涅槃——沒有衆生無來去無所得——這些如謎般的教法。至於「只是想要」這四個字，就表示作者多麼不關心他自己和別人的「苦」了。事實上，讀者可能會奇怪作者讓「覆蓋」多麼接近他自己，特別是49頁的陳述：「而且，對於形而上問題的討論，可說是動亂的酵母。對於這些問題，思想家都有令人不愉快的習慣，他們會斬釘截鐵地主張『只此是眞，餘者皆非。』（長部I．187-8頁），而這種不妥協的態度就挑起了無盡的爭辯。」這可能是他想起西方某些教會團體有如此一種「令人不快的習慣」，而這習慣呢，對許多人的「無盡的爭辯」來說，並未畫上休止符。像這種刺耳的句子只是偶爾出現，並不會破壞我們從這部學術巨著所獲得的喜悅。

關於翻譯有幾點要說的，這個與譯者並無責任。譯者Boin-Webb的校訂者弄反了她的名字，並一直叫她Webb-Boin，這也許有點男性沙文主義吧！她的翻譯也有些被改得更差，如「禪那（dhyāna）」由「專注（absorption）」改成「狂喜（ecstasy）」這個怪詞。有人也許說前三禪是有一些狂喜的，但這個詞對第四禪是不合適的。無論如何，用「狂喜」這個詞來描述佛教禪定是不合宜的，因爲佛教的禪定强調正念，而非沈迷，即使是精神的沈迷都不是重點。Law這個古老而不合適的詞被用來取代譯者的Dharma或Doctrine，而listener（śrāvaka）也被改成hearer。在〈專有名詞索引〉中，明顯的有相當多錯誤，但因與譯者無關，責任應該在其他地方。她並未被允許看校對，所以可能無法找出許多不時雜在裡面的錯誤以及會產生誤導的改譯。

此書的法文版已經出版很久了，編者把最近出版的著作都廣泛地收在書目中，這實在是一個好主意，使得這本好書更能趕上時代。

好人」）也有興趣，或甚至對佛教有某種程度的興趣，卻很少皈依三寶。爲什麼會這樣呢？因爲佛教老師大部分是學者，而非靜坐者或修持者。不錯，目前印度也有一兩個靜坐中心，可以稍微修正失衡的現象。然而，公立大學的學術研究仍與靜坐中心的修持搭不上線。要恢復一個整體的文化並不容易，因爲這等於要使主幹復活。這不只是復興佛學研究與靜坐修持而已，還要恢復民衆信仰、節慶和儀式，俾使佛法能再次進入一般百姓的生活中。

印度佛教的滅亡，部分原因是由於當時的佛教徒修持不是很好，同時也受到外來的經濟、社會與宗教壓力。在這之前，雖然印度佛教徒對各種事物的意見十分分歧，但仍然互相討論這些事情。大乘僧尼與「小乘」僧尼相當友好的住在一起，不像大乘經典所講有涇渭分明的界線，導至現代尤其是「西方」佛教徒「我是大乘佛教徒，你是……」的分別。

這都看你把「什麼是佛說」這條線畫在那裡。甚至連巴利聖典也相當有彈性，把當時佛弟子所說的，及佛滅後弟子所說的都包括進去；並且，如果我們相信巴利論典所說的，那麼整個阿毗達磨包括Kathāvatthu，其大綱據說都是佛曾說的。其他教派對於這個持續「示現」的事就更有彈性了，並把後期的阿闍梨如優波毬多的話也包括進去。大乘經典又把這個過程擴展，大大擴充早期聖典已有的主題，並用大量豐富的想像力，作爲教化人們的方便。

但是本書並未眞正談到大乘時期，只是非常仔細的處理早期聖典及其教派、分派與結集。本書是值得推薦的作品，因爲別的書都不像本書這麼資料豐富而有組織。當然，讀者可能會注意到作者並非佛教徒（事實上他是天主教教士），所以書中不時出現很奇怪的說法。例如41頁：「它（指佛的教法）並不想解決人心中的謎，只是想要使人跨越苦海而已。」沒有那位佛教徒會這樣說！相反地，佛法解決了所有人心的謎，特別是經由毗婆舍那及

