

# METHODS TO OVERCOME IMPEDIMENTS OF MEMORIZING IN THE BUDDHIST PHILOSOPHY OF EDUCATION

---

by Sanjeewa Vijitha Kumara\*

---

## ABSTRACT

*Memory was known to be the most effective method of storing knowledge among the students and teachers in the ancient Indic education system. Practically, it is indeed, more worthwhile to the current sustainable society than how it was used anciently. In an ethical aspect, expanding self-memory boosts a new age of the sustainable society since it leads not to use papers or technologies. Thusly, expansion of memory of an individual effect to sustainable environment as not wasting papers so on. And, the issue that being slaves to the technology by the young generation is also directing to increase the inhumanity and damage to the peace in the society. Hence, it can be affirmed doubtlessly that the memory expansion in the current education system needs to be popularized in order to build up a sustainable society. However, the early discourses attest that there are five impediments in relation to developing the memory of a student. Answering to the questions raised by Brahmin Saṅgārava, the Buddha pointed out that the five hindrances are becoming the gravest impediments for the students who are practicing to memorize. Referring to the sutta mentioned above and its commentary, I expect to disclose in this paper how these five hindrances are negatively affecting the memorizing process and in which forms they appear among the present students. Also, the research will propose a*

---

\*. Dr., University of Colombo, Sri Lanka.

*reliable, but practical solution in terms of overcoming varied facets of current impediments for building a sustainable society. In particular, Pali canonical texts and their commentaries will be used as the primary sources and modern theories of memorizing will be compared with the traditional interpretations and provide most practical recommendations in this regard.*

## 1. INTRODUCTION

Buddhist primary texts are considered to be a treasure that leads to develop multi-disciplines like psychology, aesthetic, management, polity and economic as in addition to their doctrinal importance. Education philosophy among such disciplines further needs systematic developments up to satisfactory level. To my observations, the Buddhist education philosophy should merely not be narrowed down to the religious practice only as it obviously connects to a few disciplines like psychology, philosophy, humanity, leadership, critical thinking and the modern education system too. In particular, it widely addresses to the concept of memory introduced with the full of unique techniques that are useful even for modern educators. Especially, the primary Buddhist sources are dealing with how the memory could be expanded and what utility is of the memory. This paper examines the given methods in the Buddhist tradition to overcome the impediments of memorizing.

## 2. BUDDHIST EDUCATION

The sacred languages in which the words of the Buddha have been recorded use the term *adhyāpana* (skt.) and *ajjhāpana* (pali) for the education. The Sanskrit term *adhyāpana* is meant as a process that makes a person attain higher level. In other words, what uplift the higher level of psychology and physical development is education. *Ajjhāpana* in Pali has to be understood in multifacets. The Aggañña sutta speaks about 'Jhāyaka-s' who are meditating in order to overcome the defilements. In this respect, *jhāpana* is meant meditating and in consequence *ajjhāpana* means not meditating or the discipline without spiritual achievement but within defilements. However, certain theories of the Buddhist education runs parallel to the Western theories and some of them are unique to Buddhism. There is not a contrary to the view of Rousseau "Education of

man commences at his birth before he can speak, before he can understand, he is already instructed, experience is fore runner of precept, It is the development within.”<sup>1</sup> This agrees to the Buddhist teachings of the process of embryology, birth and life of a human.<sup>2</sup> Besides, 3H<sup>3</sup> theory that J. Pestalozzi<sup>4</sup> believed is also similar to the Buddhist principles of education as Buddhism directs to develop wisdom, compassion and path. However, certain disagreements are also found between the Buddhist and Western educational theories. As Herbet Spencer says the education is a lifelong process. He thinks that it is preparing the life. Nonetheless, the Buddhist education aims beyond the life and pursue the Samsaric journey. For that reason, the range of the process of learning in Buddhism is different. In any case, it is difficult to understand that the Buddhist teaching admires an educational system that is directing to the spiritual achievements only because it gives the light towards a secular education system too.

