

## Session 76 Smuriti Vrutti Part 4

Namaskar. Welcome to new session. We have been dealing with Smuriti Vrutti. By this time, you might have got a quite clue we are not dealing with memory merely. Memory of the temporal plane, cerebral, cortical memory, empirical memory. We are not dealing with the memory of mnemonics. That is part of what we are dealing with. That is a small part of what we are dealing with. This is smuriti vrutti. And not just smuriti.

Because many of the translations have used the word memory in this definition. 'Anubūta visayā asampramoshah smuritihi '(YS 1.11). When the experiences are not stolen from our mind, that is memory. But then that is experience of our biological tenure of life. So that is mnemonic memory. So, memory, in English doesn't include meta psychological aspects, meta psychical aspects, transmigrating aspects.

So, our memory is lifetime memory at the most. But now you will understand that we are dealing with the memory, smuriti, as chitta vrutti, and not just mano vrutti. Otherwise, our memory is in the mind. So, if we do not recollect, we blame our mind and we try to store our memory in our minds. So, the mnemonics techniques deal with memory maintained in mind.

And therefore, now you should understand we are dealing with chitta vrutti and not mano vrutti. So, this is having a larger radius than what memory has. So therefore, the smuriti here should not be rendered as memory, the smuriti should be maintained as smuriti, and it should be noted that this is a chitta vrutti. Otherwise, our memory is not a chitta vrutti, memory creates a chitta vrutti.

So, that's another point that can be understood, that memory is not mental vrutti, mano vrutti. Memory can create mano vrutti. Memory can make you happy, sad, etc. Memory itself is not a vrutti and therefore, it is wrong to translate as memory as one of the chitta vruttis. The last session I told you that the Smṛti khanda + jñāna khanda = smṛti vṛtti. This is the equation given by Vyasa.

The memory component plus knowledge component put together is smuriti vrutti, if it is to be rendered into English. So, memory component is a factor in smuriti and therefore we cannot equate and say that smuriti is memory and memory is smuriti. Because memory component plus jñāna component, put together is smuriti vrutti. This clear mathematical equation has come in Vyasa's comment.

So, for jñāna khanda, it is buddhi, it is intelligence. And then smuriti khanda, you can say it is a mind factor. Because we say, my mind remembers. We never say my intellect remembers. So, we associate the recollection aspect, or recollection function to mind. However, there is jñāna because we do not just recall the object, but we also recall the knowledge that is around that experience when we last sighted an object or last had cognition, perception of an object. There is also jñāna coating. Without that coating of the jñāna we would not just remember the object.

So, memory pertains to objects, anubūta visayā, with respect to object experienced. Now when object is experienced, as I told you during the last session, that we have a thought process, we have a reaction. We do not just see an object like camera sees an object. Our eyes are not cameras. There are reactions, there are responses, there are likes and dislikes. So, those all, they all get stuck to that object which is stored in our memory and when we recall it after some time, the jñāna along with that, also surfaces. So that's why Vyasa told us about the two aspects that, Tatra grahaṇakārya purvah buddhihi grāhyakār purvahi smuritihi. Grāhy means object. So, the object that is only the smuriti. And the knowledge while the perception, cognition, experience took place, some thought, some reaction, some responses, some likes and dislikes, love and loath, etc. That is all in buddhi.

Therefore, this is not just a sutra on smuriti. This is a sutra on smuriti vrutti. So, bear this in mind, that this is not just smuriti but smuriti vrutti. Because there are five vruttis being discussed and therefore Vyasa gives the equation, smuriti khanda plus jñāna khanda is equal to smuriti vrutti. So smuriti is part of smuriti vrutti. It is not the whole.

Anyway. Remembering, even remembering something is not really mano vrutti, having remembered, you know so many things follow along with it, we are either once again happy or not happy, or our mind has some distraction, the mind was engaged somewhere else, now, because of that smuriti, the mind has changed the tracks. So, mind now is engaged with some other thought. So, there is disengagement/engagement aspect. Transition from one vrutti to another vrutti is caused by smuriti, or then also pain, pleasure, delusion is caused by smuriti. So, a mental state comes up because of smuriti. That is why it is smuriti vrutti.

