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TRUE
JUDGMENT

MARY
LAMOREAUX
BURNELL

Merry Christmas

True Judgment

From Lecture *from* Number

2

in the series

ARISS AND CLIFFORD ACOCKS

BERYL AND CHARLES DRINING

MRS. STANLEY HALL

MARY I. BERYL HANEY BURNELL

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LILLIAN A. WYLLIE

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SPIRITUAL EXERCISES

by

MARY LAMOREAUX BURNELL

Edited by

GENEVIEVE BURNELL

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* True Judgment

REMOVAL OF BLIND SPOT

If one were to look for his judgments over the earth, he would find no place to lay hold, saying, This is the foundation of my judgment, this is the foundation which I may take and build upon. Judgments are not found in an unreal world. No one can even comment on the weather and be sure that he has pronounced a correct judgment. No one can ask another's opinion and be sure he has received the true conviction. If one were to look for the judgments that are true and reliable, he must search some place where the surface of the mind is not disturbed and ruffled. No presentation of perfection can be made visible in the form of a perfect image where the reflector is disturbed.

One judging from appearances looks out over the world and says, There has been a

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wonderful teaching presented in the world for many, many years—but people are still suffering and are still in poverty and distress. The teaching seems to have been a failure. He looks about in the world and sees that the leaders of the true thought are no more among the people. How can I form a judgment, he says, as to the permanence of the doctrine of truth when I see no one supporting it, when I see no one demonstrating it?

This is the way the mind operates when it follows without question and without rationality, the appearances presented in the world. It is very easy to think that one forms a judgment by taking the opinions of other people, and opinions that float about in the mind, ready to be picked up. Perhaps the easiest thing that can happen to the mind is to let it slump over into some conviction of the reality that seems right at hand. At least, it requires no exertion on the part of the holder of that conviction if he slips easily into unquestioning judgment and accepts an opinion close at hand. It is

quite easy to take another's opinions. And, is it not quite natural that one should conclude from sense evidence that such and such is the case about the world, the teacher, and about those learning doctrine that may be new?

It requires nobility, strength of purpose and will; it requires illumination to be able to seize a true judgment!

Any one approaching the study of true doctrine should expect healing. One might even say that it is all important that one have healing. There is nothing at all but healing! How can one continue studying or delivering the doctrine if he is not healthy, or if he grows old, or if he changes? If he loses his interest, and if he dies—then what of his message?

Another impression—that the people of true insight do not demonstrate—is thrown upon the world ready for those to pick up who hang about the edges with their eyes open, to see with their eyes!

There was a time in the history of the world when the great teachers performed certain de-

vices to make it appear that they died. Many cases are recorded to show that they pretended to die, so that they might have the appearance of undergoing death. They said: That is the only test of a true student, that is the only test of the quality of enlightenment which any may have derived from the instruction in truth. If they can witness with their senses to the fact that their master has died, and in spite of that manifestation of the senses they can support a true judgment, then it is said they have been tried and found not wanting.

For those who have held and formed the true judgment, death has been revoked. The teachers whom they lost through death were not lost, nor did they appear in a spiritualistic body, nor did they appear as a thin mist to captivate the mind at some negative moment; but they appeared as flesh and blood, and they appeared with the word of truth in their mouth, and they delivered the instruction and continued in that relationship of teacher and student—and to this day continue in that relation-

ship with those who have formed true judgment.

The judgment which is founded upon truth is a thing apart from this world and can enter into one's life and engage his attention supremely. Such judgment is not of this world, and the people who adhere to that kind of judgment are not of this world. It does not mean that their feet are not walking the earth, for they walk as solidly as any, but it means that they understand things that cross over the lines—the demarcations of mentality and of materiality—they cross thresholds. They come in, and they go out, and they find pasture anywhere in the universe; and it is by knowledge.

