

The Concept of Citta

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The complete restraint of Cittavṛttis has been enunciated as “Yoga” in the second sūtra of the famous Yoga Sūtras of Patañjali. This sūtra consists of three words. Citta, Vṛtti and Nirrodha. Patañjali while offering a general definition of Yoga has emphasized on the restraint of all Vṛttis of Citta. Almost all other commentators have accepted only the suspension of Rajas and Tamas Vṛttis of Citta as Yoga. Now the principal questions arise “what is Citta ? ”and “what is its concept ? ”.

Therefore, an attempt has been made here to describe in detail the meaning of Citta.

Puruṣa and Prakṛti are independent principles. Prakṛti having three guṇas, in its independent state exists in a state of equilibrium. Though it is insentient, yet it possesses the potentiality of activity. When it gives up its state of equilibrium, it becomes active due to the influence of Puruṣa. This gives rise to a state of disharmony amongst Sattva, Rajas and Tamas and new manifestations begin to occur. Mahat is the first product of the evolution of Pra-

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krti. Ahamkara or the principle of individuation arises after Mahat and from Ahamkara arises Manas. In Samkhya system these three are called "Antahkarana" but in the Yoga, they are called 'Citta'. Citta is material by nature as it is the evolute of Prakṛti but due to its possession of Sattvaguna and its proximity with Puruṣa, it seems as if it is sentient.

Being illumined by the light of Puruṣa, Citta makes contact with the objective world and becomes identified accordingly. In this manner Puruṣa obtains the experience of the world. The Citta experiences the objective world with the help of Indriyas. Due to the swift and ever changing nature of the Gunas, constant modifications occur in the functioning of Citta. Changes occurring in the Citta, due to its contact with the objective world are called Vṛttis. Here the following questions arise "How can experiences arise in a material principle which is Citta?" "How can psychological tendency to experience arise in unattached and passive principle which is Puruṣa?" The following answers are given. "Citta gets the reflection of the purely conscious Puruṣa. Therefore, there exists the potentiality of receiving experiences in Citta". The Puruṣa has the natural knowledge of Citta and its object, because Puruṣa reflects in Citta. Therefore, in Yoga philosophy, Citta has been called Dṛśya (the objective phenomenon), and the puruṣa is the passive observer (Draṣṭā). Citta is an instrument for making Puruṣa realise all effects of Gunas right from the gross experienciable matter till Mahat. ¹

According to the Sāṃkhya, all material objects are related to three Gunas. Naturally Citta is also influenced

1. Pātāñjala Yoga Pradīpa, page - 168

by three Gunas—Sattva, Rajas and Tamas which are of the nature¹ or illumination, discontent and sullenness respectively.²

The words like, Candra Soma, Citta, Manas have been used as synonyms in ancient literature. Alongwith them, the word “Prāṇa” has been also used denoting the motion of Manas. When the “Samkalpa” i. e. determination, originating in the ‘Manas’ emerges in the shape of Vṛtti, it has to take the assistance of Prāṇa for its manifestation. Therefore, Prāṇa also is nearly a synonym of Manas.

Associated with performances of activities, the pure consciousness or Puruṣa designated as “Jīva”, exists being enveloped in the covering of 3 Guṇas. That very principle gets the designation of Citta in the philosophy of Patañjali. That same pure Caitanya-pure consciousness - is called ‘Ātmā’ from one angle and “Jīva” from an another angle. Puruṣa is ever immutable. As it is reflected in the ever changing Cittavṛttis, it seems as if there is some change in Puruṣa.³

According to Jayākhya Saṁhitā, Antaḥkaraṇa consisting of Manas, Buddhi or Ahaṁkāra collectively is called Citta.⁴ Citta is the seat of Saṁskāras i. e. impressions of previous births of the Jīva. As long as Citta would not be attenuated, the beginningless Saṁskāras would not disappear as a result of the extinction of Vāsanās i. e. desires. Citta

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1. Prakāśa Pravṛtti Niyamārthāḥ, Sāṁkhyakārikā, p. 12
 2. Cittaṁ Prakhyā Pravṛtti Śīlatvāt Trigūṇam, Yoga Bhāṣya, p. 12-13.
 3. Yoga Sūtra IV : 19
 4. Buddhirmanastwahamkāraḥ tribhiḥ cittam prakirtitam J. 5 : 31-6.

is the repository of millions of Saṁskāras. Therefore it is not easy to control the Citta. There are two¹ causes underlying the Cittavṛttis (1) Vāsanās or Saṁskāras (2) the stream of Prāṇa. There exist the seed of Vāsanā and Saṁskāra in the Prāṇa.

