

True Charity

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Subject this morning: "True Charity," "True Charity."

There is quite some confusion into just what charity means, and so I looked in the dictionary, and I find that there's one definition that applies to our meaning of charity, the right meaning. And that is, the true meaning of charity, which, of course, which meaning has been lost is: "the purest love for God and man;" "purest love for God and man." And, therefore, charity is Love. Charity is Love.

If you know God is Love, and become one with it, know it, know it to be the Cause and End of all things; the sustaining factor in your own life, and in the lives of others; and the binding Force, which unites God and all His, of His children; if you know that, then you can exercise True Charity. And so, realize that meaning of charity – "the purest love for God and man;" "purest love for God and man."

And True Charity means we must know that Omniscient feeling of God; the aspect of God, the Feeling aspect, which is Love. That's the greatest. Unless we know that, and by knowing it, feel the Great Attractive Pull of God – because, that's the Force of Attraction, which holds all things together in the universe, and holds us, and binds us to God, and holds our bodily elements together – it's all one Force, the Great Force of Attraction, the Feeling aspect of God. And, if we are one with that, and know it, and feel it, and realize that there's no separation between that Omniscient Feeling of Love in us and God's Great Attractive Force, and they're one and the same thing, if we can know that, then we can exercise True Charity. Otherwise, not. And realize that this, this Force is the greatest Force in the Universe; the Feeling aspect of God's Power. Having that, then we can exercise True Charity.

Now, ordinary charity, or benevolence, is commendable. We know about that. We know of the wonderful feelings that people, feelings people have for one another – compassion, kindness, sympathy, and the philanthropic works which many do. We are conscious of that. That's wonderful. That's commendable. But that is not enough, if we are to exercise True Charity. This is very important now, because many people think, "Well, I do lots of good in the world. I give to

charity, and I do good, and I help others.” But that’s not enough. That is not enough. We must realize and carry forth the greatest commandment, which says that we shall love God with all our heart, soul, and strength. And, if we remember the words in Titus, in the 3rd Chapter, the 5th Verse, that we are not saved by works of righteousness, not by ordinary charity – that’s not enough – “but by the washing and the regeneration of the Holy Ghost” within us, which is God alone, and God’s Love. If we have that, then we are lifted from delusion. We are lifted from the realm of ordinary charity, which, of course, is good, into the realm of True Charity, which is to be able to give others God’s Love.

Now, that’s what True Charity means. And many make that mistake of feeling that they do good works and practice benevolence. That’s not enough. ‘Cause the First Commandment says, there’s something greater than that, and we will come to that in just a moment. And so, our first duty is to save our own Soul by being one with God’s Presence within us as the Great Omniscient Love, His Great Force of Attraction. Having that, then we can exercise True Charity, and give to others God’s Love through us.

Through the practice of truly religious things, as Self-Realization yoga, we can attain a Great Consciousness of God’s Power within us. We can feel a great satisfaction. We can know of God’s Power, and that gives us a wonderful feeling of poise and understanding. And, as I have said, we have access to God’s Power, and gives us a great sustaining consciousness. Now, we can attain this through the practice of yoga, or truly religious practices, as those which are given in Self-Realization. And there’s a great poise and feeling comes with it. A great satisfaction, as I have said – a great sustaining consciousness. But that is not enough. That is not the end. And many make that mistake. As the great Lahiri Mahasaya pointed out, that the practice of yoga, especially Kriya Yoga, which is the highest technique to give union, but they do not carry it to its fullest extent. They do not practice it to consummation, which is Union. As I have said, by these various practices, you will feel, you’ll feel God’s Power flow through you. You’ll feel a poise which is far above worldly power. And there’ll be a great sustaining consciousness.

But as Lahiri Mahasaya pointed out, do not stop there. Do not make the mistake of making the means to the end the end; or the practice of yoga, and truly religious practices. Many people stop there. That’s why I’m emphasizing it. But we must go on. We must go on to full surrender to God. Not stopping with the means to the end, but fully surrendering to God, being one with His Omniscient Love. Then, then you can practice True Charity. Realize that. Many people are

taken up with the means to the end. But the end is full surrender to God, Union with God.

