



## Thirteen Stages of Insight (Vipassana) Knowledge

Sayar Myat, July 26, 2011

- 1. Insight knowledge of discerning mind and matter (*namarupa pariccheda ñana*)**  
This knowledge is the discriminated awareness between physical processes (such as rising and falling of abdomen) and mental processes (noting or knowing of rising and falling of the abdomen). These two processes are entirely different phenomenon presenting as self.
- 2. Insight knowledge of causal relations or conditionality (*paccaya pariggaha ñana*)**  
Realization at second stage of insight is that mind and matter operate or relate with each other through the law of cause and effect. For example: rising movement is the cause, awareness of rising is the effect. On a larger scale it is the understanding mind and matter are the causes of producing mind and matter in the past, present and future.
- 3. Insight knowledge of comprehension (*sammasana ñana*)**  
Glimpse into the nature of *anicca* (impermanence), *dukkha* (unsatisfactoriness) and *anatta* (non-self). It is the understanding that these three common characteristic are inherent in mind and matter. What is most obvious at this stage is the pain and despair.
- 4. Insight knowledge of arising and passing away (*udayabbaya ñana*)**  
All physical and mental objects in the field of attention are perceived from beginning to the end in quick, successive, precise and clear fashion and with very little effort. This is stage of elation, rapture, calm, enthusiasm and joy. Confidence in Buddha, Dhamma and Sangha becomes very strong.
- 5. Insight knowledge of dissolution (*bhanga ñana*)**  
The arising of objects begins to get fainter and fainter, and eventually the yogi sees only the manifestation of cessation of all sense objects. As this stage matures only the end of dissolution of matter and mind and the mind that knows is evident.
- 6. Insight knowledge of fearfulness (*bhayata ñana* or *bhayatupatthana ñana*)**  
Having observed the dissolution of matter and mind rapidly, consistently and constantly, feeling of being fearful toward having matter and mind arises.
- 7. Insight knowledge of misery (*adinava ñana*)**  
Having realized fearfulness one begins to see all faults and defects in these two process matter and mind. This insight into unstable and unsatisfactory nature of matter and mind is insight into knowledge of misery.

- 8. Insight knowledge of disgust (*nibbida ñana*)**  
Upon contemplation of this miserable and boring nature of matter and mind one becomes quite weary and disinterested (lost passion) in all conditioned things. This is called the insight knowledge into disgust.
- 9. Insight knowledge of desire of deliverance (*muncitukamyata ñana*)**  
Knowledge of desire of deliverance is looking to escape from misery and suffering caused by matter and mind. It is the desire for cessation of matter and mind. One does not even want to note or observe anymore but at the same time noting seems to take place on its own.
- 10. Insight knowledge of re-observation (*paccavekkhana ñana* or *patisankhanupassana ñana*)**  
One begins to pick up the noting and observing as if you are starting again. This insight literally means picking up mindfulness again or doing it again. It is the re-observation on contemplation on the three characteristics of matter and mind. A clear and sharp understanding on Anicca, dukkha and anatta will arise, particularly Dukkha suffering will be extreme in terms of physical and mental pain.  
Note: Insight knowledge from 6 to 10 exhibit very close similarities and overlaps. So it is not easy to experience sharply and categorically (requires simile to understand clearly).
- 11. Insight knowledge of equanimity (*sankharupekkha ñana*)**  
Awareness of any and all objects becomes automatics like second nature. One is fully aware of all objects of contact without missing but observing in a superficial way without pursuing after pleasant or unpleasant feelings or sensations. It is precise but very gentle and soft. It can go on for hours without any physical or mental taxation. This knowledge is the ability to observe all things with equanimity.
- 12. Insight knowledge of adaptation (*anuloma ñana*)**  
It is the clear realization that physical and mental phenomenon that occur at the six sense doors are fleeting, unsatisfactory and have no core. This knowledge arises together and in harmony with all preceding insights. This makes the mind ready and able to adapt to the threshold of Nibbana.
- 13. Insight knowledge of maturity (*gotrabhu ñana*)**  
This knowledge brings the cessation of all forms of suffering that is conditioned by physical and mental phenomenon. It pushes from the mundane to the ultra-mundane world and grasps Nibbana as object. This knowledge severs world ling lineage (putthujjnas) and enters the noble lineage (ariya).

**Note:** Above is the summary of 8 Dhamma talks of Sayar Myat in 2011.

#### References:

1. The Progress of Insight (Visuddhiñana-katha) by The Venerable Mahasi Sayadaw translated from the Pali with Notes by Nyanaponika Thera  
<http://www.accesstoinsight.org/lib/authors/mahasi/progress.html>

2. The Stages of Insight Knowledge: Dhamma talk by Venerable Chanmay Sayadaw Ashin Janakabhivamsa at Blue Mountains Insight Meditation Centre, 1998  
<http://www.meditation.asn.au/Documents/Chanmay%20Sayadaw/13%20%20Stages.pdf>
3. Dhamma Spread: Buddhism and Vipassana Meditation  
<http://www.dhammaspread.org/Page431.htm>