

TRUE JUDGMENT

(Part 2)

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True Judgment

From Lecture Number

2

in the series

SPIRITUAL EXERCISES

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Published by

Burnell Library of Religious Research
2966 E. Colorado Street
Pasadena, California U. S. A.

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Part 2: REALISM OF TRUTH

There were three Arabs (so the story goes in the old Sufi account) who had certain sweetmeats given them as they traveled through a certain country.

After they had eaten and were not hungry, they said, "What shall we do with these? Shall we divide them?" And one of them who had come to understand the doctrine of non-division said, "No, we will not divide them; for division is the cause of hell in this world." So they decided to lay them aside and wait until morning when each was to tell the dream he had had during the night—the one telling the most interesting dream would be given the sweetmeats.

In the morning one of them told how he had been led up on the top of Mount Sinai and had been shown the great celestial world with

angels ascending and descending—a wonderfully intoxicating sight, to be let into the vision of the things that are transcendent. The second Arab told of how he was taken up into the fourth heaven and saw things transcendent beyond utterance.

But the third one said, "One came to me and said, 'You have prayed well; you have your reward; eat the sweetmeats'."

The others looked about and saw that the sweetmeats were gone; and at first they thought he had played a trick on them, that he had been unfair and unjust. But they finally realized that he had conformed to the law which they had made, of judgment. He had the dream of reality.

That ancient story is told in order to illustrate the fact that people can be left out of the fair and wonderful and delicious and delightful experiences of this world, and the realities of this world, while they are indulging in the most rapturous conceits about the transcendent experiences of divine creatures. They can lose

out while they are discussing and telling their visions.

It is the person who makes his dream real who gets the reality. But one says, "How can one make a dream real, and how can one get into this dream that is unreal the things that are real?"

There is a law by which sleep walkers partake of things that belong to another world than their dream, and there is a law by which dreamers are awakened.

The awakening is by that which is not in their dream. Some one enters the room and speaks their name, and they awaken. They have been brought out of their dream by that which was out of the dream.

But if one reverses this law and takes into his dream the *theory* about the emancipated life and about the wonders of the true spiritual person—how excellent he is and how divine his attributes—and paints that theory up in the colors of what a spiritual being would be like, he encourages his mind's emulation. He does

not attain, he does not acquire. What he does is to bring into the dream state the very unreality of reality, for it is quite possible to take into the dream the unreal form of the real and *think* that one has the real. He can dream that he has a friend who comes into the room to awaken him; he is dreaming this friend, and the dream friend will not awaken him.

There must be a crossing. The real must come into the unreal. God must come into the world. Truth must be Present. The man who dreams must eat of that which is *not* in the dream; and if his dream leads him to the eating of that which is not in his dream, it will be because something that was *not* in the dream made the dream take that form.

No dream, of itself, would ever cancel itself. It is the presence of that which is not the dream, always hammering upon the doors of the dream, trying to awaken the sleeper who is imprisoned there in some form not his own. One dreams he is a beggar; and he is imprisoned in his dream in that form, and he suffers

in that form. But something is always knocking at the door to arouse him.

Now if, while one dreams, he can cross over into that which is awake, he begins to have what are called new senses. The beggar in the dream does not have the ears to hear a real person walking in the room—the beggar has no ears for that. The beggar might think in his dream experience, "This that I am hearing is a caravan going across the desert sands." For the tread of real feet in the room, he would have some interpretation that would belong to his dream. The beggar has no ears to interpret truth.

That is why Jesus said, "They have ears, but they hear not." They have only dream ears, and every real sound that penetrates to the dream ears is immediately interpreted and dreamed out in the dream.

But when one awakens, he begins to have new ears; when one begins to emerge from being the beggar in the dream and interpreting the sound as the tramp of the caravan, he be-

gins to be aware of another world. He sees something that is like the light on a new horizon to his vision, and he hears something that is like the sound of the still, small voice to his ears; and his soul is stirred within him.

It is the soul of the one who is awake that stirs within him, and he emerges—comes forth, as it is said in the Scriptures, like a strong man from his slumber.

At that point he begins to have true judgment, and that true judgment begins to act and permeate the experience he has been believing to be real. In your daily experience that seems so real to you, you brush against people in the street who annoy you; you do not like their appearance; you do not like anything about their personality; you wish to get away from them. You have friends you feel the same way about. You have acquaintances, you have situations, you have circumstances, you have problems. They do not have the right taste, the right color, the right tone, the right expression,

the right look about them, the right quality. You would be rid of them.

And the dream says, "There are many ways to be rid of them—oh, innumerable ways to be rid of them." And then the ways are presented as to how to bring about a new state of affairs. All along the ladder of experience—a man starting out with his axe to hew down a tree, a man entering his office at the height of success—all along that way of success are the innumerable forms of expression: *this* is the way to do it, *this* is the way to get rich, *this* is the method you are in need of. It is the same way in all demonstration.

