

### The Seven Insights/Stages of Cognitive Discernment (Yoga Sutra II.27)

	Vyasa [c. 600 A.D.] (YPP 200-201)	Shankara [c. 700 A.D.] (255-257)	Vijnanabhiksu [c. 1550 A.D.] (II, 172)	Vivekananda [c. 1900] (RY 170-172)	Prabhavananda & Isherwood [1953] (YAP 94-97)	Hariharananda Aranya [c. 1950s] (YPP 201-202)	Taimini [1961] (SY 202)	Piper [2007] (adrianpiper.com/ yoga/jnana.shtml)
1	Knowledge of objects to be renounced is complete	That suffering is to be escaped is conclusively known	That which is to be avoided is known	Quest for knowledge is satisfied	Spiritual wisdom is inside us	Mind withdraws from afflictive objects	?	<i>Purusha</i> (Consciousness) ≠ the body (the <i>Bhûtas</i> )
2	Recognition that causes of tendencies have been weakened	Recognition that all tendencies & impressions have been destroyed	Causes of avoidable pain have dwindled	Cessation of pain	Cessation of pain	Insight that afflictions successfully reduced → attempts cease	?	<i>Purusha</i> ≠ the sense-data (the <i>Tanmâtras</i> )
3	Stilling the mind becomes key to liberation	The release of a stilled mind is directly experienced	Dissociation of <i>Purusha</i> from <i>Prakriti</i> directly perceived	Omniscience	Self-realization as <i>Purusha</i> / <i>Atman</i>	Striving after final end of stilling the mind ceases	?	<i>Purusha</i> ≠ the senses (the <i>Buddhindryas</i> )
4	Cognitive discernment recognized as means of liberation	Conviction that right vision is established in truth is attained	Cognitive discernment understood as means to perceive dissociation	Attainment of the final end of all duties	External world experienced as appearance	Inquiry into practice of yoga ceases	?	<i>Purusha</i> ≠ the mind ( <i>Manas</i> )
5	<i>Buddhi's</i> function is fulfilled	The Gunas as mind dissolve into <i>Ahamkâra</i>	<i>Buddhi</i> has fulfilled its function	Liberation of the mind from disturbances	Mind and world have completed their service	Operation of <i>Buddhi</i> ceases	?	<i>Purusha</i> ≠ the ego ( <i>Ahamkâra</i> )
6	Operations of <i>Buddhi</i> merge into their cause	As their purpose is fulfilled, the Gunas do not reappear	Gunas merge into their cause	Ability of the mind to devolve into its causes	Tendencies disappear	Knowledge that <i>Buddhi</i> has permanently ceased	?	<i>Purusha</i> ≠ the intellect ( <i>Buddhi</i> )
7	<i>Purusha</i> revealed as pure, self-luminous, independent	<i>Purusha's</i> connection with the Gunas is transcended & is self-luminous	<i>Purusha</i> remains established in purity	Establishment in <i>Purusha</i>	Permanent union with <i>Purusha/Atman</i>	Recognition of <i>Purusha's</i> freedom, independence from Gunas	?	<i>Purusha</i> ≠ matter ( <i>Prakriti</i> )