

## Session 74 Smṛti Vṛtti Part 2

Namaste. Welcome to this new session and we have commenced the Smṛti Vṛtti. Smṛti as Citta Vṛtti. Now at this stage we should understand that we are dealing with citta vṛtti and not mano vṛtti. Because usually citta vṛtti is translated as mental modification, modulations. Mind is something very peripheral as I said, it's surface of the ocean and citta is the whole ocean of mind.

So, 'anubūta-visayā -asampramosah smṛtiḥ' (YS 1.11), is the definition of Patanjali. Basically, the Smṛti matter, memory matter, whether it is Smṛti or memory, the memory matter or Smṛti matter is in our experienced objects and experienced experiences, 'anubūta visayā. So, the memory is always with, regard to, with respect to, our experiences.

So, it should be anubūta visayā, object should be of experience. Object, must be already in experience or must be experienced. There is no question of any memory which is not experienced object, experienced situation, experienced experience. So, something must be experienced to be having memory of.

And therefore, see, wonderful kind of selection of words here, anubūta visayā. So, the memory is always anubūta-visayāh. Then, another condition that is required is that, see all our experiences are not memorized, are not in memory. All the experiences that we get in our life are not in memory. For instance, simple example, suppose you are walking on a crowded street and people are walking in your direction and opposite directions, so many people are walking with you and along with you. You will see so many, so many people, perhaps you will have seen some thousands of faces if you take a stroll on a busy commercial street.

You will have seen so many faces also but it's not like you remember every person. You will have seen so many shops passing by. You will have peeped into the shops but yet they will all not yet remain in your memory. Because these experiences come and experiences escape. Many of the experiences come and many of the experiences escape. Some of the experiences stay with you. They create an imprint and they stay with you. Not only stay with you but create an imprint also.

So, the impressions should not be stolen. Experiences should not be stolen. Otherwise, so many experiences will come to you if you are travelling on a bus, on a train, you will have so many passengers which you will have seen their faces, perhaps you will even talk to them, something very, very formally or informally but they don't all stick in your memory cortex and that's a great bounty. If we were to remember everything, if our mind was something like a, CCTV camera, everything recorded, everything recorded it would have been a problem.

So, our system is not CCTV camera. So many things come, so many things go. In CCTV camera, you know the things will be erased after forty-five days, sixty days, ninety days, various calibrations are there. They don't stay permanently. They stay for a particular period of time. One month, forty-five days, ninety days, etc., etc., and then they are erased.

So, thank God we don't have CCTV camera, otherwise you would have to remember so many things which you have experienced in your life. Every experience is not registered and saved. So many of the experiences are, disappear or they are stolen. So, another condition that is required for memory is, not only it must be experienced object, experienced condition, experienced situation, experienced scenario, but it should be not stolen from our citta or our mind stuff or precisely, our memory cortex. It should not be lost. So, whatever is not lost from our memory cortex or impression cortex, then it will appear in the form of memory. So, we should not lose the impressions, we should not lose the imprint of impression of that experience. So, it should not be just experienced object or experienced experience. It must be retained; it must be retained. And if it is not lost by disappearance or whatever reason, then if it is not lost, then memory will appear. But if it is lost for any reason, so many reasons, and very natural process, that we don't register every experience in life. And therefore, many experiences vaporize, evaporate, fade out, go into oblivion. And that's actually a big bounty. Otherwise in our a-wakeful state, we will be having so many experiences coming to, thru our eyes, thru our ears. If they had decided to be staying on then our brain would have had a great problem. So, it is a good bounty that they disappear or they are not retained or they are lost or they are stolen.

So, they should not be lost and not having lost itself is called, Smṛti. Even if it doesn't come to surface, you don't have to remember for Smṛti to be testified even if it is not remembered. Because that's the problem. If you remember all the time all those things, again, it's a problem. So here, when you do not lose the experience, visual experience or literary experience or whatever kind of sensory experience, mental experience, intellectual experience, psychic experience. If it is there in the memory that is being mentioned, not what hits your surface, not what is remembered is memory.

All that may be remembered is memory. All that can be remembered, may be remembered is memory for our mind. For instance, if you are saying, a housewife, when you enter your kitchen, you remember what is where in the room. So, you need to enter the room, you need to enter the room and have a purpose of cooking something, preparing something, then you remember what is lying, where. But if you think you should be all the time hitting the surface of your mind that rice is here, wheat is here, sugar is there, etc., etc., then it will be a problem.

