

How To Get Along With Others

Dr. M.W. Lewis

San Diego, 1-18-59

Our subject this morning, "How to Get Along With Others."

Quite a big problem æ quite a subject æ how to get along with others, or we might call it: Human Relations.

This human relationship must, to be successful, be based upon one thing æ Brotherly Love. Whether we realize it or not, we are all dependent upon that underlying Unity of Consciousness, or Love, to live successfully with one another æ and also to live in God's Presence. We cannot live in His Presence æ without question of a doubt æ unless we feel Brotherly Love.

In the scriptures, in Matthew, it speaks about the two great commandments. The first is —Thou shalt love the Lord thy God with all thy strength, and thy heart, and thy might.“ And, —Thou shalt love thy neighbor as thyself.“ —On these two commandments,“ æ on these two commandments æ —hang all the law and the prophets.“ And, therefore, the law of human relationship, or how to get along with others, depends on that law æ all the law and the prophets. Every law. In business, in any field of endeavor, depends, and hinges on, understanding that law.

Therefore, we can see, to get along with others means that we must understand the underlying Unity of Consciousness, which is God's Consciousness, which infiltrates each and every one of us, and which is His Love. If we but understand that, and apply that to our relationships with one another, it won't be long before things will clear up as you begin to feel the Presence of God in yourself and in others.

And so, without question of a doubt, Brotherly Love is the foundation, the foundation which is necessary to get along in this world, or for this world to be livable. And man will find, individually, that, if he understands the Law of Love, and, also, if man understands it collectively, this Law of Love, then nations will get along also. We can get along with one another if we understand this underlying Law of Love, which is the most exact, and we will get along as nations, only when we understand this law.

The hearts of men have to be changed before there'll be lasting peace on earth. They try everything else but that. They try all sorts of committees, and whatever you call those bodies of men that meet to discuss these problems. But they do not work things out. Why? Because one thing is necessary, God, and God alone. And what is God? God is Love. God is Love œ the Great Force that is pulling all things back to Him œ including you, and including me, and planets, and suns. All things are being drawn back to Him by one Force, and the Feeling aspect in that Force is Love. Therefore, it is Love that must be understood if we are to solve this question of how to get along with one another, or the question of human relationship.

And so, the first law in getting along with others is what? Change yourself. Everybody else is wrong œ we're all right. That's not so. Change yourself is the first law. Master used to say, "Learn how to behave." We all think we behave perfectly, but there's something wrong œ there's an awful mess around us. — Learn how to behave." Change yourself is the first thing. The first thing we must learn to do.

And the point is this: that if people affect you, there's something wrong with your behaviorism. Now think it over. Somebody comes up, and you bristle right up. There may not be anything wrong with that person, there surely is something wrong with you, because the moment they disturb you, the moment, moment they affect you, there's something wrong with you. Your ego is being hurt. Realize that.

Now when you can reach the point when no one can disturb you, no matter what they do to you, how meanly they treat you, and you feel the same, then you're all right. That's the key. Remember that. If you. . .if people affect you œ think it over now œ if people affect you, there's something wrong with your behaviorism.

Of course, if they do things which are. . . they shouldn't do, and are not becoming, —you have to hiss," as the Master used to say, —a little bit." But, if it doesn't affect you inwardly, you're all right. If it does œ change yourself. Change yourself. —Learn to behave," Master used to say.

Now some people get along with everybody. They're fine, and others get along with no one œ they're ornery œ as a matter of principle they fight. But some get along with everybody. Some don't. So we should have that Divine Carriage, that Divine Carriage, as God's children œ not as just human beings œ we should have that Divine Carriage wherein we feel the Presence of God, and feeling that, we will get along with all œ not only ourselves. Sometimes the —selves" are the biggest enemy. We will get along with all, because we will feel God's Presence in all œ which is true. It is a very simple thing. But not when you're dwelling in outward and ego consciousness. It's very difficult. But, if somehow you can supersede

this outward consciousness of ego, and feel, and see the one Father's Light within you, then it can be done easily. But it cannot be done unless you can do that.

That's why meditation is so important. Meditation means concentration on God's Love within, in the Great Cosmic Sound of Om, in the Great Amen of the Bible, and the Amin of the other scriptures. They all refer to that one underlying Unity of Brotherly Love, because Love is the Feeling aspect of the Word of God. Love is the Feeling aspect of the Amin of the Muhammadans. Love is the Feeling aspect of the Om of the Hindus. God is Love.

As Gandhi said, —No question of a doubt, behind the Vedas, behind Christianity, behind the Avesta, behind the Koran, the Bible, is the one underlying truth.“ What is that truth? Love œ Brotherly Love, because God is, and God is in each and every one of us. That's the lesson we must learn. Feel God in everything you do, and radiate His Great Presence within. That's the key. Change your heart first, then you can change the hearts of others.

