THATVOPADESAHA

(1)

तत्त्वं पदार्थशृद्धस्य गुरुशिष्यं क्षोभवीतः।
वाक्ये तत्त्वसात्मकं तं पदार्थं विवेचय॥

For the unambiguous understanding of the sentence “Thou art that” the preceptor says thus to the pupil – Differentiate the word tvam (and understand it) from this (Philosophical) instruction tat-tvam-asi.

(2)

न त्वं देहोऽसि दृश्यत्वात्रूपजात्याविद्यतवतः।
भौतिकवादशृद्धवादनिवादवतवात्यथेत च ॥

The word tvam - ‘You’, are not the body for it is perceivable possessed with various adjuncts such as class, genus and so on; it is conglomerate of five elements, (thus) impure and hence temporal.

(3)

अटश्यो रूपहीनस्तवं जातिहीनाद्विभौतिकः।
शृद्धनित्यादि हृदयो घटो यद्रुत्र हम्बहेत् ॥

‘You’ are impreceptable, formless, without adjuncts and not a product of elements. ‘You’ are pure and eternal. Like the pot, the body can only be an object of preception; and ‘You’ are the perceiver.

(4)

न भवानिन्दियाण्येष सर्वात्वेव यत् श्रुतिः।
प्रेरकस्न्युत्पृथक्को तेत्स्यो: न कर्ता करणं भवेत् ॥

‘You’ are not the sense organs for they are said to be instruments. ‘You’ are distinct from them as ‘you’ are the doer (or inducer of senses) and the doer cannot be an instrument.
These senses are many and 'you' are one. The reason for 'your' distinction from them is for the reason that 'you' are not identified with any single sense organ for in each (perceptual knowledge) these is the experience of "I" as knower.

Further 'you' are not the collection of these as the experience of "I" is present even at the loss of any single sense organ. If not (i.e. if collectively senses were to be Atman then even at a loss of the sense) the "I" hood should not be felt. (i.e. a blindman at loss of visionary sense still experiences "I" hood).

Neither can each of these sense organs be Atman individually it will lead to confusion since the body will have many Atmans and so has to be obedient to many masters at the same time.

Due to contradictory opinions (of various selves) acceptance of multitude of selves is unacceptable. For, the presence of a single emperor alone ensures co-ordination.
‘You’ are not the mind nor the vital air as they are inert. We experience the difference between the self and mind, as that mind is gone elsewhere.

The vital air is also known separately from the self and also while experiencing that my vital air is afflicted due to thirst. Hence the perceiver has to be distinct from them just as the perceiver of the pot is different from the pot.

Oh Twice born! you are not that intellect which is immersed (hence inactive) in sleep and when awake pervades the entire body by its association with consciousness. While awake the intellect assumes various forms (buddhi vratti) and is extremely unsteady (on account of assuming various forms) and which causes sleep (such cannot be you); you are essentially consciousness and are the illuminator of intellect, thus distinct from it.

(Since buddhi is essentially insentient, changing, variegated and sometimes non-existant, it cannot be self).
(Acarya shows that self is essentially knowledge). Even when the body and intellect are on sleep, there is a saksi (witness) to these activities, namely the Self. There is none to illuminate the Self, since the Self is the experience of itself by its own peculiar nature.

(14)

प्रमाणं बोधियन्ति तं बोध्य सामने ये जना:
युधिष्ठिरसन्ते तस्मात् एषोऽभिर्वर्ज्जु गाजशन्ति पावकम् ॥

Those who wish to know that which illuminates the means of knowledge (such as senses, etc.) through the same means, are like those who wish to burn the fire with sticks.

(It is only fire which can burn the stick not vice-versa)

(15)

विश्वात्मानं सुभवति तेनासि नानुभूति ॥
विश्व प्रकाशवत्त्यत्त्वा तेनासि न प्रकाश्यते ॥

The Self experiences the world and the world does not experience the self; so also, the Self illumines the world and is not illumined by the world.

(16)

ईश्वरं ताहं नेतृत्व परोक्षं सदेव यत् ।
तदृश्च त्वं न देहाविद्ययुपरङ्गे यथ्यथाक्कु ॥

You are that Brahman which cannot be denoted such as this or that which is not mediate (i.e. anything except knower would be mediate) and which is the eternal truth. The seer of all cannot be the seen-objects such as body, etc.

