

Lord Krishna,

the Decorated God



Compiled from the speeches of
Sadguru Sri Nannagaru



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The devotees of Krishna declare: “Everything is Krishna Parabrahmam” ie everything originates from Supreme Lord Krishna. According to them, Lord Krishna resembles the milk. As the curd, butter milk and ghee originate from milk even this entire creation including the five elements, the entire jivas and all the gods have originated from Supreme Lord Krishna.

- Sadguru Sri Nannagaru

Quotes on Lord Krishna





The word Krishna implies: ' One whose form is very attractive.' Vaasudeva refers to our resting place ie Heart.



If we bow down to Lord Krishna, it is equivalent to bowing down to all the gods.



Every word of Krishna is Bliss.

He is Bliss incarnation.



Releasing us from the dust within our mind
and bestowing us with Self Realization is a
child's play to Lord Krishna.



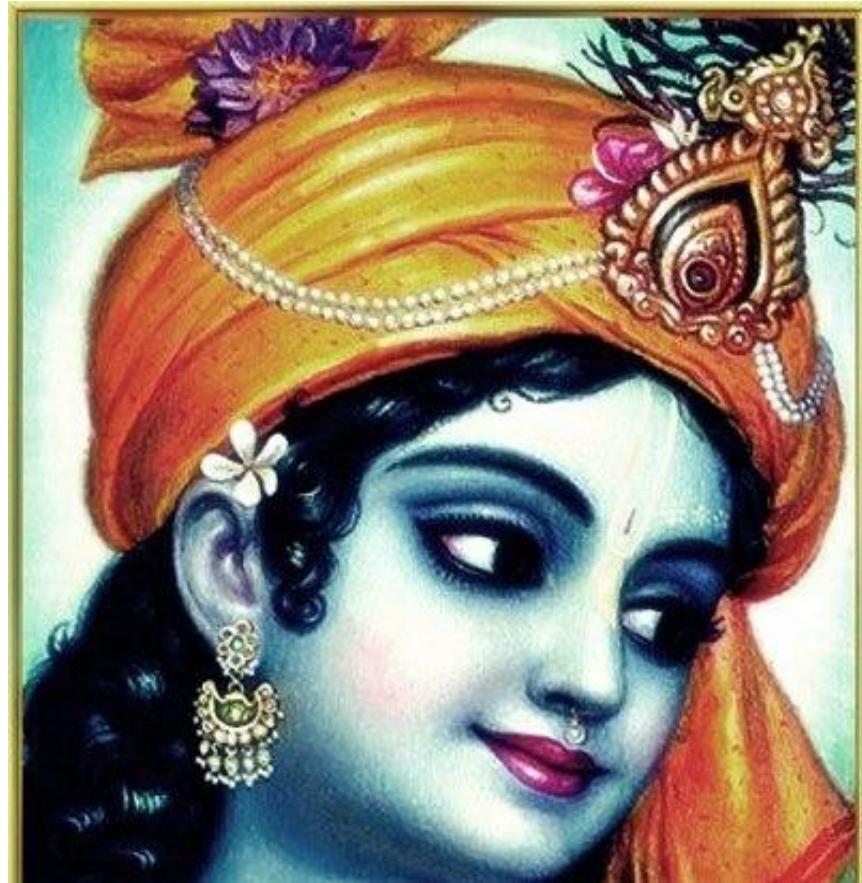
Power is different from Knowledge. Krishna possessed both Knowledge and Power equally. Hence He is called as the Incarnation of Completeness (Poorna Avatara).



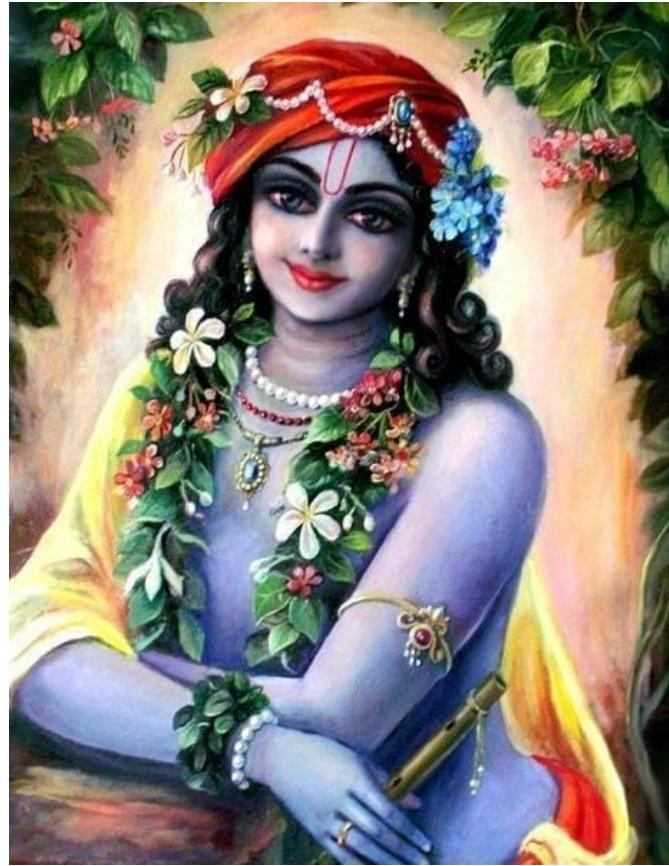
Krishna's Non-violence (ahimsa) is not similar to that of Buddha's or Gandhi's non violence. It resembles the judgment of a judge. It is a mistake if a person who has committed a mistake is released. It is correct to punish such a one.



Though Krishna waged wars, He never possessed any enmity towards anyone. Though He might have punished some people, he did it only to raise them to a higher level of consciousness but never possessed any personal likes and dislikes for them. How can he become God if He possessed likes and dislikes like us?



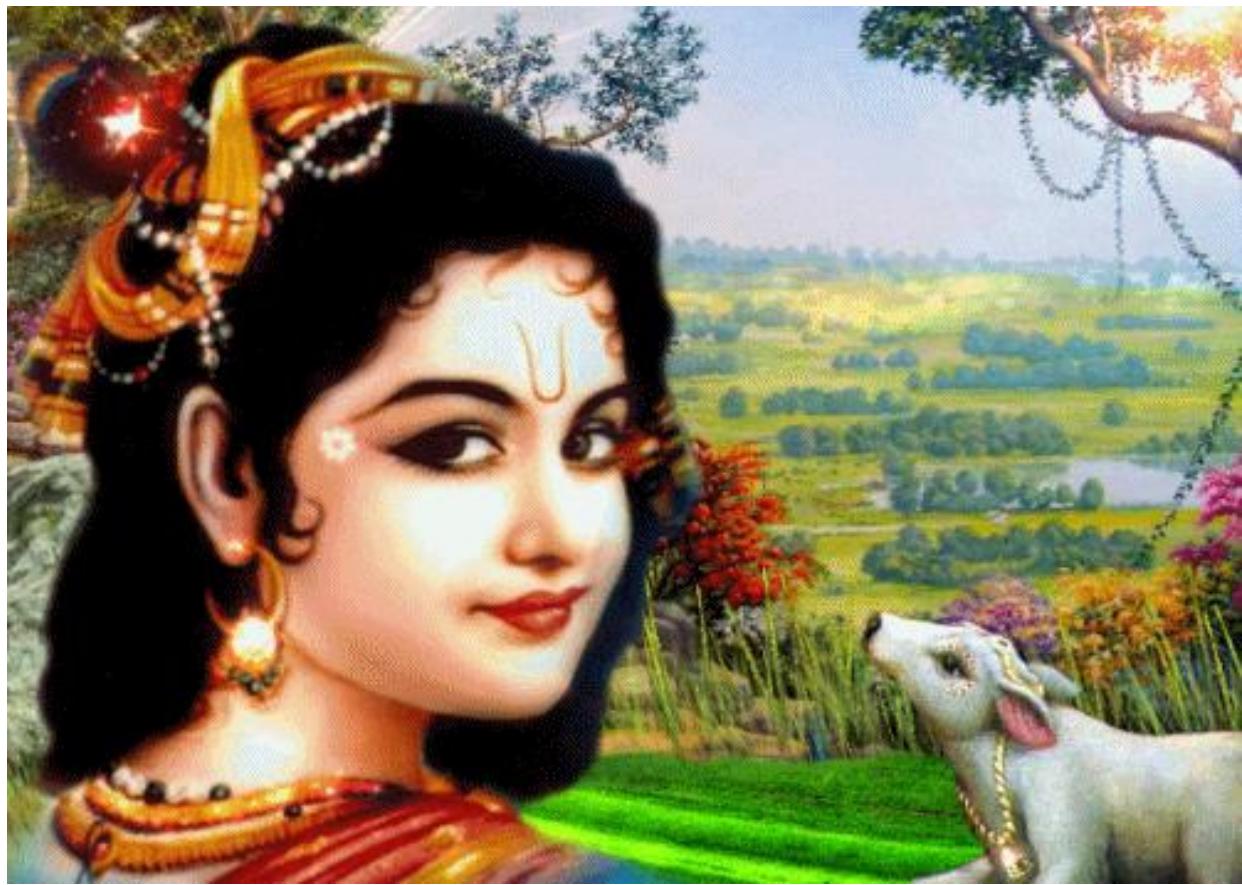
The greatest quality of Lord Krishna is that if we are true devotees, He looks after our body with much greater care than the attention that He gives to His own body. The dearest thing to us is our body. We need not be told by anyone to look after it carefully. Similarly Lord Krishna is very fond of His devotees. We need not tell Him to look after His devotees.



