

CHAPTER -IV

Conception of Muditā as the Brahmavihāra

M U D I T Ā (Skt., Muditā) being the third sublime virtue is not mere sympathy but sympathetic joy or appreciative joy (or gladness according to Bhikkhu Ñāṇamoli), which tends to destroy jealousy, its direct enemy. This is a universal truth that jealousy is the one devastating force which endangers our whole constitution.

By nature we cannot bear to see or hear the successful achievements of others. In most cases we rejoice over their failure, but cannot tolerate their successes. Instead of praising and congratulating the successful, we try to ruin, condemn and vilify them . In one way Muditā is concerned more with oneself than with others, as it tends to eradicate jealousy which ruins oneself. On the other hand it aids other as well, since one who practises Muditā will not try to hide the progress and welfare of others.

It is quite easy to rejoice over the success of one's near and dear ones. But it is rather difficult to do so over the success

of one's adversaries. The majority seek delight in creating every possible obstacle so as to ruin their adversaries. On this point so many irrefutable historical evidences may be cited here. Out of jealousy Socrates was poisoned, Jesus Christ was crucified, Mahatma Gandhi was shot dead, and so on and so forth. It is, therefore, said that the practice of *Mettā* and *Karuṇā* is easier than the practice of *Muditā*, which demands great personal effort and strong will - power. It is easier for men to feel *Mettā* and *Karuṇā* in situations which demand them, than to cherish a spontaneous feeling of shared joy, outside a narrow circle of one's family and friends. It mostly requires a deliberate effort to identify oneself with the joys and successes of others.

Why to cultivate *Muditā* ?

We know very well how envy and jealousy (the chief opponents of unselfish joy i.e. *Muditā*) can poison a man's character as well as the social relationships on many levels of his life. They can paralyze the productivity of society : on governmental, professional, industrial and commercial levels. Therefore, all efforts should be made to cultivate their antidote i.e. *Muditā*. Over and above, it is necessary for us to create new opportunities for *Muditā*, by the active practice of *Mettā* and

Karuṇā in deeds, words and meditative thought. So, it would be not unwise to suggest that Muditā is the pre - requisite of Mettā and Karuṇā.

Childers, therefore, rightly comments that Muditā is the complement of Karuṇā, which is pity for or sympathy with those who are suffering .⁶⁸

Several queries in connection with Muditā may be put forward.

For example "What is Mudita"? "What is the practicing of it?"

"What are its salient characteristics, function and manifestation?"

"What are its benefits?" "What is the procedure of its proper cultivation?"

The following answers may be suggested :

As parents, who on seeing the happiness of their dear and only child are glad, and say, "Sādhu, Sādhu", so one

⁶⁸ Dictionary of the Pāli Language, p. 250

develops Muditā for all beings. This is Muditā which has translated as appreciative joy, sympathetic joy and gladness.

The undisturbed dwelling of the mind in Muditā this is called the practicing of Muditā.

Gladness or sympathetic joy is its salient characteristic. Non-fear is its function. Destruction of dislike is its manifestation. Its benefits are equal to those of Mettā.

What is the procedure of Muditā Bhāvanā ? The new Yogin enters a place of solitude and sits down with mind collected and undisturbed. He is to have a feeling of joy at another's happiness. When he sees or hears that some person's qualities are esteemed by others and that he is at peace and joyful, the Yogin thinks thus : "Sādhu, Sādhu, May he continue to be joyful and peaceful for a long time." Again, when he sees or hears that a certain person does not follow demeritorious doctrines, or that he does not follow undesirable doctrines, he thinks thus : "Sādhu, Sādhu. May he continue to be joyful and peaceful for a long time." That Yogin by these means and through these activation develops the thought of appreciative joy. Having by these means and through these activities developed, and the thought of appreciative joy developed , he makes his mind pliant and capable of bearing the object.

According to the Visuddhimagga, the best way to start Muditā Bhāvanā is with a very close friend (atipiya - sahāyaka) of the Yogin and then with other persons, who may be selected one after another and ultimately a neutral person, an enemy or a hostile person. Thus with Muditā or appreciative joy he fills the ten directions.⁶⁹

Hindrances to the cultivation of Muditā :

The following are the hindrances to the cultivation of Muditā:

I. Taṇhā : It is craving (**taṇhā**) born of ignorance (**avijjā**) that gives rise to jealousy, envy, covetousness, avarice, and greed in all of its manifestations. Here it is that Muditā when practised and developed becomes a "sublime" and "boundless" states of mind to be "dwelt in" as a corrective characteristic for their removal.

