THE

"I AM"

TEACHINGS

OF

MR. G. W. BALLARD
(Godfre Ray King)

An Analysis of "Unveiled Mysteries,"
The "Magic Presence," and the
"I AM Discourses"

By

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BROCHURE No. 2
AUTHOR’S NOTE:

A companion brochure to this one is Brochure No. 1, which is an analysis of the “I AM EXPERIENCES” of Mr. G. W. Ballard, as recorded in “UNVEILED MYSTERIES,” the “MAGIC PRESENCE,” and the “I AM DISCOURSES,” showing conclusively how dates and subject matter disprove these experiences. The price is 35c. Postage 4c. Order from:

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DEDICATED

To the Spirit of Truth
and to All Benevolent Influences
That Work for the Emancipation of Humanity
FOREWORD

In presenting this, the second of a series of brochures on the “I AM,” it is with the earnest hope that it may prove of real help to all those students who have been disheartened or disillusioned by the revealing disclosures made in the first brochure regarding the Ballard teachings.

Also it is hoped that it may prove helpful to students of other teachings. It is not just an analysis, but it represents an earnest attempt at a synthesis of related teachings and philosophies, showing the golden thread of unity and truth that runs through all of them.

The golden thread that unites them all is the Christ Consciousness, by means of which all the great Teachers of the world have attained. All teachings and philosophies lead to this Christ; and through the labyrinth and maze of ideas and teachings of various schools, and the endless number of contradictions, there is no peace for the Truth Seeker until he is able to reach up, as it were, to this unifying factor—the Great Synthesizer of human life.

Therefore, even though this brochure deals with a penetrative analysis of the Ballard teachings and reveals many contradictions and inaccuracies as did the first brochure, nevertheless, it represents also an earnest attempt at a synthesis of conflicting elements of thought. It should not leave the student disconsolate and hopeless because another teaching has been found wanting. The lesson is, we are to worship no idols, no personalities, no teachings, but are to go direct to the only true source of Truth, to the GOD WITHIN, the Christ Consciousness. All others will fail you—only the Christ Within can save you.
THE SOURCE OF THE BALLARD TEACHINGS

Mr. and Mrs. Ballard emphatically claim that the source of their teachings is direct from the "Great Ascended Masters," particularly "Saint Germain" and "Jesus"; but also the "Great Divine Director," the "Tall Master from Venus," and literally a score of others. They give credit to no human source.

We could if we had space enough list a number of sources right here on this earth plane where they undoubtedly have obtained much of their material, although they make absolutely no acknowledgment of it. They have taken the usual run of metaphysical literature dealing with the power of spirit or mind over matter, and have grafted on it certain occult teachings treating of the "Planes of Nature," the "Occult Hierarchies," etc. In brief, they have taken what usually passes for "Unity" or "New Thought," and have erected upon it a super-structure dealing with Theosophical or Rosicrucian conceptions, such as: Man's Higher Bodies, the Invisible Planes of Nature, Re-embodiment or Reincarnation, the Masters of Wisdom or the Elder Brothers of Humanity, the Law of Karma, etc.—material that has been in existence for scores of years.

Consequently there is in their literature much that is familiar, some that is reasonably true, and much that is only too readily accepted by those who have but a meager knowledge of these different philosophies. But when one tries to build a house out of various kinds of stones that were not intended or designed for it, then one can but expect a resultant structure that is irregular in outline and which no amount of juggling can build into a true architectural conception. This house will not withstand honest criticism, for it has been erected in defiance of architectural laws and principles.
THE “I AM” NOT A NEW TEACHING

It would appear from the statements of Mr. and Mrs. Ballard that they are giving out something quite new and different regarding the “I AM.” Jesus the Christ allegedly speaks through them and says:

“This work of Saint Germain and Myself is entirely different from anything that has been given forth to the Western World . . . .” (Page 351, “I AM Discourses.”)*

They quote the one whom they call “Saint Germain, the Ascended Master,” as saying:

“Under this beloved brother and sister, the Messengers, the Great Cosmic Law has permitted the Secret of the Ages to be broadcast . . . . the privilege that stands at your door is unparalleled in the history of the earth.” (March “Voice of the I AM,” Page 26.)

Now there is positively no “secret” regarding the teaching of the “I AM.” The words, “I AM,” are not new, and every metaphysical student long before the advent of the Ballards knew what these words meant. It was known and taught that when a person said “I AM” with a conscious realization of what these words meant, that he gave voice to an individualized expression of the God Within.

Also a study of comparative religion reveals the fact that people of all lands down through the remotest periods of his-

*The dates, quotations and page numbers are taken from the first editions of the Ballard books. Later edition may or may not have page numbers corresponding with these quotations.

The italicized and bold-face type in the quotations are our own, as also the use of small capitals in the presentment of contrasting passages.
tory have had some conscious realization of the "I AM," the One Eternal, Deathless Spirit that "survives the wrecks of matter and the crush of worlds."

The God Within has been, and is, a living thing to millions of people. It is none other than the "Mighty I AM Presence" the Ballards tell about, although they add much to this conception which is questionable.

Up to the appearance of the Ballards, the various "I AM" groups did not generally visualize or see the "Presence" over their heads—where Mr. and Mrs. Ballard say it is. They record "Saint Germain" as saying:

"The presence of the "Mighty I AM" abides within the Electronic Body of every individual, resting from twelve to fifty feet or more above the physical body . . . ." (Page 33, "Magic Presence."

This is the thing that is new and different. However, even this is really not a new conception, nor does it belong exclusively to the Ballards. Years ago, at a certain class in Los Angeles this idea of the "Overhead Presence" was sketched on the blackboard, and Mr. Ballard was attending that class. The idea did not come originally to Mr. Ballard from "Saint Germain," for at the time of this Los Angeles class Mr. Ballard had not met with his alleged "Mount Shasta Experiences." There are human sources for this conception, which Mr. Ballard made use of, although he does not credit. However, on the back of the Ballard "Chart of the Presence" there is some limited acknowledgment of a human source, perhaps because of a copyright. These words are printed thereon: "Inspiration from Arthur Brooks' Painting—DeCamara—1935."

Whatever the real origin of this overhead "Electronic Body," it is certainly true that there are a lot of people who prefer to
think about the “I AM” as the quiet still voice of God dwelling within their own beings, instead of gazing skyward at some Spirit-Being twelve or fifty feet over their heads. We are unequivocally warned by Jesus the Christ NOT to look for a God outside of ourselves:

“The kingdom of God cometh not with observation; neither shall they say, Lo, here! or, There! for lo, the kingdom of God is within you.”

(Luke 17:20.)

The “New Thought,” “Unity,” “Christian Science,” and other organizations have for many years taught in a beautiful way of this God Presence within. We find it referred to in considerable detail in all of the occult philosophies, such as Theosophy, Rosicrucianism, Anthroposophy, Vedanta, etc. It is variously known as the Ego, Soul, Spirit, Higher Self, the “Christ Within,” the “Individualized Expression of God.”