Several people, for instance, may be riding in a car, and they will see a row of trees. Afterwards, asked what they saw, one would say, I saw eight trees; another would say, I saw six trees; and another would say, I saw one tree. All saw the same trees, but each interpreted with his individual consciousness. That illustration can interpret for us the saying: One

shall be taken and another left; two are grinding at the mill, one is taken and the other left. What is it that takes, and what is it that leaves?

It is consciousness that sees or does not see. If one's consciousness is warped and twisted and gnarled in itself, so that it has no freedom of function, no expansion, no flowering capacity of opening, then it will obscure the larger view of the total, the whole, and focus on some little fragmentary detail—magnifying that and eliminating the whole.

There is a blind spot in the eye; and wherever the blind spot is directed, there is no vision and there is no expression and there is no manifest activity nor light; *there* is death. The sages have the power to command the blind spot—to set it aside entirely. But those who have not that power and know not with what they deal in this universe, take whatever comes through their mind and accept it as their own determination of what they are capable of seeing and understanding.

If one looks out over his world and sees

failure among the healers and failure among the teachers, there is but one thing to conclude: that he who judges in that way cannot say what another has done. Some great teacher, some great healer, is now seen no more before the people. The judgment formed is, They have died, the great sages and the great teachers of the world have died. That is the judgment formed in these gnarled intellects that have no capacity to expand and take in the light of a true universe. They can be easily tricked, because they yield so easily to any influence. This tendency to believe in the reality of appearances is used by the sages, for a purpose. They say, It is quite easy to perform the device of death and make them think we have passed away; and we will do this, that their hearts may be drawn away from external things, that their hearts may be seized with recollections of the wonderful words that were spoken; that their hearts may enthrone the recollections of true words and establish them as relics to be worshipped; that their hearts may be melted down;

that they may have something to love and something to which they may be attached and about which true judgement may come forth.

When one observes or forms judgments about his world and about the great teachers and the healers, the first requirement is that he restore to himself the ability to see. First, the obscuration that resides in one's own eye must be removed. Is not that the Scripture teaching? Before you can see to remove the obstacle or obscuration in another's eye, the greater one in your own must be removed.

Can you set up in this earth the great sages and have them walk to and fro among men—the sages, the teachers enlightening the world and redeeming the world today—unless you can restore your eyesight? Can the blind be convinced that there are colors? And the blind point out the sun? Can they tell you the difference between day and night? Can those whose minds are blinded tell you any truth about the teachers, the healers, the sages, the saviours of this world?

The first work is with one's self, and there is no other work for any one in all the universe than that which is for himself and with himself. There is no other world; there is no world outside one's self. Strange that that sentence could be repeated so many times and still not seem to pierce through the hard covering, the encasement that has slid down over the minds of the people and proposed to them that they are material and that their world is apart from them!

One does not need to be an occultist to learn to perform tricks with the mind—he can learn it in the common instruction in schools—how to play with the mind! After he has done that for a while he learns that it is not at all necessary that one should see a world whether he has one or not. And if he sees a world, it is not necessary that he should have one to correspond with it; for it is all sufficient if he sees, hears, smells, tastes, and feels his world. What else does he need? If those who partake of the same mind with him, see the same world and

experience it in their senses, they do not need anything more substantial, they do not need a round earth upon which to walk and a universe in which to live. It is enough to have it in one's mind! "But," they say, "do we not see objects out there?" The psychologist would say that you do not see objects out there, you see them only in yourself; and they would prove it physically—that you never have seen an external object.

This, then, is the requirement: that the blind spot be removed from the eyes so that true judgments may be formed in the mind. Judgment based on appearances will not do—only judgment based on pure rationality can be free from influence. One does not realize or know the excellence of a true judgment; it is almost as though the quality of true judgment were lost in the world. What people call a true judgment is so mixed with erroneous judgment that it becomes a mere matter of persuasion or confidence in another, or legality, or a gathering of corresponding opinions. But the true

judgments are not experienced until one is able, without any influence brought to bear by his own encircling senses upon his own mind, to see truth clearly.

*And I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin:

And I will restore thy judges as at the first, and thy counselors as at the beginning afterward thou shalt be called, The city of righteousness, the faithful city.

