

Putting Táng Poetry to Work:  
Another Look at Guànxīū's Poem Found in P.2104 and S.4037

Thomas J. Mazanec  
Ph.D. Candidate, Princeton University

Abstract

The three Dūnhuáng 敦煌 manuscripts P.2104, S.4037, and P.2105 contain a sort of “ritual toolbox” – collections of spells (Ch.: *zhòu* 呪; Skt.: *dhāraṇī*), mantras (*zhēnyán* 真言), *gāthās* (*jì* 偈), and other ritual texts. There is only one major difference between these manuscripts. Two of them, P.2104 and S.4037, contain a bit of verse attributed to the great poet-monk Guànxīū 貫休 (832-912, a.k.a. Master Chányuè 禪月大師), called “In Praise of the *Lotus Sūtra*-chanting Monk” 讚念法華經僧. The other one, P.2105, lacks this piece. The purpose of this paper will be to explore this difference, and ask why a work by Guànxīū would have been added to or removed from this ritual repertoire. First, I will introduce the shared content of these three manuscripts, some of it in detail. Second, I will provide a close reading of Guànxīū's piece, paying careful attention to its poetic qualities and its relationship to works in Guànxīū's received corpus. On the basis of this analysis, I will claim that “In Praise of the *Lotus Sūtra*-chanting Monk” was very likely composed as a poem (*shī* 詩) of exchange with a monk and not as a ritual or didactic *gāthā*. Third, I will speculate on why this poem was included in a “ritual toolbox,” and especially what was at stake in reading such a work as either a poem or a *gāthā*.

為如來服務——  
再探 P.2104、S.4037 中貫休的詩

馬泰明  
博士研究生，普林斯頓大學

內容提要：P.2104、S.4037、P.2105 這三卷敦煌文獻包括了一個所謂的「儀式工具箱」，指的是正文有好多呪（梵文：*dhāraṇī*）、真言（*mantra*）、偈頌（*gāthā*）等等儀式文。在這三卷文獻當中，只有一個很小的差異：雖然 P.2104 和 S.4037 都有貫休所寫的《讚念法華經僧》，可是 P.2105 沒有。本文的目的是探討這種差異，解釋貫休的這首詩存在或者被刪除的原因。首先，本文將詳細介紹這三卷文獻的內容。其次，詳細解讀該詩，關注詩意特征、以及與作者其他詩歌的關係。基於此，我們將試圖說明《讚念法華經僧》本來是應時詩，而不是說教詩。最後，推測一下，這首詩是為何被加進「儀式工具箱」的，而且特別指出將《讚念法華經僧》看為偈頌或者詩歌的得與失。