

ॐ Practice Before Preaching: Krishna's Path to Jagadguru

General Collection

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 **Description:** Exploring how Lord Krishna embodied the principles of an Acharya by practicing spiritual truths throughout his life before delivering the Bhagavad Gita

 **Tags:** krishna, bhagavad-gita, spirituality, vedanta, hindu-philosophy, acharya, upanishads

ॐ Practice Before Preaching: Krishna's Path to Jagadguru

The concept of "Practice Precedes Preaching" (*Swayamacharate yasma*) is central to understanding Krishna as the Jagadguru. Krishna exemplified the qualities of an Acharya by practicing core philosophical and ethical truths throughout his life before delivering the Bhagavad Gita later in his life.

Here is a brief summary of instances where Krishna practiced before he preached:

1. Choosing His Father (Vasudeva)

Krishna chose Vasudeva, who patiently explained the imperishability of the Atma (soul) versus the perishable Shariram (body) to Kamsa. By selecting a father who already demonstrated patience in imparting spiritual knowledge, Krishna practiced the quality of a future Acharya (Gitacharya) who would later patiently teach the essence of the Upanishads.

2. 🙏 Upholding the Mother's Command (Matru Vakya Paripalanam)

Immediately upon birth, Krishna acquiesced to his mother Devaki's plea to hide his four-armed divine form and become a normal baby, thereby practicing the principle of *Matru Devo Bhava* (Mother first).

3. 🕉️ Removing the Shackles of Karma

The iron fetters (shackles) restraining Vasudeva fell off the moment he held the newborn Krishna. This act served as a practice of Krishna's later promise in the Bhagavad Gita that he would annihilate the *karma bandhanam* (shackles of karma) for those who surrender to him (*Sarva dharman parityajya mamekam sharanam vraja*).

4. 🌟 Revealing Upanishadic Truths to the Devotee

When Krishna consumed mud, he opened his mouth to Yashoda and revealed the entire universe (Vishwam or NASA) within. This practiced the Upanishadic truth that Paramatma reveals itself only to those whom it chooses (*yamai vesha vivrunute tena labhyah*), establishing him as an Upanishadic Acharya long before his discourse on the Gita.

5. 🕊️ Granting Moksham

Krishna bestowed Moksham (liberation) upon a fruit seller who recognized the auspicious Shankha Chakra Rekha (lines of the conch and disc) on his palms. This practiced the promise of granting moksham that he later preaches in the 18th chapter of the Bhagavad Gita (*moksha ishyami*).

6. 🧁 Butter Stealing and Pot Breaking

By stealing the butter (representing the Jeevatma) and breaking the pot (representing the perishable body), Krishna practiced the philosophical teaching (*bhokta bhogyam preritaram chamatva*) that the body is transitory, but the Jeevatma is eternal and enjoyable.

7. Govardhanoddharanam (Correcting Indra's Arrogance)

Krishna convinced the cowherds to worship Govardhana Hill instead of Indra (Indrotsavam). When Indra retaliated, Krishna lifted the mountain, correcting Indra's arrogance. This practiced the spiritual teaching that veneration should be offered not to the flawed physical form of Indra, but to the Antaratma (the inner self/Paramatma) dwelling within him.

8. Viprapatni Sambhavam (Affinity to Gyanakandam)

Krishna showed greater affinity for the wives of the Brahmanas (who were Uttara Mimamsakas, believing in both Vedic ritual and Paramatma) than their husbands (Poorva Mimamsakas, who believed only in ritual). This practiced the principle that faith in Paramatma (Gyanakandam) must be coupled with Vedic study (Karma Kandam).

9. Kaliya Narthanam (Guru-Shishya Principle)

When Krishna danced on the hoods of Kaliya, he accepted the gems inadvertently offered by the serpent, and in return, he bestowed protection (Abhaya Pradanam) and imprinted the Shankha Chakra Mudra on Kaliya's hood. This demonstrated the guru's duty to bestow more knowledge and blessing upon the disciple than the offering received.

10. Raasa Kreeda (Sharira Shariri Bhavam)

Krishna's dance where he positioned himself between two Gopikas (*Anganam Anganam antare Madhava*) was a physical practice and demonstration of the Sharira Shariri Bhavam—the concept that the entire universe is Paramatma's body. This fundamental principle is later explained in the Bhagavad Gita.



Reference

This blog post is based on notes taken from the following video : **Video Source: [Watch on YouTube](#)** For a more detailed explanation, I highly recommend watching the original video.



Acknowledgment & Disclaimer

These articles are based on discourses by **Sri Dushyanth Sridhar**, who renders discourses in English & Tamil on Rāmāyana, Mahābhārata, Bhāgavata, Vishnu Purāna, Bhagavad Gitā, Vishnu Sahasranāma, and Divya Prabanda in the upanyāsam, pravachanam, or kālakshepam style. Visit <https://desikadaya.org> for more information. These notes are presented solely for educational purposes to help viewers download and benefit from these teachings. Any incorrect interpretations or inaccuracies are mine and unintentional—please forgive me. For any feedback, please send an [email](#).

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