In the third chapter of Exodus (3:13-14), Moses asks of God:

“Behold, when I come unto the children of Israel
. . . . what shall I say to them?
And God said unto Moses: ‘I AM THAT I AM.’ ”

Christ taught of this same “I AM” and said to the Jews who were doubting that He had ever seen or known their ancestor Abraham:

“Verily, verily, I say unto you, before Abraham was, I AM.” —meaning that the Ego or Spirit was in existence before the body. (John 8:58.)

Jean Paul, famous German writer of the eighteenth century, in his autobiography says:
“I shall never forget the event which took place within me.... As a very small child I stood at the door of the house one morning, looking toward the wood pile on my left, when suddenly the inner revelation ‘I AM an I’ came to me like a flash of lightning and has remained shining ever since. In that moment my ego had seen itself for the first time and forever.”

Rudolph Steiner, mystic and occultist, in a lecture delivered the early part of this century said:

“In the whole of human speech there is one small word which differs in toto from all the rest... which you cannot apply to anything save to that which owns it, and this is the little word ‘I.’ None can address another as ‘I.’ This ‘I’ has to sound forth from the innermost soul itself; it is the name which only the soul itself can apply to itself.

“In the religions of earlier civilizations, among the ancient Hebrews, for instance, this name was known as ‘the unutterable name of God,’ and whatever interpretation modern philology may choose to place upon it, the ancient Jewish name of God has no other meaning than that which is expressed in our word ‘I.’ A thrill passed through those assembled when the ‘Name of the Unknown God’ was pronounced by the Initiates, when they dimly perceived what was meant by those words reverberating through the temple: ‘I AM that I AM.’”

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In the face of even this very limited evidence of the universality of the teaching of the “I AM,” how utterly futile and unwarranted seems the statement that the Ballards put down as coming from Jesus:

“Saint Germain, Myself [Jesus] or any other Ascended Masters are not giving out teachings of the ‘I AM’ in the Western World, except through Mr. and Mrs. G. W. Ballard and their son, Donald, and those named to them and under them.” (April, 1936, “Voice of the I AM.”)

DECREEING VERSUS PRAYING

When one first attends a Ballard class he is impressed, if not startled, by their use of the decree. The atmosphere of the auditorium is charged with power. Hands are raised on high, and hundreds—if not thousands—of people give voice to the same decree utterance. A mass thought-form is built up, and the class is told that the “Great Ascended and Cosmic Masters” are raying their powerful energy into the atmosphere and charging each individual with Light as of a thousand suns. Saint Germain is always present, so they say; Jesus the Christ is sending his radiation; and the call is made to Great Beings on various levels of cosmic attainment to assist the “I AM” students to accomplish four chief things: to make their “Ascension” in this life, control the “gas belts” of the earth, fill their pocket-books, and blast the “sinister force” from the face of the earth.

That there is a power generated there is no doubt. No group of determined people can congregate together in mass formation and go through certain unified motions of the hands and
lips, and give utterance to a decree without being influenced in some way by the psychical power generated. There are too many evidences of the power of the mass, known variously as “mob psychology,” “mass hypnotism,” the “potency of numbers,” to doubt its effect on those present. Revivalists, reformers, and mob leaders have all made use of it. Its effect seems to depend upon the emotional and mental stability of those present. Knowing the power that is generated in such meetings, and the right and wrong uses to which it might be put, it seems the part of wisdom to exercise some thought and a little caution in such matters.

**Invocation to Deity** is a sacred privilege which should only be used for the highest and most unselfish purposes. One enters here upon holy ground and should feel the same spirit of reverence as did the High Priest of old when he entered the Holy of Holies of the Temple and invoked the awful presence of Jehovah-God.

Mystic teachings of all peoples tell of the “Seven Spirits Before the Throne of God.” They and their Divine Messengers may certainly be called upon for help in an hour of need. The Masters of Wisdom, Jesus, Buddha, and the other Great Unselfish Ones who have this link with the God Head may properly be asked for assistance and guidance. But the invoking of lesser beings—astral and etheric entities, etc.—who are only too ready to serve (at a price), is the way of delusion, insanity, and obsession. One should discriminate prayerfully about these things.

**Mass Praying** has been used as far back as there is any history of mankind. A power is built up by the group, such as would not be possible by the individual. It no doubt had, and still has, its purpose in the great scheme of things, but we were
told by the Great Master who came to bring us a greater Light to enter into our closet and pray in secret. He came to bring humanity a more abundant life through the development of the Christ Within, which can only be brought to birth by the individual himself. True individual development cannot be made on the strength of the mass; one must in time learn to stand alone.

**Mass Decreeing** is an outstanding feature of the Ballard work. It differs decidedly from the use of prayer, as we shall endeavor to show. Webster says:

"A prayer is an earnest request or intreaty, a petition, a supplication. A decree is an order or decision from one having authority."

Let us note particularly that the person issuing the decree speaks with authority. The Ballards would agree with this definition, for they say they themselves speak with authority, as "Authorized Messengers" of the Great White Brotherhood.

Now when a Ballard student issues a decree, on whose authority does he issue it? If it is on the authority of Mr. and Mrs. Ballard, that authority necessarily breaks down if we prove that they haven't the authority they say they have. If you have read Brochure No. 1 of this series, you have had placed before you certain damaging pieces of evidence showing unmistakably to the reasoning and intuitional mind the falsity of their claims of connection with the Great White Brotherhood, the unseen Hierarchy of *Spiritual* Beings who watch over and benevolently influence the epochal events on earth.*

If it is on the authority of "Saint Germain" or any other of the "Ascended Masters," is the Ballard student sure that this

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*The opinions expressed in this brochure about such matters as the Masters of Wisdom, Retreats of the Great White Brotherhood, and other unprovable subjects are taken largely from occult sources or given as a reasonable hypothesis.
authority comes direct from these Great Beings, or is he getting it second-hand from the Ballards?

If the decree is issued on the student's authority, then it is well to inquire just to what degree that authority extends. What authority has he, for instance, to decree it to rain when his neighbor wants it to shine? He has no more authority than the other in the matter.

What right has the Personality of a human being to order or command the mighty God-Self to do certain things for it? Does the little finger of your hand rule your body? Does a mere atom assume the function of the whole being?

Oh, no, friends! This thing of ordering your Divine Self around in the Ballard way, with emphatic gesture and command: "You do this for me NOW," as though talking to a senseless automaton—a robot—instead of to a Being of marvelous wisdom, is not the way of true spiritual attainment and self-mastery.

If this Divine Self has the wisdom to "beat your heart," as Mr. Ballard says, and attend to the other vital functions, then it has the wisdom to do the other necessary things without taking orders from the Personality. One should not confuse the servant with the Master.

Now, contrast the decree with prayer. Let us consider that lower form of prayer that "asks" or desires something. This is usually selfish, but you are merely asking for or desiring something. You are not demanding or ordering. Desire is a spiritual quality or force. In itself there is nothing wrong in its use, although it may have a wrong application. The point is that you merely ask; you do not pray with authority. You send out the call, and then leave it to the judgment of the
“ONE IN AUTHORITY” to give or not to give as your case warrants, according to your balance account in the Great Book of Destiny.