And memory, which is function of the mind, doesn't just surface on the mind. After we recall we have some reactions thereafter. The mind has a mutation. Mind has a modification. So, memory, invariably, modulates our mind. Either you are distracted, or there is disengagement and engagement, disengagement somewhere and engagement somewhere else. Or there is happiness, delight, sorrow, etc., some kind of reaction. So mere smuriti is not a vrutti. And therefore, we are dealing with smuriti, which is bringing the whole memory into perspective here. Will you just remember something after having remembered? Will you not have some kind of reconstitution or some kind of wave radiation in your consciousness? Some wave will be

radiated because you recall something, you have recollecting something, you have remembered something.

Therefore, memory is not vrutti. That is why here it is smuriti vrutti that we are dealing with. Then it is not just what you have experienced during the lifetime, but we also considered the samskara aspect. So that is also smuriti. That's a potential smuriti. Because what we remember is not smuriti, what we can remember, we may remember, we should remember is smuriti. Now if you recall during the last time, I said in last lesson, I told you that we don't remember everything all the time.

We have 10,000 friends. We don't remember all those 10,000 friends every time, 24/7 into 365, into whatever span of years in your age. So, we have this condition like memories come and memories go, memories appear, memories disappear. Memories don't all the time stay on the surface of the mind. That would be really a problem to our mind, psyche, consciousness. So, it is a good arrangement that the memories come and then memories go.

They appear and then they disappear. Not that the memory goes away, it disappears. So, it needs a manifesting cause to surface. You should thank God for that. If all the memories were all the time on surface, then our mind would have been chaotic.

So, remembering is not memory, what we may remember, we can remember, we should remember, all that is smuriti, all that is memory actually. Memory is not only what you remember. So, if you have gone to a place after ten years, having gone to that place once again after ten years, you remember so many things there. After having gone, you remember. Thank God that all the ten years you were not remembering them all the time. Then that is called obsession and that is a disease, neurological disease.

If all the experiences all the time stay on the surface and create ripples on surface of the mind and consciousness, that would be neurotic condition, psychotic condition. Anyway, we should know how this memory works. So, what you remember is not memory. What you may remember, what you can remember, what you should remember, is all memory.

Then, we had also peeped into some Vedantic aspects there. I recall a statement from Chhandyogya Upanishad: Sattva shuddhau dhruva smuriti. Smuriti lambhe sattva granthinam vipramokshaha. This is what the smuriti can do, memory cannot do, memory cannot give you liberation. Memory is for business activity of life. We want the memory in our business activity of life. To convenience our business activity of life. To facilitate our business activity of life. So, memory has role only there, in business activity of life. But, smuriti, the smuriti is such a thing

that this smuriti can deliver enfranchisement, deliverance, release, freedom, mukti, nirvana, all that is possible by a particular kind of memory which is called, dhruva smuriti.

So, Chhandyogya Upanishads speaks about what is dhruva smuriti. Dhruva smuriti means absolutely steady like pole star, unwavering. Now there can be unwavering memory of only one thing for those that are in the path of paramartha, spiritualism, or adhyatma. The memory about Divinity. Because the Divinity is like pole star, and once that memory comes to pure mind, transparent mind, it would stay there eternally and therefore it would actualize the process of liberation.

Therefore, sattva shuddhau, sattva shuddhau dhruva smuriti. Sattva shuddhau means purification of our mind, psyche, consciousness. It should become transparent, crystal clear, transparent. Without any taint and dent and colour, indentation, etc. And then if such memory is attained, smriti lambhe sarva granthinam viparmokshaha, all the shackles which create a bondage for us are cut asunder. So that is what the upanishads said in one of the Brahma Vidyās. So, by Brahma Vidyās actualized that can happen.

