

## **A Critical Study on the Problem of Memory among Buddhist Schools**

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The ancient Buddhism is known as the time before Buddhist disciples were divided into several sects in India. This could be identified as a division created by modern scholars. They indicate that Buddhist teachings of *Theravāda*, *Mahāyāna* and *Tantrayāna* are further extension of teachings of Early Buddhism. Because of that various words have come with the intention of getting this matter clarified. Such as “*Primitive Buddhism*”, “*Pre-canonical Buddhism*” or “*Original Buddhism*” and “*Early Buddhism*” have been used in the introduction of Fundamental Buddhism. In addition to that as two main classifications in Buddhism known as *Northern Buddhism* and *Southern Buddhism*, further classification based on geographical factors. The divisions of *Hīnayāna* and *Mahāyāna* could be recognized as a classification done on path of freedom in Buddhism.

### **Statement of the Problem.**

After passing away of lord Buddha, a great number of philosophical causes and reasons were brought about for arising schools of Buddhism. Among those philosophical disputes, the question of the Memory appears as an important dispute with special reference to individuals. Hence, Buddhist schools have to have a substantial answer for this inescapable question unwaveringly while protecting kernel of the Buddhist norm. As a result of going to provide new solutions for this problem, many of new concepts were included to the Buddhist philosophy by the schools of Buddhism. In relation to this fact, the *Encyclopedia of Asian Philosophy* has described the background and nature of the problem of memory which had to be faced by Buddhist scholars in the history of Buddhist philosophy thus; (i) ‘all compounded phenomena are impermanent (*anitya*)’, (ii) ‘All contaminated phenomena are suffering (*dukkha*)’, (iii) ‘All existents (*dhammas*) are without self (*anātman*)’. As being these teachings the major theories of Buddhism, scholastic