

S E L E C T I O N S
FROM THE "BURNELL"
TREASURE CHEST OF SACRED DOCTRINE
NUMBER III.



DAY OF SCRUTINY
Light of the World

BY

MARY LAMOREAUX BURNELL

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FROM THE "BURNELL"

TREASURE CHEST OF SACRED DOCTRINE

NUMBER III.

P R E F A C E

THESE NOTES ARE ORIGINAL TRANSCRIPTIONS,
IN SO FAR AS POSSIBLE,
OF LECTURE NUMBER ONE HUNDRED ELEVEN
IN THE "MIRABILIA" COURSE

BY
MARY LAMOREAUX BURNELL

Delivered on April 3, 1935
290 West Foothill Boulevard
Arcadia, California

Reported by:
Charlotte Clark Hakos

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S E L E C T I O N S

FROM THE " BURNELL"

TREASURE CHEST OF SACRED DOCTRINE

NUMBER III.M I R A B I L I A
IIIDAY OF SCRUTINY
Light of the World

This is the day of scrutiny. Rightfully, there should never be any other kind of day. The day of scrutiny is the day that is a questionnaire; so we ask, In what way shall we investigate to find out what we are? Unless we find out what we are, how vain the chase, how wild our course! How undecided we must be if we have no knowledge of ourselves! It is like a boat without a rudder; like a gun without a finder.

If we know not ourselves, how, then, are we to conduct this questionnaire? That is really quite an impor-

E W O I T O R I E S

"MIRABILIA" THE BOOK

TREASURE CHEST OF SACRED DOCTRINE

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OF RECORDS FURNISHED BY THE
IN THE "MIRABILIA" COURSE

BY
MARTIN LUTHER KING, JR.
BIRMINGHAM

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tant question in itself. For unless we have a true and correct method of investigation, our investigation might go wild. If there is no direction given concerning how and where to look for something, of what use to aimlessly search?

Now, our method of inquiry could be entirely false or it could be entirely right. If our method be false, we might not know it was a false method because we would be so thoroughly convinced that we knew what we were about. Is not an ignorant person more positive than the one who knows? The one who knows does not need to be positive. His knowledge takes care of itself. The person who really knows is not argumentative. Of what need is the force of argument?

Wisdom is able to take care of itself. It may stand upon its own feet. Wisdom is indeed quite capable of taking care of itself.

How, then, are you to conduct this questionnaire concerning who you are? How are you to conduct this scrutiny so that you may not follow a false course?

If you were to begin your scrutiny by the natural course that people

in the world are trained to use, you would go after that which you wished to know by a surface investigation. As, if you wished to know whether a plant were a clover or another kind of grass or weed, you might get the petals and examine them and conclude that this was the proper basis of investigation, which would be dependent upon surface observation or calculation.

If, then, you are to investigate yourself, to find out who you are by this method suggested by following the natural course of worldly thought, you would consider whether you had certain tendencies or not. You would say, My tendency or my bent is in this direction, and then you would conclude that your tendencies were quite conspicuous, and therefore you would say, This is what I am given to. This is what I proceed after. This is my course.

Or, you might follow along the lines of surface observation, and examine into your physical conditions, into your organic feelings, and also say, Well, I am disposed to this or that.

Then, if you go on a little further in this investigation and examine your mind, you ask, Am I dull

or am I brilliant? Do I love the deep things or do I like that which does not require much investigation? Do I like deep study or would I rather have things just handed to me? What is my mental quality? Am I reasonable or unreasonable? Am I prejudiced? Am I easily persuaded? Do I have a reflective mind, or is it superficial and quite content to make conclusions and consider them sufficient enlightenment? Do I conduct myself in a practical fashion?

So we inquire to find out what we are, and how far have we come in our pursuit? Where are we headed? How far have we traveled?

In an empirical world we follow the method of induction, and we think that we can put together our various attributes, our dispositions, our qualifications, our natures and say, This is myself. That is following the inductive method, and it leads us to a compound that does not represent us at all.

