

स्तुत्यः खलुत्तेन इति भावयेत् । यथा खा वान्तावलेहो तथा त्यक्तस्य पुनराददान  
इत्येवमादि सूत्रान्तरेष्वपि योज्यम् ॥३३॥

**When These Abstentions And Observances Are Inhibited By  
Perverse Thoughts There Should Be Thought Of The  
Opposites (1). 33.**

When the knower of Brahman gets feelings of hatred etc. and is inhibited by the blazing heat of perverse thoughts such as "I shall kill him who hurts me, I shall speak untruth, I shall take his things, I shall commit adultery with his wife, I shall take things belonging to others", he should think of their opposites in this way : "Roasted on the pitiless burning coal of the round of rebirths, I took refuge in the virtues of Yoga by promising security to all beings. After having abjured such perverse thoughts I am behaving like a dog in betaking myself to them. As a dog licks his vomits, so it is to take to things abandoned". Such kinds of opposite or contrary thoughts are to be practised also in respect of the methods prescribed in the other Sūtras.

(1) Vitarka = Perverse thoughts—which give rise to actions opposed to the ten rules of Yama and Niyama (restraints and observances)—like harmlessness etc. They are—harm, untruth, theft, incontinence, avarice; and uncleanness, discontent, unendurance, talkativeness, thinking of the character of low persons or of ungodly attributes.

वितर्का हिंसादयः कृतकारितानुमोदिता लोभक्रोधमोहपूर्वका मृदुमध्याधि-  
मात्रा दुःखाज्ञानानन्तफला इति प्रतिपक्षभावनम् ॥ ३४ ॥

भाष्यम्—तत्र हिंसा तावत्कृता कारिताऽनुमोदितेति त्रिधा । एकैका  
पुनस्त्रिधा, लोभेन—मांसचर्मार्थेन, क्रोधेन—अपकृतमनेनेति, मोहेन—धर्मो मे  
भविष्यतीति । लोभक्रोधमोहाः पुनस्त्रिविधाः मृदुमध्याधिमात्रा इति । एवं