

man of meditation who wants to soar into the higher planes of Consciousness, the two effective wings necessary are vairāgya and bodha.

If these two are not there, the sādhaḥ will not reach anywhere. He may be an erudite scholar, a recognised professor of philosophy, yet for direct spiritual experience he will need both these. Without even one of these two, no progress is possible. A bird cannot fly with one wing. Both wings are of equal importance. Both must be equal in length and strength. If viveka and vairāgya are not fully developed in a man, such a man cannot meditate successfully for long.

Śrī Śaṅkarācārya was not only a great philosopher but also an equally great poet. In his commentaries upon the *Bhagavad-gītā*, the Upaniṣads and the *Brahmasūtras*, Śaṅkara, the philosopher was at his best. Because of the rigidity of the literary norms that he had, perforce, to follow in bhāṣya writing, and the exactness of the ideas to be communicated, every word used was of great consequence and, therefore, it had to be perfect and precise. Hence, Śaṅkara could not exhibit his poetic skill in his commentaries. But he fully quenched his poetic thirst in his works like *Bhaja Govindam*, *Dakṣiṇāmūrti Stotram* and *Vivekacūḍāmaṇi*. The subject matter remaining the same, Śaṅkara revelled in poetry in these works. These books underscore the twin aspects of Śaṅkara's personality – the poet and the philosopher. In some of the verses, where the ideas are of supreme importance, he expresses them clearly, sometimes compromising his poetry even to the detriment of the metre. While in others, there is an exuberance of poetry without any loss of clarity and vividness of the theme. At some places he lavishly employs more than one verse to indicate the same idea, painting it repeatedly with different examples. Śaṅkara revelled in poetry in almost all the verses of his introductory textbooks (prakaraṇa grantha). This verse is an example of Śaṅkara's invocation of ideas of Vedānta, dressed in his resplendent poetry.