

漢語佛典中的「頂生王」及其原語之研究*

林辰達**、張譯仁***

摘要

漢語佛典中有一名為「頂生王」的轉輪王。《根本說一切有部律藏》、譬喻文獻中載其生自父之頭頂而為後宮綵女授乳。漢語佛典和漢地注疏對其音寫有「文陀竭」「曼馱多」「曼陀多」之異；對其訓詁，「頂生」外，尚有「我養」「我孀」「我持」「最勝」等。斯名實對應佛教混合梵語 *māndhātar-*（異讀 *māndhāta-*, *mūrdhāta-*, *mādhāta-*）和巴利語 *mandhātā-*。即《摩訶婆羅多》及諸《往世書》中的王者 *māndhātar-*，乃《梨俱吠陀》所傳祭司 *mandhātár-*「建立〔正確的〕思考者」的三合化派生。然 *Māndhātar* 在史詩和諸《往世書》乃生自其父的左脇或右腹，其所吸吮的則是因陀羅的手指。其所得名更是因陀羅所言「將我吸吮」。可知吠陀時代以降，因無人識得 *Māndhātar* 之名的真正源頭 *mandhātár-*，故而以大眾詞源學之手段，編造了 *Māndhātar* 吸吮因陀羅手指之事。而北傳佛教文獻保留了「吸吮」這一情節，改換了吸吮對象，添加了「自頂而生」的故事。

2022.12.08 收稿，2023.06.28 通過刊登。

* 本文為中國國家社科基金重大項目「吠陀文獻的譯釋及研究」（17ZDA235）之成果。曾應北京師範大學珠海校區馮先思老師之邀約，於 2022 年 12 月 17 日於北師大舉辦的「第三屆早期中國經典研究學術研討會」上線上口頭發表。今次得以正式書面發表，特為感謝馮老師的不棄、《臺大佛學》主編耿晴老師和編輯助理陳蕙芬女史的費心、以及兩位匿名審稿人的寶貴意見。

** 作者係大阪大學印度學佛教學研究室博士後期生。

*** 作者係慕尼黑黑大學佛教研究項目博士生。

此外，漢譯《中阿含經》中屢見「剎利頂生王」之表達，其在巴利語《中部》中對應 *rājā- khattiya- muddhāvasitta-*「於頭頂被灑水的剎帝利」即「被灌頂的王者」，乃頂生王外的其他王者之稱。他種《尼柯耶》中的 *rājā- khattiya- muddhāvasitta-*，在《中阿含》外的漢譯《阿含》中，卻並沒有被譯作「剎利頂生王」。是故，「剎利頂生王」的譯法，或屬《中阿含》譯者的個人風格，或亦曾受頂生故事的影響。

關鍵詞：頂生王、Māndhātara、剎利頂生王、《根本說一切有部律藏》、《中阿含經》

A Study of Māndhātar (Dingsheng Wang) in Chinese Buddhist Scriptures and the Etymological Explanation of His Name in Underlying Languages

Chenda Lin* and Yiren Zhang**

Abstract

An Indian *cakravartin* named 頂生王 (Dingsheng Wang) is frequently mentioned in Chinese Buddhist scriptures. In the *Mūlasarvāstivādin Vinaya and Avādana(s)*, he was said to be born from his father's head and nursed by the palace maids. In Chinese Buddhist translations and commentaries, different transcriptions for his name are attested, such as 文陀竭 (Wentuojie), 曼馱多 (Mantuoduo), 曼陀多 (Mantuoduo). Apart from 頂生 “born from a head”, there are other interpretations of his name in Chinese Buddhist scriptures, such as 我養 (*woyang*) “I raise”, 我孀 (*wonai*) “I nurse”, 我持 (*wochi*) “I hold”, and even 最勝 (*zuisheng*) “most victorious”. These are various translations in different texts of what the palace maids said to express their willingness to nurse this king. The name 頂生王 (Dingsheng Wang) corresponds to the BHS *māndhātar-* and the Pāli *mandhātā-*, which is the *cakravartin* named Māndhātar in the *Mahābhārata* and *Purāṇa(s)*. This is a *vṛddhi*-formation of the name of an ancient priest

* PhD Student, Graduate School of Letters, Osaka University.

** PhD Student, the Doctoral Program in Buddhist Studies, Ludwig Maximilian University of Munich.

from the *Ṛgveda* named *mandhātār* “establisher of (correct) thoughts”. However, King Māndhātār is born from his father’s left side or right abdomen in the epic and *Purāṇa*(s). Moreover, what he suckled is the finger of Indra. The reason for his name comes from Indra’s words, namely “Suckle on me!” (*mām ... dhayⁱ/dhā*). It can be speculated that the origin of Māndhātār, namely *mandhātār*- “who has (correct) thoughts”, has been lost after the Vedic period. As a result, the story of Māndhātār suckling on Indra’s finger was fabricated as an folk-etymological explanation. The story in Northern Buddhism not only retained the plot of “suckling”, but also changed what he suckling on. The story of “born from a head” is further developed.

Furthermore, in the Chinese translation of the *Madhyamāgama*, a fixed formula 剎利頂生王 (Shali Dingsheng Wang) appears several times. It corresponds to *rājā- khattiya- muddhāvasitta-* in the Pāli *Majjhima-Nikāya*, meaning “the Śākyan king who was sprinkled on the head”, i.e. “the anointed Śākyan king”, which is the epithet of other kings. On the other hand, this formula is not translated as 剎利頂生王 in other Chinese *Āgama* translations besides the *Madhyamāgama*. Therefore, 剎利頂生王 can be considered as a personal style of the translator of the *Madhyamāgama*, or it may have been influenced by the tradition of the story of Māndhātār in Buddhist scriptures.

Keywords: Dingsheng Wang, Māndhātār, Shali Dingsheng Wang, *Mūlasarvāstivādin Vinaya*, *Madhyamāgama*