Is yourself conveyed to you in terms of definite logic when you say, These are my tendencies? Are you able to observe your own tendencies? Has that observation of your tendencies

given you any logical conclusion as to who you are? Do your fits of temper or your obdurateness, your passifying qualities and your gentle ways all put together make you? If they have not made you and you have not yet found yourself because you are on the wrong course, traveling by a method that can not ever deliver to you the ultimate reality, how, then, shall you proceed--if all this is failure?

If you cannot arrive at what you are because of what you observe or what your neighbors observe in you, how may you be found? And even if you listen at the door of your own mind you do not hear any familiar voice saying, This is I. You hear, instead, a confused sound like one hears when he puts a shell to his ears.

Next, you turn your eyes within, to see if you can find out what sort of being you are. But you're blind; you cannot penetrate the darkness of your own interior. You obtain no satisfaction from introspection. So, how are you to determine who you are?

It is strange that the greatest questions in this world should be answered in the simplest fashion. The method that was given in the old system

of Raja Yoga was, having first put the questionnaire, Who am I? to proceed in a negative direction, saying, I am not this and I am not that. They started out by saying, I am not my hand; I am not my foot. That's not sufficient to represent who I am. I am not my eyes. If I should put together all that I might question about myself and make a compound of it, I could not then say, This is myself.

I have told you of this experience before, concerning the time a woman came to see Mr. Burnell for a treatment for a very serious difficulty, and he began by giving her a little bit of instruction, thinking that to enlighten her mind somewhat might be a deeper kind of healing by which to accomplish the actual removal of her difficulty. He said to her, You know that you are not your physical body; that your physical body is not you. Possibly he approached the subject by asking her if she was her hand or if she was her foot, or if she was her whole physical body; declaring that that did not represent her, that it was not her. She rose, with all her dignity from where she had been sitting and stomped out of the room saying, I will have nothing to do with a doctrine like that! And she left her healing behind her. It's too bad!

Now, the mind is not satisfied with any reputation that is less than that which legitimately belongs to the soul. It may temporize with this or that and seem to be crediting this and that, but ultimately it is not satisfied with anything short of that which is complete satisfaction from the soul.

And how can you find out what will satisfy the soul? Nothing will satisfy the soul but that which it is.

So the ancients said, We shall so proceed, then, to find out who we are by the negative path. We shall say, I am not this and I am not that.

That is a cleaning process which is called baptism. Isaiah said, They shall be washed with clean water, and they shall be enlightened. This clean purification is called the Via Purgativa and the Via Negativa-- the way of repudiation, the way of denial, the way of the negative; I am not this and I am not that.

That was an old saying among the Brahmins; a perpetual meditation with them: I am not this and I am not that. For this denial was a cleaning off of every impression, so that they might lay hold of the mind with a hope of identification that would lead them

to what they really are-- not by piling up, not by addition; but by subtraction.

When the mind is thus reduced and you have swept everything out of sight, then you are impressed, not with "thought" any longer, because you have rid yourself of "thought" by the denial of every kind of thinking--but you are impressed with what? With being. And you start, therefore, with the little word "is," for that represents being. The smallest word you can get is the closest to reality! And from that little word you are able to demonstrate what really and truly exists in this universe-- from that little word "is."

You know, it is a very marvelous thing to be able to discover your own rationality. And what do we mean by this? What does the term "rationality" mean? Do you think it means that you have some kind of persuasion of thought or impression of any kind? To discover your own rationality is like discovering a machine, an instrument of some kind. It is not a vaguary. Rationality is not something that just moves over the surface of your mind and gives you an impression; but rationality is the vigor and the constitution of the machine which is your thinking organ.

To discover this rationality is better than to discover gold. Did not Soloman say that all jewels are not to be compared with wisdom? He spoke of wisdom as "her." Do you think that he was talking of some kind of abstraction, one that you could never approach?

He was talking of this Woman whom you may call the Madonna, because She is the Holy Being of Negation, Who has no other course to lead you over than the course to the denial of everything except God. She will lead you to the knowledge that nothing is truly existent, but God. The Madonna will lead you over this path and the other path; but She will take you to that goal. That is why She is spoken of as the Mother of God.

