

STEP SEVEN

*Spend as much time as you can **every** day practicing the most rapid, effective and direct method that brings the impostor self to its final end.*

*That method is described in the following quotes:
(1439 – 1574)*

SRI RAMANA MAHARSHI
(1439 – 1450)

1439. If you observe awareness steadily, this awareness itself as Guru will reveal the Truth.

1440. Instead of looking outward at objects, you observe that looking.

1441. The only true and full awareness is awareness of awareness.
Till awareness is awareness of itself, it knows no peace at all.

1442. True natural awareness which goes not after alien objects is the Heart. Since actionless awareness shines as real Being, its joy consists in concentration on itself.

1443. Not like other things unreal, but always by its Being real, the Self as permanent Awareness has no other dwelling place than its own radiant Awareness.

1444. The Self, our Being, is Awareness.

1445. The method of Self-inquiry is to turn the outward going mind back to its source, the Heart, the Self, and fix it ever there, preventing the rising of the empty "I."

1446. Inquiry is making the mind abide firm in the Self till the false ego, illusion's seed, has perished.

1447. One who has wisely chosen
the straight path of Self-inquiry can never go astray;
for like the bright, clear Sun,
the Self reveals itself direct to whoso turns towards it.

1448. Undeluded by whatever else may come and go,
unwinking watch the Self,
because the little fault of forgetting for one moment
one's true Being as Pure Awareness
brings tremendous loss.

1449. If you refrain from looking
at this or that or any other object
then by that overpowering look into absolute Being
you become yourself the boundless space
of pure Awareness which alone is real Being.

1450. Unbroken Self-awareness
is the true, bright path of devotion or love.
Knowledge of our inherent nature
as indivisible Bliss supreme wells up as love.

SRI ANNAMALAI SWAMI
(1451 – 1458)

1451. Questioner:
But is it enough to be aware of the awareness?

Annamalai Swami: You are repeating the question,
so I will repeat the answer.
If you remain in the state of consciousness,
there will be nothing apart from it.
No problems, no misery, no questions.

1452. Ignorance is ignorance of the Self,
and to remove it Self-awareness is required.
When you come to an awareness of the Self,
ignorance vanishes.
If you don't lose contact with the Self,
ignorance can never arise.

1453. Bhagavan spoke about turning inwards to face the Self. That is all that is needed. If we look outwards, we become entangled with objects and we lose awareness of the Self shining within us. But when, by repeated practice, we gain the strength to keep our focus on the Self within, we become one with it and the darkness of self-ignorance vanishes.

1454. Tayumanuvar, a Tamil saint whom Bhagavan often quoted, wrote in one of his poems:

“My Guru merely told me that I am consciousness. Having heard this, I held unto consciousness. What he told me was just one sentence, but I cannot describe the bliss I attained from holding onto that one simple sentence. Through that one sentence I attained a peace and a happiness that can never be explained in words.”

1455. You can only put your attention on one thing at a time. While it is on the mind or the body, it cannot be on the Self. Conversely, if you put attention on the Self and become absorbed in it, there will be no awareness of mind and body.

1456. You have forcibly to drag your wandering attention back to the Self each time it shows an interest in going anywhere else.

1457. While the search was on, that which was being sought was, in reality, that through which the seeing was taking place. You were looking for an object that finally turned out to be the subject that was doing the seeing.

1458. Even the sequence, “To whom has this thought come? To me,” is based on ignorance of the truth. Why? Because it is verbalizing a state of ignorance; it is perpetuating an erroneous assumption that there is a person who is having troublesome thoughts. You are the Self, not some make-believe person who is having thoughts.

1459. Clinging to the consciousness 'I' and thereby acquiring a greater and greater intensity of concentration upon it, is diving deep within. Instead of thus diving within, many, thinking that they are engaged in Self-inquiry, sit down for hours together simply repeating mentally or vocally, "Who am I?" or "Whence am I?." There are others again who, when they sit for inquiry, face their thoughts and endlessly repeat mentally the following questions taught by Sri Bhagavan: "To whom come these thoughts? To me; who am I?", or sometimes they even wait for the next thought to come up so that they can fling these questions at it! Even this is futile.

1460. We should not remain watching "What is the next thought?" Merely to keep on questioning in this manner is not Self-attention.

1461. By saying, "This is the direct path for all", Sri Bhagavan points out that anyone, however weak his mind may be, can acquire through this path that true strength of mind which is required to abide in one's source. Therefore, taking to Self-attention, which is the real introversion, is by itself far better than giving any other target to the mind.

1462. If our attention is directed only towards ourself, our knowledge of our existence alone is nourished, and since the mind is not attended to, it is deprived of its strength.

1463. When, through the aforesaid Self-attention, we are more and more firmly fixed in our existence-consciousness, the tendencies will be destroyed because there is no one to attend to them.

