

I. Previous life

- ॐ In his previous life Bakasura was the son of Hayagriva, and was called Utkala.
- ॐ He was extremely powerful, and not only gained dominion over the Earth, but all of the heavenly planets as well,
- ॐ Fought with Vṛtrāsura
- ॐ Stole Indra's parasol
- ॐ Gaining an indomitable position, he enjoyed great opulence for 100 years of the demigods.
- ॐ Once, while roaming his kingdom, he came to Gangasagar (the meeting place of the Ganges with the sea) where Jajali muni, a great mystic yogi, had his asrama (a leaf hut).
- ॐ Showing a deplorable lack of respect for the muni, Utkala began to fish with a rod, eating the fish which he caught there.
- ॐ Even when forbidden by the muni to do this near his asrama,
- ॐ Utkala continued regardless.
- ॐ
- ॐ Losing his patience, Jajali spoke to Utkala, saying:
- ॐ "If you like to eat fish so much, then become a crane - thus you will be relieved of the trouble of using a fishing rod!"
- ॐ
- ॐ This curse immediately took effect, and Utkala at once assumed the body of a crane, losing his entire bodily luster.
- ॐ
- ॐ Humbled by this sudden reaction, he grasped the feet of the sage, and began to implore him:
- ॐ "O best of sages, unfortunately I did not realize the magnitude of your severe austerities - please save me from this dreadful fate!"
- ॐ The association of sadhus like you is verily the gateway to liberation.
- ॐ Being truly equal to foe and friend, insult and honour, gold and stone, pleasure and pain, saints like you set the proper standard for all.
- ॐ I do not think that there is a single desire in all of humankind that cannot be fulfilled by mahatamas like you.
- ॐ The positions of Brahma, Indra and great emperors can easily be obtained by the mercy of one such as yourself, what to speak of such paltry benedictions as religiosity, economic development and sense gratification.

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- ॐ Even the mercy of the Supreme Lord Himself can also be obtained by your blessing."
- ॐ
- ॐ Jajali Muni, who has performed austerities for sixty thousand years, became pacified by Utkala's show of humility.
- ॐ Taking compassion on the demon, he blessed him, saying:
- ॐ "In Vaivasvata Manvantara, when Dvarapa yuga is ending, in Vraja Mandala, Bharata Varsa, the Supreme Personality of Godhead Himself, Lord Krishna will be roaming the land while herding calves.
- ॐ At that time you will merge with His body.
- ॐ I assure you that there is no doubt of this - Even by an intense feeling of enmity towards Him, even inimical persons like Hiranyakasipu have been able to attain the topmost destination in the past."
- ॐ
- ॐ In his next life as Bakasura, Utkala became the brother of Putana, and with Trnavarta, they all lived with Narakasura as his allies.
- ॐ Eventually Bakasura was defeated by Kamsa in combat and became his servant.

II. The pastime

Bakasura lila

- ॐ All the cowherd boys would daily go to the bank of the river Yamuna to water their calves.
- ॐ Usually, when the calves drank water from the Yamuna, the boys also drank.
- ॐ One day, after drinking, when they were sitting on the bank of the river, they saw a huge animal which looked something like a duck and was as big as a hill.
- ॐ Its top was as strong as a thunderbolt.
- ॐ Form like a white mountain
- ॐ Gigantic
- ॐ Quacking rumbled the clouds
- ॐ When they saw that unusual animal, they became afraid of it.
- ॐ Bakasura attacked Kṛṣṇa with his pointed, sharp beaks and quickly swallowed Him up.
- ॐ When Kṛṣṇa was thus swallowed, all the boys, headed by Balarama, became almost breathless, as if they had died.
- ॐ Demigods: "Alas! Alas!"
- ॐ As Bakāsura came to attack Kṛṣṇa and the cowherd boys the demigods tried to attack him.

