

Sūtra 26

स पूर्वेषामपि गुरुः कालेनानवच्छेदात् ॥२६॥

Sa pūrveṣhām api guruḥ kālena-’navachchhedat

Not being limited by time, Īśhvara is the teacher even of the earliest teachers

| | | |
|---------------|-------------------------|---------------------------------|
| पूर्वेषाम् | <i>pūrveṣhām</i> | earliest, former, ancient |
| अपि | <i>api</i> | even, also |
| गुरुः | <i>guruḥ</i> | teacher |
| कालेन | <i>kālena</i> | by time |
| अन-अवच्छेदात् | <i>ana-avechchhedāt</i> | not being limited, delimitation |

Īśhvara is the first and foremost teacher; the teacher of all the teachers of the past and of the teachers who are yet to come. Īśhvara is eternal and infinite not limited by time.

Each creation starts from *mahat*. *Mahat* is the cause of the whole creation. *Mahat* is the Lord of Creation, Brahmā, and is also called Hiraṇyagarbha (Golden womb), Sūtrātma, and Kuṭaṣṭha.

Īśhvara is the union of *puruṣha* and *prakṛiti*. The first evolute is *mahat*. Therefore in the lineage of creation, Īśhvara is the teacher of *mahat* or *Brahmā-Viṣṇu-Maheśha* in every creation. This source and pervading principle of creation is the earliest *guru* of each creation.

The term *purva* means “preceding.” Īśhvara precedes the creation. This eternal principle is the ultimate teacher of the preceding *gurus* who have already appeared, as well as those who are yet to appear.

Īśhvara is the original *guru*, the supreme teacher, the omniscient, omnipotent and omnipresent. Īśhvara’s created mind is *mahat*, in which all knowledge is stored. All knowledge is derived by other *gurus* from *mahat*. Īśhvara is the original source of all knowledge. That knowledge is passed on to others through *mahat*. From *mahat* down to the elements, everything is limited by time. But Īśhvara, the eternal, infinite God, is unaffected by time.

In the Bhagavad Gītā, the same idea is described in Verse 6 Ch. X: “The seven great sages, the ancient four, and also Manus, possessed of power like me, were born of my mind; from them are these creatures in the world originated and sustained.”

The seven great sages represent *mahat*, *ahankāra*, and *tanmātras*. The four ancients are mind, intellect, ego, and *chitta*. They are born from the mind of Īśhvara and possess the power from Īśhvara. They are the material and efficient cause of the whole macrocosmic and microcosmic creation. The life span of our creation is called *manvantara* and one Manu rules over it. After completion of one *manvantara*, from *mahat* down to the elements, everything is destroyed. But Īśhvara remains unchanged. Not limited by time, it is an eternal, infinite energy, the *guru* of the earliest *gurus*.

DRAFT EDITION