

Sūtra 25 तत्र निरतिशयं सर्वज्ञबीजम् ॥२५॥

Tatra niratiśhayam sarvajña-bījam

In that there is the seed of limitless omniscience.

तत्र	<i>tatra</i>	there, in that (God)
निर्-अतिशयं	<i>nir-atiśhayam</i>	limitless, unexcelled, unsurpassed
सर्वज्ञ	<i>sarvajña</i>	omniscient
बीजम्	<i>bījam</i>	seed, the principle

The word *tatra* indicates Īśhvara, who is described in the preceding *sūtra* as a special *puruṣha* not touched by afflictions, or by actions, their results, and the impressions they produce.

In that Īśhvara, the seed of omniscience has reached its highest stage, which cannot be exceeded. Sage Vyāsa says:

Greater or lesser knowledge found in any being in respect to the past, present, and future of matter unperceived by the senses, either individually or collectively (i.e. super-sensuous perception, called *atīndriya*), is the seed of omniscience. That person is called omniscient when this super-sensuous knowledge goes on developing and reaches to its utmost stage where it cannot develop any more.

The seed of omniscience has limits, and it is called *sātiśhaya jñāna* (knowledge with a limit). It has an ability to develop from a lesser degree to the highest degree. When this knowledge reaches its highest point, the person becomes all knowing and therefore is a special *puruṣha* (individual)¹. The highest point of knowledge, where it cannot be developed any more, is called *nir-atiśhaya* (unexcelled state).

Sātiśhaya jñāna (knowledge with a limit) is:

1. Knowledge limited by the past, future, or present.
2. Knowledge limited to a single object, entity, or experience, or to a collection or mixture of many objects, entities, or experiences.
3. Knowledge gained through the senses or by super-sensual means.

In all of this knowledge with a limit there is the seed of omniscience.

The omniscient being exists (Īśhvara). Its general features are proved by inference but no particular information regarding Īśhvara is achieved by inference. Therefore, particular descriptions of Īśhvara must be discovered by *āgama* (the testimony of scriptures).

¹ The word *puruṣha* is used as a generic term for any individual being, as all existing entities are imbued with consciousness. *Puruṣha* is consciousness itself, which is infinite and unmanifest. Īśhvara is a special *puruṣha*: God with form, the Creator, Preserver, and Destroyer of the universe. Īśhvara is infinite, omniscient, omnipresent, and omnipotent.

How can we infer the omniscience of the special *puruṣha*? By seeing gradual development of knowledge in individual beings, we infer the existence of a being in whom knowledge reaches its highest limit.

The scriptures are the means for attaining specific information about Īśhvara, such as his² excellence, power, influence, and name.

Īśhvara has no selfish motive. In action its only motive is compassion for living beings. Īśhvara sees with omniscient nature. Pañchaśhikha describes the thought that motivates Īśhvara to act in the world through a created mind:

Throughout the cycles of creations, dissolutions, and the larger cycles of the same, I shall cause deliverance of *puruṣhas* who are transmigrating in the world. I shall do so by inspiring into them the teachings of knowledge and virtue.

Pañchaśhikha also says in this connection, “The first enlightened one, the great *ṛiṣhi* Kapila, through compassion, assumed a created mind and instructed the inquiring *āsuri* in the *Tantra* (Sāṁkhya philosophy).”

2 The word *Īśhvara* is a masculine word and requires the pronoun *his*. See footnote 1, page 9.