II. Aggi : One of the most frequently used similes by the Buddha was of fire.⁷⁰

⁶⁹ Visuddhimagga, p. 316

⁷⁰ Ādittapariyaya sutta (Fire Sermon), Vinaya, 1. 34-35

Fire has got two qualities : destructive and constructive. The destructive quality of fire was likened to the destructive nature of the passions.

The ardent or constructive nature of fire was to be emulated in the pursuance of the path to holiness. In its uncontrolled existence fire is a destructive danger. Under control it is one of man's greatest boons and blessings. In either case, it was a motivating force to be reckoned with, at all time active, potent and energetic. The three roots of evils - greed (**lobho**), hatred (**doso**) and delusion (**moho**) - - are also known as " the three fires".

On one occasion the Buddha and his band of Bhikkhus were for the time staying at Gayā - sīsa, a mountain near the city of Gayā. From their elevated position they watched one of the great fires that from time to time ravaged the countryside. This inspired to deliver his fire Sermon as the third recorded discourse, subsequent to his Enlightenment and the beginning of his long ministry. To the Buddha, the world of Saṃsāra was like the flaming plains below. Everything is burning (**sabbam pajjalito**), said the Buddha.

"How everything is burning ?"

"Everything is burning with the fire of greed, with the fire of hatred, with the fire of delusion."

It is these three fires that give rise to jealousy, envy, covetousness, avarice and greed. The craving for possessions, the craving for annual pleasures, the begrudged success of others, the hatred that is begotten by the gains of others, the odious compassion of greater status compared with our humble circumstances - - these are the fires that burn within us to our undoing.

It is now evident why Muditā is such an important characteristic to be cultivated. When we can view the success of others with the same equanimity and to the same extent, as we would extend Mettā and Karuṇā to those who suffer grief and distress, sadness and mourning, then we are beginning to exercise Muditā, and are in the process of eradicating greed and craving.

Developed still further, we can reach the stage of sharing with others their joy of possession, their financial or social successes, their elevation to position of civic or national importance, or their receipt of titles and honorifics. In such a

manner Muditā is counteractive to conceits of all kinds and its growth and development check craving's grip.

Until we have developed this subjective characteristic within ourselves how can we develop the objective characteristics of Mettā and Karuṇā ?

The accumulated possessions, results of our greed, may give us the pleasure and the happiness of the miser gloating over his hoard of gold.

The happiness born of shared pleasures, shared love, shared passions, shared delights in another's success, will surpass the meagre selfish happiness of the miser.

III. Issā (Envy) : Muditā is the opposite of Issā or Envy. By developing the spirit of Muditā we can remove Issā. The Abhidhamma doctrine of the Buddha explained the nature of Issā and its different kinds.

Issā is regarded in Buddhism as unwholesome mental factor, for it is one of the basic hindrances and fetters to spiritual progress. In the Visuddhimagga, the author Buddhaghosa has defined Issā as follows :⁷¹

⁷¹ p. 172

Issā has the characteristic of being envious of other's success. Its function is to be dissatisfied with that (i.e. other's success).It is manifested as repulsion from that (i.e. other's success)

Other's success is its immediate cause. It is to be regarded as fetters (saṃyojanāni).

A similar definition is found in the Puggalapaññatti⁷². Issā as the sixth fetter on the way of success is very hard to overcome .

The envious person is pained at seeing another's success which he himself is wanting.

