



GEORGE EDWIN BURNELL 1902

FORWARD

George Edwin Burnell was born July 9, 1863, in Hartford, Connecticut. He was educated in Minneapolis and Chicago, graduated from High School and went to the University of Minnesota; from there he entered Morgan Park Theological Seminary, with the intention of studying for the ministry. Mr. Burnell also studied at the Union Theological Seminary of Chicago, and while there devoted much time to the study of the so-called dead languages such as Hebrew and Sanscrit.

Mr. Burnell devoted himself to a study of metaphysical subjects, with particular attention to an interpretation of Sacred Literature. His views on this subject found expression in a series of remarkable lectures, covering a diversity of subjects which he has treated in a manner so original as to attract attention of scholars throughout the world.

He was a leading thinker of his times and the versatility of his mental processes and his prolific ability increased steadily and today there are thousands of lectures that serve to indicate the power and extent of Mr. Burnell's philosophical researches. Verbatim shorthand notes were taken of the lectures given to classes. These have been transcribed and are obtainable.

This work will not be repeated. During the history of the universe, it will not be changed. Therefore, for those who did not have the privilege of personal attendance upon classes, the reports are the only available means of contact with the message. The publication of the reports in printed form continues. Anyone will find it possible, by obtaining these lectures, to maintain the continuity of his instruction.

NOTE: All of the lectures and aphorisms given by Mr. Burnell are based on the axioms in this book.

THERE IS NO DOUBT IN THIS BOOK

¹ AXIOMS OF TRUTH

When reason is lacking assertion springs up. Axioms are far from being assertions, for they are invincible evidences. Even true statements become vanities when the mental and spiritual machinery that prompts their utterance is not set in motion by the irresistible and spontaneous appeal of evidence.

Of the hundreds of students who have answered me that they were sure that there is the truth, that it is God, that it is all, one, indivisible, unchangeable, eternal, free, omnipotent, good, etc. etc., not one, I may say in fact, has been able to offer me any powerful reason why these assertions are so, if they are; thus, it happens that their faith in them is nearly as impractical and quite as dogmatic as though these statements were false. Notwithstanding the truth and power of these expressions, their being delivered by mere talking machines places them, and all the more their remarkable conclusions, in a very absurd light. Hence, we find many denying the reality of evil and matter, and even curing ills by these words, who have only a spasmodic and super-induced conviction on the subject.

This in a measure accounts for the transient and uncertain results. But if these statements are true, we shall not be disappointed if we expect to find them backed by sufficient power of proof not only to force them into stable and constant recognition, but also to bring forward their complete conclusion to the perfect freedom of man.

Truth is not awaiting man's recognition and approval either to exist, or to carry on its thorough sway. No matter what men may think, say, or do, they all agree in meaning that truth is "that which is," falsity is "that

¹ Written in 1897

which is not.” They are not “invited” to think this way, they are “compelled” to so think.

Now there cannot be anything besides that which is, therefore of necessity we must say that “truth is all” there is or can be. That which is not is false, is not at all. All the acceptance falsity ever gets is borrowed from truth.

Again, they say truth is indivisible; which is so, simply because it is all, and there is not anything else to divide it with or put between the parts. They “call” it one, because of the supposing it to be divided by itself, for anything divided by itself is one. These are compulsions of reason: they are not persuasions.

Also, truth is unchangeable, because there cannot be anything besides “what is” for it to change into.

Moreover, truth is eternal, because beginning and ending would be changes and “what is” cannot change, therefore it is not temporal.

You can see why it is vain for people who are looking to escape from evil through knowledge of truth to hope for some change; truth cannot set free by change but by unchangeableness. It is liability to change that would be misery.

Again, since truth is eternal, it is not an effect from a cause; nor can truth cause anything, inasmuch as there is not anything else besides “what is” to be caused. Because truth is neither caused nor causes any effect, there is no reality or truth in the law of cause and effect. Hence there is no truth in creation, which is an effect. Inasmuch then as the things about us present the appearance of being divisible, temporal, and changeable, they are not at all, because they cannot be the truth.