Lord Krishna decorated Himself and then entered the battlefield. He used to wear necklaces and blue coloured silk clothes even while waging a war. Hence He is called as 'The Decorated God'. He looks very beautiful. But He says: "I am the very form of death. When the time comes, I squeeze out your life breath and take it away with Me."



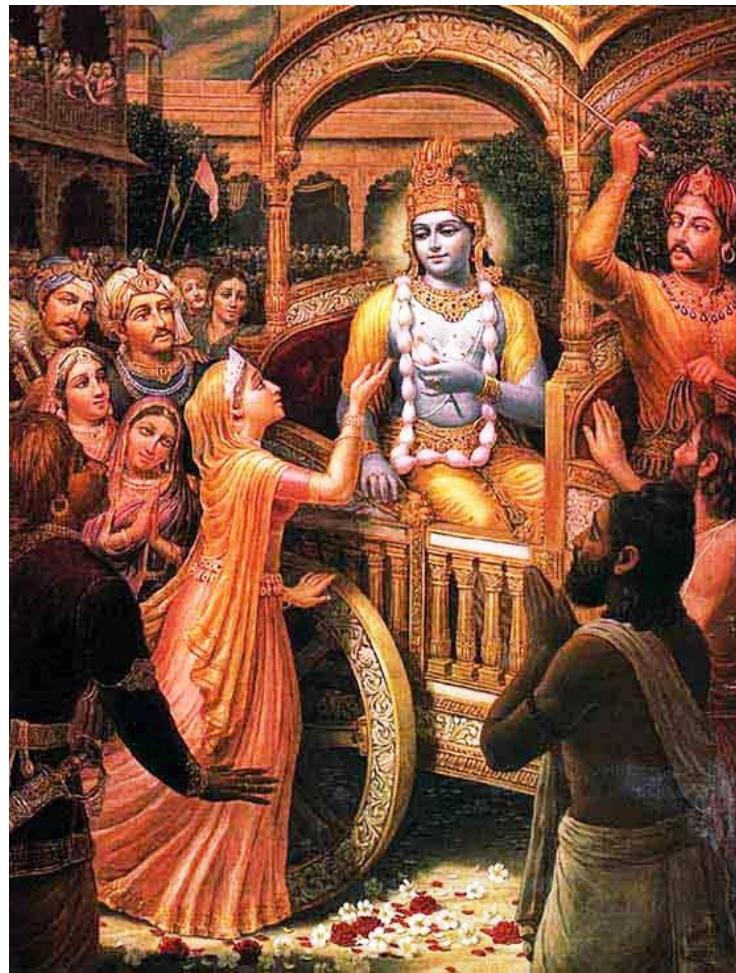
Lord Rama is the incarnation of dharma (virute) whereas Lord Krishna is an incarnation of Leela (Play). Therefore one should imitate Rama but not Krishna. One should do whatever Krishna asks us to do (as prescribed in the Gita). Krishna was a cowherd. He was a socialist. One could play with Him. However Rama was a king. He was very majestic. People could not mingle with Him so easily.



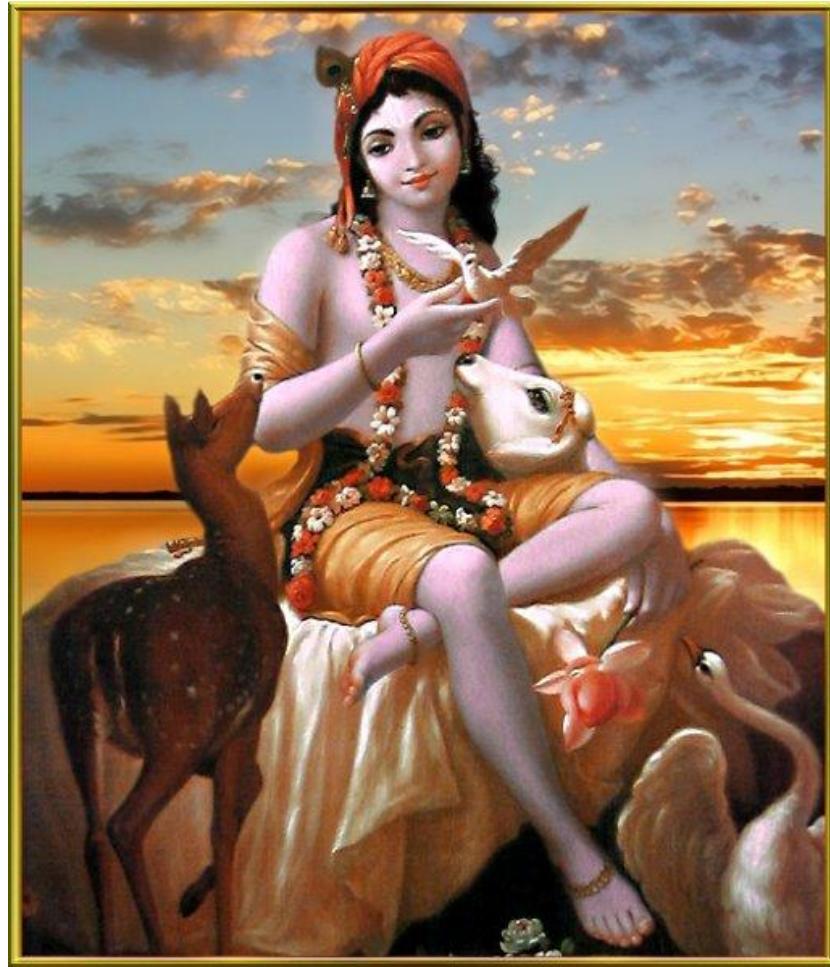
Bhagavan Ramana said:"Limiting Lord Krishna to a particular religion or a place represents the defect in our understanding."



If we remove the unnecessary parts in a sandal wood, it turns out to be an idol of Lord Krishna. Similarly if we get rid of our unnecessary habits and weaknesses, Krishna becomes our very nature. We attain the very form of Krishna.



Kunti, the Mother of Pandavas said: "When we sleep on silk beds, we cannot remember you. We cannot forget you in our hardships. *Oh! Krishna, your remembrance is our wealth and your forgetfulness is our calamity.* Therefore I ask you for hardships which will bestow me with your constant remembrance."



A devotee said: "Oh! Krishna, why do you need a weapon? You need it only to crush our egos. If not, why at all do you need it? Do you really need a weapon to wage a war, Oh! Krishna? "



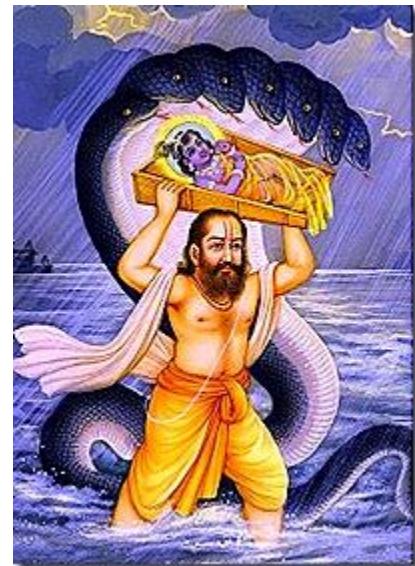
A devotee said: "Oh! Lord Krishna, You are only my Father, my Mother, my companion, my shelter, my Guru, my Lord, my husband and my only refuge. This is true. This is true." This is complete surrender.

