

Ven Dr M. Punnaji Maha Thera

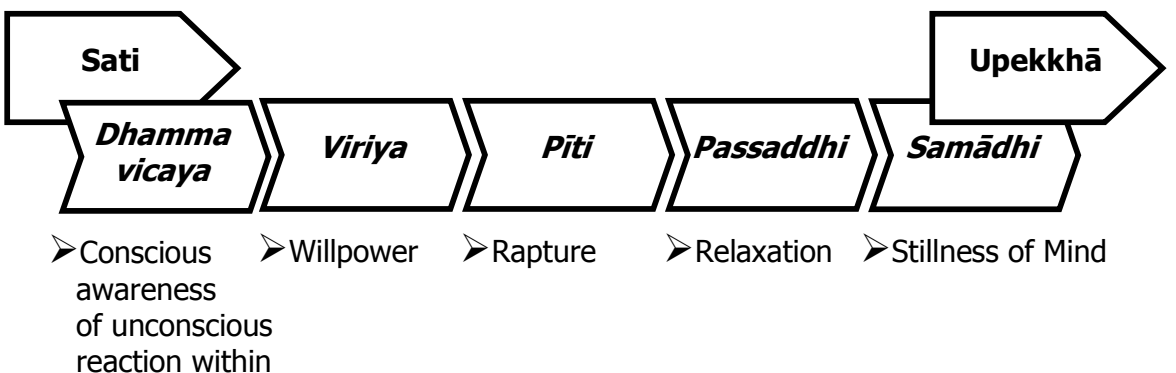
SATTA BOJJHANGA – The Seven Steps To Awakening

1. Introversion of Attention (“**sati**”)
 2. Conscious Awareness of the Unconscious Reaction (subjective experience) (“**dhamma vicaya**”)
 3. Willpower (“**viriya**”)
 4. Rapture (“**pīti**”)
 5. Relaxation (“**passaddhi**”)
 6. Stillness of Mind (“**samādhī**”)
 7. Introspection (“**upekkhā**”) resulting in **Insight** (“**paññā**”) which comes from apperception (“**abhiññā**”) and full comprehension (“**pariññā**”) ending in awakening from the dream of existence (“**sammā-sambodhi**”) through a paradigm shift.
- ❖ One who has completed Cultivation (**bhāvanā**) of the Seven Steps to Awakening (“**satta bojjhanga**”) is a Breaker of Bonds (“**Arahat**”).

SATIPATTHĀNA – Introversion of Attention

- “**Satipathāna**” (sati + upa + thana) means “to place attention within”
- This is the **INTROVERSION OF ATTENTION** (“**sati**”) followed by the 5 steps that lead to **INTROSPECTION**

❖ **Introversion of Attention**



AWAKENING FROM THE DREAM OF EXISTENCE :

1. The purpose of Introversion of attention (“**Sati**”) is to consciously observe the unconscious reaction to the object perceived, by doing so one stops the unconscious reaction because the unconscious reaction cannot continue when it has become conscious;
2. “**Dhamma vicaya**” is examining how one’s interpretation of perceived objects gives rise to emotional arousal;

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3. **“Virya”** is the strength (will-power) of the cognitive process to stop the affective process by becoming conscious of the unconscious reaction;
4. This results in purity of mind that leads to rapture (“Pīti”);
5. When there is rapture of mind, the body relaxes (“Passadhi”);
6. This leads to perfect stillness of mind (“Samādhi”) which is entering the **1st Jhana**;
7. From here one gradually enters the **4th Jhana** where there is **Introspection** (“Upekkhā”) which is seeing what is within;
8. With Introspection (“upekkhā”) comes **Insight** (“paññā”) which comes from apperception (“abhiññā”) and full comprehension (“pariññā”) ending in awakening from the dream of existence (“sammā-sambodhi”) through the paradigm shift to seeing how we see rather than seeing what we see;
9. To see how we see is to see the **Five Cumulatives** (“pañca khandha”);
10. When one enters the **Fourth Ecstasy** (“4th Jhāna”) one has withdrawn completely from the Affective Process and one now becomes aware of the Cognitive Process which is the only activity that remains, and this Cognitive Process is the Process of Perception that is called the **Five Cumulatives** (“Pañca khandha”);
11. This awareness of the Cognitive Process of experience helps one to make the paradigm shift from focussing on what we experience (**existential thinking**) to focussing on how we experience (**experiential thinking**), which is a shift from the Experience of Existence to the Experience of Experience;
12. This is how one awakens from the **Dream of Existence** to the Experience of Experience resulting in **Liberation from Existence and Suffering** (“vimutti”) and reverting to the **Serenity Of Mind** (“akuppā-ceto-vimutti”) that is **Imperturbable**, which is **NIBBĀNA**.

Anekajātisaṃsāraṃ – sandhāvissaṃ anibbisam

Gahakāraṃ gavesanto – dukkhā jāti punappunam

Gahakāraṃ diṭṭho’ si – puna geham na kāhasi

Sabbā te phāsukā bhaggā – gahakūṭam visaṅkhatam

Visaṅkhāragatam cittam – taṇhānam khayam ajjhagā. (Dhammapada 153 & 154)

Through innumerable lives in this vortex of rebirth, did I seek the Creator of this grief ridden world.

Never did I find this Creator unknown – it is painful to be born again and again.

Oh, Creator, I have seen you! You will never create again!

Your structure is dismantled, the foundation is destroyed;

The mind has stopped creating – the emotional urge has ceased.

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