What then is power? It must be the truth or not be at all. It cannot be a change-producing energy. It cannot be causation.

You will feel the force of the power of truth by noticing that the axioms of truth never “solicit” but always “force” your acceptance of them. They do not say “will you please believe me,” but “you must, you do, you cannot help yourself.” This will be found to be a great relief to those who are “trying to believe” in “what is so,” when it contradicts appearances, which are nothing in themselves but effects. There are no phases in the moon, they are effects only; there is no water, only an effect brought about by the union of two totally different gases: there is no matter, only a meagerly explained combination or crystallization of an imponderable and theoretical ether.

Those who argue that matter is a vibrating force find themselves in falsity, because “what is” cannot change or vibrate.

Since truth is indivisible and one, it cannot be in itself a law of opposites: it cannot be both good and evil. Hence either good is falsity and evil is truth, or evil is falsity and good is truth.

If truth is evil, we shall “never” escape it, for it is forever; if evil is falsity, we may expect to find deliverance in knowing the truth. This hints to us why Confucius taught that sincerity (truth) delivers men from their bondage to laws and things into a miraculous life: why Zoroaster taught that mankind in this material world comes into perfect prosperity and wondrous dominion by the “word of truth”; why Gautama made a hundred million converts in one lifetime to the doctrine that the knowledge of truth delivers from all evil; why Patanjali proclaimed that veracity in the light of absolute truth endues men with power to realize their most extravagant ideals without delay; why Jesus said that the knowledge of truth would set free and that by the “Spirit of Truth” they should become (and did so become) marvelously wise and powerful.

GEORGE EDWIN BURNELL

Minneapolis, Minn., January, 1897

The above statement of the “Axioms of Truth” was written by George Edwin Burnell in 1897, and in 1902 the “Axioms,” known as “The Book of Health and Science of Truth,” was published by him.

And first with reason, which is also best;
Reason that rights the wanderer; that completes
The imperfect; reason that resolves the knot
Of either world, and sees beyond the veil.
For reason is the fountain spring of old
From which the prophets drew, and none beside;
Who boasts of other inspiration, lies--
There are no other prophets than the wise.

Jami

Keep faith with reason, for she'll transfigure thee.

G.E.B.

Reason is the mistress and queen of all things.

Cicero

At the same time my reason returned unto me;
And for the glory of my kingdom,
Mine honor and brightness returned unto me.

Daniel

AXIOMS OF REASON

I. The inquiry is into the truth

An axiom of the reason is discerned by the inability of the mind to conceive of the opposite. The notorious movement of the threshold of consciousness is not found to be actual, but apparent. The identity of reason and faith is perceived by understanding that consciousness must be an authority as a test of truth; the value of reason is seen in the demonstration of the Socratic axiom that humanity errs only from its mistaken judgments; the power of reason is evident from the fact that the goddess has but to show herself to take sovereignty.

It is announced that this is the *proper inquiry* for all who find in themselves a tendency to master or to abandon changing things; and the *inevitable inquiry* for all who would discern immortality, happiness, and freedom.

In the providence of things there must ever be presented to the reason problems that seem beyond its ability to solve until it has been brought to function all that is in its constitution. When all the kinks are out of the consciousness, then satisfaction and mastery set in. There is not the least warrant for supposing that the reason has done all it can while a single perplexity lasts.

“Ye shall know the truth, and the truth shall make you free.”

Truth is the most perfect virtue,
And the highest good in itself,

Not troubled by matter,
Not encompassed by a body.
Naked, clear, unchangeable,
Venerable, unalterable, good.

Hermes

The true self which is free from sin,
Free from old age and fear,
Free from death and grief,
Free from hunger and thirst,
Which desires only what it should desire,
Which imagines only what it should imagine,
That it is which we must search out,
That it is which we must understand.
He who has searched out the true self,
He who understands the true self,
Obtains all worlds and all desires.