In Śiva Śūtra Vimarśinī Citta has been designated as Mantra.² Descending from its native status of purity, the Cit-śakti becomes narrow and takes the form of Citta. The limited state of the independent form of 'Cit' is called Citta and the perfectly evolved state of Citta is Citi³ चित्ति. By withdrawing itself from the externally known objects, Citta gets internalised and becomes completely identified with Cit and attains its own non-differentiated status. That is its Gupta Mantraṇā (secret deliberation). Therefore, it is called Mantra. It is not the repetition of any Mantras.⁴

The body and citta seem to belong to different categories. Really they are not different but they belong to the same category. Still the body seems to be material and Citta seems to be endowed with consciousness. Citta has originated from Ākāśa. Therefore, it is more subtle and comparable to Vāyu. The Vāyu is the 4th evolute of Prakṛti. It is grosser and of lower status than Buddhi. The Prāṇa is different from Vāyu. It is the synonym of energy. It is related to Puruṣa but not to Prakṛti.⁵ According to some thinkers to unite Citta with Caitanya or "Jīva" with "Śiva" is Yoga. There exists natural oneness of Citta and

1. Hetudwayam ca cittasya vāsanā ca samīraṇaḥ.

2. Cittam Mantraḥ, ¹

3. Citireva cetanapadādarūdhā cettha saṁkocinī cittam, pratyabhijñāhṛdayam

4. Pratyabhijñāhṛdayam (Mantra aur Mātṛkāon kā Rahasya page-190)

5. Tantrika Vaṅmaya men śāktadṛṣṭi, by Gopinath Kaviraja.

Caitanya. The waves of material tendencies are constantly arising in the Citta, therefore, the oneness of Citta and Caitanya is not experienced. For the realisation of Puruṣa, therefore, one has to restrain the Vṛtti of Citta which is Yoga, according to Patañjali. Due to the disharmonious functioning of Guṇas, countless imbalanced modifications develop in the Citta. Therefore, the commentator Vyās has assumed 5 planes of Citta. They are Mūḍha, Kṣipta, Vikṣipta Ekāgra and Niruddha. Predominantly related to Tamo-guṇa, the Mūḍha plane of Citta is full of hatred and anger. It has the tendency to oppress others for self gratification. This plane of Citta is generally observed in the sinners or people of lower nature. Person having pre-ponderance of Rajas and Tamas are more selfish and very active temperamentally and are attracted by objects of senses and means of attaining power. The Citta of common worldly persons belongs to this plane called Kṣipta. The plane of Citta of persons of inquisitive nature or godly persons is designated as Vikṣipta. It is free from the sway of Tamas and has only a touch of Rajas. In the Mūḍha and Kṣipta planes, not even a slight portion of stability is observed. Therefore, those two planes do not come under the scope of Yoga. But the Vikṣipta plane of Citta is conducive to yoga to a certain extent.

In the Ekāgra plane, there is pre-ponderance of Sattvagūṇa and this plane is purged of the impurity of Rajas. This plane comes within the scope of Yogic practice. This plane when permanently established is called Samprajñātayoga. Beyond this plane, there is complete cessation of Sattvavṛtti where no modification of Citta exists in the Citta. That is called Niruddha plane which is called Asamprajñātayoga.

