

**Repression Of Attention To All And Development Of One-
Pointedness Is Called Samādhi-Pariṇāma Or
Concentrative Mutation Of The Mind. 11.**

Attending to all (1) is a characteristic of the mind ; one-pointedness is also a characteristic of the mind. Curtailment of the habit of attending to all means its disappearance and the appearance of one-pointedness. It is the same mind that owns both these states. Mind gets engrossed under the influence of its own action, *viz.* the curtailment of its habit of serving all and the growth of its habit of attention to one. That is known as Samādhi-pariṇāma of the mind or mutation in the practice of concentration.

(1) Attending to all = Always receiving everything, *i.e.* restlessness. Mind being always engaged in taking in sound, touch, light, taste and smell and in thinking of the past and the future, is attending to all or being directed to all. To be naturally ready to take in everything is the habit of attending to all.

One-pointedness is likewise getting the attention fixed on one subject—to be naturally attached to one thing. Attenuation of the spirit of attending to all and the increase and development of the habit of attending to only one object, is the Samādhi-pariṇāma of the mind. When the mind is engaged in practising concentration it is affected in that way.

Nirodha-pariṇāma or reduction to a closed state referred to before, relates to suppression and uprising of subliminal impressions. Samādhi-pariṇāma or concentrative attenuation is suppression and rise of both latent impressions and of cognised modifications. The reduction of the latent impression of the habit of taking in everything with its cognised impressions, and the development of the latent impressions of the habit of one-pointedness, *i.e.* the habit of keeping one object before the mind, constitute the features of Samādhi-pariṇāma.