1464. The feeling 'I am'
is the experience common to one and all.

1465. The pure existence-consciousness, 'I am', is not a thought; this consciousness is our nature. 'I am a man' is not our pure consciousness; it is only our thought!

SRI MURUGANAR
(1466 – 1470)

1466. That which dwells within all that is,
that through which awareness itself becomes aware,
that which exists in each thing as its individual nature,
is the true 'I' that shines as pure consciousness.

1467. The indivisible Reality that dwells within
is consciousness itself.

1468. The truth of the Self shines as the pure
consciousness underlying the mind. The fitting course is
to discern it in the heart through being-consciousness
and then to establish it firmly there through deep
contemplation, so that the fetters of worldly bondage –
the companions of lustful infatuation – disappear,
being revealed as false, and liberation,
the mark of the Real, shines forth.

1469. Bitter worldly bondage arises
through the degrading error of mistaking the Self,
being-consciousness-bliss, for the insentient body.
It can only be removed through
the certainty of the experience of Self-inquiry
that is filled with the divine light of consciousness.

1470. Know that the perfectly pure Self will well up as a
flood of deep peace in the hearts of those who have come
to know reality as it truly is through inquiry.
What is required is to perform worship of that Self
with a collected mind, so that the mind melts away
through the power of a true love that is free of guile.

SRI NISARGADATTA MAHARAJ
(1471 – 1530)

1471. It is the doing as I tell you that will bring light, not my telling you.

1472. Giving attention to attention, aware of being aware. Affectionate awareness is the crucial factor that brings Reality into focus.

1473. Awareness is undivided; awareness is aware of itself.

1474. When this awareness turns upon itself, you may call it the Supreme State.

1475. What you need is to be aware of being aware.

1476. Be aware of being conscious and seek the source of consciousness.

1477. Awareness is unattached and unshaken. It is lucid, silent, peaceful, alert and unafraid, without desire and fear. Meditate on it as your true being.

1478. Awareness itself is all important, not the content of it. Deepen and broaden your awareness of yourself and all the blessings will flow.

1479. You are conscious. Hold on to it.

1480. The mind must learn that beyond the moving mind there is the background of awareness, which does not change. The mind must come to know the true Self and respect it and cease covering it up.

1481. The seer becomes conscious of himself as the seer.

1482. Mere knowledge is not enough; the knower must be known.

1483. To break the spell of the known
the knower must be brought to the forefront.

1484. Forget the known,
but remember that you are the knower.
Don't be all the time immersed in your experiences.

1485. Meet yourself as the knower,
apart from the known.
Once you know yourself as pure being,
the ecstasy of freedom is your own.

1486. Without the knowledge of the knower
there can be no peace.

1487. To go beyond you must look away from the mind
and its contents.

1488. Moods are in the mind and do not matter.
Go within, go beyond.
Cease being fascinated
by the content of your consciousness.

1489. It is the nature of the mind to roam about.
All you can do is to shift the focus of consciousness
beyond the mind.

1490. The all-important word is 'try.'
Allot enough time daily for sitting quietly and trying,
just trying to go beyond the personality.

1491. What matters is the persistence
with which you keep on returning to yourself.

1492. All you need to do is to try and try again.

1493. You just keep on trying until you succeed.
If you persevere, there can be no failure.
What matters supremely is sincerity, earnestness; you
must really have had surfeit of being the person you are,
now see the urgent need of being free of this unnecessary
self-identification with a bundle of memories and habits.
This steady resistance against the unnecessary
is the secret of success.

1494. Maharaj: It is not a matter of easy, or difficult.
You have no alternative. Either you try or you don't.
It is up to you.

Questioner: I have tried many times and failed.

Maharaj: Try again. If you keep on trying, something
may happen. But if you don't, you are stuck.
You may know all the right words, quote the scriptures,
be brilliant in your discussions and yet remain a bag of
bones. Or you may be inconspicuous and humble,
an insignificant person altogether,
yet glowing with loving kindness and deep wisdom.

1495. The mind will rebel in the beginning, but with
patience and perseverance it will yield and keep quiet.

1496. All our habits go against it and
the task of fighting them is long and hard sometimes,
but clear understanding helps a lot.

1497. When I met my Guru, he told me:
"You are not what you take yourself to be.
Find out what you are.
Watch the sense 'I am', find your real Self."
I obeyed him, because I trusted him. I did as he told me.
All my spare time I would spend looking at myself in
silence. And what a difference it made, and how soon!
It took me only three years to realize my true nature.
My Guru died soon after I met him,
but it made no difference.
I remembered what he told me and persevered.

1498. I used to sit for hours together,
with nothing but the 'I am' in my mind and soon peace
and joy and a deep all-embracing love became my
normal state. In it all disappeared – myself, my Guru,
the life I lived, the world around me.
Only peace remained and unfathomable silence.

