

2022 Patanjali Class 30

9/27/22

Sutra I:11 – Memory is the not slipping away of experienced impressions.

After reading out Nitya’s commentary, Deb likened it to an old ad, where a seemingly endless stream of people emerge from a tiny Volkswagen bug. There was a fad in our teen years to see how many you could stuff into one.... Her point was well taken: there is a terribly compressed bundle of ideas to consider here, with the next one poised to pop out and surprise us even before we size up its predecessor.

We opened our investigation of memory by focusing primarily on archetypes. We’ll have more opportunities to explore the general topic, in its role as one of the five categories of mental modification. The next sutra, I:12, is “They [the modifications] are restrained by repetitive practice and detachment.” First we’ll need to understand how memories shape the way we comprehend the world, as a kind of underlayment of the other four: three types of cognition (real, unreal and imaginary) plus deep sleep (non-cognition).

It’s important to realize just what Patanjali says here: experienced impressions do not slip away, because they are retained as memories. They all remain with us, some consciously, the vast majority unconsciously. They make us who we are. We are not aiming to eradicate memories, but only practice with them and become detached from their pernicious influence. *Restraint* is the term used. Over all, they are essential to life, but can mess things up for us when unconsidered and therefore unrestrained. Particularly our *relativistic* memories have the potential to bring grief to ourselves and others. Most importantly, they are the ones we can actually work with. Nitya writes:

Memory is the cause for bondage, and avoidance of relativistic memory brings freedom from the phenomenality of life. In short, the bulk of the content of mind is memory. And memory persuades a person to live obligatorily. The final goal of Yoga is transcendence, kaivalya, and hence smriti or memory is considered a major obstacle or obstruction in the path of freedom. (52-3)

Things like our genetic inheritance, vasanas, and social placement, are nearly impossible to alter, so we don't want to get caught up in battling them, and miss our opportunity. Relativistic memories, residing in us as beliefs and patterns of expression based on attractions and repulsions, can be rewired and reconfigured with effort and revitalized comprehension, or what Patanjali calls repetitive practice and detachment. Let's not forget Nitya also said this:

A few themes are chosen as vital for its existence and many possibilities are allowed to slip away, mostly unconsciously, and sometimes with regret. Such is the composition of this organism in which memory plays its most important role to make life a purposive and meaningful reality. (52)

Deb noted that Nitya connects memories with the functioning of our physical system, and especially procreation. Our memories are colored by our relationships, and our wants, and these can be made less restrictive by honing away our prejudices and grounding our mind in transcendence. As far as the archetypes are concerned, they can serve as a bridge, giving us access to a vaster consciousness.

Anita had read that Jung called archetypes "hereditary," and she wanted to know just where we inherited them from. She also learned that they can help us organize our experience, and they are

trans-cultural, finding them an intriguing way to look at our behaviors. She shared some quotes:

Archetypes are fascinating because they are very close analogies to instincts in the sense that it is impersonal and inherited traits that present and motivate human behavior long before any consciousness develops. They also continue to influence feelings and behavior even after some degree of consciousness developed later on. Therefore, all our thinking pattern, feelings and relationships are highly influenced by archetypes. In other words, to understand someone is to understand one's archetypes. <https://maylynno.wordpress.com/>

By investigating the archetypal patterns that emerge in our lives—whether it's analyzing a dream, participating in a psychotherapy session incorporating active imagination, or using another method—we can unlock the archetypes' power. In doing so, we can access deeper levels of insight, wisdom, and creative energy, and gain a level of understanding that exists beyond the limits of the rational, linear mind. The spark of insight that can come from connecting to an archetype can ultimately help us home in on the essential truth about a matter. And when we connect to our essential truth, we are that much more whole. <https://healthypsych.com/>

There are several distinct types of memory. Broadly, sensory input first activates sensory memory, which is essential to identification. Short-term memory follows, and important aspects of it eventually become retained as long-term memory. As of now, at least six other types of memory are distinguished: implicit, explicit, declarative, procedural, semantic and episodic. You can read a brief account of them [here](#).

Archetypes are less accessible to tinkering, but they do modify our conceptions. In preparation for the class, Jan read the first few pages of Jung's *The Archetypes and the Collective Unconscious*. He talks about how the archetypes are primordial and removed from space and time, like Plato's forms, and we can only perceive them as modified by our cognition, body, family story, and all parts of our individual consciousness. "The archetype is essentially an unconscious content that is altered by becoming conscious and by being perceived, and it takes its color from the individual consciousness in which it happens to appear." (5). Jung emphasizes their theoretical nature: "the archetype is a hypothetical and irrepresentable model, something like the 'pattern of behavior' in biology."

