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What is Truth?

By Edgar Cayce

We have spoken on various subjects from Sunday to Sunday. From time to time I have been speaking of the things that have had to do principally with the material things of life - or have to do with the material - putting them in such a way and manner that we may be able to use them in our everyday life.

As I have said, I am going to try to talk to you this afternoon about Truth - or "What Is Truth?"

I realize I am assuming a big job. I've read very little of the philosophers of the ages. Yet we know that throughout the ages there has been the continual cry of "*What is Truth?*"

We often hear it said that Truth is evasive Truth is naked—Truth will not be downed; but what is Truth ?

We remember, if we turn to the books of the New Testament, that possibly the greatest moment in history was when Pilate asked of the Master: "What is truth?" Possibly that was the only time it could have been answered in one or two words, that would have at least satisfied the greater portion of the thinking world today. But Pilate did not wait for the answer. Yet we know that the master Said He came that He might show the way unto Truth. All right. Then we know Truth is something that we may be shown.

When we speak of *a* truth, or *the* truth, or Truth, possibly we mean different things. You will remember,

those of you have read the little story - and I'm sure most of you have - of the three men of Hindustan who went to see the elephant but all three men were blind. Now that's us, we are all blind! Yet we are seeking the truth, and we are very much in the same position as those three men who went to see the elephant. One of these stumble against the side of the elephant and he said, "I perceive without doubt, the elephant is very like a wall." Wasn't that the truth to him? Another one, as he stumbled about found the elephant's trunk and said "I perceive with a certainty that the elephant is very like a tree." The third man, as he stumble about, got hold of the tail and he said, 'I perceive the elephant is very much like a rope." Now were they in error? Did they have *the* truth? Or did they have only a portion of the truth? Did they have any of the truth?

We often say that any movement, of any character, succeeds in so far as it has a portion of the truth. We may be sure *that's* truth. Then don't worry because you disagree with any individual as to what your conception of any movement may be - don't think anyone is going to hell because he doesn't think as you do! Remember the three blind men who went to see the elephant! Just *know* that people may be right, but wrong as you would see it, with your eyes wide open.

Life in its projection into this material plane has been a constant growth. Then if we are to believe the things that have been presented to us and - *as they are presented to us* - we know that even Truth itself may be a growth into that understanding which we will be able to apply in our everyday life.

I am sure we believe God is Love. Our love for a person, then, is an expression of the force, or manifested force, that we define as Love. Here was an experience that came to a man. He was very much in love with his wife. He thought more of her than anything in the world, but God saw fit to take her home; and when the man erected a monument in the cemetery, he had this inscribed on it: "*The light of my life has gone out.*" He couldn't find anything that could reconcile him about his separation, until after a while he met a young lady he fell very much in love with and then he found that he was altogether mistaken about his first love being able to satisfy everything in his life! There was something else that had been added - he had gained the knowledge of someone else being able to fill up a portion of his life.

The young lady, knowing about this inscription, said to him, "I might consent to be your wife but I don't think I could ever do that as long as the inscription remains as it is." So he went about to find a man who could correct this for him; and when the man who had charge of such things told him he saw how he could rectify this inscription, he went ahead with the wedding. When they came back from their honeymoon, they went out to see how it read and this is what they found: "*The light of my life has gone out - but I've struck another match.*"

So you see there are individual

experiences of truth. When we read or get an idea of some particular thought or some particular rule, we gradually build into our own selves an idea that we have gotten the whole thing!

Now is Truth such a thing that those who have been followers of Mohammed have all of the truth? Have those who have been the followers of Moses, the law-giver, all of the truth? Or hasn't it been, rather, a growth in our individual lives; and what may be truth for one individual may not, in the experience of another individual, answer at all? Does that make the other any less true for the other individual? Did this man love the second woman any less, from his experience of being in love before?

Then if this be true, it is possible that truth is a changeable thing - is a growth. Will it be possible for us to find something of which we can say "This is Truth" and know that it will answer in everything or in every way that life may present itself to us?

