

Universal Multiple-Octet Coded Character Set  
UCS

ISO/IEC JTC1/SC2/IRGN2579

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## 1. Preface

UK's application to encode Taoist characters into ISO/IEC 10646 to integrate life and culture into digitalization is an excellent proposal to look forward to. Since we are too new to the Taoist profession, TCA mentioned at the IRG#58 meeting that we would consult with Taiwanese experts in the field of Taoism. Therefore, after the meeting, TCA and CMEX visited Academician Fong-Mao Lee(李豐楙) Taoist priest, Professor of Taoism, and his team, the Center for the Study of Chinese Religions at National Chengchi University(政大華人宗教研究中心), and asked for their advice. The experts reviewed the Taoist characters and sources in the WS2021 character set and gave their professional advice. This proposal is based on the experts' suggestions.

## 2. TCA Review Comments

The Taoist characters applied for in the UK, totaling 152 characters, can be divided into three major types, namely: Taoism Sacral combined Characters(道教複體字), Sacred name of deity(先尊聖諱), and Communication With Esoteric Buddhism(與密宗交流的真言), such as the mantra that purifies the dharma-realm(法界, dharmadhātu) is Cundā Dhāraṇī(準提咒), 唵〔口藍〕淨法界 即準提咒之類". To sum up, according to the

results of the experts' investigation, it is suggested that the 44 characters that are stable and commonly used could be coded first.

(1) 《老君碑》 (26 characters), see Table 1.

(2) 《太公陰符經》 (1 character), see Table 2.

(3) stable Sacred name of deity (17 characters), see Table 3.

**For the rest of the applied Taoist characters**, since most of the provided evidence is from late publications, the consistency of the earliest forms needs to be further verified, so it is suggested that the coding of these characters be postponed **pending** verification and confirmation before discussing coding.

### **3. Introduction to Taoism (characters)**

In Taoism, there are Talismans(符籙), in the face of the immortal saints, they are not to be called by their names, so they each have a Sacred name of deity to show their respect. In the Taoist tradition, the medium of communication between humans and spirits is Talismantic inscriptions(符文), spells (咒語) and other Taoist Talismans and sacral characters(符諱密字). These Talismans and sacral characters have been around since the early days of the religion and have interacted with other religions in different periods of history, such as Hinduism 印度教 and EsotericBuddhism 密教; their spread has also influenced Shinto (Shinto) 神道教 in Japan and Shamanism (무속) 巫教 in Korea, etc. The Talismans and sacral characters system created and evolved during these periods can be regarded as Taoist characters. Since the Taoist script is passed down within the order, it is difficult to understand without being taught, and is therefore generally considered mysterious.

In fact, the source of Taoist characters mainly comes from the *Daozang* (道藏, *The Daoist Canon*), The collection *Zangwai daoshu* 藏外道書(texts not included in the *Daoist Canon* from the Ming and Qing dynasties [ 1368-1912 ] ), and the local Taoist altar (地方道壇) collection of the transcript. According to the source and the purpose of use, can be divided into five categories: Taoism Sacral combined Characters(道教複體字), Sacred name of deities(仙尊聖諱), Talismantic inscriptions(符文), Spells(咒語), and

Communication With Mantra(密教真言), such as "「唵〔口藍〕淨法界」即準提咒之類". These five categories are briefly introduced as follows.

- (1) Taoism Sacral combined Characters(道教複體字) : It is the combination of several components to form a character, such as 《亳州老君碑》
- (2) Sacred name of deity(仙尊聖諱) : such as The Three Pure Ones (三清聖諱), The components of "雨" are added to the top of the character, such as 泓(灑)、澄(澄)、湖(湖) ;
- (3) Talismantic inscriptions(符文) : While reciting the spells, while injecting energy of life to write the talisman(一邊注氣書篆), that is, the main reason for "school of Zhengyi 正一派" to declare " school of talisman 符籙派". ;
- (4) 諸般咒語(Spells) : A variety of spells, some of which are certain glyphs with the character for mouth added to them.
- (5) Communication With Esoteric Buddhism (與密教交流的真言)。