1499. You have only to look and see.
Look at your Self, at your own being.

1500. Awareness is primordial; it is the original state,
beginningless, endless, uncaused, unsupported,
without parts, without change.

1501. All happiness comes from awareness.
The more we are conscious, the deeper the joy.

1502. Awareness is the point at which
the mind reaches out beyond itself into reality.

1503. At all times consciousness remains the same.
To know it as it is, is realization and timeless peace.

1504. Do not undervalue attention.
It means interest and also love.

1505. Give attention to the reality within you
and it will come to light.

1506. Look at yourself, towards yourself, into yourself.

1507. Intelligence is the door to freedom
and alert attention is the mother of intelligence.

1508. You are in bondage by inadvertence.
Attention liberates.

1509. Look at yourself steadily – it is enough.

1510. Seek within.
Your own Self is your best friend.

1511. The Self by its nature knows itself only.

1512. Being shines as knowing,
knowing is warm in love. It is all one. You imagine
separations and trouble yourself with questions.

1513. Being is consciousness.

1514. Establish yourself firmly
in the awareness of 'I am.'
This is the beginning and also the end of all endeavor.

1515. Why not turn away from the experience to the
experiencer and realize the full import
of the only true statement you can make: 'I am'?

1516. Separate the observed from the observer
and abandon false identifications.

1517. Be true to your own Self, love your Self absolutely.

1518. You will be a fully awakened witness of the field of
consciousness. But there should be no feelings and ideas
to stand between you and the field.

1519. Maharaj: How do you go about finding anything?
By keeping your mind and heart on it. Interest there
must be and steady remembrance. To remember
what needs to be remembered is the secret of success.
You come to it through earnestness.

Questioner: Do you mean to say
that mere wanting to find out is enough?
Surely, both qualifications and opportunities are needed.

Maharaj: These will come with earnestness. What is
supremely important is to be free from contradictions:
the goal and the way must not be on different levels;
life and light must not quarrel; behavior must not betray
belief. Call it honesty, integrity, wholeness; you must not
go back, undo, uproot, abandon the conquered ground.

Tenacity of purpose and honesty in pursuit will bring you to your goal.

Questioner: Tenacity and honesty are endowments, surely! Not a trace of them I have.

Maharaj: All will come as you go on.

Take the first step first.

All blessings come from within. Turn within.

'I am' you know. Be with it all the time you can spare, until you revert to it spontaneously.

There is no simpler and easier way.

1520. Be interested in yourself beyond all experience, be with yourself, love yourself;
the ultimate security is found only in Self-knowledge.
The main thing is earnestness. Be honest with yourself.

1521. Maharaj: Your own Self is your ultimate teacher.
The outer teacher is merely a milestone.
It is only your inner teacher
that will walk with you to the goal, for he is the goal.

Questioner: The inner teacher is not easily reached.

Maharaj: Since he is in you and with you,
the difficulty cannot be serious.
Look within, and you will find him.

Questioner: When I look within, I find sensations and perceptions, thoughts and feelings, desires and fears, memories and expectations.
I am immersed in this cloud and see nothing else.

Maharaj: That which sees all this, and the nothing too,
is the inner teacher.
He alone is, all else only appears to be.
He is your own Self,
your hope and assurance of freedom;
find him and cling to him and you will be saved and safe.

1522. It is the person you imagine yourself to be that suffers, not you.

Dissolve it in awareness.

It is merely a bundle of memories and habits.

From the awareness of the unreal

to the awareness of your real nature

there is a chasm which you will easily cross,

once you have mastered the art of pure awareness.

1523. Who has not the daring will not accept the real even when offered.

Unwillingness born out of fear is the only obstacle.

1524. Only the waking up is important.

1525. Meet your own Self.

Be with your own Self, listen to it, obey it, cherish it, keep it in mind ceaselessly.

You need no other guide.

1526. To become free,

your attention must be drawn to the 'I am', the witness.

1527. Relax and watch the 'I am.'

1528. The awareness that you are will open your eyes to what you are.

It is all very simple.

First of all, establish a constant contact with your Self, be with yourself all the time.

Into Self-awareness all blessings flow.

1529. Evil is the shadow of inattention.

In the light of Self-awareness it will wither and fall off.

1530. Only what you discover

through your own awareness, your own effort,

will be of permanent use to you.

THE SUPREME YOGA
(1531 - 1569)

1531. It is by the action of consciousness becoming aware of itself that intelligence manifests itself, not when consciousness apprehends an inert object.

1532. The one Self perceives itself within itself as the infinite consciousness.

1533. This ocean of world-appearance can be crossed only when you are firmly established in supreme wisdom, when you see the Self with the Self alone, and when your intelligence is not diverted or colored by sense-perceptions.

