The Three Forms of Pride

Duane H. Berquist

The first form of pride is called *boasting* from its consequence. When a man presumes himself to have a good which he does not have or to lack the bad that he does have, he has this form of pride.

Empedocles speaks of those who, having seen a part of the truth, boast of having seen the whole. And Aristotle in the *Rhetoric* notes that some who have only political rhetoric as boasting of being politically wise.

The second form of pride is *ingratitude*. When a man presumes that he has a good from himself or by his own merits, that he has received from another or as a free gift, he has this form of pride.

Aristotle speaks of the opposite of this form of pride in the beginning of the second book of *First Philosophy*.

The third form of pride is called *haughtiness* which involves contempt or scorn for others. When a man presumes himself to have in a unique way what he has in common with others so that he excels others, he has this form of pride.

Shakespeare represents the third form of pride in the first two quatrains of his 62nd Sonnet. The sophist would seem to have both the first and the third forms of pride. For he thinks himself wise when he is not, and he wishes to appear to excel all others in debate.

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***Scriptum Super Lib. III Sententiarum,* Distinctio XXXIII, Quaest II, Sol. III, Ad 2**

...superbus, inquantum se superextendit ad ea quae supra ipsum sunt, sic habet aliquid de modo audacis; et ideo reducitur aliquo modo ad vitia opposita fortitudini; quamvis proprie loquendo secundum quod communiter de superbia loquimur, magis sit excessus magnanimitatis.

...the proud man, insofar as he overextends himself to those things which are beyond him, thus possesses something in the way of boldness, and therefore it is led back in some way to the vices opposed to courage, even if properly speaking, according to what we generally say of pride, it is rather an excess of magnanimity.

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***Quaestiones Disputatae de Malo,* Q. VIII, Art. 3, Ad 8**

...humilitas et sapientia inveniuntur in eodem homine, in quantum humilitas ad sapien-

...humility and wisdom are found in the same man insofar as humilty disposes toward

tiam disponit: quia qui humilis est subiicit se sapientibus ad discendum, et non innititur sensui proprio.

Non tamen oportet quod sapientia et humilitas sint in eadem parte animae, quia quod est in inferiori potest disponere ad quod est superioris; sicut bonitas imaginationis disponit ad scientiam.

wisdom, since one who is humble subjects himself to the wise for learning and does not lean upon his own sense.

It is not necessary, however that wisdom and humility be in the same part of the soul since what is in the lower part is able to dispose toward what is in the higher, just as a good imagination disposes toward reasoned-out knowledge.