

ततः पुनः शान्तोदितौ तुल्यप्रत्ययौ चित्तस्यैकाग्रतापरिणामः ॥ १२ ॥

भाष्यम्—समाहितचित्तस्य पूर्वप्रत्ययः शान्तः, उत्तरस्तत्सदृश उदितः । समाधिचित्तमुभयोरनुगतं पुनस्तथैव आ समाधिभ्रूपादिति । स खल्वयं धर्मिण-चित्तस्यैकाग्रतापरिणामः ॥ १२ ॥

**There (In Samādhi) Again (In The State Of Concentration)
The Past And The Present Modifications Being Similar
It Is Ekāgratā-Pariṇāma Or Mutation Of Fixity
Of The Mind. 12.**

In the state of concentration of mind the notion that appeared in the past is the same as that which rises subsequently, *viz.* in the present (1). A concentrated mind runs through both of them and until concentration is disturbed similar sequence of the same idea goes on. This is the feature of the one-pointed state of the mind.

(1) In Samādhi or concentration, the past notion and the present notion are the same. That successive flow is concentration. During concentration, the same conception appearing and disappearing is called mutation of fixity. The word 'Tataḥ' in the Sūtra means 'in the state of concentration', *i.e.* Samādhi.

Fixity relates to appearance and disappearance of the same knowledge or idea. Suppose a Yogin can concentrate for six hours, during that period the same notion appears and disappears in his mind. This flow of the same idea amounts to fixity. Then the Yogin reaches the Samprajñāta stage. His mind is then habitually one-pointed and he would always be (not for a fixed period only) trying to keep his mind fixed on the same object. The mind would then abandon the habit of taking in all objects but rest only on one particular subject. This is what is meant by Samāpatti or engrossment of the mind. That is called the Samādhi-pariṇāma (of the previous Sūtra).

When the Yogin, through knowledge acquired in Samprajñāta Yoga gains discriminative discernment and by practice of extreme renunciation can for a time close the mind entirely, and by practice again goes on increasing the closeness, then the mind gets Nirodha-pariṇāma.