I believe that we can. You may differ with me. I don't think, however, that you will be able to refute what will be my definition, or what I will be able to say is Truth. Many of you will say, "Well, have you been given some peculiar power, that you have knowledge of what Truth is?" Let's see if this will not answer the whole question in our lives.

First, we must know that if we are to accept any word or any follower as a truth - or *the* truth, or Truth - we must be sure of the authority that we quote. We must be very sure of our foundation, or platform, for what we have assumed. Where would we begin, as we would say, in assuming something as being true?

We must recognize these facts in our lives: there is a physical body, there is a spiritual body. We know the physical

body is dependent upon its physical attributes for its development. It is also the temple or the dwelling place of the spiritual body. The spiritual body, we know, is of the Creator - whatever we may call the Creator. It comes from the same thing, even if we go back to scientific reasoning and say it begins from the lowest form of life. Wherever we begin, we have to say there is something beyond that, where it has developed - whether you believe in evolution, creative evolution or what not. All reasoning has to go back to the very same thing, and if I can answer this at all, I don't believe I'm wrong in saying that you can reason from any standpoint you want to take but - *this is Truth:*

That which, kept before your mental mind, your spiritual mind, will continue to develop you upward!

Now, let's see if this applies to all of the phases that may present themselves, and answers any of the questions you would want to ask. That which, held before your mental vision, will continue to develop you; upward! Not that which satisfies selfish purpose, no! Not that which tells you whether it is wrong to go fishing on Sunday or not, or to play baseball on Sunday. Not that which answers such questions. It furnishes answers, yes - but that which will continue to develop you upward.

All right, then: what do we mean by developing upward? That which will enable you to hold the vision of what you worship as your God.

Every man, every individual, every object has its conception of its superior position. We would ask, then? "Well, would it answer the Indian who is looking for his Happy Hunting Ground?" Why wouldn't it answer? That which will enable him to hold before him what *he* worships as *his* God is Truth, to him.

Now, what have we assumed or taken for granted? We have taken for granted that man has a mind, that man has a body - a physical body, and a spiritual body. He has a soul, if you please! His soul, or his spiritual body, is controlled by his subconscious or his spiritual mind. Whatever continues to hold before the individual that which he worships as his God will continue, then, to develop the individual *towards* that which he worships. Then you will say, 'What would have been the Master's answer to Pilate's question? "Would it not be, "I came into the world to do no other than conduct you into that which is Truth."

Truth, then, is not a thing that we can see or perceive with the ears or body senses; but Truth is the essence with which an individual builds faith, hope and trust. That is Truth, that essence which we are enabled to hold before our mental vision.

Will it build your body? *It will!*
Will it heal the sick? *It will!*

A few days ago I was talking to some people and they told me about a book that had been written by some of the masters from the Far East. I had never seen the book before, but when I opened it to read it, I knew what was in it before I read it. I don't know how, nor why - but I knew the experiences I was going to encounter. Within the first four or five pages, I found that in this book one thought was stressed: what you hold before yourself, to create that image you worship that is what will develop you always upward and will continue to enable you to know truth.

Truth, then, being a growing thing; truth, being a thing that will develop you; is a something that is *entirely in action!* That's what God is! For in every movement that has ever been, there has been a continual upward

development - upwards towards that which is Truth.

If you hold malice, you can become one of the meanest person in the world. You know that if you continue to send out thought (which may become a miracle or a crime) you create those very same cross currents in your own mind. What is prayer but simply attuning yourself to that which you are seeking assistance through? That's all prayer is - the attunement to that very same thing; and that *becomes Truth when it becomes in action*. When it goes into action, to you it becomes Truth. It's your own conception of what your God is. If it makes you better in relationship to the very thing you worship - if it makes you more in accord with what you worship - then that is what you become, whether it's downward or upward. You go whichever way your standard is set.

Now as to who is to say whether

you are building up or how near it brings you to what you worship as your God (because God is Truth) whatever you continue to hold, you develop toward. Someone else whose God might be something else, wouldn't find this to be his Truth.

