

## 108 Saṃskṛta Core Concept Pointers – 12 – Viveka

# विवेक

### Links to Related Resources & Longer Articles:

- T Krishnamacharya Yoga Sūtra Study Quotes Collected and Collated
  - TKV Desikachar Yoga Sūtra Study Quotes Collected and Collated
  - Paul's Yoga Mālā – A Thread of Pearls from Patañjali's Yoga Sūtra
- Paul's Yoga Sūtra Study Keywords – Collected & Collated into Chapters
- Paul's Yoga Sūtra Study Questions – Collected & Collated into Chapters

### Collated Related Short Posts & Quotes:

"Mental activities are called Kliṣṭa when they result in Duḥkha and Akliṣṭa when they do not.

When the three Guṇa are dominant,

Jīva is troubled and mental activities result in Duḥkha.

When the mind is free from desires, inclined toward discrimination and seeking truth, mental activities do not result in Duḥkha.

– T Krishnamacharya on Yoga Sūtra Chapter One verse 5

"In Sūtra 1.5 Patañjali suggests that the psychic fluctuations will be either Kliṣṭa or Akliṣṭa.

How can we discern?"

– Paul Harvey on Yoga Sūtra Chapter One verse 5

"In Sūtra 1.7 Patañjali defines Pramāṇa as having three sources. How do we discern that all three are not, in reality, self-selective ascertainties and thus, just all muddled variants of Anumāna?"

– Paul Harvey on Yoga Sūtra Chapter One verse 7

"In Sūtra 1.8 Patañjali defines Viparyaya as a false knowing.  
How can we discern a right perception from a wrong perception  
and can a false knowing be both Kliṣṭa and Akliṣṭa?"  
– Paul Harvey on Yoga Sūtra Chapter One verse 8

"In Sūtra 1.9 Patañjali defines Vikalpa as an  
understanding arising from the spoken word.  
How do we discern whether Vikalpa is actually what arises  
from the spoken word from what was said to us, or what  
arises from the spoken word in how what was said is heard?  
In other words how to discern if there is any difference  
between what is said to us and what we imagine we hear?"  
– Paul Harvey on Yoga Sūtra Chapter One verse 9

"In Sūtra 1.10 Patañjali defines Nidrā as a  
Citta Vṛtti or, a specific type of cognition, one  
where Tamas is the object, to the point where  
the mind's link with external stimuli is cut off.  
How do we discern between states such as  
Pratyāhāra as a disengagement, or Samādhi,  
where one is as if empty of one's own character,  
and what is seen as the experience of Tamo Nidrā?"  
– Paul Harvey on Yoga Sūtra Chapter One verse 10

"In order to discipline the mind,  
we need to develop a mental practice that clearly reveals the distinction  
between the nature of spirit and matter."  
– T Krishnamacharya on Yoga Sūtra Chapter One verse 12

"Yoga is about cultivating a profound discernment  
of the difference between  
the Nature of our Being and  
the Being of our Nature."  
– Paul Harvey on Yoga Sūtra Chapter One verses 12-16

"Abhyāsa is the practice that leads to Viveka,  
the state which there are no external distractions to prevent clear perception."  
– T Krishnamacharya on Yoga Sūtra Chapter One verse 14

"Yoga is about recognising change and  
recognising that which recognises change."  
– Paul Harvey on Yoga Sūtra Chapter One verse 16

"Depending on whether the mind is in a state of Samādhi or not,  
the person enjoys permanent happiness or  
successive chains of unhappiness and happiness.  
Those who accept nothing short of Samādhi,  
freedom from the suffering of disease is realised.  
After all, the root cause of disease is the disturbed mind,  
when we cannot distinguish right from wrong or good from bad."  
- T Krishnamacharya on Yoga Sūtra Chapter One verse 34

"To discern what can become knowing,  
we may need to give up what can be believed."  
– Paul Harvey on Yoga Sūtra Chapter One verse 48

"Avidyā is the illusion of experiencing  
what feels real, as if it is actually true.  
However, that we experience a feeling as real,  
does not in fact actually mean that it is true.  
So how to discern as to whether a feeling  
that we experience as real, is really true?"  
– Paul Harvey on Yoga Sūtra Chapter Two verse 5

"I know something and I am presented with something different.  
How I react or choose not to react is Asmitā.  
The wrong response brings Duḥkha.  
The right response Viveka.  
One is a hasty assessment and one is wanting to find out more.  
One is 'assuming I know I proceed',  
the other is 'wishing to know I proceed'."  
– TKV Desikachar on Yoga Sūtra Chapter Two verse 6

"The way to better oneself is not to ponder over the past but to look ahead.  
Even Duḥkha is a great teacher.  
In fact it is the first and important step in the ladder of Viveka or clarity.  
The greatness of Patañjali is to look at Duḥkha as the stepping stone to success."  
- T Krishnamacharya on Yoga Sūtra Chapter Two verse 16

"The arrangement of Yoga Sūtra Chapter Two involves four components:  
1. Duḥkha – What is it that I want to avoid?  
2. Avidyā/Saṃyoga – Association or from where has this come?  
3. Kaivalya/Viveka – Where should we be in order to be free from this association?  
4. Viveka/Aṣṭāṅga – What is the way?  
What is the discipline that will give Viveka, not just for a moment, but there all the time?  
This is the place of Yoga."  
– TKV Desikachar on Yoga Sūtra Chapter Two verses 16 - 28

"Are our impulses to act serving,  
as in arising from a place of Karma?  
Or, are our impulses to act serving the self,  
as in arising from a place of Dharma?  
Furthermore, how to discern the difference  
betwixt my and thy, given the facility of  
Karma to proclaim itself as being Dharma?"  
– Paul Harvey on Yoga Sūtra Chapter Two verse 21