Description is an amalgamation of those found in Srimad Bhagavatam

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- ॐ Indra threw his thunderbolt and knocked him to the ground
ॐ But he got up again.
ॐ Brahmā hit him with his brahmā-danda (brahmastra),
ॐ Knocked him unconscious for 2 ghaṭikās (48 minutes),
ॐ But then he got up again.
ॐ Śiva stuck him with his trident,
ॐ Cut off one wing,
ॐ Demon recovered.
ॐ Vāyu struck him with his wind weapon,
ॐ Baka flew away.
ॐ Yama struck him with his yama-danda,
ॐ But the danda was broken.
ॐ Surya attacked him with a hundred sharp arrows but he still did not die.
ॐ Kuvera struck him with his sword
ॐ Cut off the other wing,
ॐ But he still did not die.
ॐ Soma attacked him with his ice weapon.
ॐ Tormented by the cold the demon fainted,
ॐ But then again stood up.
ॐ Agni attacked him with his fire weapon and burned all his feathers to ashes,
ॐ but he did not die.
ॐ Varuna bound him with his ropes and dragged him along the ground, which hurt him but he did not die.
ॐ Bhadrakali hit him on the head with her club and broke his head
ॐ He fainted and went into a deep coma.
ॐ But then he got up again, shook himself and roared like a cloud.
ॐ Karttikeya threw his sakti weapon
ॐ Cut one of his feet.
ॐ Bakasura attacked all the demigods and made them run away.
ॐ Demigods fly in sky and Baka chases after
ॐ Demigods offer blessings to K
ॐ When the Bakasura demon was swallowing up Kṛṣṇa, he felt a burning fiery sensation in his throat due to the glowing effulgence of Kṛṣṇa.
ॐ Quickly threw Kṛṣṇa up and tried to kill Him by pinching Him in his beaks.
ॐ K grabs tail and throws to ground
ॐ Baka again opens beak

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- ॐ K caught hold of the beaks of the great gigantic duck and, before His cowherd boy friends, bifurcated his mouth, just as a child very easily splits a blade of grass. (KB)
- ॐ Or as an elephant breaks a tree branch (GS)
- ॐ As Baka died light came from body and entered K (sayujya mukti)
- ॐ From the sky, the denizens of the heavenly planets showered flowers like the cameli, the most fragrant of all flowers, as a token of their congratulations.
- ॐ Accompanying the showers of flowers was a vibration of bugles, drums and conchshells.
- ॐ When the boys saw the showering of flowers and heard the celestial sounds, they became struck with wonder.
- ॐ When they saw Krsna, they all, including Balarama, were so pleased that it seemed as if they had regained their very source of life.
- ॐ As soon as they saw Krsna coming towards them, they one after another embraced the son of Nanda and held Him to their chests.
- ॐ Boys: Friend you are saved from Death's mouth
- ॐ After this, they assembled all the calves under their charge and began to return home.
- ॐ Eventually Bakasura was defeated by Kamsa in combat and became his servant.

The cowherd boys return home and MY & NM of the day's events

- ॐ When they arrived home, they began to speak of the wonderful activities of the son of Nanda.
- ॐ When the gopis and cowherd men all heard the story from the boys, they felt great happiness because naturally they loved Krsna,
- ॐ Hearing about His glories and victorious activities, they became still more affectionate toward Him.
- ॐ Thinking that the child Krsna was saved from the mouth of death, they began to see His face with great love and affection.
- ॐ They were full of anxieties, but they could not turn their faces from the vision of Krsna.
- ॐ The gopis and the men began to converse amongst themselves about how the child Krsna was attacked in so many ways and so many times by so many demons, and yet the demons were killed and Krsna was uninjured.
- ॐ They continued to converse amongst themselves about how so many great demons in such fierce bodies attacked Krsna to kill Him, but by the grace of Hari, they could not cause even a slight injury. Rather, they died like small flies in a fire.

- ॐ Thus they remembered the words of Garga Muni who foretold, by dint of his vast knowledge of the Vedas and astrology, that this boy would be attacked by many demons. Now they actually saw that this was coming true, word for word.
- ॐ All the elderly cowherd men, including Nanda Maharaja, used to talk of the wonderful activities of Lord Kṛṣṇa and Balarama,
- ॐ They were always so much absorbed in those talks that they forgot the threefold miseries of this material existence.

