**Compilation on Pride from the AAB Books**

(this is a partial list, the word pride is mentioned multiple times in 20 of the 22 books)

**From EP I pg 201**: First Ray Of Will Or Power

 Special Virtues: Strength, courage, steadfastness, truthfulness arising from absolute fearlessness, power of ruling, capacity to grasp great questions in a large-minded way, and of handling men and measures.

Vices of Ray: Pride, ambition, wilfulness, hardness, arrogance, desire to control others, obstinacy, anger.

Virtues to be acquired: Tenderness, humility, sympathy, tolerance, patience.

**From EP I pg 204**: The Third Ray Of Higher Mind

Special Virtues: Wide views on all abstract questions, sincerity of purpose, clear intellect, capacity for concentration on philosophic studies, patience, caution, absence of the tendency to worry himself or others over trifles.

Vices of Ray: Intellectual pride, coldness, isolation, inaccuracy in details, absent-mindedness, obstinacy, selfishness, overmuch criticism of others.

Virtues to be acquired: Sympathy, tolerance, devotion, accuracy, energy and common-sense.

**From EP I pg 211**: The Seventh Ray Of Ceremonial Order Or Magic

Special Virtues: Strength, perseverance, courage, courtesy, extreme care in details, self-reliance.

Vices of Ray: Formalism, bigotry, pride, narrowness, superficial judgments, self-opinion over-indulged.

Virtues to be acquired: Realisation of unity, wide-mindedness, tolerance, humility, gentleness and love.

**From EP II pg 107**: There are three rules which are important to disciples at this time.

First, see to it that you permit no rift to appear in the inner relation in which you stand to each other. The integrity of the inner band of servers must be preserved intact.

Secondly, pursue your own duty and task, shoulder your own responsibility, and then leave your fellow disciples to do the same, free from the impact of your thought and criticism. The ways and means are many; the points of view vary with every personality. The principle of work is love for all men and service to the race, preserving at the same time a deeper inner love for those with whom you are destined to work. Each soul grows into the way of light through service rendered, through experience gained, through mistakes made, and through lessons learnt. That necessarily must be personal and individual. But the work itself is one. The Path is one. The love is one. The goal is one. These are the points that matter.

Thirdly, preserve ever in work the attitude of mind which must grow out of the two rules above, faithfully followed. Your point of view and consciousness are your own, and therefore, are for you, right. Not necessarily is that which seems so clear to you and of such vital importance to you, of the same value or importance to your brothers. Your important principle may be realised by an abler mind than [Page 108] yours and by a more advanced disciple as embodying an aspect of a greater principle, an interpretation of a principle, correct and proper at a certain time, but capable of a different application at another time, and by another mind. Under the Law of Sacrifice these three rules might be interpreted thus:

1. Relinquish or sacrifice the age-old tendency to criticise and adjust anothers work, and thus preserve the inner group integrity. More plans for service have gone astray and more workers have been hindered by criticism than by any other major factor.

2. Relinquish or sacrifice the sense of responsibility for the actions of others, and particularly of disciples. See that your own activity measures up to theirs, and in the joy of struggle and on the way of service the differences will disappear and the general good will be achieved.

3. Relinquish the pride of mind which sees its way and its interpretations to be correct and true, and others false and wrong. This is the way of separation. Adhere to the way of integration which is of the soul and not of the mind.