### 3. LEARNING METHODS IN BUDDHISM

Since a writing system was not existing in early Indic society<sup>5</sup>, the key method that the learners used in the Buddha’s time was listening to (*śruti*). In consequence, listeners had to use the memory to record what they heard and learned. In fact, this was not a method practiced by the Buddhists only, but, the Jains and Vedic practitioners were also familiar to memorizing. All these affirm that the key method of recording knowledge was memorizing. That being so, the Brahmana-s dedicated their childhood to practice memorizing the hymns. In consequence one who successfully

---

1. Ravi S. Samuel, *A Comprehensive Study of Education*, PHI Learning, New Delhi, 2011, 11.

2. In particular, Buddhism accepts that the consciousness connects to the embryo even in the early days. Hence, it should be understood that the learning commences since then.

3. How I understand Head is hard skills, Heart is soft skills and Hand is the practice

4. <http://www.jhpestalozzi.org/>

5. There are considerable facts which are directing to presume that even the time of the Buddha, writing system was existing. Especially, the Udāna pali reveals that there was a craft of writing (*lekha sippam*). Also, the Mahāvagga pali of the Vinaya pitaka records about written (marked) person at the court. Moreover, in a family, parents compared the jobs to be selected for their son Upāli. Finally they decided that writing would be harmful for the fingers and it should not be trained by their son. Thus, there are a few references to prove that there was a writing system even in time of the Buddha.

memorized the sacred teachings of the Veda was known to be *Vedagū*<sup>6</sup> (who has gone to the shore of the see of Veda).

Similarly, the Buddhist monks were also learning and memorizing what the Buddha taught. This was not practiced by the monks only, but the lay devotees were also memorizing the teachings of the Buddha, especially, prevalent portions of the Dhamma. For instance, as the *Aṅguttara-nikāya* has recorded, *Veḷukaṇṭhakī Nandamātā* could memorized entire *Pārāyana vagga* of the *Sutta-nipāta*.<sup>7</sup> Moreover, the *Udāna pali* too evident that *Soṇa* recited the *Aṭṭhaka-vagga* of the *Sutta-nipāta* by heart.<sup>8</sup>

Inquiring further into the *Ālavaka sutta* it is possible to infer that the *Yakkhas* also memorized certain sacred teaching from the ancestors.<sup>9</sup> In this regard, *Cattamāṇavaka gāthā* can also be taken to be an example of memorizing verses.<sup>10</sup> In addition, the story of female wanderer *Kuṇḍala Kesi* also evinces that she learnt one thousand arguments and memorized them by heart.<sup>11</sup> Besides, the verse like *Sahassamapi ce vācā*, are affirming that there was a tradition to memorize and recite.<sup>12</sup>

The teachings of the Buddha are a way of practice. Nonetheless, before one commences his practice, he must memorize the teaching

6. *Vedagūti vedānaṃ pāraṃ gatātipi vedagū, vedehi pāraṃ gatātipi vedagū* Fausbøll, V. *Jātaka-Aṭṭhakathā*, ed. (London: Pali Text Society, 1877-1896), 34 / *Pāragūti iminā vedehi gatattā vedagūti*, I. B. Horner, *Majjhimanikāya Aṭṭhakathā (Papañcasūdanī)*. eds. vols. III. (London: Pali Text Society, 1976), 397.

7. *Tena kho pana samayena veḷukaṇṭakī nandamātā upāsikā rattiyaṃ paccūsasamayam pac-cuṭṭhāya pārāyanaṃ sarena bhāsati*. E. Hardy, *Aṅguttaranikāya*. eds. vols. I-V., (London: Pali Text Society, 1885-1900.), 63.

8. “*Evaṃ, bhante*”ti kho āyasmā soṇo bhagavato paṭissutvā soḷasa aṭṭhakavaggikāni sabbāneva sarena abhaṇi., P. Steinthal, *Udāna*, ed. (London: Pali Text Society, 1982), 59.

9. *Atha kho ālavako yakkho bhagavantaṃ gāthāya ajjhabhāsi – “Kiṃ sūdha vittaṃ purisassa seṭṭhaṃ, kiṃ su suciṇṇaṃ sukhamāvahāti; Kiṃ su have sādutaraṃ rasānaṃ, kathaṃ jīviṃ jīvitamāhu seṭṭhaṃ”*. D. Andersen, & H. Smith, *Suttanipāta*. ed. (London: Pali Text Society, 1913), 31.