Upanishad

*II. By truth is meant what is;
such is the perception of spirit*

The spirit of truth is the meaning, the significance of truth. That which is, that which is so--in contradistinction to that which is not so--such is the common, inevitable meaning ascribed to the word "*truth.*" Not what may be so, not what seems so, but what is so in the final analysis; not what is so relatively, but what is so absolutely; for, as Spencer affirms, "Unless a real absolute be postulated the relative becomes absolute, and so brings the argument to contradiction." [First Principles, Sec. 26.] What the reason must admit or abandon its nature; what is so by virtue of the reason being just what it is; what is axiomatic in the constitution of the reason; not only what the reason does believe in, but also what it cannot help believing in; that to which the reason can conceive no opposite; that which we cannot doubt, but do and must have faith in; that which we are forced to believe from the inability of the mind to think otherwise; such is axiomatic truth in the reason or faith.

The three forms of expression and demonstration are:

(a) *Affirmation*, which is the mental, verbal, and muscular admission, confession, and reception of axiomatic truth; executive acknowledgment.

(b) *Denial*, which is the mental, verbal, and muscular rejection, refusal, repudiation of that which is not, of the false, of the error, of the illusion, of whatever the pure reason cannot believe, of whatever the awakened and illumined consciousness finds unthinkable.

(c) *Identification* of affirmation and denial, which are not opposites; but, as the striking of a light is the expulsion of the darkness, as the perception of the rope is the annihilation of the imagined snake, so denial and affirmation are the very same.

*III. Truth is all there is or can be;
such is the perception of universality*

Because there cannot be anything besides *what is*; having found out what is, we must cancel what is not, leaving what is, or truth, to be all there is or can be. There can be no such thing as what is not. Speaking truly, a lie (what is not so) is nothing at all. Thus, it is obvious why all the illumined say that truth is all there is. To be at all, a thing must be what is, for how can anything be what it is not, or what is not? What a thing is, must be all there is to it. What is, is all, and must be all. Sooner or later, it must become self-evident that truth is universality. What is not means nothing; therefore, what is not is unthinkable, since the reason cannot try to conceive of nothing without making something of it. Whatever shall be found at last to be so, will be found to be all in all. Such is the perception of allness, completeness, wholeness, health, entireness, absoluteness, universality, incomparability; such is truth. What is so, plus what is not so about anything, equals all there is to it. Canceling what is not so as nothing, what is so equals all. Thus truth is the same as allness. Kant announced the allness of truth.

IV. Truth is indivisibility;

such is the perception of unity

Because there is not anything besides *what is* with which to divide the truth--since truth is all--truth is not divisible into parts because there is not anything besides the all to put between any such assumed parts. There can be nothing besides *what is* with which to establish any distinction or difference. It is an axiom of pure reasoning that a substance cannot be divided into parts unless there is something besides the substance with which to divide the substance and to put between those parts, in order to constitute an actual division, separation, or distinction. If one assumes a negative or a *nothing* to accomplish a division, his division will be hypothetical only and therefore imaginary. If one assumes that the truth might be divided by itself, he assumes an unthinkable supposition; and wherever in any science such a division is assumed (as ten divided by ten) the quotient from such hypothetical division is invariably pronounced to be one, which is taken to signify that no division can be predicated. There is nothing different from truth for it to attribute itself to, or to be an attribute of it. There is nothing for an attribute to be but what is. We do not affirm that allness and indivisibility are attributes of truth, but that truth is the very same as allness and indivisibility. In reality, there can be no such thing as attribute or quality. Truth is just what it is, not partly what it is, but wholly and entirely and exactly what it is. Such is the perception of inseparability, impartiality, impartibility, indivisibility, undifferentiatedness, non-compositeness, simplicity, homogeneousness, absoluteness, unqualifiedness, same-ness, unity, --as taught by all the wise and good of the earth.

*V. Truth is unchangeableness;
such is the perception of permanence*

Because there can be nothing besides *what* is for it to change into, truth cannot change into nothing because there is no such thing. Truth cannot change from one thing into another in itself because there is no difference or distinction in it, since it is universal sameness. Such is the persistent statement of the wise and good. Since truth is permanence and all there is or can be, there is no such thing as change at all. Hence all hope that looks for change is vain, for the mind is fixed by love upon permanence. Know, then, that there is nothing but permanence, nothing but constancy, nothing but reliability, nothing but immutability. There is only stability and security, faithfulness and unswervability, reliance and substantiality. In truth there can be no growth, no evolution, no ambition, no development, no greed, no betterment; and if not in truth, then not at all. Such is the perception of permanence, steadfastness, loyalty, constancy, invariableness.