(17)

ईदं चेत्ये च यजर्ति सर्वं तत्य निष्ठुर्यते ॥
अवाच्यतत्वमणं न वेदं स्वप्रकाशनः ॥
Those which are denoted to be 'this' are rejected to be non-self for self is knower of all and hence cannot be denoted as 'this' and its nature cannot be expressed through words; since it is self-luminous; it cannot be known (through means) (Upanishadic Statements such as अशब्द, अस्पर्श, नेत्रिनी to corroborate these statements).

(18)
सत्यं ज्ञाननन्तं च ब्रह्मलक्षणमुच्यते ।
सत्यत्वाजः ज्ञानरूपत्वादनन्तंतवात् त्वमेव हि ॥

The characteristic of Brahman is said to be 'Truth' 'Knowledge' and 'Infinity'. By the same characteristic of 'truth', 'knowledge and infinity'. it is you indeed.

(19)
सति देहाद्युपाधे स्वाधीक्षस्य स्वयमानकः ।
इक्षुर: शाप्तुपाधिवादृ भयोर्वचे स्वयंप्रभ: ॥

When the limiting adjunct is body etc. then jiva is its controller and when maya is limiting adjunct then Isvara is its controller. But when both the limiting factors are removed only the self-luminous consciousness is the remnant.

(20)
अपेक्षयेत्रेकशिलेमाने: न यन्मानमपेक्षये ।
वेदवाक्य प्रमाण तदृश श्रवात्िांगाय भवन् ॥

The Vedas which are anticipated by all other means of knowledge (i.e. other means should not contradict Vedas) and which need no such means (to arrive at knowledge as they are revealed texts) are the only means for direct Self-realization.

(21)
अतो हि तत्वमस्यादि वेदवाक्यप्रमाणत: ।
प्रह्यणोद्वृत्ति यथा युक्त्या साक्षाभि: संप्रकीर्त्तते ॥
Thus we declare those methodology by which the
mahavakyas such as ‘tat-tvam-asi’ are considered to be
proof of Brahman’s existence.

(22)
शोधिते तें पदार्थे हि तत्वमस्यादिविचिन्तितम्।
सम्भवेत्रान्यथा तस्माच्छोधनं कृतमादित्:॥

Having analysed the word “thou”, the analysis of
sentence “thou art that” should be completed; thus the
analysis is made from the beginning.

(23)
देहेन्द्रियादिधिर्मणूः स्वात्मन्यारोपयत्मृशा।
कर्मृतादिर्भिमानि च वाच्यार्थस्तं पद्धस्य सः॥

One who having falsely superimposed the different
features such as body and senses, on Self considers
himself to be the doer and enjoyer, is to be taken as
denoted by the of word “thou”.

(24)
देहेन्द्रियादिसाक्षी यस्तेभ्यो भाति विलक्षणः।
रक्ष्यं वोधस्तुरुप्तवालक्ष्यार्थस्तं पद्धस्य सः॥

One who is the witness of body and senses, and thus
distinct from them due to self-conscious nature of oneself
is taken to be the signified sense of the word “thou”.

(25)
वेदान्तावक्यसंबंधविश्वातीतात्कारकम्।
विशुद्ध गत्वर्वेदं लक्ष्यार्थस्तत्त्वपद्धस्य सः॥

The signified sense of “that” is denoted by the
Upanishadic passages to be one who is beyond the
limitations of nature, imperishable, non-dual, blemishless &
self-conscious.
There is *samanadhi karanya* between the words "tat" and "tham" and by that relation, the non-difference between selves is established. *Samanadhi karanya* is defined as:-

(27-28)

विष्णुप्रवृत्तिहेतुतः पद्योऽरकवस्तुनि।
वृत्तितः यत्तथैवेकविभक्तव्यथायः।

*Samanadhi karanya* as well the adjective-qualified relations is defined by knowers of canons be convergence of two words having same case-ending and different functions into a single object.

(eg. "sukla gauh" - white cow - the term *sukla* functions as indicator of colour white and term *gauh* functions as denotate of genus (gotra) yet both being first case ending nouns, point to the single cow)

(Acarya shows the need for acceptance of *lakshyarththa* of the Mahavakya)

(29-30)

अर्थः सोद्धिनितिकलावन्धोऽभ्वति द्वयः।
प्रत्यक्तवं सहितीयतवं परोक्षतः च पूर्णतः।
परस्परविरूध्वं स्यात्तः भवति लक्षणा।
लक्ष्यलक्षणसमवधः पदार्थप्रत्यगालमनः।

When said that "He (Isvara) is this (jiva)" and "this is He" there is a relation between both the words. But (if denotative meaning is taken then) there exists mutual contradiction due to qualities such as incomprehensibility, wholeness and immediate comprehensibility and multitudeness. Thus only signification has to be resorted to as the relation between the word and its meaning namely the Self, is 'significance - signified relation'.