While it's a worthwhile exercise to imagine for ourselves what the archetypes might be, and we could easily include others, Paul read us out Jung's twelve archetypes, since he thought about them A LOT: Sage, Innocent, Explorer, Ruler, Creator, Caregiver, Magician, Hero, Outlaw, Lover, Jester, and Regular Person (Jung's Everyman). In addition, Jung's four major archetypes are: the Self, the Persona, the Shadow and the Anima/Animus. Paul found a brief [summation of Jung's ideas](#) helpful. I did too.

Paul feels that the archetypes poise us for evolutionary improvement, and it's nice to know there's something inside us preparing us for meaningful development. For that matter, threats to our wellbeing can also promote positive change. He recently watched a show on the Discovery Channel, about a virus that altered its host (bees) to live longer so the virus had enough time to replicate.

Deb figures the archetypes give us indication of the way our consciousness is, and how it perceives the world. Since we continuously interact with our world, being aware of them tends to be beneficial to both sides of the equation. Paul offered an analogy to snow, which looks beautiful as a single blanket, but is in fact

made up of countless individual snowflakes piled together. Without the parts, you don't get the unity.

Moni recalled Nitya teaching her about the archetype of the family, which is significantly not on Jung's list. Families of one sort or another exist in many species, and are crucial to their survival. He showed her how the family's structure and habits are inculcated in us continuously, to the point where we take them for granted. They shelter us, yet they also constrict our expression. He advocated transcending her family archetype to set herself free, and in the process, set her parents free from excess concern about her. What she read out about it appears in Part III, and is authored by her.

Andy offered that the body itself is a kind of memory, possibly the repository of memory. We retain injuries in our body memory, and he wondered if Karen in her message practice ever notices this. She responded that for her, body and soul are connected—you can literally feel it. In cases where they are tied together in fear, or pain, helping the body to let go allows more energy to flow, and brings bliss with it.

Kris wondered if we could ever have no memories, since the body remembers everything. Even in dementia, nothing is lost to the body. It's all still there. That's surely true, and I suggested the division of body and mind was a misunderstanding: the body/mind is a single entity.

I read out some of the most valuable ideas in the old notes, below, which were suited to a meditative exploration of archetypal memories. Afterwards, I offered a prompt for the next class. Our "social memories" remain strongly patriarchal, and are on the upswing again in abusing women solely on the basis of their gender. Is there anything we can do about this? How do we eradicate vestiges of sexism in our attitudes? Real crimes are gleefully committed daily, solely on that basis, in most of the

world. Evading those memories seems a place where Patanjali is particularly relevant to the present day.

Part II

Narayana Guru's short poem packs a liberating blast about the reinforcement of memories. We could include What is your gender? among the imprisoning questions. Not that many of these are habitually asked of innocent children.

This is the poem I posted on the inside of my locker at work, for my entire firefighting career.

Narayana Guru: Nirvrtti Panchakam
Five Verses on Final Emancipation
(trans. Nitya Chaitanya Yati)

- 1) What is your name? Your caste? Your work? Your age?
From questions such, when one is free, he gains release.
- 2) Come! Go! Don't go! Enter! What are you seeking?
From questions such, when one is free, he gains release.
- 3) Departing when? When arrived? Whither and even who?
From questions such, when one is free, he gains release.
- 4) I or you, this or that, inside or out, or none at all,
From such cogitations, when one is free, he gains release.
- 5) To the known and the unknown equalized, without difference to one's own or to that of others, even to the name of such indifferent,
From all such considerations, who is freed, he himself becomes the one released.

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From Nancy Y's first Patanjali class, 6/19/2010:

Isn't it interesting that Patanjali puts memory immediately after deep sleep, and now we know the importance of sleep in consolidating memory? Maybe they had an inkling about the link in the old days. Hmm. Inkling links. Linking inklings....

Nitya makes a very important point here when he tells us, "Before the focusing of our attention on what is presented, an uncritical flash of judgment comes from the frozen past held together by *tamas*. Consequently, the first phase of cognition is bound to be prejudicial."

