

**Seven Kinds Of Ultimate Insight Come To Him (The Yogin Who Has Acquired Discriminative Discernment) (1). 27.**

This has been spoken of in the Śāstras in respect of a yogin with a tranquil mind acquired by insight. When on account of cleansing of the impurities acting as veil on the mind, other kinds of (distractive) conception do not grow therein the discriminator gets seven kinds of ultimate insight. They are—(i) the forsakables have been known, there is nothing more to know in this direction ; (ii) the causes of growth of the forsakables have been attenuated, they need not be further thinned ; (iii) escape has become a matter of realisation through Nirodha-Samādhi ( Samādhi of the closed mind ) ; (iv) discriminative discernment as the means of escape has been recognised. These four insights are liberation from action, while those relating to liberation of the mind are of three kinds, *viz.* (v) Buddhi has fulfilled its function ; (vi) the Guṇas having been dislodged like boulders from the top of a hill, are rushing towards dissolution and getting merged into their cause, whence they will not rise again on account of absence of any reason therefor ; (vii) in the seventh state the insight reveals the Puruṣa as isolated, pure, self-luminant and beyond any relation with the Guṇas. When these seven kinds of insight are acquired, the Puruṣa may be called Kuśala or proficient. When the mind disappears, the Puruṣa can be called a Mukta-Kuśala or the liberated one, because He then transcends the Guṇas.

(1) Ultimate insight = Highest state of knowledge, beyond which there can be no knowledge on the subject, and on attainment of which all knowledge in respect thereof ends or ceases. It is clear that when the faculty of discrimination is attained, and it is felt that 'I know what is to be known, I have nothing more to know', the process of knowledge will cease.