**評論佛教在印度式微的中國來源材料**

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提 要

提供佛教在印度式微的不間斷歷史幾乎是不可能。其中一個重要因素是從來源材料中可收集的信息嚴重不足、不連貫。有趣的是，法顯、玄奘、義淨，惠沼及趙汝适或許提供了印度佛教式微的最關鍵信息。

玄奘（公元629-644年）是他們所有人中貢獻最大者，他的《大唐西域記》在所有揭露佛教於印度式微的文獻中形成一個重要里程碑，相當有系統地紀錄佛教的情況與佛教的不同團體。當他抵達印度次大陸時，有多達71個國家。他提供了相當有系統的信息，介紹所有這些國家、文獻、寺廟，及它們的宗教狀況、僧侶的數量和他們的宗教隸屬關係。

在玄奘之前，法顯訪印時（公元399-414年）也見證了佛教在印度一波三折的命運。惠沼於印度北部和西部（約公元724-727年）的旅行見聞錄，亦大開了涉及佛教狀況的一些重要問題的眼界。

在本文中，由玄奘、法顯、義淨、惠沼及趙汝适所提供關於式微的信息，將被評論並進行統計分析。透過本文，我們更可以理解，如果缺乏這些信息，佛教在印度式微的詳盡歷史絕不可能被呈現出來。

**An Evaluation of Chinese Source Material on the Decline of Buddhism in India**

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Abstract

It is almost impossible to provide a continuous history of the decline of Buddhism in India. An important reason for this is that the information that can be gleaned out of the available source material is insufficient and discontinuous to the extreme. Interestingly, Faxian, Xuanzang, Yijing, Hye Ch’o, and Zhao Rugua provide perhaps the most crucial information on the decline. When Faxian visited India (399-414 CE), he saw Buddhism in a prosperous condition except in the states of Kanauja, Kapilavastu, Rāmagrāma, Vaiśālī, and Gayā. According to him, Kanauja had only two Hīnayāna monasteries. Faxian also saw Buddhist establishments in a ruinous condition at Śr*ā*vastī. At the time of the visit of Xuanzang (629-644 CE), some revival of Buddhism at Kanauja appears to have taken place under king Harṣavardhana but it had not displaced Brāhmaṇism. Kapilavastu had only about ten families of lay people and was more or less a deserted place with no government on the occasion of Xuanzang’s visit. Mathurā had twenty monasteries, the same as in the days of Faxian, but the number of priests had decreased from 3,000 to 2,000. According to Xuanzang, decline of monastic institutions at Śrughana, Ahicchatra, Prayāga, Kauśāmbī, and Śrāvastī was quite visible and at all these places the number of Buddhist temples was dwindling whereas the number of Deva temples was on the increase. The number of monasteries at Tāmraliptī had decreased from twenty-four at the time of Faxian to just over ten when Xuanzang visited India. If one were to go by Xuanzang’s testimony, Buddhism was in a prospering condition not only at Pāṭaliputra but was also gaining ground at Vārāṇasī and Nālandā. Besides, it had also found a new centre of strength at Ayodhyā. However, outside the kingdom of Harṣavardhana, Buddhism, at the time of Xuanzang, was losing to Brāhmaṇism whose adherents outnumbered the Buddhists almost everywhere. Hye Ch’o (c.724-727 CE) found Buddhism flourishing in Sind-Gujarat (or Rājaputānā) and according to him, in the kingdom of Valabhī Buddhism was highly revered by the king, the chiefs, and the common people and there were many monasteries and monks. However, Hye Ch’o also laments that half of Gujarāta state had been invaded by the Arabs and was already ravaged. According to Yijing the Saṃmitīya School was the most thriving sect of Buddhism in Lāṭa, though some followers of other sects also could be found. Zhao Rugua, talking about Gujarat in the twelfth and thirteenth centuries, mentions that there were four thousand Buddhist temple buildings, in which lived over 20,000 dancing-girls who sang twice daily while offering food to the Buddha and while offering flowers. In this paper, an attempt shall be made to show that Xuanzang’s *Da Tang Xi Yu Ji*, which records information quite systematically on the condition of Buddhism and its different institutions, forms a sort of landmark amongst all the sources on the decline of Buddhism in India. Further, the information provided by Xuanzang, Faxian, Yijing, Hye Ch’o, and Zhao Rugua on the decline shall be evaluated and statistically analysed. Through this paper, it shall also be shown that without this information, a comprehensive history of the decline of Buddhism in India is not simply possible to write.