These are hard sayings, but they are the rules by which the Teachers on the inner side, guide Their actions and Their thoughts, when working with each other and with Their disciples. The inner integrity is necessarily a proven fact to Them. To the disciple it is not. But to the inner Teachers, the outer differences are abhorrent. They leave each other free to serve the Plan. They train Their disciples (no matter what their degree) to serve that Plan with freedom, for in freedom and in the sense of joy and in the strength of inner cooperative love is the best work done. It is sincerity for which They look. The willingness to sacrifice the lesser [Page 109] when the greater is sensed is that for which They search. The spontaneous relinquishing of long-held ideals when a greater and more inclusive presents itself is Their guide. The sacrifice of pride and the sacrifice of personality when the vastness of the work and the urgency of the need are realised, sway Them to cooperation. It is essential that the disciples shall learn to sacrifice the non-essential in order that the work may go forward. Little as one may realise it, the many techniques and methods and ways are secondary to the major world need. There are many ways and many points of view, and many experiments and many efforts—abortive or successful, and all of them come and go. But humanity remains. All of them are in evidence of the multiplicity of minds, and of experiences, but the goal remains. Difference is ever of the personality. When this Law of Sacrifice governs the mind, it will inevitably lead all disciples to relinquish the personal in favor of the universal and of the soul, that knows no separation, no difference. Then no pride, nor a short and myopic perspective, nor love of interference (so dear to many people), nor misunderstanding of motive will hinder their cooperation with each other as disciples, nor their service to the world.

**From EP II pg 465**: Suffice it to say, that the man's efforts in meditation have opened a door through which he can pass at will (and eventually with facility) into a new world of phenomena, of directed activity, and of different ideals. He has unlatched a window through which light can pour in, revealing that which is, and always has been, existent within the consciousness of man, and throwing illumination into the dark places of his life; into other lives; and into the environment in which he moves. He has released within himself a world of sound and of impressions which are at first so new and so different that he does not know what to make of them. His situation becomes one requiring much care and balanced adjustment.

It will be obvious to you that if there is a good mental equipment and a sound educational training, that there will be a balancing sense of proportion, an interpretative capacity, patience to wait till right understanding can be developed, and a happy sense of humour.

Where, however, these are not present, there will be (according to the type and the [Page 466] sense of vision) bewilderment, a failure to comprehend what is happening, undue emphasis upon personality reactions and phenomena, pride in achievement, a tremendous sense of inferiority, too much speech, a running hither and thither for explanation, comfort, assurance, and a sense of comradeship, or perhaps a complete breakdown of the mental forces, or the disruption of the brain cells through the strain to which they have been subjected.

**From EP II pg 470**: It should be realised that the man is suffering from a sort of mental fever, with its accompaniments of hallucination, over-activity, and mental irritability. The cure, as I said above, lies in the patient's own hands. It involves earnest application to one chosen plan to prove its effectiveness, using common sense and ordinary good judgment. The light that can be contacted in meditation has revealed a level of mental phenomena and of thought forms with which the man is unaccustomed to deal. Its manifestation and implications and possibilities impress him as so vast that he argues they must be divine and, therefore, essential. Because he is still in the dramatic centre of his own consciousness and still—even if unconsciously—full of [Page 471] mental pride and spiritual ambition, he feels he has great things to do, and that everybody he knows must aid him in doing it, or else reckon themselves as failures.

**From EP II pg 618**: From every side and in every group there streams in on the group leader directed criticism, poisonous thoughts, untrue formulated ideas, idle gossip of a destructive kind, the imputation of motives, the unspoken jealousies and hates, the frustrated ambitions of group members, their resentments and their unsatisfied desires for prominence or for recognition by the leader or leaders, their desires to see the leader superseded by themselves or by someone else and many other forms of selfishness and mental pride. These produce results in the physical bodies of the leader or leaders and often in the emotional bodies. The responsibility of the group member is, therefore, great and it is one which they seldom recognise or shoulder. It is hard for them to appreciate the dire effects when one person is the target for group criticism and when the directed thought of a number of persons is focussed on one or two individuals.

**From EA pg 206**: Therefore, you have in the category of that which must be tested and proved to be non-existent the following categories, which I am re-enumerating because of their basic importance:

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|  | | 1. Sex | —the relation of the pairs of opposites. These can be selfishly utilised or divinely blended. |
| (1) | | 2. Physical comfort | —life conditions, selfishly appropriated. |
|  | | 3. Money | —selfishly cornered (if I may use such a phrase). |
|  |  |  |
|  |  | 1. Fear | —which conditions activity today. |
| (2) |  | 2. Hate | —which is a factor in conditioning relationships. |
|  |  | 3. Ambition | —conditioning objectives. |
|  |  |  |
|  |  | 1. Pride | —which is intellectual satisfaction, making the mind the barrier to soul control. |
| (3) |  | 2. Separativeness | —which is the isolated attitude and which makes the mind the barrier to right group relations. |
|  |  | 3. Cruelty | —which is satisfaction with personality methods and which makes the mind the instrument of the sense of power. |

When these faults are realised and are overcome, the result is twofold: the establishing of right relations with the soul and also with the environment. These two results are the goal of all tests in Scorpio.