While memory is essential to us being who we are, in a way, it is a very good skill to learn how to interrupt the automatic reliance on fixed memory concepts. If we can pry a brief break in the process, we can bring educated intelligence to bear where previously we were "carried away" by what we "knew." A good way to do this without causing brain damage is to sit quietly as Nitya suggests, without thinking for a period, and afterward watching the process of memory recall and striving to bring the conscious mind of the present moment into the midst of it. It's not actually that difficult, but if you don't make the effort it isn't going to happen of its own accord. If done right, the practice has the doubly salubrious effect of correcting our prejudiced opinions and freeing us from our conditioning.

Nitya reminds us of why this is true, saying "Memory is essentially conditioning with the colorations of pain, pleasure, and indifference." Memory and conditioning are therefore the same thing, generally speaking. No wonder we naturally cling to our conditioning! It is how we see the world, how we've made sense of what has happened to us. We were doing our best all along, so why should we toss it all away now?

We certainly can study our conditioned reactions from a detached seat in meditation. It's hard work—real psychotherapy—but we can defang and declaw them, even neuter them, if we can only see them for what they are instead of what we've come to associate with them.

We can't live without our memories, so we don't need to throw them all out. But we can fine tune them, upgrade them, and loosen their grip. Such improvements are the natural outgrowth of taking breaks in meditation to enjoy what Nancy aptly describes as “the fullness of the present.”

I've written up a somewhat amusing thought experiment relating to the coloration of memory that is posted on my website here: <http://scotteitsworth.tripod.com/id39.html> .

From early childhood I've had a strong aversion to being fooled. Acting falsely due to improper understanding always caused me acute embarrassment. I suppose I was stupider than average, because it happened to me a lot. Plus I lived in an environment that reveled in making fools out of the gullible. Over and over, after such humiliating events, I resolved to see through the surface appearances to the essence of the situation. I knew even as a child that that was the key to “getting it right.” It seems that the norm is to learn to be comfortable with our ignorance, and just deal with superficialities. That's much easier, but much less satisfactory.

A classic trivial example of how we are easily fooled is when someone waves to you and you wave back, only to discover they are waving to someone else behind you. As a youngster I never failed to get a jolt of embarrassment and wondered how I could vanish from the scene in a puff of smoke. Eventually I learned to not react immediately to the visual cue, but first turn around to see who they really meant. Now I always look behind me to see who

they are really waving to, and if there's no one there I guess it must in fact be me.

If I had canceled my memories permanently I would keep making the same mistake over and over. They can set you free. Memories are terrific servants but very poor masters. In the next sutra, Patanjali asks us to restrain them, but not to eradicate them. That allows us to live with expertise instead of befuddlement.

Another area where I do work on memory tags is in naming various parts of my world, such as heavenly bodies, animals, birds and plants. A holdover from childhood is pride in "identifying" all sorts of things, of assigning them their proper nomenclature. "What's the name of that flower?" But I've noticed that when I do that I have a tendency to not really see the object at all, only to have a quick satisfactory feeling and move on. So I try to look hard at whatever it is and bypass the simple identification part. I mean, *really see it*. This goes against the brain's normal impulse to be a defensive barricade, and allows me to appreciate the world to a much greater extent. It's not a far leap from naming to prejudice, because names are usually keys to open the storage vaults of our previous associations. That was the premise of the thought experiment with the apple linked to above.

The quote from Narayana Guru Nancy included with the teaching materials, I'm pretty sure, is making the same distinction about restraining but not eradicating our memories, as if wiping the slate clean was even possible. The Guru asks us to dismiss the memories of each object of interest, which are what create the tugs of attraction, repulsion or indifference. But he goes on to say that memory in the context of wisdom is not unjustified. We can and should keep our "vast expansive memory" as long as the neurons keep firing.

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From the first Portland Gurukula class:

3/4/9

Sutra I:11

Memory is the not slipping away of experienced impressions.

The class again amazed me. I thought this would be a boring, throwaway session, yet we quickly unearthed some very important instructions. Granted, we infringed on territory of the next couple of verses, when Patanjali instructs on what to do about memory, but there is still plenty more digging to be done on the subject.