Then also I made reference to transmigration and smuriti there. Antim kalena smuriti. It is also a thing that one needs to ponder over in fellowship of philosophy, religion, and yoga here, antim kaalena smuriti. But anyway, we are not going to deal with that now because when we take view of Patanjali's description of process of liberation, kaivalya, moksha, then we will be considering that.

So, this chitta vrutti, understand its extent here, how much it circumscribes, what all it circumscribes. But then, we are concerned about memory. We want to have memory, we don't want to have a loss of memory, we don't want to have that pathological condition of short-term memory, etc., etc., loss of short-term memory, long term memory. We don't want that. We want to lead a healthy life and to be healthy in life and body and mind, we consider the memory as well. So, you want that functional memory. And usually, that is what we consider in smuriti.

Of course, that is circumscribed, it is not that this has been overlooked here. When it is a chitta vrutti, it all circumscribes, the worldly activity, mundane activity, practicality of life, and practical life. From there, it circumscribes mukti, moksha, nirvana. Because everywhere the smuriti has a very important role. We, as materialistic people, will not understand what is the role of memory beyond mundanity and materiality. Because we're all soaked in materiality. Material life is real life for us. We'll be fortunate when it dawns on us that material life is not real life. There is real and reality beyond materiality.

So, we are all stuck in materiality. We need to escape materiality and then embark upon reality. Not materiality. Anyway. So, smuriti vrutti is circumscribing psychological memory, mental memory, meta psychological memory, transmigrating memory, liberating memory and all those aspects. It is vast, and very, very ocean, like the vast subject matter that is being circumscribes. So, let's come to the plane of earth. Let's land down on the earth and let's start understanding memory from there. So, down to earth memory. So, let's come to down to earth memory. Now, memory is to remember whatever has happened in our life.

Now, we have this concept of photographic memory. What is good memory? Good memory is not to be remembering everything that has happened so far in our life. Good memory includes forgetfulness. Good memory includes forgetting, although, for literally to forget and to remember are two opposite things. Remember is to function of memory and therefore, a good memory means we should be having filterations. We don't want to be remembering everything in our life, that will be cumbersome, that will be unwieldy. And that will also create problems to our mental life.

So good memory means to be forgetting, forgetting what is worth forgetting, and not to forget what should not to be forgotten. So good memory includes both, to remember and not to remember. To remember and to forget. That is a good memory. Good memory is not that memory which doesn't forget anything, everything that has happened so far, it is all registered like CCTV camera, continuously going on. No selection, no filteration, no weeding out, that's not a good memory, that's not a sign of healthy mind. That is not a sign of healthy mind if you remember everything., absolutely everything, and you do not forget anything, or do not have any selection, do not have any sorting out and weeding out. That is not a good memory.

So good memory includes forgetting. Good memory includes not to have in memory. Good memory includes not to remember. There are certain things which are not to be remembered for our own health, our own wellbeing, and there are so many things that we should be remembering for our wellbeing. To remember and not to remember put together, they both contribute for our wellness and wellbeing. So, understand this dimension of that.

So, dealing with this kind of mnemonic memory, coming down to earth means considering mnemonic memory. As I said, memory depends upon manifesting cause and I perhaps committed that we would look into that manifesting cause concept in our next session, that is this session, however that needs a postponement. But however once again let me reiterate that memory always depends upon manifesting cause. And that's quite apparent. If you have little thought invested with regard to your memory, you will know that. When you go to office, you have office memories. When you come back home, you have home memories. When you go to a place which either you visit frequently or less frequently, once you go there, you start remembering what is there in that city. Be follow.

So, a Bombay citizen once in a while goes to New York, has gone to New York about eight, ten times. When he enters in New York, he gets memories about New York. So, it's a manifesting cause to arrive, land in New York and arrive in the city. That gives rise to memories about that place. So, little thought will tell us that manifesting cause is so important. That is why the memories don't have to be on the surface, whenever there is appearance of manifesting cause, and if manifesting cause triggers your memory, that is a good memory. So, despite manifesting cause, if you don't get the memory, then you scratch your head, and you are not comfortable. You want that to be remembered, but you don't remember. Manifesting cause has appeared. That means you have entered the office but you are still in a blank, you don't remember. Then you are not comfortable. Having entered the kitchen, if you don't remember what is, where, it's not comfortable. So, when the manifesting cause is there, but yet you don't have memory, then you scratch your head and then you are not comfortable. The point is, memory surfaces with manifesting cause, sometimes the cause is not sufficiently appeared perhaps, or due to some other reasons, despite the manifesting cause, you don't have memory and that's not a comfortable condition.