11
(31) मानान्तरापरोदाय श्वक्षर्वस्यापरिवर्धाने ।
मुख्यार्थस्याविनाभूतं प्रवृत्तिलक्षणोऽच्छते ॥

Significance (lakshana) is defined to be the word function where another meaning is associated with denotative meaning, if denotative meaning is unacceptable and is contradicted by some valid means of knowledge.

(32) विविध तक्षणां जाहते जहत्यजहती तथा ।
अन्योभायासिका ज्ञेया तत्रादा नैव सम्भवेत् ॥

The lakshana is of three varieties (jahat) abandonment, (ajahat) acceptance and (jahatasjahat) of nature of both. Of the three the first variety is not applicable (in interpreting the Mahavakyas).

(33) "वाच्यार्थमिक त्यक्ता दृष्टि: स्थाया तदनविते ।
गंगायं घोष इतिक्रम्बहती तक्षणा हि सा ॥

The significance where there is abandonment (jahat lakshana) is applicable where entire denotative meaning is abandoned and where meaning of other is accepted as in case of gangayam ghosah i.e. 'hamlet in Ganges' (Here as hamlet cannot exist on the flow of Ganges Ganga's denotative meaning of flow of river is abandoned and instead 'on the bank of the river' is the accepted meaning; thus there is no contradiction of meaning).

(34) "वाच्यार्थस्येक्षयलक्षणम् प्रकृते स्थाय इष्यते ।
जहती सम्भवेत्रव संप्रदायविविधत: ॥

Here in Mahavayas (tat-tvam-as) only a partial abandonment of denotative meaning is desirable (i.e. only the (upadhi limiting adjunct of tat and tvam, is to be abandoned retaining the conscious element in them) thus jahat lakshana would not be applicable here due to contradiction of scriptural evidences.
(35)

Ajahat lakshana or significance with acceptance is where instead of abandoning anything from denotive meaning some additional meaning is added to it such as "sonoyam dhavati" i.e. 'this white (horse) runs'. (As 'sona' is denotive of colour and colour being a quality cannot exist without a substance, a substance, say a horse is added to understand the meaning resulting in the meaning 'this white horse runs').

(36)

As in the present context (ie. interpretation of Mahavakyas) the contradictory meanings (ie. upadhis) have to be abandoned in denoted meaning; thus even ajahat lakshana is inapplicable.

(37)

Where a part of denoted meaning is abandoned and only one part of the meaning is indicated that third variety of signified meaning is called as partial abandoning significance (bhagatyaga lakshana).

(38-39)

In the sentence "He is that Brahmin", it denotes the person conditioned by that time in the beginning and also the person conditioned by this time. Thus, just as the contradictory quality of conditioning by time is abandoned
and sentence is said to signify the person Brahmin similarly by the same analogy in the contextual meaning Mahavakya “tat-tvam-asi” too is to be known.

(40-41)

तथेष्च प्रकृते तत्त्वसत्यत्व शृवातो श्रुणु।
प्रत्यक्षात्मानन्यत्तम्य जीवाध्यक्षत्तममः पदात्॥
सर्वज्ञात्वपरोक्षात्मानन्यत्तम्य तदः पदात्।।
शुद्धैं कृतस्थमृद्रैत बोधयत्त्वादारात्यसम्॥

Abandoning the qualities of tvam (signifying individual soul) such as immediate cognition etc., and also the qualities such as omniscience, immediate cognition etc. from tat (signifying the Lord), the mahavakya Tat-Tvam-Asi shows meaningfully and explains clearly the unity between (object signified by) Tat and Tvam which is pure, immutable, supreme Brahman, the one without the second.

(42)

तत्त्वमः पद्योक्त्रयेने पद्योक्त्रमन्यत्तम।
इत्यत्मा यावादबोधे न न्यास्य द्वं नये॥

Thus by such reasoning of unity the supreme knowledge of a person becomes firm and from it arises the realization that ’I am Brahman’. Such a person transcends the pain (of birth).