Now, in the city of righteousness there is no view of death; there are none maimed and diseased and disappointed in love and hurt with the pains and the attacks of external things. In the city of righteousness there is no suffering nor any want nor any disaster. And after the true judges and the true counselors are restored within thee, then thou wilt be this city of righteousness in which there is no possible judgment of evil.

One should have a mind so corrective of evil opinions, evil assertions, evil expressions, evil

*Isaiah, 1, 25, 26

experiences, that an evil in word or act presented to the mind is immediately turned to be something else. It never enters into the hearer or the viewer—it is as though it had never expressed itself at all—like the snow falling upon a warm surface, those crystallized forms dissolve instantly when they light upon a warm surface. Can you imagine a mind that will instantly dissolve the forms of evil—forms that have been frozen into the minds that have lost love and union and acknowledgment of the true—minds that have wandered into those frigid zones of falsity and apartness and separateness? Can you imagine a mind that will instantly convert those forms into a nourishing benediction, a nourishing property—the rain, the soft, nourishing element of all things?

In the very old writings of the sages it is said that if one understood the truth, if he had true judgment, a bitter thing put upon his tongue would taste sweet. Jesus said, If ye drink any deadly thing, it shall not hurt you;

and the ancients said, It shall turn into ambrosia and become an ichor of the gods and nourish.

Many are the cases of healing witnessed to in this instruction. People filled with poison so that they have expressed it in all forms of dread diseases, have melted those forms in the soft, warm presence of true judgment and have lost the expressions of pain and suffering, through the understanding that a true judgment puts any situation to rights—rightness.

Now, a true judgment is not hard to get. It is not far away. It is not as though one were told to go through the earth and discover some unknown substance that had never been unearthed. That might be dramatic—one might have some difficulty and might be able to make some very interesting history as to how this rare and formerly unknown element had been brought to light. But nothing like that is required of one. He does not need to search over the earth for true judgment. He does not need

any clues, for any description of it eludes the mind. If he is told to go within, he thinks, What is the within? Or if he tries to go within, he only meets with thoughts, thoughts, thoughts—thoughts that disturb and pull him in all directions. How can he find anything within except more torture and more discouragement?

The true judgment is near at hand. The true judgment is so near that it comes out and acts without one's knowing it. When a little child is learning to walk, and he toddles from one chair to another, he does not know that he is enacting an axiom of mathematics—that a straight line is the shortest distance between two points. He never was taught that; he is accepting it and acting upon it. He knows that he is not to wander around the room to get to the other chair. He knows that he is to go straight.

Now, is it not true that true judgments in the mind are like that?—true judgments that lay hold of one and make one conform to truth? It is not, then, a matter of one's *making* true judgments, of creating them, of manu-

facturing them, and of getting a copyright on them afterwards; but it is a matter of *letting* this spontaneity that is within one have a chance to exercise itself a little. The child discovers that he gets to one place from another place by a straight line—he follows an axiom when he starts to walk.

Healing is like that. Healing is not the result of some obscure and intricate performance; it is by that which springs up within himself as a self-announcement, as a child learns to walk by self-announcement. If one would let himself try to heal another by self-announcement, he would find that he would heal; for no sooner would the mind resort to its own spontaneity than it would spring out with that which would do the work. So, to heal, one goes into the spontaneity that lives within. They said that it only took a little thing to get one into that spontaneity. Such a light breath upon the air is this little thing, that it passes by without anyone's paying any attention to it;

and it was not said to be anything more or less—no heavier than wish.

Many a time has this Instruction witnessed to the fact that those who have desired to know the truth, to receive the true light in the universe, have received it. And it would seem as though hindrances on all sides had been brushed aside—the corners of experience that might obstruct had been rounded off, and high walls razed to the ground, that these who had expressed a desire to know truth might have a straight path to walk in. So, it is said, desire to know truth, desire for true judgment, connects one with the spontaneity that delivers it to him.