So, the manifesting cause is so important. Let's try to understand here, that's called sva vyanjaka Karanam. In philosophical discussions, it is called sva vyanjaka Karanam. That means memory on its own surfaces, because of some manifesting cause. Like you wake up someone from the sleep, you don't have to wake up something in your memory cortex. Ok, anyway.

So, about this mnemonic memory, let's try to understand a classical input that has come. You know, there is a Gautama Sutra, Nyaya sutra, sutra Nyaya Darshana, and there is a Gautama sutra. Gautama was the author of Nyaya sutras, and Gautama in his Nyaya sutras has a long list of twenty-seven manifesting causes.

So, in mnemonic this is important. If you want to develop your memory, you must ponder over the list which Gautama has given. It's a long list of twenty-seven causes which trigger memory, which constitute memory and trigger the memory. Because we need to constitute memory. Like if you recall your school days, you know when you have to appear for examination, you are by-hearting certain things. So having by-hearting those things, writing those things, memory would appear for you to write an examination or appear for an examination oral or written.

So, we would muck up certain things by-heart, certain things. So, you know, by-hearting we develop the memory. So, the students' clan know this very well. If you by-heart something, memory is constituted, memory is formulated. So, this is the list which tells about memory and how to develop memory, how to improve memory and how do we have memory.

So, the point is that it is a very, very, very long sutra which is containing some twenty-seven causes. This comes in the third chapter of Nyaya Sutras, 3rd chapter, 3rd anekā, and 44th sutra. Let me just recite the sutra. It is a list; sutra is in the form of list:

Pranidhāna, nibandha, abhyāsa, linga, lakṣaṇa, sadruśya, parigraha, ashraya, chittasambandha aalankārya, virodha, atishayata, praapti, vyavadhaana, sukha, dukkha, Icchā, dvesha, bhaha, arthikattva, kriya, raga, dharma, adharma, nimmitvaha.

And then, virodha ekakārya, virodha, ekakshya, prāpti, vivadhana, sukha, dukkha, Icchā, dharma, adharma, nimmitvaha. It's a long, long, long list. How memory is formulated, how memory appears. So, let's try to look at each of these factors which is very interesting. It commences with Pranidhāna .

**Pranidhāna** means earnest to desire to remember something, like Ishvara Pranidhāna. What is Ishvara Pranidhāna? It is not worshiping Ishvara. It is to remember Ishvara. Earnest desire to remember Ishvara. That is bhakti. If you have bhakti, you have earnest desire. Or if you want bhakti you want to have earnest desire. Without bhakti you will not be wanting to have earnest to desire. That's why it is called Pranidhāna.

So, Pranidhāna means Teevra Icchā, very strong desire which is by mana ekagraya. By mind engrossed, by mind fastened, by mind involved, we try to remember something. So, when there is earnest desire, our mind gets focused. The mind doesn't get distracted when they have earnest desire to remember something, our mind converges, becomes concentrated mind.

And that āyāsā, that endeavor, when the mind is doing that, it is called Pranidhāna. So that is one way to develop Pranidhāna, constitute a vrutti. If you do something with earnest mind desire, strong desire, focused, involvement, fastened the condition, then that is called Pranidhāna. So that is the first one.

And here we can easily understand that particular matter must have high priority. If there is no high priority, then we will not be going for such an endeavor. You know, focus, attention, or earnest to desire to remember, or to be forming the memory. If we don't have priority, then it will not happen. Low priority things never get this kind of attention. It's only high priority things which get such a mental attention, concentrated mind, involved mind, fastened mind, arrested mind, deployed mind, mind brought together, etc. So high priority. Unless you have high priority, you will not be able to go to Pranidhāna.