#### 4. Suggested list of 44 codable Taoist characters

Tabel 1 26 characters from the "老君碑"

No.	WS2021 Seq.	a) Source reference	Glyph	No.	WS2021 Seq.	a) Source reference	Glyph
1	00661	UK-20540	𠄎 UK-20540	14	03149	UK-20553	𠄎 UK-20553
2	00142	UK-20541	𠄎 UK-20541	15	01755	UK-20554	𠄎 UK-20554
3	00583	UK-20542	𠄎 UK-20542	16	01080	UK-20555	𠄎 UK-20555
4	00952	UK-20543	𠄎 UK-20543	17	03503	UK-20556	𠄎 UK-20556
5	00766	UK-20544	𠄎 UK-20544	18	02565	UK-20557	𠄎 UK-20557

No.	WS2021 Seq.	a) Source reference	Glyph	No.	WS2021 Seq.	a) Source reference	Glyph
6	00954	UK-20545	𠄎 UK-20545	19	02055	UK-20558	𠄎 UK-20558
7	01085	UK-20546	𠄎 UK-20546	20	01762	UK-20559	𠄎 UK-20559
8	03933	UK-20547	𠄎 UK-20547	21	00822	UK-20560	𠄎 UK-20560
9	00949	UK-20548	𠄎 UK-20548	22	00163	UK-20561	𠄎 UK-20561
10	02229	UK-20549	𠄎 UK-20549	23	01890	UK-20562	𠄎 UK-20562
11	02030	UK-20550	𠄎 UK-20550	24	00006	UK-20563	𠄎 UK-20563
12	00775	UK-20551	𠄎 UK-20551	25	01014	UK-20564	𠄎 UK-20564
13	00254	UK-20552	𠄎 UK-20552	26	02275	UK-20565	𠄎 UK-20565



Table 2 From "太公陰符經" 1 character

No.	WS2021 Seq.	a) Source reference	Glyph
1	<u>03001</u>	UK-20616	𠄎 UK-20616

Table3 stable Sacred name of deity (17 characters)



No.	WS2021Seq.	a) Source reference	Glyph	
1	04373	UK-20701	𠄎 UK-20701	紫微諱
2	04324	UK-20702	𠄎 UK-20702	斗母令秘

No.	WS2021Seq.	a) Source reference	Glyph	
3	04374	UK-20703	 UK-20703	雷祖諱
4	<u>04359</u>	UK-20732	 UK-20732	上清諱
5	<u>04340</u>	UK-20733	 UK-20733	太清諱
6	<u>04555</u>	UK-20785	 UK-20785	南斗訣之一
7	<u>04547</u>	UK-20786	 UK-20786	南斗訣之一
8	<u>04569</u>	UK-20787	 UK-20787	南斗訣之一
9	<u>04567</u>	UK-20788	 UK-20788	南斗訣之一
10	<u>04551</u>	UK-20789	 UK-20789	北斗訣之一
11	<u>04548</u>	UK-20790	 UK-20790	北斗訣之一
12	<u>04557</u>	UK-20791	 UK-20791	北斗訣之一
13	<u>04564</u>	UK-20792	 UK-20792	北斗訣之一
14	<u>04554</u>	UK-20793	 UK-20793	北斗訣之一
15	<u>04565</u>	UK-20794	 UK-20794	北斗訣之一

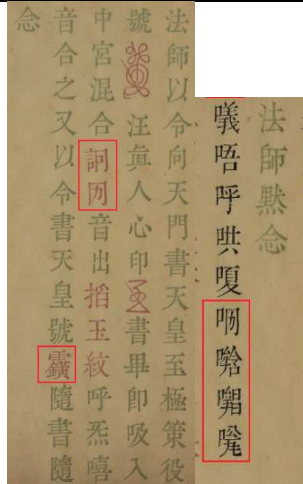
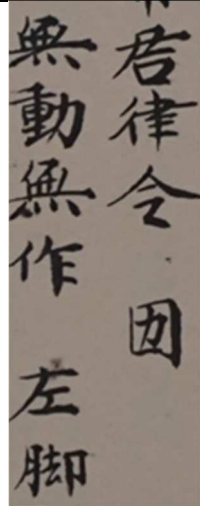
No.	WS2021Seq.	a) Source reference	Glyph	
16	<u>04571</u>	UK-20795	 UK-20795	北斗訣之一(輔)
17	<u>04570</u>	UK-20796	 UK-20796	北斗訣之一(弼)