*VI. Truth is eternity;
such is the perception of presence*

The meaning or spirit of eternity is to be without beginning and duration and end, none of which can be in truth because these mean changes, and truth is permanence; so, the changelessness of truth, which we have perceived, convinces us

that truth must be utterly without origin and continuance and end, and is and must be what is meant by the word eternity. Time is never present but always absent in past or future; for if we try to pin to a present instant, it has gone from future to past before we can secure any presence. We are told by experts in the refinement of perception that when they push too deeply into the meshes of time, their consciousness slips from the thread of time and space into eternity, the only actual presence there is. Time and space are the two ways of looking at the same nonentity; that is, the illusion of change. Motion or mutability finds its capacity in space and its measure in time; but the perception of truth as eternity shows us the now, the presence, in which there is no absence in either time or space. Such is the understanding of truth as the present eternity--permanent and universal.

*VII. Truth is not cause or effect;
such is the perception of freedom*

Truth can have no cause, since it has no beginning; therefore, truth is also not an effect; and as there is not anything besides *what is*, it must be that there is no such thing as cause and effect at all. There is, therefore, no reality in the law of cause and effect. Eternity is all, and there is no creation at all. There is nothing besides the truth to hinder, bind, oppose it--no limits, no bounds, no laws, nothing against the truth; wherefore we say that the truth means freedom; and since the truth is all, there is no bondage at all. If bondage were truth, it would be permanent

and unescapable; consequently, if bondage were truth, it would be unreasonable to teach freedom. The truth sets us free because in reality we are free now. If we were really bound, the knowledge of the truth would establish us in our bonds; but the illumined have ever announced that to know the truth means to be free, for in actuality we are eternally and unchangeably free now.

VIII. Truth must be just what it is

and nothing else whatsoever;

such perception of the inevitable is the power of truth

Truth must mean *what is so*; the constitution of the reason forces us to mean *what is* by truth. The nature of consciousness compels us to know that there can be nothing besides *what is*; we are obliged to find that the truth is complete in itself alone. There is no choice but to believe that truth is indivisible into parts. The native energy of consciousness commands us to perceive that truth is unchangeableness and eternity, and freedom from any law of cause and effect. Power means what forces, compels, obliges, commands, leaves no choice; it is inevitableness, necessity; what must be and cannot be otherwise; such is the power of truth. There is nothing but truth for power to be. No change-producing energy could be truth; no measurable ability is the power of truth; but that which no change nor influence can move, the unalterable, must be *what is*. This necessity, this inevitability, is the standard of being, the authority of consciousness, the criterion of reason, the substance

of faith. Such is the perception of the power and rank of soul. The fact that truth is power, and all there is, convinces us that there is such an actuality as omnipotence. Kant announces the universality and necessity of truth. Spencer says that when the race gets desperate it dives into its infinite magazine of intuitive, deductive truth, and practices axioms.

*IX. Truth is individuality;
such is the perception of humanity*

There is nothing else for us all to be but the truth; nor can we be a part of the indivisible, but each of us is forced to be the whole truth and nothing but the truth. This is the constant dictum of the wise and good, for the vision of the solidarity of humanity is identical with the illumination of the constitution of consciousness. Individuality is not dividuality, in which there is neither reason nor authority. Schopenhauer made it clear that our identity, which we imagine the domain of our private and exclusive self, is, in fact, precisely the point in which we are all alike, thus exposing the fallacy of dividuality in the light of pure reason. Whatever is at all we all are forced to be by virtue of being at all.

