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HUMILITY AND PRIDE

Аннотация: автор статьи раскрывает суть слов «смирение» и «гордость», три степени совершенного смирения, способы избавления от гордости как высокомерия. Большое внимание уделяется распознаванию этих качеств в себе и их преобразованию в прогрессивное при глубинном осознании духовной мудрости в священных писаниях мировых религий.

Ключевые слова: смирение, гордость, духовная мудрость, высокомерие, преобразование.

Abstract: the author reveals the essence of the words «humility» and «pride», three degrees of absolute humility, the ways of getting rid of pride as arrogance. Much attention is paid to recognition of these qualities by a person and their transformation into the progressive with the deep understanding of spiritual wisdom in the Scriptures of the world religions.

Keywords: humility, pride, spiritual wisdom, arrogance, transformation.

The word «humility» comes from the Latin word «humilitas (humus)» meaning «fertile soil» or «earth». The priest Anthony Surozhskiy defines the essence of this word as the state of human soul, human life that is silently and meekly ready to accept all what is given and to bear fruit from everything [6].

In the words' essence dictionary of V.P. Goch «humility» is explained as a movement in the flow of the Divine Love [2, с. 135]. We can agree that humility is a movement of internal peace and love, and as life is a movement forward, this advancement is not chaotic but ordered and goes peacefully in harmony with natural phenomena.

In the Russian Language Dictionary of T.F. Efremova, S.I. Ozhegov and N.Y. Shvedova «humility» is defined as meekness, docility, absence of pride, readiness to be obeyed the will of another man.

The English word «humility» is formed from the verb «to humiliate» with the meaning «to demean» and also close to the words such as acquiescence, obedience, submissiveness. We can assume that humility is not given to the man for nothing, but acquired after frequent humiliations and insults. But not everyone can be humble, because it is necessary to suffer and conquer the own inner world. In the words of earthly languages there are hidden echoes of ancient memory, able to convey to us initial energy of words, their general essence. Prolonged usage of words has made changes in the meaning of words but at present echoes of the ancient meaning is discernible in them.

The word «pride» in the words' essence dictionary of V. P. Goch means the joy of the Lord in creativity, unrevealed essence of creativity, the essence of the proud. The Russian word «гордость»(pride) consists of the letter combination that means Lord's joy appearing in the process of creative work. Therefore we need rejoice the Lord, the Creator of the world and amazing nature, but not to be proud we created this world, the essence of which is unbearable to us to disclose.

In the explanatory dictionary of E.F. Efremova «pride» is considered as self-esteem, self-respect, sense of satisfaction from achieved success and consciousness of significant activity importance. S.I. Ozhegov explains «pride» as the sense of arrogance, excessively high opinion about oneself. It should be noted that «pride» as arrogance is an excessively dangerous feature of the character, because people must not put themselves above God, the Creator. The key is balance, i.e. humility of pride, self-respect combined with respect and kindness to others and satisfaction from own success and other man's success.

Vanity comes from pride as «own pride» in the case of trying to build something majestic for the fame on one's own. As a result everything happens really awful. In the Bible God is told to resist the proud but give grace to the humble.

Pride is essentially an extreme self-confidence, a terrible spiritual disease that is cured very hard. Symptoms of pride can be thirst of praise, impatience of teachings and accusations, mistrust, suspicion, rancor and condemnation of others; a constant play on the stage in the presence of strangers in order to show oneself with pious hand, carefully hiding own flaws. The proud man is eager to command and convinced in the rightness of his path, overestimates knowledge, experience and ability.

What are the traits of pride and vanity? Optina elders of Orthodox Christianity notice that those who do not see vanity and pride in themselves have these qualities but where no humility is, pride dominates there. These qualities are not alien to every human, having them only in different degrees. Having pride a person gains downs, seductions, quarrels, disputes, fear, anger, disobedience, condemnation and loses good deeds. It is better to have a physical pain in the body than pride, which is more harmful than adultery and murder. Asking forgiveness is hard to those who are proud. The Reverend Anatoly distinguishes a secular pride as thinking about the wisdom and a spiritual pride as selfishness. The best liberation of these features is self-reproach and humility as weapon against internal «enemies».

The Holy fathers with their Holiness considered themselves the worst of all saying it not only by their lips but their heart. A humble person is a happy one who is always calm and satisfied, hurts and blames nobody in his failures, has no haste, carelessness, embarrassment. Humility is something great and divine and the path to it is to consider oneself lower than others, i.e. not to notice the sins of others but look at own sins, be happy accepting every insult and dishonor. The monk Ambrose relies on three degrees of perfect humility: to obey to the elders, to obey to the equal, to obey to the smaller [1, c. 351]. Pride and humility are recognized delving deeply into spiritual wisdom of the Holy fathers:

1. You give more and get more.
2. Humility is reconciliation with those who have offended us or whom we have offended.
3. Don't have severity in dealing with people but keep in thoughts everyone has the same purpose like you.