III. The anarthas

A. From Caitanya Siksamṛta

- ॐ Represents duplicity, cheating, cunning and hypocrisy
Bakāsura, the demon who assumed a huge duck-like form the size of a hill, represents false dealing performed out of deceit, cheating, cunning and hypocrisy.
- ॐ And these must be eliminated for śuddha bhakti manifest
Without eliminating these, śuddha-bhakti does not appear.

B. From Krishna Samhita

- ॐ Which of the ten offenses?
The most clever Bakāsura, who is the personification of cheating religion, is the fifth obstacle for Vaiṣṇavas. This is called nāmāparādha, offenses against the holy name of the Lord.
- ॐ Again prematurely seeking advanced realization comes
Those who do not understand their qualification but accept the instruction of a bogus guru and engage in the process of worship meant for exalted devotees are cheated ass-like people.
- ॐ Labha, puja, pratistha
And those who have understood their ineligibility yet with a goal to accumulate money and prestige still follow the process of worship meant for exalted devotees are called cheaters.
- ॐ Cheating tendency must be stopped
Until this cheating in the name or religion is destroyed, one's attachment will not awaken.
- ॐ The cheaters
Such people deceived the entire world by making show of sectarian formalities and pseudo-renunciation.

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ॐ *And the cheated*

Those who see and respect such proud people's show of external formalities cannot attain love for Kṛṣṇa and are like thorns in the side of the world.

ॐ *We must see what's in the heart*

It is to be understood here that one should not disrespect a swanlike person just because he has accepted external formalities that are generally considered detestable.

ॐ *The process for removal*

It is the eternal duty of the Vaiṣṇavas to develop the symptoms of love by associating with and serving devotees, while remaining indifferent to external formalities.

C. Prof Sanyaal

ॐ *Cunning hypocrisy*

The fifth obstacle makes its appearance on the path of the theists (Vaishnavas) in the form of the demon Baka. He is an exceedingly cunning fellow embodying the principle of religious hypocrisy.

ॐ *Namaṅpradha*

It is this obstacle which is meant by the offense against the Holy Name.

ॐ *Duplicity either by the teacher who instructs above the disciple's realization or by the disciple who accepts such instructions*

Those who, falling into the clutches of the pseudo-Guru by neglect of the proper exercise of their judgment, deceive themselves by consenting to adopt the higher grade of worship to which they are not entitled, fall under the category of the third class of offenders described above. But those who, even after becoming aware of their unfitness, persist in practicing the higher method of worship, hoping thereby to gain honour and wealth for themselves, commit the offense of religious hypocrisy.

ॐ *Duplicity must be discarded*

Until this defect is discarded, there can be no appearance of the principle of spontaneous liking for Krishna. These hypocrites only deceive the world by the display of the external insignia of sectarianism and pseudo-renunciation.

ॐ *Those who support such people impede the spread of Krishna consciousness*

Those persons who choose to show their regard for these arrogant persons in consideration of the external marks exhibited by them, failing to attain the

favour of Krishna, only prove to be thorns in the sides of the people of this world.

ॐ *But we must be careful not offend those who “appear” sinful*

But It should also be borne in mind in this connection that one should be careful not to allow his caution in regard to the abuse of external signs to betray him into maligning a person wearing the respective external marks of the theistic communities, whose conduct may also embody the inner significance of those symbols. It is, therefore, the constant duty of the Vaishnavas, by being neutral as regards external marks, to seek for indications of inner love for Godhead and to associate with and serve the sādhus whom they may be fortunate enough to recognize by this test.