Now, people might be living on a piece of property under which were rich treasures. We often read stories like that, where somebody discovers that he has lived for years on a piece of land or an old farm, when after it had passed out of his hands, another discovered the rich treasure of oil underneath, or the rich treasure of mines of gold.

So, people go about, just like old farmers who walk constantly over their lands, so familiar with them and

to them. We travel over our own ways and affairs with such familiarity. We know just how the machine will work. We know just how the automobile is going to act today. We know what meals we will have tomorrow, and we are very sure of the program that is habitual, and therefore we tread all the while on this or that familiar ground.

We never think that there might be a treasure concealed underneath. And if someone says, You have a gold mine inside of you; or they say to you, There is the Sophia, the Woman that you have been seeking all these years, which fulfilled the ideals of all you have ever heard of, all the best ideas fulfilled for you by the great Saravati, the great Madonna, may be found within yourself, it sounds like a fairy-tale.

Do you not know that words come tapping, tapping and tapping until you never hear them any more, like clocks that tick, and you get so you very seldom hear them! But for any individual who is really caught by the Word--that there is a reality to that which we talk about-- there is sure to be thrown open to him a door.

Jesus said, I am the door. And

that door which He is is for every being who wishes to find it, or for the one who has knocked on it, as the saying is, To him that knocketh it shall be opened.

Isaiah said:

*Wash yourselves, be clean,
take away ...your devices
from my eyes.

He is speaking now with the voice of the Lord:

Be clean, take away ...
your devices from my eyes:
cease to do perversely.

Learn to do well:
seek judgment.

This is like telling you to go out in search of the gold mine.

Cease to do perversely.

That is, Cease to tramp upon this ground as though it were not holy ground. Cease to dwell in your forgetfulness, and in your lack of attention, and in your indifference. Seek wisely. Learn to do well. Seek judgment.

*Isaiah 1: 16

What, then, is the result? This,
as Isaiah goes on to say:

...(Though) your sins

that is, all your mistakes, all your
errors, all your misadventures, all
your endeavors that have failed; though
they have piled up and heaped up about
you

...(though these mistakes
and errors) be as scarlet--

deep dyed in the conviction that you are
a failure, that you have not succeeded,
you have not found reality--

...(though these sins)
be as scarlet, they shall
be as white as (new) snow;
and if they be red as crimson,
they shall be white as wool.

This is a complete annihilation of your
errors, of your indifferences, of your
carelessnesses, of your mistakes. All,
however deeply dyed, bleached to pure
whiteness!

If you be willing and
will hearken to me, you

shall eat the good things
of the land.

You know, it was customary when they were initiating young students into the spiritual life, for the leader, the priest, to go about and touch the ears of these young students; indicative of this requirement: that if they have ears, these ears shall hear, and not be as Jesus said of the world, They have ears but they hear not. So they went about and touched the ears of these young students, meaning, You shall hear!

When the word is put forth, it shall go through to your hearing heart!
The word, the message shall not be deferred!.

So the story of Jesus and the blind man is told on this very Day of Scrutiny. *Do you know that the stories that are selected, the accounts of the different episodes in the life of Jesus were especially selected to satisfy the movement of the mind in its direction, in its journey toward enlightenment? And to fit into this day, which I said to you in the begin-

*Note:

Mrs. Burnell is referring to
the Liturgical Year

ning is called the Day of Scrutiny, the day when you would wish to know who you are, this story is fitted into that state of mind in you that would make you wish to know who you are.

Oh, are you content not to know who you are? Is it quite enough to be the kind of person you feel that you are? For, you know, we feel that we are so and so, and we feel that we have this or that position in life, and we feel that we have this or that environment and association, and we are quite in the "feeling" of who we are and how upsetting if one doesn't feel like himself!