So just, they are retained, it is called memory. You don't have to remember to have memory. When you remember, you know it is a memory. But when it is not remembered, yet it can be memory because it is capable of being remembered. Those who are office going people, those

who go to profession etc., etc. When they go to their workplace, they start remembering which file is where, what is where. That doesn't mean every time they are in that memory, this file is here, this file is there, 24/7 they don't have that memory but however it is a memory when you will remember, when you can't remember, when you should remember, when you will remember.

So here memory means what you will remember is being mentioned, not what you are remembering. At this moment so many memories are not hitting your surface of the mind and that's a bounty. Otherwise, you would have had a problem. But yet they are in the memory. They are in the memory. They will be surfaced as and when they are needed as and when there is a manifesting cause and that is important. That is, memory should not be all the time on the surface, hitting our mind. We remember so many things, but if they are all the time hitting your surface mind it would be a problem.

Like you may be knowing some ten thousand people and twenty thousand people. Now if each of the person is all the time hitting your mind, your mind will be chaotic. So, it doesn't hit the mind every time. You have it in your mind, you have it in your mind stuff and then it will surface. Now and then, here and there, perhaps when you want it will appear, or there is a manifesting cause for it to appear, it will appear.

So, you will remember and then you will be remembering it. So, understand this memory, how it works. It's not all the time in your mind. All the memories are not all the time occupying your mind, peripheral and surface mind, then otherwise we would go mad really. So, it's a wonderful mechanism we have. So, what we have on account of not being stolen, not being lost, experiences not being lost — they are called memory. Not what experiences recalled, is memory. This you should understand here, with the definition: What you recall is not memory, if your experience is not lost from your mind, then that is memory. Otherwise, we have countless memories. Find out how many memories you have. Can you compute? Can you count out? You can't be counting it out. How many memories you have? What are the memory contents in your mind? They're a number of memories but how are they? they are not all the time hitting the surface and that is really bounty. Imagine all the memories kept on occupying your surface of the mind then your surface of the mind would have been in turbulence, would have been mismanaged, would have created lots of problems. So, understand this memory which the nature has given. It is so marvelous.

We will have memories of forty years, fifty years, sixty years, seventy years, of our lifetime but all those memories are not hitting the surface. But yet they are there. Now why are they there? Because they are not lost. They are not lost. Or they are not stolen.

So, why will you lose the memory of something? Sometime with lapse of time, long time has elapsed, maybe you will lose the memory of that particular incidence. Or the impressions were not strong enough to bounce back. That is why you will lose memory of so many things after lapse of so many years, many, many years you might lose certain, it's not loss of memory, it is not loss of memory in the form of a disease. It's quite natural either the impression is not strong, that incident is not strong. If that incidence of the incident is very, very strong, then it will be retained.

So, it could be lost and, or it could be stolen. And this arrangement is so important in adhyatma. Otherwise, there are so many memories which we want to lose but they don't go away. Is that right? There are so many memories which we do not really want them to be in our psyche. We want to get rid of them. We want to drive them away. It doesn't go. The more you try to drive, the more strongly they occupy your psyche. There are so many memories. Then what happens is then how to lose it? Then, they should be stolen and in adhyatma this has come quite often.

That they should be only stolen otherwise you won't lose it, you won't lose it. Somebody should steal it. Who is that? who steals it? So that is one of the names of Divinity, Citta Chor, 'citt-chor', He's the robber of our mind. He will rob all those things which are antagonizing your spiritual process. He will take away; He will rob them. That's why the Divinity is called robber. He can only rob your memories; nobody can rob your memory. No robber can rob your memory. He can rob you of your all wealth. Robber can rob you of all your possessions, coveted possessions but the robber cannot rob you of your memories. But that Divinity is the One who is a robber. 'Steynānām pattaye namo namaha'. Wonderful passage from Rudrapraśna. Steynānām pattaye, steyna means a robber, thief and He is the lord of all thieves. Why? Because he can rob you of your sins. He can rob you of your memories, worldly memories, mundane memories, worldliness, mundanity. He can only rob those things. Otherwise, nobody can really rob you of your mundanity. A saint can rob your mundanity.