Some people think that there is only Citta or Buddhī which knows or prompts action. There is no Puruṣa apart from the Citta. Buddhist entertain this type of view. According to Patanjali, Citta is not Puruṣa. It is not possible to explain Samādhi, with the assumption of the existence of Citta only. There is existence of a principle called Puruṣa apart from Citta. The vṛttis of Citta is ever known to Puruṣa.¹ Puruṣa is non-changeable, witness and master of all modifications of Citta. In other words, experience takes place in Citta and not in Puruṣa. Citta is knowable and Puruṣa is knower.

According to Buddhist Citta undergoes modifications. But this does not necessarily mean that we have to assume a non-changeable conscious principle as the master, of Citta. As Cetana is different from Citta it is necessary to postulate pure-consciousness. Buddhists maintain that Citta, thought material in nature, can be illuminated. Just as fire illumines the pot and also illumines itself, in the same way, citta could be self-illuminator. So there is no necessity to assume another principle other than Citta. But Patañjali says that it erroneous to assume Citta as a self-illuminator as it is an object just like a pot which can only be illumined by some other principle.² Though fire is full of light, yet its illumination is material. The fire does not know that it is giving light. This is its material aspect.

According to Nyāya, Citta, Manas and Antaḥkaraṇa are one and the same substance. The word Buddhī also means Manas. It is derived from the verb "Budh" (बुध्). In the Nyāya Sūtra, the word "Buddhi" has been used for giving direction to the Manas.³ According to the commen-

1. Yoga Sūtra, IV-18.

2. Yoga Sūtra, IV-19.

3. Pravṛttirvāg Buddhī śarīrāmbhaḥ, Nyāya Sūtra.

tator, there the word "Manas" stands for the word "Buddhi".¹ The Lord Śaṅkar says that he who has conquered mind, has conquered the world,² Lord Kṛiṣṇa in Gītā has also admitted that it is difficult to conquer Manas.³ But according to Him it can be controlled through practice and detachment⁴ Patañjali also says the same thing in the Yoga Sūtra.⁵

What is Manas (Mind) ? It is a unique intermediary principle between self and non-self. It is by itself non-self and material in nature. Bondage and freedom are dependent on it. Without mind, there cannot be worldly experience. Manas is intimately connected with the world. It undergoes modification and determines the course of actions.⁶

In Western Psychology, the function of brain is called the mind.⁷ It has no independent existence of its own. But in the Indian Psychology, mind is a separate principle different from Puruṣa. With the help of mind, the Puruṣa gets the experience of pleasure and pain.⁸ One individual mind is constantly associated with an individual Puruṣa. This mind is very subtle just like an atom (anu). Though there is constant relationship of all pervading Ātman with objects, yet Manas and Puruṣa come in touch

1. Mano'tra buddhirityanena abhipreta budhyate aneneti buddhiḥ, Kalyāṇa Yogāṅka, page-359

2. Jitam jagat kena, Mano hi yena, Śaṅkarācārya

3. Gītā-VI-35.

4. Gītā-VI-34

5. Yoga Sūtra I-12.

6. Mana eve manuṣyānām kṛāṇām bandha mokṣayoḥ. Pañcadaśī.

7. Yoga Manovijñāna, Page-326 27.

8. Sukhaduḥkhādyaupalabdhi sādhanamindriyaṁ manaḥ, Tar-ka Saṅgraha. page-42.

with each other only at a particular time.¹ As each Manas is associated with each Puruṣa, 'Manas' are infinite in number.² Manas is an another type of unique substance and it is also ever present.³

In Yoga philosophy Manas has been assumed as an evolute of Prakṛti. The word "Citta" has been used sometimes in place of Manas, though Citta is a different internal organ other than Manas. The word "Citta", as used in Yoga sūtras, signifies "Citta". Citta and Manas has been used as synonyms in many places in the same context.

We can cite the following examples. Friendliness compassion and other attitudes have been advocated for purifying Citta and for achieving concentration as can be seen in the Sūtra 1:33 of Yoga Sūtra.

In the same context the word Manas has been used in the Sūtra. The commentator Vyās has also used the word Manas to explain these sūtras. Thus he has also admitted that Manas and Citta are synonyma.