10. “*uggaṇhāhitāva, māṇavaka, saraṇagamanavidhi*”ntivatvā “*sādhuuggaṇhissāmi, kathetha bhante bhagavā*”ti Jackson, P. & Ousaka, Y. *Vimānavatthu Aṭṭhakathā (Paramatthadīpanī III)*, ed., (London: Pali Text Society, 2016), 230.

11. H. Smith, *Dhammapada aṭṭhakathā*, ed., (London : PTS, 1933), 217.

12. *Sahassamapi ce vācā, anattapadasaṃhitā;*

*Ekam atthapadaṃ seyyo, yaṃ sutvā upasammati.*, O. von Hinüber, & K.R. Norman, *Dhammapada*, ed. (London : PTS, 1994), 100 verse.

accurately. Therefore, it is clear that hearing and memorizing are two steps of the same process of practicing the Dhamma.<sup>13</sup> Therein, the term *dhātā* means bearing or psychological storing.<sup>14</sup> Giving an extensive meaning the commentaries exegete on *dhātā* as ‘grasping by verbal practice’<sup>15</sup> or ‘well-grasped.’<sup>16</sup> Examining the facts come across in the Suttanta further, it can be presumed that there were monks who categorically focused memorizing the Dhamma in the time of the Buddha. These monks stored not only what they directly heard, but, the deliveries heard as indirect sources.<sup>17</sup> In this circumstance, we are with strong enough facts to confirm that the Buddhist teachings were predominately based on memorization in the early stage.

#### 4. THE IMPEDIMENTS OF MEMORIZING

As we discussed above, the most authentic way of recording the teachings of the Buddha was memorizing. So the eminent practitioners who practiced and this were elder Ānanda and Upāli. As the *Āṅguttara-nikāya* has recorded they both took the responsibility in preserving the word of the Buddha for future. Nevertheless, it doesn’t say that the other monks did not memorize the Dhamma. Especially, ‘*sutadhara*’ and ‘*sutasannicaya*’ are demonstrating that this was a common practice among the Buddhist monks. Elder Ānanda and Upāli were atypical characters among them only. An

---

13. *Sutā dhātā vacasā* V.Trenckner; *Majjhima-nikāya*, ed. Vol. I, (London: Pali Text Society 1993), 356.

14. *Dhātāti t̥hitā paguṇā*. Ekaccassa hi uggahitaṃ buddhavacanaṃ dhātaṃ paguṇaṃ niccalitaṃ na hoti, asukasuttaṃ vā jātakam vā kathehīti vutte sajjhāyivā saṃsanditvā samanuggāhitvā jānissāmīti vadati. Ekaccassa dhātaṃ paguṇaṃ bhavaṅgasotasadisam hoti, asukasuttaṃ vā jātakam vā kathehīti vutte uddharitvā tameva katheti. Taṃ sandhāya vuttaṃ ‘dhātāti’. V.Trenckner; *Majjhima-nikāya* II, 252.

15. *Dhātāti paguṇā vācuggatā*. Ekassa hi uggahitabuddhavacanaṃ niccakālikam na hoti, “asukasuttaṃ vā jātakam vā kathehī”ti vutte “sajjhāyivā aññehi saṃsanditvā paripucchāvasena atthaṃ ogāhitvā jānissāmī”ti vadati. Ekassa paguṇaṃ pabandhavicchedābhāvato gaṅgāsotasadisam bhavaṅgasotasadisāṅca akittimaṃ sukhappavatti hoti, “asukasuttaṃ vā jātakam vā kathehī”ti vutte uddharitvā tameva katheti. Taṃ sandhāya vuttaṃ “dhātā”ti <http://www.softerviews.org/cst4.html>, Vin-ṭ (My) III 39.

16. *vācuggataṃ, vacasā sugghatanti vuttaṃ hoti*. <http://www.softerviews.org/cst4.html>, Vin-lan- ṭ, (My) 191.

17. “*Idhāvuso sārīputta, bhikkhu bahussuto hoti sutadhara sutasannicayo*. V.Trenckner; *Majjhima-nikāya*, I, 212.

interesting fact is that there are two primary sources namely the ‘*Sajjhāya sutta*’ and the ‘*Saṅgārava sutta*’ which are giving the piece of information not only regarding the methods and impediments of memorizing, but, in considering that this practice was generalized among the Buddhist monks.