Other's enjoyment of happiness makes him sorrowful and such an envious person tries to destroy other's happiness. This is shown that envy forms an anti-social factor making amity and peaceful life disturbed.⁷³ In the Sakkapañha Sutta of the Dīghanikāya, Sakka, king of gods asks Buddha why the gods and men although willing hatred, enmity, malignity, etc., yet cannot live without them. The Buddha at once replies that it

⁷² pp. 21 - 23

⁷³ Aṅguttara Nikāya, Iv., 8

happen so because of their being fetters of envy and selfishness.⁷⁴

There are proverbs which say : "Envy arises when someone excels you. Having similar objectives breeds hostility. "Envy (**Issā**) mostly exists in workers who feel inferior to co-workers. Especially persons of some rank or status are affected by envy. For example, a fish-paste monger does not usually feel or show envy to a jeweler. But among fish-paste sellers and among jewelers, being subject to competition, there are many who feel or show event towards one another. Similarly among Bhikkhus (Buddhist monks) envy can arise. Even some preachers and abbots are not free from envy and jealousy.

By feeling envious and by fabricating slander, one only ruins oneself because the wise condemn him as a worthless person. And the envious shall fall into woeful abodes in Saṃsāra, whereas the envied person will not be affected at all. Since Issā is an unwholesome mental factor, everyone should abhor and eliminate it.

An interesting fable may be cited here in connection with the envious and the envied. Once upon a time, a big lion

⁷⁴ Dīgha Nikāya, Sutta No.21

has den in an emerald cave in the Himalayas. Near this cave lived a herd of hogs; and they live in constant fear of the fierce lion. They blamed the emeralds glow of the cave for their woe. So they first rolled about in a muddy lake and rubbed the emerald cave with mud.

But unfortunately, to their dissatisfaction, the emerald cave grew more and more radiant and shiny.

Likewise, those who slander, envy and belittle others, actually get opposite consequences. Only they themselves will suffer from hardship while the others are propelled further into prosperity.

Bhikkhu Devadatta, Buddha's cousin brother and disciple, was envious and jealous of Buddha's prosperity, name and fame. he could not tolerate it. He adopted many treacherous means to kill the Buddha and slander against him.

Not only that he created a division in the Buddha's Holy Order of monks. Ultimately what happened ? No wrong happened to Buddha, but Devadatta lost everything, his health, vigour and the band of his followers and ultimately he was swallowed by the mother-earth and was born in the Avici-hell.

On another occasion the Paribbājakas could not tolerate the large-scale popularity of the Buddha for which they lost their own position among the people. They became so envious with the Buddha that they tried to humiliate the Buddha adopting all possible means. But they were not successful. At last they appointed Ciñcā Māṇavikā who was a notorious lady but she was friendly to the Paribbājakas to work for them. They asked Ciñcā Māṇavikā to humiliate the Buddha in the presence of thousands of monks and nuns, as well as thousands of lay - disciples. As directed, Ciñcā went to the assembly of the Buddha, exhibited her feats of false pregnancy and announced that Buddha was responsible for her pregnancy. Buddha was not perturbed at all, but with a smiling face he said : "Ciñcā, my sister, you know better what is the truth". Immediately Ciñcā was exposed in front of the assembly and all her signs of pregnancy were vanished . Thus the envious Paribbājakas were defeated and the envied Buddha was not harmed in any way, but his popularity increased day-by-day.

From the above instances it is clear that envy is the direct enemy of Muditā.

IV. Macchariya (Skt. Mātsarya), meaning jealousy , avarice, niggardliness, selfishness, churlishness, stinginess, is an

unwholesome mental factor and the main cause of rebirth in hell (petaloka). The characteristic of Macchhariya is concealing one's own success, when it has been or can be obtained. Its function is not to bear sharing these with others. It manifests as shrinking away (from sharing) and as meanness or sour feeling. Its proximate cause is one's own success.

Nowadays some persons are reluctant to give to others or to practise dāna. This is mistaken to be Macchhariya. But actually Macchhariya means wishing other persons to get nothing. Those with Macchhariya are jealous of others. They do not want to see others acquiring wealth. Stinginess is just attachment to money and property, and is merely lobha (greed). But in the case of Macchhariya it means a jealous outlook, not wanting others having promotion, money, name and fame, beauty etc.

Five kinds of Macchhariya are enumerated in the Dīgha Nikāya⁷⁵ and the Aṅguttara Nikāya.⁷⁶ They are āvāsa-Macchhariya, kula-Macchhariya, lābha-Macchhariya, Vaṇṇa-Macchhariya and dhamma-Macchhariya.