1534. Without delay one should endeavor to see the Self.

1535. Contemplate the sole reality of consciousness for the cessation of repeated birth.

Taste the pure consciousness, which is, in truth, the very essence of all that exists, by resolutely renouncing objectivity of consciousness (all the concepts and percepts) and contemplating the changeless consciousness which is infinite.

1536. Know that you are the essence of consciousness.

1537. Remain as pure consciousness without any disturbance in it.

1538. Be firmly established in this wisdom and discard the impure notion of ego-sense from your heart. When the pure heart contemplates the infinite space of consciousness, which is the source of all bliss and which is within easy reach of all, it rests in the Supreme Self.

1539. The mind should rest in pure consciousness as pure consciousness.

1540. Consciousness alone is the heart of all beings,
not the piece of flesh which people call the heart!

1541. That Self or the infinite consciousness knows
itself by itself; experiences itself in itself by itself.

1542. Now that you have lost
the false characteristic of a mind,
you exist as the supreme being
or the infinite consciousness,
freed from all limitation and conditioning.

1543. With my vision turned upon the Self,
I rest in the Self.

1544. Infinite consciousness,
which is devoid of concepts and extremely subtle,
knows itself.

1545. Consciousness being its own object,
is consciousness at all times.

1546. Abandon the habit of apprehending the objects
with your mind. The knowers of THAT (Self)
have seen what is worth seeing.

1547. It is the awareness in all that is sentient,
it knows itself as its own object.

1548. This is the supreme meditation,
this is the supreme worship: the continuous
and unbroken awareness of the indwelling presence,
inner light or consciousness.

1549. One should realize one's essential nature
as pure consciousness. Thus does one attain liberation.

1550. The Self realizes the Self, the Self sees the Self
on account of its own Self-luminous nature.

1551. It is only the Self that becomes aware of the Self.

1552. The consciousness is freed from the object.
There is pure inner consciousness.

1553. Consciousness becomes conscious
of its own consciousness;
it cannot be realized otherwise.

1554. Only the Self knows the Self.

1555. Consciousness remains consciousness
and is realized by consciousness.

1556. Consciousness shines as consciousness.

1557. Since there is neither a contradiction
nor a division in consciousness it is Self-evident.

1558. Consciousness alone exists in consciousness.

1559. I abandoned all material and physical concepts
and held on to the vision of pure consciousness.

1560. He who is enlightened sees not the diversity.

1561. I practiced concentration. I sat in the lotus-
posture and remained as pure consciousness. I gathered
all the rays of the mind which were dissipated over a
thousand things and focused them on my own heart.

1562. The Self is its own object now
and there is no other externalizing activity.
Hence, it shines in itself as itself.

1563. The Self knows itself.

1564. You have heard all this,
but you do not rest in the truth.
Only by constant practice
does this truth become fully established.

1565. His mind is at rest
who enjoys observing or watching himself
and is disinterested in external events and observations.
When one's awareness is thus firmly held within oneself,
the mind abandons its usual restlessness
and flows towards wisdom.

1566. You are the seer. You are consciousness.

1567. Consciousness is conscious of itself
as consciousness.

1568. The light of the enlightened itself
is Self-awareness.

1569. Behold the light of consciousness within your Self
by your Self.

SRI SANKARA
(1570 – 1574)

1570. Turning one's purified awareness within
on the witness as pure consciousness,
one should gradually bring it to stillness and then
become aware of the perfection of one's true nature.

1571. This has the nature of Self-awareness,
since it is conscious of itself.

1572. They who rest on the Self that is consciousness,
who have put away the outward, the imaginations of the
ear and senses, and selfish personality, they verily,
are free from the bonds and snares of the world, but
not they who only meditate on what others have seen.

1573. Through intending the inner mind to it,
gain the vision of the Self.

1574. The universal Self is witness of itself.

*Please use the contact form
on the seeseer.com website
to let us know if reading *The Seven Steps to Awakening*
was a good experience for you.*

*The following six books are recommended
because they support and work well with the teachings
in *The Seven Steps to Awakening*:*

- 1. The Direct Means to Eternal Bliss.*
- 2. How to Practice the Teachings.
In this book students questions are answered about how
to put into practice the teachings in the two books
The Seven Steps to Awakening
and *The Direct Means to Eternal Bliss*.
How to Practice the Teachings will be published
late in 2015.*
- 3. Powerful Quotes from Sankara.*
- 4. Self Abidance, third abridged edition
by Srimati Margaret Coble.*
- 5. How to Practice Self Inquiry
by Ramana Maharshi.*
- 6. Contemplating Who Am I?
by Harada Roshi, Bassui Tokusho
and Ramana Maharshi.*

*For information about those
and other spiritual books go to:*

www.seeseer.com