The Saṅgārava sutta of the *Āṅguttara-nikāya*<sup>18</sup> includes a conversation that took place between the Buddha and Brahmin Saṅgārava. Therein, the Buddha was questioned by Brahmin Saṅgārava about the causes of failing in memorizing by Brahmins who are working hard to memorize. Therein he reveals conditions in four formats. One of groups of Brahmins who did not work hard to memorize was unable to memorize Veda-s. Yet, the third group could memorize swiftly without even working hard. The final group (fourth) also could memorize, but, after working hard only.<sup>19</sup> The question aims why these differences among the practitioners and what causes are leading to arise such differences.

Answering to the raised point, the Buddha clearly explained that the five hindrances are the impediments of memorizing process of the sacred words. The sutta says that sensual pleasure (*kāmacchanda*) leads to the desires and the desired mind does not assist in memorizing the Dhamma. This can further be affirmed with the facts given in the *Vatthūpama sutta* of the *Majjhima-nikāya* too. It illustrates that the purity of the mind is referring to the stainless cloth and the mind with full of stain is equal to a cloth that is full with the stain. The notable point is that stain-cloth does not absorb the colour perfectly.<sup>20</sup> That condition is equal to the mind effected by the defilements including the sensual pleasure. Hence, it is clear that the first hindrance is becoming an impediment since it works to be stain in the mind and effects negatively in memorizing the teachings. In practical view, the student who is attached in watching Tv or movies is losing his capacity in memorizing the lessons (subject knowledge). This is not defined referring to the eye based

18. R. Morris, *Āṅguttaranikāya*. eds. vols. II., (London: Pali Text Society 1888), 230.

19. *Ibid.*

20. Aparisuddhattā, bhikkhave, vatthassa. Evameva kho, bhikkhave, citte saṃkiliṭṭhe, duggati paṭikaṅkhā. Seyyathāpi, bhikkhave, vatthaṃ parisuddhaṃ pariyodātaṃ; tamenam rajako yasmiṃ yasmiṃ raṅgajāte upasaṃhareyya V. Trenckner; *Majjhima-nikāya* I, 36.

attachments only. All the five faculties are opened for letting impure the mind through the desires. Once, this attachment is explained with a simile of colored water.<sup>21</sup> It occurs that it is difficult to see the bottom side of the water when it is coloured. Similarly, the mind attached with the sensual pleasure through the five faculties is also unable to recognize the bottom side of the mind and in consequence, ability in memorizing goes down. Hence, controlling the five physical faculties would be expanding the capacity of memory.

The hatredness that comes as the second hindrance also dims the process of memorizing. One who has an anger mind, he is holding boiling thoughts. His psychological condition is similar to a pot of boiling water<sup>22</sup> and such a mind does not get heavily involve in memorizing the subject matters. In fact, anger people are not aware of the environment they are surrounded<sup>23</sup>. Their provoked mind discourages the aspirations of memorizing and destroy the academic mental culture too. Hence, it is clear that the hatredness is an evil environment for the practitioners and students. The third hindrance is sloth and torpor.<sup>24</sup> It creates a lazy mind. As we have learnt, the laziness is a severe obstacle to be overcome by a student.<sup>25</sup> The sloth and torpor leads to effortless mentality. This makes harm not only memorization but also in all the academic activities. The psychological condition of a person who is of laziness is similar to the moss of water.<sup>26</sup> Because the moss of the water is impure there cannot be seen the originality of water thusly the laziness becomes an obstacle to the memorizing too. However, it is possible to recognize a few root causes of the laziness too. In particular, if the practitioner is having less light, weaken physical eye and unclear object, definitely laziness is to be come

---

21. Seyyathāpi, brāhmaṇa, udapatto samsaṭṭho lākhāya vā haliddiyā vā niliyā vā mañjiṭṭhāya vā. Tattha cakkhumā puriso sakaṃ mukhanimittam paccavekkhamāno yathābhūtaṃ nappajāneyya na passeyya. Evamevaṃ kho, brāhmaṇa, yasmiṃ samaye kāmarāgapariyuṭṭhitena cetasā viharati R. Morris, *Āṅguttaranikāya*, II, 230.