I heard an invalid one time say that the most annoying thing about the sickness that was upon her was that she didn't feel like herself. To the rest of the people about they thought it was quite fortunate! I also heard a person one time say, who began to get well under the treatments, Now, I begin to feel like myself. And the hearer thought, Isn't it too bad that one can't get well without returning over the old tracks!

How much more wonderful if one could get well of his sickness by blooming out to be a divine being, and not slipping back into the old traces!

So this man that was blind from birth met Jesus and was healed of his blindness. The people about, when they saw this demonstration thought, Is not this man a sinner, and were not his parents sinners? Is he not justly afflicted? As we say, An eye for an eye and a tooth for a tooth. Has not justice looked upon him? Is it not right that he should be as he is?

*And Jesus passing by,
saw a man, who was blind
from birth:

And his disciples asked him:
Master, who hath sinned,
this man, or his parents,
that he should be born blind?

When that question was asked, Is it not due to his sins that he is ill, that he is blind; or because his parents sinned, Jesus answered: He hath not sinned nor hath his parents sinned; but this is because of the manifestation of God.

Jesus answered: Neither
hath this man sinned,

*St. John 9: 1-3

nor his parents; but
 that the works of God
 should be made manifest
 in him.

Did you ever think that you had
 justly inherited the marks of imperfec-
 tion; that your beliefs had been im-
 pressed upon you? Is it possible ever
 for an individual to say, This which
 seems to be my weakness, which seems
 to be my sickness, which seems to be
 my out-pictured error is not such as
I think at all; but this is for the
 manifestation of God!

This sickness, this weakness, this
 out-pictured error is for the manifes-
 tation of God. It is not because my
 beliefs have impressed this out-pic-
 tured error upon me; but that the
 manifestation of God may be known.

Neither hath this man sinned,
 nor his parents; but that the
 works of God should be made
 manifest in him.

Then Jesus said:

*As long as I am in the world,
 I am the light of the world.

*St. John 9: 5

He was to be the light of the world to this man who was born blind. He is to be the light of the world to anyone!

But notice His sentence:

As long as I am in the world.

If you were to merely repeat that sentence, As long as I am in the world I am the light of the world, would it not convey to you that all that you see in the world is due to your own seeing?

If you did not exist in the world, your world would be blind, and there would not be anything to see. It is the consciousness that sees and that is the light of seeing.

If you were able to repeat this sentence like that, after Jesus, saying, As long as I am in the world I am the Light of the world, you would begin to feel the responsibility of that Light, and you would begin to trace that Light to its source, to adhere closely to that Light, that you might illumine your world and leave no dark spot in it.

To continue: Jesus took clay and made an ointment out of this clay. He

touched His own lips and made an ointment out of the clay and put it on the man's eyes and said:

Go, wash in the pool of Siloe,
which is interpreted, Sent.

Go to the pool, the pool of Siloe, and wash. The meaning of the name of this pool is "sent". Go to this pool and wash.

He went, therefore, and
washed, and he came seeing.

Now, this was done on the Sabbath day, and the people about thought, Here is this Man Who has been continually breaking the Sabbath, and how can one who is a sinner do a good deed? How can He heal? Then turning to the man who was healed of his blindness they asked, Whom do you say He is? And the man answered, He is a prophet. That was the biggest term he could think of, the most important word he could give in association with this wonderful deed.

Then the parents of this man were consulted by the people. They made quite a stir over this miracle. Some of them said, This is not the same man! Others said, Yes, it is the same man. We know him. And the man himself spoke up saying, Yes; it is I; the same one whom you have seen so often who was blind.

Then they decided: Let us go to the parents and be sure of this! So they sought out the parents, and the parents said, Yes, this is our son. But because of so great a commotion the parents became fearful that they might commit themselves by identifying their son, so they told them, If you wish to ask any questions, go to him; he is of age; he can answer anything you will ask.

So this group of people went again to the man who was healed and asked, How did He open thine eyes? The man answered, I have told you already! Can it be the truth that you want to be a disciple of His too, that you still inquire?