*X. Truth is God;
such is the perception of divinity*

That eternal divine being is ever perceived by devotees, for there is nothing but *what is* for God to be. There is no God but truth. To be at all, God must be all, indivisibility,

changelessness, eternity, without cause and effect; power, identity, humanity--in fact, whatever is at all; and such the illumined have ever announced him. There can be nothing besides *what is* for anything to be. "Inasmuch as ye have done it unto one of the least of these ye have done it unto me," said one who perceived the truth of the actual identity of all that is.

Thou indeed I am, O holy divinity!

I indeed thou art, O divinity!

Gabalas

Now if a man worships another deity, thinking the deity is one and he another, he does not know.

Bri. Up., II, 4-10

Whoever looks for anything elsewhere than in the self is abandoned by everything.

Bri. Up., II, 4-6

WEDNESDAY

ALL IS GOOD

All-presence is God, therefore there is no presence of sin.

All-power is God, therefore there is no power of sin.

All-consciousness is God, therefore there is no consciousness of sin.

All presence, power, and intelligence is good, therefore there is no presence, power, nor intelligence of evil or sin or error.

There is no power in sin, because all the power there is, is good.

There is no knowledge of sin, because omniscience is good.

There is no presence, power, nor intelligence in the idea of sin.

There is no pride, selfishness, jealousy, envy, malice, cruelty, nor revenge--none of these notions of sin are reflected in me at all; they do not exist, for they are unreal; they are nothing at all, they are null and void, and by these words of truth they are completely disintegrated fancies; they are bursted bubbles of vain opinion and empty belief.

The imaginary sins of the race are not reflected in my mind or body.

The imaginary sins of the people with whom I associate are not reflected on my mind or body at all; all-presence is good.

My own imaginary sins are not reflected upon me at all. I am free from all notions of sin, sickness, and death. All there is, is good.

I am free from the notions of racial sin, sickness, and death.

I am free from false belief in the sin of my associates.

I am free from my own notions of sin, utterly free.

“There is therefore now no condemnation to them which are in Christ Jesus,” says Paul.

I announce the nothingness of sin to every being in the universe;
I declare this forgiveness of truth to all creatures.

Because I perceive this truth of the complete nothingness of sin to be the true forgiveness of all creatures, I realize in my mind and body the most perfect forgiveness, and the total extinction of the fallacy of sin, sickness, and death.

I perceive that everyone makes his own punishment for sin for himself and for others; I refuse to pronounce judgment of sin upon any creature; I perceive that all presence, and power, and consciousness is good, is perfect, is free from sin.

The perception of truth has set me free from the notion of sin.

I do not condemn any creature; no creature can condemn me.

(Finish with Affirmations, page 44)

THURSDAY

THERE IS NOTHING TO FEAR

Omnipresence is love; there is nothing to fear.

Omnipotence is love; there is nothing to fear.

Omniscience is love; there is nothing to fear.

“I will love thee, O L o r d, my strength.”

I will not be afraid.

The fears of my ancestors are not reflected on my mind or body.

There is no fear in me; there is no fear at all.

“All power is given unto me in heaven and in earth.”

All things are possible to me, because I believe in the truth.

All things work together for good for me, because I love God.

The fears of the race are not reflected in my mind or body; I am free.

There are no fears in me; there are no fears at all.

I love the Lord, my God, within me, with all my mind, with all my heart, with all my soul.

I love my neighbor as myself. There is nothing to fear.

The fears of my associates are not reflected in my mind or body at all.

I do not sympathize with fears; omnipotence is my friend; I do not fear.

I love my enemies; therefore, I have none at all.

My own fears are not reflected in my mind or body at all.

All the fears there are, are nothingness, vanity, null and void forever.

All my present, past, and future fears are completely nothing.

I am not afraid; I am not afraid; I am not afraid; I am free from fear.

I am not afraid of things; I am not afraid of thoughts.

I am not afraid of evil thoughts; there is no evil at all.

I am not afraid of materiality; matter has no power; power is God only.

I am not afraid of the world, the flesh, or the devil: *God is love.*

I perceive that love is all there is; *all in all is love.*

I am not timid, hesitating, cautious; I am full of courage.

All the power, presence, mind there is, is *Love, the Living Almighty.*

(Finish with Affirmations, page 44)