Sat Sangha will rob your mundanity, etc., etc. So, the memory needs to be robbed. If it is not lost, because of say, not a strong incidence or impact of that incidence, then the memory lingers, the memory stays on. Now, how long this memory stays on? Memory doesn't stay for lifetime; memories also stay posthumously. So little peep into soteriology will tell you how strong are the memories, because they go into samskāras kosha. Memories, they are called Smṛti samskāras. Your life will end but the memories won't end. That's why those memories play havoc with your following incarnations. So that comes in Karma siddhānta.

Although with lapse of time some of the memories are lost, some of the memories are not lost even if the life is over. So, the concept of memory with regard to citta, is a different thing than the memory of your psyche. Because the memory will be gone with your death because the brain is gone. So, there are certain memories which are only occupying the brain, the cerebral cortical

parts of the brain, they have occupancy of it or they are residing there. Once that residence is broken, naturally they are gone.

But there are certain memories which transmigrate. So, the Smṛti concept in the sutra is with reference to citta Smṛti of the citta and Smṛti vṛtti of the citta. Anyway. So 'anubūta-visayā asampramosah'. (YS I:11) The two factors are important for memory to be there.

That it must be experienced object. It is always with reference to something you have experienced in your life or in your lives. Having no experience at all then there is no memory of it. Basically, something should be experienced. And the second condition is that asampramosaha. Not losing the impressions of it, that, it appears. It can appear at random. It can appear sporadically, spasmodically, for our consideration, but there is a manifesting cause for Smṛti which we will be coming to it later.

So anyway, that's the definition, very interesting definition, 'anubūta-visayā asampramosah Smṛti'. Now, in memory there are two aspects: Memory of the knowledge in experience; memory of object. Suppose you remember elephant somewhere, know you don't just remember elephant, you remember when did you see elephant, what kind of impressions you have maintained with your knowledge about elephant or sighting an elephant. There is knowledge also.

So, whether in memory, the question is put by Vyāsa, whether, is it remembering the jnana of that situation, scenario, or is it remembering an object? So, he says there are two aspects in memory. Now we saw the two aspects in definition of it. Now Vyāsa tries to divulge to us two aspects in memory. Remembering the very knowledge and remembering the object of memory.

See when you remember a person for any reason, you don't just remember a person, you remember even the situations under which you met the person last time or previous times. Where did you meet? how did you meet? on what condition did you meet? it's not that we just remember that person. So that person is an object of memory. But then it is again surrounded by knowledge about that person that you have had so far. So, there is visaya Smṛti and jnana Smṛti.

There are two aspects. Visayā is remembered although anubūta-visayā comes in definition with any object you always have some knowledge. You either like it or you don't like it. You have appeal for it, or you don't have appeal for it, or you have repulsion for it. So, some reaction is always there when you look at an object. There's also thought process woven around that perception of an object. If you are sighting a book, sighting a flower, some thought process is woven around your very perceptive act. It's not like camera. Our eyes don't just take photograph

of the object and retain it. Because a camera doesn't have a thought process. Camera doesn't have psycho/ mental process. It just takes the image and registers the image in the film and retains the image in the film.

And that's why when you take photograph you have to also put dates etc., if the camera is not having that system, the date and time, etc., you have to put it or at the back of it you write where did you meet, etc., etc., where did you meet, etc. So, those are things to be registered because in our case of sighting a person, there is some knowledge process, thought process, around it. We have some reaction, having met a person. Now, this person is object of our memory. For example, as an illustration, so when we meet that person, there is some kind of first impression about the person.

And then there is a thought process about the person, is the person how far handsome, how far ugly, insightful. How far appealing, how far not appealing, how far attractive, how far repulsive. So, there is a thought process, we start characterizing the person even if you are seeing the person for the first time. So, there is some thought process going on and therefore that knowledge also goes into memory. It's not like a camera that only image gets into the film.

So, there is jnana as well as object. So, Vyāsa puts a question, as an aspect of enquiry: 'Kim pratyasya citta smarati ahoṣvīm Viśaya syeti?' In memory, in Smṛti rather, in Smṛti or even in memory, is it that that the citta of the mind recalls the jnana or only object?

So that is to suggest, this question is to suggest that there are two aspects. Therefore, in the next statement he says: 'gryha uparaktaha pratyayo grya grahan ubhayakar nirbhasa taj jati yatam samskārasm arvate', ....Ubhaya: both. So, the impressions are created with reference to object of experience and the knowledge at the time of experiencing. By way of thought, by way of analysis, etc., etc., by way of characterizing, etc. So, when you experience, what is experience? Camera doesn't experience a flower; camera only registers a flower. So, our eyes are not cameras.