And so going on just a little bit it is the great lack of Spiritual judgment to spend time criticizing others. It's a lack judgment, because, if you think just a little bit you'll say, "Who am I to judge anyone?" When you stop and look within, feel the Presence of God, or look through science and see what He is, how He has created so many, many, many suns, and holds them all in His hand, and all sorts of things in His creation, who are you to criticize anybody? Who am I? œ when we look at it that way.

And so, let us understand this, that we should not go around criticizing others. Our own action must be above reproach before we can even think of criticizing others. Understand that. Jesus said, "Let him who is without sin cast the first stone," "Let him who is without sin cast the first stone.“ And I know the more that we meditate and feel our oneness with God, the less apt we are to criticize others. And, of course, the worst thing is to bring out into the open, for instance, the faults of others. That's a sin against God, because God is in each every one of us. God is in those who are in delusion, and they are just as much as He is in the hearts of the wise.

So let us understand this, because for the simple reason, we're sensible people, and we must know that when we do these things we're laying up karma, and karma has to be paid for œ and I don't wanna pay for anymore than I've got now, I've got enough œ and I'm sure we all agree on that. So let's be satisfied with that, and not lay up any more new karma by criticizing others when, perhaps, we are not in the position to criticize them according to truth. Sure we can criticize them in this ego consciousness, the

one who shouts the loudest wins, usually, but not with God. The one who keeps still, wins with God, and in that stillness finds God. He's the one who wins with God.

And so in our behaviorism, in getting along with others, let us realize these certain things which we're all apt to do. Let us remember Jesus' words and, also, another saint said, and let us not forget this, when the criminal was being led away, "There, except by the Grace of God, goes myself." It's only the Grace of God that somehow has drawn us together here. It's only the Grace of God that has kept you, and kept me, from not being a thorough criminal. What else is it?

I was thinking Friday night as we meditate together, what but the Grace of God draws us together? Some people, you try to get them there and they'll run a mile. They don't want anything to do with it. Why? Because the Grace of God hasn't descended upon them. But upon us, and many other people throughout the world, it has descended so that they want to do those things. You realize that? I often think about that.

How was it that somehow Master came from way off India? It was a long ways when he came many years ago and more than 'tis now. He came, and somehow landed and I was gonna say, in my backyard, like the airplanes do around here. But, anyway, he came and we came together. How wonderful it is, and how wonderful it is that all of us have been drawn together. That's the Grace of God. Don't forget it. And that's why all the saints say, —God Alone,“ because in the finality, as great Nanak said, "Even though I'm known throughout universe upon universe times ten, and receive not the glance of Thy Grace, I am nothing.“ So whenever something like this comes, thank God for it, because it's only through His Grace that that desire within you, is to follow this path, and learn to behave, and change yourself so you can get along with others. It's a very wonderful thing not to forget that.

Now the Master has giving us. . .has given us a reference I'd like to read to you at this time, because he says things in such a nice way. This is taken from the Autobiography, about how Sri Yukteswarji, would criticize others, and how he, having the great wisdom that he did have, was in a position to criticize others and he criticized them for their own good, of course.

"New disciples often joined Sri Yukteswar in exhaustive criticism of others.“ It's very easy to criticize others at the drop of the hat. You'll criticize anybody sometimes, if we're not feeling just right. So, "Models of flawless discrimination, but he that takes the offensive, should not be defensive, defenseless," As we say, if you live in a glass house, don't throw stones. It's the same thing. "The carping students themselves fled precipitantly as soon as Master publicly unloosed in their direction a few shafts from his analytical quiver.“ Now understand, Master used to say he could give it to us, too. Sri

Yuktswarji was very keen, but Master said, "I wouldn't of missed it for anything, because it helped me, it changed me."

And so, he goes on, "Tender inner weaknesses," that is, those who criticize mostly, inside they're often easily hurt. So he says, "Tender, tender inner weaknesses, revolting at mild touches of censure, are like diseased parts of the body, recoiling before even delicate handling. This was Sri Yuktswar's amused comment on the flighty ones."

And so, going on to a little more now in our subject this morning, and we come to a very delicate problem in human relations, which is married people œ married people. It's a very delicate problem, isn't it? Well, then you've all solved it. That's fine. But have you solved it? It's a delicate problem, because when people live in close contact, as those of us who are married do, the chances of losing respect for one another, the chance is very great. That's natural. But that's not necessary.

And so, as we live together we have to be careful of one thing. Now remember, human relationships exist in married life œ I think more so than in single life, or in worldly life, because of that one thing, of the close proximity proximity of living. Unless one is careful and does not keep the marriage on the higher plane, but wholly on the physical plane, then it ends in trouble, and, as they say, anything can happen. As I read the papers, I'm sure of that. Anything can happen, but that doesn't mean it's going to happen, because I know, you know, many married people, the epitome of right living, the epitome of getting along with one another, and we have the greatest example in Lahiri Mahasaya.