So, in Ishvara Pranidhāna of Patanjali there must be high priority to principal of Ishvara. Without high priority, then it won't be Ishvara Pranidhāna. So, when you have high priority to a particular person, your mind is always drawn into that gravity. You often are drawn into the gravity of that person. Similarly, in Ishvara Pranidhāna, Ishvara creates such gravity or we must have gravity for Ishvara, so that our mind gets focused there, and gets priority. Anyway. That is Pranidhāna .

**Nibhanda.** Nibhanda means when you are thinking on a particular subject matter, when there is thought process going on, deliberation going on, reflection going on. When we are doing that, you start remembering all the relevant things, references, various references. So, the relevant things also come into the mind. So, when there is this kind of relevance to something, then the memory of that surfaces.

The example here is that, when you are thinking of ahimsa, you know that is one of the five yamas. So, when you think of ahimsa, it is relevant that satya memory will come to surface at the same time, because it is a group of five, ahimsa, satya, asteya, brahmacharya, aparigraha, yamah. So, there is some sort of reference to other yamas. If you remember ahimsa, you will also remember satya, asteya, brahmacharya, aparigraha. It is because of their associations. It is because of their relevance.

Then the third one is abhyāsa. **Abhyāsa** means Satata chintanan, satata mananam, satata pathanam, satata vaapaathanam, satata vaachanam. When you are studying something, you repeatedly go on reading something, you repeatedly have a thought process, deliberation, reflection, etc. So, there is repetition of chintanan, mananam, pathanam, vaapaathanam, vaachanam and vichar.

So, by such sattva abhyāsa the smuriti is constituted. So, the smuriti with regard to that subject matter is developed by constantly reading in the subject matter. Reading the subject matter, constantly pondering over the subject matter, constantly thinking, reflecting, reading, studying, then the memory is constituted. So, that is abhyāsa.

Then **Linga.** Linga means mark. So, when you see a mark, you invariably remember the marked. For example, if you know this, the turban, Pune turban, Pune specific turban, so if you see that turban, you invariably remember Lokmanya Tilak, that great freedom fighter who always put on a turban, which was typically Pune turban. So, it was called Puneri pagdi, so Puneri pagdi is mark. But the marked is who? Lokmanya Tilak. So, when you look at the mark, you remember the marked. If you look at the Linga, you remember the Lingi.

Then **Lakṣaṇa.** The fourth one is Lakṣaṇa. When a characteristic or attributes comes to your vision or to your thought, you immediately remember the characterized lakshita. Because there is relationship between Lakṣaṇa and lakshita. Between the character and characterized. Characteristics and characterized. So, the characteristics will give rise to your memory of characterized. Lakṣaṇa gives rise to lakshita.

Then **sadruṣya**, similarity, when there is similarity between two things, if you see one of the two things, you remember the other thing. If Gopal and Govinda are similar in their appearance, if you see Gopal, you will invariably remember Govinda. If you see Govinda, you will invariably



remember Gopal, because both look alike. That is called sadruśya, Likeness. When there is likeness, when one of the two comes to your view, or your sight, or your thought, you invariably remember the other one. That is because of this similarity. The similarity always be in two things, two separate things, two independent things. So, by remembering one, you remember the other one, by seeing one, you remember the other one. That is sadruśya.

Then **parigraha**. Parigraha means, looking at a servant, you remember the master of that servant. Because servant and master, swami and sevaka, there is a relationship. So, when you see somebody, somebody was friend, what you call as a home servant of your friend. So, when you know the home servant of your friend and if you happen to see the home servant, you invariably remember your friend. If Datta is servant of Gopal and it happened that you see Datta, you will remember his master Gopal invariably. It cannot happen that you don't remember the master, because you have seen Datta as a servant in the house of your friend. That is parigraha.

