It is said by the Enlightened Ones: kammassa kārako n'atthi Vipākassa ca vedako (no doer is there who does the deed, nor is there one who experiences the fruit). I should not, therefore, say that I have done this work, I have completed this thesis; rather I should say that the work has been done, the work has been completed. In the conventional sense, for our day-to-day use, to differentiate one from the other, we have to use the words like 'I', 'We', 'He' etc. Here also to differentiate one Ryudo Yasui from others, the conventional term 'I' is quite essential; there is no other alternative. Hence I am using the term 'I' just to express my feelings, my experiences and my realisations. Here there is no least sense of pride or conceit.

Being born in a devoted Buddhist family in the holy land of Japan, I was very much impressed by the ideal Buddhist atmosphere in my family since my childhood days. Regular chanting of the Buddhist Sūtras in chorus by the senior members of my family left a deep impression in my mind. Since then I was so inquisitive that now and then I asked several questions regarding Buddha and His Dhamma, and my parents too were so kind and compassionate that they did never mind to answer my questions. I learnt from them about the eventful noble life and career of the Buddha Sakyamuni, and when I patiently listened to them it seemed to me, as if, all the events of the Buddha flashed upon my inward eye. As if, I could see the Buddha before me. The result was that as the days passed on, I lost all attachments for the household life and I became monk at the age of twenty-one. I am
grateful to my parents and other near and dear ones as they did not hesitate to give me permission in leading a life of a monk. Since the day of my monkhood I considered myself as one of the direct disciples of the Buddha Himself and I was dreaming to visit the Buddhist holy places in India and worship if any opportunity came any day. In the meantime I studied Buddhism, especially Chinese and Japanese Buddhism, under my Guruji Rev. Professor Ryuzen Mieki of Bukkyo University, Kyoto, and I passed my M.A. Examination from the same university in 1979. Though a serious student of Chinese and Japanese Buddhism, I had keen interest to study the Early Buddhism i.e. Theravāda Buddhism which is popularly known as Hinayana Buddhism, and I was in search of ways and means to come to India. At last my luck favoured in 1983. I was awarded a scholarship by the Zenkoji Scholarship Society for Priestly Study Abroad, Yokohama, Japan, to come to India for higher study. At this my joy knew no bounds and I responded immediately. I came to India in January, 1983. On coming to India, first of all I fulfilled my long cherished desire by visiting all the Buddhist holy places in India and worshipping in honour of the Buddha to my heart’s content.

I selected Calcutta University, the oldest and the best seat of learning in India, for my study. Fortunately I came in contact with Prof. Dr. Sukomal Chaudhuri, well-reputed scholar of the Abhidharma Philosophy, attached to the Department of Pali, University of Calcutta, who was kind enough to help me in getting myself admitted for the Ph.D. course in the University of Calcutta. As I showed my keen interest to study Theravāda Buddhist Philosophy, Dr. Chaudhuri selected for me the present topic "Theory of Soul"
in Theravāda Buddhism" and under his able guidance I have now completed
my work to my entire satisfaction.

The present thesis is divided into five chapters. The first chapter is the
introduction to the thesis which seeks to give an idea of the Theravāda
Buddhism highlighting its fundamental doctrines. The second chapter deals
with the evolution of Indian philosophical thought and the place of the
Theravāda Buddhism therein. In the third chapter, an attempt is made
to highlight the origin and development of the Indian conception of Soul,
with special reference to the Upanishadic concept. The fourth chapter
is devoted to discuss as to how the Buddha has dealt with the soul-theory,
an established doctrine deeply rooted in the minds of the people of India
before His advent. The fifth and the concluding chapter deals mainly with
the viewpoints of the different scholars, ancient and modern, as regards
the Buddha's doctrine of ANATTĀ (=no-soul).

In connection with the present work, my humble submission should be in
accordance with the following oft-quoted verse:

"Yad atra sausthavaṁ kiñcit tad vidadm eva me na hi /
Yad atrāsausthavaṁ kiñcit tan mamaiva vidadm na hi" //

In my work I have utilised the works of so many distinguished scholars in the
field of Buddhist Studies. My words would be inadequate to express my
gratefulness to them. Further, as my knowledge of Sanskrit and Pali is
poor, in most cases secondary sources, especially English translations, have
been utilised by me. But, at the same time I have tried my level best...
to compare all the secondary sources, as far as possible, with the originals. The subject is undoubtedly a much-discussed problem of Indian Philosophy in general and Buddhist Philosophy in particular. Still I have done my best to shed some light on this complicated matter and now it is left to the scholars for their kind consideration and further enlightenment.

I have tried my best to utilise the works, books and articles, by the Japanese scholars, dealing with various aspects of the Theravāda Buddhism, especially with the theory of Soul. I am grateful to all of them.

On the completion of my thesis, I regard it as my duty to express my sense of gratitude to those who have inspired, guided, assisted and financed me in giving a proper shape to my research work.

First of all I must express my gratitude to the authorities of the Zenkoji Scholarship Society for Priestly Study Abroad of Yokohama, Japan, especially to its president Rev. Kuroda Daien, but for whose financial help it would not have been possible for me to come to India and stay for such a long time.

The preparation of this thesis has been possible only due to the proper and valuable guidance, expedient advice and sincere help of my esteemed supervisor, Dr. Sukomal Chaudhuri, who has always been very sincere, very kind and very friendly with me. Indeed the words at my command are inadequate both in form and spirit to express my deep sense of gratitude to him. Though he always remains busy with multifarious works, academic,
social and religious, still he spent his valuable times for my work. Without his help it would not have been possible for me to complete my thesis.

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RYUDO YASUI