In the same way, in the last part of the second chapter of Yoga Sūtra Patañjali has used the word Manas to describe the effect of Prāṇāyāma in the Sūtra 2:53 of Yoga Sūtras.

According to Patañjali, Dhāraṇā is making the Citta concentrated within any of centres in the body.⁴ Thus it

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1. Yugapajñānānutpātirmanaso liṅgam-Nyāya Sūtra I: 1-16.
 2. Tacca pratyātma Nityatwāt Anantam-Tarka, Saṁgraha, page-55.
 3. Tacca Paramapurūpaṁ nityam ca - Tarka Saṁgraha page-52.
 4. Yoga Sūtra-III: 1.

can be said that the author of Yoga Sūtra has not done any differentiation between Manas and Citta but he has used the word 'Citta' in place of Manas in some places.

In the Sāṅkhya philosophy which is similar to Yoga, there is a detailed description of 3 distinct principles - Mahat, Ahaṅkāra and Manas. The activity of "Manas." is to determine, Ahaṅkāra is the ego sense and the Buddhi is the illuminator of all experiences. Through the intermediary action of Indriyas, the objects get reflected in the crystal-like Buddhi and Puruṣa is the witness or experiencer of Buddhi¹

In the Yoga philosophy; this work of Buddhi (the principle of Mahat) has also been taken by Citta. In other words, the word "Citta" has also been often used for Buddhi.² Patañjali admits that Citta is coloured by the object. Thus it can be said that the word used as "Citta" in Yoga Sūtra represents the four internal organs in different places in the Yoga Sūtras.

In Sankhya philosophy Manas occupies an intermediary position. In Nyāya Vaiśeṣika Manas has been described as an atom in dimension. In Yoga philosophy, Citta (Manas) has been described as Vibhu (all pervading) like Ether. This Citta is of two forms (a) Kāraṇa Citta (b) Kārya Citta (empirical) (consciousness). The consequence of Kāraṇa Citta is non-changeable but the Kārya Citta exists separately in all individualised Puruṣa and is changeable. This Citta (empirical consciousness) spreads and shrinks corresponding to the size of the body. Though it is all pervading,

1. Saṅkhya Tattvakumudī, page-165; Saṅkhya Kārikā,-35.

2. Yoga Sūtra-IV : 22

3. Yoga Sūtra-IV : 16

yet Vāsanās limit it. Because of ignorance, objects do not manifest fully in the limited, Citta. Therefore, through Yogic practices, endeavour is made to make the Kāryacitta converted into Kārapacitta (state of perfect placidity), which become transparent like a clean mirror after conversion. As a result of this, all gross and subtle objects, past, present and future get reflected in it like a Āmalaka fruit in hand without the help of Indriyas. In other words the Yogī becomes omniscient.¹

According to Śrīmad Bhāgavata, there are four states of Manas-Jāgrat, Swapna, Suṣupti and Turīyā.² In the Praśna Upaniṣad, there is also description of all these states where there is a discussion of external, intermediary and internal states occurring prior to death.³ While explaining these states Ācārya Śaṅkara has accepted the external and intermediary and internal states as Jāgrat, Swapna and Suṣupti states.⁴ The commentator Vyāsa also has indicated 4 stages of Citta while commenting the Sutra.⁵

Vijñānabhikṣu, the author of 'Yoga Vārtika', has also admitted these 4 states. Amongst these four, the first three are found in the Citta of every embodied being. In the Jāgrat state, the Citta exist in the gross body related to the material world and gets the experience of each gross material object individually. This state is fully limited to space and time. In this state Puruṣa remains bound to the gross subtle and causal bodies. According to Yoga Vāsiṣṭha, during Jāgrat state, the Puruṣa remains endowed with power and strength in the gross body. The external

1. Yoga Manovijñāna—page 61-62 and 3. 8-29.

2. Śrīmad Bhāgwat—XI : 13-27.