22. *Ibid.*

23. For example Chattapāṇi and Kalābu Jātaka-s.

24. R. Morris, *Āṅguttaranikāya*, II, 230.

25. *Ibid.*

26. ubhayatthampi tasmīṃ samaye yathābhūtaṃ nappajānāti na passati, digharattaṃ sajjhāyakatāpi mantā nappaṭibhanti, pageva asajjhāyakatā. Seyyathāpi, brāhmaṇa, udapatto sevālapanaṅkapariyonaddho. *Ibid.*

up.<sup>27</sup> Besides, overfeeding, the coolness will also be leading to the laziness. The fourth one is restless mind.<sup>28</sup> If the practitioner or the student is contacting multi-objects, it means that he has lost the concentration. When a person is far from the concentration, he would not be able to memorize successfully. Whose mind is spread out everywhere, it doesn't receive calmness at all. Where no calm there is no memorizing. This restlessness is coming as the result of dryness of the mind. Especially, dried mind is like a land with full of dust. In any case, such a land can be cooled by sprinkling water and in consequence there will not be spreading dust anymore. In the same manner, make cooling the mind concentration can be kept up. Memorization is familiarized to such a mind only. The last hindrance is the doubtful mind.<sup>29</sup> One who has no faith on the leader, teacher, institution or the knowledge (*dhamma*), he is also unable to practice memorizing. As the *Majjhima-nikāya* states, the faith on the Dhamma, teaching or knowledge he gained is the first requirement. Also, secondly 'fondness' in the teaching is the base of learning the dhamma.<sup>30</sup> Hence, it is clear that the five hindrances as mentioned above are serious impediments to the students who are to memorize the sacred words.

The relevant second source for this proposition is the *Sajjhāya sutta* of the *Saṃyutta nikāya*.<sup>31</sup> It discloses a story of a monk who was continuously reciting the Dhamma by heart in his first stage. Nevertheless, later, he stopped this practice after attaining Arahant hood.<sup>32</sup> Indirectly, it opens a doubt whether the arahants were not memorizing the Dhamma. It is clear that the memorizing process

---

27. Ajjhattikañceva, āvuso, cakkhum aparibhinnaṃ hoti, bāhirā ca rūpā na āpāthaṃ āgacchanti, no ca tajo samannāhāro hoti, neva tāva tajassa viññānabhāgassa pātubhāvo hoti. V.Trenckner; *Majjhima-nikāya*, I, 190.

28. uddhaccakukkucapariyuṭṭhitena cetasā viharati uddhaccakukkucaparetena, uppannassa ca uddhaccakukkucassa nissaraṇaṃ yathābhūtaṃ nappajānāti, attatthampi tasmaṃ samaye yathābhūtaṃ nappajānāti na passati, R. Morris, *Ānguttaranikāya*, II, 231.

29. vicikicchāpariyuṭṭhitena cetasā viharati vicikicchāparetena, uppannāya ca ... R. Morris, *Ānguttaranikāya*, *Ibid*.

30. Saddhā, ruci, anussavo, ākāraparivitakko, diṭṭhinijjhānakkhanti – ime kho, bhāradvāja, pañca dhammā diṭṭheva dhamme dvedhā vipākā. V. Trenckner; *Majjhima-nikāya* II, 170.

31. L. Feer, *Saṃyutta-nikāya*, ed. vols. I. (London: Pali Text Society, 1884), 202.

32. F. L. Woodward, *Saṃyuttanikāya Aṭṭhakathā (Sāratthapakāsini)*. ed. vols.I. (London: Pali Text Society, 1929), 296.

grounded to the attachment differs from the attachment to the sensual pleasures. Sometimes, since the arahants are removing all the attachments they may not be interested in memorizing. So that, should the permanent spiritual achievement be taken as an impediment of memorizing? The monk comes in the *Sajjhāya sutta* was practicing to memorize regularly attending to his teacher in order to accept advices. This directs us that “No Teacher” could be another impediment.