Lord Krishna, an

incarnation of *Leela*



Lord Krishna, the Supreme God

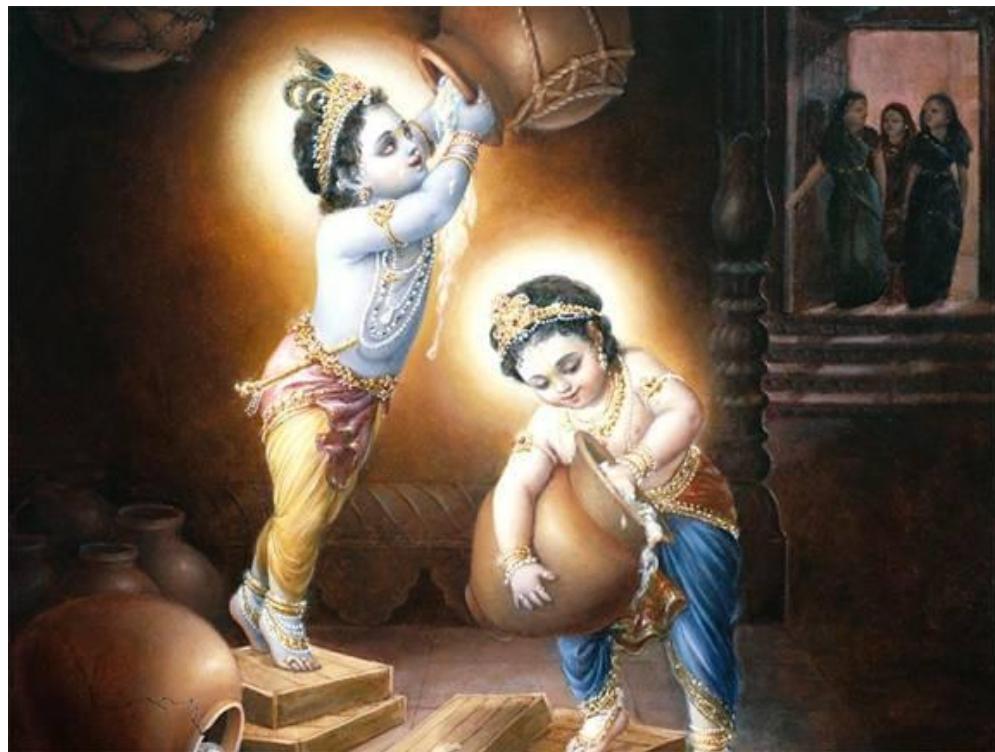


Krishna is God Himself. He did not become God by his resolve (effort) but is God Himself. He is the perfect and complete God incarnation. Lord Krishna did not take birth but seemed to have been born on the day of Ashtami (which is celebrated as Krishna ashtami or Janmaashtami



every year) in the city of Mathura. It is the Supreme Self which took the form of Lord Krishna. If there is any God who has talked immediately on taking birth, it is Lord Krishna only. He started talking immediately from the time he took birth. He told His father Vasudeva: "Take me to the house of Nanda in Gokul. The flooded river of Yamuna would give the path on its own."

Lord Krishna, the Butter thief



Lord Krishna has another name called the butter-thief. If our mind is made as white, pure and soft as butter, He will steal the same and merge us within Him ie bestows us with self knowledge. Only then we get rid of the agony of mind and the bliss within is revealed ie He removes the bubble (ego) and bestows us with the ocean (Self).



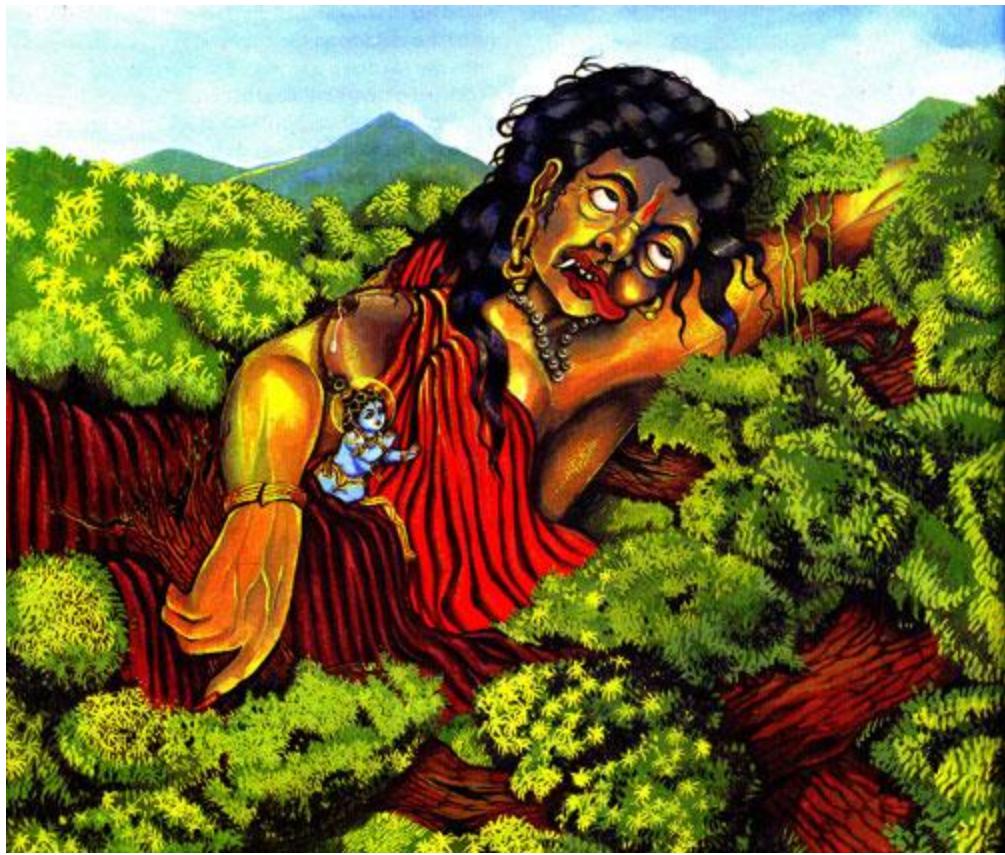
One day Krishna visited a nearby house for stealing butter and was looking into a pot filled with butter. When the owner of the house asked Him:" What are you looking for in our pot?", Krishna replied: "I have lost one of my calves. There is something white in the pot. I am looking if it is my lost calf." When the house owner questioned: "What is this Krishna? Is it possible to have a calf within a pot?" Krishna tried to give a reason and replied: "Perhaps it is there. Though the pot belongs to you, doesn't the calf belong to Me? I am searching for my calf."

Lord Krishna, the bestower of Liberation even to the demons



Putana approached Lord Krishna possessing poison in her breast (Putana refers to the one who is not pure). King Kamsa sent her to kill Lord Krishna. Putana came in a disguised form, took Lord Krishna into her hands and tried to feed him with poison filled milk. She felt Lord

Krishna to be as light as cotton. One can carry the Lord (who bears the burden of the entire Universe) only if He wishes so. If not, who can carry Him? Having filled her breasts with poison, Putana tried to feed Lord Krishna with milk. As Lord Krishna was very gracious, He drank the poisonous milk as well as bestowed Putana (the impure one) with Purity. He annihilated her bad thinking faculty and bestowed her with good heartedness and good thinking faculty. He thereby granted her liberation. Normally we harm people who do us good. But He is Govinda who gives nectar even when we give Him poison. Putana gave Him poison and He liberated her in return. He is Lord Krishna. He is the Lord of the Lords. He is Narayana, the first and foremost God.



Putana was the daughter of the demon king Bali. When she saw Vishnu in the form of Vamana, she felt: "How beautiful this boy looks! How lucky should be the Mother who fed Him with the milk?" However when Vamana asked for 3 feet of land and sent king Bali to the Patala (the world of demons), she



felt that Vamana has deceived her father and became so angry that she wanted to kill the boy. With the combination of both these thoughts she took birth as Putana and came to kill Krishna by feeding Him with poisonous milk. One may get another birth even due to a single thought. Even thoughts are the root cause for rebirth. Therefore one has to be very careful with regard to their thoughts.