It was the Jewish custom at this time that when anyone believed on this Man Jesus he was to be cast out of the synagogue; so they cast out this man who had been blind. This mob of people took upon themselves the authority to excommunicate him. But when Jesus heard of it He sought the man. He found him again, and He said to him:

*Dost thou believe in
the Son of God?

He answered, and said:
Who is he, Lord, that

I may believe in him?

And Jesus said to him:
Thou hast both seen him;
and it is he that talketh
with thee.

And he said: I believe, Lord.
And falling down,
he adored him.

Step by step, and word by word this account typifies the life of every individual who is living in this world without the knowledge of who he is. Such a one is blind, and he's born blind. He was blind when he came into the world; for whoever comes into this world-mind, this mortal-mind, whoever is born into it, is born blind. He takes on the mind that he comes into. How else could he be otherwise than blind? He believes all the things that are erroneous from the very start.

And what he seems not to know his parents ^{to} instruct him in. Don't go near the fire, you will be burned. Don't go near the rain-barrel, you will be drowned. Don't get over the fence, the dogs will get you. Don't do this or that, because the world is full of evil-- so the mortal-mind instructs. Born blind!

Will it not take a considerable amount of supernatural faith to get a person out of such a mind?

The man answered after he was healed: One thing I know-- I can't answer all your questions about Who this great Man was, but one thing I know, whereas I was blind, now I see.

Is that not enough to know? Whereas we were blind, born into this mortal-mind which believes in darkness is darkness-- is it not enough, whereas I was blind now I see?

Would not anyone, if he knew his predicament, if he knew he was encased in darkness, would he not wish to have his eyes opened? But he does not know that he is encased in darkness. Why doesn't he know it?

Because, when a person shuts his eyes he can see visions on the inside of his eyelids. And if a person goes really sound asleep he can dream dreams that to him are very, very real, and they are brilliant and they are active, and they keep him busy in his association with those dreams. How should he know that he's blind, that his eyes are closed in sleep? As Walt Whitman said, I sleep and dream upon myself. So we

paint our pictures in our own sleeping visions.

Therefore it is said that supernatural faith is required. And what is supernatural faith? It is that kind of faith that does not deal with things. It isn't the credit that you acquire in the world. Supernatural faith is the kind that leaps over a wall and lets you believe something that is impossible.

What is the clay that is put upon your eyes? It is the incarnation of God. Jesus Himself is the clay-- God taking on flesh.

This Jesus is in you. He has taken on flesh in you. And He is the clay that is mixed for your eyes. And what is this sight that He would give to you? Is it something that you have earned? No! He has earned it. As He Himself said, He came to do this for you, to enter into the flesh and prove that God can be God and live in the flesh. And with all that He did to show His divinity, and all that He demonstrated over for you, He merited! What is now handed to you as a gift-- your sight-- He merited!

But you may say, I do not see Jesus, and I do not see my sight. I still do not see anything but darkness.

What, then, is to be done? One thing only: that you turn your aspiring mind to one who can lead you to the Light; that is, to the Holy Spirit. And how is this Holy Spirit revealed to you? By your own inclination to know the truth!

This was said in the old Saddharma-Pundarika: that if anyone should have the desire for truth (how many times we have quoted this!)--it is stated that if one desire the truth, and if he expresses this desire to anyone, or if he write it down, or cause somebody else to write down that desire; if he touches upon it ever so lightly; if he handle that desire even in ever so fragile a way, he is destined (absolutely destined!), to receive his enlightenment!

Now, if a person would light that little candle in his mind, he does it by simply to confess:

I do desire to know the truth.
Regardless of what that truth is, I
desire to know it.
I do desire to know what is really
so.

If a person would have an honest wish like that, without blocking it out to know what this is that he is going to know, but wishing to know and merely to say:

I wish to know what is really true,

that little candle will light the whole cave of his darkened mind.

That was the old saying among the ancient Sufis, that a cave would be lighted up as instantly with a little candle as it would be in its response to the sun. Light is not slow. Light comes in any time. Light does not take any time to permeate.

