

Padmavibhushan Dr. Sri Balamuralikrishna's Visit to Bhagavatha Jnana Yagnam

Hariguṇa maṇimaya saramulu gaḷamuna

Sobhillu bhakta koṭulilalo

Telivito celimito karuṇa galgi

Jagamellanu sudha dr̥ṣṭicē br̥ocu vārendaro Mahanubhavulu

Salutations to all those Mahatmas who bless the world with their understanding and their nectarine glances as they sing of Ishwara with the gem-studded strings of Sri Hari's virtues shining on their necks,

*Sri Thyagaraja Swamy in his
Pancharatna Kriti – Endaro Mahanubhavulu*

While Ishwara's apara karuna flowed as a stream of knowledge from Pujya Acharya Sri Prem Siddharth, one such tributary was embodied by the presence of one such Mahatma, Ishwara Bhakta and Vaggeyakara – Sri Mangalampalli Balamuralikrishna at the Bhagavata Jnana Yagna on the 24th of February.

Pujya Acharya started the divine discourse of the day glorifying the aspect of "Rati" or Ekanga Bhakti – unconditional love with no desire for reciprocation- that brightly illuminates the hearts of Bhagavata Bhaktas.

Taking the context of Bhishma-Stuti, Pujya Acharya explained that Bhishmacharya is an epitome of such Sampurna Saranagati where even in the midst of the greatest war of all times, his mind was completely engrossed on the Lord's resplendent form. He prays to Lord Krishna that his mind should contemplate on that form of Krishna, when Bhagawan charged at him angrily with a wheel to protect Arjuna from his volley of arrows – like a lion attacking a berserk elephant.

Knowing completely that his end in the war is near, his mind is yet arrested by the form of Parthasarathy, glowing with a copper hue from the dust off the horse-hooves and settled



on his body, while the blood from the scars of arrows makes him glow red like Surya Bhagawan. How glorious oh mind, is that form of Narayana with reins in one hand and whip in the other. Bhishma Pitamaha, having removed the traces of Kalmasha from his mind, rested in the knowledge of his Self as he breathed his last in today's Jnana Yagna.

As if to remind us that though the bodily form of Bhishmacharya is mortal, the essence of Bhakti that he permeated even in the midst of the blood and gore of the Yuddhabhumi is eternal and it is manifested in the form of Sri Balamuralikrishna's keerthana – which Pujya Acharya asked him to bestow upon us - where he tells the Lord -



“The buddhi of the men is also Ishwara's attributes. When I pray to You, Lord, You exhibit ego and test my Bhakti. Is not that the root of the egoistic behavior of us men? Do not feel elated when I sing your Namam, I do so only because I enjoy chanting your Divyanamam. The dimwitted rulers, corrupt administrators, the violence and disturbance - all of them are but Your manifestations too. In spite of all these, I chant your Name because it gives me a peace of mind, not to flatter you or sing your praises”.

This is the zenith of Bhakti that found expression when Sri Ramadasu accused Sri Rama of cheating him of his wealth, or Sri Thyagaraja Swamy blamed Sri Rama of ignoring his ardent pleas.

When the Bhakta relates to the Bhagawan as his own self and speaks to him no differently, that is the best expression of Ahaituka Bhakti, the Rati that Pujya Acharya had mentioned earlier in the talk.



Sri Balamuralikrishna spoke of the love and friendship that he shares with Pujya Acharya and Smt Jyothsna ji. Their presence fills him with a sense of familiarity and belonging. Pujya Acharya said that it was the bond that they shared, that became the reason for Sri Balamuralikrishna to take part in the Jnana Yagna

today in spite of his busy recording schedule. As an expression of the love that we had for this Mahatma, Jyothsna ji, President, Arsha Vidya Vahini presented a bouquet of flowers to him and in gratitude for making the time and blessing us with his presence; Sri P. Venkateswarulu, M.D, Kakateeya cements adorned Sri Balamuralikrishna with a shawl.



The devotees, having enjoyed the Jnana Prasada of Pujya Acharya and the Naada Prasada of Sri Balamuralikrishna sought the blessings of Pujya Acharya before partaking the prasadam offered to Sri Krishna and returning to their homes.