⁷⁵ Vol. III, p. 234

⁷⁶ Vol. IV, p. 456

A. Âvāsa-macchariya:

Macchariya concerning houses, monasteries, schools, beds etc. In the case of monks, some do not want visiting monks to reside in the monasteries they came to possess. But preventing bad monks entering their places does not amount to Macchariya. Those monks who have Âvāsa-Macchariya will be reborn after death in a Peta world or in hell.

B. Kula-macchariya :

Macchariya as regards donor and relatives, etc. Some monks do not let their regular donors to support other monks except themselves, But to prevent evil monks making acquaintance with one's friends and relative is not Kula-Macchariya, because evil monks can contaminate their faith and morals. Kula-macchariya jealousy burns the viscera when one sees one's relatives in the company of other people. Such a person will be born in impecunious (penniless) circumstances in the next world.

C. Lābha-macchariya:

Macchariya based on materials gain. There are people who do not want anyone to prosper except themselves. Such an ill-will is called labha - macchariya. But to prevent bad monks

from getting requisites which they will put to improper use and to wish good monks to receive them are not Lābha-macchariya. These who have labha-macchariya will be reborn in filthy and will have to eat filth.

D. Vaṇṇa - macchariya :

Macchariya based on beauty or fame. A person who has this form of jealousy does not want others to be more beautiful or more famous than himself or herself. Such a person becomes an ugly person in forthcoming existence in Saṃsāra. He will also be denied of fame,

E. Dhamma-macchariya :

Macchariya based on learning, education or knowledge. Thus a person who will not impart knowledge or information to others will be guilty of Dhamma-macchariya. Such people fear that others may excel them in learning and refuse to answer question. They do not teach others willingly. But to deny teaching malicious persons who will misuse knowledge does not amount to Dhamma-macchariya, because such persons will ruin the Buddha's teaching. He who feels Dhamma-macchariya will be reborn as a dumb person or an idiot. After death he will suffer in the hell of burning ash.

Regarding the five kinds of Maccharyias considerations should be made as to who will be most exposed to these evil attitudes. Most probably monks and nuns who depend on alms for their sustenance are most liable to accommodate these evil traits, In the case of lay-people too, Maccharyia arises when they do not wish others to acquire better house or land, when they wish to be more happy, more wealthy and more beautiful, to excel others in power, status, knowledge, wisdom and so forth. Such jealousy is called Maccharyia. But the sufferer with regard to Maccharyia is the jealous person and not the victim. After death the jealous persons are reborn as petas (hungry ghosts).

Therefore, everyone should totally and completely annihilate Maccharyia so as not to fall into woeful abodes after death.

In the Sakkapañha Sutta the Issā and Maccharyia have been nicely illustrated. Sakka, the ruler of gods, asked the Buddha : by what fetters gods, men, Asuras, Nāgas and Gandhabbas are bound, as a result they cannot live in amity but they have to live in enmity, hatred, injury, hostility and malignity ?

The Buddha replied : O ruler of gods, they suffer by the fetters of envy and selfishness.

Sakka again asked : But, Venerable Sir, what is the source, the cause of envy and selfishness ?

Buddha replied : O ruler of gods, things as dear and not dear to us is the source and cause of envy and selfishness.

Sakka again asked : But, Venerable Sir, what is the source and cause of desire ?

The Buddha replied : O ruler of gods, mental pre-occupation is the source and cause of desire.

Sakka again asked : Venerable Sir, what is the source and cause of mental pre-occupation?

Buddha replied : O ruler of gods, obsession is the source and cause of mental pre-occupation.

Sakka again asked : Venerable Sir, how has that bhikkhu gone about who has reached the path suitable for and leading to the cessation of obsession?

In order to make the Sakka understood regarding pre-occupation and travail of mind, Buddha narrated to him two kinds of happiness (somanassa), two kinds of sorrow

(domanassa) and two kinds of equanimity (Upekkhā). He also clarifies that (i) of such happiness as is accompanied by pre-occupation and travail of mind, and of such happiness as is not so accompanied, the latter is the more excellent; (ii) of such sorrow as is accompanied by pre-occupation and travail of mind, and of such sorrow as is not so accompanied, the latter is the more excellent; and (iii) of such equanimity as is accompanied by pre-occupation and travail of mind, and of such equanimity as is not so accompanied, the latter is the more excellent. But why? According to Buddha, in following after happiness, if bad qualities developed and good qualities diminished, then that kind of happiness is to be avoided. On the other hand if bad qualities diminished and good qualities developed, then such happiness is to be followed.

