

索隱遺珠：呂立本《易經本旨》的抄本考略與跨語境詮釋¹

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摘要 《易經本旨》乃河東晉邑（今山西太原）信徒呂立本於乾隆三十九年（1774）所著的《易經》注本。《易經本旨》原稿已佚失，現存七份抄本均是殘卷，存於上海徐家匯藏書樓。2013年，鐘鳴旦、杜鼎克、王仁芳三位學者將其中一份抄本複印，收錄在《徐家匯藏書樓明清天主教文獻續編》中。台灣師範大學賴貴三教授曾對該文本初步加以整理和分析，但至今未見有學者作更具體深入的研究。

《易經本旨》標誌着清代禁教時期耶穌會士撤退後，本土的信仰群體為保教所作出的努力，可謂索隱易學的遺珠。清廷禁教令本土信徒與西方教會之間聯繫的紐帶出現斷裂，驅使呂立本在自身的宗教及文化遺產中屬找靈性的啟發。從呂立本的解易手法可見，他並非被動地套用耶穌會士索隱派的學說，而是在該基礎上加以闡發，借助《易經》文本的開放性和多樣性，融會貫通宋明兩代的解易傳統，結合不同本土宗教的元素，以跨語境的視角重新構建、鞏固逐漸消逝的宗教記憶與想象，進而豐富天主教信仰的內涵。例如呂立本吸收了本土女神崇拜的特點，強調聖母的角色，其慈母的形象為失去牧者的信徒帶來精神上的慰藉和指引；同時巧妙地順應民間以《易經》算命的風俗，運用卦數推算禁教結束、聖教大通的年期，為正在遭受迫害的信徒帶來脫離苦難的盼望。

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THE LOST PEARL OF FIGURISM: A CRITICAL STUDY OF THE MANUSCRIPTS AND CROSS-CONTEXT INTERPRETATION OF LÜ LIBEN'S *YIJING BENZHI* (ORIGINAL MEANING OF THE *YIJING*)

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ABSTRACT *Yijing benzhi* 易經本旨 (Original Meaning of the *Yijing*) was originally written in the thirty-ninth year (1774) of the reign of Qianlong Emperor by Lü Liben 呂立本, a Chinese Catholic from Hedong Jinyi 河東晉邑, Shanxi province. Although there is no proof that the text got published, at least seven manuscript copies are found in the Zikawei Library, Shanghai. Thanks to the efforts of Nicolas Standaert, Adrian Dudink, and Wang Renfang, one of the most complete manuscripts of *Yijing benzhi* has been reprinted in *Xujiahui cangshulou Ming Qing Tianzhujiào wenzhān xubian* (The Sequel to the Chinese Christian Texts from the Zikawei Library) in 2013. Kuei-San Lai, of the National Taiwan Normal University, has recently done some preliminary documentation and analysis of this unique Christian text, which, however, demands more comprehensive and critical scholarly attention.

Yijing benzhi may be considered the “lost pearl” of Jesuit *Yijing*-Figurism. Following in the footsteps of Jesuit missionaries such as Joachim Bouvet (1656–1730), Lü represents a rare Chinese voice of the Figurist interpretation of the *Yijing* by claiming that ancient Chinese sages had received and recorded God’s divine revelation in this venerated Chinese classic. Taking advantage of the openness and diversity of the *Yijing*, Lü interpreted the multifaceted symbolic dimensions of the 64 hexagrams, and elucidated their connotations in light of the salvation story and Catholic theology. Against the backdrop of the Qing prohibition of Catholicism and the expulsion of European missionaries, Lü adopted a cross-context interpretative approach to integrate the *Yijing* commentary traditions of the Song and Ming dynasties as well as the multifarious Chinese cultural/religious elements with a view to re-constructing and consolidating the disappearing religious memory and imagination of Chinese Catholicism. Remarkably, Lü absorbed some features of indigenous goddess worship to foreground the role of Virgin Mary as a loving and merciful mother to sustain the faith of Chinese Catholics who had lost the pastoral care of foreign missionaries. Moreover, Lü also tapped into the Chinese folk tradition of using the *Yijing* divination to predict the end of the prohibition of Catholicism, together with its subsequent

prosperity, in an effort to offer the much-needed hope to those suffering and persecuted believers.

Making a critical analysis of Lü's manuscripts, this paper attempts to locate and contextualize this missing piece in the puzzle of the Chinese Figurist movement. To rectify the current limitation of putting too much emphasis on the Western missionaries or ecclesiastical institutions in the history of Chinese Catholicism, this study highlights the ways in which a local Chinese believer constructed the symbolic space and the dynamic interplay with the sacred, and by doing so, giving a voice to an individual who might well have been omitted in the grand narrative. As this pioneering study has demonstrated, the analysis of these priceless manuscripts will open up avenues for further research on the influence of *Yijing*-Figurism in Chinese communities and on the intersections of Christianity with religious and cultural frontiers in the late imperial period. The academic contribution that this research has for the Catholic *Yijing* studies, the history of Sino-Western cultural encounters, and inter-religious dialogues would be profound.

KEYWORDS *Yijing* (Book of Changes), Lü Liben, *Yijing benzhi* (Original Meaning of the *Yijing*), Chinese Catholicism, *Yijing*-Figurism, Cross-Context Interpretation



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