In prayer you are not the authoritative one; in decreeing, you are.

Now which is the safer to use? The Ballards say that “prayer is not sufficient to counteract forces that rock a planet.” So they say students should use the decree instead. If a decree is so much more powerful than prayer, then we should know unquestionably on whose authority it is uttered. If there is the least doubt about it, then giving voice to a prayer would be by far the safer method. Besides, the higher form of prayer carries with it qualities that the decree does not have, such as humility, adoration, and sublime union with Deity.

The great masterful presence of Jesus the Christ, although able to speak with authority, nevertheless taught the multitude how to pray. He said nothing about decreeing. And when kneeling in the Garden of Gethsemane, deserted by all of human kind, he gave utterance to a prayer that should always burn itself into our minds in letters of fire:

“Father, if thou be willing, remove this cup from me; nevertheless not my will, but thine, be done.” (Luke 22:42.)

That is the safe, Christ-like way of addressing Deity; there is not a semblance of the decree in it; only the most inexpressible humility.

Yes, He did come to earth to give a public example and record to humanity of the Way of Life (as the Ballards say He did). We would do well to follow His example about praying, as well as many other things.
THE DEMAND FOR MONEY

Another phase of decreeing is the demand. The Ballards teach their students to make demands on the "Universal Supply House," and they use the power of mass thought-action to fill their pocketbooks and bring opulence. Says "Saint Germain":

“There is positively abundant supply omnipresent, but the DEMAND for it must be made before the Law of the Universe permits it to come into the expression and use of the individual.” (Page 17, “Discourses.”)

Emphasis is placed, throughout all the Ballard teaching, upon decreeing and demanding things instead of working for them. In fact, it seems that work is belittling, limiting, enslaving. "Saint Germain" says:

"Is it not appalling, that Sons and Daughters of God will submit to the binding chains of limitation, when with persistent effort and determination they would open the door and step through into this great Inner Chamber, filled with such Dazzling Light, jewels, gold, and substance from which every kind of food in the Universe can be precipitated?” (Page 68, “Discourses.”)

Yet, despite this assurance of precipitation, the students of the "I AM," and the "Messengers" themselves, still persist in using man-made cars, factory-made clothes, and are not averse to eating kitchen-made food.

Some there are who say they have made certain “demonstrations” of food, money, clothing, etc., but always it is found that some human hand or physical machine created these things. Somebody worked!—the man sitting at the bench and the man who invented and built the machine.
Now let us further analyze this thing of demanding something. **Who is it that is doing the demanding?**

Is it the "Mighty I AM Presence"? Does that Presence ever want food, jewels, clothing, etc?

No, it is not the Presence. It is the DESIRE BODY. It is *this* that wants beautiful raiment, comforts of life, money, jewels, gold, and precipitations of all kinds. The True Self has need of none of these things. It is the desire body that has the physical body parade about in beautiful cars, furs, and gorgeous gowns. It is the desire body that wants glory, power, and a large following.

What right has the desire body to make decrees and demands? It has no real authority. It is—or should be—only the SERVANT of the Indwelling Presence of God.

Most people, if they are honest with themselves, will admit that many things that the desire body wishes or demands may not be good for their Soul's salvation. "**Things are in the saddle and ride mankind,**" someone has said. They may tie the unsuspecting too much to the God of Mammon and to the Kingdoms of earth. Jesus Himself said that it was hard for a rich man to enter the Kingdom of Heaven.

To demand something that does not belong to us constitutes mental highway robbery.

Please understand me in this. It seems perfectly legitimate to desire and hold in our mind the things that we really need, providing they will not bring harm to anybody else. But we should hardly expect to get them unless we render some kind of service in exchange. To demand, command, and decree that they come, irrespective of services or effect on others, is certainly going contrary to Cosmic Law. It constitutes a raid on the Universal Bank Account.
Saint Germain assertedly said: “You can just as easily find $10,000 in your pocket as TEN CENTS,” but certainly spending most of one’s time sitting around decreeing this $10,000 into one’s pocket instead of what may be the usual dime, is not the Christ-like Way of Life.

How much safer and more honest would it be to abide by the great Law of Justice which gives to each the fruits of his own mental and physical labors. We may temporarily play with this Law, and perhaps during this life live on the work of others. But then, you know:

“Though the mills of God grind slowly,
   Yet they grind exceeding small;
   Though with patience He stands waiting,
   With exactness grinds He all.”

FRIEDRICH VON LOGAN, “Poetic Aphorisms.”

SOME OF THE BALLARD DECREES

As is well known, the students of the Ballards spend much time in class work making decrees about the Government, the Constitution, and individuals generally who presumably are not serving the Light.

It might be well to ask in this regard, how do these students know beyond peradventure of a doubt that a certain individual or individuals are not serving the Light? Abraham Lincoln in his day was considered by millions of people a menace to his country, and Jesus Himself was called names that we would rather not mention.

Yet, despite this human tendency to err in judgment, the Ballard students invoke what they call the “Blue Lightning” into any condition which they think should be straightened out, to:
"Blast its cause and effect from the face of the earth forever!"

In another one of their decrees they project the "Blue Lightning" (which they always do with the idea of blasting from the face of the earth forever) into:

"Any activity that seeks to interfere with the success of the 'I AM' work."

By the "I AM Work," of course, they mean the Ballard brand of it, as they—and only they—have the correct "I AM" teachings, being authorized "messengers" to specifically give it out. Other organizations doing similar work are not recognized by the Ballards, and it is conceivable that these organizations might easily come under this ban or "taboo." Anybody who has an honest criticism of their work, or who questions it enough to interfere with it, is in "danger" of having this "Blue Lightning" directed at him. This Brochure of course—and the former one—come under this "taboo"; but I question whether all the "blasting" and "Blue Lightning" in the world can stop the progress of Truth.

Another decree is in regard to their monthly magazine and their three books, which in part is:

"Shall be the most sought after periodical and books on the face of this planet."

It is strange that they should have to make such decrees about "an Ascended Master's work." If it were, it would not need such questionable human assistance.

Still another decree—in part—is to say dynamically with hands pointing towards the earth:

"CHARGE the Gas Belts below the earth's surface with power from the Ascended Masters and the Legions of Light!"
By these “Gas Belts” they refer to certain “force areas” confined in the earth, which assertedly are responsible for earthquakes and other catastrophes. Occult writers have variously described them. Perhaps, as they say, it may be true that we are to have more than the usual disturbance from them. I do not know. But I do question the advisability of a great number of people congregating together for the purpose of charging them with additional power, or fooling with something they know so little, if anything, about.

If it is true, as occultists say, that the surface of our continent has to be changed from time to time to allow for progress and new development, and that this change is maneuvered by the Great Hierarchies who have charge of continental changes, then these students are interfering with necessary changes to our continent if their decrees are effective; and if they are not effective, then they are very foolish human beings imagining they are doing something great and wonderful when they are not.