In like manner, if bad qualities developed and good qualities diminished then that kind of sorrow is to, be avoided. On the other hand if bad qualities diminished and good qualities developed, then such sorrow is to be followed.

Similarly, when bad qualities developed and good qualities diminished, then than kind of equanimity (**Upekkhā**) is to be avoided. On the other hand, if. bad qualities diminished and good qualities developed, then that kind of equanimity is to be followed.

In the conclusion the Buddha said to Sakka, the ruler of gods, thus: "And it is on this wise decision that a bhikkhu must have gone about, who has reached the path suitable for, and leading to, the cessation of perceiving and taking account of obsessions." And Sakka, delighted with the Buddha's utterances, expressed his pleasure and appreciation saying. "That is so, Exalted one, that is so, O welcome one, I have got rid of doubt and I am no longer puzzled, through hearing the answers of the Exalted one." Sakka together with eighty thousand gods became Sotarpanna.

V. Attukkaṃsana :

Means ostentation i.e. praising one's own self in speech in a boastful manner. Some people proclaim their ability in a boastful manner. They would say that they are learned and well-versed, that they are wealthy, that their relatives hold high position, That they are academically highly qualified, and that they excel others in many respects. They might also say that although they now are in a low position, once they were the cream of the society.

Even some monks very boastfully proclaim that they are more powerful and dignified. They have wealth donors, pass

many religious examinations, they can preach and teach well, even they can make gold and silver by alchemy.

Thus many persons are fond of making boastful statements, whether true or false, just to gain their own interest and befool the ignorant persons.

In the case of attukkamasana people will feel **māna**(vainly proud) and **lobha** (naively pleased).

VI. Paravambhana :

Means down-grading, belittling, denunciation. In the case of Parabambhana, **issā** (envy) and **dosa** (hatred) will flourish.

When it is mandatory to expose evil people, blame and criticism are of course necessary. Bad people deserve blame and the public should be told the truth to avoid misunderstanding. But you should blame and criticize cautiously, with supporting proofs and reliable evidence when you put yourself against a personage, highly regarded by people.

Evidence of parabambhana:

Once a devotee who has donated a monastery, and his wife used to hold the abbot in very high esteem. One day the

devotee, by chance, saw the abbot himself frying eggs (which is against Buddhist Vinaya rules) for an evening meal. So he told his wife the abbot's singular behavior.

But as his wife had great faith in the abbot, she did not believe his words. She thought her husband had lost his mind. She told her neighbors so and jeered at her husband. So her husband had to remain in silence. At bedtime he repeated the news and still his wife would not believe him. So he had to take back his words lest his wife should again proclaim him mad.

Story of the minister Junha and the minister Kāla, former depicting the evidence of gladness and altruistic joy, while the latter depicting the evidence of non-appreciation and unhappiness :

Here is the story : Once King Pasenadi of Kosala offered alms to the Buddha and five hundred Bhikkhus on a grand scale. His subjects, in a competition with him, organised another alms-giving on a grander scale than that of the King. Thus the King and his subjects kept on competing in alms-giving. Finally Queen Mālikā thought of a plan; to implement this plan, she asked the King to have a grand pavilion built.

Next the Queen Mallikā asked for five hundred elephants and five hundred white umbrellas. These five hundred tame elephants were to hold the five hundred white umbrellas to cover the five hundred Bhikkhus. In the middle of the pavilion, she kept ten boats which were filled with perfumes and incense. There were also two hundred and fifty princesses, who kept fanning the five hundred Bhikkhus.

Since the subjects of the king had no princesses, no white umbrellas and no white elephants, they could no longer compete with the king.

When all preparations were made, alms- food was offered, according to the directions of queen Mallikā. After the meal, the King made an offering of all the things in the pavilion which were worth fourteen cores.