All saints say this, as you will remember: God alone is, God alone. They all want us not to stop with the means. Not to stop with the practices, religious practices, but go on to full Union, or surrender to God. That is very important. And when we feel ourselves one with our Father, Mother, Friend, Beloved God, as we say, when we feel ourselves one with that, then, and then alone can we exercise True Charity. Remember, charity is, as I have said, God, "the purest love for God and man." That'll give you a different aspect of charity: "the purest love for God and man." That means you must be one with God to exercise that. You must feel your oneness with Him, and then you can follow out the two great commandments.

And so the saints and the great ones all say "God alone." And that's what they mean, because people are sidetracked. They stop this side of full Union with God. Jesus said that in his words, "I do the will of Him who sent me." In other words, he was one with his Father. "I do nothing of myself. None can come unto me unless the Heavenly Father draweth him." That means that God alone is our goal – nothing but that.

And Lahiri Mahasaya said the same thing in his little book, The Search and the Searchlight, or rather the book written by his grandson, The Search and the Searchlight¹. In that he points this out distinctly that Kriya Yoga can be practiced by anyone – householder or anyone, married or unmarried – and it gives great satisfaction, and a great poise; great understanding. But that's not enough these days. Full surrender must come after you reach even the state where you see the One Eternal Light of God, and you know that His Power is flowing through you. Even when you reach that state, through the practice of yoga, or scientific meditation, then you must take the final, and greatest, step of fully, fully surrendering yourself to God. Be one with Him. Then, and then alone, can you exercise True Charity.

And our Master also has said, "I came alone and I go alone. I brought nothing with me when I came, and I will go alone with my Father." So he, he who gave us the path of Self-Realization, with its various techniques of Union with God, he realized the Great Eternal Necessity of fully surrendering to God. "...Came

¹ Out of Publication. I was unable, as of 5/20/08, to find a copy of this book on any internet search engine.
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alone... I go alone." He even told me one time, "Never mind what happens to me. That Light which you see, in that you will find God, which is far greater than I am."

Now, there is no greater elucidation of True Charity than that which we find in [1st] Corinthians, the 13th Chapter. It is the greatest exposition of True Charity, if you interpret it in the Light of Realization. And that's so. I think, at this time, let us just take a few verses and find the true meaning in this scripture; the 13th Chapter of 1st Corinthians [1st and 2nd Verses], where we read as follows:

"Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or tinkling cymbal. And though I have the gift of prophecy," and understanding, "and understand all the mysteries, and all knowledge;" imagine it, "and though I have all faith," that is though I can live in the breathless state "so that I can remove mountains, and have not charity, I am nothing."

So this clearly points out the difference between God's Power and Oneness with Him, His All-pervading Love. Even though you have reached the state where you can use the Great Power of the Omniscient Father, as it says, and can know all the mystery, and knowledge, and remove mountains even. If you don't have Union with God, you have nothing. That points out the reality, full surrender to God must come – with that we will have charity. As it says, "...and have not charity, if I have not charity, "I am nothing." That points out to us, clearly, the importance of what charity is; True Charity when you feel your oneness with God.

Now going on, the 3rd Verse. "And though I bestow all my goods to..." feel the, "feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." Doesn't that point clearly to what I, that chapter of, that verse in Titus? "Not by works of righteousness shall you be saved, but by the washing and regeneration" of God's Presence within you as the Holy Ghost, the Holy Vibration, His Omniscient Love. Once more we have it clearly pointed out. If you wanna practice True Charity, know and be one with God's love.

Now take the 4th and 5th Verse where we read as follows: "Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up. Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil." And so, here we can see that it is simply saying that those who have an ego, or any guile left in them, they do not have charity – True Charity.

Where the ego holds forth, and the ego is in the saddle, so to speak, charity is not there. True Charity, as it distinctly points out.

Now going on to the 6th Verse: "Charity rejoiceth not in iniquity, but rejoiceth in truth." Now what is iniquity? Iniquity is nothing but delusion. And so, charity itself is Truth, or Love, Omniscient Love of God is Truth. In delusion, charity, or in outward consciousness, True Charity cannot exist. As it says, "Charity rejoiceth not in iniquity..." iniquity is nothing but delusion of outward consciousness, "but rejoiceth in truth." And so, iniquity, realize, simply means delusion. And Love, or charity, is Truth – Truth itself.

Now the 7th Verse: charity "Beareth all things, believeth all things, hopeth all things, endureth all things." Now that points out that even though you have great realization, and can do many things, unless, unless you have oneness with God's Love you cannot endure all things, as Jesus did on the cross. Jesus, on the cross – think of the humiliation that he took upon himself. Why? Because he had True Charity, and only one like himself, exercising True Charity, could say, when they did that thing to him, "Father, forgive them for they know not what they do." Imagine. That shows that Jesus was one with his Father, and being one with Him, he exercised True Charity. Charity "...endureth all things."