(43-44)

अहं ब्रह्मते विज्ञानं यस्य शोकं तरत्यसि।
आत्मा प्रकाशवान्द्रयं महावक्षेत्रथत्तथुक्ता॥

tatvamayo dhvadesgahapita parivartheha rastam।
tathapi shakṣate nay eva sthriyugre kruṇān vimu॥

Even though the self is self-luminous and the unity between the words ‘Thom’ and ‘That’ is instructed by Mahavakyas pertaining to the previous and forthcoming ideas (in Upanishads) still its significance cannot be known by the fools who consider themselves as wise without the grace of a preceptor.
(45-46ab)
अपरोक्षायितूं लोके मूहे: पण्डितमानिनि।
अन्तः करणसंशुक्ली स्वर्यं जानं प्रकाशते॥

वेदवाक्येष्त यिन स्वातुरुणेन न साम्प्रततम।

It is not proper (to think) as to what purpose does a preceptor serve, for, the knowledge of Upanishads will dawn in the pure mind by itself.

(46cd-47ab)
आयार्यवान्युरुः हि वेदतेर्यं श्रुतिरंजं।
अनाविहं संसारे वोधको गुरुघन हि॥

As the Vedas have themselves declared that only a person who has (the guidance of) a preceptor knows (the Self), thus, know the preceptor to be the only imparter of knowledge in this beginningless world.

(47cd-48)
अतो ब्रह्मात्मस्मय्येवं ज्ञात्या दृष्टमस्ततय।
अहेतु ब्रह्मणि स्थेयं प्रत्येकान्तमना सदा॥

तत्प्रत्यक्षात्मपरिज्ञातान्यमेकं ब्रह्मं विद्यत्वम्।

Thus knowing the unity between Brahman and Self (from preceptors advice) and considering this visible manifestation of universe to be devoid of reality, one should ever establish himself in the Brahman which is not different from Individual Self. The non-dual Brahman which is of the nature of consciousness is known immediately.

(49)
प्रतिपाद्यं तदेवात् वेदान्तेऽर्न क्रयं जड़म।
सुखरूपं चिदक्षेत् सु-खरूपसमझन॥
It is the fact established by Upanishads here and not the dual universe. Consciousness is one and blissful whereas the sentient are not really existent and are painful.

(50)

वेदान्तगृहि सम्प्रदानिष्ठतं सत्त्व न यत् ||
अन्तन्तेत्तेव सत्यं तव विद्वी प्रेक्षमसात्तवा ||

The difference between the two has been well established by the Upanishads using various reasons and nature of objects. Understand the non-dual Brahman to be the Reality and dual manifestation to be unreal.

(51)

शुद्धे कथमशुद्धा स्वादश्रयं मायामयं तत् ||
शुद्धे रूप्यं मृणा यहत्तथा दिखं परालमि ||

How can a blemishful object exist in a pure substratum (and the world cannot exist anywhere else except Brahman); thus know the perceivable duality to be neiscience. Just as the silver is present (superimposively) not actually in nacre, similarly the world in supreme Brahman.

(52)

विद्यते न स्वतः सतवं नान्यतं सत्त्वमत्ति व ||
वाष्ठ्यत्वान्गेव सद्वेष्ट मात्रप्रत्यक्षभानत ||

Its existence is neither by itself nor due to others (Acarya defines neiscience here) As the world of nature of duality is ultimately not real since it is comprehended it is not unreal too.

(53)

सदस्यत्र विस्मदवादतो निर्वच्यमयेव तत् ||
ः पूर्वमेक एवास्यत्सुक्तां पश्चालद्विं जगत् ||
It cannot be both real and unreal as they are mutually contradictory. Thus it is something beyond definability. (thus in Advaita, neiscience is not ‘absence’ but only non-real) that which was one without second prior to creation and later manifested itself as the jagat.

(54)

प्रविष्टो जीवरूपेण स एवात्मा भवान्यः ।
समिधानन्द एव त्वं विस्मृत्याल्पत्या परम् ॥

It has entered the body as Jiva; It is the supreme self which is you. You are of nature of Truth, Consciousness and Bliss. You had forgotten your form of Supreme Self and got the idea of individual self.

(55)

जीवभवायमनुप्रात: स एवात्मसि बोधित: ।
अन्नायान्नदिगित्नमः शुद्धः सामाज्यायान्तः ॥

Now due to knowledge (of self) you are that self which is non-dual, blissful, pure-consciousness and pure. You have come to the realm of immortality.

(56)

कर्तृत्वादिनि यान्त्यासस्तव्यं ब्रह्माह्म्ये परे ।
तानीदानी विचार्यतन्ते कि स्वरूपाणि वस्तुतः ॥

Let us now reflect as to the real nature of the qualities such as doer, enjoyer etc., which were ascribed to your self which is beyond all manifestations and is supreme non-dual Brahman.