At the time of alms-giving and offering, two ministers of the king were present. Of these two, the minister named Juṇha was very pleased and praised the king for having offered alms so generously to the Buddha and the Bhikkhus. He also reflected that such offerings could only be made by a King. He was very glad because the King would share the merit of his good deeds with all being. In short the minister Junha rejoiced with the king for his unrivalled charity (**asadisa-dāna**).

On the other hand, the minister Kāla thought that the King was only squandering, by giving away fourteen crores in a single day. But what for? Is this not the fact that the Bhikkhus would just go back to the monastery and sleep.

After the meal, the Buddha looked over at the audience and knew how Kāla the minister was feeling. Then, he thought that if he were to deliver a lengthy discourse of appreciation, Kāla would get more dissatisfied, and in consequence would have to suffer more in his next existence.

So, out of compassion for Kāla, the Buddha delivered only a short discourse and returned to the monastery. But the King had expected a lengthy discourse of appreciation, and so he was very sad. The King wondered if he failed to do something which should have been done, and so he went to the monastery to meet the Buddha.

On seeing the King, the Buddha said : "O great King, you should rejoice that you have succeeded in making the offering of the unrivalled charity (asadisa - dāna). Such an opportunity comes very rarely; it comes only once during the appearance of each Buddha. But your minister Kāla had felt that it was a waste, and was not at all appreciative. So, if I had given a lengthy discourse, Kāla would get more and more dissatisfied

and uncomfortable, and in consequence, he would suffer much more in the present existence as well as in the next after death. That was why I preached so briefly."

The Buddha added further : "O Great King, fools do not rejoice in the charities given by others and go to the lower worlds. The wise rejoice in other people's charities, and through appreciation, they share in the merit gained by others and go to the abode of devas."

Then the Buddha concludes his speech with a verse as follows : "Indeed misers do not go to the abode of the Devas; fools do not praise charity ; but the wise rejoice in charity and so gain happiness in the life hereafter."⁷⁷

King Pasenadi was not happy at the anti-charity feeling of the minister Kāla and he banished him from the kingdom. But Junha, the minister, was offered to reign his kingdom for seven days.⁷⁸

⁷⁷ "Na ve kadariyā devalokaṃ vajanti,

bālā have nappasaṃsamti dānaṃ,

dhīro ca dānam anumodamāno

teneva so hoti sukhī parattha" - Dhammapada, verse No. 177

⁷⁸ Dhammapada - aṭṭhakathā, II, 653-654 ff; III, 183-186f.

This story of Asadisa-dāna may be taken as 'Attukkamsana' and 'Paravambhana' instances in the case of Mallikā. To elevate herself and the King, she could not tolerate that the subjects should compete with the King so far as the alms-giving to the Buddha and the Bhikkhus was concerned. As she had power she fully utilised that only to defeat the subjects. On the other hand she wanted to down-grade and belittle the subjects. This was an instance of 'Paravambhana'.

Pārileyya-elephant's unrivalled service to Buddha and the pārilayya-monkey's unselfish joy and offering honey to Buddha:

Once the Buddha was staying at Kosambī accompanied by a band of Bhikkhus. One day, when he found that he could not persuade the Kosambian monks to refrain from quarrelling, he left Kosambī alone and unattended, and passing through many places he went to Pārileyyaka, where he stayed at the foot of Bhaddasala in the Rakkhitavanasanda. There a certain elephant waited on the Buddha, ministering to all his needs. The Pāli commentaries (e.g. Dhammapada. Atthakatha, Udāna-atthakatha e.t.c.) say that the elephant's name was parileyyaka, and describe in vivid detail the perfect manner in which the

elephant looked after the Buddha, omitting nothing (giving him ripe fruits at breakfast time and the same also during midday meal and sweet water from the streams to drink), even to the extent of finding hot water for his bath. There was also a monkey who saw everyday how the elephant was serving the Buddha day-and- night. Seeing this the monkey had unselfish joy in his mind and also gratefulness towards the elephant Pārileyaka.

One day the monkey had a desire to offer something to the Buddha. But what he could manage ? He saw a honeycomb nearby which was full of honey. He broke the same from the tree-branch from which the honeycomb was hanging. He rushed to the Buddha with the honeycomb and offered the same to the Buddha. At first the Buddha did not accept the comb. The monkey was not happy and took it back from the Buddha and found that the comb was full of small bees.