3. Praśnopaniṣad—5-6.

4. Praśnopaniṣad—Śaṅkara bhāṣya-5-6.

5. Yoga Bhāṣya, page 200.

oriented 'Jīva' experiences the worldly phenomenon through the Jñānendriyas.¹

According to Vedānta, the Jāgrat state is related more to the people possessing lower outlook towards life. In this state, five Jñānendriyas, five Karmendriyas, mind, Buddhi, Citta, Ahaṁkāra—alongwith their related objects are constantly active. This state belongs to the gross body and not to the Puruṣa or Citta.

According to the tradition of Yoga, in this state, due to ignorance, Puruṣa identifies itself with gross body, mind and indriyas and does all activities associating itself with external objects. According to Bhāgwat, pre-dominantly Sāttvik state of Citta is called Jāgrat state.

The dreamstate is pre-dominantly related to the Rajas Guṇa. In this state there is no activity of gross body. The Indriyas have no relation with the external world. The activity of the conscious mind calms down but the unconscious mind remains active. According to Vyās, between the two Smṛtis (memories) called Bhāvita Smartavya and Abhāvita Smartavya the first Smṛti (memory) alone remains active in the dream state.² This memory is based on the experience of the waking state. But the objects of dream are not the memory of the direct experiences. Thus it would be better to designate the dream state as another form of memory other than the memory occurring in the waking state.

According to Yoga Vāsiṣṭha, as we can imagine the shape of a tree in its seed in the same way, the Jīva

1. Yoga Vāsiṣṭh-IV : 19; 15, 16, 17, 10.

2. Vyāsa Bhāṣya, page 42-43.

experiences all the world, merged in itself during the dream state. In this state, dreams related intimately to one's own desires are experienced.¹ According to Ācārya Praśastapāda dream is one kind of Avidyā.² According to modern scientist during the dream state desires are fulfilled.

According to the Bhāgavat, the state of Suṣupti is a state of dreamless sleep and it is predominantly full of tamas. Two kinds of experiences obtained during the Jāgrat and Swapna states are absent in this state. Though there is absence of experiences, yet this state is not an absolutely experienceless state. After getting up from dreamless state, one always remembers "I slept peacefully". Thus it is certain that some experiences occur in this state.

According to Yoga Sūtras, during sleep, there is an experience of absence of vṛttis of Jāgrat and Swapna states.¹ As there is predominance of Tamas, the Rajas and Sattvas are suppressed. Illuminating Vṛttis occurring therein are very feeble. It seems as if, there is complete absence of experiences.

According to Bṛhadāraṇyaka Upaniṣad, during the Suṣupti state Puruṣa takes rest. Coming out of Hṛdaya it enters the Puritat through the Hitānāḍī. During this state, Puruṣa has no relation with the external and internal organs and during this state there is complete absence of any experience.²

According to Praśna Upaniṣad, in this state the Indriyas completely merge in the Manas, just like merging of Sun's rays in the Sun during the sunset.³

1. Yoga Sūtra-I : 10.

2. Bṛhadāraṇyakopaniṣad-II : 9-19.

3. Praśnopaniṣad-4 : 2.

According to the Chândogyâ Upaniṣad, the manas gets tired, moving amongst objects. So it takes shelter in the Prāṇas during the Suṣupti state.¹ As a child sleeps in the lap of mother being tired of play and forgets himself completely, in the same way, there is complete absence of experiences of external world, during the dreamless sleep.²

According to Śaṅkara, during this state there is complete absence of experience as the Manas and Buddhi completely merge in the Avidyâ which is its cause and there is no bodily activity.³

The state which is the fourth in sequence, while counting, is called the fourth state or the Turīyâ state. As there is no parallel, based on the characteristics of Chitta, there is no particular designation of this state. The experience of the state is completely different from the three state mentioned above. Common persons do not obtain the experience of this state. This is the purest state of consciousness devoid of sense experiences and thought processes. It is a state of pure Caitanya and pure Ānanda. Briefly stated in this state, there is highest peace and equanimity of Citta as a result of the destruction of ego-sense. There is complete annihilation of experience of the external world.⁴ this state can be called a state of Samādhi in the words of the author of Yoga Sūtras, the commentator (Vyāsa) and the author of Vṛtti (Bhoja).