And so, this is a problem, though, and we must realize it, and there are always, as I have said, two sides to the question. That's the thing we must not forget. On the marriage side, there's two sides to the question: her side and your side. But there's only one as far as we're concerned: my side. But that's not true.

Now for instance, let us take first the husband's side œ and one fellow came up to this husband œ he was a very proud husband œ and he said to him, he said, "You have a fine, that's a fine little wife you have, such a good worker." He says, "Yes, that's true," he says, "I wish I had a couple more like her." So, that's the husband's side.

But the wife also has a side, and I must give both sides. I cannot just give the one side. And so the wife, the wife, went to the family doctor about certain problems, and the family doctor says, said to her, he

says, "You know," he says, "I don't like the looks of your husband." And she said, "Neither do I, but he's awful good to the children."

So there you have the other two sides, and both are right, are they not? Of course, the first man didn't mean he wanted two more wives, but he'd like to have two workers like the wife, of course. And the wife meant something different than the doctor meant. So there you have both sides to the question, but that's not the real side that I want to emphasize.

The side is this, but the marriage relationship can be most beautiful, without question of a doubt, when both, when both turn to God. And I see it happen many times œ when they both turn to God, and realize this one thing, that God is in the husband, God is in the wife, God's in both of them, and they feel that, then the relationship is most wonderful. Then both go to God. And the one thing to remember is this: nothing is lost. If you follow the physical relationship wholly, or even more than you should, both are lost œ both husband and wife will lose one another. But, when the relationship is cemented by the underlying Love of the Infinite Father, both are safe, both go to God.

And so, if you are married, realize that, that you have the most wonderful chance, not only to save your own soul, but to save the soul of the one you love. It says so in the Bible. It says most wonderfully in Corinthians. We read as follows in the 7th Chapter, the 16th Verse, "For what knowest thou, O wife, whether thou shalt save thy husband?" And it also goes on in the next part to say, "What knowest thou, O husband, whether thou shalt save thy wife?"

How do you know? How do I know but God has given us this position to save the other soul? He works in many ways. God works in many, many ways, and we should understand that God is in the mate, and that it is, without question of a doubt, your duty, and my duty, to save the other one. That's the most wonderful relationship that can exist œ and it does exist.

Gandhi said about his wife œ he said it so humorously œ he says, —I don't know," he says, —but she affects me more than any other woman in the world." He says, —No doubt she's got faults that I don't see, but," he says, —there's an indissoluble bond between us." Isn't that wonderful? And that bond is God's Love.

And so, if you are married, don't feel sad, you've got the greatest opportunity in your life, and that's what I mean that when I say that. And when God comes in to the other one, all the troubles cease œ at

least for the time œ then you have to get at it again. But keep in His Consciousness, and everything must work out right.

I have a friend, he's a, he's a Dean of the Christ Church Cathedral in Hartford, Connecticut, and, he, evidently, has carried on sort of a poll œ don't they call these things polls about divorces and so forth œ and he found out, and he has said this, he wrote a little article in the Guidepost. And he has this to say, he said, "I have known of church people who became divorced. And yet in my quarter century in the ministry, I have known not a single instance of those who have prayed and worshiped together habitually, to have been separated." Isn't that nice?

So there's no need of it. There's no need of it, if we both turn to God. And remember, God is in the mate, and that's what we must never forget. That's all. And, if you remember that, and really work together, and want God, He will surely come, and you'll save one another, and both will go to Him.

Now, going on just a little bit œ about Lahiri Mahasaya. He was a married man; he had two children, as I understand; and he lived in the world, but was not of the world. And his idea was to be self-supporting, take care of himself, but in the, in the silence, in the secrecy of his own home, to attain God contact, to know God, be one with Him, and let that be an example for others to follow. That was his great mission in life œ to be in the world but not of it, and to set the example for others to follow.

And so we can follow the great Lahiri Mahasaya's words. He saw God in others, and then he was able to suggest to them that they follow that path, and let God express Himself through them, Himself through them. Lahiri Mahasaya set that great example, and when he disciplined others, he did it in a gentle way. Sri Yukteswarji used to give it to them. Master could, too, when he wanted to œ but most of the time he was soft. Once in awhile he'd give it to us. But Lahiri Mahasaya was more gentle, and he taught by example. That's the best way to help others œ by example œ and it's painless. If you can set the example, let God work through you, let Him work through you, and others will see that, then that is the greatest thing you can do for them, because it's best to work by setting the example. Lahiri Mahasaya was that way.

And so, for instance, we should change ourselves œ change ourselves œ beautifying our inner life. Well who's gonna do that? God is the one. And, if He comes into you, your whole inner life will change. Then you can help others. Then you can give them something, because you express, God expresses Himself through you. He's the one. He is the Great Doer of all things.