Lord Krishna, the destroyer of ego



At the age of 7, Krishna danced on the head of the serpent Kaliya and annihilated its ego. If we constantly chant the name of Lord Krishna, if we constantly meditate upon His form, He will destroy our ego and attachment as he annihilated the ego of Kaliya, the snake.

Lord Krishna, the one who releases us from our sins



On the advice of Krishna, when the worship of Lord Indra was stopped and the worship of Govardhana hill was initiated, Lord Indra sent huge rains in order to take revenge. All the houses were destroyed in that flood. In order



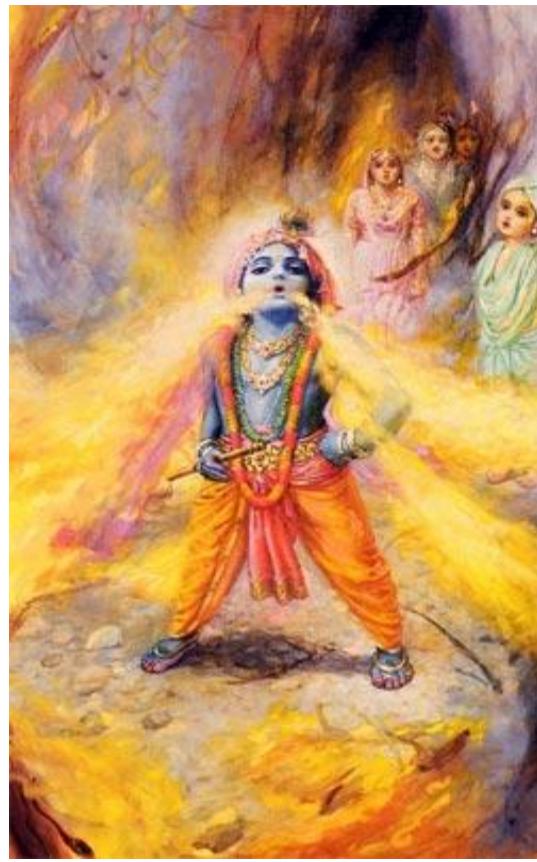
to save people, Lord Krishna lifted the hill of Govardhana. When He lifted the moutain of Goverdhana with His little finger, Krishna attained the name of Govinda. The name of Govinda is equivalent to dynamite. When we chant the name of Govinda, our sins equivalent to mountains also get melted away.

Lord Krishna, the Master of the Creator

Once, Brahma (the Creator) stole all the cowherd friends of Krishna as well as their cows. Then Lord Krishna did not ask Brahma to release them. Instead he himself took the form of all the cowherd boys and their cows. He is Lord Krishna.

The cowherd boys went back to their homes normally. Their parents were considering them to be their own children and cows. It is because they could not even trace a minute difference. Having waited for 3-4 days, Brahma felt ashamed and returned back the cowherd boys and their cows.





Once, Brahma created a fire in the forest when the cows of the cowherd boys were grazing in the forest. Looking at the fire, all the cowherd boys and their cows started running away. Krishna allowed the fire to approach Him and once it came near Him, He swallowed off the entire fire. Such is the power of Lord Krishna.

Lord Krishna, the bestower of Supreme Bliss



Krishna implies the Supreme Self. Without involving any effort from the end of Gopikas, Lord Krishna immersed the Gopikas in the Supreme Bliss of Brahman with His power. In such a Supreme Bliss, the Gopikas danced along with Krishna. This was not understood even by our scholars who preached Bhagavata. Then



how can the Christians understand it? Hence they made a false rumour that Krishna danced with ladies not related to him and 'The Gita' as taught by such a person has become the authoritative scripture for Hindus. Being a celibate, when Bheeshma himself did not want women, why shall the Supreme Lord Krishna require any women? The Rasa lila ie the dance that Krishna performed with the Gopis (married women) is only to bestow them with the Highest Bliss called Brahmananda. When people within Hinduism are not able to understand the same, how can the people belonging to other religions understand this?

Lord Krishna, the beloved of the Gopikas



The Gopikas were the rishis in their previous birth. In order to reveal the glory of Gopika's devotion to the world once Krishna enacted as if He possessed a severe head ache. His head ache did not come down in spite of giving



several medicines. It was told that if the dust of devotee's feet is rubbed on his forehead, his headache would subside. All the devotees including Rukmini devi (the wife of Lord Krishna) refused to give the dust of their feet fearing that they would incur sin by doing so. However the Gopikas said: "It doesn't matter even if we go to hell. What is important is that the head ache of Krishna should disappear." Thus the Gopikas gave the dust of their feet and displayed their unending Love for Him.

Lord Krishna, the eternal Lover

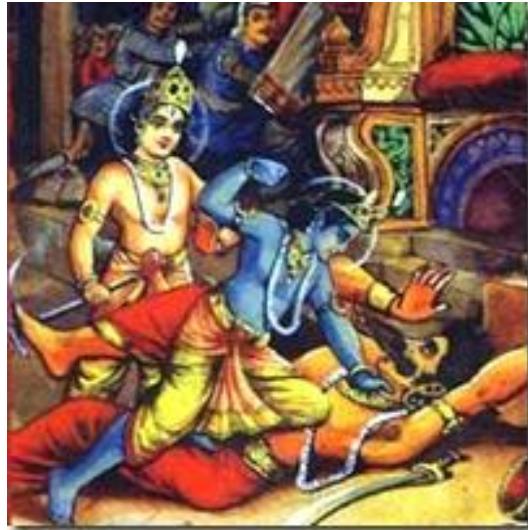
In order to show us an ideal spiritual aspirant, it is said that Lord Krishna Himself incarnated as Radha. The essence of the idol of Radha Krishna is: "If we have the same amount of affection as Radha possesses for Krishna, Krishna will merge us within Him." Radha constantly contemplated upon Krishna. Krishna identified Himself so much with Radha that He himself became Radha and in the pangs of separation shouted out: 'Hey Krishna, where are you?'



Lord Krishna, the foremost among celibates

If any Holy act prescribes that the Holy tirtha must be accepted only after completion of fasting, though Krishna ate stomach full, He came forward unhesitatingly to accept the Holy tirtha (water). When it was asked as to who is a true celibate, Krishna unhesitatingly raised his hands in spite of having 8 wives. The celibates like Bheeshma hesitated to raise their hands. They feared that at least mentally they might have committed a mistake. He is Lord Krishna who did not possess even an inch of doer-ship. The Lord said in the Gita: "Even if you kill 300 crores of people without doer-ship, you will not incur any sin. It is only called as viewing Akarama in Karma. He is a Jnani who has no doer-ship and who is Pure Consciousness. Only a Jnani can perform a work without doer-ship."

Lord Krishna, the Most Powerful One



If Krishna intended to kill anyone and touched them, they would feel as if a 100 elephants have fallen on them and get killed immediately on a mere touch of Krishna. Krishna need not wage a war to kill anyone. It was enough if He merely touched them. He killed Kamsa in the same manner. Therefore Lord Krishna is Ati Balavan (ie The Most powerful one).

Lord Krishna, the ever smiling one

Krishna always possessed a smiling face. Irrespective of whether anyone praised Him or blamed Him, the smile always existed on His face. King Jarasandha was defeated for 17 times by Lord Krishna and sent back. Krishna knew that Jarasandha's death existed only in the hands of Bheema and so He should not kill him. Therefore when Jarasandha again came back to fight, Krishna shifted the entire city of Mathura to Dwaraka. He enacted as if He was defeated by Jarasandha and started running. Even when Jarasandha chased Krishna, the smile existed on His face.



Lord Krishna, the faithful friend



Kuchela experienced intense poverty since his childhood. In spite of experiencing extreme poverty, he never questioned God as to why he granted him such poverty. Kuchela did not even get a thought of approaching his childhood friend and the King of Kings Lord Krishna for

help. When the time has come to put an end to the suffering of Kuchela, God made Kuchela's wife to utter thus: "We have been suffering from extreme poverty since several years. Why don't you approach your childhood friend Lord Krishna for help?" Kuchela then went to Lord Krishna. The Lord cleansed his feet with great reverence. He then asked Kuchela: "What did you bring for me?" Being ashamed, when Kuchela was trying to hide the beaten rice, the Lord grabbed it from him and par-took the same. Kuchela did not describe his poverty to Lord Krishna. But when he returned back, he saw a great palace in the place of his house and found that his entire poverty has disappeared. Thus Lord Krishna consumed the past karma of Kuchela by eating the beaten rice brought by Kuchela.

