Once Bhagavan Avatya, assuming the body, spoke to Bhagavan Jagdishavaya who had achieved a direct perception of the samskaras. He had perceived the order of mutation of life in the major creations. As a result Jagdishavaya had gained wisdom born of discrimination.

Bhagavan Avatya: Going through the ten creations, sattva part of your buddhi was not overpowered by rajas or tamas; you were born again and again among the gods and human beings and have well observed the misery in hell and in the womb of lower animals as well. Then what did you experience, more happiness or misery?

Jagdishavaya: In my journey through the ten creations I consider whatever I experienced was misery only.

Avatya: How is it that your mastery over pradhana (prakrti) and the excellent happiness of contentment are grouped under misery by you?

Jagdishavaya: True, the happiness of contentment is spoken of as excellent; but it is from the point of view of sensual pleasure only. Compared to the joy of emancipation (kaivalya) it is...
only misery. That happiness is the attribute of the sattva of buddhi and therefore not beyond the three-fold gunas. All such comprehensions are classed under those which are to be eschewed. Misery is nothing but a thread of greed. When the agonising misery of greed is destroyed there shines the joy clear, unhampered and favourable in every way.

Note:

Vyāsa introduces the citations like, 'tathā coktam', 'uktamca', 'tathā ca', 'yatredam uktam' etc. He nowhere quotes the source except in three instances where he specifically mentions Jaigisavya (2,55), Patanjali (3,44) and Varṣaṇaṇya (3,55). In one case (3,26) a śloka is spoken of as saṅghraha śloka.

Of these, 11 quotations (1,4,8,9,12,14,21,7, 18,34,40) are identified as of pañcasikha by Vācaspati Miśra and vijñānabhikṣu.

One quotation is attributed to Śaṣṭitantra by the latter commentator. There is an interesting instance of Vācaspati attributing a line (39) to saṣṭitantra in his Tattvavaisāradī while he speaks
of Vārṣaganyā as the source of Bhamatē, with the remarks: 'ata eva yogasāstram vyutpādita āha sma bhagavān vārṣaganyāh' in the Brahma-Sūtra. (2.1.3)

Mahābhārata is the source of two citations while another one is traceable to Viṣṇupurāṇam. Vyāsa quotes a line each from Brhadāraṇyaka Upanishad and Taittārīya Brāṇyaka, too. (1.11.5). Pañcasikha and Vārṣaganyā are nailed by Sāṅkhya Yoga ācāryas and their names appear in Mahābhārata also. But we do not know any of their works.

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