

## DISCIPLE UNDERSTANDS ACHARYA

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In '*Nya:savimsathi*', *Sri Ve:da:ntha De:sika:cha:rya* explained the characteristics of an Acharya in detail through this *slo:kam* - '*siddham sath samprada:ye: sthiratthiyam anagham sro:thriyam*'. When the disciple commits mistakes, the *A:cha:rya* should strictly deal with him without any hesitation or reservations. Otherwise, the disciple's unscrupulous nature will not only become fatal to his own self but will also bring disgrace upon the Acharya and becomes an insult to the tradition.

The great scholar, *Sri Kidambi A:ccha:n* was one of the closest disciples of *Bhagavad Ra:ma:nuja:cha:rya*. As *Udayana:cha:rya* was popular for his expertise in *Tharka Sa:sthra*, similarly, *Sri A:ccha:n Swa:mi* was proficient in *Ve:da:ntha Sa:sthra*. Thus, *Bhagavad Ra:ma:nuja:cha:rya* Himself blessed *A:ccha:n Swa:mi* with the title of '*Ve:da:ntho:dayanaha*'.

*A:ccha:n Swa:mi* used to prepare *Prasa:dam* for *Bhagavad Ra:ma:nuja:cha:rya*. Once, in the *Mutt, Thadiya:ra:dhana* was in progress, food was being served to the devotees. One thirsty *Bha:gavatha* requested for water to drink. *A:ccha:n Swa:mi* who was standing there with a vessel of water, offered water to him by pouring it into his mouth. He was standing in a slightly slanted manner and pouring water from the vessel. All of sudden, due to slight negligence of *A:ccha:n Swa:mi*, the water fell into the *Bha:gavatha*'s nose and he started coughing. *Bhagavad Ra:ma:nuja: cha:rya* who was witnessing the event from a distance, became furious looking at the suffering of the *Bha:gavatha*. Out of anger, He smacked the *A:ccha:n Swa:mi* with His *Tridandam* and said, "Can't you stand straight and pour water? Why should you

do it so carelessly by standing on the side?" *A:ccha:n Swa:mi* ecstatically prostrated at *Bhagavad Ra:ma:nuja :cha:rya*'s feet and said, "Today this servant's life has found its worth, I am blessed".

'*Panima:nam pizhaiya:me: adiyenai panigonda manima:yan*', he joyously sang this *Pa:suram* from *Sri Namma:zhwa:r*'s sacred composition, '*Thiruva:ymozhi*'. It means - 'O My Beloved Acharya! You are the One who made this servant perfect in the divine service (*Kainkaryam*). Out of tremendous concern, You took the responsibility of making sure that there is no dearth in my services.'

*A:ccha:n Swa:mi* exclaimed, "I am privileged, as my Acharya has fully utilized me for *Kainkaryams*. He has exhibited complete liberty with me and appropriately punished me, thus utilizing me as per His wish and accepting me whole-heartedly as His servant, I'm blessed."

'Punishment may hurt the disciple', the Master who thinks so, and the disciple who runs away from the Master's punishment, both, do not deserve to enter into the Guru-Sishya relationship.

*Sri Ra:ma:nuja:cha:rya* never used to forgive the offences (*Apacha:ram*) committed by His disciples but, taught the lessons in the most appropriate way that disciples loved him more after realising their mistake.

In those days, the disciples too, out of their reverential love towards *Bhagavad Ra:ma:nuja:cha:rya*, would happily accept whatever punishment the Master bestowed upon them. Such was the Master-Disciple relationship in those days!

Jai Srimannarayana !