According to Māṇḍukya Upaniṣad, during the Jāgrat (waking) state the Puruṣa gets the experience of the exter-

1. Chândogyopaniṣad 6-8-2.

2. Yoga Manovijñāna, page 279.

3. Bṛhadāraṇyaka, Śaṅkara bhāṣya. II : 1-10, page 449.

4. Yoga Vāsiṣṭha - 6/1, 24-26-27.

nal world with its gross objects in the Citta.¹ In the dream state though there are no relation with the external world there is only its knowledge and experience. In the same way, during the dreamless state, neither there is wish for the external object and its cognition, nor there is the experience of this state in the dream. In the Turiyā state, the state of Citta is completely different from these three states. Neither there is the knowledge of the external world and the internal world nor of the both. The Puruṣa feels itself identical with Brahman losing once for all its feeling of duality. This state is transcendental state and thus indescribable which is experienced during the realisation of self.

According to Western thinkers, the mind has only three levels—conscious level, sub-conscious level and unconscious level. According to them the dream state and dreamless state are the two levels of unconscious mind.

According to Patañjali the Citta is coloured both by seer and seen (Draṣṭa and Dṛśya) and is capable of understanding and experiencing everything.² If two flowers of red and yellow colours are placed on both sides of a big crystal there would be red reflection in the crystal stone on the side where the red flower is placed and yellow reflection on the side where the yellow flower is placed and one portion of the crystal would remain completely clear without receiving any reflection. In the same manner, when the citta gets the reflection of Puruṣa, it manifest the nature of Puruṣa, and when it gets the association of objects, it reflects the experience of the external world. But when it does not come in contact neither with Puruṣa or the world it abides in its own nature (Svarūpa). In this way, the Citta reflects everything.

1. Māṇḍukyopaniṣad – 3-4.

2. Yoga Sūtra, IV-18.

Citsakti gets expressed in the Citta of Yogis. This is the meaning of Grahitā, Grahaṇa and Grāhya. Citta is reflector of Puruṣa, expresser of its own characteristics and of external objects means that, even in the knowledge of the external phenomenon, there is the manifestation of these three (mentioned above).¹

According to Sāṅkhya, there are two types of Cetanaśakti (1) the ever present Śakti which abides constantly and which is called Puruṣa (2) the second is the manifest Cetana (Abhivyangya) which is capable of influencing the material Citta being nearer the Cetana Puruṣa (conscious Puruṣa).

The meaning is this :- Puruṣa is actually non-experiencer. The enjoyer and the experiencer is the Citta. As there is the reflection of Puruṣa in the Citta, it seems as if it is purely conscious. Due to indiscrimination, the Puruṣa identifies itself with Citta and thinks itself as doer and enjoyer and becomes happy or miserable. Due to ignorance, Puruṣa does not know the Citta which seems to be Cetana (conscious). So according to Patañjali Citta is possessed of the interests of the other and it is called Samhatyakārī being coloured by countless desires.² Samhatyakārī signifies that object which acts with the association of others. The meaning of Ātmabhāvabhāvanānivṛttiḥ (आत्मभावभावनानिवृत्तिः) is as follows. When the realisation of the Citta occurs, it brings about the destruction of all feeling of egoism and individuality of Citta as an enjoyer and experiencer.³ Vivekakhyaṭi means the following. When the Citta without any Guṇas and the Puruṣa-beyond Guṇas, are clearly realised and there is right knowledge of Puruṣa as it is

1. Vyāsa bhāṣya - IV : 23.

2. Yoga Sūtra-IV : 24

3. Yoga Sūtra-IV : 20

and there is only manifestation of Sattvaguna in the Citta, it is called Vivekakhyati. When the Yogī gets detached even from the experience of Prasaṅkhyāna, he acquires Dharmamegha samādhi as there is constantly rising of Vivekakhyati mentioned above¹. Prasaṅkhyāna signifies minute observation sequentially. It is a gradual search of Puruṣa in all objects having three Guṇas from the element earth onwards till the principle of Mahat and a realisation, that all objects are different from Puruṣa.