A friend of mine summed it up very crudely, but certainly very clearly, when he said: “If we haven’t control over our own ‘gas belt,’ certainly we haven’t control over the gas belt of the earth!” I do not quote this merely to be facetious, for there is a profound truth in it, inasmuch as our body is said to be an analogy or copy in miniature of the Great Body of the Earth and Universe.

The interior of the earth has many secrets and mysteries, and until we are better informed by sources more reliable and accurate than those of the Ballards, it is best to play safe, and: “Pray that God’s divine Plan may manifest upon earth,” instead of decreeing things that we know so little about.
USE OF THE VIOLET CONSUMING FLAME

Outstanding among the Ballard doctrines is their insistence that students make daily and hourly use of the "Violet Consuming Flame."

We refer you to their long article on this subject in the May, 1936 issue of the "VOICE OF THE I AM," entitled "The Violet Consuming Flame." This article begins with the following statement:

"The conscious use of the Violet Consuming Flame is the only means by which any human being can free himself from his own human discord and imperfection."

It is strange that if mankind's salvation from "human discord and imperfection" is dependent upon the use of the Violet Consuming Flame that it was not given before to humanity by the great Teachers who have come at every age. Why has this salvation formula been a patented process until the advent of the Ballards, who now release it to the world? Why did not Confucius, Buddha, and the Christ mention it?

On page 17 in this same article the Ballards say of this Violet Consuming Flame, that:

"This is the Grace which Jesus taught and the only way—in heaven or earth—by which any individual attains the state of the Ascended Master . . ."

Only by the widest stretch of the imagination can one connect the Grace of Jesus Christ with the Violet Consuming Flame of the Ballards. The Gospel writer, John, says:

"For the Law was given by Moses, but grace and truth came by JESUS CHRIST." (John 1:17.)
Another reference is when Paul besought the Christ about the "thorn in his flesh," and received the answer:

"My grace is sufficient for thee: for my strength is made perfect in weakness." (II Cor. 12:9.)

And Paul says of this answer:

"Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me." (II Cor. 12:9.)

Paul here evidently received "grace" from the Christ, but nowhere does he say this was the "Violet Consuming Flame," nor does he throw this flame through him to consume the "thorn in his flesh." On the contrary, he "gloried in his infirmities." Nowhere does the Christ associate His grace with a flame. In fact, it seems that He only mentions "grace" in this instance that Paul tells of, although Paul himself refers to it many times. It also occurs many times in the Old Testament, but nowhere with the idea of the Ballards' "Violet Consuming Flame."

The writer in the Encyclopaedia Britannica says:

"In the New Testament grace is the forgiving mercy of God, as opposed to any human merit."

How then can grace be used in the sense of the Ballards' idea that:

"... Every individual must purify his own creations by his own conscious application and use of the Violet Consuming Flame. It is not possible for anyone to do it for him." (Page 17-18.)

Again, in this same article the Ballards say:

"The Violet Consuming Flame can ONLY be focused, projected and brought into activity by the 'MIGHTY I AM PRESENCE.'" (Page 20.)
Yet, paradoxically, they tell their students to consciously draw this flame through their bodies by means of their own power of imagination:

"Feel yourself always surrounded by a Great Pillar of Violet Consuming Flame, the shade of the violet Neon signs, with the Flame flowing from the feet upward through the body to the top of the head and up into your own 'Mighty I AM Presence.'" (Page 23.)

According to this latter statement, the "Mighty I AM Presence" does NOT draw this flame. It is projected by the HUMAN PERSONALITY, i.e., the mind and feeling part of the person. According to the former statement it "can only be focused, projected and brought into activity by the "MIGHTY I AM PRESENCE." Both statements cannot be true; one contradicts the other, to the mental confusion of the student.

Just to cite another contradiction, they say in reference to the student's use of the Violet Consuming Flame, that:

"It is not possible for anyone else to do it for him." (Pages 17-18.)

Yet in this same article they urge DOCTORS and NURSES to use it for their patients:

"to handle the discordant conditions of mind and body of afflicted human beings," and "bring limitless help to their patients." (Page 22.)

Now, why waste the time of a busy doctor and nurse trying to draw a flame through the body of a patient when they say "it is not possible for anyone else to do it for him"?

"Since he created his imperfections and limitations, so must he uncreate and purify them . . ." (Page 18.)
If only the patient can help himself, and the doctor is powerless, why waste his time drawing a flame through the bodies of his patients? In one place they say he is powerless to help; in another place they say he can perform miracles.

It is quite evident from all of the above that the use of the Violet Consuming Flame to get rid of one’s Karma is an idea that belongs to the Ballards. They not only make contradictory statements about it, but they offer no real proof that the real Saint Germain or any other authority—past or present—sanctions its use. This being so, it would seem that we should be cautious about playing with something we know so little about—at least until we have information more reliable and trustworthy than that of the Ballards. God is indeed Light, and He manifests in various rays and colors. No doubt we will make increasing use of His rays, but if we are wise we will not enter a Power Station and fool around with the switches unless we know what we are about or are properly instructed. We have gotten along without the use of the Violet Consuming Flame for thousands of years. Perhaps it might be well to wait a year or two longer and observe first how it works for those who are determined to use it.

“THE ASCENSION” ACCORDING TO OCCULT SCIENCE

Occult tradition teaches that mankind has been going through an evolutionary journey on earth extending over many millions of years. This is accomplished by recurrent earth lives. The Immortal Spirit in man, a citizen of heaven, dips down into the mundane sphere at intervals for the purpose of conquering the earth and for the evolution of self-consciousness into God-con-
sciousness. Between these earth lives there are heaven experiences of much longer durations, for the purpose of assimilation of earth’s experiences and the development of soul-power.

Humanity, according to this teaching, is but a little ways beyond the half-way mark in its evolutionary career on earth. It still has a long, long journey and many, many lives on earth before it can achieve as a whole the Perfection planned for it during this Great Day of Manifestation.

Liberation from these many earth lives, freedom from this ever-recurring and revolving Wheel of Birth and Rebirth, occurs at the end of man’s long pilgrimage through matter, or when he has achieved in a very real sense the Perfection planned for him.

Man will at that future time have no further need for a physical body. He will leave it where it belongs—to the earth plane. He will not take it with him. But he will extract the finer bodies and the forces of his physical body, and will carry these with him to the higher levels of consciousness into the spiritual worlds. The great purpose of evolution will then have been achieved, and man will no longer be chained to the Wheel of Birth and Death. He descends no more to the earth plane for the purpose of birth, or as the writer of the last book in the New Testament puts it:

“He that overcometh, I will make him a pillar in the temple of my God, and he shall go out thence no more.” (Rev. 3:12.)

In Christian terminology this victory over death is called the Ascension, which was achieved by Christ, the Great Way-shower, as an example for all mankind to some day follow.

