

## 死卵與無明殼\*

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### 摘要

本文探討了古代印度文獻中兩個結構相同且含義相近的複合詞——吠陀文獻中的「死卵 (*mārtāṇḍā*)」和佛教文獻中的「無明殼 (*avijjaṇḍakosa*)」的源流。「死卵」一詞最早見於《梨俱吠陀》第十卷第 72 組詩，其被稱作母神阿底替 (*Aditi*) 流產得到的第八子。筆者分析了死卵及其相關神話在屬《夜柔吠陀》的諸本集與梵書中的流佈情況，還比較了上古與中古伊朗神話中的相似成分，以此管窺人類始祖與「卵生」創世神話。「無明殼」則出自佛教律部文獻，語出佛陀成道後與一位婆羅門的對話中「以智慧嘴啄無明殼」的譬喻，後成為佛經中常用的譬喻。筆者主要探尋了漢譯佛典中「殼」字的語源、分佈情況與相關用例，以及對於 *avijjaṇḍakosa* (梵語：*avidyāṇḍakośa*) 這一概念的不同接受和詮釋方式。雖然本文仍然無法證明這兩個詞的直接關聯，但兩者及其相關神話或譬喻在某種程度的暗合，給今後的研究留下了無限空間。

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**關鍵詞：**死卵、無明殼、《梨俱吠陀》、中期吠陀文獻、《一切經音義》

## *Mārtāṇḍá* and *Avijjaṇḍakosa*

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### Abstract

The present survey investigates two compounds associated with ovals in the religious texts of ancient India, i.e., Vedic *mārtāṇḍá* ‘what springs from a dead egg’ and Pāli *avijjaṇḍakosa* ‘the shell of the ignorant egg’ (Chinese *wuming luan/ke*) from Buddhist texts. The earliest mention of Vedic *mārtāṇḍá* is found in a cosmological hymn of the tenth Maṇḍala of *Ṛgveda* (RV X 72), wherein he is portrayed as the eighth and the sole mortal son of the mother goddess Aditi. In subsequent Middle Vedic texts, *mārtāṇḍá* is identified as the progenitor of human beings, initially taking a clot-like form as a result of the divine miscarriage. The diverse accounts of *mārtāṇḍá*’s myth in *Yajurvedic Samhitas* and *Brāhmaṇas* are explored, and further compared to the Iranian accounts of the first man (Avestan *gaii-marətan-* ‘mortal life’, Pahlavi *gayōmart*), which arguably testify to a shared Indo-Iranian myth of the birth of human from egg. In contrast, Pāli *avijjaṇḍakosa* (Sanskrit *avidyāṇḍakośa*) is documented in *Vinaya* within the context of Buddha’s discourse with a brahman. Here, the eggshell serves as a metaphor for penetrable ignorance, pecked away by the beak of wisdom. In the Chinese translations of the Buddhist

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texts, a special Chinese character *luan/ke* is devised to correspond to either the entire compound *aṇḍakośa* ‘eggshell’ or one of the two members of it. The study scrutinises diverse translation techniques, shedding light on varying interpretations of the term *avijjaṇḍakosa* and its associated metaphor.

The two egg-related words and the allegories surrounding them share a number of features such as the human birth from the egg, and the symbolic act of cutting part of the egg, and so forth. Despite the absence of direct textual support, their shared features provide compelling grounds to posit a connection between these accounts from two different ancient Indian traditions.

**Keywords:** *mārtāṇḍá*, *avijjaṇḍakosa*, *Ṛgveda*, Middle Vedic texts, *Yiqiejing yinyi* (Huilin)