**From LOH pg 144**: *The Nine Heads of the Hydra*

The task assigned to Hercules had nine facets. Each head of the hydra represents one of the problems that beset the courageous person who seeks to achieve mastery of himself. Three of these heads symbolize the appetites associated with sex, comfort and money. The second triune group concerns the passions of fear, hatred and desire for power. The last three heads represent the vices of the unillumined mind: pride, separativeness and cruelty. (See [*Esoteric Astrology*](http://www.lucistrust.org/lucispub/24books/esoast_long.shtml)*,* p. 205 et seq.)

**From LOH pg 148**: 7. *Pride.* The walls built by pride incarcerate a man more securely than prison bars. Fastened by the heavy chains of self-exalting thoughts, he looks at other human beings with condescension. Thus he weakens the link that binds all men together in indissoluble brotherhood. Setting himself apart, he steps further and further beyond the circle of human sympathies. Hercules falls to his knees as he struggles with the hydra, symbolizing in this posture the spirit of humility that must be attained. The exaltation of personality inclinations must be replaced by the expression of self-sacrificing tendencies.

**From LOM pg 111**: The dangers now are different. The development of [Page 112] mind carries with it the dangers of selfishness, of pride, of blind forgetfulness of the higher that it is the aim of the present method to offset. If the adepts of the dark path attained great powers in Atlantean days they are still more dangerous now. Their control is much more widespread. Hence the emphasis laid on service, and on the steadying of the mind as an essential in the man who seeks to progress and to become a member of the Brotherhood of Light.

**From LOM pg 115**: One thing that is oft overlooked by the pupil when he enters upon the path of probation and starts meditation is that the goal ahead for him is not primarily the completing of his own development, but his equipping for service to humanity. His own growth and development are necessarily incidental but are not the goal. His immediate environment and his close associates on the physical plane are his objectives in service, and if in the endeavour to attain certain qualifications & capacities he overlooks the groups to which he is affiliated and neglects to serve wisely & spend himself loyally on their behalf he runs the danger of crystallisation, falls under the spell of sinful pride, and mayhap even takes the first step toward the left-hand path. Unless inner growth finds expression in group service the man treads a dangerous road.

**From LOM pg 116**: a—He serves first through activity, through the use of his intelligence, using the high faculties of mind and the product of his genius to aid the sons of men. He builds slowly great powers of intellect and in the building overcomes the snare of pride. He takes, then, that active intelligence of his and lays it at the feet of collective humanity, giving of his best for the helping of the race.

**From LOM pg 151**: By the coming in of the 7th ray, the Ray of Form or Ritual, the finding of the occult path, and the assimilation of occult knowledge is powerfully facilitated. The occultist is at first occupied more with the form through which the Deity manifests than with the Deity Himself, and it is here that the fundamental difference between the 2 types is at first apparent. The mystic eliminates or endeavours to transcend mind in his process of finding the Self. The occultist, through his intelligent interest in the forms which veil the Self and by the employment of the principle of mind on both levels, arrives at the same point. He recognises the sheaths that veil. He applies himself to the study of the laws that govern the manifested solar system. He concentrates on the objective, and in his earlier years may at times overlook the value of the subjective. He arrives eventually at the central life by the elimination, through conscious knowledge and control, of sheath after sheath. He meditates upon form until form is lost sight of, and the creator of form becomes all in all. [Pg152] He, like the mystic, has 3 things to do:—

1—He has to learn the law and to apply that law to himself. Rigid self-discipline is his method, and necessarily so, for the dangers threatening the occultist are not those of the mystic. Pride, selfishness, and a wielding of the law from curiosity or desire for power have to be burnt out of him before the secrets of the Path can safely be entrusted to his care.