IV. Notes

ॐ K is about 5

ॐ Cunning duplicity

ॐ Deceptive behavior

ॐ Hypocrisy

ॐ Outward manifestation of a false lifestyle of cheating activities

ॐ Baka looked like he was meditating like a yogi, but he was meditating on a fish

ॐ Bifurcation was appropriate for a two-faced person

A. Duplicity vs Simplicity

ॐ “The impersonalists are full of duplicity. Sometimes they pretend to execute devotional service, but their ultimate idea is to become one with the Supreme. This is duplicity, kapaṭa. The Bhāgavatam does not allow this duplicity. In the beginning of Śrīmad-Bhāgavatam it is clearly stated, *paramo nirmatsarāṇām*: [SB 1.1.2] “This treatise Śrīmad-Bhāgavatam is meant for those who are completely free from envy.” The same point is again stressed here. Unless one is completely faithful to the Supreme Personality of Godhead and engages himself in the process of hearing and chanting the glories of the Lord, there is no possibility for liberation.” (SB 3.27.6)

ॐ “Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura comments that saralatā, or simplicity, is the first qualification of a Vaiṣṇava, whereas duplicity or cunning behavior is a great offense against the principles of devotional service. As one advances in Kṛṣṇa consciousness, one must gradually become disgusted with material attachment and thus become more and more attached to the service of the Lord. If one is not factually detached from material activities but still proclaims himself advanced in devotional service, he is cheating. No one will be happy to see such behavior. (Antya 2.117, purport)”

- ॐ “The word *kuṭi-nāṭi* means “duplicity.” As an example of *pratiṣṭhāsā*, one may attempt to imitate Śrīla Haridāsa Ṭhākura by living in a solitary place. One’s real desire may be for name and fame—in other words, one thinks that fools will accept one to be as good as Haridāsa Ṭhākura just because one lives in a solitary place. These are all material desires. A neophyte devotee is certain to be attacked by other material desires as well, namely desires for women and money. In this way the heart is again filled with dirty things and becomes harder and harder, like that of a materialist. Gradually one desires to become a reputed devotee or an *avatāra* (incarnation). (Madhya 12.135, purport)”
- ॐ “So as soon as one becomes *gṛhamedhī*, he becomes blind to see what is self-realization. So Śukadeva Gosvāmī says that those who are blind, those who have been encaged in the materialistic way of life, for them, there are thousands and thousands of topics to hear and to chant. But those who are seeing to the self... Self is one. *Ekaṁ brahma dvitīyaṁ nāsti*. For them, one talk only about Kṛṣṇa. So I’ll request you, all my beloved disciples present here, that don’t turn to that point, *gṛheṣu gṛha-medhinām*. Stick to this point, Kṛṣṇa. Then you’ll be happy. Don’t talk, create. Thousand... As soon as we go out of the scope of this Kṛṣṇa consciousness, there will be so many talks. And that will mislead you. That is *māyā*. And if you stick to the Kṛṣṇa consciousness, there is no secrecy, there is no duplicity, there is no diplomacy. One talk, Kṛṣṇa: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma... That will make you satisfied. *Yayātmā suprasīdati*. If you want actually happiness then you stick to these Kṛṣṇa consciousness topics. Don’t bring in anything other, else. Then that will become *gṛheṣu gṛha-medhinām, apaśyatām ātma-tattvam* [SB 2.1.2]. So I am especially talking to my *sannyāsī* disciples, who are going out today on a great mission. Please stick to this principle—one—Kṛṣṇa. You will be benefited, and the persons to whom you’ll talk, they will be benefited, the world will be benefited. So you have got a very great responsibility. Don’t turn into the talks of the *gṛhamedhī* and break it. That is my request. (class on Śrīmad-Bhāgavatam 2.1.1-6; Los Angeles, July 2, 1970)”
- ॐ *Ārjava* is one of the qualities of a brahmana. “*Ārjava*: they must be very simple, no duplicity. (class on Śrīmad-Bhāgavatam 1.2.24 -- Vṛndāvana, November 4, 1972)”
- ॐ So far this making some false story for collecting money or selling book, of course we may do anything for Krishna, but that is supposed to be reserved for very advanced experts in Krishna Consciousness—they know how to catch the big fish without themselves getting wet. So it is not very much advisable to make lies just to sell book. If we simply stick to describing how wonderful is Krishna, then whatever we may lie or exaggerate, that will not be lie! But other things, lies, they will not help us to train ourselves in truthfulness. Lie to some, not to others, that is not a good philosophy. Rather the brahmanas are always truthful, even to their enemies. There is sufficient merit in our books that if

you simply describe them sincerely to anyone, they will buy. That art you must develop, not art of lying. Convince them to give by your preaching the Absolute Truth, not by tricking, that is more mature stage of development of Krishna Consciousness. (Letter to: Sri Govinda — Bombay 25 December, 1972)