### 5. 3 reasons for the proposed code suspension

(1) **Commonly used variants**, give two examples :

- Variant of 𠄎 : WS2021-00265:UK-20678 、WS2021-00436:UK-20684   
UK-20684

The lower part of the two characters is not closed, according to the usage of "口中著一力", which means that there is a "力" in the character "口", and in Taoism, it needs to be closed in order to have energy. Therefore, the most common form is "𠄎" (see the evidence on the right below). The other two characters can be considered as IVS.

	
<p>《梵音斗科》(清雍正初刊本)卷上 folio 26、42</p>	<p>臺灣地方道壇抄本之一例</p>

- Let's look at these three characters (**WS2021-03765**、**03761** and **00595**)

These three forms are written in different ways, and the relationship between them needs to be further investigated; ◦

訶

WS2021-03765: UK-20679 UK-20679 、

訶

WS2021-03761: UK-20682 UK-20682 、

嘲

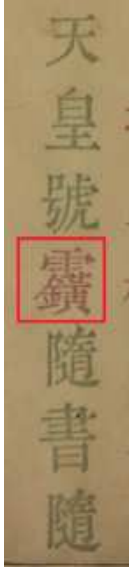

WS2021-00595: UK-20697 UK-20697

(2) **Unstable Sacred name of deity** , try two examples :

靈

A. WS2021-04371: UK-20680 UK-20680

According to the "梵音斗科", this character is said to be the name of the Emperor of Heaven.  
however, from the local Taoist altar in Taiwan, this character is the " Earth Emperor". ◦

	
<p>《梵音斗科》（清雍正初刊本）卷上 folio 26</p>	<p>臺灣地方道壇刊本之一例</p>

靈




B. WS2021-04358: UK-20704 UK-20704 、 WS2021-04330: UK-

靈

20766 UK-20766

According to "梵音斗科", "廣成儀制", the two characters are

said to be the name of the Jade Emperor; however, the writing of the name of the Jade Emperor is slightly different from the local Taoist Altar in Taiwan.


		
<p>《梵音斗科》 (清雍正初刊 本) 卷下 folio 6</p>	<p>《廣成儀制·鐵鎖施食 集》(清宣統二年刊 本) folio 35</p>	<p>臺灣地方道壇刊 本之一例</p>

### (3) Other Daoist characters to be investigated

The Daoist characters applied for UK are from the "梵音斗科" and the "廣成儀制". The "廣成儀制", for example, is clearer and easier to understand, but it came out later and is not the original version that came out earlier. Therefore, whether the characters we see now are variants or have other variations, these need to be further investigated.

For example, the "五老訣" includes five characters, as shown in Table 4. The "五老訣" already appeared in the Sixth Dynasties, and the current evidence is from the Qing Dynasty's "廣成儀制", so we are not sure how many variations there are in the Daoist characters form in between, and we are not sure if these characters are variant, so further confirmation is needed.

Table 4 Five characters belonging to the "五老訣"

WS2021 Seq.	Source reference	Glyph	UK's Evidence
04344	UK-20780		<p>《廣成儀制·鐵鎖施食集》 (清宣統二年刊本) folio 71</p>



04318	UK-20781	𩇛 UK-20781	
04306	UK-20782	𩇛 UK-20782	
04326	UK-20783	𩇛 UK-20783	
04360	UK-20784	灑 UK-20784	

## 6. conclusion

- (1) Taoism is one of the three traditional Chinese cultures and is closely integrated with the beliefs of the Chinese people and the lives of ordinary people, and has cultural, academic, and practical values. Therefore, it is meaningful to encode Taoist characters.
- (2) The Taoist characters are religious characters and are used in daily life; it is very important that the characters are correct and should not be written incorrectly.
- (3) However, most IRG members are not experts in Taoism, so we need to ask experts to assist in searching and verifying. Therefore, it is recommended to hold off on coding characters that need to be further investigated.
- (4) The Daoist dictionary of authorized characters is currently not found, and CMEX, in collaboration with the Academician Fong-Mao Lee (李豐楙), Taoist priest and his team, is working on a cross-international compilation of Daoist characters. We welcome the participation of interested IRG experts.