2—In meditation he has, through the form built, to concentrate upon the indwelling life. He has to seek the inner burning fire that irradiates all forms that shelter the divine life.

3—Through the scientific study of the macrocosm, "the kingdom of God without," he has to reach a point where he locates that kingdom likewise within.

Here, therefore, is the merging point of the mystic and the occultist. Here their paths become one. I spoke earlier in this letter of the interest to the clairvoyant in noting the difference in the forms built by the mystic and the occultist in meditation. I might touch on some of the differences for your interest, though until such vision is yours my point may be but words to you.

**From LOM pg 286**: Love and Wisdom. This method is the line of least resistance for the sons of men. It is the sub-ray of the synthetic ray of an analogous vibration, of which our solar system is the objective manifestation. But I would seek to point out that the love achieved by the student of meditation who follows this line is not the sentimental conception that is so often discussed. It is not the non-discriminating love that sees no limitation, nor concedes a fault. It is not the love that seeks not to correct and that expresses itself in an ill advised attitude to all who live. It is not the love that sweeps all into service, suitable or unsuitable, and that recognises no difference in point of development. Much that is called love,—if logically followed out—would apparently dispense with the ladder of evolution, and rank all as of equal value. So potentially all are, but in present terms of service all are not.

True love or wisdom sees with perfect clarity the deficiencies of any form, and bends every effort to aid the indwelling life to liberate itself from trammels. It wisely recognises those that need help, and those that need not its attention. It hears with precision, and sees the thought of the heart and seeks ever to blend into one whole the [Page 286] workers in the field of the world. This it achieves not by blindness, but by discrimination and wisdom, separating contrary vibrations and placing them in position diverse. Too much emphasis has been laid on that called love (interpreted by man, according to his present place in evolution) and not enough has been placed on wisdom, which is love expressing itself in service, such a service that recognises the occult law, the significance of time, and the point achieved. This is the line of the second ray and its affiliated and complementary rays. Later it is the all-inclusive one, and the solvent and absorber. It can be followed, being synthetic, on either the Raja Yoga line or the Christian Gnostic line, owing to its synthetic significance.

Intellectual application. Here the order is reversed and the student, being frequently polarised in his mental body has to learn through that mind to understand the other two, to dominate and control, and to utilise to the uttermost the powers inherent in the threefold man. The method here is perhaps not so hard in some ways, but the limitations of the fifth principle have to be transcended before real progress can be made. These limitations are largely crystallisation and that which you call pride. Both have to be broken before the student who progresses through intellectual application can serve his race with love and wisdom as the animating cause.

He has to learn the value of the emotions, and in so learning he has to master the effect of fire on water, occultly understood. He has to learn the secret of that plane, which secret (when known) gives him the key to the downpour of illumination from the Triad via the causal and thence to the astral. It holds the key also of the fourth etheric level. This will not as yet be comprehended [Page 287] by you, but the above hint holds for the student much of value. This is the line of the third ray and of its four subsidiary rays, and is one of great activity, of frequent transference, and of much mental display in the lower worlds.

Only when the student, who progresses by intellectual application, has learned the secret of the fifth plane, will he live the life of sanctified service, and so blend the three rays. Always synthesis must be attained, but always the fundamental colouring or tone remains. The next or fifth round will show the greatest exposition of this method. It will be the round of supreme mental development, and will carry its evolving Monads to heights undreamed of now.

This round marks the height of the second method, that through love or wisdom. It is the fourth round, that wherein the emotional reaches a high point of vibration, and there is direct connection between the fourth plane of harmony, between the emotional body, or the fourth principle, the quaternary, the fourth root-race or the Atlantean which co-ordinated the astral. I give you food for thought in these correspondences.