目前只存在一些分枝，有的還相當健全，大部分則是小分枝及小枝條，全都缺乏它們所賴以成長的主幹。整個佛法大樹只剩一個影子！有些支派（像正統上座部）宣稱，它才是主要的分支，才是主幹向上的延續，甚至它的教義就是這個主幹的本身，而其他的佛教教法則是旁生的分支。這種態度在讀了本書之後，就會維持不下去。很明顯的，事實上，上座部只是很多支派中的一支，甚至不是最大的一支。今天它的主要地位可能是由於一連串歷史事件使然，而非由於它自稱它才是唯一眞正的佛法。

如同樹枝愈發展愈離開主幹，小分枝和小枝條雖都屬於同一棵樹，卻彼此分離得很遠，今天不同傳承的佛教徒也是這個樣子。一位上座部佛教徒看見藏傳佛教儀式，會茫然不知所以。中國佛教徒則視上座部是「小乘」的代表，並聯想到許多與小乘有關的神話，雖然巴利聖典中所描述的佛陀與大弟子能否稱爲小乘教徒，還是可疑的。日本佛教徒，譬如某個禪宗的傳承吧，會覺得西藏文化稀奇古怪的裝飾太强烈……所有這些傳承發展到成爲遠遠分離的支派，且由於語言文化的不同，彼此不再容易相會了。

但就如這位博學作者所表示的，當印度佛法這個主幹還存在時，情形是不同的；所有學派的僧侶彼此均有接觸，並有共同的文化，甚至共同的語言：梵文。所以，只有枝條而沒有主幹的佛法是否能繼續成長下去，就變成一個問題了。在印度復興佛教的現代嘗試，成果極其有限。「摩訶菩提學會」只建立幾個中心，大部分是給斯里蘭卡朝聖者休息的，對於廣大的印度人民影響很小。在印度的「西藏中心」，則是提供給西藏人住的，有時也提供給那些能夠相應的西方人住，而非提供給印度人使用，他們認爲這種佛教是外國宗教。「西方佛教之友會」則在摩訶惹斯特拉努力度化出身賤民的印度人，他們跟隨其領袖安貝卡博士皈依佛教已經三十多年了，但這件工作只是限於一個族羣。受教育的印度人，通常是過去的高種姓階級，雖然有時對佛陀（「一位印度

評《印度佛教史》

譯自《佛教研究學報》第六卷第二期，一九八九年出版

康地波羅法師　評
高政哲　譯

History of Indian Buddhism. E. Lamotte translated from the French by Sara Boin-Webb. Institut Orientaliste, Louvaon-la-Neuve 1988. XXVI, 870 pp, plus 30 plates（No.XXIII on p.420）, 5 maps and 7 plans. B.Fr 2175（distrib. by Peeters Press, P.O. Box 41, 3000 Leuven, Belgium）.

雖然古印度的佛教已衰亡，然其文獻集成——即使是梵文與巴利文的佛教典籍，仍相當廣大。如果轉譯成中文的佛典也包括在內，那麼存留的佛教文獻（其中許多在印度已毀於回教徒）實在浩瀚，以致於只有博學的學者才能處理如此大量的材料。已故E. Lamotte即是如此一位學者，他由這些佛教典籍中創作此一巨册，本書由於譯得好（此問題待會會續談），所以很好讀。

因爲這是一本歷史著作，當然從①前佛教時期、②佛陀生平、③尼柯耶/阿含中所發現的教法、④佛教的僧俗二衆等方面談起，再分章討論摩揭陀國、孔雀王朝、巽迦王朝、閻摩那洲國及薩迦巴洛伐時期。在描述歷史的演進過程中，作者引用巴利文和中文資料，加入許多有趣的討論，如佛陀的時期、各種早期的結集及正法的消失。事實上，其中含有甚多在印度消失的佛教教派的資料，這些都是形成佛法主幹的各種分枝與突起（根則爲佛陀本人）。

) and such intransigence provokes endless arguments." Perhaps he remembered that certain ecclesiastical bodies in the West had such an 'unpleasant habit' which, alas, did not end for many people in 'endless arguments'. Such jarring sentences only crop up occasionally and cannot spoil our pleasure at the vast erudition displayed.

