

But then, may say our opponent, here the cessation of experience, equally of pleasure and pain, is said to be the end of Puruṣa, whereas there the cessation of mere pain is said to be the end of Puruṣa: how then is here the conclusion of what was stated there? We reply that it is not so; because, even if there is a difference of language, there is no difference of sense. For, pleasure is verily thrown to the side of pain: hence experience of pleasure is the very same as the experience of pain: the experience of pain also is nothing but the connection of pain with Puruṣa in the form of a reflection: and by reason of the fact that the Self is of itself eternally free from the association of pain as an attribute, in the first aphorism also is intended the cessation of pain just in the form of a reflection: hence there is one and the same sense in the opening and concluding aphorisms.

The twice repetition of the greater portion of the aphorism is for the purpose of showing the close of the treatise.

In the Sixth Book, called the Tantra, has been made the elaboration of the principal teachings of the Śāstra which were not mentioned by the ancients, and afterwards the sense of the treatise also has been summed up.

This the same Sāṃkhya Śāstra was promulgated by the Lord Viṣṇu, in the form of Kapila, for the benefit of the world. In regard to this, what a certain so-called Vedāntin says, namely, that Kapila, the author of the Sāṃkhya, is not Viṣṇu, but is a different Kapila who was an incarnation of Agni; since there is the Smṛiti:

अग्निः स कपिलो नाम सान्ख्यशास्त्रप्रवर्तकः

He is Agni, by name Kapila, who is the promulgator of the Sāṃkhya Śāstra.—Mahābhārata,

that is merely an illusion caused to mankind, inasmuch as we learn from such Smṛitis as:

एतन्मे जन्म लोकप्रशान्त्यनुसृजं पुराणवात् ।

प्रसङ्गवानाद्य तत्त्वानां सम्यक्तादात्म्यदीप्ति ॥

This My birth in this world is for the sake of a complete exhibition of the *Tattvas* or Principles, as approved in the Philosophy of the Self, to those who crave for release from a painful state.—Śrīmad-Bhāgavatam, III. xiv. 26.,

that it is the son of Devahūti, the incarnation of Viṣṇu, that is the teacher of the Sāṃkhya, and also because the supposition of two Kapilas is redundant. And in the above passage of the Mahābhārata, the word, Agni,

has been used simply because of the appearance or influence of the power called Agni ; just as, e.g., in the saying of Sri Kṛiṣṇa :

कालोऽग्निं लोकहृत्पुण्ड्रं प्रभुम् ।

I am Kāla, the destroyer of worlds, sponsored.—*Gitā*, XI. 32.

has been employed the word, Kāla, simply because of the appearance of the power of Kāla ; since, otherwise, there will be entailed the difference of Kṛiṣṇa, as the Manifestor of the Universal Form, from Kṛiṣṇa, as the incarnation of Viṣṇu. Such is the hint.—70.

Having filled up, to overflow, the receptacle of the Sāṅkhya with the nectar churned from the Vedānta, the Rīṣi Kapila entertained, in days of yore, other Rīṣis, at the Sacrifice of Knowledge.

By means of faith in his words, through constant devotion to that Guru, with the help of a drop of his grace, that Śāstra, in this form, has been expounded by me.

Here ends the Sixth Book, called the Book of Tantra, in the Commentary, composed by Vijñāna Bhīkṣu, on the Sāṅkhya-Pracchanam of Kapila.

Thus is complete the Commentary on the Sāṅkhya-Pracchanam.