(57ab)

अत्रै श्रुणु वृत्तान्तम्पूर्वं श्रुतिभाषितम् ॥

Listen to a new illustration in this regard narrated in the Vedas. (Acarya narrates the story described in Chandogya Upanishad during the Mahavakya upadesa to Svetaketu)
Каштхад-धारदेशीयो महारतविभूषितः।
स्वगृहे स्वाज्ञगेसुम्प्रसति सन्नवाचन॥

Once a native of Gandhara bedecking himself with precious stones was carelessly asleep in the room of his house.

रात्रि चारे: समागत्य भूषणां प्रलोभिते॥
बद्ध्या देशान्तरं चारेरीति: सनाहने वने॥
भूषणांत्यहियापि बद्धकशकपादः॥
निक्षिप्से विपिनेश्वी कुशक्तक वृक्षेषवे॥
व्याल्वाप्रादिविभिषेव संकुले तरसंकटे॥

In the night he was abducted by thieves who were greedy for his ornament and was led to another country and was left in the dense forest with thick foliage of trees and inhabited by animals such as snakes and tigers and abode of scorpions, darbha, gram, thorns, etc., with his eyes, hands and feet bound, after robbing him of his ornaments.

व्याल्वादिविभुत्वेऽव्यवस्थो महारण्ये भयातुरः॥
शिलाकण्टकाधविद्धस्य प्रतिकूलके॥
क्रियामाणे विलुप्ते विश्रीर्युज्ञोकसर्वके॥
कस्पुरुसामात्यवर्ष्यायदिभिमतस्तोशिवानालके॥
बन्धपुत्रो तथार्देशप्रालावें सुदुःख्यी॥
दहरे कश्चिददक्रोशाश्रंकं तद्वेद तस्थिवान॥

In order to escape from the tiger and such wild animals in the forest, he crawled due to fear and as he did his body was torn and scratched due to unfavorable pebbles, darbha and thorns.
Incapable and powerless he was tormented by hunger, thirst and other factors such as heat, rain and forest fire causing extreme pain. Pained and with great pain in his mind, eager to be relieved from bondage and to reach his country he cried to someone for help from there.

(64-65)

तथा रागाधिभिर्मृ: शतुभिर्मृ: खलाथिर्मृ: ।
छैरैद्धमभिमानाचे: स्वामन्धनहारिवमी: ॥

ब्रह्मान्दसे प्रमत: स्वाज्ञानिन्द्रावशःकृ: ।
बाहुस्वा बन्धनेन्वौंगतृणाज्ञविद्विभम्रहमु: ॥

Similarly unattentive as it were in the bliss of Brahman you were overpowered by the individual ignorance and thereafter you were bound by the hostile groups such as attachment which cause pain, the sense of possession of body, etc. which are like theves who rob one of one’s happiness and by bondages such as enjoyment, pain and greed.

(66)

अद्व्यानन्दसुपार्वप्रच्याव्यातीव धूर्तके।
दूरनीलोकस्य देहेषु संसारारण्यभूमिसु॥

You have been led far away into the dense forest of wordly existence and different bodies by making you slip away from your non-dual blissful nature by the rouges (such as kama-desire etc.)

(67-68)

सर्वदु: खनिजनेषु शरीरादित्वेषु च।
नानायोक्षु कर्मान्ध्वास्वानिर्मितासु च॥

प्रवेशितोदस्य सृष्टोस्य वकर्तनान्नदित।
अनादिकालार्थः दु:ख चानुभवन्तः॥

19
You have entered the various births as a result of the subtle impressions (sūsāna) caused due to the bondage of actions done in the three bodies (gross, subtle and causal) which are the cause of all sufferings. You have been created as you have your true form of bliss hidden.

(69)

जन्मृत्युजरादोषनरकादिपम्पराम्।
निर्विशेषतः विषणोऽसुभवसत्यन्तरशोकवान्॥

You are ever despondent from time immemorial undergoing the pain and the scries of birth, death, old age, the faults (rāga and dveśa) and hell.

(70)

अविद्याभूतावनन्दर्य निवृतो हुः के द्वारस्य च।
स्वस्पाबन्दसंपासो सत्योपार्य न लब्धवान्॥

You have not attained the right way for the removal of the bondage which is a resultant of ignorance which is a source of all pains and the ways to attain the bliss of one’s own nature.