There are a few points to mention about the translation for which the translator is not to blame. The revisers of Boin —Webb's translation have even got her name reversed and consistently called her Webb—Boin, a little bit of masculine chauvinism perhaps. Her translations have also been altered for the worse, as where dhyāna has been altered from absorption to the strange word, ecstasy. One might say that some ecstasy is present in the first three dhyānas but this translation is inadequate for the fourth. Anyway, ecstasy is an unfortunate word to use in connection with Buddhist meditation where the emphasis is on mindfulness, not on indulgence even of a spiritual variety. The old but inadequate Law has replaced the translator's choice of Dharma or Doctrine, while listener (śrāvaka) has been changed to hearer. Quite a large number of mistakes are evident in the Index of Technical Terms but since the translator had nothing to do with this, the fault lies elsewhere. She was not allowed to see the proofs and so could not catch many of the mistakes and misleading alterations which have crept in here and there.

The French version of this book has long been in print and it was a good decision by the editors to compile extensive bibliographical notes on works published in more recent times, thus bringing this excellent book more up to date.

have been spoken by the Buddha. Other schools were even more flexible in this matter of a continuing 'revelation' and included the words of later Ācāryas such as Upagupta. The sūtras of the Mahāyāna merely extend this process and expand greatly upon some themes already present in the early Canon while using a great deal of colourful imagination as skillful means for teaching people.

The book under review, however, does not really enter the Mahāyāna period, dealing only but in great detail with the early Canons and Sects, Schisms and Councils. It is a work that can be recommended as no other volume contains quite the same mass of material so well organized. Of course, here and there, one may be aware of the fact that the author was not a Buddhist——in fact a Catholic priest——so that occasionally he makes really strange comments. As a sample of this : "It (the Buddha's Law) does not seek to solve the enigmas which arise in the human mind, but is merely intended to make man cross the ocean of suffering." (p.41) No Buddhist would say such a thing ! On the contrary, all the enigmas of the human mind are solved by the Dhamma, specifically through the enigmatic teachings of vipassanā and Nibbāna—no one going nowhere gaining nothing. As to the 'merely intended' this shows how little the author has cared to look into his own and others' dukkha. One wonders, in fact, how near to himself the author let Channa approach, especially with such statements as (p.49) : "Discussions of a metaphysical nature are, moreover, ferments of discord. On such problems, thinkers have the unpleasant habit of adopting definitive positions and go about repeating 'This alone is true, all else is false' (Dīgha I, pp.187—8

to some extent, seldom committed themselves to the Triple Gem. Why was this ? Because Buddhist teachers in India were mostly scholars rather than meditators and practicers. It is true that we now have one or two meditation centres in India, a fact that rights the balance to some extent. Still, scholarship, a matter for state—run universities, and practice done in meditation centres are far sundered. It is not easy to revive a whole culture, for that is what enlivening the treetrunk would mean. It is not just a matter of reviving scholarship and meditation practice but of revivifying popular devotion, festivals and ceremonies so that the Dharma can enter into ordinary people's lives again.

Before the destruction of Indian Buddhism, which proceeded partly from a lack of good practice amongst Indian Buddhists, as well as economic, social and religious pressures from outside, Buddhists in India, though they may have held divergent views on various matters, still discussed these things with each other. Mahāyāna monks and perhaps nuns lived with their 'Hīnayāna' counterparts quite amicably and probably there was not the sharp dividing line illustrated in Mahāyāna texts leading now to 'I'm a Mahāyānist, you're a...' especially among 'western' Buddhist followers.