**From LOS pg xiv**: Through dispassion and the balancing of the pairs of opposites he has freed himself from the moods, feelings, longings, desires, and emotional reactions which characterise the life of the average man and has arrived at the point of peace. The devil of pride, the personification of the misused mental nature and the distorted perceptions of the mind, are overcome and he stands liberated [Page xv] from the three worlds. The nature of the soul, the qualities and activities inherent in the love nature of the Son of God, and the wisdom which demonstrates when love and activity (the second and third aspects) are brought together, characterise his life on earth, and he can say as did the Christ, "It is finished."

**From LOS pg 359**: 51. There should be entire rejection of all allurements from all forms of being, even the celestial, for the recurrence of evil contacts remains possible.

Rama Prasad's translation is illuminating and should be quoted here. It runs as follows:

"When the presiding deities invite, there should [Page 360] be no attachment and no smile of satisfaction, contact with the undesirable being again possible."

And Dvivedi's interpretation gives still another angle: "There should be entire distinction of pleasure or pride in the invitations by the powers of various places, for there is possibility of the repetition of evil."

The yogin or disciple has achieved his objective. He has (through dispassion and discrimination) freed himself from the trammels of form and stands free and liberated. But he needs to be on his guard for "Let him that thinketh he standeth take heed lest he fall." Form life ever beckons, and the allurements of the great illusion are ever present. The emancipated soul must turn his eyes away from the invitation of the "presiding deities" (those lives who in the three worlds form the sum total of plane life) and fix them on those more spiritual aspects which constitute the life of God Himself.

**From RI pg 125**: Through the means of that discipline, the control of the physical and astral natures are demonstrated by the applicant to himself, and the effect of the discipline is to reveal to him certain inevitable and basic weaknesses, such as control of the animal nature, the powerful imposition of desire, a sense of superiority, of pride and separativeness. His ability to sustain the discipline and his appreciation of himself for so doing, plus a sense of superiority to those who are not so disciplined, are all indicative of essential weaknesses. His fanaticism, latent or expressed, emerges in his consciousness with clarity, and—when he is sincere—he is conscious of having brought about a measure of physical purity; but at the same time, he is left with the awareness that he perhaps may be starting with the outer and the obvious when he should be beginning with the inner and with that which is not so easily contacted or expressed. This is a great and most important lesson.

**From TWM pg 65**: Much preliminary work will have to be done. The disciple on the physical plane and the inner teacher (whether one of the Great Ones or the "Master within the Heart") need to know each other somewhat, and to accustom themselves to each other's vibration. Teachers on the inner planes have much to contend with owing to the slowness of the mental processes of students in physical bodies. But confidence and trust will set up the right vibration which will produce eventually accurate work. Lack of faith, of calmness, of application, and the presence of emotional unrest will hinder. Long patience those on the inner side need in dealing with all who must, for lack of other and better material, be utilized. Some physical injudiciousness may make the physical body non-receptive; some worry or care may cause the astral body to vibrate to a rhythm impossible for the right reception of the inner purpose; some prejudice, some criticism, some pride, may be present that will make the mental vehicle of no use. Aspirants to this difficult work must watch themselves with infinite care, and keep the inner serenity and peace and a mental pliability that will tend to make them of some use in the guarding and guiding of humanity.

**From TWM pg 132**: This brings me to the third point, the problems and the difficulties with which the Masters have to contend as They seek to further the plans of evolution through the medium of the sons of men. In conclave wise They make Their plans; with judgment, after due [Page 133] discussion, They apportion the tasks; then, to those who offer themselves for service and who have some measure of soul contact, They seek to transmit as much of the plan as possible. They impress the plan and some suggestion as to its scope upon the mind of some man or some woman upon the physical plane. If that mind is unstable or oversatisfied, if it is filled with pride, with despair, or with self-depreciation, the vision does not come through with clarity of outline; if the emotional body is vibrating violently with some rhythm set up by the personality, or if the physical vehicle is ailing and concentrated attention is therefore prevented, what will happen? The Master will turn sadly away, distressed to think of the opportunity for service that the worker has lost through his own fault, and He will seek someone else to fill the need,—someone perhaps not so fundamentally suitable, but the only one available on account of the failure of the first one approached.

