

(1) Men generally get envious when they find happiness in others in whom they have no self-interest or by whom their interests are harmed ; similarly a cruel delight is experienced when an enemy is found to be unhappy or in distress. When a person of a different persuasion is found to be pious, the reputation of such a person often gives rise to jealousy and unpleasantness. When a person in whom we have no self-interest is found to be leading a vicious life we feel sorry or angry or become cruel towards him. These kinds of envy, cruel delight, malevolence, or anger disturb the mind and prevent its getting calm and set. That is why if by thoughts of friendliness, etc. the mind can be kept pleasant and happy, free from any disturbing element, then it can become one-pointed and set. When necessary the devotee should think of it in this way. First recall to mind the pleasure that you would feel when you find your friend to be happy. Then imagine that you would feel equally happy when you find your enemies and others happy, whose happiness you now envy. Similarly, when you delight at the distress of your enemies, remember how you would take compassion when your dear ones suffer and get into the habit of feeling equally compassionate towards your enemies. As you feel pleased with a person of your persuasion when he acts piously, you should feel equally happy when a person of a different persuasion behaves in a virtuous way. Not to take any notice of the lapses of others is overlooking. It is not a positive thinking but refraining from minding the frailties of others. These four practices are called Brahmavihāra by the Buddhists and they say they lead to the Brahmāloka.

प्रच्छेदं न विधारणाभ्यां वा प्राणस्य ॥ ३४ ॥

भाष्यम्—कौष्ठ्यस्य वायोर्नासिकापुटाभ्यां प्रयत्नविशेषाद् वमनं प्रच्छेदं नम्
विधारणं प्राणायामः । ताभ्यां वा मनसः स्थितिं सम्पादयेत् ॥ ३४ ॥

**By Throwing Out And Restraining The Breath Also
(The Mind Is Calmed). 34.**

Throwing out or expulsion (1) is the ejection of the internal air through the apertures of the nose by