

भाष्यम्—स एषः

पूर्वेषामपि गुरुः कालेनानवच्छेदात् ॥ २६ ॥

पूर्वे हि गुरुवः कालेन अवच्छेद्यन्ते, यत्रावच्छेदार्थेन कालो नोपावर्तते स एष पूर्वेषामपि गुरुः । यथा अस्य सर्गस्यादौ प्रकर्षगत्या सिद्धस्तथा अतिक्रान्त-सर्गादिष्वपि प्रत्येतव्यः ॥ २६ ॥

He is

The Teacher Of Former Teachers, Because With Him There Is No Limitation By Time (Of His Omnipotence). 26.

The former teachers of knowledge and of piety are limited by time, but He to whom time as limiting factor is not applicable, was the teacher of the former teachers. As He was present with His full powers in the beginning of the present cycle of creation, so was He at the beginning of the past creations.

तस्य वाचकः प्रणवः ॥ २७ ॥

भाष्यम्—वाच्य ईश्वरः प्रणवस्य । किमस्य संकेतकृतं वाच्यवाचकत्वम् अथ प्रदीपप्रकाशवदवस्थितमिति । स्थितोऽस्य वाच्यस्य वाचकेन सह संबन्धः । संकेतस्तु ईश्वरस्य स्थितमेवार्थमभिनयति, यथा अवस्थितः पितापुत्रयोः संबन्धः संकेतेनावद्योत्यते अयमस्य पिता अयमस्य पुत्र इति । सर्गान्तरेष्वपि वाच्य-वाचकशक्त्यपेक्षस्तथैवसंकेतः क्रियते संप्रतिपत्तिनित्यतया नित्यः शब्दार्थसंबन्ध इत्यागमिनः प्रतिजानते ॥ २७ ॥

The Sacred Word Designating Him Is Pranava Or The Mystic Syllable Om. 27.

Īśvara is indicated by the mystic syllable. Is this relationship a matter of convention or is it always necessarily existing as between the lamp and the light? The relationship between a word and its object is always there, and the convention in reference to Īśvara expresses what is inherent in Him. For example, the relationship between the father and son exists and is