Lord Krishna, the embodiment of Divine Intelligence



Krishna felt: "What is the necessity of visiting every house in order to kill? It is equivalent to murdering people if we adopt such a methodology." Hence he compiled all the non virtuous people at one place in the name of battle and killed them collectively. All this is but the Leela or the Play of Lord Krishna.

Lord Krishna, the director of this worldly play



(Natana Sutradhari)

Lord Krishna and Arjuna, the embodiment of Grace and effort



Though Bheeshma fought on behalf of Kauravas, he said: "Oh! Krishna, I love watching You. I more and more Love watching You along with Arjuna." Arjuna implies self effort and Krishna implies Grace. Hence Bheeshma implied that it is more loving to watch both the effort and Grace together. Thus Arjuna is Nara and Krishna is Narayana.

Lord Krishna, the indwelling God



Draupadi asked Lord Krishna: "When I was being disrobed by Dushyasana, why didn't you protect me immediately? Why were you so late in rescuing me?" Lord Krishna replied: "You called Me as Dwaraka vasi Krishna (The dweller of Dwaraka). Hence it took me some time to come to your rescue. Had you called Me as Hridayavasi Krishna (The dweller of Heart), I would have helped you immediately."

Lord Krishna, the Merciless one while bestowing the fruit of action

When Draupadi lost all her five sons, she could not bear the sorrow of their death. She said: "In spite of being Lord Krishna's devotees, if this is our situation, then what will be the condition of other common people? Oh! Krishna, why didn't you shower your Grace upon us?" Then the Lord replied: "While bestowing their fruit of action upon Jivas, even if I want to shower My Grace, My mind will not be within My control. I resemble the people who implement the punishment of hanging the people till their death when a judge grants a death sentence. Such people implement the death sentence very calmly and peacefully.



Lord Krishna, the most tactful one



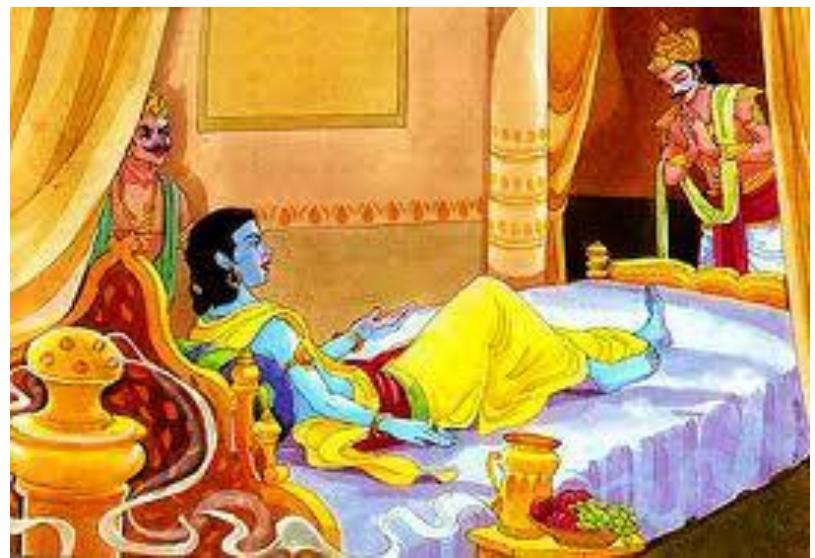
Once, Pandavas ate the fruit of a tree belonging to Roma Maharishi as they came to know that they can transcend their thirst and hunger on eating the same. However they were not aware that it was possible only on eating that fruit which naturally fell down from the tree. When Roma Maharishi came to know about it, he



immediately decided to go to the Pandavas and curse them. Then Lord Krishna came to the rescue of Pandavas. As Roma Maharishi reached the Pandavas, he saw Lord Krishna saluting each of them. Roma Maharishi was aware that Lord Krishna is the Lord of Lords. Hence he felt that the Pandavas were not ordinary people as the Supreme Lord Himself was saluting them. Thus Roma Maharishi's anger subsided. He in turn blessed the Pandavas that they will attain the result of eating that fruit. Such was the tact of Lord Krishna.

Lord Krishna, the defender of the righteous

Lord Krishna asked Arjuna: "What is this Arjuna? Why did you select Me and not my army? I will not take up any arms and fight.



Had you asked for my army, they would have fought on your behalf."Arjuna replied: "Righteousness resides wherever there is Krishna. Where ever there is righteousness, there is Knowledge. Where ever there is Knowledge, there is Peace. Leave about the victory or defeat in the battlefield. First what I need is righteousness, Knowledge and Peace. Oh! Krishna, therefore I selected You and not your army."

Lord Krishna, the charioteer of our lives



Lord Krishna has a name called Partha Sarathy (the charioteer of Arjuna). He will become even our charioteer and drive our lives if our Love, devotion, faith and surrender are true. God is the one who is impartial. We need not think that He was partial towards Arjuna. Even we are liked by Him.

Lord Krishna, the one beyond honour and dishonour



Bheeshma said that he will not kill the Pandavas (as they grew in his lap) but would kill the entire army of Pandavas. Having said thus, Bheeshma fought very fiercely that day. Had

the fight continued till evening, the entire Pandava's army would have been finished off. Even Arjuna was not able to stop Bheeshma. Krishna became very angry. He at once jumped very high from the chariot and got down. Then He picked up a broken wheel of a chariot and ran towards Bheeshma. When Bheeshma saw Krishna running towards him, he said: "Oh! Krishna, what else do I need than dying in your hands?" Saying thus Bheeshma gave up his arms. Then Arjuna came running and tried to stop Krishna. He said:" Oh! Krishna, you took an oath that you will not touch any weapon in the battle and if you take up any weapons, it will bring you disgrace." Krishna replied: "What shall I do with these honours after losing my devotees who have completely trusted Me?"

Lord Krishna, the decider of our fates

When Bheeshma was laid down on the bed of arrows, Duryodhana approached Karna and broke down narrating the current state of Bheeshma while remembering the sacrifice done by Bheeshma by remaining as a celibate and not enjoying any pleasures for their sake. Hence Karna decided to see Bheeshma for the last time and went to him in the midnight. Bheeshma agreed to become the commander-in-chief of the Kaurava's army only on the condition that as long as he was alive, Karna will not fight the battle. Therefore Karna said: "Oh! Bheeshma, though you don't like me, I stand in front of you."





Then Bheeshma replied: "You have misunderstood me, Oh! Karna. You are a greater warrior than Arjuna. But you were proud of your valour and always insulted Pandavas. I behaved in such a manner only to crush your ego. You can now fight against Pandavas and win the battle for Duryodhana."

Then Karna opened his heart and said: "Oh! Bheeshma, *I know who is that black one* (referring to Lord Krishna). He has already decided all of our fates."

Then Bheeshma replied: "Having said this, you have won my Heart. Now go and perform your duty."

Lord Krishna, the reducer of the effect of destiny



Once, Karna aimed the Nagastra (the weapon pertaining to serpent) towards the Heart of Arjuna. Then Shalya, the charioteer of Karna said: "Aim at the neck of Arjuna then it will become invincible." Karna acted accordingly and shot the arrow. Krishna had the power to

stop the weapon. However He wanted to honour the fruit of penance. Karna attained the weapon due to his penance. As the fruit of penance is given by Ishwara, honouring the same would be equivalent to honouring Ishwara. Also Krishna wanted to save Arjuna. Hence he allowed the weapon to approach them. Once it came nearby, He hit down the chariot with his leg such that it went 2 feet deep into the ground. The weapon hit Arjuna's crown instead of his neck. Arjuna's honour was lost but his life was saved. Thus when we trust Krishna, even if need to experience very great distress, he will reduce the same. We will lose our crown instead of our head.

Lord Krishna, the personification of wisdom



In the war of Mahabharata, Karna fought very fiercely one day. Looking at it, Yudhisthira said: "Of what use are the bow of Arjuna (Gandeeva) and the mace (Gadhyuda) of Bheema when they cannot stop Karna?" Arjuna made an oath: "It is alright even if anyone rebukes me but I will not spare them who rebuke my bow ie

Gaandeeva. I will kill them." Therefore Arjuna asked Krishna: "How shall I deal with this crisis as my brother has rebuked my bow ie Gaandeeva?" Then Krishna said: "You always address your brother with great reverence. Now address him with utter dis-respect for four times. It is equivalent to killing him." Arjuna did accordingly. Now Arjuna felt very sad that he has rebuked his brother. Observing this, Krishna advised him: "Now praise yourself. It is equivalent to killing yourself." Arjuna again abided by Krishna's advice. When we praise ourselves, it is equivalent to suicide. When we rebuke others, we incur the sin of killing them.