And you know, I know, that in this world where we find such injustice, that it cannot be endured unless you know, one with, that you are one with God; as the Master said, "Unless I had that oneness with God, and knew God alone, I could not have been able to preserve my sanity." So it is very necessary for us to be one with God and exercise True Charity.

Now going on to the 8th, 9th, and 10th Verses: "Charity never faileth: but whether there be prophecies, they shall fail;..." even if you had the power to remove mountains, like there are many yogis, fakirs of India who had tremendous powers, but they lost them, because they did not have that full surrender to God. They were not one with His Love. "Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish [away]. For we know in part, and we prophesy in part." That is, we just have a part of God's Great Presence, and the part passes away. "For though we know in part, and we prophesy in part." "But when that which is perfect is come, then that which is in part shall be done away."

That's most beautiful. In other words, Love and charity alone is pure and lasting. And when that comes, we have the Whole Eternal Truth. The fullness of God comes not with the performance of yoga – wherein we can do many things, understand many things – but when we go beyond the performance, when we go on, go beyond the means, and we see, and which is full surrender. When we do that, then the fullness of God comes. Not until. That's why many great oculists, occultists – not oculists – occultists, and those who know metaphysics, fail. 'Cause they don't go and give God His just do, who is the Sole Doer, the Cause and End of all things. So realize that, that step after, after you perform, and even receive powers, and can prophesy. You must take the next step. Which, in which step you become like a little child before the Greatness of God. So when you do that, then you can exercise full surrender and know God's Love. Then you can give True Charity.

And in the 12th Verse we read as follows: "For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known." That is, while in delusion of outward consciousness or in that state of consciousness – this side of full surrender – we see, as it says, partially, through a glass that has been darkened. The Pure Light of God cannot shine fully, and then when we go beyond, and become one with God. Then, as it says, "Then I shall know even as also I am known." Then you know the real Cause and End of all things; the One Power which has made you, and knows you. You know that Power. As we say in our chants, "Devotee knows whom you let know." There must be that Full Oneness with God – that Full Union.

And finally in the 13th and last Verse, and this is very important. "And now abideth faith, hope, and charity," love, "these three; but the greatest of these is charity." The greatest of these is Love. And why is that so? It is so because, if you want to exercise free, True Charity, realize this. It is so, because the first and greatest Commandment is what? "Thou shalt love the Lord thy God with all thy soul, and heart, and strength." That's the First Commandment. Thou shalt be one with Him. Thou shalt give Him everything. All credit, because He is all. Nothing short of that will do.

And the Second Commandment is, as you know, "Thou shalt love thy neighbor as thyself." If you do this, if you exercise these two commandments, then you can give True Charity. Not until. And these two commandments are important, because "On these two Co...two Commandments hang all the law and the prophets."

And so, I'm going to read that in Matthew, 22nd Verse Chapter, 36th to the 40th Verse. Listen – realize the important thing in life is to know God. Not to do good alone; not to practice benevolence alone; but to fully surrender to Him. Having Him, you can exercise True Charity. Without Him, you cannot, because it says so. Jesus, these are Jesus' words: "Master, what is the great law, the great commandment in the law," they asked Jesus. Jesus said, "Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind. This is the first and great commandment, and the second is like unto it, thou shalt love thy neighbor as thyself."

How can you love your neighbor as yourself unless you see God in him? Unless you feel, and know, the One Love of God, the One Omniscience of God. If you do that, see that, feel that, then you can practice the Second Commandment – which is True Charity. Thou shalt see the One Underlying Love behind all things. Let us go back to the first definition. What is True Charity: "the perfect love for God and man." That is it. That is it. There's no sidestepping. Full surrender to God is the greatest thing – God alone.

And so, Self-Realization gives us the techniques – the ways and the means – whereby we can reach the Presence of God. Self-Realization gives us that power – the ways and the means through the intercession of God through the Master, to reach the Presence of God. Realize that. But you and you alone, can be one with God only when His Grace comes and gives you the power to fully surrender to Him. Doing that, knowing that you are one with God. There's no difference between you and all your brothers and sisters, and all living creatures. Knowing that, then you can exercise True Charity.