

The Ten Defilements of Insight (**vipassanupakkilesa**)

1. **Illumination (Obhasa)**. When the yogi sees bright lights he might think he has reached nibbana, and so becomes satisfied with this state, causing tanha to arise. This is wrong view. It is his ego that thinks he has reached nibbana.
2. **Knowledge (yana)**. Some yogis who know dhamma theory well, will think about it all the time, and this will pull them out of the present moment.
3. **Rapture (piti)**. Because the yogi has too much samadhi, he feels rapture, and this is kilesa. When practicing vipassana one cannot have rapture, because realizing the three characteristics does not lead to a joyful feeling.
4. **Tranquility (passaddhi)**. Sometimes a very peaceful state will arise, this is also from too much samadhi. The three characteristics can't be realized with tranquility, and wisdom cannot be developed.
5. **Bliss (sukkha)**. A feeling of bliss is also too much samadhi. When sukkha occurs, dukkha cannot be seen.
6. **Fervour (adhimokkha)**. This causes the yogi to falsely believe he has seen nibbana, and he will often not even believe his teacher, when told the contrary. This is caused by having too much faith (saddha), too little panna (normally panna and satta should be equal.)
7. **Exertion (pakkaha)**. Too much perseverance or effort can make the yogi tired, his citta (mind) is not clear, and foonge (wandering mind) sets in. Usually, perseverance and concentration should be equal. Too much perseverance leads to foong, and too much concentration will cause the yogi to stop practicing.
8. **Excess sati (uppathana)**. Too much sati can lead to excess samadhi and the yogi will see nimitas (sign that appear before the eyes). Then he will lose rupa and nama as objects--- i.e., he will be out of the present moment, and won't be able to continue.
9. **Equanimity (uppekha)**. Sometimes strong equanimity will arise, and the yogi will falsely believe that he has no kilesa--- it has been eradicated by nibbana; but he still has the kilesa of wrong view (moha), and like (lobha) and dislike (dohsa) have only gone temporarily, In this stage he cannot continue to practice.
10. **Delight (nikanti)**. The yogi becomes happy with all of the vipassana-upakilesa, and is satisfied to remain as he is. And so he cannot continue practice.

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