This is the way the world proposes. There is surgery proposed, there is travel proposed, there is medicine proposed, there is the right kind of food proposed, there are exercises proposed—all are things to be done, attended to, carried out in the hope that one may cross over into a perfect state. But he is never carried over by that means.

True judgment springs down from heaven,

it comes from above; it does not spring up from the things that are obvious to the senses. True judgment starts at the top and descends upon one; as it is said, "The windows of heaven shall break open, and the blessings shall descend upon you in such abundance that you shall not be able to receive them."

Before the time when true judgment begins to dawn, people are always looking down for things they may find under their feet. They look down for the gold in the ground; they look down for the coins that may be strewn from above; they look down for the growing of the crops.

But there is another idea, another prospect; it is another direction; it is a new vision. The old teaching was that the roots of the tree of life are above, and all things grow with their branches down and their roots above. It is even said that the true beings do not walk with their faces to the earth as animals do, nor with their faces ahead as men do, but with their faces up;

for they have always the broad vision of the light of understanding.

Now, the realism of the true doctrine is found in MEANING WHAT ONE SAYS, *meaning* truth. When you speak truth, you mean it!

There is a doctrine coming into this world—it is already in the world, but it is coming into more and more recognition—a doctrine which, a few years ago would have been said to be too high, too lofty, too abstract, too absolute. But the day that that doctrine settles into the hearts of the people, it will not seem like an abstract and absolute doctrine; it will seem like a true doctrine. One will not talk about the absolute truth as though it were hard and difficult, transcendent, unattainable doctrine. But one will talk about the absolute truth as though he said, "This is MY truth, this is MY realism, this is where I eat of the true word, this is where I form into myself the food which constitutes the City of Righteousness which makes, out of a body, the temple of the Living God.

The body, fed upon true insight and judgment, incarnates in its flesh and blood and tissues and bones, the Word of Truth.

My word is made flesh.

My word is life to them that find it
and health to all their flesh.

My Word, my judgment, my understanding, is the City of Righteousness.

The treatment we will formulate today is the formation of true judgment. Now, the treatment, to be a true treatment, cannot go toward one, toward another, or toward one's self as though it had something to accomplish; that would not be a true treatment. That would be a treatment denying itself at every step and cutting off its virtue at every step.

If one undertakes to heal another with the thought, "My words will heal you"; as those words are spoken, they lose their virtue through the supposition that there is something to be done. When the Word of Truth goes out, "You are perfectly well," that Word is effectual because it is true. But if the mind, in

reservation, says, "My treatment will heal the patient," then he is cutting off the treatment before it reaches; for one cannot have any motive of accomplishment in giving a treatment.

Therefore, if your treatment is to have perfect judgment and is to partake of that spontaneity which is within, which throws one out of the dream into the actual, veritable truth, furnished with all those splendid judgments that are so attractive and positive in experience, then you must speak truth, then you must say words like the ones we will express for you. Each of you may turn these words to himself, for it is the expression of the true mind now expressing itself in this mind here. This is the true mind. It expresses itself.

The awakened person strides through the room, and the dreamer hears the voice coming from the waking dimension. That still, small voice touches upon the heart and announces things that are strange and unbelievable; and it vibrates the whole heart to something that is

not cloaked in the substance and filminess and
mistiness of the dream. That still, small voice
announces itself like this:

I have approached unto thee.
I, the true judgment, live with thee.
I, the true judgment, am here.
I—that which is unbiased
and unmoved and uninfluenced
and untarnished and uncontaminated—
I, having free access come and go.
I, the great intelligence that sees
and knows all things—
everything as it is, everything
stripped of its falsity, everything
bathed and refreshed and purged,
everything in its perfection—
I am here.
I am the spontaneity within.
I am the fountain of life within .
I am the fountain of youth within.
I am the spring of health.
I express myself in you.
I live my life in you.

I live and move and have my being in you.
You live and move
and have your being in me.
This "I" and this "you"—what are they?
I see the "I" and the "you" are the same.
I love the "I," I love the "you";
I see they are the same.
There is no fear of duality.
There is no fear of external and internal.
There is no fear of losing the way.
There is no thought of separation.
There is no distance.
There is no time; there is no space.
I am the judgment within
that discards all forms of limitation
and evil and disease and death;
and I see that this
is a world of true judgment,
and I see my neighbor with true judgment,
and I see his eyes shine
because he has formed a true judgment.
And I see the world has true judgment.
They are not misinformed;

they are not deceived.
I am the true light.
I am the true judgment,
and this is my City of Righteousness
in which there is no evil,
no disease nor death.
I announce this judgment: that I
have the power to discern that which is;
and the dreams slip away;
and that which is the true judgment stands,
always immovable and firm
and tried and tested
and proved to be worthy to stand
amidst all things,
Supreme Lord of all.

