

Sadguru Tyagabrahma pushpanjali - I

'Naamas' (specific names) are 'Gunas' - attributives (based on 'Gunas') - 'Yaani Naamaani Gaunaani' says the 'Vishnu Sahasra Naama' ('the thousand attributives of the Lord'). The Srimad Bhagavatam advises us that the names of the Lord are but devotional pronouncements of His myriad attributes - His fame, His exploits, His compassion, His many-splendoured qualities - "Naamaanyanantasya Yasoangitaani" (1-4-11). As the Supreme Being has illimitable excellences, the 'addresses' (the 'Naamaavalis' - worshipping Him by chanting His infinite names) also are infinite.

In fact, the 'Nirguna Brahman' (attributeless Supreme Being) gains characterisation through such expression as 'Satyam, Jnanam, Anantam' etc.

Saint Tyagaraja, in his 'Naa Jivaadhaara' ('Bilahari - Adi') exclaims rapturously: "My Lord! Are You not the embodiment of the names I chant ceaselessly? - 'Naa Japa Varna Rupamaa...!'"

Again in the kirtana 'Smarane Sukham' ('Anaraniani - Runakam')

the 'desireless saint' sings: "Pray, tell me, does not the constant chanting of and ceaseless listening to the 'Rama Naama' transform the 'Naama' itself into a glorious form suffusing the heart with love extraordinarily divine?"

The 'Chaitanyaites' (devotees of Sri Krishna Caitanya Mahaprabhu) stress that the 'Name' (Naama) itself is the form of the Lord (ref. IE, Sun. March 27). A number of 'Sagunopanishads' (portions of epics, puranas & scriptures) also emphasise this point.

But, to 'Madurakavi Alwar', among others, the worship of his preceptor, Nammalwar, through the enunciation of the latter's countless glories ('Kanni Munciruttaambu') was the worship of the Lord Himself. This Alwar did not compose even one single verse in praise of the Lord and, yet, his eleven verse -composition on the glory of 'Nammalwar' is hailed as most sacred. There have been many other such examples in our rich lore.

In today's times, there is, amongst

us, one such totally fervent devotee of the devotee of the Lord Sri Rama - Saint Tyagaraja, of whom she considers herself, in all humility, as 'the daughter-disciple', and absorbed in whose divinity she has had many and varied personal experiences that have found expression through a devotional offering - "Sadguru Sri Tyagabrahma Pushpanjali", wherein her own sublime thoughts and feelings are presented as 'floral offerings' ('maanasa puja' concept).

Smt. Pushpa Srivatsan has only one personal God - Saint Tyagaraja. He is her 'magnificent obsession'. And, therefore, she has followed the sublime footsteps of her preceptor in expressing her own devotion and obeisance to the saint through composition of more than two-thousand 'different' 'naamas' of the 'Sadguru' that are essentially and wholly 'stotras' - offerings of 'Pushpa' to her 'Ishta Devata' Sri Tyagabrahmam'.

Correction: RR Col. IE, March 31 - 'selfishly' (not 'selfishly'): 'Develop levels' (not 'devels levels').

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