## 5. HOW TO OVERCOME IMPEDIMENTS

The above paragraphs clearly dealt with the impediments that the practitioners have to overcome in memorizing the Dhamma. In relation to the five hindrances, each could be addressed by proposing the methods of overcoming the impediments. Thusly, the first hindrance can be overcome or controlled by leaving out of the attachments. Principally, Brahmanas interpreted their early life to be celibacy period since during the childhood they were trained to control their faculties and focus education ironically.<sup>33</sup> This practice can be inferred through ‘without comfort, sleep.’<sup>34</sup> Therein ‘leaving from sensual pleasure’ to be understood as psychological leaving. Nevertheless, leaving physically is also heading to the psychological leaving as Buddhism believes. (In meditation practice, the advisor instructs to associate different environments according to the personality differences.<sup>35</sup>) And, mindfulness would be the other strategy to control the five faculties. There are five key methods explained in the *Vitakkasaṅṭhāna sutta* how to keep up the mindfulness.<sup>36</sup>

The second hindrance can be controlled through loving kindness.

33. Ś a i ś a v e b h y a s t ā v i d h y ā n ā ṃ - y a u v a n e - v i ś a y a u ś i ṇ ā ṃ vārdhake munivṛttinām - yogenāntye tanutyajām, M.R. Kale, *Raghuvaṃśa* ed. (Bombay, 1922), 1-8.

34. arthāturaṇāṃ na suhṛṇ na bandhuḥ kāmāturaṇāṃ na bhayaṃ na lajjā / MSS\_2959-2 vidyāturaṇāṃ na sukhaṃ na nidrā kṣudhāturaṇāṃ na vapurna tejaḥ // [https://people.math.osu.edu/rao.3/utf/msubhs\\_u.htm](https://people.math.osu.edu/rao.3/utf/msubhs_u.htm)

35. rāgacaritassa ca māyā, sāṭheyyaṃ, māno, pāpicchatā, mahicchatā... <http://www.softerviews.org/cst4.html>, (My),103.

36. yaṃ nimittaṃ āgamma yaṃ nimittaṃ manasikaroto uppajjanti pāpakā akusalā vitakā chandūpasamhitāpi dosūpasamhitāpi mohūpasamhitāpi, tassa tamhā nimittā aññaṃ nimittāṃ manasikaroto V.Trenckner; *Majjhima-nikāya* I, 121.

Notably, while the first hindrance originates from the unwholesome root *lobha*, the second one comes from the unwholesome root *dosa*. The psychological condition of the boiled mind, *dosa*, can be reversed by practicing the opposite object like loving kindness. Further, *Mettānisaṃsa sutta* also confirms that the loving kindness gives base of concentration which is leading to the memorization.<sup>37</sup> In other way, loving kindness is representation of softness of the mind. Therefore, it clearly relates to the soft skills. It is feasible to infer that the people who practice soft skills are clever at memorizing too.

Thirdly, the practitioner has to overcome the drowsy mind. It should be noted that sloth and torpor emerge as the secondary forms of ignorance (*moha*). In the seven enlightenment factors energy is placed after *dhammavicaya*.<sup>38</sup> The faculty of *virīya*, power of *virīya* or enlightenment factor of *virīya* in whatever way are leading to overcome the laziness. To this point, the teaching of the *Pacalāyana sutta* that is dealing with the psychological as well as physical treatments will also be useful.<sup>39</sup> According to the *Mahāhatthipadopama sutta*, sufficient lights, not weaken faculties and clear objects<sup>40</sup> are requisites of perfect contacting. Where is incomplete all three or one of these, there would be drowsiness.

I believe that there are two strategies regarding the fourth hindrance. One of them is a secular way and the other is a spiritual. Entertaining the classical works of music or singings can be taken to develop the calmness of the mind to certain extents. The spiritual treatment is practicing meditation *Samatha*.<sup>41</sup> At least a student or practitioner can temporarily hold a concentrated mind and he could memorize properly.

The last hindrance to be overcome by trustworthiness. By

---

37. tuvaṭṭaṃ cittaṃ samādhīyati, E. Hardy, *Aṅguttaranikāya* V, 342.