The journey through these many lives may be hastened, according to occult teachings, by means of what is known as Ini-
TIATION, accomplished under the direct tutorship or guardianship of the Great Masters of Humanity who have achieved partly or wholly this great consummation of earth existence.

The path of progress, however, for the multitude is different. It is envisioned as a spiral journey up and around a mountain side, a slow, plodding procession, which in the course of eons will take humanity to the mountain peak of achievement—the Ascension. But the pathway for the initiated few is straight up the barren, rugged face of the mountain, a short, steep, perilous ascent which only the courageous may dare undertake.

These two paths are also indicated diagramatically by that mystic symbol of antiquity—the caduceus. The spiral journey of the many is shown by the entwined serpents; the staff or wand of Mercury indicates the "straight and narrow path" of Initiation.

"Straight is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.” (Matt. 7:14.)

The overshadowing wings above the staff of Mercury and the serpents, however, indicate the ultimate freedom for both classes of souls.

So much for the occult teachings regarding man's pilgrimage on earth and the glorious achievement and victory that lies ahead of him.

THE BALLARDS' IDEA OF THE ASCENSION

We come now to the Ballard teaching regarding the pilgrimage of man and his ultimate achievement of the Ascension. The general idea has been drawn unquestionably from occult sourc-
es, and therefore is quite familiar to occult students. But there is one statement which sets at naught everything that ever has been taught: Mr. Ballard claims that in 1932, at the mandate of a Great Master from the planet Venus, "the old occult order was set aside."

No longer now does the multitude have to follow the long spiral path of evolution; no longer does the initiated one have to walk the straight path. For the initiatory steps are now, according to Mr. Ballard, no longer necessary. The Ascension can be achieved in this life! The Great Wheel of Birth and Death can suddenly be stopped, the Karma of the past can be magically wiped out, with the result that the individual soars physically into the firmament, a Master of Heaven and Earth, an Ascended Being!

The method of achieving this marvelous result is merely the use of the Violet Consuming Flame. By imagining a violet flame passing upwards through his body the individual wipes out the Karma of the past, cleans up his present body and aura, and by calling on his "Mighty I AM Presence" for his Ascension, he achieves the grand object of his entire evolution in this very life!

If for some reason the Ascension is not made in the present embodiment, Mr. Ballard assures his "I AM" students that it will undoubtedly be made in the next, for, he says: "Saint Germain has promised that all sincere students of the 'I AM' will be taken to the feet of an Ascended Master when they pass over, and be given special instruction which will insure their making the Ascension in the next life."

Now it is a fine thing to give encouragement to students. It may even be advisable not to tell the students of all the difficult steps that lie ahead of them. But when it comes to guarantee-
ing a student’s Ascension within a short period of two lives, the only requirement being that he be a faithful member of the Ballard “I AM” family and use the “Violet Consuming Flame,” that is going just too far.

This thing of decreeing one’s Ascension in this life, irrespective of whether the student is in any way ready for it, is simply one of the foolish things of life. It resolves itself down to this: such students try to escape valuable lessons of life which they haven’t had or have not yet learned. It is analogous to a sophomore at the University, who, having passed his freshman examinations, says vainly that there is no need for him to pass through the junior and senior grades of college, for, really, he is ready to graduate NOW. The University officials would certainly not mince words in setting this conceited individual straight.

THE LAW OF FORGIVENESS

In mystic literature one finds mentioned two great spiritual laws: the Law of Karma and the Law of Forgiveness. These two laws are also powerfully enunciated in the Bible.

Jehovah, the Law-Giver, instructs Moses regarding the first law in the following words:

“Thou shalt give life for life, eye for eye, tooth for tooth . . . .” (Ex. 21:23-24.)

Paul, hundreds of years later, states this same law forcibly in these words:

“Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.” (Gal. 6:7.)
The second law — the Law of Forgiveness — is scattered throughout the literature of the New Testament, and is oftentimes referred to as “grace.” It is stated by John thus:

“For the Law was given by Moses, but grace and truth came by Jesus Christ.” (John 1:17.)

In other words, the law of the Old Testament of an “eye for an eye and a tooth for a tooth,” according to this, may be transcended by the New Dispensation of Christ, giving “grace” or forgiveness. Or otherwise expressed, the law given by Paul of “whatsoever a man soweth, that shall he also reap” may, under certain conditions, give way to a higher law expressed by the “grace of Jesus Christ.”

Now what are these conditions for forgiveness? “Repent ye!” says the voice of John the Baptist crying in the wilderness, and throughout the Gospel writings it is unmistakably shown that repentance is the price of the Forgiveness of Sins.

Nowhere in the Bible is there reference to the necessity of sweeping a “Violet Flame” through the body as a requirement for this cleansing or forgiveness. Rather, a contrite heart was to acknowledge one’s sins with sufficient intensity, showing that the lesson had been learned, whereby the great “Law of Moses” (Karma or the Law of Cause and Effect) could be abrogated and the “grace of Jesus Christ” (forgiveness) take its place.

Some occult schools stress not only Repentance, but also the necessity for Reform and Restitution. In other words, not only a heart-felt repentance but an actual physical reform, and, so far as possible, making things straight with the persons injured or the equivalent of it.

Now if you will search through the Ballard books you will find practically no mention, if any, of the necessity of Repentance, Reform, and Restitution. You will find you do not have
to be repentant to use the "Violet Consuming Flame" to get rid of your karma or sins. You merely have to imagine this flame with sufficient intensity passing through your body. There is no stressing of any actual physical reform. There is no mention made of the necessity of trying, so far as possible, to set things straight. A bank president who defrauds a thousand persons out of their life-long savings may by the expedient of merely using the "Violet Consuming Flame" on his fraudulent transactions, blot them out, and not return one cent to his victims, nor necessarily make any true reform.

It is true that with respect to this Law of Forgiveness we deal with a very debatable question, and it is foolish to be dogmated either for or against it; but common sense if nothing else should certainly tell us that it is nonsense to think that all our sins are blotted out and the entire karma of the past made null and void by merely sweeping a "violet flame" through the body, or that:

"It but requires firm alert attention and an unyielding determination to have the same Great Freedom which Jesus revealed to mankind..."

(Article on Violet Consuming Flame, May, 1936, "Voice," Page 19.)

Certainly much more than this is required of us to gain our Freedom. Jesus Himself revealed unmistakably that it takes more than "firm alert attention" and "unyielding determination." It took the most heart-rending sacrifice, the most self-negating humility, and an intense, yearning passionate love of humanity. All this He felt as He stood on the hill overlooking Jerusalem and lamented over the sins and wickedness of the world. His was a mystic baptism in the sorrows of humanity, and from out of it He arose a Masterful Presence, but withal, a Man of Sorrows. This Elder Brother of Humanity cannot go
on into the Heights beyond unless He draw all humanity with Him. He waits for us, for the "manifestation of the sons of God." We too must feel this same love and devotion to humanity, and feel their need and sin as our own. We must walk in the Garden and up the steep road of Calvary before we are ready on some blessed Easter morn to ascend as the Son of God.