(71-73)

यथा गान्धारदेशं श्रवणेष्यक्षिणेष्यनामचालुः।
कैविष्णुतपत्तेऽपरं परिप्रायत्वं शून्यपात्वं दिव्धनं॥

स स स्वस्येन पदपुद्धश्च पण्डितोनिविष्टात्तकः।
ग्रामान्त्रमान्त्रं गच्छन्नेधावी मार्गतत्त्व॥

गत्वा गान्धारदेशं स स्वगृहं प्राप्य पूर्ववस्तु॥
वान्धवः समपरिष्कृतः सुखी भृत्ता स्थिता शोकोभवत॥

Just as the resident of Gandhara who was released from the bonds of eyes and legs by travellers who had
reached the place due to stroke of luck after long time and he being instructed by those who were well-inormed became an intelligent steadfast, steady and wise and who stuck to his path diligently went about from one village to another and reached Gandhara and having attained his house was embraced by his relatives and became happy and established as before.

(74-77)

त्वमप्येवमनेकसु दुःखदायिषु जन्मसु।
भान्तो देवाच्छुमे मार्गे जातश्रद्धसुकर्मकृतः॥
वर्णद्रामानाचार्यरूपायसपूण्याम्होदयः॥
ईश्वरानुग्रहानवभवविदुरूसतन:॥
विधिवकृतसन्यासाः विवेकाचिर्युत: सुधी:॥
प्रास्थ्राहोपदेशोक्षया वैरायण्यासत: परस:॥
पविद्वितस्तत मेधावी मुक्त्यां वस्तु विचारयन्:॥
लिदिष्यासनस्याः प्रातो हि लं परं पद्मम॥

Thus even you having been deluded for many painful births are now due to luck treading the beneficial path and having attained firm faith are engaged in good actions and the duties of Varnashrama. Due to the efficiency of great merits and due to the grace of Lord you attained a preceptor who is the knower of Brahman and having attained the initiation into monastic life endowed with the dawn of discrimination and the best intellect to practise extreme dispassion; and having attained the knowledge about the Brahman you have become wise and intelligent and using the reasonings you discriminate the objects and are engaged in meditation and have thus obtained the highest stage.
O courageous one! The knowledge of Self and Brahman has been imparted to you in the right way by me, your preceptor. Be dispassionate free from the dualities of life and free from the doubts regarding the pluralities of Atman and free from the bondage after a well done practice and thus enjoy as you please and wander.

In actuality by your very nature, you are without any worldly attachment and are ever liberated. There is no bondage and liberation for you as they are only superimposed on you.

The supreme state is that where there is no delusion nor creation. No one is bound, no sadhaka, no one desirous of liberation, and no one to be known as liberated.
This is the essence and purport of the Vedas and you after a detailed enquiry using your intellect and reflections know for yourself immediately one's own blissful nature and the unconditioned non-dual immortal Brahman. Thereby you would attain liberation and peace while alive and thus be hereof of sufferings.

(84)

विचारणीया वेदान्ता वन्दनीयो गुरुं सदा।
गुरुणां वचनं पथ्यं दर्शनं सेवनं नृपाम्॥

Upanishads are to be reflected upon; the preceptor has to be respected always; the advices of, and services to and the vision of the preceptor is the beneficial factors for men.

(85)

गुरुर्बह्यं स्वयं साक्षात्स्वयो वन्यो मुनुशुभे।
नोल्हभजनीयं एवायं कृतज्ञं विशेषन।॥

The preceptor who is the immediate form of Brahman has to be served, bowed by one desirous of liberation. He should never be infuriated by wise and grateful (student).

(86)

यावदागुस्त्वया वन्यो वेदान्तो गुरुर्विशेष।
मनसा कर्मणां वाचा श्रुतिरवेष निश्चय॥

Till the life sustains, Upanishads, the Preceptor and the Lord have to be served by mind, words and actions. This is a vedic dictum.
(87)
भावाध्येत सदा कूपक्षिप्याध्येतं न कहिचित्।
अवेद्य तिषु लोकेषु नाश्येतं पुरुषा सह॥

One can practice non-duality mentally but not in action. One can practise non-duality in all the three worlds but never with one's preceptor.

In actuality by your very nature, you are without any worldly attachment and a(86) very liberated. There is no homage and libation and sacrifice for you.

The preceptor who is the immediate form of Brahma
He should never be inferior to the illustrious student (srda)

The supreme state is that where there is no delusion nor creation. No one is bound, no one desires of liberation, and no one is attracted to the very perception and Intellect perceive, I spy.

This is a magic trick.