

that has nothing to do with change. Change happens when there is irreversible change of heart at the gut level.

Clarity is the energy to change

Clarity is seeing what actually *is* right now, right here without any interference of conditioning or habit. When clarity is not, do what you may, you will struggle unnecessarily. Clarity sees things as they are and ambiguity is indecisive at best. Clarity cannot be selective; you either choose to be clear about everything or, suffer the consequences till there is sufficient energy to awaken.

Clarity is another name for vigilance or awakening that sustains. Spiritual practices without vigilance or alertness will result in some expertise in doing but not positive enduring change.

Learn to be natural from nature

Everything is perennially renewing without our involvement except for the mind that we allow to age.

The door to changelessness is through the face of change. What changes are the appearances that changelessness assumes, but appearances are not the substance. This changelessness is not far off or the purview of specialists but your experience *this very moment* as you are reading these lines—not only are you reading these words, you are also aware that you are reading.

What makes change so difficult?

We or the 'me' makes change difficult as it wants change but it does not want *to* change. So, it introduces the time process, "Tomorrow or next year, I will do this or change that way..." Any resolve that involves time process is not a resolve but the faint hope of an unclear heart. Change is here and now if we are willing to change, not to change anything but simply 'to change' right here and now.

The tussle of giving up

If there is one thing change involves it is giving up conditioning that has caused great sorrow and confusion and facing things as they are so the clarity of direct perception, which is perception without the interference of any conditioning, can respond to life. What is the struggle in this?

Down to brass tacks

Our own resistance makes change difficult—nothing else. Outwardly things make take time to reflect inner change but that is not change, only a reflection of change which is always inner. The unawakened old mind resists change because it thinks it finds security in the known—even if it be sheer ignorance. When one is awake, these difficulties do not appear—as the new mind, the ever fresh mind, the mind free of conditioning sees directly and clarity of perception itself acts.

## What Makes Change Difficult



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*As you read these lines, could you look directly into yourself without any interference of thought ... you will know for yourself...*

## The old cannot renew or bring new

Rearranging the old or decorating the shelves of our life with some new thing is not change, as the mind that sees it is still old. Whatever this old mind tries to rearrange, decorate or emplace externally cannot be change—as with every instance of rearranging, it gets stronger, more set in its ways and vainly, more hopeful that what it does will result in some newness.

## What is the old?

The mind gathers impressions naturally and this is useful. It is not natural or useful for the mind to infuse gathered impressions or images with preferences—positive or negative. People, things and conditions are going to be as they are regardless of our preference.

The old is this old mind, getting older each moment and this aging is not natural, not part of nature's flow which is ever renewing, ever new—*all without our involvement*.

## Can the mind be new?

A mind free of conditioning is the ever new mind and the natural mind. This new mind stays ever new by itself and remains unchanged even with the presence of conditioning, just as the sky does not change from sky to something else with the presence of clouds.

This mind, old mind, is a sort of fixation on moments in time heavily charged with our

likes and dislikes which cry for reappearance in the form of hopes and expectations. When these inner longings do not manifest outwardly, one is unhappy and tries ever harder for the 'perfect setting'.

The mind can be kept new by keeping the 'me' that colors or ages the mind continually observed. As long as the 'me'—habit, conditioning or the ego—is relentlessly observed, it cannot act, as subject acts and not object. There is no suppression at all in observation—just ongoing vigilance.

## The mind and 'me'

The mind is *ever new by its nature*, the 'me' that arises in the mind is a small portion of conditioning that seizes the mind and assumes entityship as the personality. One is always aware of the personality, too. Just how does this object of awareness become the subject? We have never stopped to examine this and continue to feed the demands of personality only to become an object ourselves.

Giving too much importance to the ego, the little conditioned mind, we feel identified with it. Nonetheless, this error upon error cannot eclipse awareness, as if one is even slightly awake, one realizes this awareness is itself aware of the identification. When vigilance becomes unbroken, the identification with the ego snaps completely. Till then, vigilance

comes and goes and meditation in these stages is training in vigilance. Vigilance returns the subject impulse, so to say, from the ego to awareness and the ego resumes its place as a *function* rather than entityship which it felt itself to be. The most important thing is to wake up—and having awoken, stay alert.

## But, I am awake...

If you are awake, you see the danger of carelessness and awareness becomes empowered. Change is awakening to the truth of the hold of conditioning on oneself. Change seems difficult only because we are not fully awake, just like stirring in bed when we are not quite awake. We mistake this stirring for awakening and try to change, but they are all tries only giving unending results.

## Change does not involve time

Awakening to the reality of any situation is not only the power to change *but change itself*. When you clearly see the danger in staying the course, you change—that is all. Till then, you struggle because though you hear or read about the danger of something, it is at the intellect level at best and the intellect is not capable of change.

The intelligence behind the flow of misdirected energy has to realize the danger in staying the course and there is instantaneous correction. It may take some time to fully reflect materially but