

Īśvara's case is not like that. The Prakṛtileenas have the possibility of bondage in future but in the case of Īśvara there is no such possibility. Īśvara is always free and always sovereign. The question, therefore, arises whether this perpetual superiority of Īśvara on account of the excellence of His self (4) is something of which there is proof or is it something without any proof? The reply is "The Sacred books are its proof". What is the proof of the genuineness of the scriptures? Their genuineness is based on supreme wisdom. The Śāstras and their sublime wisdom which are present in the mind of the Īśvara and His pre-eminence are eternally related to each other (5). For these reasons Īśvara is always Īśvara, *i.e.* Omniscient and always liberated.

His pre-eminence is never equalled nor excelled. The commentator explains it by saying that the excellence which is not surpassed by anybody's is the highest excellence and that which is unlimited 'is Īśvara's. That is why the person whose eminence has reached the limit is Īśvara. There is no pre-eminence equal to His, because if there are two persons who have equal eminence and if both of them say in respect of the same thing at the same time 'let this be new' and 'let this be old' then the fulfilment of the direction of one will impair the equality of power of the two or if both are equally powerful, their directions will be inoperative. For that reason (6) the Puruṣa whose excellence has no equal or is never excelled is Īśvara and He is that special Puruṣa.

(1) It should be clearly understood that Īśvara is neither the Puruṣa principle by itself nor the Pradhāna principle by itself. Īśvara is made up of the two. He is a particular Being and his Godly attributes are based on the ultimate constituent