



THE WAYS TO OVERCOME FROM THE INTOXICATION (MADA)

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ABSTRACT:

One needs to contemplate on the old age, sickness, death, separation from the beloved persons and the things we like most, Kamma and its result in order to get rid of the three prides or intoxication namely: yobbanamada (intoxication with youth), ārogyamada (intoxication with health), jīvitamada (intoxication with life) and to get the ability to endure the attack of Eight Kinds of Vicissitudes (Attha-Lokadhammas) namely: gains properties (lābha), not gains properties, (alābha), fame (yasa), not fame (ayasa), not praise (ninda), praise (pasaṇṇa), pleasant (sukha) and unpleasant (dukkha).

While practicing by reflecting (paccavekkhaṇā) on the old age, sickness, death, one can develop the knowledge which is associated with the fear of Saṃsāra or evil deeds (Saṃvegañāṇa) and can prevent the non-arisen defilements, and helps to remove the arisen defilements and three kinds of Madas or māna (prides).



KEY WORDS: *Mada, māṇa, yobbanamada, ārogyamada, jīvitamada, anusaya, saṃyojana.*

INTRODUCTION

The great intoxications of youth (*yobbana-mada*), of health (*ārogya-mada*), and of life (*jīvita-mada*) cause the ignorant world-ling pursued evil courses in bodily actions, speech and thought. The disputes, conflicts, fighting, etc. would be rampaged in any society by the root of conflict springs from envy (*issā*) and selfishness (*macchhariya*) generated by likes (*piya*) and dislikes (*appiya*). However, it seems that one of the causes of origins of conflicts is *māna*. Therefore, the purpose of this paper is to show the way of eliminating *māna*.

The method of controlling conceit is given in relation to the fetters of envy and avarice (*issāmacchariyasaṃyojana*) as they are the nearest causes for conflicts. Though, in the Sutta beloved and hatred (*piyāpiya*) are given as the second causes, conceit (*māna*) should be included before it since *taṇhā*, *māna*, *diṭṭhi* have been the regular terms placed in the Canon. So, this paper is will discuss about *mana* and the way to overcome it.

THE MEANING OF MĀNA

The term, '*Mada*' generally used in day-to-day language, is interpreted as follow. '*Mada*' is a Buddhist term that is translated as 'pride', 'arrogance', or 'conceit'. The terms *Mada* and *Māna* are same meaning in the *Pāṇi* canon. It is defined as an inflated mind that makes whatever is suitable, such as

wealth or learning, to be the foundation of pride. It creates the basis for disrespecting others and for the occurrence of suffering.

Abhabba Sutta explains the ten dhammas that should be eradicated for attaining the stage of Arahant such as *rāga* (passion), *dosa* (hatred), *moha* (ignorant), *kodha* (anger), *upanāha* (ill-will), *makkha* (hypocrisy), *palāsa* (malice), *issā* (jealousy), *macchhariya* (greedy), *māna* (conceit).¹

Under the ten fetters *sakkaya-diṭṭhi*, *vicikiccā*, *silabbataparāmāsa*, *kāmarāga*, *paṭigha*, *rūparāga*, *arūparāga*, *māna*, *uddacca* and *avijjā*, the *māna* is given as the eighth. With the complete eradication of the last five fetters (*rūpa-rāga*, *arūpa-rāga*, *māna*, *uddacca*, *avijjā*), one would be able to attain the Arahant-hood. Therefore, by eradicating *māna*, one would be able to achieve the liberation. When the Buddhist teachings are taken into consideration, we could find the deep meaning of conceit hidden behind. Accordingly, Nina van Gorkom explains *Māna*:

“There is conceit or pride when we consider ourselves important. Because of conceit we may compare ourselves with others. There can be conceit when we think ourselves better, equal or less than someone else. We may believe that there can be conceit only when we think ourselves better than someone else, but this is not so. There can be a kind of upholding of ourselves, of making ourselves important, while we compare ourselves with someone else, no matter in what way, and that is conceit.” The *Atthasālini* gives the following definition to conceit (*māna*) stating the *ābhidhammic* position:

“...Herein conceit is fancying (deeming, vain imagining). It has haughtiness as characteristic, self-praise as function, desire to (advertise self like) a banner as manifestation, greed dissociated from opinionatedness as proximate cause, and should be regarded as (a form of) lunacy.”

In *Visuddhi Magga*, the characteristic of *māna* is stated in contrast to the *Abhidhamma*:

“The inconstant of pride is that it has the characteristics of haughtiness. Its function is arrogance. It is manifested as vain-gloriousness. Its proximate cause is greed dissociated from views. It should be regarded as like madness.”²

The Various Kinds of Māna Described in the Pāli Canon

According to the *Sutta Nipāta*, there are six dhammas that should be eradicated for achieving liberation. They are, as given in *Arahanta Sutta*, *mānaṃ*, *omānaṃ*, *atimānaṃ*, *adhimānaṃ*, *thambhaṃ*, *atinipātaṃ*.³

However, in *Mahāniddeśa Pāli* different numbers of *māna* are being introduced.

