is the first part of *Goraksha Paddhati* written by Shiva Goraksha Babaji. *Goraksha Paddhati* is a system of *yogic* techniques for self-realization.

4 *Manu Smriti* (also known as *Manava Dharma Shastra*) was written by Manu, who is considered mankind's first law-giver. Encoded in this treatise are the ethical and spiritual laws of humanity and its evolution.

others endeavor to speak of His ‘Supreme-Conscious’ state. So, while the Being we are talking about is not different, each author speaks of Him only in reference to the limit of his understanding, and the fact is that nobody can truly comprehend Him. So, it is only by His grace that this, that, or any other book can be written.

I have tried to clarify this as best as possible in the section titled ‘Babaji’s Dream Bodies’ in Chapter 19 (‘The Sage of All Ages’) in the unabridged version of this book. We all know Babaji in His limited form on earth, but it is impossible to comprehend His eternal Being, which is beyond relativity and creation. This book will mainly deal with the terrestrial, celestial and divine aspects of Babaji, in relativity and in creation.

Examining some untruths

I have come across many a book published about the cults, creeds and religions of various sects belonging to Kabir⁵, Guru Nanak⁶, Alam Prabhu⁷ and Balak Nath⁸. The devotees and followers of these saints and spiritual teachers, in order to prove their master the best and more superior to the rest, have made almost all of them engage in either a

5 Kabir was a medieval saint of India who received *Kriya Yoga* from Babaji. He also received the *mantra* of ‘Rama’ from his guru Ramananda.

6 Guru Nanak was another great medieval saint and founder of the Sikh religion. He has sung praises to Babaji Goraksha Nath in the *Japji Gutka*, a Sikh scripture.

7 Alam Prabhu was a saint who existed 150 years after Babaji Goraksha Nath. Babaji appeared in his vision one night and blessed him. The story of the physical meeting of these masters is not a historical fact.

8 Baba Balak Nath and the thousands of *yogis* who followed the Nath tradition during the Middle Ages were all disciples of Babaji Goraksha Nath.

physical or a philosophical combat with the greatest of all sages—Shiva Goraksha Babaji. It was their belief that unless their own master or *Satguru* were to defeat Goraksha Nath in a philosophical debate or a combat of *siddhis*⁹, he would not be recognized and find an elevated position in society as a great saint or an *avatar*¹⁰. Goraksha Nath, so to say, became the ultimate benchmark for testing, without which no saint could be pronounced a saint by the masses.

This somehow created a psychological schism in the minds of bigoted followers, and they contrived false stories in which Goraksha Nath was worsted in philosophical debates or a combat of *siddhis*, even though there was a gap of between 150 to 300 years between their masters and Goraksha Nath. Having scant regard for the time and the periods in which their master lived, they were so keen to prove that their master was the greatest, that they went to any lengths and interpolated false information in their religious scriptures and texts.

The fact of the matter is that even the historical Shiva Goraksha Babaji of medieval times lived around 150 to 300 years before the time of Alam Prabhu, Balak Nath and Guru Nanak. As a matter of fact, it was Goraksha Nath, the sage of all ages, who inspired and influenced Lord Bhartari Nath, Kabir and Guru Nanak in all their poetry and writings.

9 Accomplishment/perfection', spiritual perfection, the attainment of flawless identity with the ultimate reality (*Atman* or *Brahman*); paranormal ability, of which the *yoga* tradition knows many kinds.

10 Descent', the descent of the Divine into a terrestrial light-body for spiritual work and the salvation of the world; identified outwardly by specific signs, such as the tendency of the *avatar* to cast no shadow.

These great Beings of lofty, *avataric* stature had no hand whatsoever in the concoction of false stories depicting that they defeated their greatest benefactor and master, Goraksha Nath. They were certainly in no need of such bravado.

So, a person who reads a book that projects a jaundiced view, or a slant towards a cult, must beware of being misled by untruths about this great master of all masters whose presence hallows the Himalayan mountains even today. He upholds the spiritual edifice of the land of Bharatvarsha¹¹, called India. Kabir sang the *purusharth*¹² and masculinity of the philosophy of Goraksha Nath, and the great woman saint Meera sang the devotional heart of Goraksha Nath. Yet, both these great saints were unable to completely expound upon the philosophy and truth of Shiva Goraksha Babaji. But, if Goraksha Nath were to move and shift a little, the whole edifice of India's philosophy and *yoga* would, to give an analogy, register a 6.6 shift on the seismic scale. The blessings of this Sage of All Ages, who has said nothing in His defense, have continued to uphold the truth in all the religions and philosophies and *yogas* of the world.

Seeking Babaji

You are Babaji to the extent you know Babaji and very few people really know Babaji. This is not to discourage any humble seeker from taking the path, but just to check the arrogant seeker seeing Babaji and imagining he knows

11 Present-day India—the land whose people are wedded to the Divine light.

12 'Human purpose'—the effort to know the true self within the mind of our bodies.

everything about everything, and everything special about Babaji. The danger lies in the delusion that we have met Babaji, and nobody but the person claiming to have seen Babaji can testify to it. He has to be true to his own self; to what extent he had a vision of Babaji or saw Babaji. Whether he experienced Babaji through the chirping of a bird, or as a light breeze; saw Him in a dream or in a *drishtanta*¹³, saw Him in a *sakshatkar*¹⁴, i.e. actually experienced him as *Sat*, known his *Chit* and felt him as *Ananda*¹⁵, or experienced Him in the highest state of *Brahma Nirvana*¹⁶ which is called the ‘Is-ness of the Zero Not Zero’¹⁷; how many of us have experienced and been one with Him as the Non-Being Essentiality¹⁸?

While experiencing the various states of spiritual awareness, one has to be true to oneself. I am not sitting here in judgment of what is true and what is not. On my part, all that I know is that I am being inspired to serve, and to guide. My pen just writes because He wants it to write. Perhaps the purpose of this book is to tame our egos and enable each of us to develop a humbler sense of proportion as

13 Spiritual vision.

14 A true vision of the Divine Lord.

15 *Sat-Chit-Ananda* —Existence-Consciousness-Bliss.

16 Merging in the transcendental core beyond the universe, and being everywhere and nowhere at the same time. Highest state of enlightenment.

17 Yogiraj has coined this term. The zero represents the nothing of creation. The naught-zero represents the ‘everything’ of creation and the Is-ness pervades them and goes beyond both states.

18 A word coined by the Yogiraj Siddhanath; this word represents a paradox because *Para Brahma* is so beyond mortal conception that He is a Non-Being as far as we are concerned; and yet He is the essential component of the very fabric of our soul-essence and creation.

to where we stand, and where the great Being Babaji stands. Remember, that the great sages, alive through the ages, can read the hearts and minds of humanity. They know exactly where each individual stands in the hierarchy of his personal evolution and the depth of his devotion to God.