Lord Krishna, the protector of the virtue



As Lord Krishna incarnated to protect righteousness, he gave more importance to virtue when compared to the Truth. Many people feel that there is nothing greater than Truth. But from the view point of Lord Krishna, virtue is much greater than the Truth. In the war of Mahabharata, the Pandavas had to tell lies as directed by Lord Krishna. We cannot

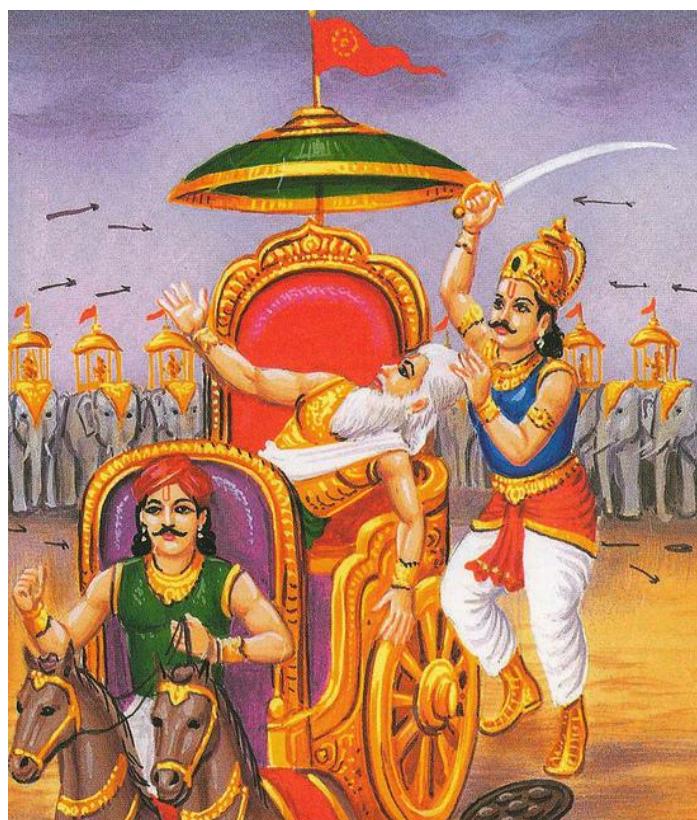


consider Krishna to be a liar. For the sake of establishing righteousness, he made people utter lies if required. Virtue is more important for Him. According to Lord Krishna, there is nothing wrong even if we utter a small lie in order to protect a great virtue. Krishna never did anything for fulfilling his selfish needs. Whatever He did was only to protect the righteousness.

In the war of Mahabharatha, when Bheeshma became invincible, Lord Krishna asked Pandavas to visit Bheeshma in the midnight and ask for the secret of his death. Bheeshma revealed that he doesn't fight against women and children. Having listened to this, the next day on the advice of Lord Krishna, Arjuna stood at the back of Shikandi and shot arrows at Bheeshma. Considering Shikandi to be a woman, Bheeshma gave up his arms and thus became a prey to Arjuna's arrows. Lord Krishna asked Arjuna to build a bed of arrows so that Bheeshma's body does not fall down on the ground. When Bheeshma craved for water, Duryodhana ordered water to be brought. However Krishna asked Arjuna to shoot an arrow into the ground so that the water from

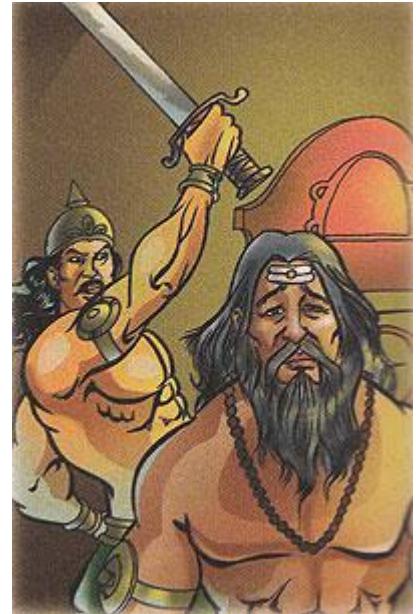


the river Ganges that flows underground comes up and drenches the thirst of Bheeshma.

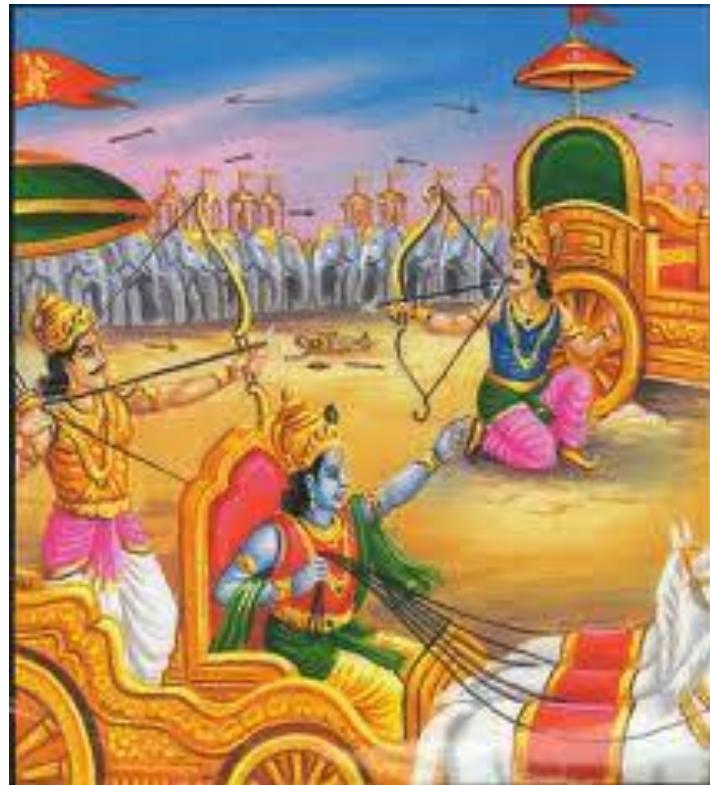


In order to slay down Dronacharya, the Lord asked Yudhistara to speak a lie. The Lord asked him to utter loudly: 'Asvattama Hataha' and to utter very slowly: 'Kunjaraha' implying the elephant namely Ashvattama has been slayed down." Accordingly Yudhistara uttered loudly:

"Ashvattama Hataha" ie Ashvattama has been slayed down and then said in a low voice: "Kunjaraha" ie 'the elephant'. Dronacharya heard it as Asvattama hataha ie his son Asvattama has been killed.



Dronacharya had a power to separate from the body, go to the required place and get back into body after the work is accomplished. Hence when he came out of his body and started searching for the body of Ashvattama in the battlefield, Lord Krishna observed the same. He thought it to be the appropriate time to kill Drona. Only the body of Drona existed there with no Jiva in it. Hence He ordered that Drona be killed. Immediately Dristadyumna, the brother of Draupadi, chopped off the head of Drona.



When Karna's chariot wheel got stuck in the ground, he came down and started lifting the wheel. He was completely disarmed at this point of time. When Ravana was completely disarmed, Lord Rama asked him to go back home and come back the next day with arms. Lord Rama was 'The Gentleman God'. However Krishna told Arjuna to kill Karna when he was totally disarmed." Listening to this, Karna said: "Killing a disarmed man is not virtuous." Then

Krishna said: "Did you ever speak in favour of virtue? Did you ever possess any reverence for virtue? Did you ever behave virtuously? When Draupadi was disrobed, when Abhimanyu was killed in spite of being disarmed, though you could not stop the same, did you ever speak against those acts? Had you been virtuous in those situations, the same virtue would have protected you now. You speak of virtue only when it is your turn! Kill him Oh! Arjuna". When Arjuna hesitated, Krishna said: "I will accept your sin of killing him." Only then did Arjuna kill Karna. Then Vyasa came into the picture and said: "Oh! Krishna, the Lord of Lords, will you accept the sin of Arjuna alone? Won't you accept the sins of all the Jivas? Only you have the power to forbear the sins of all Jivas. If not you, who else will bear our sins?"