1. One kind of *māna* - *cittassa unnati* (haughtiness of mind).
2. Two kinds of *māna* - *attukkaṃsaṇamāno*, *paravambhanamāno*.
3. Three kinds of *māna* - *seyyohamasmi māno*, *sadisohamasmi māno*, *hīnohamasmi māno*.
4. Four kinds of *māna* - because of *rūpa*, *sadda*, *gandha*, *rasa*.
5. Five kinds of *māna* - because of *rūpa*, *sadda*, *gandh*, *rasa* and *phoṭṭhabba*.
6. Six kinds of *māna* - because of *cakkhu*, *sota*, *ghāna*, *jivhā*, *kāya* and *mano*.
7. Seven kinds of *māna* - *māno*, *atimāno*, *mānātimāno*, *omāno*, *adhimāno*, *asmimāno*, *micchāmāno*.
8. Eight kinds of *māna* - because of *lābhena*, *alābhena*, *yasena*, *ayasena*, *pasaṃsāya*, *nindāya*, *sukhena*, *dukkhena*.
9. Nine kinds of *māna* - *seyyassa seyyohamasmi māno*, *seyyassa sadisohamasmi māno*, *seyyassa hīnohamasmi māno*, *sadisassa seyyohamasmi māno*, *sadisassa sadisohamasmi māno*, *sadisassa hīnohamasmi māno*, *hīnassa seyyohamasmi māno*, *hīnassa sadisohamasmi māno*, *hīnassa hīnohamasmi māno*.
10. Ten kinds of *māna* - because of *jāti*, *gotta*, *kolaputtiya*, *vaṇṇapokkharatāya*, *dhanena*, *ajjhenena*, *kammāyatanena*, *sippāyatanena*, *vijjāṭṭhānena*, *sutena*, *paṭibhānena*, *aññataraññatarena*, *vatthunā*.⁴

¹ AN.III. p.249

² Vis.II.p.324.

³ S.I.p.68.

⁴ MN.p.61.

In relation to *Abhidhamma*, eighteen kinds of *māna* are introduced in *Vibhaṅga* as *seyyamāna*, *sadisamāna*, *hīnamāna*, *seyyaseyyamāna*, *seyyasadisamāna*, *seyyahīṇamāna*, *sadisaseyyamāna*, *sadissadisamāna*, *sadisahīnamāna*, *hīnaseyyamāna*, *hīnasadisamāna*, *hīnahīnamāna*, *māna*, *atimāna*, *mānātimāna*, *omāna*, *adhimāna*, *micchāmāna*.⁵

The Ways to Overcome from the Intoxication (Mada)

When the result of eradication of intoxication is taken into consideration, number of Suttas should be examined so as to get the exact meaning.

Kiṇṇasīla Sutta explain the benefits of suppressing conceit that if the person does not have conceit, he could easily approach to the teacher with the due respective manner. Then, he always reminds and practices the words, teachings, morality and celibacy taught by him.⁶

And *Arahanta Sutta*⁷ describe that since the intoxication has completely been eliminated by the Arahant, he does not have the power of conceit. He has defeated the conceit. Therefore, the skilled Arahant, knowing the conventional reality of the world, expresses the conventional form of language and he says “I” and “I am said”.

The intoxications arise in the mind of a person because of pleasurable objects such as form, sound, odor, taste, touch. The net result of that is telling lies, which is reasonable to be arisen quarrels, conflicts, etc.

“By the removal of (false) view, by the abolition of conceit, by ending of attachment: there is no individual methods for these three. But when he has discerned this materiality as described above and this immateriality as described here, then he sees that there is no living being over and above the material and the immaterial. As soon as he no longer sees a being, the perception of a being is removed. When he discerns formations with consciousness from which perception of a being has been removed, then [false] view is said to be removed.

When he discerns formations with consciousness from which [false] view has been removed, then conceit does not arise in him. When conceit does not arise, conceit is said to be abolished. When he discerns formations with consciousness from which conceit has been abolished, then craving does not arise in him. When craving does not arise in him, attachment is said to be ended. This firstly is what is said in the Discourse of Purification.”

