

Inference which is concerned with proving certain general features proves that an omniscient Being exists and there it ends; and it cannot give any particular information about him. Therefore, His designation etc. are to be ascertained from Āgama or the Śāstras. Although He has no need of his own, the motive of his action is to be found in his compassion for living beings, in his desire to save, at the time of the dissolutions of the universe through his instructions in knowledge and piety, men who are caught up in the vortex of worldly existence (*i.e.* cycle of birth and death). For this sort of compassion, His inclination (2) is necessary. Pañchaśikha has said in this connection, "The first enlightened one, the great Ṛṣi (Kapila), through compassion assumed a creative mind and instructed the inquisitive Āsuri in the Tantra (Sāṃkhya Philosophy)".

1. Here the method of inferring the existence of Īśvara is being shown.

(a) If an immeasurable thing is divided into parts, then the parts would be innumerable. For example, if immeasurable time is divided into measured hours then the result will be innumerable hours.

(b) If the parts of an immeasurable thing are taken as progressively increasing then in the end it would be a thing bigger than which nothing exists; *i.e.* nothing bigger than that can be conceived. That is the greatness more than which does not exist.

(c) The principal ingredient of the power of our knowledge is Prakṛti which is immeasurable. In every created being the small, great or greater power of knowledge that is seen is but a modified form of that immeasurable omniparous cause. According to (a) above the parts of an immeasurable thing must be innumerable. Therefore, the faculties of knowledge, or the created beings must be innumerable.

(d) From a worm to man, the faculty of knowledge goes on increasing; so it is progressive (*i.e.* not fixed). From (b) above