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Sankara Bhagavatpada

His Holiness Jagadguru
Sri Chandrasekharendra Sarasvati Mahaswamikal
Sri Sankaracharya of Kanchi Kamakoti Peetham

This day is the birth anniversary of Sri Sankara. It was by His avatars that the Vedas and the Works of the Rishis were rehabilitated. It was only by their rehabilitation that the holy Sri Ramnavami, Sri Narasimha Jayanti, Sri Krishna Jayanti, Sivaratri and other holy days were revived. The avatars of Sri Sankara and celebration of other Jayantis is possible. Sri Sankara Jayanti comes on the day of the Maa Shivar in the Vasanta Ritu. Like the pure white jasmine of Vasanti and Maa Shivar, may the Vasanta madhava Jayanti fill our lives with its own rich fragrance.

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Who is Sri Sankara? He is lokasankarrah, he makes for the welfare of the whole world. He is Siva Himself. Sivam means auspiciousness or what is propitious.

What does "Sam" mean in the name "Sankara"? It means sukham, bliss or ananda. The Brihadaranyakopanisad speaks of it as "Priyam", that which is dear. Ordinarily, the people of the world do not know where that sam, priyam or anandam can be found. Hence they are afflicted with worldly sorrows. Sri Bhagavatpada was filled with compassion at the sight of world thus afflicted. He desired that men should enjoy the unlimited bliss of self-realisation. What is that bliss by realising which Sri Sankara Himself left misery far behind? Sri Sankara says, "One's own self is Sukam or bliss. One's own self is all. One's own self is Brahman. Brahman alone is all that we perceive. Everything is the effect of Brahman. The cause itself is the effect. The effect is non-different from the cause. Everything is Sam or bliss. Let this Sam or bliss be enjoyed, in all our experiences. Let it be enjoyed as one's own inner self or Atman."

In the world Everything external to the self is dear for the reason that it is related to the self. The self alone is ultimately dear to everyone. Realisation of the self as non-different from Brahman is Supreme Bliss.

Sri Sankara taught that Paramatman is one, tat everything is Brahman and that all is one. What the veda taught is also what Sri Sankara taught. Sri Sankara said that as all is Brahman there is nothing apart from Brahman materialists hold that the world alone is real and the Brahman does not exist. The Nyaya logicians and other dualists said that the world and Brahman are both real. The Buddhists denied both the world and no reality in its own right apart from Brahman is the teaching of Sri Sankara.

Even in Buddhistic days, the systems anterior to it did not cease to exist. Chaarvaaka philosophy could not displace the systems of thought before its time. But on the emergence of Sri Sankara's philosophy, all earlier systems lost their appeal like stars losing their light on the rising of the Sun. It need not be said the partial light becomes dimmed before the Supreme and limitless effulgence of Universal Light? The methods of Bhakti, Upaasana and ethical virtues,

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