

## 巴壺天對「禪公案」的詮釋

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### 提 要

戰後臺灣，禪學研究漸趨熱絡。其中，針對鈴木大拙的禪學觀點有所批判，並就「禪公案」提出詮釋觀點的代表人物，應首推巴壺天。巴氏自信於禪與禪公案能探驪得珠，先後發表《藝海微瀾》（一名《禪與詩》）與《禪骨詩心集》。巴氏對「禪公案」的理解，主要就「禪公案」的「語言特性」加以析論，並分別採取「禪宗三關」以及哲學名詞「本體界」與「現象界」之區分詮釋禪公案義理。他提出禪宗公案語言之特性凡五：（一）雙關性，（二）象徵性，（三）否定性，（四）層次性，（五）可取代性。此外，他定義「禪宗三關」為「初關」、「重關」與「牢關」，即「空」、「有」、「中」三關，並以之解析「公案」之「空」、「有」雙破，乃生「中道」的義涵。同時他以「本體界」著不得語、「現象界」可論可議，解析公案。巴壺天強調禪宗「公案」是可以理解的，其一生致力於公案的解析、詮釋與推演，有其獨到之工夫，雖然不免存在亟待商榷之處，但亦有其影響及成就。

**關鍵詞：**巴壺天、禪公案、禪宗三關、禪宗語言、公案

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## **Interpretive Thinking of Ba Hu-Tian on “Zen’s Public Cases”**

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### **Abstract**

After the Second World War, the researches of Zen studies were getting more frequent and prosperous. Among them, the viewpoints of Daisetsu Teitaro Suzuki on Zen studies generally achieved criticisms. For “Zen’s Public Cases,” the most representative character proposing interpretive viewpoint should be Ba Hu-Tian. Ba himself was confident that he was able to develop some original opinions on Zen and “Zen’s Public Cases.” He successively published *Slight Waves in the Sea of Art* (also named *Zen and Poetry*) and *Collection of Zen’s Bones and Poetry’s Hearts*. Ba’s understanding of “Zen’s Public Cases” was mainly found in his analytic discussion on the “language characteristics” of “Zen’s Public Cases.” Adopting “Three Barriers of Zen Sect” as well as the difference between the two philosophical terms “ontological scope” and “phenomenon scope,” Ba interpreted the meaning and reason of Zen’s Public Cases. He proposed that the language of Zen’s Public Cases had five characteristics: (1) double meaning; (2) symbolic; (3) negative; (4) hierarchical; and (5) replaceable. Besides, he defined the “Three Barriers of Zen Sect” as

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“initial barrier,” “layered barrier” and “imprisoned barrier,” implying to the three barriers of “emptiness,” “having” and “mean.” By using them, he analyzed the double solutions of “emptiness” and “having” in “Zen’s Public Cases,” and then brought out the meaning and implication of “the doctrine of mean.” At the same time, while analyzing Zen’s Public Cases, he thought that no speech should be made in the “ontological scope,” and discussion and arguments could be made in the “phenomenon scope.” Ba Hu-Tian emphasized that the “public cases” of Zen Sect were comprehensible. Ba spent his whole life on the explanation, analysis, interpretation and induction of the public cases. This was his unique skill all through his life. Although his works need further discussion and examination, they have contributive influence and accomplishments.

**Keywords:** Ba Hu-Tian, Zen’s Public Cases, Three Barriers of Zen Sect, language of Zen Sect, Public Cases