

When practising Smṛti-Sādhana some people get deep sleep or their minds stop fluctuating. Their heads droop, some stay erect but they breathe like one in sleep. Often an indistinct sense of felicity prevails due to absence of any effort in the system and there is no recollection of anything else. These have to be got rid of through Sattva-Samsevana mentioned before.

अनुभूतविषयासम्प्रमोषः स्मृतिः ॥ ११ ॥

भाष्यम्—किं प्रत्ययस्य चित्तं स्मरति, आहोस्विद् विषयस्येति । आहोपरक्तः प्रत्ययो आह्वयग्रहणोभयाकारनिर्भासस्तथाजातीयकं संस्कारमारभते । स संस्कारः स्वव्यञ्जकाञ्जनस्तदाकारमेव आह्वयग्रहणोभयात्मिकां स्मृतिं जनयति । तत्र ग्रहणाकारपूर्वा बुद्धिर्याह्वाकारपूर्वा स्मृतिः सा च द्वयी भावितस्मर्तव्या चाऽभावितस्मर्तव्या च स्वप्ने भावितस्मर्तव्या जाग्रत्समये त्वभावितस्मर्तव्येति । सर्वाः स्मृतयः प्रमाण-विपर्यय-विकल्पनिद्रास्मृतीनामनुभवात् प्रभवन्ति । सर्वाश्चैतावन्तयः सुखदुःखमोहात्मिकाः सुखदुःखमोहाश्च क्लेशेषु व्याख्येयाः । सुखानुशयी रागः दुःखानुशयी द्वेषः मोहः पुनरविदेति । एताः सर्वाः वृत्तयो निरोद्धव्याः । आसां निरोधे संप्रज्ञातो वा समाधिर्भवति असंप्रज्ञातो वेति ॥ ११ ॥

Memory Is Mental Modification Caused By Reproduction Of The Previous Impression Of An Object Without Stealing From Anything Else. (1). 11.

Does the mind remember the process of knowing which took place before or the object which produced the knowledge (2)? Though knowledge is of an object, yet it reveals the nature of the object as well as the process of knowledge and produces latent impressions of the same kind. These latencies manifest themselves when excited (3) by phenomenal cause and assume in memory the form of the object as well as of the process of knowing. Of these, the re-appearance in the mind of a thing taken in before is called recollection, while the display of the power of original