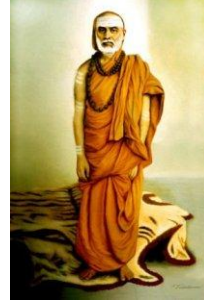


**45. Glorification of Kanchi Chandrasekhara and Sringeri
Chandrasekhara
Part – 1.**



**Kanchi Chandrasekhara swami
20.5.1894 – 8.1.1994**



**Sringeri Chandrasekhara Swami
16.10.1892– 26.9.1954**

All though for Sri Kanchi Maha PeriyavargaL a hundred years of age will be completed a year and a half from now, that is, in the Vaisaka (Vaikasi) Anuradha Star (Anusham) day coming in 1994, we matched sRuti for his shatAbdi festivities right from the time when he became ninety-nine.

On this occasion, let us become double puNyashAlis by remembering in anjali, another mahA periyavargaL who in vAstavam completed a hundred years on the holy day when the ekAdashI tithi and the maha nakShatra came together in the Ashvini (aippasi) month, four days before the current Deepavali.

It is a surprising similarity that the tuRavaRa tirunAmam (holy name of asceticism) of that Maha PeriyavargaL was also 'Chandrasekhara'. Sri Chandrasekhara Bharathi SwamigaL was that Maha Periyavar who performed the same divya paNi (divine work) for forty-two years in the Sringeri Sri Sankara MaTham, during the same time when in Kanchi Sri Sankara MaTham, PeriyavargaL Sri Chandrasekharendra Sarasvati SwamigaL's rule of jnAnam was exercised.

Changing the proverb 'as Surya Chandra' and becoming 'eka kAla dvi chandras', both of them remained as adhipatis of two great Guru PiThams for the forty-two years from 1912 to 1954, and spread jnAnam, bhakti, and shAstra dharmaS by giving wonderful upadesha of them. Since that upadesha with both of them was a lively example of their own life and living besides being their vAimozhi (word of mouth), that vAimozhi remained as one that had mantra shakti. And both of them received the adoration as Maha Purushas, Deiva Purushas.

Committing pApam and getting shApam that resulted in his waning and waxing, Chandra bowed to Paramesha, seeking pardon. The Aiyan in his limitless compassion took him in his hands and wore him on his mudi (hair) and became Chandrasekhara. That tiruppeyar (holy name) also became the name for the two Acharya Murtis who took on their head the responsibility of showing guidance towards goodness for the world that was getting more and more immersed in pApam and seeking no pardon for that!

Among the names of the Guru Parampara in the two PiThams, Chandrasekhara nAmam was the only common name for both. Maha PeriyavaaL is the seventh among the Chandrasekharas of the Kanchi PiTham. That another Maha Periyavar was the third--or fourth--among the Chandrasekharas of the Sringeri PiTham. Since in Kanchi for the pIThAdhipatis from the 61st to the 67th, the names 'Mahadeva' and 'Chandrasekhara' alternated, there was no visheSham in Maha PeriyavaaL as the 68th pIThAdhipati becoming Chandrasekhara. The visheSham was that, after his ascension to the PiTham, the sage who ascended to the Sringeri PiTham five years later obtained for himself the Chandrasekhara tirunAmam that was earlier taken by the pIThAdhipati seventeen generations before and four hundred and fifty years ago!

Another similarity too! Of the ten titles for ascetics called dasha nAma in the Sankara tradition, the sages of Kanchi PiTham hold the title (Indra) Sarasvati. In Sringeri they hold many titles that include Bharati, Tirtha and Aranya. Among these, the title Bharati held by that another Maha Periyavar remained as a name for Sarasvati! Chandrasekhara Bharati in what is known as Sharada PiTham in Sringeri, and Chandrasekara Sarasvati in what is known as Sharada MaTham in Kanchi had both risen in their blessing stances.

Like the Chandra that showers as cool and pleasing moonlight changing the heat and eye-scorching light of Surya, these two Chandras showered for the world making the jnAna advaita jvAla pleasing to the people! It was their tapo kAnti (radiance of penance) that changed it all to the Chandrika that gives tApa shAnti (peace from afflictions), and comforted, consoled and saved the Adiyars (devotees) from danger.

