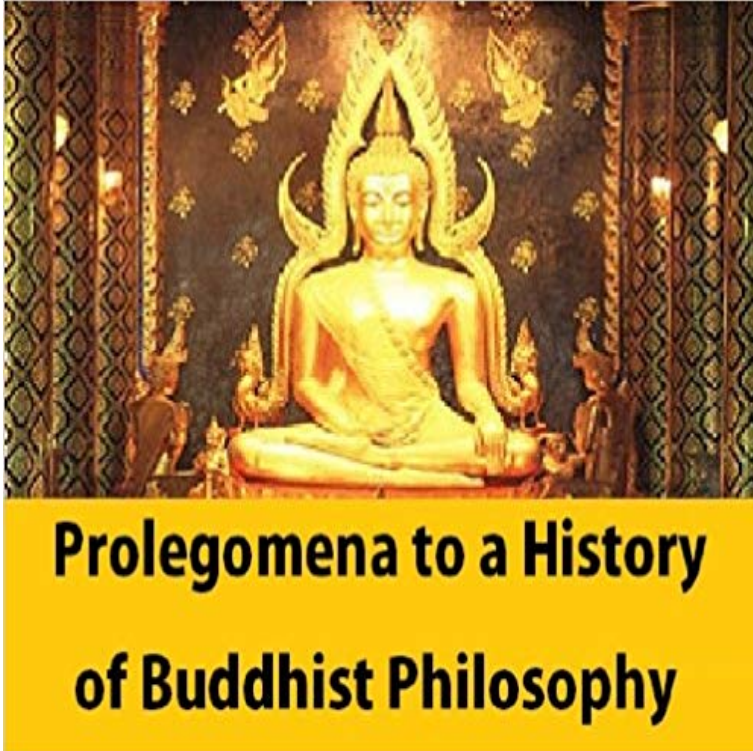


Prolegomena to a history of Buddhist philosophy



The two-fold limitation of our subject of investigation. By a History of Buddhist Philosophy we mean a scientific inquiry into successive stages in the genesis and increasing organic complexity of a system of thought in India, which, inspite of its most divergent nature, may be reasonably supposed to have evolved out of the nucleus or system as afforded by the discourses of Gotama the Buddha. It implies necessarily a limitation of the subject of its investigation, a two-fold limitation in place and time, without defining which we are sure to be lost in the enormous mass of facts that have accumulated through ages. The limitation defined in place. In the first place, the phrase in India signifies that Buddhism in its rather loose modern use must be said to have undergone from time to time a peculiar process of change among peoples other than Indian. Buddhism really covers, as Mrs. Rhys Davids emphatically claims, the thought and culture of the great part of India for some centuries, as well as that of Further India (pace China and Japan) up till the present, whereas the scope of the present essay for the simple necessity of its being limited, hardly leaves room for carrying our researches beyond India-proper.

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