

How to Calm the Storm of Restlessness

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[Note: Not given before an audience]

"How to Calm the Storm of Restlessness."

I believe our Master, Paramahansa Yogananda, has given the best definition of restlessness that I have heard. He calls restlessness the "dualistic turmoil," and that is just what it is. This turmoil goes on in outward consciousness, in worldly consciousness. Restlessness means that we are identified with the changing, transient, uncertain duality of consciousness, or this outer consciousness, this worldly consciousness. And it is the lack of ability to rise above this outer consciousness, this uncertain consciousness, and to break the attachment to it, that causes restlessness.

Our minds have become restless through lack of discipline; through lack of training. We are subject to the dictates of environment, habits, and latent impulse – that is, the dictates of ego consciousness. We are subject to that. And as restlessness exists in outward consciousness – in the dual consciousness, in worldly consciousness – we are subject to that. We have to train our minds. We have to still the waves of the mind to do away with restlessness.

Uncertainty, lack of security, through ignorance of what we really are, impregnates us with fear, and it is this fear that makes the mind restless. We have to realize that we are not this outer consciousness, this duality of consciousness, but we are a Unity of Consciousness, in which restlessness, because of fear and uncertainty, cannot exist. The Soul itself is peaceful, calm; the Bliss of God permeates Soul Consciousness. And so remember, identification with the uncontrolled mind-waves causes restlessness.

We must still the waves of the mind. We must discipline the mind. If we do this, what is the result? Peace of mind. The mind-waves have been stilled, and restlessness must leave. But, peace of mind alone is not enough; we must go deeper. We must go deeper, and satisfy the Soul, with the result of not only peace of mind, but Cosmic Peace. Soul's restlessness is far more serious than the restlessness of ego consciousness, because we know the ego consciousness passes

away, but the Soul's Consciousness is Eternal, and the seeds of restlessness, therefore, in Soul Consciousness are carried from one life to another.

And so we must, as Patanjali says, do away with restlessness permanently by "tearing out the roots of restlessness." In other words, by being one with Soul Consciousness, the Bliss of the Infinite Father. When we merge in the Peaceful Consciousness of the Soul, then we realize what we really are, rays of the Infinite Spirit. Restlessness cannot exist here. The result is we have not only peace of mind, but Cosmic Peace.

So now comes the question, what to do? What to do about restlessness? We must make a definite consciousness effort. That is very important, because progress comes only by conscious effort. If our independent, if our action is governed by environment, habit, latent impulses, we do not progress. But when, when we make in definite action – conscious effort from Soul Consciousness – then we progress. And so, to overcome restlessness, we must make a definite conscious effort.

Now, what are the ways of conscious effort? There are several ways. First, we must exercise our will, right now, in this life. And when restlessness comes upon us, we must make the effort, conscious effort, not to accept it, and say, "Well, I guess that's the way it is, that's the way it seems to be in life." No, we must make the conscious effort to do something about it – to overcome it. We must apply our will to lessen the restlessness within our minds. We must do this in everyday action. Not waiting for some better time. But right now. In every situation in which we find ourselves, we must make the conscious effort to overcome. That is the starting point to overcome restlessness. That is one of the ways to make conscious effort.

The second way is something which has been somewhat neglected – it is the use of the power of suggestion to the subconsciousness, or unconsciousness mind. Remember, the subconsciousness mind is the Presence of God within you. Just because it goes on in an unnoticed way – that is, we digest our food, we're taken care of, our bodies were built by this Presence of God in us as the unconscious part of us – just because it goes on unconsciously, does not mean that the Power of God is not there. The Great Pranic Energy flowing through our bodies in an unconscious way, directed by the subconscious mind, the unconscious mind, is the Presence of God, and, if that can be directed in the proper way, then we have a very efficient way of overcoming restlessness – namely, through the power of suggestion to the subconscious, or unconscious, mind.

There was one great law which we use – it is this. The subconscious mind, or unconscious, mind – as it is called nowadays – is amenable to the Law of Suggestion. It does what it is impressed to do. And, therefore, if you suggest to the subconscious mind, the unconscious mind, to take away your restlessness – to give you calmness, to make you calm and peaceful – it will carry out the suggestions, and it will feed those suggestions to your waking consciousness, or waking mind.

Professor Hudson, in his book, *The Law of Psychic Phenomena*¹, pointed out many, many consecutive cases where things were overcome, such as restlessness, by subconscious suggestion. And, of course, the best time to do it is just before you go to sleep. Suggest to the subconscious mind that you are a child of God, and that it is God who is working through your unconscious mind, and that it must take care of you, and make you a true child of God, free from restlessness, make you calm and peaceful. And then you must completely forget the suggestion, and go to sleep. One important thing to remember is that doubt must not enter your mind. You must not begin to wonder “how it is going to work, or if it is going to work.” The doubt that you have shows that you do not have sufficient faith in God.

And so, it is very important that when you tell God, so to speak, by suggesting to His Presence within you as the unconscious mind, when you tell Him you want this done, you want that done, according to your faith, it will be done. But if you doubt, it shows you have not real faith. And so, this subconscious suggestion can be made use of, as a conscious way, a conscious effort, to overcome restlessness.

The third method of conscious effort is definite Spiritual, metaphysical effort – definite Spiritual, metaphysical effort. We have this definite Spiritual effort in the form of the discipline of Self-Realization Fellowship Yoga. And I might add, Raja Yoga, because Self-Realization Fellowship Yoga takes the best of all yoga systems and inculcates it in its teachings. And so, if we follow the teachings and the techniques of Self-Realization Fellowship Yoga, we will be making a definite conscious effort, in a metaphysical way, to overcome restlessness.