The grace that saves and forgives is a spiritual downpour of the Christ Consciousness. We must feel it as Jesus felt it. It does not come by issuing long decrees demanding and ordering it, but it comes wholly unexpectedly as a sudden up-welling of compassionate feeling which conceivably may indeed wipe away the errors and mistakes of the past until we are made white as snow. Again, we do not like to dogmatize about a mystery as deep as this, but certainly no lip service, the practice of concentration, or straining after the "Violet Consuming Flame" can possibly nullify the causation or Karma generated throughout hundreds—if not thousands—of lives.

THE BALLARDS' CRITICISM OF ASTROLOGY

In the "I AM Discourses," Page 171, "Saint Germain of the Ballards" says he has in his possession the records of the past one hundred years, and adds:

"That of which I wish to speak today is the delusion of astrology.... There is no one thing or phase of study which has caused more failure or more indirect murder, than the present delusion of astrology."

This coming from an alleged "Ascended Master," a "Perfected Being," has influenced many students of astrology to give up their studies, burn their books, and to think that all those
who study astrology are either conscious or unconscious agents of the sinister force.

"The sinister negative force generated by mankind in the world, always takes advantage of such things as this to get and hold the attention . . . ." (Page 172 of the "Discourses."

Now it doesn't seem possible that the real Saint Germain should say that astrology is a "delusion." History records that when this remarkable character was living in Europe during the eighteenth century he was an adept at all the occult sciences. It is quite likely that astrology was part of his occult armamentarium. Also, according to the Ballards, he was Lord Frances Bacon in his previous incarnation, who evidently believed in and wrote upon astrology as you will find in his "Essay on Prophecies." The Ballards say Lord Bacon wrote the Shakespearean plays, which are filled with astrological allusions. He was evidently intensely interested in astrology to be able to write so much about stellar influences, which fact did not prevent him from making his "ascension" in that life, as the Ballards say he did. And yet "Saint Germain of the Ballards" says:

"No one living can give his attention to astrology and enter into the 'Presence of the I AM' and remain there." (Page 171, "Discourses."

Lord Bacon not only gave his attention to astrology, but he did enter into the "Presence of the I AM" sufficiently (according to the Ballards' statement) to make his "ascension" in that very life.

If astrology is a "delusion," as the Ballards' "Saint Germain" says it is, then, there is no truth at all in it and it is impossible to receive any influences from the planets and other
heavenly bodies. Yet, paradoxically, "Saint Germain" in his later discourse on Page 216, says:

"The radiation projected from the stars, so-called, to our earth do not and cannot come into contact with the earth without the conscious direction of the Cosmic Being, who is the Conscious Directing Presence of that star or planet."

This is a clear-cut admission that the radiations from stars or planets DO come in contact with the earth, and if this is so, then, ASTROLOGY IS NO DELUSION, for astrology is the science that deals with those radiations or influences.

It used to be the favorite literary sport of old encyclopedic writers to call astrology a "delusion," by which they meant it was a false belief. It seems as if "Saint Germain of the Ballards" had been indulging in some old encyclopedic references when he called astrology a delusion. Ten days later in another discourse, as noted in the above quotation, he contradicts himself by saying that planets and stars have an influence after all. But he adds:

"... The radiation thus directed does not carry any adverse aspect to any individual ..." (Page 216, "Discourses."

"Saint Germain" and the Ballards apparently do not know that there are literally thousands of astrologers who agree very much with them that the planets really do not carry any "adverse" or "evil" influences to human beings. These negative terms, they say, are necessarily used to describe the individual's reaction to the influences from the planets. We cannot, for instance, call the potent force that we know as electricity "evil." We know it is good, but individuals in their ignorance or carelessness have misused it and suffered consequently. The poor
lineman who gets tangled up in a network of high voltage wires fifty feet above the ground is in a bad situation. We certainly wouldn't say it was “good,” although there is nothing “evil” about the electricity itself. In a similar way astrologers apply—or should apply—the terms “good” and “evil” to the complicated network of stellar lines and forces. They are a convenience of expression, and have no real basis in fact.

The astrologers of an ancient day were particularly severe in their description of planets and aspects. Saturn was definitely a “malefic”; “Jupiter a “benefic.” The old textbooks are filled with negative expressions of evil portent, and it is this that has caused so much misunderstanding and criticism of astrology. The informed astrologer of today is just as anxious as “Saint Germain” and the Ballards are in clearing up this condition and getting over the truth that nothing but good can come from God and the Planetary Beings who are His Ministers.

Just because a great deal of evil has resulted from the wrong and perverted use of astrology is no reason to junk the whole of it. Where would we be if we used this same kind of logic with respect to other forces that man does not as yet know how to use? Take, for instance, the DESIRE FORCE within humanity. It is always getting people into trouble. Because of its impelling influence some men will murder and steal to gratify their desire for a palatial home, a beautiful wife, and children. But if the Great Ones took this Desire Force away from humanity, there would be no progress of any kind. And if another “Gift of the Gods”—electricity—were to be taken away because some individuals did not know how to use it, where would the marvelous civilization of today be?

Similarly, it is with astrology. Some there are whose work it is in life to study and improve it, just as other sciences and
arts are being improved. Why, then, brand conscientious students of astrology as either conscious or unconscious agents of the "sinister force," as "Saint Germain" does?

My comments here should not be taken as a wholesale vindication of everything that passes under the name of astrology. There are too many using the stellar art either in an ignorant way or who are proselyting on a gullible public. Besides, there is much of it that is incapable of exact proof. Those who call astrology an "exact science" either do not know what this little word "exact" means, or else they are fatalists. How can you have anything exact when dealing with human nature? One never knows exactly how the human animal is going to jump. He is, perhaps, the most unpredictable creation in nature.

The scientific basis for astrology rests on the sure foundation of the solidarity of the universe. Nothing can take place in this universe without in some way affecting other parts of it. The sensitive mind of a poet caught a glimpse of this marvelous cosmic inter-relationship when he proclaimed:

"All are but parts of one stupendous Whole,
Whose body Nature is, and God the soul."

To deny the reaction that follows an action is to deny not only one of the basic principles of physics but of life itself. There can be no movement of one part of the solar system without it bringing about a balancing, stabilizing effect in some other part of the system.

Furthermore, to deny that physical changes produce mental and spiritual effects is to deny the evidence of psychological science and your own experiences. You know that your physical state profoundly affects your mental and emotional being.
Therefore, to argue that the physical — and perhaps more subtle — changes undergone by members of the solar system do not have a corresponding physical, mental, and spiritual effect on all other bodies in that system is to deny what is axiomatically and scientifically true. The fact that an astrologer cannot always predict accurately what effect a certain movement of a planetary body will have upon the body, mind, and spirit of an earth-dwelling individual is no argument against astrology, but merely proof of the mental limitations of the astrologer.

ASTROLOGY AND THE SACRED WRITINGS

Just because something is written in a book does not necessarily prove its truth. However, it is an inescapable fact that in the Bible and other sacred books there are many references to astrology. Opponents of astrology—who at the same time believe in these sacred writings—cannot very well explain this constant allusion to astrology. The Ballards do not attempt to.