It all depends on where you draw the line at what is Buddhavacana—the Buddha's words. Even the Pāli Canon is rather flexible in this matter, managing to include as it does discourses by contemporary disciples, discourses given after the Buddha's demise and , if we are to believe the words of the Pāli Commentaries , even the whole of the Abhidhamma including the Kathāvatthu, the skeleton of which was said to

traditions now. A Theravādin Buddhist looks at the ritual of a Tibetan Buddhist and does not know what he is looking at . A Chinese Buddhist reagrds Theravādins as representatives of Hīnayāna together with all the vast myths that have collected round this word, though it is doubtful if the Buddha and his great disciples pictured in the Pāli texts could be called Hīnayānists. A Japanese Buddhist, say from one of the Zen lineages, finds the baroque ornamentation of Tibetan culture overwhelming... All these diverse groups have grown out into far separated twigs and can no longer, due to differences of language and culture, easily meet each other.

It was different when the Indian trunk was alive for, as the learned author remarks, the monks of all schools were in touch with each other and shared a common culture, even a common literary language, Sanskrit. So it is a question whether the Dharma can go on growing, twigs without a trunk. Modern attempts to revive Buddhism in India have achieved few results. The Maha Bodhi Society has only established a few centres, most of which are rests for Sinhalese pilgrims and make little impact on the mass of Indian people. The Tibetan centres in India are for Tibetans and occasionally for Westerners who will fit themselves in, not for Indians who regard this Buddhism as foreign. The Friends of the Western Buddhist Order is making efforts with some of the former outcaste people in Maharashtra who have been Buddhist since their leader, Dr. Ambedkar, became a Buddhist over thirty years ago, but such work is limited to one community. Educated Indians, in the past often high—caste people, though they sometimes took an interest in the Buddha ('a good Hindu') or even in Buddhism

As the work is a history, of course it proceeds from a description of the pre-Buddhist background, the Buddha's life, the doctrine found in the Nikāya/Āgama and the Buddhist community both monastic and lay, to chapters dealing with Magadha, the Maurvan Empire, Śuṅgas and Yavanas and the Śaka-Pahlava period. In the course of this historical progression the author inserts some interesting discussions on such topics as the date of the Buddha, the various early Councils and the disappearance of the good Law, drawing on both Pāli and Chinese sources. There is in fact an abundance here of information on the vanished sects of Indian Buddhism, all of which together formed the various strands and protuberances of the trunk of Buddhadharma (the roots of which were the Buddha himself).

Nowadays, all we have left are some branches, some still in quite good health, and quite a lot of branchlets and twigs, all devoid of a trunk upon which to grow. A ghost of a tree ! Some would claim, like orthodox Theravādins, that their branch was the main branch, the upward continuation of the trunk, or even that their doctrine was the trunk itself while all other Buddhist teachings were divergent branches. Such an attitude cannot be sustained after reading this book. It becomes obvious that in fact Theravāda was one among many branches and not even the greatest among them. Its dominant position today may be accounted for by a series of historical accidents, not by any claim to the one true Dharma.

Just as with branches of a tree which grow away from the trunk, so that branchlets and twigs, though belonging to the same tree, are widely separated, so are Buddhists from various

BOOK REVIEW on "History of Indian Buddhism"

by Phra Khantipālo

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"History of Indian Buddhism." E. Lamotte, translated from the French by Sara Boin–Webb. Institut Orientaliste, Louvaon –la–Neuve 1988. XXVI, 870 pp, plus 30 plates (No.XXIII on p. 420) , 5 maps and 7 plans. B.Fr 2175 (distrib. by Peeters Press, P.O. Box 41, 3000 Leuven, Belgium) .

Though the ancient Buddhism of India is dead yet the corpse-the corpus of its religious texts is still quite extensive, even in Sanskrit and the related Prakrits. If the translations of these into Chinese are considered as well, then the volume of remaining Buddhist literature, a great deal of which perished with the onslaughts of Muslims in India, is vast indeed, so great that only a profoundly learned scholar will be able to work with such a large range of material. Such a scholar was the late Professor Etienne Lamotte and out of these Buddhist remains he has created a tome which, due to a good translation about which more will be said later, reads very well.