The discipline is, as you know, the various techniques of Self-Realization Fellowship, the Recharging technique, the technique of highest concentration, and the technique of meditation. All of these techniques control that force within us, which uncontrolled, causes restlessness. In other words, it is the Life Force which we discipline in the Recharging technique. It is the Life Force which we use in the highest technique of concentration. Because when the mind is one-pointed, when the Life Force is one-pointed, how can there be any waves disturbing the lake of your mind? And in the highest technique of meditation, that Life Force is gathered together and concentrated upon the Presence of God in you as the Holy Vibration, the Great Comforter, with its manifestations of Light, and Sound, and the Omniscient Love of God in your heart. If your Life Force is controlled, and applied to these phases of God within you,

and you merge in them, then you will contact God. Having contacted God, how can there be any restlessness? And so remember, that it is the control of Life Force, in a definite Spiritual, metaphysical way that is, that is one of the greatest ways to overcome restlessness.

So now we come to the fourth, and the greatest conscious effort that we can make. And this is the greatest Spiritual effort known by the practice of Kriya Yoga.

Why? Because it enables one to have greatest control over Life Force. The Master has pointedly spoken about Kriya Yoga in his Autobiography of a Yogi, wherein he says, "The practice of Kriya Yoga calms the dualistic turmoil...2 " It calms the outer consciousness. It calms the waves of the mind, giving us peace of mind. This is the negative aspect of the result of the practice of Kriya Yoga. But he not only says: "It calms the dualistic turmoil..." but he says, "by a divine inner certainty." This is the positive aspect of the great results of the practice of Kriya Yoga. Because this Divine Inner Certainty is nothing else but the contact of the Presence of God within you, His Great Bliss. That is the Inner Certainty which you contact. Having that, how can there be any restlessness? This Divine Inner Certainty, which you contact, is the positive aspect of the practice of Kriya Yoga. Kriya Yoga takes away restlessness by withdrawing the Life Force from outward activity, from the breath, from mental activity. But, by withdrawing the Life Force completely from the heart and inner organs, it gives us the Bliss of God – it gives us that Inner Certainty. With that, there can be no fear, nor restlessness.

As the Soul is satisfied, as the Bliss of God is yours – through this greatest conscious effort to overcome restlessness; the practice of Kriya Yoga – all desires are fulfilled. No dualistic turmoil, nor restlessness, can exist.

Now, going on to a conclusion; when we make conscious effort to calm the storm of restlessness, what will we face? What will be the obstructions? Well, the first thing is this, that when you initiate Spiritual, metaphysical discipline against restlessness, you come face to face with your restless self. Because, you have turned your attention, through the directing of the Life Force inwards, where the battle is going on; where the mental and discriminative impulses of the spine – especially the lower centers of the spine – are suggesting to you and the battle of the restless mind is going on. This is known as the "difficult middle ground of Spiritual discipline."

In the beginning there is an initial enthusiasm. We do not have too much difficulty in practicing. But, as we come to this middle ground, it requires determination and zeal to keep on; to keep forging ahead, until we come to the second stage, so to speak, where we have grown stronger by the fact that karma has been burned up – and then we will have a well-disciplined and ordered mind and consciousness. And as we will have a consciousness that is awake and ready. Awake means our consciousness – our

mind will be calm, controlled – but, also, it must be ready; and a-ready means alert. We can have a calmness, a controlled mind and consciousness, but we can be also in the dreamy state. This is not desirable. We must be alert, and ready. And this state, of a well- disciplined and ordered mind and consciousness, cannot be had with restlessness.

And so, we come to the final point, which I want to make this morning. Above all, as you calm the storm of restlessness, and meet these various difficulties, above all, keep your faith in God. Keep your faith in God, even though, perhaps, some restlessness does stay with you. Never lose that faith in God, as the Master said, "Leave all, but never leave His side."

When I was first starting to practice my profession, in the early days, of course, I had difficulties – there are many difficulties. There was an old gentleman I knew, and one time in talking to him about my difficulties, he said, "Remember Doctor," he said – he was a wise old gentlemen – "Remember Doctor, when one door closes, another opens, if you do not give up." That is, no matter how many doors close, no matter what the obstructions in overcoming restlessness, I believe the greatest thing is we must keep our faith in God. In all circumstances, we must be calm, unruffled, unmoved, and as the Master said, "In death, or in the crash of breaking worlds, we must keep our faith in God."

We must never forget to be alert, ready, and then when our Father calls us home to Cosmic Consciousness, then, in the confusion of giving up our body, we will not forget our Immortal Nature, and we will not slip into a state of consciousness unbecoming us as God's children. We must be awake and ready, so that we will not drop, so to speak, into unconsciousness, but will be conscious of our real heritage, oneness with the Omniscience and the Love of God.

We can calm the storm of restlessness, if we make the conscious effort, using our will to the best possible degree; following the right techniques given by one as the Master, who had overcome restlessness by merging in the Omniscience of God, our common Father; and, perhaps, greatest of all, we can overcome restlessness, if we keep faith in our one common Father.

1 <http://www.psitek.net/pages/PsiTekTLOPPContents.html>, The Law of Psychic Phenomena is a classic work in the field of psychic manifestations of the human intellect. The author, Dr. Thomson Jay Hudson, Ph.D., LL.D., was the acknowledged authority in the field of metaphysics when he wrote this book in the late 1800s.