



In the first insight, the miserableness of objects having been fully realised, the mind desists completely from them.

In the second, the efforts at decreasing afflictions (not altogether disappearing) being successful, such an insight appears that there is nothing more to be done in this respect. This is how efforts at restraint cease.

By the third, enquiry about the supreme goal ceases, as it is then realised. This stops all enquiry about the spiritual goal. Once escape is fully realised by Nirodha-Samādhi or closed concentration then by recollection of it, this wisdom is gained.

In the fourth, having gained the means of escape the mind is no longer occupied with enquiry about the practices of Yoga. This brings about a cessation of the effort to attain proficiency in practice.

These four kinds of insight are known as liberation from action. As this liberation is attained through effort, *i.e.* as these terminate the stage of practice, they are called liberation from action. The remaining three stages are known as freedom from mind. After attainment of liberation from action, these three forms of insight automatically appear and bring about complete cessation of the mind. This is the acme of wisdom in the shape of supreme renunciation. That is the foremost wisdom or the farthest limit of the activities of the intellect. Beyond that is isolation. Those three insights are :—

Fifth. Buddhi has fulfilled its duty, *i.e.* brought about experience and final beatitude. When complete abandonment is attained, there is cessation of experience. Termination of experience is known as beatitude or liberation. 'There is nothing more to be served by the intellect'—this sort of insight brings about a cessation of the operation of the intellect.

Sixth. The nature of the sixth form of insight is the knowledge that the activities of the intellect will cease and it will not rise again. Then it is clearly perceived that on the disappearance of the afflictive and non-afflictive latencies, there will be perpetual closing of the mental vision. Just as a big stone falling from the top of a hill does not go back to its former place, so the Guṇas getting detached from the