And Master's words were these. He says, "Let your life be a spiritual example for others to follow to our one abode of Light, where all will meet who live and do right." That's the way to help others. Don't criticize them. Criticize yourself. Then let God come into you. Then you can change others by example. That's the best way. That was Lahiri Mahasaya's way.

And I have a reference which he gave to us I'd like to read at this time. This illustrates how Lahiri Mahasaya worked, in a mild persuading way, but the power that he had œ why œ because God's the Doer. Lahiri Mahasaya wasn't the doer. Master wasn't the doer. God's the Doer. He's the one. And the wise ones are those who make contact with Him, and allow Him to work through them.

And so, he has this to say about Lahiri Mahasaya. "If a disciple, neglected any of his worldly obligation, the Master would gently correct and discipline him. Lahiri Mahasaya's words were mild and healing, even when he was forced to speak openly of a chela's faults. Though ensconced in the Seat of the Supreme One..." These are most beautiful words. Though one with God, "Though ensconced in the Seat of the Supreme One, Lahiri Mahasaya showed reverence to all men." Why? Because he felt God in them, irrespective of their differing merits. "When his devotees saluted him, he bowed in turn to them." Only because he felt God in them. If you feel God in anyone, you can take the dust of their feet. And that's just what he did. "With a childlike humility the Master often touched the feet of others, but seldom allowed them to pay him similar honor, even though such obeisance toward the guru is an ancient oriental custom."

And so, there was the great example of Lahiri Mahasaya. He was one with God. I have seen, I have in my possession the chart which he made of the chakras of the spine, and the connection between every petal of each chakra to the Thousand[-Rayed] Supreme Petal Lotus of the brain œ every connection, exactly. How did he do it? Because he was one with God. And in spite of that, —Though ensconced," as the Master says, —in the Supreme One," he was mild and gentle in his criticism. We can take a great lesson from the example of Lahiri Mahasaya.

And so, finally, if you want to get along best with others œ if you want to have the best relationship with others œ there's one thing we must do to feel that Brotherly Love, which is the underlying Unity of all our relationships, and that is to regularly set apart a time of the day to contact God, to feel His Presence, to be one with Him. And, if you're doing that, increase the length of time œ do it deeper. We certainly owe to the Infinite Father a little more than we give Him.

But, if we'll do that, if we'll do that, then what will flow through us? His Great Love and His Wisdom will so change us, that people will see what a job He's done on us; how he has changed us; and they'll wanna change likewise. Isn't that the best way to help people; to get along with people is to feel the Presence

of God through meditation, and allow Him to do it? He's the Doer. He's the one. But, He can only do it when the instrument is there œ ready. Meditation will make your instrument right and ready. Meditation will make you able to perceive the Great Presence of God. And feeling Him flow through you, such a Power will go from you, such a Healing Power, because it's God who does it, it will affect others, and you will see them change right before your eyes.

Now remember, it is not you who does it œ it's God. God's Great Grace is what does it, and that's what will happen. If you will do that, regularly meditate, until finally there's no difference between your consciousness and God's Consciousness. Then, He will flow through you, and there's no question about you getting along with others. You will change them, because it is God who will flow through you. That's the right way to handle this problem. And you will feel, you will see, others change through you, as His Great All-Pervading Love flows through you, and the healing touch of your hand touches others.

God is the Great One. He's the One. And feeling Him, the ego will not be there, and His Presence will flow through you. That's the great lesson to learn to get along with one another, is to feel the Presence of God, and allow Him to do the changing of other people.

I'll close just by a reference from our Bible about his very thing which we have been talking this morning. In Colossians, the 3rd Chapter, the 15th and 16th Verse. If you want to get along with others, know God. And it says, "And let the peace of God rule in your heart, to the which also ye are called in one body; and be ye thankful." The one body is what? God's Consciousness. And what is that? Love. That's why, if we can realize that, we'll get along with everybody, because we are called in one body. We are united in one body. Not in diversity. In the Unity of God's Presence within, which is His Great Love.

Then it goes on, "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with Grace in your hearts to the Lord." Singing, as we do in our meditations, and in all SRF meditations. Singing, singing with joy in our hearts, because the Grace of God has descended upon us for some reason or another. "Let the word of Christ dwell in you richly in all wisdom." What is the Word of Christ? The Holy Vibration œ the Great Cosmic Sound of Om. No wonder Jesus has called it the Comforter, because all Wisdom of God is in it. All Love of God is in it, as it says, let that —dwell in you richly in all wisdom," singing with Grace in your heart to the Lord.

And so, that's the answer to these questions œ how to get along one another. Change yourself, and get God first. Having Him, having His Love flow through you, you'll not only get along with others, but you'll help them feel what you feel, the Presence of God's Love in your heart.