In the very first chapter of Genesis we have the Biblical sanction of its use:

“And God said, Let there be lights in the firmament of heaven to divide the day from the night; and let them be for signs and seasons.”

In fact, the entire Bible teems with astrological references and allegories, so much so that it can hardly be understood rightly without some knowledge of astrology. Everywhere one meets with a symbolism which is only familiar to astrologers.

The story of Jacob blessing his twelve sons is the Biblical way of describing how the solar emanations from our sun gives life and sustenance to the “TWELVE MUNDANE HOUSES” of the horoscope. These sons of Jacob gave birth to the “Twelve
Tribes of Israel,” which are astrological divisions of humanity, based on the “TWELVE SIGNS OF THE ZODIAC.”

The story of Samson pictorially describes the progress of the sun through the Twelve Signs of the Zodiac. Sam-SON is a Solar God—a “Sun”—as shown by the ending of his name, and his hair represents the sun’s rays. When the sun reaches the feminine sign Virgo at the approach of the fall season, the woman “Delilah” shears his locks and he loses his strength. Eventually in his journey through the Zodiac he is slain by the “Philistines,” the winter months. But always a new savior—a Sun (Son)—is born.

These are solar myths, and are so recognized by many Bible commentators. It seems to be a fact that the lives of all the Saviors of mankind are based upon the passage of the sun around the circle of the Zodiac.

The plans of the Tabernacle given to Moses by Jehovah are largely astrological. Likewise, the plan for the Temple at Jerusalem, where we are introduced to the “molten sea” supported on the backs of “twelve brazen oxen.” In the Holy Place on the right, we find the “Twelve Loaves of Unleavened Bread,” and on the left the “Golden Candlestick with its Seven Lamps.” The TWELVE SIGNS OF THE ZODIAC and the SEVEN PLANETARY SPIRITS are everywhere found in the sacred writings of Christendom as well as the “heathen” nations.

The story of Christ, the Son (Sun), and His astrological grouping of twelve disciples, shows that even this Master of Wisdom was subject to stellar laws. His reference to “Mine hour is not yet come” (John 2:4) perhaps had an astrological meaning, as did many of His other expressions. The various symbols He was connected with are astrological in nature, such as “Lamb of God,” corresponding to ARIES, THE RAM; and He
was also a "Fisher of Men," corresponding to Pisces, the Fishes. The sun—by "precession of the equinoxes"—was at that time going through Aries, the Ram, and preceding backwards into Pisces, the Fishes. Therefore, some of his disciples were "fishermen" and they were to save the lost "sheep" of Israel. Christ was the "Good Shepherd," etc. The symbols of His church are also in some instances astrologic, as for instance the Bishop's mitre is in the form of the head of a fish. The festivals of His church, such as Easter and Christmas, are largely based on astronomical movements of the heavens.

Profound astrological knowledge was evidently possessed by the writers of the books of both the Old and New Testaments. Paul says that "Moses was instructed in all the wisdom of the Egyptians" (Acts 7:22), and of course that included astrology as these ancients were adepts in it. We meet it in the writings of Ezekiel, Daniel, and Saint John the Divine. In fact, this last and perhaps the greatest of the books of the Bible—the Apocalypse or the Revelation of St. John the Divine—is undecipherable without the key of astrology.

The Great Pyramid of Egypt was built in accordance with an astronomical plan, and its builders were evidently astrologers of profound wisdom. Masonry itself has many astrological allusions, and is more understandable with an astrological key. The Great Seal of the United States has a Masonic origin, and included in its symbolism there is much astrology.

The great temples of India, Chaldea, Persia, and those remaining of the lost continent of Atlantis in our own Americas are mute evidences of the universality of astrology. In fact, studded over this earth of ours are astrological symbols and monuments, such as pyramids, sphinxes, obelisks, temples, and
zodiacs, all bearing concrete testimony of the belief of ancient peoples in this mysterious and little understood science.

This being so, it is hardly fair to condemn the whole of astrology because it has been misused, or to class it as a "delusion." There is a higher or spiritual side to astrology which many sincere students are endeavoring to bring out. That astrological symbols were placed in the sacred temples and books of practically all races surely bespeaks of the possibility that there was a *heavenly design* or a *spiritual purpose* for so doing.

**THE "I AM" AND YOUR HOROSCOPE**

If the study of the *personal* side of astrology is going to make the student forget his "Mighty Presence Within" and become mixed-up in a lot of negative aspects, then I think he is better off without such study. Personal interpretation of aspects, planets, and signs from textbooks are very, very misleading. Unless one can learn to synthesize these various meanings, a lot of negative suggestions are sent out into the ethers, as "Saint Germain" truly says. Much which passes for modern day astrology—usually of the "fortune-telling" variety—is enough to make not only angels but real astrologers weep.

The stellar art is a two-edged sword which only a comparative few can handle as yet. Astrologers are born, and not made. And unless one has a real aptitude for it, and has the time and energy to devote to it, it is my conviction that it is best to leave its close study to specialists and research students, and to devote one's energies serving in his own department of life. It is sufficient perhaps to be familiar with some of the symbols, and the cosmic or spiritual significance of astrology.

This thing of fearing to make the slightest move or change
unless one looks up "what the stars say" is limiting and stifling to freedom of soul expression. If we followed absolutely what the textbooks say, for fear of running into some "adverse aspects," we wouldn't do anything. The greatest experience in our life, and the greatest soul unfoldment, may come through these very aspects or influences. If, for instance, one is convinced that a certain action is absolutely the right thing to do, why should he hesitate to execute it because some astrologer or textbook said it would be done under a "square" or adverse aspect? Do you think that the crucifixion of Christ was done under a harmonious, beautiful, benign, so-called "good" aspect? Do you think that this great Soul would have hesitated because He saw a lot of "squares" in his horoscope? Neither should we if we want our true freedom, as He has attained His.

Whatever any astrologer may tell you about your personal horoscope, just take it with the proverbial grain of salt, for he like all human beings is fallible. The "I AM" is greater than any horoscope, for before the solar system was, the Spirit that is YOU rested in the bosom of its Father-Mother-God. And after this solar system ceases to be, and the charts and glyphs of the astrologer are no more, this same ETERNAL FLAME OF LIFE will course triumphantly down the vast corridors of Time—a master over every limiting condition, a victor over death.

"The stars shall fade away; the sun himself
Grow dim with age, and Nature sink in years;
But THOU shalt flourish in immortal youth,
Unhurt amid the war of elements,
The wrecks of matter, and the crush of worlds."

—ADDISON.
SYMPATHY, SERVICE, AND SOUL-GROWTH

One of the most serious omissions in the Ballard teachings is that hardly anything is said about the Christ-like virtues of sympathy and service to others. Whatever is said of these virtues is usually in a derogatory sense.

“What is sympathy?” someone asks “Saint Germain of the Ballards,” and he answers:

“It is but agreement with imperfection. Whatever you do, be adamant before human sympathy.” (Page 72, “Discourses.”)

