Exalted devotion to the Guru can arise only out of the psychic communion between the disciple and the guru in the innermost recesses of the disciple’s heart. The Guru may not be physically present, but the devoted disciple (cf. ‘Ekalavya - DrONA’) experiences the guru’s living presence everywhere, all the time, in everything (‘SvaanubhooTi’).

The heart has to be “purified by the dust” of the acharya’s feet. Not otherwise can you attain to the Lord’s lotus feet’ - Srimad Bhagavatam’.

If to Saint Tyagaraja ‘Rama Bhakti’ is the summum bonum of human existence (cf: ‘Rama Bhakti Samrajya’ - Sudha Bangala - Adi) - that which confers ‘Brahmananda’ that can be realised only by self-experience, to Smt. Pushpa Srivatsan (ref. IE, April 2 & 3) the Saint himself is ‘the limit to the ocean of Rama Bhakti’: the ‘Mat-syavatara of music swimming in the ocean of Rama Bhakti’: the singing form of Sri Rama Taraka Mantra’: the Manifest form of Sri Rama reflected in the lake of Sangita’ (cf.Tulasi’s ‘Rama Carita Maanas’ - the holy lake of the acts of Sri Rama’).

Besides the above picturesque and personally-felt descriptions of the Sadguru that figure in the ‘Sahasra-naamavali’, the authoress feels in the ‘Saranagati Gadyam’ that the ‘Guru’s feet can be touched only by the wings of Rama Naama’: The Sadguru is the ‘choicest saint’ - ‘the abode of melody and love’: ‘the One without a second’.