One problem with the commentary is that most of it would probably have been better as part of an introduction. Nitya mainly gives an overview of the yogic scheme of consciousness, and this is something we have been over many times before. It makes sense, of course, because he wanted to place memory in its proper context for readers of this book. Memory's significance comes home at last at the bottom of page 51:

[Each new experience] presents an occasion to look into previous experiences and assemble before our mind all relevant memories. Before the focusing of our attention on what is presented, an uncritical flash of judgment comes from the frozen past held together by tamas. Consequently, the first phase of cognition is bound to be prejudicial.

John got us off to a fast start by asking, "Okay, so our whole mental outlook is shaped by memory. What can we do about it?"

The most important thing is to recognize that what we're seeing is compromised by our prejudices. As Nancy said, this should make us all very tolerant of others, more open-minded and less judgmental. Ordinary, uninstructed people cherish their prejudices. They feel their identity as human beings is a direct

result of their beliefs and opinions. Thus they are ready to do battle with those who have different ideas. The yogi, on the other hand, intelligently countermands the conditioned associations that automatically arise in the brain end of the body. In order to be free to meet the present moment fully, we must shrug off the “first phase of cognition” by actively balancing each snap judgment with a dialectical complement. This is hard work, which may account for the widespread popularity of untempered prejudice in the world. Memories aren’t simply dissociated thoughts, they are wired into our emotional realm of semiconscious fears and attractions. They are precisely calibrated to affect us viscerally. Thus it is much easier to go along with them than to actively neutralize them.

Humility springs from realizing that our initial impulse is at best only part of the story, and at worst completely erroneous. We have to overcome our emotional reaction to be available to assimilate any new information, so we can meet the actual situation correctly. This is why Narayana Guru famously advised that “Ours is not to argue and win, but to know and let know.” A prejudiced person seeks the triumph of their opinions; a wise person is eager to incorporate new insights, and is happy to share them with those who are of a similarly open mindset.

Anne and I related some of the many psychological studies that demonstrate how little we truthfully perceive the world, and how much is projection and wishful thinking. It’s somewhat frightening to contemplate, and as Nancy said, it makes you wonder how our world can even function to the extent that it does. One experiment that stands out is performed annually by a psychology professor. He stages his own murder by a knife-wielding assailant in plain sight in the front of the classroom. The killer then stands for ten seconds facing the class, before running off. A few days later, the students are asked to pick the murderer out of a police-type lineup, the classic method of identifying

suspects, where the guilty one is mixed into a line of eight or ten loosely matched people. The average success rate of identification in the experiment is 14 percent. And this is with a full view in broad daylight. Many people have been given capital punishment based on the testimony of witnesses that caught a brief glimpse of them running away down a dark alley at night. No wonder victims of prejudice such as those with darker skins are found guilty more often. Such “unbiased” testimony causes disasters great and small day in and day out. Few are those willing to admit that they aren’t sure: our minds are highly trained to give the “right” answer to every question posed to them. If we aren’t yogis, we may insist on our rightness even against common sense and good judgment, in matters of politics or religion as well as jurisprudence.

Some very interesting studies have shown that we recall as true things that we have heard or read in the past, even if those were patently false, and even if they were claimed to be false at the time. We have a vague conscious memory of something, and since we remember it we give it the sanction of truth. Propaganda thus has an easy time of propagation in uncritical thinkers. Needless to say, this can lead us far afield. Unchallenged propaganda can “allure us and lead us off to kill,” as Thomas Merton puts it in *Faith and Violence*. A yogi or critical thinker would insist on doubting the very notions that enjoy social encomium.

Anita asked about the claims of many religions that there is a pool of collective memory somewhere that can be accessed by astral travelers. These have fascinated the curious over the millennia, and there is probably some basis for the idea, like an akashic field or the quantum vacuum as storehouses of information. But most of it turns out to be fantasy, or at best a symbolic representation of our own incredibly complex memory banks projected into the outside world.

Edgar Cayce was perhaps the most famous partisan of the akashic field, claiming to go into the sky to a library full of file

cabinets where he could select whatever information he desired. Most of his predictions turned out to be false, however. This is a gray area where charlatans thrive, although Cayce himself appears to have been an altruistic soul. I was once fascinated by him, and read several of his books, but it boiled down to an empty fascination with arbitrarily mysterious flights of fancy. Many who took psychedelic trips were prone to such leaps of imagination, but they didn't lead us anywhere. So for Gurukula students, the call is to break free of memory bondage to discover the part of our nature that is beyond its influence, not to go in search of more memory, or a putative memory pool of future events.