So it appears that the Christ was wrong in telling the parable of the “Good Samaritan.” This kindly, sympathetic Samaritan—who by the way was not of the hypocritical priestly caste—recognized the “imperfection” of the poor man who had been beset by robbers and who lay helpless upon the road to Jericho. So he rendered some needed physical service instead of merely “holding the thought” that he would get well. And the Christ said: “Go, and do thou likewise.”

Yet, “Saint Germain,” whom the Ballards say is the present close associate of this same Christ of the Gospels in getting over the Ballards’ “I AM Work,” says:

“The performance of physical acts for gratifying and satisfying of the limitations of the human self is not service, never was, and never will be.” (Page 128, “Magic Presence.”)

Nada, the “Lady Master of the Ballards,” says:

“Never let any desire for service deprive you of the needed time—undivided—to fix your attention and acceptance on your “Great Master Within,” knowing then that you will naturally
give the right service, and do the right thing.”
(Page 130, “Magic Presence.”)

The Christ of the Gospels said nothing like these two quotations, but on the contrary said:

“He that loseth his life for my sake shall find it.”
(Matt. 10:39.)

Is it not true that this intended worship of the “Mighty I AM Presence” is likely to be shunted off onto the “little self”? How many of the Ballard students are really sincerely worshiping the Christ Self? If they were, this worship would by the law of life flow out to others as automatically as the great river flows out into the ocean. There would be no argument about “needed time—undivided”—to fix your attention on the “Great Master Within,” as Nada says. The trouble is that the Ballard students are tempted to use “Nada’s Letter on Service” and “Saint Germain’s” denouncement of sympathy as a specious argument to themselves to get out of doing something for their fellow man and doing a lot for the “little self”—the self that wants gold, jewels, glory, power, cars, furs, and personal esteem. And that is just what the average human mortal wants. And that is one reason why the Ballards attract large crowds. And that is why the Christ said it was hard for a rich man to enter the kingdom of heaven.

If there is any teaching intended eventually to make its adherents selfish, unfeeling, and unsympathetic toward their fellow man, and glory in their own little selves, it is such a teaching as this. The anecdote for it is a reading of the life of Jesus the Christ.

“Loving, Self-forgetting Service to Others” is usually the price set upon Initiation into the Mysteries, but in the Ballard teaching it is emphatically not so.

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Friends, write it on your hearts that Soul-growth is accomplished by the alchemy of work, service, and self-control—not self-worship. One must forget himself to find himself. Fixing your attention on the God Within without letting your love flow out to all humanity is merely worship of the "little self," and you will not make the grade in two lives, nor in ten thousand lives.

CONCLUSION

The material for this brochure has grown to such an extent that such subjects as Twin Rays, the Akashic Records, Affirmations, Prophecies, Catastrophies, Occult Retreats, Golden Ages, the Ascended Masters, Non-belief in Physical Remedies, Animals a Condensation of Evil, and other Ballards teachings have necessarily been crowded out. Their consideration will form a part of BROCHURE No. 3.

When BROCHURE No. 1 was off the press, I immediately sent Mr. Ballard a copy by registered mail, with the following letter:

August 16, 1936.

My Dear Mr. Ballard:

You will recall that during the early part of this year I had an interview with you at the Hotel Figueroa in Los Angeles concerning certain dates in "Unveiled Mysteries" and the "Magic Presence," which contradicted the dates given in the "I AM Discourses."

You were unable to explain in that interview about these dates, and said that you would have to have time to look them over in preparing for a new edition.
Later, I tried at various times to get another interview with you to see if you could in any way explain these date contradictions, but each time I was not permitted to see you.

I then wrote you a letter marked “personal” listing some questions and asking you to mark only on the paper “yes” or “no” (which would have only taken a minute of your time) and send it back in the enclosed self-addressed stamped envelope. You replied in no way to this inquiry.

Since then I have published a brochure which is just off the press, and which deals with these contradictions. I am taking the liberty of sending a copy to you herewith.

If you are in any way able to explain these discrepancies of dates and inaccuracies of subject matter, I will feel greatly obligated to make an announcement of your explanation and publicly apologize to you for having misjudged you or your writings, and do everything in my power to set matters straight.

I close with the sincere wish that your “Mighty I AM Presence” may ever light your way through life.

Yours sincerely,
(Signed) GERALD B. BRYAN.

Up to this time (one month after) I have received no answer nor explanation from Mr. Ballard. If I do, it will be considered, if possible, in the forthcoming publication, BROCHURE No. 3.

There seems to be no doubt that today we live at a time when the entire world is going through an important evolutionary change. The way the Ballard teachings have spread shows that people are either becoming more sensitive to influences from the invisible worlds, or they are developing more curiosity concerning them, perhaps, because of the fact that the Ballards
teach that the Beings or entities found there may be made to render certain personal assistance by decreeing them to do so.

Now this psychic world, or rather the lower levels of it, contains some of the most malevolent influences imaginable. There are dangers to be found there to which nothing on the earth plane is comparable. The truly Great Masters of Wisdom who blazed the original trail through this wilderness of mystery and psychism knew of these dangers, and they erected certain signposts, certain warnings given in the scriptural statements and in the legitimate mystery schools. It is not usually a mark of greatness to ignore signals. Signals are needed along the trail to the invisible worlds; and if anyone doubts this, let him interview some of the poor souls who have ignorantly or defiantly chased through one of the cosmic traffic signals.

This is one of the reasons that influenced me to publish this series of brochures. I am convinced that what is needed in going through this transitional change of consciousness is DISCRIMINATION. Ability to discriminate between the real and the unreal, the spiritual and the psychic, the true and the false.

Discrimination is the only quality to which we have access that will save us in the times that are ahead of us.

The brand of "love" that we usually talk about more or less inanely will not save us. We do not as yet know what real love is. The love that incites you to follow a leader or a teacher is not the love that Christ felt as he walked footsore and weary the dusty roads of Palestine. His was a love that went out to all humanity, whatever the race, color, sex, or creed. It was a love such as the great Lincoln must have felt in some degree as he labored for the emancipation of the black man.
Until we can measure up to such a love as the Christ love, then I don’t know what else we can rely on except this inner spiritual quality which some call discrimination. Discrimination is the God-in-you sorting over the mixture of truths and fallacies that are so often presented on a golden platter, intended to deceive even the elect, if that were possible—and it seems to be.

The spiritual quality of Intuition is a helpful ally, but psychism or some subtle thought influence from the lower psychic world may be mistaken for it. Everything that flashes through from the other side of life does not necessarily come from a high spiritual source. If it cannot stand the test of a little analysis or if it goes against your intuitive sense of morality, justice, and truth, it comes to you labeled with the earmarks of the lower astral despite its claim to the contrary.

Negatively sitting in the silence waiting for some “spirit” to use your mind or body is folly. Positively approaching life and its phenomena with a discriminative mind and a compassion for all of human kind, is certain victory.