

Is Memory rejected in Early Buddhism?

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The Memory may commonly be seen as the key to individualism. Therefore, Memory has been discussed in all central teachings of the world. It means any kind of religion, philosophy, teaching or principal cannot be found without a combination of Memory. In such a context, the modern attitude of the Memory has considerably been discussed under the Freudian psychoanalysis of contemporary Psychology. Indeed, Freud and his successors have already tended mnemonic mode of Memory based on different states of Mind. Freudian psychoanalysis has tried to discuss the association of two models of the human mind; *Consciousness*, *Pre-consciousness* and *Un-consciousness* and *Id*, *Ego*, and *Super-ego*. In addition to these models, Cognitive Psychology discusses human memory as *Long-term Memory*, *Short-term Memory* etc.

Mind or mental phenomenon has been explained in detail in Buddhism. However, there are many contradictions and accusations among Buddhist scholars on the Memory with special reference not only to the Early Buddhism but also to well-developed post Buddhist literature. It is a clear fact that, there is a lack of direct attention to Memory in Buddhist philosophy. Recent scholars such as Nyanaponika Thera, Paul J. Griffiths, Alex Wayman, Rupert Gethin, Janet Gyatso and Collett Cox have repeatedly commented on individual's Memory as one of the lesser focused aspects of Early Buddhism. Efforts to explain Memory in Buddhism with the help of several classifications of mind can be found. The first and acceptable effort can be distinguished as *Saññā* which is called the memory aspect of beings by certain scholars. Out of the five aggregates or *Pañcakkhandha*, perception (*Saññā*) indicates the memory portion of beings. In addition,

Alex Wayman points to the mental proliferation of Buddha's enlightenment in combining with Memory. Furthermore, Nyanaponika Thera highlights the omission of the term *Sati* from *Dhammasaṅgani*, list of Dhamma. He tries to convince that *Sati* as the Memory of a person. Rhys Davids believes that *Sati* does not represent the entire Memory of a person.

The research is carried out based on the Pāli Canon. In addition, many Buddhist scholars' experiments are used in collecting information for the research. It aims to distinguish the exact nature of Memory in the Early Buddhism.

Buddhist Scholars have deliberately argued this particular aspect. Memory is discussed in the central teachings of Buddha which is called Five Aggregates. Out of the Five Aggregates, Perception should be the solution for the problem.

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