So, both are generating some samskāras. They radiate some samskāras. And the citta will be retaining both. The image of the object, the form of the object and, as well as whatever thought process has taking place at that time of experiencing or sighting an object. So, both are radiating something that is potential of impressions and then that will be registered. And they will be creating samskāras of their class, their class. Knowledge will radiate samskāras of its class. If the knowledge is of the nature of your happiness, your delight at seeing that object, seeing that person for the first time. So, whatever that experience, the samskāras also will be of the same class, not dissimilar class. If you have liked the very encounter with the person, sighting the person, sighting an object for the first time, it doesn't send the samskāras of dislike. It will send the samskāras of your likes.

If that is appealing object, appealing person, it will not send samskāras of repulsion. It will send samskāras of appeal. Jnana and object. So, the both will radiate some kind of potentials or matter for samskar and they get into samskar kosha and the samskars are constituted in one of the organs of this and our embodiment which is not really mentioned by anatomy.

So, the point is that experience always creates impressions. And these impressions go to impression cortex. Now, there's no mention of any impression cortex in the brain although you will perhaps come across motor cortex and sensory cortex, etc. And then, the memory will hit your mind when there is manifesting cause for it.

'Sva samskāraśha sva Vyanjakanjana sthana karaneva grahya grahana ubhayat pitam smrttim janayati'. The memory will come of the nature of both. The Grahya and Jnana. The object which is grahya, which is the object of knowledge and the knowledge, both. Grahana is reception of that person. Camera doesn't receive different things in different way. You have taken a snap of a very handsome person, and then next you have taken a snap of ugly person, camera doesn't have reactions whether the object is unsightly or bewitching. You will get both the images in your film.

Camera doesn't have any reactions; it doesn't add its reactions in the negative in the film. The objects are only depicted in that film. That's not the case of human mind. Each person will have different thought process. Because somebody likes rose very much, somebody doesn't like rose so much and somebody perhaps doesn't like the rose at all. Or a person who is beautiful for you may not be beautiful for another pair of eyes.

But in your case, your impressions, will be registered with your object of that experience. And when there is Sva Vyanjakanjana karana, there is a self-manifesting cause. Whenever that cause will appear the object will appear, object as well as knowledge. Therefore, there are two aspects in Smṛti. And what are these two aspects? 'Tatra grahanakara purva buddhihi grahyakara purvaha smrittihī'. Like memory we look at it as memory but there are two sides of memory.

That means or memory is one of the sides of kind of memory. So, this is difficult to understand in the language, spoken language or our worldly language. He says, 'grahyakara purvaha smrittihī.' So, what is being referred to is smṛti. But he says it's only one side of the coin. Smṛti is only one side of the coin. It is not Smṛti on either side of the coin. So, one side of the coin is Smṛti and it has another side of the coin which is Buddhihi, which is grahyakara purvaha. The knowledge aspect.

See we just don't have memory; we have knowledge which is around that object of experience and we recollect both. We recall both, we remember not only the object, we also remember the

knowledge. Suppose the last time you saw a real elephant is some ten years back, maybe in a forest or in a zoo, zoological garden. Then when you sight an elephant once again you don't only remember that this is elephant I had seen, you remember that you had seen in a zoological garden or you have seen in a forest while you were travelling through the forest, or in safari. So, wherever you sighted your elephant, to recall that this is elephant, the jnana also comes. Because the Smṛti is surrounded by jnana samskāras or samskāras of your experience. So, there are two aspects which only yoga mentions. Otherwise, it's not just memory of the object.

So, grahanakara buddhihi grahyakara smrittihi', only the grahyakara aspect is called smuritti. The grahanakara is something like buddhi. So, this is what Vyāsa clarifies which is so important otherwise we think memory is just memory. No, no, no, memory is not just memory of an object, memory of the time, the time/space situation. We remember all those things. Now time/space situation is not body of elephant, to be remembering elephant. So, wherever you had that surrounding aspects of time/space, situation is also remembered. And that is retained by what? That is retained by buddhi.

Because it is intellectual matter or the mental matter, your likes, and dislikes and appeal or lack of appeal or repulsion, etc., are all in your mind. Camera doesn't have appeal or repulsion. When a photograph is taken, camera doesn't have the mind to either have appeal or lack of appeal or repulsion or like or dislike. It just takes in and then it registers in its film.