38. satisambojjhaṅgaṃ bhāvēssanti...pe... dhammavicayasambojjhaṅgaṃ bhāvēssanti... virīyasambojjhaṅgaṃ bhāvēssanti T. W. Rhys Davids, & J. E. Carpenter, *Dīghanikāya*. eds. vols. II. (London: Pali Text Society, 1903)79.

39. E. Hardy, *Aṅguttaranikāya* IV, 85.

40. V. Trenckner; *Majjhima-nikāya* I, 190.

41. Tesāṃ pahānā ajjhataṃveva cittaṃ santīṭṭhati sannisidati ekodi hoti V.Trenckner; *Majjhima-nikāya* III, 89.

developing the faith on the teacher's knowledge and institution, the practitioner or student can increase the neediness of learning as we have already explained.<sup>42</sup> In addition to the five hindrances, as the Sajjhāya sutta has pointed out, irregularity of memorizing can be overcome by attending to the instructor and having relevant advices. But, this should be practiced regularly and it helps to reduce the errors, discourages, laziness of the practitioner.

## 6. CONCLUSION

Taking into consideration the discussion above, it can be made a conclusion that the students in the West or East can practice memorizing if they avoid the impediments of memorization. The Buddhist approach would be more practical when it is prescribed having removed its religious tag. (without religious technical terms). Therefore, I urge to propose that familiarizing the less greediness, no addictions (addressing to the first hindrance), loving kindness (addressing to the second), arranging more active environment especially green places (addressing to the third), mindful meditation (addressing to fourth) and being an open and excellent teacher as well as institution (addressing to the fifth) the students can be highly motivated into practice the memorization. Notable fact that I have to put forward here is that developing soft skills among the students leads to high productivity of memorizing.

\*\*\*

---

42. See the footnote 29.

## References

- Andersen, D. & Smith, H., *Suttanipāta*. eds. London: Pali Text Society, 1913.
- Feer, L., *Samyutta-nikāya*, ed. vols. I-VI. London: Pali Text Society, 1884-1904.
- Hinüber von, O. & Norman, K.R. *Dhammapada*, ed. London : PTS, 1994.
- Horner, I. B., *Majjhimanikāya Aṭṭhakathā (Papañcasūdanī)*. eds. vols. III. London: Pali Text Society, 1976.
- Jackson, P. & Ousaka, Y. *Vimānavatthu Commentary (Paramatthadīpanī III)*, ed., London: Pali Text Society, 2016.
- Kale, M.R., *Raghuvaṃśa* ed. Bombay, 1922.
- Kopp, H., *Āṅguttaranikāya aṭṭhakathā (Manorathapūraṇī)*. ed. vols. III. London: Pali Text Society, 1966.
- Morris, R. & Hardy, E., *Āṅguttaranikāya*. eds. vols. I-V., London: Pali Text Society, 1885-1900.
- Rhys Davids, T. W., Carpenter, J. E. & Stede, W., *Dīghanikāya Aṭṭhakathā (Sumaṅgalavilāsini)*. eds. vols. I-III. London: Pali Text Society, 1968-1971.
- Rhys Davids, T. W. & Carpenter, J. E., *Dīghanikāya*. eds. vols. II. London: Pali Text Society, 1903.
- Samuel, S. R., *A Comprehensive Study of Education*, PHI Learning, New Delhi, 2011.
- Smith, H., *Dhammapada aṭṭhakathā*, ed., London : PTS, 1933.
- Steinthal, P. *Udāna*, ed. London: Pali Text Society, 1982.
- Trenckner; V. *Majjhima-nikāya*, ed. Vol. I, London: Pali Text Society, 1993.
- Woodward, F. L., *Samyuttanikāya Aṭṭhakathā (Sāratthapakāsini)*. ed. vols.

London: Pali Text Society, 1929.

Woodward, F. L, *Samyuttanikāya Aṭṭhakathā (Sāratthapakāsinī)*.  
ed. vols.

I-III. London: Pali Text Society, 1977.

**Web-source**

<http://www.jhpestalozzi.org/>

[https://people.math.osu.edu/rao.3/utf/msubhs\\_u.htm](https://people.math.osu.edu/rao.3/utf/msubhs_u.htm)

<http://www.softerviews.org/cst4.html>