Lord Krishna, the protector of His devotees

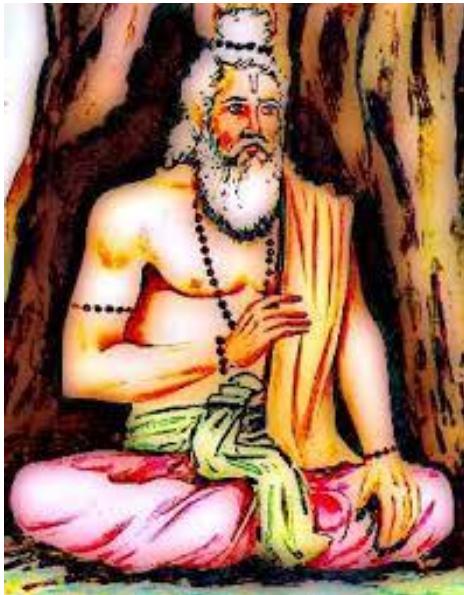


When the war of Mahabharata was finished, Krishna said: "Oh! Arjuna, you first get down from the chariot and then I will get down." Arjuna replied: "Oh! Krishna, being the driver of chariot, it is You who has to get down first." Krishna then said: "You are right but today you



get down from the chariot before Me." Arjuna got down from the chariot. Then Krishna immediately jumped out of the chariot. Immediately the chariot exploded and turned into ashes. Arjuna was completely shocked and asked Krishna the reason for the same. Krishna said: "Several dreadful weapons have been used against you in the war. I have suppressed them all under my feet. Today I have released them. It is those weapons which turned the chariot into ashes."

Lord Krishna, the one who has transcended the dualities



After the war of Mahabharata, Krishna visited the ashram of a rishi. The rishi was very angry with Krishna that he did not stop the war of Mahabharata which led to the killing of lakhs of people. Out of anger he was about to curse Krishna. Krishna said smilingly: "I am beyond dualities. If you curse ME, it cannot touch ME But you will be losing your power attained through penance."

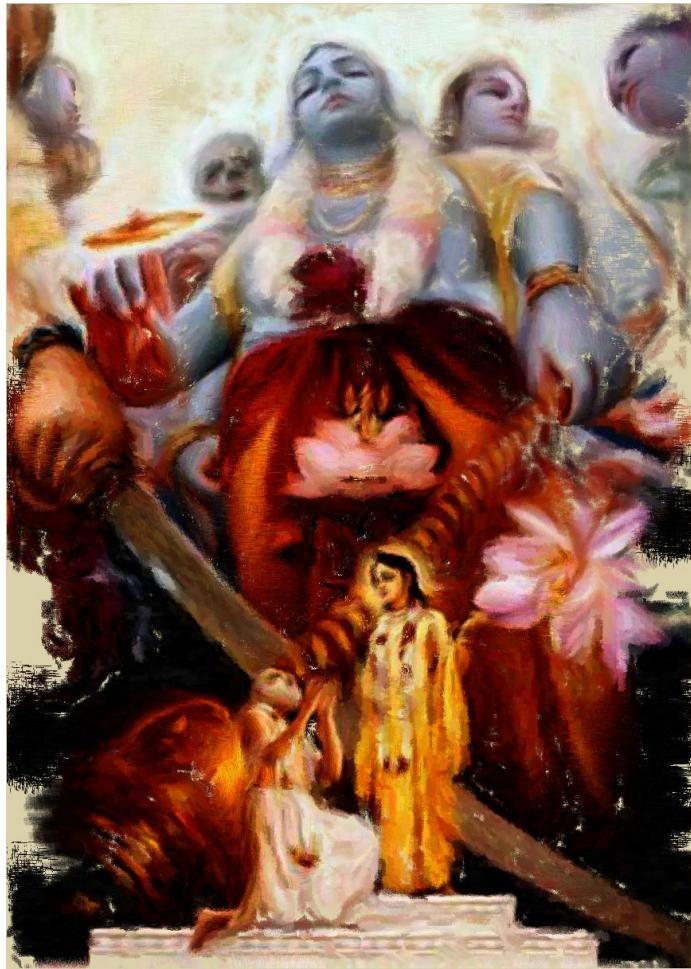
Lord Krishna, the embodiment of the entire Universe



Lord Krishna showed His Universal form in three instances:



Firstly, when Balarama complained to Mother Yashodha that Krishna ate mud, Mother Yashodha asked the Lord to open His mouth. The Lord enacted as if He was crying and opened His mouth. Mother Yashodha saw all the worlds in His mouth. She then saw the Universal form of the Lord.



Secondly, when the Lord went to Kauravas as a delegate or ambassador of Pandavas, the Kauravas tried to capture Him. The Lord then showed His Universal form, which was seen even by the king Dhritharashtra.



Thirdly, in the battlefield of Mahabharatha, the Lord showed His Universal form to Arjuna. The Lord said: "Oh! Arjuna, view all that whatever you want to see. Everything is contained within Me. All the glory exists within Me only. You can see whatever has already happened, whatever is about to happen, the entire Jivas as well as this entire world. I am Everything. See whatever you wish to see."

Krishna is the Lord of Lords. Enjoy Lord Krishna; Enjoy Lord Krishna's teaching; Enjoy God's Grace. In the Gita, Krishna Himself described His Universal form. It is because there is no one else other than Himself who is aware of His glory and can describe the same. When there is none equivalent to Him then how can anyone be superior to Him? When we understand His glory, we will try to attain Him. Therefore out of Grace and Compassion, Krishna Himself described the glory of His Universal form. When we understand the value and glory of gold and diamonds, we make an attempt to attain them. Similarly when we understand the glory of God, we try to attain Him. The intense desire to attain God is the only investment that can be made to attain Him.



Sarvam Vasudevamayam ie., Everything is but Lord Vaasudeva only. The Lord said: "In order to understand this and realize this, we do not know how many births of merit will be needed".

Lord Krishna, the Universal Guru



Krishnam Vande Jagat Gurum

Salutations to the Universal Guru, Lord Krishna

The word Jagat Guru is applicable only to two people: Lord Krishna and Adi Shankara. One who possesses the experience of Self-Knowledge and preaches the same to others to bring about their enlightenment, only they can be called as the Sun of Self Knowledge. He is only the Universal Guru.

This one incident is enough to declare Krishna as the Supreme Lord. We need not again argue with each other to decide whether Krishna is God or not. The war is life threatening. Just before the commencement of war, where none is aware whether their heads will remain intact or not, Krishna delivered the Universal message of Bhagavad Gita. We need not find for any other reason. Only on this basis, we can conclude Krishna to be the Supreme Lord. It is not possible to anyone who identifies themselves with the body to deliver

the Universal message in the battlefield. When the train enters the platform, we become anxious whether our compartment stops near us or not. But Krishna delivered the Universal message just before the war. Hence He is the Supreme Lord.

It was Arjuna who invited Lord Krishna to participate in the war of Mahabharatha. Arjuna even blew his conch in the battlefield. Suddenly he was overcome by his delusion and timidity of Heart. He was defeated by his attachment. He felt: "All of my rivals are but my relatives. How can I kill my own people?" The tendencies do not leave a person possessing attachment. It was only due to his attachment but not due to knowledge that Arjuna refused to fight and thereby perform his duty. Lord Krishna preached Bhagavad Gita only to remove that delusion.

Lord Krishna said: "Oh! Arjuna, you are non envious. You don't possess jealousy. You have travelled along with Me for months together but I never saw any jealousy within you. For possessing this single quality of being non envious, I surrender to you and preach the Bhagavad Gita."

All the 700 verses in the Gita resemble 700 paths towards God. It is enough if we can understand at least a verse and put it into practice. The Gita answers the questions of any kind of spiritual aspirants in this world. Krishna taught in a manner that answers the questions of people right from K.G (Kindergarten) till P.G (Post Graduates). That is why Krishna is regarded as the Jagat Guru (Guru to the entire world).

Krishna said: "One who Loves Me and preaches about Me, one who preaches My message as taught in the Gita, they are very dear to Me." Thus Krishna encouraged preaching and teaching.

After having preached the 18 chapters of Bhagavad Gita, the Lord said: "Oh! Arjuna, I have narrated you everything that needs to be told. Now do as you wish. I have told you about perfection as well as about enjoyment. Perfection is different from enjoyment. Both of them have different ends. It is your wish whether you will select Perfection or Enjoyment."





