

### **Sūtra 11** अनुभूतविषयासम्प्रमोषः स्मृतिः ॥११॥

Anubhūta-viṣhaya-āsampramoṣhaḥ smṛitiḥ

**Memory is that mental modification in which objects experienced are not lost or forgotten.**

अनुभूत	<i>anubhūta</i>	experienced
विषय	<i>viṣhaya</i>	object of experience
असम्प्रमोषः	<i>asampramoṣhaḥ</i>	not being lost, not being stolen
स्मृतिः	<i>smṛitiḥ</i>	memory

In this *sūtra* the words *anubhūta viṣhaya* refer to an object experienced by the senses, something seen, heard, tasted, felt, or smelled.

The word *asampramoṣhaḥ* comes from the root verb *muṣh*, which means “to steal,” combined with *a*, which means “not.” *Asampramoṣhaḥ*, therefore, means “not being stolen.”

The word *smṛiti* (memory) refers to that category of *vṛitti* (thought) in which past experience is recollected. When an object is experienced by the senses it makes a *saṁskāra* (latent impression) of the object in the mind. When that latency, or retained impression, manifests by some external cause, it is called *smṛiti* (memory).

All memories are recollections of impressions caused by the five *vṛittis*: *pramāṇa* (valid proof), *viparyaya* (false perception), *vikalpa* (imagination), *nidrā* (sleep), and *smṛiti* (memory). All these *vṛittis* can be categorized as pleasurable, painful, or stupefied, as per the dominant *guṇa* (quality). The *smṛiti* (memory) of each will be consistent with the nature and quality of the original experience. The latencies (*saṁskāras*) are in accordance with the experience, and memory is in accordance with the latency. In dreamless sleep, for example, there is an experience of absence. The memory of deep sleep, therefore, will be the memory of absence (rest), according to the experience of sleep.

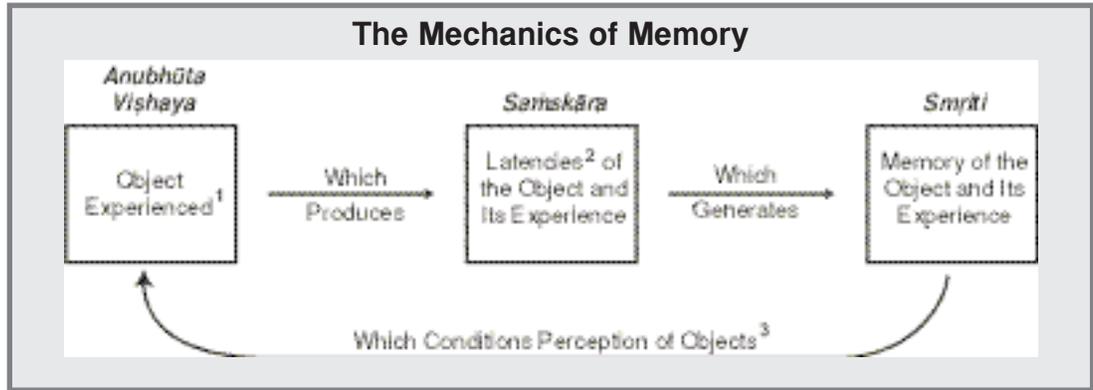
The word *asampramoṣhaḥ* implies the retention of past experience without embellishment. It carries the sense of “not being lost,” as well as “not being stolen.” In memory a previous experience is not lost, it is retained; then it is reproduced without adding to it (or without “stealing” from elsewhere to embellish it). *Smṛiti* (memory) must be limited to that subject that has been absorbed by the *chitta* (mind field). The subject of the memory can be of the full experience, or less than the full experience, but never more than what was experienced.

To better understand this concept, the analogy of a person inheriting property can be used. When people inherit their parents’ property it is not considered stealing, nor can they inherit more property than their parents had. In the same way *anubhūta* (experience) is the parent of *smṛiti* (memory). In memory

only the *anubhūta viṣhaya* (experienced subject) appears. Memory is like an inheritance from the experience; it is not being stolen from anywhere else.

*Smṛiti* is of two kinds: 1) remembrance of imaginary (unreal) objects and occurrences, as in a dream state, and 2) recollection of actual (real) objects and occurrences that are not imagined, as in the awakened state. In practical experience *vṛittis* rarely appear in their pure form. Dreams, for example, are a combination of desire, imagination, and memory. Memories (*smṛiti vṛitti*) are often overlaid with imagination (*vikalpa vṛitti*), and this produces a distorted version of the past experience. Anything that is added (“stolen” from elsewhere) to the actual event in the memory is *vikalpa* (imagination).

It may be asked whether, in the process of *smṛiti* (memory), the mind remembers the object of experience, the subjective experience, or both. These two concepts of experience are explained in Saṅskṛit by two terms: *grāhya*, which refers to the object that is experienced, and *grahaṇa*, which refers to the process and fact of experiencing. The impression, or knowledge of the object caused by experience, creates latencies of both the object experienced (*grāhya*) and the subjective experience (*grahaṇa*). The memory (*smṛiti*) caused by this latency (*saiṅskāra*) contains both objective and subjective aspects of the original experience; both the object and its experience are remembered. So, the mechanics of memory are:

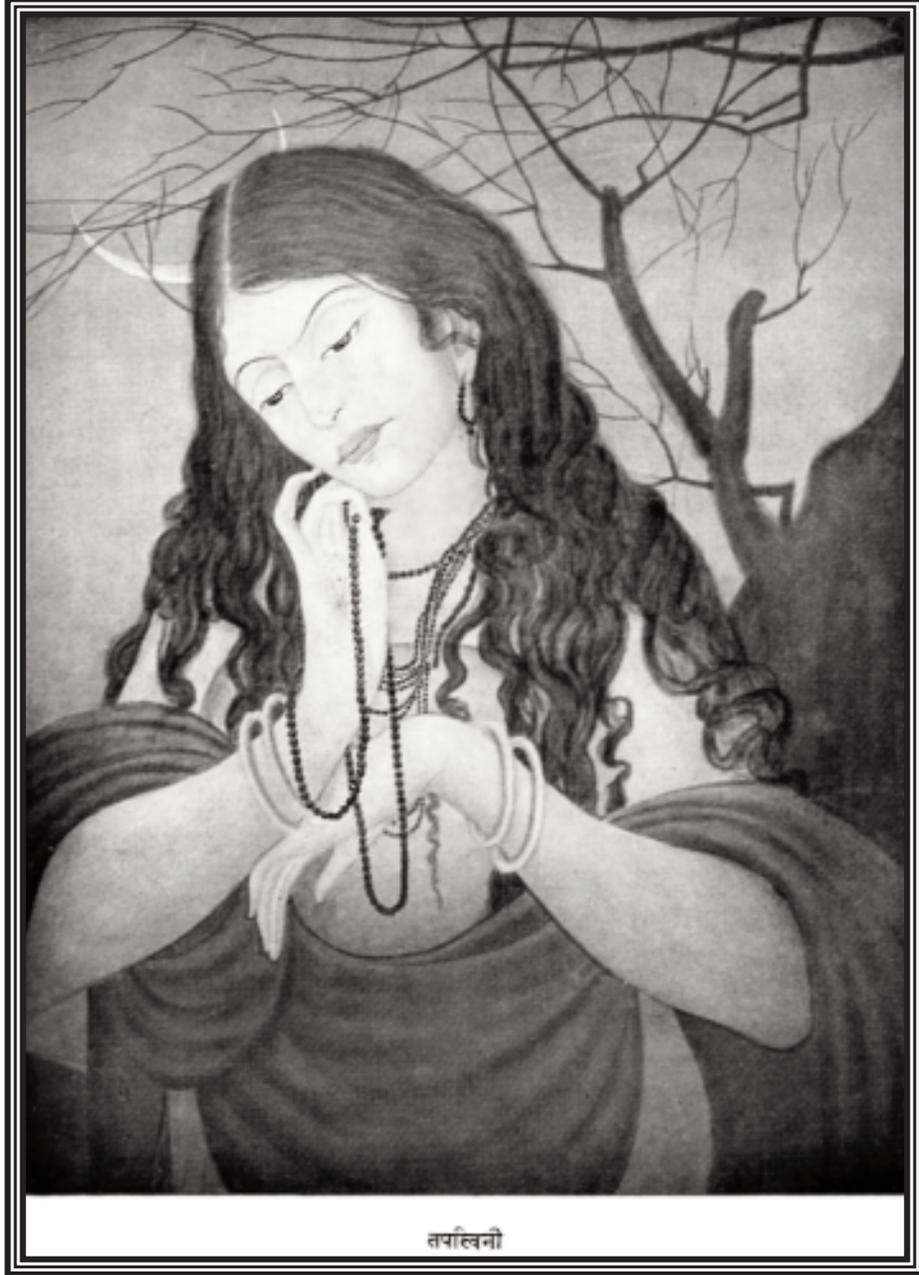


- 1 The object perceived by the senses is not the object experienced. The sense perceptions are mixed or “colored” by conceptions based on memories of past experiences. A mental object is created from past impressions, present sensory input, and future anticipation. Yet this imaginary object is experienced as “real.” In this sense, each person creates his or her own illusory reality. In ignorance, each person is trapped in this loop of their own experiences.
- 2 Latencies (*saiṅskāras*) are carried within the *chitta* (mind field). Normally dormant, they become memories when awakened.
- 3 Mental images are created by the *tanmātras* (subtle energies of hearing, feeling, seeing, tasting, and smelling). These energies are in all elemental objects and in the mind. They are the cause of the gross reality and their existence is inferred from the gross reality. The conditioning process occurs within the subconscious mind.

The example of the understanding, “I know the pitcher,” further illustrates the mechanics of memory. Both the pitcher, and the knowledge of the experience of the pitcher, create their own latencies. When, through some activating cause, the memory of the pitcher arises, that memory will not be exclusively of the pitcher, nor exclusively of the experience of the pitcher. Instead, both the pitcher and its experience will be in the memory.

Remembrance of an object experienced before, not mixed by anything else, is *smṛiti* (memory). However when the memory of an experienced object arises in the mind, a new awareness, “I am knowing this,” is also present. This remembrance contains two cognitions: the knowledge of the previously experienced object, and the present awareness of knowing that past experience. The first of these two, the knowledge of the object previously experienced, is *smṛiti*. The second, which was not experienced before, but which is a correct perception of a memory or past experience, is a form of *pramāṇa* (valid proof). See Sūtra I:7.

All five kinds of mental modifications are to be brought under control in order to achieve *samprajñāta samādhi* (*samādhi* with knowledge) and *asamprajñāta samādhi* (acognitive *samādhi*, or *samādhi* beyond knowledge).



*Tapasvini*

*A woman saint leading an austere life, practicing japa with deep devotion.*