I've been studying a long while trying to understand what is meant by the second commandment, and I never did understand what it meant until the other night - that is, satisfactorily, in my own mind. The first commandment, as we know, is: "Thou shalt love the Lord thy God with all thy heart and thy mind, etc." The second is "Thou shalt not make unto thee any graven images."

Why not? Because if you make an image, it becomes your God. But if you have for your God that which is within your own individual self - you yourself being a portion of the Creator - you will continue to build upward, to it!

Man's Relationship to God **By Edgar Cayce**

Please understand that I am not trying to explain your relationship to God. I am only hoping that I will be able to tell you something that will stimulate you to thought.

First it is necessary that we review, as we might say, man's experience in the earth's plane - as far as we have a history of it. The broadest understanding that we can get, I think, is from the Scripture itself. I don't mean that I am going to preach any special theology or even give you an idea of what I believe in the theology of the day, or the theology of the past.

It doesn't matter what we may claim to believe. What is really worthwhile is: what difference does what we believe make in our lives? What

change or difference does a belief make that comes into your life? That's the thing people are really interested in. The world doesn't care whether you believe the whale swallowed Jonah, or whether Noah was in the Ark a whole year or for forty days. What is an individual's belief in those things that have come into his life that has changed his attitude toward his fellow man or towards his God? This is important.

If we take the history given us in the Bible, we would begin with the first individual who, we find had a concept of his relation to God. Who would this first man be? Not Adam; no, for Adam's concept at first was his relationship to his fellow man, or his relationship to his mate if we consider him just as an

individual. It is the seventh from Adam who, we find, had a different concept entirely. "Now Enoch walked with God and he was not, for God took him."

Enoch was considered by the people of that day as a man with an individuality. Enoch, we find, was one who began to consider his relationship to his Creator - call Him by what you will, whether the God of the first cause, the God of nature, or the God of the divine. It changed that man's life.

The next man we find who comes down through history as one who had a definite religious experience is Noah. Now, Noah was a just man. He was a perfect man in his day and generation, but his experience changed his attitude not only as to his relationship to what he worshiped as his God but as to his relationship to individuals around him and it brought a different activity in his life.

Abraham is the next. His experience brought to the world a great change. He was called out to make of his seed and of his generation a peculiar people, a separate and distinct nation. He was an elderly man without an offspring, yet God spoke to him and made him a great promise. "Now separate yourself from among these people and go out to a strange land which I will give to your seed forever as a heritage. I will make of you a peculiar people, and through your seed will all the nations of the earth be blessed." Abraham harkened to that call.

In this very matter there lies for most of us a great fault. Have any of us so lived that we were called to do a special thing? Have any of us so lived that we may be guided by that something from within that will direct us if we would but stop to harken to "the Voice"? We notice that when this call came to Abraham, he heard the call and

knew it was not in *him* that the people were to be blessed, but in the way that he was to act towards his brethren. He was to separate himself from these for a peculiar service.

This idea has grown to seed. This it held against those very people. They separated themselves from others as a chosen people of God. It was to make a nation that Abraham was called, and through Abraham *all* nations should be blessed. through the acts of this individual, through his understanding and response to the call, all people were to find happiness. But when these people began to make this promise an individual thing, that "I can sin because I am chosen," they began to fall by the way.

Next we come to Isaac. When the day came for him to be taken to his fathers, he called about him his twelve sons and explained to each his faults and virtues. He showed them what each, through his concept of his relationship to Jehovah, had built and was building - and that to which it would come in their lives. All that he told them came to pass.

The next in line is Moses, who was raised up to be a deliverer of his people. Abraham had been told that his seed would be in bondage for four hundred years, and then one would be raised up who would lead them back to this promised land which he himself was not allowed to possess; but which would become the land of his people, For He would remain to them a God if they would remain to Him a people. There is something that man must do, as well as something that the Creator must do. There is a purpose in life - it is not a haphazard thing.