Both can be termed as 'matchless'. By that very saying doesn't it become that they are parasparam oppAnavar (mutually comparable for similarities)? Both of them realized in anubhavam the advaita jnAnam; possessed sharpness of knowledge that made the pundits wonder; at the same time capable of simplifying the parama tattvas and giving upadesha to the

pAmara (grass roots) in a way that attracted them; were niRai kudams (full vessels) that never made noise but remained calm; exercised inner love for the entire uyirkkulam (family of beings); dhIras who relentlessly followed the rigours of dharma shastras and swam against the tide of kAlam (the time) that took an alankolam (a show of indiscipline); satya sannyAsa shIllas who endured the jAjvalyam (splendour, radiance) of jagadgurutvam (the status of being Jagadgurus) as necessary traps, never letting it dim their own light--thus in many amsas both of them matched each other--as anyonya sadRukSha as they say. Subtle humour, in the saulabhyaM (ease) of conversing with anyone with open heart, subtly making fun of the other and at the same time making fun of the self too--even in these things both of them have remained similar!

A kind of similarity even in how if Kannadam was the mother tongue of the Kanchi MaTha Thalaivar in Tamilnadu, Telugu was the mother tongue of the Sringeri MaTha Thalaivar in Kannada Nadu!

In sthUlam, the similarity is in their both taking up renunciation and pIThAdhipatyam on just the guru saMkalpam without getting guru mukha upadesham! Although it was not so for them personally, they realized that a sthUla guru is a must for the people in the world and they remained similar in stressing it in their teachings.

But then in the drama of Parashakti if two mukhya pAtras (chief actors) remained identical in mould, will it be alright for that Rasika sporting many different kinds of rasas? Therefore she played, causing differences between the two in some aMsas. In one sense that difference itself remained as the contrasting background that elevated the similarity and showcased the principle of unity in diversity.

If one feels the 'differences among them' as to mean 'differences of mind between them', there could be no greater apachAram, aparadham than that.

Although they both remained identical in their inner depths, what are visible to the people of the outer world are only their external activities? In this, between the two Chandrasekharas, a large, emphatic difference was visible. What is that? Kanchi Chandrasekhara, though an Atma jnAni, was one who dedicated his life and formulated different plans, exercising keen attention to the affairs of the external world, in an effort to redirect them in shAstrIya ways. Whereas Sringeri Chandrasekhara, though he was also keen in turning the world into shAstrIya ways, mostly remained in ekAntam, getting

immersed in his AtmAnubhavas and the eka anubhUti that was the end of it all.

Another difference that can be termed as an upAngam of this one. Although Bharati SwamigaL was capable of excellence in any field if he applied his mind to it, he not only did not like to direct his knowledge to areas beyond the Atma-samaya-dharma shAstras, but also did not specially encourage his disciples in the research in such other areas of knowledge. Even as related to the religion, he refused to give his support to historical and literary debates that sought to determine things with finality. If questions such as in what period did Sankara live, if such and such books were really composed by him, if Vidyaranya had two gurus arose, he would at once cut the knot saying, "Is there any sambandham between our getting Atma-abhivRuddhi and finding out what is the truth in these matters?"

Whereas Kanchi PeriyavargaL was one who would dive deep in all the areas of knowledge including modern science and bring up a variety of pearls, corals, conches and oyster-shells and distribute them. Since it is his opinion that if one research deep in any field with keen involvement to find the truth, that will sharpen the knowledge, purify it and take the person to AnmIkam that makes one seek the 'one truth', he encourages research and discussion in many fields.

The world criticised about these things in different ways. Some said that only Kanchiyaar does the duty of a Jagadguru in all fairness. Some said that if it is a question of anubhUtimAn, jIvanmukta it was only Sringeriyaar. Thinking that it is only Kanchiyaar who gets all the prAbalya as Jagadguru, there were even some who tried to turn Sringeriyaar in that way and lost! There were people who called him Pitthar, during the days when he roamed about, excited with the picchu (bile, madness) of jnAnam and soaked in the picchu of bhakti in states that the world could not understand. Whereas those two people were never bothered by these talks and beautifully acted the role that Parashakti had given them! One of them was like the lotus flower that always sets its sight on the sky and lives--and remained an example for the ArAtha shakti (tireless energy) of the Anma vEtikai (spiritual search) that raises above all the worldly responsibilities. The other one was a proof for the water that stays on the lotus leaf--and gave an example for the anavarata nishkAmya karmayoga shakti (ceaseless power of Nishkamyas Karma Yoga, in whose practice there is no loss of effort, no harm and no transgression) that a uttama jnAni performs, taking care of the worldly welfare too.

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Glossary:

abhivRuddhi - f. growth, increase, prosperity, plenty, success.

prAbalya - superiority of power , predominance , ascendancy; might, force.