4. Don't contact humbly with some people and cheeky with others but keep humility with all, even if the other is a friend or an enemy, a noble man or an insignificant one as humility is manifested always and everywhere.

5. To succeed in virtue is to succeed in humility.

6. Having humility you humble demons and having no humility you are ridiculed by them.

7. The perfection of humility is to be happy enduring false accusations.

8. Pride hides the deification yourself.

9. Don't rise high otherwise you fall deep.

10. The man who raises natural talents as wit, intelligence, skill in reading and other abilities will never get more natural goods, because the incorrect in small cases is the incorrect in many ones.

11. Pride is a proof of mind poverty. A proud man slavishly grovels before the higher, flatters and pleases him and serves as a slave worse than any slave purchased.

12. The proud is like the apple which is rotten inside and a brilliant beauty outside.

13. Pride is an extreme misery of soul that dreams it is rich being in darkness but thinks it is in the light [7].

In the Koran, the Holy book of Islam it is said that those believers who are humble in their prayer succeed in all. True humility is not always the same as the external humility but to cry about humility is a form of arrogance. Humility in prayer is implied to be the presence of the heart before Allah Almighty, when worshipers realize they are close to Him. Humility doesn't bring rewards automatically because it is only a means to reach a goal, allowing to act in a certain way. Required and adopted prayer promotes thinking and feeling that the worshiper really is near the Almighty and honors Him. This prayer will be much more valuable than the utterance of certain words and making certain movements of the body which are not accompanied by thinking of mind and humility of heart [4].

In Judaism modesty or humility is considered as follows:

1. People always should be humble in their actions – with father and mother and their teacher, wife, children, with others and the distant, even a gentile in the market –

in order to be loved in the heavens and pleasant on the earth, and accepted among people, to preserve the good name all the life.

2. Humility is one of the most important moral qualities. We should reach perfection of the mental and the moral to the prophetic degree, be great in Torah, great in wisdom, great in the prophecy. The Lord glorified Moses, the most humble from all people on the earth.

3. The man must have a special humility in his erudition, i.e. he is not proud of his knowledge and if he knows something he will not hesitate to ask questions even to the wiser and especially to the wisest.

Humility in Hinduism is one of the most powerful tools for curbing the ego, the most disturbing aspect of the personality. Although in daily life the ego may be even the best friend, but in spiritual life it is a source of great anxiety. A lot of researchers found an interesting fact that people in poor countries are the happiest people in the world. Perhaps the key is their attitude not to cling to the property and not to seek constantly monetary benefits in communication with each other. They also help each other more easily and share their sorrows and joy together. If the person achieves success in money or status, he should try to keep humble. Humility comes from the respect of surrounding people. From a spiritual point of view all worldly knowledge is often an obstacle in the way. To get knowledge one need become small (humble) and have sufficient virtues impossible to buy. One must learn to look at one's achievements as the grace of God and mistakes as own ones, which need correct. It will make us be humble.

In Buddhism opposites are not opposites but complement to each other, which can be converted into each other. They are two sides of the same coin. This is the great wisdom of Buddhist master Atisha [5, c. 107]. In the example with the concepts of humility and pride we should not hate a proud man, because he creates the possibility for the existence of a humble man. The art of transforming the negative into the positive is the art of understanding the need of the opposite. Only in this case pride can be transformed into humility.

In modern society meekness and humility are below pride and ego, which are not considered the greatest evils but a necessary attribute of every «decent» person. Outlook on life as enjoyment quickly leads to frustration, partly due to the fact that sometimes the earthly pleasures are associated with great suffering: one wants to enjoy and life gives nothing but bitterness and strikes, one wants to be rich, but achieving wealth one loses health, one wants to love and one isn't loved. Thus, pleasure is transformed into misfortune, and deprived soul of the man has nothing as disappointment and overwhelming emotional void, leading to severe mental illness. Medical practitioner S. Apraksin convinced that pride led to physiological and pathological changes of human body: diseases of the cardiovascular system and mental disorders, psychosis, schizophrenia, discogenic radiculitis, osteochondrosis and other diseases of the spine [3, с. 172]. Everyone has the right of choice to be humble or proud, or watch everything in the inner world and the outer world just wisely transforming it into something progressive.

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