According to Īṣwarkṛṣṇa one obtains Vivekakhyati after a prolonged intellectual endeavour of discriminative nature related to the knowledge of Puruṣa (pure consciousness) and Prakṛti. The nature of this knowledge is as follows; “ I am not this, I have no other attribute, I am different from Buddhi, devoid of Ahaṅkāra etc.”² This type of knowledge is designated as Vivekakhyati.

In Yoga Upaniṣad, there is a description of Vivekakhyati in the following manner- “I am not of nature of pure consciousness”, I am not “I”, nor “He”, nor of any form”, - neither I am associated with bondage or freedom³. By being detached, even after obtaining this knowledge of Prasaṅkhyāna, when the Yogī restrains the Saṁskāras (impressions) of Vivekakhyati by Paravairāgya, (extreme detachment), there arises the Dharmameghasamādhi. Really speaking, Dharmameghasamādhi is the best form of the Vivekakhyati. There is only one difference. In this state, the Citta proceeds towards Kaivalya, but the outward turned Saṁskāras sometimes restrain the stream of discriminative knowledge. Then the Dharmameghasamādhi arises

1. Yoga Sūtra-IV : 29

2. Sāṁkhyakārikā-64.

3. Yogopaniṣad - 3:42, 46; 4:18, 19, 21, 26, 28.

at the annihilation of those Saṁskāras. Due to the complete up-rooting of the outward turned Saṁskāras, the Gauges of self realisation begins to flow constantly in the Antāh-karaṇa of the Yogi. As there is complete extinction of Rajas and Tamas, the Citta being devoid of antagonistic Vṛttis, it becomes full with the nectar of knowledge and takes the form of a placid sea without waves.

According to Bhoja, the of author Vṛtti, the Samādhi which sprinkles Dharma on the Yoga practitioner, who is free from sin and Virtue and desirous of liberation, is called Dharmameghasamādhi.¹ This is also called Paraprasa-mkhyāna (परप्रसंख्यान), Aviplavavivekakhyāti or Sarva-thāvivekakhyāti. In this state only there arises Saptadhā Prānta Bhūmih prajñā (सप्तधा प्रान्तभूमिः प्रज्ञा).²

Vijñānabhikṣu also admits that this state is the highest state of Samprajñātasamādhi as there is complete absence of Antarāyas (obstacles) and constant rising of Vivekakhyāti.⁴

As Puruṣa lifts itself above the relationship of Guṇas related to the Saptadhā Prāntabhūmihprajñā and gets established in its native illumination, it is called "Kevālī Puruṣa" in this condition.⁴

Īśvarakṛṣṇa describing this state says that there is only sustenance of body. As the Puruṣa obtains real knowledge, the body moves like a wheel not being affected by the characteristics of the Guṇas.⁵

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1. Bhoja Vṛtti - IV : 29.
 2. Yoga Sūtra-II-26-27.
 3. Yoga Vārtika - IV:29.
 4. Yoga Vārtika -IV:27.
 5. Sāṁkyakhārikā - 67.

According to Patañjali, during this state Karmas of Yogī are devoid of desire of sins and virtue. They are not like the white actions, black actions and mixed actions of common man¹. Therefore, Patañjali has described the result of Dharmamegha-samādhi, as termination of Karmas². Due to extinction of Avidyā and Asmitā and destruction of covering of Citta, all knowledgeable objects become very insignificant for a Yogī in comparison to his vast inexhaustible knowledge (ज्ञान)³. From this, it is evident that Patañjali admits the continuation of the life of a Yogī even after the extinction of Kieśas and Karmas. This assertion of Patañjali also indicates that even after obtaining liberation while living, the Yogī lives and performs Karma with an attitude of detachment and he never becomes inactive or forsakes the body.



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1. Yoga Sūtra-IV : 6
 2. Yoga Sūtra-IV : 30.
 3. Yoga Sūtra-IV : 31