**Ashraya**. Ashraya means when you see. You have to understand that, the relationship between ashritti and ashraya. So, when you see someone, who is ashritta, you immediately remember the ashraya. What you call guardian. Guardian, and guardian has a subject. So, if you see one, you remember the other one. Ashritta, So, it is other way around, similarly.

Then comes **Sambandha**. This is the tenth factor in the list. Sambandhan means relationship between two objects. So, once you know there is a relationship, then by seeing one, you remember the other one. Suppose there two people, they are always friends and you always see them together, they always remain together, always move together, always travel together, always stay together. Wherever, whatever has to be done both together do, so when you see one, you remember the other one out of the pair.

So, when there are relationships of the nature of pair, wherever there is relationship of the nature of pair that, there is always a concomitance, or always exclusion. Or there is possible that when there is A, invariably B won't be there. Wherever there is A, the B will not be there. In that case, if you see A you remember B. Or wherever, if A is there, B, is bound to be there. Again, if you see A, you will remember B or if you see B, you remember A. It is because of the relationship of the nature of Anvaya vratirekha. Concomitance and exclusion. Sometimes there is relationship of the nature of exclusion. If this is not there then that is not there. If this is there, that is there, such relationships. That is sambandha.

Then **anantariya**. Anantariya means, there is a sequencing. That there is a sequential order between two things. So, one is former, and the other one is latter one. So, when the former appears, you know the latter is going to appear. Anantariya.

For example, if you have sumptuously eaten, what do you want to be following that? Heavy meals, sumptuously eaten, heavily eaten up to nose. What you want is vamakukshi. You want to have a nap. After a very, very, unusually heavy meals you want to have a nap. That nap follows

heavy meals. So that is anantarayam. Or having eaten wonderful meals, in earlier generations they would be eating something called as veeda leaves, veeda, paan, of course these days it is out of fashion. So heavy meals mean it would be followed by a munching of a paan, chewing of a paan, the veeda leaves. So that's such relationships also give rise to memory.

Then **viyoga**. Viyoga is separation. Like when the lover and beloved are separated for some reason, then they go on remembering the saṁyoga. They go on remembering the union, because now they have been separated. Having separated, you remember the union, the way of union, the purpose of union, experience of union. So that's called viyoga.

**Ekakārya**. Similar function or one function. So, when you see one of those functions. Again, the two functions coming in pairs. So identical function. Then when you remember one, you remember the other one also. If for example, if you are a fan of Indian classical music and vocal music. So, we have some contemporaries. So, if you see one, you'll remember the other person as well. Say for example, in our times, Bhimsen Joshi and Kumar Gandharva were two top class vocalists. So, if one was remembered, the other would be remembered, because both were in the same function. Both were vocalists, both were classical vocalists. So, ekakārya. Ekakārya, so that is another reason why you would remember. Remembering Bhimsen Joshi, you would remember Kumar Gandharva. Remembering Kumar Gandharva, you would be remembering Bhimsen Joshi. That is ekakārya.

Then **virodha**. When somebody is in counter position of another, or one thing is in counter position of another thing, when one comes to your sight, the other is invariably remembered because that is in counter position. So, virodha is also such a thing, because of which you remember the other thing when you remember one thing. You just can't remember one thing, you remember the other thing as well.

Like we had this, about nearly fifty, sixty, seventy, years back, a fight between Shaiva Samprada and Vaishnava Samprada. They would be at loggerheads. They would be at loggerheads. They would always have backs to each other. They will never face each other. They would have backs to each other. So that is virodha, which is such a strong virodha, you will definitely remember the other one when you remember one, or when you see one, you will remember the other one.

**Atishayata** is the 15th in the list. Atishayata means someone excelling in particular field. You will never lose the memory of such a person. Visheshattva alokikattva agraganyatta. So, somebody who is leading. Like if you remember some memory about cricket, you will invariably remember the lead person in that game. You can't say that lead person was not remembered. If you are speaking on batting in cricket, you can't be not remembering Don Bradman because he excelled in batting. So, if somebody excels, you invariably remember that person.