Folks who have been misled by their blind spots in the past and want to avoid such tragedies in the future are perfect candidates for yoga instruction. Nitya concludes his commentary unequivocally:

Memory is the cause for bondage, and avoidance of relativistic memory brings freedom from the phenomenality of life. In short, the bulk of the content of mind is memory. And memory persuades a person to live obligatorily. The final goal of Yoga is transcendence, kaivalya, and hence smriti or memory is considered a major obstacle or obstruction in the path of freedom.

As Deb pointed out, there is a conundrum here. Memory is essential to our existence. It makes us who we are, and allows us to live coherently. We think of those who have lost their memories as being in a kind of living death, a nightmare existence. But memory is also bondage. If we break away from it, will we become enlightened yogis or brainwashed zombies?

There are many different types of memory. It's important to notice that Nitya specifically exhorts us to avoid *relativistic* memory. The class noted that modern neuroscience has shown that

apparently every shred of our experience is recorded somehow in our brains, even in greater detail than we are consciously aware of at the time it happened. This does comprise our personality, with all its quirks and charms, and it cannot be subtracted from consciousness short of massive brain death. But we have (hopefully) gone beyond the purely conditioned behavior of wild animals, for whom caution is paramount for survival. We can now safely penetrate into areas of freedom, called samadhi in the present study. To do so we must transcend the bondage of our still small outlook based as it is on socially approved fairy tales. Yoga teaches us how to accomplish this.

Homework Assignment

Please share an experience where you (or someone you know) realized at some point that your expectations had blinded you to what was really going on, and how you adjusted to the new awareness.

Part III

Here's what Moni read out, as the Living essence of Archetypes. It appears she wrote it, for the Introduction.

From the book

IN THE WONDERLAND OF COMPANIONSHIP

Guru Nitya Chaithanya Yati

Introduction

The institution of the family is the most ancient in human history. All civilized nations provide for the inviolability of the family. Each person primarily belongs to his home. Home is the symbol of security, nurturing and belongingness.

R.D Laing traces most human errors to the politics in the family.

Each person comes to know value formation in his family, such as love and affection, equity and justice, restraint of impulses, disciplined behaviors, charity and self-sacrifice. The Christian notion of God as the father and all other fellow human beings as brethren is mainly derived from the family. Children also experience trickster and magician within the family circle. Elders trick the children. The first lie that a child hears is from his parents. Occasions like birthdays and Christmas bring the magician into the child's life.

Once we grow up, the family is interiorized within ourselves. Wherever we go, we take the living essence of the family picture with us. We never stop hearing the voice of our parents; we always see their changing moods before us. We are so sensitive to their love and care. These are hard fetters to break, but we want to free ourselves, and we want to liberate our parents from their unhealthy worries and anxieties. It is very hard.

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Touched on in his commentary, Nitya's revelation about "What is this?" is best recounted in *Love and Blessings*, pages 161-2:

A very beautiful thing happened while I was teaching F.H. Bradley's *Appearance and Reality* to the students of the senior M.A. class. In it Bradley presents his idea of "this" and "what". His whole contention can be summarized as follows: "This this is different from this this because of the what of this this and the what of this this."

On first reading we get only a jargon of words. When taken individually, in every item of cognition a certain “this” is presented, and we are curious to know what “this” is. “This,” as such, is an undeciphered presentation of an unqualified presence. The cognitive function has to examine the features of what is presented to see how it can be distinguished from whatever was presented previously and whatever is to be presented afterwards.

Bradley’s statement did not yield any immediate envisioning of the problem it presented. So I allowed the students to disperse, and they all went to the canteen for coffee. I returned to my residence and had a cup of hot coffee. After taking a few sips, I opened a book that was lying on a table. It was Narayana Guru’s *Atmopadesa Satakam*. I opened it at random and read, “In ‘This is a pot’ the first impression, ‘this’, is the difficult to discern; ‘pot’ is its qualifying predicate.” The gist of what Bradley was trying to say in an elaborate essay running to many pages was given by Narayana Guru in just two short lines. I was thrilled by how he explicated this philosophical problem without going into the jargon of logic. I could hardly wait for the next class to share my new insight and joy with my students. Then I thought there should be more opportunities for me to teach Narayana Guru’s vision rather than beating about the bush with Bradley’s philosophical paradoxes.