That is not how the memory is of this natural consciousness. In natural consciousness it is not like that. It registers the two aspects and memory is just one aspect. Memory of object is one aspect and memory of the thought process surrounding it is another aspect, which is of buddhi. Now that's quite an interesting divulgence which has taken place.

Then, he speaks about another two kinds of memories. 'Svapna bhavitha smrttavyah jagrata samvyetha abhavitta smrttavyah'. So smrttavyah means remembered. So, memory is of two kinds in dreams they are kalpitta visaya. Because in earlier example I said you see elephant in a road, in a street and you say this is elephant and you remember this is elephant because you sighted elephant before. And all that is in your memory.

While in dream, it is Kalpanika. It is imaginary. When the elephant appears in your memory, it is not that you're seeing an elephant, real elephant, physical elephant. And the material of that elephant is dream. If you recall that dream sutra, the consciousness is the material. Your mind stuff is the material of your dream object. And then, that is what it is imagination. It is imaginary. And that's why it is called bhavitha smrttavyah. But when you have memory in your a-wakeful state it is a bhavitha smrttavyah, that means it is a real smṛti. So, in dreams you have imaginary Smṛti and seeing elephant in dream is imaginary Smṛti. Seeing elephant and then when you have memory, it is real memory.



Then he says, all these are turned out by pramana viparyaya vikalpa nidra smrttinah anubhavat pravavanti. Unless you do not have these vṛttis you will not have smṛti. You must have vṛttis to have Smṛti. The vṛttis will be either pramana, viparyaya, vikalpa, nidra, Smṛti. Not having experienced any of those you will not be having memory. So that's why the memory, as I said, has come in fifth place. It's not happened an arrangement somewhere, memory somewhere mentioned. No, it has come at the fifth place because of this, because it is generated by all experiences which come by citta vṛtti of the nature of pramana, viparyaya, vikalpa, nidra and Smṛti.

Because sometimes memory itself pertains to a memory. And these vṛtti s, these memories are Sukha dukkha mohatmika. Sukha dukkha mohascha klesheshu vyakh'yeyaha. So that's the klesha aspect. Because these vṛttis are said to be kliṣṭa or akliṣṭa .

So, the kliṣṭa Smṛti will be something which is coming from, or which is generating, which is infested by sukha/dukkha/moha, pleasure/pain/delusion. If that is the outcome of your memory, sometimes you get a memory of something and you are happy. Sometimes you get a memory of something and you are sad. Sometimes you get a memory of something and then you're deluded. So, memory turns out sukha/dukkha/moha. Or memory pertains to skua/dukkha/moha. If it pertains to sukha/dukkha/moha, it is going to turn out that.

And therefore, that is akliṣṭa Smṛti. And if that is not the case, it will be akliṣṭa, if it is transcendent to bhoga. Bhoga is always in three kind of phases. Either sukha, or dukkha, or moha and therefore it will be binding. The Smṛti will be binding, there will be kliṣṭa. It will be afflictive in the sense Patanjali says, kleshas.

Now for us the kliṣṭa vṛttis are to be restrained at the very outset. If you are in yogic process, we must first be restraining the kliṣṭa Smṛti. And then akliṣṭa smṛti which is something that we have to develop, embrace, nurture, harvest, and only when you are in the point of samādhi that will be restrained. So that's the kliṣṭa /akliṣṭata of smritis.

So, we have taken account of Vyāsa's comment on the sutra of Smṛti. Now in the last session I told you about the functions of smṛti. The smṛti samskāras must be strongly built up, then the memory comes handy. If they are not properly built up, then memory fails us. So, these samskāras are very important. The stronger they are memory will be strong; the weaker they are, then the memory will fail you, memory will not be strong.

So, the visayā, anubhava, and prasanga, they should be strong. So that, they are registered well. The object of memory and the time and situation where memory is created and very experience. Now if that experience is horrifying you will never forget in lifetime. If that experience is really exciting, there is less chance of memory being lost. So, Viśaya, prasanga, anubhava, they will decide whether the memory will be maintained or retained strongly or retained sufficiently or not. So prasanga, Viśaya, anubhava. Object of its memory, the time and situation, scenario in which the memory is formulated and that very experience at the time of having intercourse with that object of memory.