**(End of document)**

**(Chinese Version)**

一、前言

UK 申請將道教文字編入國際編碼，讓文化結合數位化，這是一件值得期待的優異提案。由於我們對於道教專業太過陌生，所以在 IRG#58 次會議上，TCA 有提到會請教臺灣的道教領域專家。因此，會後 TCA 拜訪了道士教授李豐楙院士，以及其團隊政大華人宗教研究中心(Center for the study of Chinese religions, NCCU)，並向其請益。專家們檢視 WS2021 字集中的道教文字與出處後，給予了專業的建議。本提案文則依專家們的建議撰寫而成。

## 二、TCA 審查意見

UK 申請的道教文字，共 152 字，依性質可分成三大類，分別為：道教複體字(Taoism Sacral combined Characters)、仙尊聖諱(Sacred name of deity)、以及與密教交流的真言 (Communication With Esoteric Buddhism)，如淨法界即是準提咒之類。總結來說，依據專家們的查證結果，建議可先將 44 個字形穩定且慣用的字先進行編碼：

1. 《老君碑》(26 字)，見表 1。
2. 《太公陰符經》(1 字)，見表 2。
3. 屬於穩定的聖號密諱(17 字)，見表 3。

其餘申請的道教字，由於所提供的圖證多出自近代出版，需要進一步考證最早的出處字形的一致性，因此，建議此類字形暫緩編碼，待查證與確認後再討論編碼。

## 三、道教(文字)簡介

道教既有符籙(Talismans)一派，根據崇道尊經的神聖傳統，面對諸天仙聖不宜直呼其名，因而各有聖諱(Sacred name of deity)，以示尊敬。道教傳統中，人與鬼神之間的溝通媒介，使用的就是符文(Talismantic inscriptions)、咒語(Spells)等道教符諱密字(Talismans and sacral characters)。這些符諱密字早在創教初期既以出現，各個歷史時期也曾與其他宗教相互交流，如印度教(Hinduism)與密教(Esoteric Buddhism)；其傳播也影響日本神道教(Shinto(しんとう))、韓國巫教(Shamanism (무속))等。道教在上述各時期創發與演變的符諱密字系統，皆可視為道教文字。由於道教文字傳承於教團內部，非經傳授難以理解，故一般以為神秘莫測。

實際上，道教文字的出處主要來自《道藏》(Daozang)、明清之《藏外道書》及地方道壇(Altar)所藏之抄本。按出處與使用目的，可分成五大類：道教複體字、仙尊聖諱、符文、咒語，以及與密教真言的交流，如「唵〔口藍〕淨法界」即準提咒之類。這五類分別簡單介紹如下：

- (一) 道教複體字(Taoism Sacral combined Characters)：即複合數個部件或字形合成之字，像是這次所提的《亳州老君碑》。
- (二) 仙尊聖諱(Sacred name of deity)：如三清聖諱(The Three Pure Ones)，在兩字頭下分別標以泓(泓)、澄(澄)、湖(湖)；
- (三) 符文(Talismantic inscriptions)：配合符秘，一邊口唸咒語一邊注氣書篆，即正一派號稱「符籙派」的主因；
- (四) 諸般咒語(Spells)：尤其宋元時期的新法派，《道法會元》收錄清微派及諸派秘咒，有些就是特別加上口字旁；
- (五) 與密教交流的真言(Communication With esoteric Mantra)：包括不同時期的外來宗教，如印度教、密教等，隨著譯經而被選擇使用。