"All (Yoga) techniques are for Viveka,  
as this is the means for freedom."  
– TKV Desikachar on Yoga Sūtra Chapter Two verse 26

"Some define their experience of life by seeking Duḥkha,  
some by seeking Sukha.  
The Yoga Practitioner sees both as Avidyā  
and defines their experience of life by seeking  
what lies beyond duality through unwavering Viveka."  
– Paul Harvey on Yoga Sūtra Chapter Two verse 26

"Moha is a state of delusion, such as expressing  
what is merely a self-opinion as if it is a reality.  
Because expressing an opinion as if it's a reality,  
does not in fact actually mean that it will be true.  
So how can we discern as to whether an opinion  
that we experience as if a reality, is really true?"  
– Paul Harvey on Yoga Sūtra Chapter Two verse 34

"The mutual aim of Yoga and Sāṃkhya is to  
experience the more discerning aspects of the psyche,  
rather than just the more grasping aspects of the psyche.  
In the former, the tendency of the Buddhi to discern discriminately  
prevails over the tendency of Ahaṃkāra to grasp indiscriminately.  
In the latter, the tendency of the Ahaṃkāra to grasp indiscriminately  
prevails over the tendency of the Buddhi to discern discriminately.  
The former is a state known as Buddhi Sattva,  
where the clarity of discernment prevails over the  
indiscriminate grasping nature of the Ahaṃkāra.  
The latter is a state of Buddhi Tamas,  
where the discerning clarity of the Buddhi  
is obscured by the grasping nature of the Ahaṃkāra.  
Thus our Yoga Sādhana has but one primary Saṃkalpa,  
that of the reduction of the obscuration by Tamas in the Buddhi.  
This reduction of Tamas facilitates the advent of the clarity of Sattva,  
as in the metaphor of the reduction of the cloud facilitates the advent of the sun."  
– Paul Harvey on Yoga Sūtra Chapter Three verse 49

"The fourth book, called Kaivalya Pādaḥ, reinforces the idea that whatever happens is actually already existing within us. It is not something we can or need to acquire from outside and it reminds us that the mind is the essential tool to help in the final discernment of what is the unchanging essence."

– Paul Harvey on Yoga Sūtra Chapter Four

"Every action, even thoughts have some effect at some level. Actions create fruits and leave seeds which eventually come back to the performer of the action, either directly or indirectly. These actions can be black, white, mixed, or have no colour. The black actions can potentially have a negative comeback; whereas white actions can potentially have a positive comeback. But most actions are mixed, with a vague or indistinct outcome, or they will have a distinct outcome, but it is difficult to discern. Those actions that are seen as having no colour are the result of actions from the highest dispassion, free of self-motivation. Because these actions from a Yogin are free of self-motivation, they are free of self-interest, either black, white or mixed."

– Paul Harvey on Yoga Sūtra Chapter Four verse 7

"Viveka is to be able to understand and appreciate opposites."

- TKV Desikachar 1980

"Śikṣaṇa Krama – do something perfectly or correctly.

Anything is taught to achieve perfection in the practice of Āsana and Prāṇāyāma. In other words teaching children and healthy people where you can take risks with no problems.

Not a valid approach for groups.

We need to use intelligence and Viveka, not follow the idea of no pain, no gain to become painless, or to get to a point without suffering."

– TKV Desikachar France 1983

"Even if one's Guru says a certain thing will happen and it happens, that is still Vikalpa, as it has not gone through the necessary progression.

When you take the word of the Guru for authority, unless you put it through the process of discriminative investigation, the mere acceptance of it, even if true, because it suits your fancy i.e. Vikalpa, will not make it valid for you."

– TKV Desikachar Madras December 19th 1988

"Clarity is the ability to see clearly three things and to understand them: the cause, the effect and that which knows both the cause and the effect."  
– TKV Desikachar from unedited manuscript for "What are We Seeking?"

"All (Yoga) techniques are for Viveka,  
as this is the means for freedom."  
- TKV Desikachar

"The first Viveka is that I lack something.  
If that urgency is not there then no technique will work.  
There must be a very strong thirst."  
- TKV Desikachar

"Krishnamacharya taught that a Samāhita Citta  
was a prerequisite starting point for Meditation.  
If so, how do we relate to the modern phenomenon  
that a Vikṣepa Citta can be a starting point for Meditation?  
Unless perhaps we discern that here it isn't actually Meditation?"  
- 108 Dhāraṇā Practice Pointers

"The First and Second Chapters of the Yoga Sūtra  
can be linked to the teaching concepts of  
Śikṣaṇa, Rakṣaṇa and Cikitsā Krama.  
In that the Samādhi Yoga in Chapter One  
can be seen as apt for a Śikṣaṇa situation,  
whereby the primary aim is discernment, as in  
exploring what lies within the sense of I-Am.  
Whereas in Chapter Two, the Kriya Yoga section  
can be seen as being apt for a Cikitsā situation,  
whereby the primary aim is recovering, as in  
reducing agitation through lifestyle changes.  
and the Bāhya Aṅga section of Aṣṭāṅga Yoga  
can be seen as being apt for a Rakṣaṇa situation,  
whereby the primary aim is establishing stability,  
through a formal practice within a Yoga Sādhana."  
- 108 Teaching Path Pointers

"Duḥkha is the starting point for the  
Yoga journey of four junctures from:  
the symptom, as in Duḥkha or suffering,  
to the cause, as in Avidyā or illusion,  
to the goal, as in Kaivalya or independence;  
via the tools, as in Aṣṭāṅga or 8 limbed path,  
for the means, as in Viveka or discernment.  
This ancient fourfold process is at the heart of  
the teachings in Yoga, Āyurveda & Buddhism."  
- 108 Study Path Pointers