The monkey now realized why the Buddha did not accept the comb. He cleaned the comb of the bees and again offered the comb to the Buddha. Now the Buddha squeezed honey from the comb in his alms-bowl. In front of the monkey Buddha drank the whole honey. The joy of the monkey knew no bound. He jumped from branches to branches out of incomparable joy. But all on a sudden he fell on a tree-stump

and died at once. It is said that when the Buddha was drinking the honey the monkey witnessed the mild serenity and the divine smile on the Buddha's face. This gave him unbounded joy. As a result although he fell on a tree-stump and died immediately, he was born in the Tavatimsa heaven. Over and above his unselfish joy seeing the unparalleled service by the Pārileyyaka elephant to the Buddha was also responsible for his taking birth in the Tāvatiṃsā heaven.⁷⁹

The Meditative Development of Muditā :

One who begins with development of Muditā should not start with dearly beloved person, a neutral person or a hostile person. For it is not the mere fact that a person is dearly beloved, which makes him an immediate cause of developing Muditā, and still less so neutral or hostile person. Persons of the opposite sex and those who are dead are not suitable objects for this meditation.

A very close friend, however, can be a suitable subject. One who is called in the commentaries an affectionate

⁷⁹ Dhammapada-atthakathā, I, 48ff; IV. 26ff; Udāna-aṭṭhakathā, 250f.

companion; for he is always in a joyous mood. Or on seeing or hearing about a dear person being happy, cheerful, and joyous, Muditā can be aroused thus : "This being, verily is happy; how good, how excellent."

But if it so happens that this affectionate companion or the dear person was happy in the past, but is now unlucky and unfortunate, then Muditā can still be aroused by remembering his past happiness; or by anticipating that he will be happy and successful again in the future.

Having thus aroused Muditā with respect of an affectionate companion or a dear person, the meditator can then direct it towards a neutral one, and after that towards a hostile one.

Next, the versatility (in this meditation) should be understood in the same way as stated under Mettā (loving - kindness). It consists in :

(a) Unspecified pervasion in the five ways :

"Sabbe sattā, sabbe pāṇā, sabbe bhūtā, sabbe puggalā, sabba attabhāva -pariyāpannā averā hontu, avyāpajjā hontu, anīghā hontu, sukhī attānaṃ pariharantu-, dukkhā

muñcantu, yathāladdhasampattito mā vigacchantu" - - May all beings, all breathing beings, all creatures, all persons, all those who have a personality - - be free from enmity, affliction and anxiety, and live happily, be free from sufferings, may he not lose whatever gains acquired.

(b) Specified pervasion in the eight ways :

"Sabbā itthiyo, sabbe purisā, sabbe ariyā, sabbe anariyā, sabbe devā, sabbe manussā, sabbe amanussā, sabbe vinipatikā averā hontu ..."

- - May all women, all men, all Noble Ones, all ignoble ones, all human beings, all non-human beings, all those who are in status of misery (in lowered worlds) be free from enmity . . .
..

(c) Directional (in ten directions) pervasion in the ten ways :

" Puratthimāya disāya, dakkhināya disāya, pacchimāya disāya, uttarāya disāya, puratthimāya anudisāya, dakkhināya anudisāya, pacchimāya anudisāya, uttarāya

**anudisāya, heṭṭhimāya disāya, uparimāya disāya sabbe sattā
..averā hontu..."**

- - May all beings, mentioned above, in the eastern direction, in the southern direction, in the western direction, in the northern direction... is the intermediate eastern, southern, western, northern direction in the downward direction and in the upward direction be free from enmity etc.

This versatility is successful only in one whose mind has reached absorptions (Jhānas).

