

Adambhitvam

the absence of pretence

Adambhitvam

Adambhitva is the mental state in which dambha is absent. **Dambha** is an attitude that results in an expression quite similar to that of **mānitva**; it manifests as self-glorification. **Mānitva's** conceit is an expression based on real achievements and abilities. The **dambhī** is one who claims achievements that are not his or pretends to possess abilities which he or she does not have.

CAUSES OF DAMBHITVA

When I give expression to **dambhitva** it is because I think that through my pretences I will impress others who will then respond to me in a way that will make me feel good.

Dambhitva arises because I do not feel good about myself. I do not accept myself as I am. I want to be different.

DAMBHITVA REQUIRES A LONG MEMORY

There is no way to compel others to respond favourably to my accomplishments, whether the accomplishments are real or fancied.

In the case of **dambhitva**, there is no problem in seeing that I cannot claim authorship of the accomplishments, as they are not a fact. In addition, it brings tension because the **dambhī** must always be on guard against being 'found out'. It brings the need to be ever alert and to have a long memory.

Truth does not require special efforts to remember.

DAMBHITVA IS A BIG PROBLEM FOR THE MIND

The mind being what it is, there is always a tendency, in small measure, for **dambhitva**. I always tend to present myself somewhat better than I am. This attitude is not conducive to the frame of mind that is receptive to the teaching of Vedanta.

Any dambhitva is a commitment to falsehood.

A mind committed to falsehood cannot be a happy, quiet mind available for learning.

In particular, a mind which expresses **dambhitva**, is non-receptive to the messages of wisdom that one's life experiences unfold.

When I suffer from **dambhitva**, I do not accept myself, instead, I commit myself to an image that I know is false; whereas, the reality of intelligent living calls for owning up myself as I am.

Basically, if I deeply reject myself as the attitude of **dambhitva** indicates, I will have a very difficult time accepting and assimilating the knowledge of the truth of myself.

The truth of the self that Vedanta reveals to me is that I lack nothing. Vedanta shows me that the non-dual reality of myself is **limitlessness, fullness**.

However, to be ready for this teaching, which will reveal to me my **limitlessness**, I must enjoy a mind that accepts me as I am, right now, with all my apparent limitations.

SELF-ACCEPTANCE PREPARES THE MIND FOR VEDANTA STUDY

To be ready for the study of Vedanta, I should be able to accept myself just as I think I am and be willing to present myself to myself as I am. I should be free of self-condemnation. I should like myself as I am.

At the same time I have a strong desire to find absolute freedom, free from the limitations that seem to bind me. When I suffer from **dambhitva**, it is scarcely possible for me to have a true desire to be free. My commitment to falsity and the deep rejection of my relative self, falsifies even a desire for freedom.

When **dambhitva** goes, the mind will enjoy the state of **adambhitva**, the absence of hypocrisy and pretence. With such a mind I become a real person. A real person is a **simple person**, while the complex person is false.

A **simple person** may not be without problems. He may get angry. He may make mistakes. However, in this simplicity and straight-forwardness, he is able to get rid of his anger, learn from his reactions.

When I clearly see the futility and absurdity of both the attitudes of **mānitva** and **dambhitva**, these negative values will drop off, leaving me with a mind reflecting **amānitva** and **adambhitva**, the absence of pride and the absence of pretence.

A mind that is simple and factual is the one that is ready to discover the truth of the self.