

# MAYA IS THE TRICKIEST

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Hi Rick, Mira's replies are excellent, and I agree with her that you better expose your mind to the whole body of teachings. The teachings are very simple analyses based on our ordinary experiences of life. Most people do not realize its value, not because they are philosophical or complicate, but only because they are so shockingly simple that they are hard to accept. The teachings, will gently expose one's misinterpretation of the natural functioning of creation and its universal psychology. They will call for an adjustment on Jiva's subjective view of reality – they will expose one's misapprehension of the nature of reality, and for most people, that is something difficult to take.

In Ramji's books, the teachings are structured in such way that they gradually support and enhance one's previous understanding – they build, brick by brick, the foundation of one's non-dual vision of reality, which is the sole purpose of Vedanta. Once one's non-dual vision is firm, one still lives in the world, but free from it. Vedanta calls it Moksha or Liberation.

Also important to notice that before one's vision is wide, clear and firm, it is natural to have the knowledge that the joy is not in the object, and yet find oneself going for them. Some vasanas are hard-wired, and they die hard. Maya is the trickiest, like in a mirror, it makes things look reversed - but Maya is also a great teacher, because it apparently hides the truth from the Jivas - but only to apparently reveal it. :-)

Therefore, at all times, keep in mind that you are not the vasanas, and if they happen to get you into some sort of trouble here and there, take the result as Prasad... as a good opportunity to learn some of Maya's lessons and to be reminded that you are the unaffected Awareness, the witnessing principle in which karma takes place.