#### 四、建議可編碼的 44 個道教字列表

(一) 出自《老君碑》，共 26 字(其中 WS2021-02055:UK-20558 已經被認同)。


表 1 出自《老君碑》的 26 個字

No.	WS2021 Seq.	a) Source reference	Glyph	No.	WS2021 Seq.	a) Source reference	Glyph
1	00661	UK-20540	嚙 UK-20540	14	03149	UK-20553	𪛗 UK-20553
2	00142	UK-20541	俛 UK-20541	15	01755	UK-20554	𪛘 UK-20554
3	00583	UK-20542	嚙 UK-20542	16	01080	UK-20555	𪛙 UK-20555
4	00952	UK-20543	𪛚 UK-20543	17	03503	UK-20556	𪛛 UK-20556

No.	WS2021 Seq.	a) Source reference	Glyph	No.	WS2021 Seq.	a) Source reference	Glyph
5	00766	UK-20544	 UK-20544	18	02565	UK-20557	 UK-20557
6	00954	UK-20545	 UK-20545	19	02055	UK-20558	 UK-20558
7	01085	UK-20546	 UK-20546	20	01762	UK-20559	 UK-20559
8	03933	UK-20547	 UK-20547	21	00822	UK-20560	 UK-20560
9	00949	UK-20548	 UK-20548	22	00163	UK-20561	 UK-20561
10	02229	UK-20549	 UK-20549	23	01890	UK-20562	 UK-20562
11	02030	UK-20550	 UK-20550	24	00006	UK-20563	 UK-20563
12	00775	UK-20551	 UK-20551	25	01014	UK-20564	 UK-20564
13	00254	UK-20552	 UK-20552	26	02275	UK-20565	 UK-20565

(二)出自《太公陰符經》，共 1 字。





表 2

No.	WS2021 Seq.	a) Source reference	Glyph
1	<a href="#">03001</a>	UK-20616	 UK-20616

(三)屬於聖號密諱，共 17 字。



表 3 17 個聖號密諱字形(穩定)

No.	WS2021 Seq.	a) Source reference	Glyph	Note
1	04373	UK-20701	 UK-20701	紫微諱
2	04324	UK-20702	 UK-20702	斗母令秘
3	04374	UK-20703	 UK-20703	雷祖諱
4	<a href="#">04359</a>	UK-20732	 UK-20732	上清諱
5	<a href="#">04340</a>	UK-20733	 UK-20733	太清諱
6	<a href="#">04555</a>	UK-20785	 UK-20785	南斗訣之一
7	<a href="#">04547</a>	UK-20786	 UK-20786	南斗訣之一
8	<a href="#">04569</a>	UK-20787	 UK-20787	南斗訣之一
9	<a href="#">04567</a>	UK-20788	 UK-20788	南斗訣之一
10	<a href="#">04551</a>	UK-20789	 UK-20789	北斗訣之一
11	<a href="#">04548</a>	UK-20790	 UK-20790	北斗訣之一
12	<a href="#">04557</a>	UK-20791	 UK-20791	北斗訣之一
13	<a href="#">04564</a>	UK-20792	 UK-20792	北斗訣之一

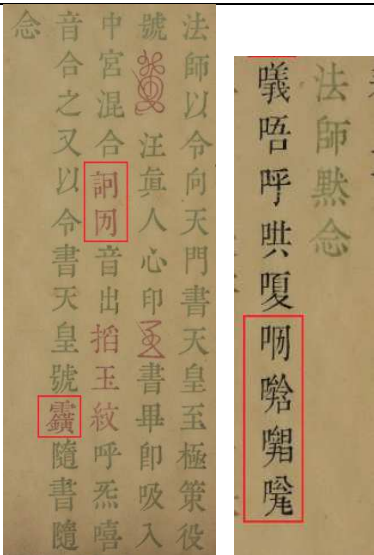
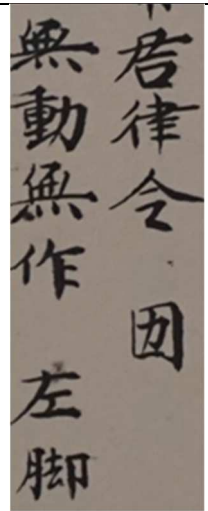
No.	WS2021 Seq.	a) Source reference	Glyph	Note
14	<a href="#">04554</a>	UK-20793	 UK-20793	北斗訣之一
15	<a href="#">04565</a>	UK-20794	 UK-20794	北斗訣之一
16	<a href="#">04571</a>	UK-20795	 UK-20795	北斗訣之一(輔)
17	<a href="#">04570</a>	UK-20796	 UK-20796	北斗訣之一(弼)