Now, after Jesus has applied this incarnation of His to your life, which is the clay upon your eyes, He says, "You can go to the pool called 'sent,' because He was sent into this world. Go to the pool and wash, and you will come back seeing. And the darkness in which reason has been encased will vanish away when He declares Himself to be God:

Thou hast both seen him;
and it is he that talketh
with thee.

So the man he healed said, I believe!
He was then illumined, so that not
only his external eyes saw, but he saw
with the eyes of his mind. He beheld
truth.

For he that talketh with thee
is He Who is God.

Isaiah said, speaking with the
voice of the Lord:

*That thou mayest say
to the prisoners, Go forth;
to them that are in darkness,
Shew yourselves.

And what is to be the result of this,
when this emergence from darkness
takes place and the prisoners of dark-
ness are released? This is the re-
sult:

They shall feed in the ways,
and their pastures shall
be in all high places.

They shall not hunger nor
thirst; neither shall the
heat nor the sun smite them:
for he that hath mercy on them
shall lead them, even by the

springs of water shall he
guide them.

And (the)...mountains (shall)
(be) a way, and...(the)
highways shall be exalted.

There are no promises that may be
put into words, into speech that will
begin to estimate what is intended for
those whose eyes are opened, that they
may receive physical and mental illum-
ination.

The promises are beyond speech!
There is no measuring of the mind that
can grasp what the significance of the
promises of the truth are.

They say, You shall come into
the land of honey and wine, and that
you shall not hunger nor thirst. But
that is only a hint at the situation
that is intended for an individual who
has found the light.

The light is found through
that wonderful treasure which you have
in yourself, which you name so common-
ly as "reason"; which you think of as
"understanding" of truth; which you
may even name as "the desire to know
the truth"; but Jesus exalted that
great principle within you when He said,

I am the logos. This logos is your wonderful logic.

Do you not know that the greatest people of the earth have been logicians? Thomas Aquinas took Aristotle, so marvelous in his ability to reason, and worked him over into this incarnation of God in the flesh, and showed how reason, how logic is always on the side of truth and on the side of God.

The great minds of the world have all followed the deductive method. They have all started with the little word "is." And they have come down to show you what that "is" is like. They have descended from the mountain, bringing the tablets of information concerning what this being, this real existence is.

So everybody who follows out in his own simple manner the wording of some true *syllogism, breaks through the darkness and is released as a prisoner from his darkness, so that the voice of the Lord says to him:

* See EDITOR'S NOTE
concerning "Syllogism"
on page 31

Come out of the darkness,
show thyself.

Then the question is asked, Who
am I?

It is answered by Jesus Himself,
Who says:

You are one with me,
and I am one with the Father,
and we are the same!

MARY LAMOREAUX BURNELL

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EDITOR'S NOTE:

A syllogism is a logical formulae of reasoning. It consists of a positive premise, a negative premise, and a conclusion.

The positive premise is a positive announcement.

The negative premise must always have the word "not" or "nothing" in its announcement.

The conclusion is the result produced by the positive and the negative premises, which is a positive and an absolute answer.

For example:

In defining the word "truth" the constitution of the mind forces one to the positive announcement that "truth" means "that which is so"; or, "that which is."

Then the negative statement emerges, which is: "there cannot be any such thing as that which is not so"; or, "that which is not."

Thence the answer produced or the conclusion is: "Truth" or "that

which is so"; or, "that which is" must be "all there is"; for there can not be any such thing as that which is not.

Thus it is that the logical formulae used in a syllogism is absolutely perfect and inescapable.

Positive premise:

The truth is that which is.

Negative premise:

There cannot be any such thing as that which is not. There cannot be anything besides that which is.

Conclusion:

Therefore that which is is all there is. The truth is all there is.

Personal application of this syllogism proves: If I exist, I am that which is. If I am that which is, I am the truth; for the truth is that which is.

Therefore, since it is so that I am the truth, I must be all that truth is. As Jesus said:

I am one with the Father,
and we are the same!

Charlotte Clark Hakos,
Editor