**From TWM pg 205**: Meditation is dangerous where there is wrong motive, such as desire for personal growth and for spiritual powers, for it produces, under these conditions only a strengthening of the shadows in the vale of illusion and brings to full growth the serpent of pride, lurking in the valley of selfish desire. Meditation is dangerous when the desire to serve is lacking. Service is another word for the utilisation of soul force for the good of the group. Where this impulse is lacking, energy may pour into the bodies, but—lacking use and finding no outlet—will tend to over-stimulate the centres, and produce conditions disastrous to the neophyte. Assimilation and elimination are laws of the soul life as well as of the physical life, and when this simple law is disregarded serious consequences will follow as inevitably as in the physical body.

**From TWM pg 397**: Others have passed beyond that stage and are becoming decentralised from the personality expression in the three worlds of human life and are motivated by an energy which is the higher aspect of the personality energy. No longer do they work and plan and struggle to express their personalities and to make their individual impact upon the world or to gather magnetically around themselves a group of people who look up to them and thus feed the springs of their pride and ambition and who make them both influential and important. They are beginning to see things in a newer and truer perspective. In the light of the Whole, the light of the little self fades out, just as the light that is inherent in every atom of the body is gathered together and obliterated in the light of the soul when that blazes forth in all its glory. When this stage of selflessness, of service, of subordination [Page 398] to the One Self, and of sacrifice to the group becomes the objective, a man has reached the point where he can be received into that group of world mystics and knowers and group workers which is the physical plane reflection of the planetary Hierarchy.

**From TWM pg 400**: They are being gathered out of every nation, but are gathered and chosen, not by the watching Hierarchy or by any Master, but by the power of their response to the spiritual opportunity, tide and note. They are emerging out of every group and church and party, and will therefore be truly representative. This they do, not from the pull of their own ambition and prideful schemes, but through the very selflessness of their service. They are finding their way to the top in every department of human knowledge, not because of the clamour they make about their own ideas, discoveries and theories, but because they are so inclusive in their outlook and so wide in their interpretation of truth that they see the hand of God in all happenings, His imprint upon all forms and His note sounding forth through every channel of communication between the subjective reality and the objective outer form. They are of all races; they speak all languages; they embrace all religions, all sciences and all philosophies. Their characteristics are synthesis, inclusiveness, intellectuality and fine mental development. They own to no creed, save the creed of Brotherhood, based on the one Life. They recognise no authority, save that of their own souls, and no Master save the group they seek to serve, and humanity whom they deeply love. They have no barriers set up around themselves, but are governed by a wide tolerance, and a sane mentality and sense of proportion. They look with open eyes upon the world of men and recognise those whom they can lift and to whom they can stand as the Great Ones stand,—lifting, teaching and helping. They recognize their peers and equals, and know each other when they meet and stand shoulder to shoulder with their fellow workers in the work of salvaging humanity. It does not matter if their terminologies differ, their interpretations of symbols [Page 401] and scriptures vary, or their words are few or many. They see their group members in all fields—political, scientific, religious, and economic—and give to them the sign of recognition and the hand of a brother. They recognise likewise Those who have passed ahead of them upon the ladder of evolution and hail Them Teacher, and seek to learn from Them that which They are so eager to impart.

**From TWM pg 637**: The third danger (and one that is very prevalent at this time) is that of mental pride and consequent inability to work in group formation. The penalty for this is often a temporary success and an enforced working with a group, which has been devitalised of its best elements and which has in it only those people who feed the personality of the head of the group. Because of the emphasis upon his own ideas and his own methods of working, a disciple finds that his group lacks those factors and those people who would have rounded it out, who would have balanced his endeavour, and given to his undertaking those qualities which he himself lacks. This is, in itself, a sufficient punishment, and quickly brings the honest disciple to his senses. Let a disciple who is [Page 638] intelligent, honest and basically true so err, and in time he will awaken to the fact that the group he has gathered around him are moulded by him or he is moulded by them; they are oft embodiments of himself and repeat him. The law works rapidly in the case of a disciple, and thus adjustments are speedily made.