Sadguru Tyagabrahma pushpanjali - I

"Naamas" (specific names) are ‘Gaunas’ - attributive (based on ‘Gunas’); ‘Yaami Naamam Gaunaani’ says the ‘Vishnu Sahasra Naamam’ (‘the thousand attributive 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 - "Naamaanyanantsayya Yasogitaani" (1-4-11), As the Supreme Being has limitless excellences, the ‘addresses’ (the ‘Naamaavalis’ - worshipping Him by chanting His infinite names) also are infinite.

In fact, the ‘Nirguna Brahman’ (attributiveless Supreme Being) gains characterisation through such expression as ‘Sayam, Jnaanam, Anantam’ etc. Saint Tyagaraja, in his ‘Naa Jiveadaara’ ('Bilahari - Adi') exclaims rapturously: "My Lord! Are you not the embodiment of the names I chant ceaselessly? - Naa Jaya Varma Rupama...!

Again in the kirtana ‘Smarane Sukhamu’ (‘Janaanjaney - 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 'Chaityaayatees' (devotees of Sri Krishna Caitanya Mahaprabhu) stressed that the ‘Name’ (Naama) itself is the form of the Lord (ref.I.E. Sun. March 27). A number of ‘Sagunopanishads’ (portions of epics, puranas & scriptures) also emphasise this point.

But, to ‘Maduraravi Alwar’, among others, the worship of his preceptor, Nammalvar, through the enunciation of the latter’s countless glories ("Kanni Municritaapambu") 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 ‘Nammalvar’ 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 - ‘prapancham’ to her ‘Ishta Devata’ Sri Tyagabrahman.

Correction: RR Col. I.E. March 31 - ‘selfishly’ (not ‘selfishlessly’): ‘Develop levels’ (not ‘devel levels’).