What Krishna preached Arjuna is called as Bhagavad Gita. Making Arjuna as an instrument, Krishna preached the entire mankind. Bhagavad Gita is applicable to all the Jivas. Here, Krishna did not come down to the level of Arjuna to narrate the Gita. He preached it from His level of Consciousness. Krishna represented the Supreme Lord while preaching the Gita. Hence it is called as Bhagavad Gita.



In His last days, Krishna preached Uddhava which is called as Uddhava Gita. Here Krishna came down to the level of Uddhava and preached him so that Uddhava can understand the same. Uddhava Gita is very easy to understand when compared to the Bhagavad Gita. In the Bhagavad Gita, Krishna told Arjuna: “Do not escape from the battlefield but perform your duty.” In Uddhava Gita, Krishna told Uddhava: “Don’t stay in between these



people. You don't have any Holy Company here. Your devotion will be reduced if you remain in their company. Therefore go to Bhadrikashram." Thus Krishna preached the path of Work (Karma) to Arjuna whereas He taught the path of Devotion (Bhakti) to Uddhava.

Profound expressions from the Bhagavad Gita



'Kshudram Hridaya Dourbalyam' :

There is nothing meaner than weak heartedness.

'Mithyacharaha saha Ucchyathey' :

He is a Hypocrite who externally controls the senses but dwells upon sense objects within.

'Swadharme Nidhanam shreyaha, Paradharma Bhayavahaha':

It is better to die carrying out one's Swadharma for Paradharma is most dreadful.

'Uddhareth Atma Natmanam':

People should reform themselves. If they do so, they are their own friends; else they are their own enemies.

'Shanai Shanai Uparameth':

One should introvert slowly & steadily and establish their mind within the Self.

'Kamayesha Krodhayesha Rajoh guna samudbhavaha':

The desire and anger are born out of Rajas.
Know them to be your greatest enemies.

'Buddhi nashath Pranashyati':

Constant contemplation of sensory objects breeds desire. Desire in turn begets anger by which one loses one's discrimination. Once man loses his discrimination, he perishes forever.

'Janma Mrutyu Jara Vyadhi duhkha doshanu darshanam':

One should again and again visualize sorrow in the birth, death, old age and disease.

'Abhyasenatu Kaunteya, Vairagyena cha gruhyate':

Undoubtedly, the mind is restless but the same can be controlled through practice and dispassion.

'Lokam Anityam, Asukham, Dukhalayam':

The world is not only transient but is also an abode of sorrow.

Shraddhavaan Labhatey Jnanam:

Only the faithful ones attain the Supreme Knowledge.

'Yogaha karma sukaushalam':

Yoga is the skill in performing work.

'Karmanyeva Adhikarasthey Maa Phaleshu Kadachana':

You only have the right to work but not upon the results thereof.

'Nimitta matram bhava savya Sachi':

Give up your doer-ship and become an instrument in My (GOD's) hands.

'Patram Pushpam Phalam Thoyam':

I (GOD) accept even a leaf or a flower or a fruit or water offered to Me (GOD) out of pure devotion.

'Yogaha Kshemam Vahamyaham':

I (GOD) look after the Yoga (giving that which is required) and Kshema (protecting that which he already possesses) of such devotees who constantly contemplate upon Me and nothing else.

'Sarva Bhuta Hiteh Ratha':

One who desires the welfare of the entire Universe will attain the Supreme Self.

'Nirmamaha Nirahankaraha Sama Dukha Sukha Kshami':

He is my dearest devotee, who is devoid of attachment and ego, who maintains equanimity in happiness as well as sorrow and who is forgiving and tolerant.

'Aham Atma Gudakesha Sarva Bhutashaya stitaha':

I am the Self residing in the hearts of all creatures. I am the beginning, the middle and the end of all beings.

'Nainam Chindanti Shastrani, Nainam Dahati Pavakaha':

The Self can neither be pierced by weapons, nor burnt by the fire, nor moistened by water nor dried by the wind.

'Atmanyeva Atmanah Tushtaha Stitah Pragnyaha Taduchyate':

When a man gives up all his desires and delights in Self, he is said to be a man of steady wisdom.

'Mama Maaya Duratyaya':

None can surpass My Maya. Only the one who surrenders unto Me (GOD) can transcend the same.

'Nigraham Kim Karishyati':

One cannot transcend one's nature by mere self control. It requires the Grace of GOD.

'Tameva Sharanam Gaccha Sarva Bhavena Bharata':

Whole-heartedly take refuge in Him (GOD) alone. You shall attain Supreme peace and the eternal abode.

'Sarva dharman Parit tyajyah Maam ekam Sharanam Vraja':

Giving up all duties, if you take refuge in Me (GOD) alone, I will cleanse you from all sins and liberate you.

Quotes of Lord Krishna

Krishna said in the Gita: "Whatever may be one's path, if they work selflessly, they will reach Me. I am the goal."

A devotee distinguishes even between gods. But a Jnani never differentiates in spite of being in the midst of several distinctions. While stating this, Lord Krishna's face became enlarged with great joy. Lord Krishna said: "One who experiences unity even in diversity, only He is eligible to be called as a Jnani. Oh! Arjuna, he is only a true scholar."



Lord Krishna said: "Oh! Arjuna, I promise you that My devotee will never get ruined. The One, who has been faithful to Me, who has been My devotee, who works only for My sake, attains the material prosperity as well as the spiritual wealth. There is no question of such a person getting ruined. If one possesses intelligence and also leads their life offering such intellect at the feet of God, God takes a physical form and approaches him in the form of a Guru to preach the Truth. He (Guru) introverts their senses and the mind and will not forsake them until they attain the Truth. Guru will not give them up even if they change their body. He is the Guru."

Some people say: "We will eat off all that we have cooked without giving it to others; we will only enjoy all the wealth that we have earned without sharing it with others". Referring to such people, Lord Krishna said: "They are not eating food but they are eating sin even when they are very much alive. They will reach the darkest worlds and experience the darkest nights after their death."

Krishna's face enlarged out of joy when He said in the Gita:' It doesn't matter how much ever sinful a person might be. Such people will get liberated faster than the devotees if they have a little faith that God exists'.

Translated version of

Madhurashtakam



Sweet are thine lips, Krishna,
So are thine sweet cherubic face,
Sweet are thine jet black eyes, Krishna
So is thine soulful laugh,
Sweet is thine loving heart, Krishna
So is thine beautiful gait,
Hey king of all sweetness in this world,
Everything about Thee is sweet.

Sweet are thine sweetest words, Krishna,
So is thine divine story.
Sweet is the place of your stay, Krishna,
So is thine greatness,
Sweet are thine movements, Krishna,

So is thine confusion.

Hey king of all sweetness in this world,

Everything about Thee is sweet.

Sweet is thine flute, Krishna,

So is thine foot-dust,

Sweet are thine hands Krishna,

So are thine feet.

Sweet is thine dance Krishna,

So is thine friendship.

Hey king of all sweetness in this world,

Everything about Thee is sweet

Sweet is thine song, Krishna,

So is what you drink,

Sweet is what you eat, Krishna,
So is your sleep,
Sweet are thine looks, Krishna,
So is thine Thilaka,
Hey king of all sweetness in this world,
Everything about Thee is sweet.

Sweet are thine deeds, Krishna,
So is thine path of salvation,
Sweet is thine theft, Krishna,
So is thine play of love,
Sweet are thine oblations, Krishna,
So is thine tranquility,
Hey king of all sweetness in this world,
Everything about Thee is sweet

Sweet is thine necklace of berries, Krishna
So is thine garland,
Sweet is thine river Yamuna, Krishna,
So are the ripples in the river,
Sweet is thine water, Krishna,
So is the lotus in the water,
Hey king of all sweetness in this world,
Everything about Thee is sweet

Sweet are thine Gopis, Krishna,
So is thine playful sport,
Sweet are thine right thoughts, Krishna,
So is thine salvation,
Sweet is what you see, Krishna,

So is what is left out,
Hey king of all sweetness in this world,
Everything about Thee is sweet

Sweet are thine Gopas, Krishna,
So are thine cows,
Sweet is thine staff, Krishna,
So is thine creation,
Sweet is what you trample, Krishna,
So are thine jokes,
Hey king of all sweetness in this world,
Everything about Thee is sweet.



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Lord Krishna implies a flow of Love, a flow of devotion and a flow of Knowledge.

-Sadguru Sri Nannagaru