When this meditator develops the mind-deliverance (cetovimutti) of Muditā through any of those kinds of absorptions, he obtains these eleven advantages (as in the case of Mettā - bhāvanā) :⁸⁰

(i) sukhaṃ supati ; (ii) sukhaṃ paṭivujjhati, (iii) na pāpakaṃ supinaṃ passati, (iv) manussānaṃ piyo hoti, (v) amanussānaṃ piyo hoti, (vi) devatā rakkhanti, (vii) na aggi vā sattham vā kamati, (viii) tuvaṇaṃ cittaṃ samādhīyati, (ix)

⁸⁰ Vide 'Mettā' in Chapter II, pp.

mukhavaṇṇo vipasīdati, (x) asammulho kālaṃ karoti, (xi) uttariṃ appaṭivijjhanto Brahmaloḷkūpaḡo hoti.⁸¹

The object and the near cause of Muditā is the prospering or a happy being. So, one who wishes to develop Muditā should select such a person who is doing well spiritually and materially. Preference will of course be given to spiritual happiness, as it is a more true and lasting type. But usually it is not easy for this state of mind to arise, especially when one sees another doing better than oneself. It is often easier to feel indifferent or even jealous. A lot of people has to be cultivated. So, for a start one is advised to do it to a very intimate person. One is more likely to rejoice in his happiness owing to the intimacy. Anyone lesser spiritually and materially may be more difficult. The opposite sex and the dead are also not suitable for the beginner.

One can arouse the Muditā for the very close person by feeling how happy and prosperous he is. When one sees one's very good friend happy, one rejoices as well. Then one urges more of such states to arise, develop them and be concentrated.

⁸¹ for english trans. see p.38-40 of this thesis

One makes use of the wish :

1. May he continue to have whatever gains he has acquired. (**yathāladḍha-sampattito mā vigacchantu**).

2. May he continue to have whatever fame he has acquired. (**yathaladdha-yasato mā vigacchantu**).

3. May he continue to have whatever praise he has acquired. (**yathaladdha - pasamsato mā vigacchantu**).

4. May he continue to have whatever happiness he has acquired. (**yathaladdha-sukhato mā vigacchantu**).

As one radiated Muditā to the close companion, then one can do the same to the dear person, neutral person, disagreeable person and the hostile person. Finally one arrives at the specified pervasion, unspecified pervasion and the 10 directional Muditā (as we have mentioned in p.127- 128 of this chapter).

Precaution necessary in Muditā Bhāvanā :

In Muditā Bhāvanā, one should be careful that one does not fall into joyful attachment to and satisfaction with worldly things.

One has to remember one's mindfulness (sati) and keep the mind in control and detached. Otherwise it is very easy to fall prey to such attachments. It is, therefore, safe to keep the wishes to spiritual happiness. Issā or envy on the other hand is its direct enemy.

One has to make sure it does not arise to obstruct development of Muditā. One should then reflect on the demerits of envy.

Occurrence of Muditā in daily life :

Comparatively the occurrence of Muditā in daily life is even less common. One condition is that one has to be among people who are doing well spiritually and materially. But it is not easy to be good in both.

Moreover one needs to be very good natured, with closeness to many and unselfish to have spontaneous and easy

Muditā. When we meet such people we see them so uplifted that they seem to be floating.

It is therefore advisable to frequent places where there are good people around or where meritorious actions are done or virtues practiced. They serve as a source of inspiration as well as rejoicing. For example when we hear of or see someone doing charity no matter how small the sum, we ought to rejoice fully instead of commenting that he could have given more.

Similarly when we see someone meditating strenuously we rejoice at his diligence. when people come to listen to Dhamma-talks from a competent teacher, we rejoice at their interest. Rejoicing helps us to see even the least significant of anyone's good qualities.

At home we can rejoice as long as anyone is happy. Even when we ask : "How did you sleep last night ? " and when we find that he slept well, we can rejoice at that. Rejoicing adds happiness upon untill it becomes really blissful.

All the rejoicing is normally not done but can be cultivated. Please remember to do that if you are practising Muditā, snatch at the smallest opportunity. Rejoicing or Muditā

has much to do with gratefulness, wholesomeness and loyalty. It gives us good emotional attitude towards those who are doing well or result better than us.

To conclude : The individuals and groups should practise appreciative joy (Muditā), if they wish to sublime themselves and be internally happy.

The chief characteristic of Muditā is happy acquiescence in other's prosperity and success. Laughter and the like are not characteristics of Muditā, as exhilaration (pahāsa) is regarded as its indirect enemy. Muditā embraces all prosperous beings and is the congratulatory attitude of a person. It tends to eliminate any dislike towards a successful person.