

(6) There are many persons who have special powers. Īśvara is one such, but His special feature is that no one has as much power as He has, nor can anybody else's power exceed His ; that is why He is called Īśvara.

भाष्यम्—किंच—

तत्र निरतिशयं सर्वज्ञबीजम् ॥ २५ ॥

यदिदमतीतानागतप्रत्युत्पन्नप्रत्येकसमुच्चयातीन्द्रियग्रहणमल्पं बहु इति सर्वज्ञबीजम्, एतद्वि वर्द्धमानं यत्र निरतिशयं स सर्वज्ञः । अस्ति काष्ठाप्राप्तिः सर्वज्ञबीजस्य सातिशयत्वात् परिमाणवदिति, यत्र काष्ठाप्राप्तिः ज्ञानस्य स सर्वज्ञः स च पुरुषविशेष इति । सामान्यमात्रोपसंहारे कृतोपक्षयमनुमानं न विशेष-प्रतिपत्तौ समर्थमिति तस्य संज्ञादिविशेषप्रतिपत्तिरागमतः पर्यन्वेष्ट्या । तस्यात्मानुग्रहाभावेऽपि भूतानुग्रहः प्रयोजनं ज्ञानधर्मोपदेशेन कल्पप्रलयमहा-प्रलयेषु संसारिणः पुरुषानुद्धरिष्यामीति । तथा चोक्तम् 'आदिविद्वान् निर्माण-चित्तमधिष्ठाय कारुण्याद्भगवान् परमर्षिरासुरये जिज्ञासमानाय तं त्रम् प्रोवाच' इति ॥ २५ ॥

Further, because

**In Him The Seed Of Omniscience Has Reached A Limit
Which Cannot Be Exceeded. 25.**

The vast or little supersensuous knowledge in respect of the past, present and future (affairs), individually or collectively, that is found in any being, (1) is the seed of omniscience. When this sort of supersensuous knowledge in a person goes on increasing and reaches a stage which cannot be exceeded, that person is called omniscient. (The argument is as follows) :

The 'seed of omniscience' must have a limit, because it is something that can be exceeded, e.g. dimension. The person in whom it has reached the limit knows everything and he is a special individual.