

A Critical Study for Attitudes Towards Memory Among Buddhist Schools

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After the passing away of the lord Buddha, a great number of philosophical causes and reasons were affected the emergence of different schools of Buddhism. Among those philosophical disputes, memory appeared as the center of an important dispute with special reference to individuals. Hence, Buddhist schools have to give a substantial solution to this inescapable question by protecting Buddhist identity. As a result of to the attempt to find a solution for this problem, many new concepts were introduced by the different schools of Buddhism. It is very interesting to note that distinguished scholars argue that to resolve the problem of memory and the problems of the mind, schools of Buddhism had to introduce new concepts. In relation to the above idea, 'pudgalavāda' was accepted by the sect of school of Pudgalavāda and 'existence of three times (traikalika asthitva)' was accepted by the Sarvāstivāda tradition. Here, they created the concept that 'all subject and object matters are existing'. The other sect who asserted that these conflicts originated because of the Abhidhamma tradition accepted only the Sutras as substantial and they were called as 'Sautrāntika.' They followed early Buddhism, represented by the concept of 'Bīja' and affirmed the identity and authenticity of the existing being. The sect of Yogācāra has resolved this problem through 'Ālaya consciousness.' In this matter, the Theravada response has been identified as the concept of Cittavīthi and the concept of 'Bhavanga citta.' As such, many contradictory solutions have persisted among different schools of Buddhism. Therefore, this search examines the various perspectives of memory among schools of Buddhism and its practicality and substantiality through examples.

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