Now we come down to the days when the Jews went out to the promised land. As they wandered through the wilderness they began to think about

their own personal relationship to God. They forgot all the hardships through which they had passed in Egypt. Human nature has always been - and will always be - just the same. As we pass through life we feel that the present is about the hardest lime we have ever had, but after a few years have passed we begin to look back on those things and see only what has come out of this. Why does this happen? There is a reason. When the people murmured and when they asked that they might have a physical God, that they might see something that was tangible, they cried to Moses: "You speak of the spirit and you are able to go up on the mountain and speak with God. You are able to go up on the mountain and bring us wonderful messages, but we don't see Him, we don't hear Him. We hear only those things that you come back and tell us. We have seen the pillar of fire by night and the cloud by day - but these have become everyday matters. We expect these. Now we want to do things that other people do. We want a God like they have."

They had forgotten they were called out to be a separate and distinct nation. They had forgotten the call that had come to their forefathers, and the heritage they were about to claim.

Throughout all of this, Moses maintained his faith in, and upheld the God he had come to know through personal experiences. He had heard the call from within. God to him had become a personal God. For the people who fought amongst themselves at the foot of the mountains, God was still the God of war - the God with the big stick who beat off their enemies but would turn on them if they went too far.

Can't we get his idea: God is a *personal* God! He is not a God of war or a God of plenty - nor even a God of an individual. He is a God of all; in all

things; and our heritage is in Him. We may illustrate this: Just as the earthly parent feels in respect to his own children, so may we in our own selves conceive of *something* that God may feel, must feel, about His children, His people here in the world.

It is His purpose that we make ourselves a channel through which His Spirit may manifest. He would use us.

We may be the channel through which the other fellow, less fortunate than we, may be aided in whatever is needed for him to gain a better conception of his relationship to his God.

It would be well if we could all remember the decision of the great Jewish leader who said, "Others may do as they may, but for me and my house, we will worship the living God."

Daily we are confronted with problems that require just such a definite stand. Let us remember His promise and be strong.

We may now trace the history of the Jews on down to the time when the first king was chosen. Saul was raised up to be their king and leader, yet he failed to understand that the time had come when the people had developed to the point where God did not desire a sacrifice of animals, but of individuals, to His cause.

David was the next in line and despite the fact that he did many things that we today call sins, we may learn many lessons from his attitude toward his God. Saul tried many times to kill him yet always David said, "It is not meet that I should raise mine hand against an anointed of the Lord." It is not right that one individual should raise his voice against another individual who is doing his service in the manner he feels God has spoken to him.

Finally there comes the last rise to

power. The Jewish nation became under King Solomon, David' son, one of the greatest of the time. After the beautiful temple had been built and prosperity came to the nation, the people began to forget their relationship to God; and led by the king they turned to the worship of the physical pleasures of the world. Their fall is near. The period of the prophets follows. Individuals arose who had a vision of what the relationship to God should be, but the people would not listen to them and the Jews were torn apart as a nation, and scattered to the four winds.

This question has come down to every age, to every individual: *What is your relationship to your God?* It came to Enoch, to Noah, to Abraham, to Isaac, to Moses, to Joshua, to Saul, to David, to Solomon - and it comes just the same to you today. What is your relationship to Him? Remember that He is the God of the Living, not of the dead. Remember that in serving Him you must serve your fellow man; that you must become a channel through which God may work

His divine will here on earth.

When the burdens became hard to bear and you feel yourself beginning to slip away from the path you know is right, draw nearer to your God and He will draw nearer to you. As a child will come and sit at the feet of its parents, seeking their guidance and advice, asking their help; just so we must approach through prayer the God who is our Father and Creator.

Now in coming to know Him, is it not evident that as we consider and help our fellow man, so do we carry out God's work? Our relationship to our God then becomes our relationship to our brother. There is nothing that we can do for God but there is much that we can do for His Children, His created creatures - our brothers. As we go about in our everyday work, let us remember to lend a helping hand wherever we may - and know that in so doing, we are fulfilling the Will of the Creator, and coming ever nearer to our God.

NOTE: This is a REPRINT of a former monthly publication of the Association for Research and Enlightenment, Inc.