- ॐ Austerity of the body consists in worship of the Supreme Lord, the brāhmaṇas, the spiritual master, and superiors like the father and mother, and in cleanliness, simplicity, celibacy and nonviolence. (Bg 17.14)
- ॐ Peacefulness, self-control, austerity, purity, tolerance, honesty, knowledge, wisdom and religiousness—these are the natural qualities by which the brāhmaṇas work. (Bg 18.42)
- ॐ Why? *Nirjanera ghare, pratiṣṭhāra tare*. To get some cheap adoration as a great chanter. Because if one is actually chanting, why he should be attracted by woman and biḍi? If he is actually in such position like Haridāsa Ṭhākura then why he should be attracted by material things? That is a false show only. That is not possible for ordinary person. Therefore ordinary person must be physically engaged. That is not physical, that is also transcendental. Always busy in some business of Kṛṣṇa consciousness. That is wanted. Not that, "Oh, I have become a great scholar and I have now learned how to become a great Vaiṣṇava. I chant sixty-four rounds, and think of my wife somewhere, and then good-bye to Govindajī and leave Vṛndāvana." These rascaldom do not follow. Govindajī drives such rascals away from Vṛndāvana. So Vṛndāvana, one who is living in Vṛndāvana, he must be very anxious how to spread the glories of Vṛndāvana-candra all over the world. That is wanted. Not that Vṛndāvana-candra is my private property and I sit down in a place and lick up. No, that is not wanted. That is not wanted. That is condemned by my Guru Mahārāja. So *mana tumi kisera vaiṣṇava*. He says, "What kind of Vaiṣṇava, rascal, you are." *Nirjanera ghare pratiṣṭhāra tare*. "Simply for cheap adoration you are living in a secluded place." *Tava hari-nāma kevala kaitava*. Your chanting of so-called Hare Kṛṣṇa mantra is simply cheating. He has said that. One must be ready very vigorously. And that is Caitanya Mahāprabhu's also order. Caitanya Mahāprabhu never said that "You chant." He has given certainly the chanting, but so far His mission is concerned, He said that "Everyone of you become guru." *Āmāra ājñāya guru hañā tāra' ei deśa* [Cc. Madhya 7.128]. And deliver, preach, that people understand what is Kṛṣṇa. *yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa āmāra ājñāya guru hañā tāra' ei deśa* [Cc. Madhya 7.128] *Prṥthivīte āche yata nagarādi*. That is His mission. It is not that "Become a big Vaiṣṇava and sit down and imitate." This is all rascaldom. So don't follow this thing. So at least we cannot advise you in that way. We have learned from our Guru Mahārāja that preaching is very, very important thing, and when one is actually an experienced preacher, then he is able to chant Hare Kṛṣṇa mantra without any offense. Before that, this so-called chanting of Hare Kṛṣṇa mantra, you may practice without any offenses... And giving up all other business to make a

show of a big Vaiṣṇava, that is not required. Thank you very much. (Śrīmad-Bhāgavatam 1.7.19 -- Vṛndāvana, September 16, 1976)

V. Lessons from the pastime & how it all fits together

- ॐ According to Srila Bhaktisiddhanta he was acting like a yogi, meditating on one leg. He appeared to have a sikha. He represents duplicity, so Krishna's bifurcating him is just suitable. Looks like he's in samadhi, but he's actually thinking of fish. So he's a hypocrite.
- ॐ Standing one leg with unkempt hair (ashen feathers) looks like a yogi
- ॐ Making an appearance of advancement
- ॐ Conceited behavior (as Utkala) led to this, so then again the need to wary of pride stemming from our position
- ॐ Split into at beak → 2-faced → duplicitous
- ॐ Prematurely giving higher knowledge...
- ॐ In response to people who are anxious for raganuga Mukunda dasa (famous commentator on BRS) says lobha (greed) for raga-bhakti is more rare than bhava in vaidhi-bhakti