An earlier remembrance of the episode appears in *Meditations on the Self*, chapter 41:

THE WHAT OF THIS “THIS” AND THE WHAT OF THAT “THIS”

Cannanore

November 21

An old reminiscence comes to mind. In the early 1950s I was teaching F. H. Bradley's *Appearance and Reality* in the Vivekananda College in Madras. In the course of my lecture I stumbled on a strange statement of his. It read somewhat like, "This 'this' is different from this 'this' because of the 'what' of this 'this' and the 'what' of this 'this'." I got stuck in a cloud of confusion and dismissed the class.

To boost my mind I sipped a cup of black coffee and walked up and down my room. I casually picked up Narayana Guru's *One Hundred Verses of Self-Instruction* and opened it at random. The first verse that caught my attention acted on my mind like a magic spell. Even before finishing the verse, the confusion that arose in the classroom became at once transparent, and I was overwhelmed with the joy of a newfound secret. The delight of the discovery boiled over all night.

When I entered the class the next day, I asked rapidly five times, "What is this? What is this? What is this? What is this? What is this?" My students thought it was very funny. I again repeated the question, but this time pointed to different articles in the classroom, such as the table, the board, a piece of chalk, a book and a chair. Though my questions of the first series were presumably aimed at different objects, they appeared to the students only as vain repetitions. The second series was different because they could easily see that the subject under reference in each question had a specific quality predicated to it.

The simplest pulsation of the brain in the act of reasoning is in making a judgment. Every subject is an object of inquiry, and every judgment is the predication of some quality to the subject. So every judgment is divided into a subject and a predicate. The affirmation or negation of the predicate is indicated by a copula. The copula is a semantic device that couples a subject to an appropriate predicate. In the verse I'd read, Narayana Guru makes an analysis of a simple judgment, "this is a pot." In this sentence

“this” is the subject, “pot” is the predicate and “is” is the copula. In answer to another question “what is this?” we can say “this is a pen” and to still another question “what is this?” we can answer “this is a chair.” In all these questions the subject is “this”. The interrogative “what” makes a demand on us to make a judgment of a predicable quality by which we can distinguish the subject under scrutiny. Though the predicate gives us a very distinct picture of the subject under reference, on just hearing the word “this” we don’t know what is to be conceived. We treat it as a mere indicative reference. All the same, “this” is the common ground of all objects of our perceptions as well as our conceptions. For that reason Narayana Guru calls “this” that which is difficult to discern. Predicates such as pot, pen, and so on, are only qualifying attributes: the “whatness” seen in the “thisness” of the “this” by the mind.

Thisness in its purest form can be compared to the paint in an artist’s brush. Nobody can predict whether it is going to be impressed in the form of a flower, a bird, a man, a cloud, a symbol, or a non-representative stroke. Once a form is impressed though, it gains a status of its own, and it automatically negates all other forms, which therefore become outside factors. The common stuff out of which this magic-like world is created by the mind is a consciousness which can only be described as “this”.

—MOTS chapter 41 is based on Narayana Guru’s Atmo 41:

“This is a pot;” in that, what comes first, “this,” is the difficult to discern; “pot” is its qualifying predicate; for intellect and such *mahendra* magic to manifest, this itself becomes the *karu*, thus one should see.

For reference, here’s the related part from Nitya’s sutra I:11 commentary:

Each cognition is pioneered with the presentation of a non-specific indication like the calling of attention. What occurs to our mind is the idea, "This is." The elaborated meaning is, "This is what is presented to me." "This" being non-specific, it is immediately followed by the question, "What is this?" That presents an occasion to look into previous experiences and assemble before our mind all relevant memories. Before the focusing of our attention on what is presented, an uncritical flash of judgment comes from the frozen past held together by *tamas*. Consequently, the first phase of cognition is bound to be prejudicial. Every occasion of cognition thus has a "this" and a "what" to look into. The "what" makes each cognition specific.

After the first flash of uncritical cognition, a need arises to connote the experience with more objective or critical confirmation. This is not a mere judgment of the data presented, but is also an evaluation of the worth of what is presented so that the right reaction can be made to it. Rating the value of anything leads to affectivity and, hence, three questions are before the mind of the cognizer: 1) Is it pleasurable and, in that case, can I possess it? 2) Is it painful and should I run away? 3) Is it passive and can I be indifferent to it? The answer has to come from our memory. Thus, memory is essentially conditioning with the colorations of pain, pleasure, and indifference.