Or if it is a reference, say you are trying to name the Rama devotees. You can't forget Hanuman because Hanuman was in the forefront amongst all the Rama bhaktas, devotees of Shri Rama,

Hanuman was at number 1 place. You can't be forgetting Hanuman if you are trying to list names of Rama's bhaktas, Rama devotees.

Then **Prāpti**. If you have kind of obsession to attain something, gain something, get something, you will never forget it. Dhyaasa, it is called obsession. So prāpti, that means you want to attain it. It's an obsession for you, that you want to have it, you want to possess it. You will never forget it. So, when you want something, then you have constant kind of earnestness, flowing earnestness for that to be attained. So that's also called dhyaasa.

Your mind is haunted by that desire. It's also called pachchaada. It is an object or a thing haunting your mind. That means you will never forget it. That is prāpti.

**Vyavadhāna**. Vyavadhāna means, if you look at the sheath of sword, say if you don't see the sword. If you see the sheath, you are going to remember the sword. Because sword is always encased in a sheath. So, if you see the sheath, you will remember sword. Because it is all the time veiled, the sword is always veiled in its sheath, only when it is to be used, then it is pulled out and then it is used. But once the function is over again, they put it back into its sheath. So, that's Vyavadhāna, something always in a container. So, looking at the container, you will remember the content.

Then **Sukha** 18th, **Dukkha** 19th, **Ichā** 20th, **Dveṣa** 21st. So, we can understand how these are strong manifesting causes. **Bhaya**, fear. **Arthikattva**, that is **Prayojakattva**, need, want, earnest desire, earnest want, or purposefulness of something. Something very purposeful for you, you will never forget it.

Then **Kriyā**. By kriyā you remember karatā. By kriyā, you remember the one who does that kriyā. So, by looking at a kriyā, you will remember who is all the time engaged in that act. You will remember that person.

Then **Rāga**. Rāga means attachment, anuraga. That's also a manifesting cause, if you have rāga for something, attachment for something, then the memory will be easily surfacing.

Then **Dharma**. Dharma means the purva sukrutta, your saṃskāras, shubha saṃskāras. Here, the example of child prodigy. What is child prodigy? It is because of purva punya. By purva punya somebody is a child prodigy.

So also, there is opposite condition, or Adharma. There are some people who are sin incarnations, arrogance incarnations, brutality incarnations. There is also from their previous life that they have developed those potentials. So adharma is also the reason why somebody remembers

wickedity. You will never forget wickedity. A terrorist will never forget terror. A terrorist will never forget wickedity.

So, these are twenty-seven, very interesting kind of list, which also tells us about formation of smuriti, constitution of smuriti, and manifestation of smuriti. Therefore, try to reconsider the whole list which I have mentioned, which is good to constitute smuriti, and which is also good for smuriti to manifest. So that is what Nyaya Shastra tells us about.

In Vaiseshika sutra there is a definition: Aatmamanaso saṁyog visheshaat samskarat smuriti. Aatmamanaso saṁyoga, the mind and the atma, their particular saṁyoga, particular association triggers smuriti. So, that's a manifesting cause.

So, this is something that we could also consider, which is from other philosophies, Nyaya darshana, Nyaya bhāṣya. If you look into that sutra and commentary of Vātsalya, you will get much more information about smuriti.

So, that is what the smuriti is. Finally, what I had committed during the last session is to speak about manifesting cause in our smuriti. Because of the time constraint, we are not able to do it now. But as I said sometimes, we fear untimely memory. The memory is bizarre, memory is drunken, it comes up anytime. That's not true. We are not able to relate why the memory has come up in particular condition. And because we cannot relate it, we think it is weird. Memory is something weird aspect in us, it comes up anywhere, anytime, and creates disturbance to our mind, and we don't endorse to this theory that there is a manifesting cause for smuriti. But that is not true. The smuriti always comes with a manifesting cause.

You are not able to sight the manifesting cause, but however it is there. So that's also a little interesting topic, but that we will consider next time. Enough for today. Namaskar all of you.