Then the Viśaya gnyan, prasanga gnyan, and prasanga anubhava. Now these should be sufficiently strong for the memory to be formulated, the memory to be formulated, what can be called as long-term memory. So that means the objects should be important to us, the prasanga should be important to us, and the anubhava should be important to us. The object, the situation, time/space aspect and very experience must be important for us, then the memory is formulated well.

It should be putting an impact, all these three things. Viśaya, prasanga, anubhava, should cast a strong impact on us. Then the memory is easily retained. The memory will be maintained.

So, in the last session I told you what the memory does. If you want, I can just recapitulate, when you don't have sorrow, you can have sorrow. When you don't have pleasure, you can have pleasure. When you have encounter with the sorrow, you can set it aside by memory of pleasure, pleasurable thing. When you have actual pleasure, you can set it aside by sorrowful memory.

The sorrow will be taken as delight and delight will be taken as sorrow because of memory. Then the memory gives you that knowledge, wisdom, intuition, pratibhā. It is also gnyan karaka. So, it is pratibhā karaka, gnyan karaka, and buddhi karaka. It gives you knowledge, improves your knowledge. It improves your buddhi as well. Caliber of your buddhi depends upon memory backup. If the memory backup is very poor, you can see how intellectual evolvement is disfacilitated. Then, Vyavaharak yogi, the smṛti eases out your business activity of life.

Then it also gives you pratyavigna, it gives you recognition. It is also agnyana nivaraka. It also removes your ignorance.

And it also gives meaningfulness to your experience. Otherwise, we have so many experiences in our life, but then they are of no avail if we do not have memory, proper memory about them. Because so many experiences come and go. What is the point in having lots of experience? Then lots of experiences must be registered properly, so then those experiences become meaningful. And it also gives you alerticity, satarkata, and jagrata. This is important in life, at least as an

emergency means we must be advertent, we must be alert. If not all the time we are advertent and alert, at some point in time we must be alert and advertent. This is given by memory.

This is the role of memory. So, that is what we saw last time and concluded the session. And in this session, we saw the Vyāsa's commentary on the *smṛti vṛtti*.

So, to recapitulate what we saw today is that when we remember, we remember not only the object but the *jnana*. Of the remembrance of knowledge experience as well as the object, both are there in our memories. When the memory is there, there are two sides of it, or rather memory is on one side of that. So *visayā jnana*, and the *jnana*. Both are there in that memory.

And the memory needs manifesting cause. Without that manifesting cause the memory will not trigger. What is this? When you go to office, suppose you are working in an office, your workplace, in a place of working profession, etc., when you go to your office so many memories surface, you know which file is lying where. What is and where. Now, you need to enter your office room, your cabin, then you will remember. Or a housewife needs to enter the kitchen and then the memories will surface. So, there is need of that manifesting cause. Get into the kitchen, you will remember. Get into your office, you will remember. Get to your work, you will remember.

Thank God we do not keep that remembering all the time, then understand the chaos in our mind. So, you meet a person, the memory surfaces with regards to that person. You see an object and then the memory surfaces with your regard to that object. Although it is all the time in you, it doesn't surface all the time. Having memory is one thing and surfacing the memory is another thing.

Many times, we have memory, it doesn't surface. And then we scratch our heads. So, memory depends upon manifesting cause. Because you have memory doesn't mean that it's all the time on the surface of your mind. All your office memories, house memories, personal memories. They are not all the time on surface. They need a manifesting cause. And when the manifesting cause appears, then you get the memory solid state if it is strong. Then if it is not solid state that means you have a problem, impressions are not stronger or if something wrong with your mind or something's wrong with your mind occupancy, and therefore you don't remember. And there are some other factors which are obstructing, they're putting a curtain between manifesting cause and your memory and therefore the memory doesn't come when you want it.

Having gone to office you don't remember which file is where, which usually you remembered. Now if you are not remembering on one day, there is a problem in your mind. So, the manifesting cause is so important. This is what we have to understand. Now think over this, if there was no rate of manifesting cause and the memory would be all the time bubbling on your mind, surface

of the mind, how miserable would be our mental condition. So, it is good that memory depends on manifesting cause. So, whenever the cause manifests, the memory surfaces.

So, understand this one more aspect which the science of yoga, psychology of yoga, is divulging. That memory needs manifesting cause. So, try to recapitulate the points that were given in today's lesson about memory. So that we can be proceeding on memory in our next session. Namaskar all of you.