Vattha Sutta in *Majjhima Nikaya* depict that the person should eradicate the intoxication from the mind like the cloth cleared having washed out. The one who dwells in the forest, should well be controlled his mind by the eradication of conceit (*māna*) to defeat the *māra*.⁸

Manatthaddha Sutta states that *Mānatthaddha* Brahmana who is with full conceit asked the Buddha how to eradicate the conceit. The Blessed One said that the parents, elder brothers and sisters, and teachers should be reputed respectively.⁹

Pesala-atimaññanā Sutta deals with that conceit and even its object should be eradicated, because I have been experiencing the unbearable result of it. The beings who could not eradicate the conceit remain with proud and reborn in the hell for a long period of time.¹⁰

In the *Māna Sutta*, addressing the monks, the Buddha explains: “Monks, you should eradicate one dhamma (fetter) for achieving non-returning (*anāgāmi*), that is conceit (*māna*). I affirm your state of non-returning. If the conceit which is relevant to be reborn in the hell should be eradicated having seen it through the insight meditation should completely be eradicated through right wisdom because one who eradicated the conceit is never reborn.”¹¹

⁵ Dhs.p.245.

⁶ Sn.p.327.

⁷ S.III. p.68.

⁸ M.I.p.43.

⁹ S.I. p.179.

¹⁰ Ibid.p.188.

¹¹ Itiv.p.197.

The *Nettipakaraṇa* under *Vicayahārasaṃpāto* explains the duality of *māna* as wholesome and unwholesome. “If anyone gives up the conceit because of conceit, he experiences the wholesome. In other words, because of *māna*, if any one does the wholesome, that *māna* is wholesome.”¹²

However, this cannot be applied since *māna* becomes an unwholesome mental element (*cetasika*) in the category of *Akusala Cetasikas*. There are number of places in the Canon where the followers do good deeds with the purpose of obtaining different results. If anyone does any deed (merits), it does not become wholesome directly but meritorious. Therefore, *māna* cannot be grouped as wholesome.

In the *Aṅguttara Nikāya* the abandoning fetters and the elimination of latent tendencies are affected with the development of the body-centered mindfulness (*Kāyagatāsati*). Here, the body-centered may refer to either observing the thirty-two parts of the Body or to the various meditation under the heading of observing of the body (*Kāyānupassanā*).¹³

The practice of meditation relevant for eradicating conceit should be examined with the characters. The individuals are categorized under six groups in *Visuddhimagga* such as *rāga*, *dosa*, *moha*, *saddhā*, *buddhi*, *vitakka*. Out of the six, the individual with conceit could be included into the category of *dosa* because conceit follows it.

Therefore, the relevant meditations for those with conceit are on four sublime abodes and the four objects of meditation out of ten such as the object of colors; blue, yellow, red and white. Otherwise, the meditation on contemplating the Buddha is also reliable. When the factors are considered, the teachings on conceit (*māna*) found in Theravada Buddhist Tradition can be concluded.

The *Abhiñha Sutta* state that one who is a noble person (*ariyasāvaka*) reflect as they really are, when he encounters old age, sickness, death, separation, and *kamma*. He gets peaceful life and freed from sorrow. So, one should follow the noble reflection thus:

“I am not only one who is of the nature of to age, suffer disease, and die, have not gone beyond it but where beings come and go, pass away and arise, all beings are of the nature of to age, suffer disease, die and not have gone beyond it.”

“I am not only one for whom that is dear or pleasing all will change or go away but where beings come and go, pass away and arise, for all beings that is dear or pleasing all will change or go away.”

“I am not only one who is owner of the deeds, heir to deeds, relative of deeds, whose deeds are my refuge whatever deed I do good or evil, I will be its heir, but where beings come and go, pass away and arise, all beings are owners of the deeds, heirs to deeds, relatives of deeds, whose deeds are my refuge whatever deed they have done good or evil, will be their heirs; whatever deeds they do good or evil, they will be heir to them.”¹⁴

Because of reflection on these states, paths (*magga*) arise in him. And from following, cultivating, and often developing that path (*magga*), he abandons the mental fetters (*saṃyojana*), and eliminates the latent tendencies (*anusaya*).

CONCLUSION

The understanding of the nature of old age, sickness, and death had vital importance to develop the strong knowledge which is associated with the fear of Samsara or evil. Further it is needed to develop concentration which is the basic requirement to gain of higher wisdom and remove intoxication (*mada* and *māna*).

Therefore, one who wants to live peacefully and to be free from suffering must eradicate craving or attachment which is the source of birth, old age, disease, death and separation. So, the Buddha encourage His disciples to contemplate on old age, sickness, death, separation or departure from beloved ones, *Kamma* in this *Abhinha Sutta* and to contemplate or handle or see directly the reality through insight meditation (*vipassanābhāvanā*) in order to eradicate craving in *Sammāsa Sutta*. All

¹² Netti.p.73.

¹³ AN.I.p.45.

¹⁴ An. II. p.64.

beings who want to be free from sorrow, lamentation, pain, grief, despair, and all suffering should contemplate on these five things and see the reality as taught by the Buddha.

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