## 五、建議暫緩編碼的三個原因說明

(一) 常見異體字，試舉二例：

1. 囧的異體字：WS2021-00265:UK-20678 、WS2021-00436:UK-20684 

這兩個字形下方沒有封起來，但依據用法應是「口中著一力」，以道教而言，需封口才有力量，所以常見的形是作「囧」（見右下的圖證）。另外兩個字可考慮以 IVS 處理。

	
<p>《梵音斗科》（清雍正初刊本）卷上 folio 26、42</p>	<p>臺灣地方道壇抄本之一例</p>

2. 再看這 3 個字：WS2021-03765、03761 及 00595  
03765、03761 是常見的二種相近不同寫法，正異關係仍有待進一步考察；此字形也是結構玉皇號/諱的中間字；00595 即慣加一口字之咒語。

訶

WS2021-03765: UK-20679 UK-20679 、

訶

WS2021-03761: UK-20682 UK-20682 、


嘲

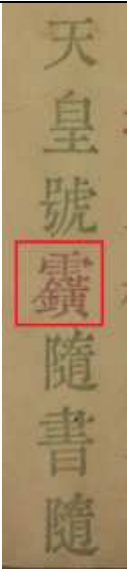

WS2021-00595: UK-20697 UK-20697

(二)不穩定的聖號密諱，試舉二例：

靈

1. WS2021-04371: UK-20680 UK-20680

依據 UK 提供的《梵音斗科》圖證，這個字形說是天皇號；但從臺灣地方道壇刊本卻是作為地皇諱，而天皇諱則是寫作「雨鎧」。

	
<p>《梵音斗科》（清雍正初刊本）卷上 folio 26</p>	<p>臺灣地方道壇刊本之一例</p>

靈

2. WS2021-04358: UK-20704 UK-20704 、 WS2021-04330: UK-

靈

20766 UK-20766



依據 UK 提供的《梵音斗科》、《廣成儀制》圖證，這兩個字形說是玉皇號；但從臺灣地方道壇刊本，玉皇諱的寫法則略有不同。

<p>《梵音斗科》 （清雍正初刊本）卷下 folio 6</p>	<p>《廣成儀制·鐵鎖施食集》（清宣統二年刊本） folio 35</p>	<p>臺灣地方道壇刊本之一例</p>

### (三)其他待考

UK 申請字中，出自《梵音斗科》、《廣成儀制》等的用字，以《廣成儀制》為例，雖較清楚易懂，但此一四川儀制的出世時間較晚，即屬襲用(Inherit)之例，並非早期出世的原始版本。因此，該字形是否有其他寫法，或是是否屬於流通的字？這些都需要進一步考證。

以五老訣為例，包括 5 個字，如表 4。

五老訣是六朝就已出現，而現在引自的圖證是清朝的《廣成儀制》，在這中間道教字形會有多少變化，目前我們還不清楚那些字是異字，所以需要再作確認。

表 4 屬於五老訣的 5 個字

WS2021 Seq.	Source reference	Glyph	UK's Evidence
04344	UK-20780	 UK-20780	《廣成儀制·鐵鎖施食集》 （清宣統二年刊本） folio 71
04318	UK-20781	 UK-20781	



04306	UK-20782	𩇛 UK-20782	
04326	UK-20783	𩇛 UK-20783	
04360	UK-20784	𩇛 UK-20784	

## 六、總結

- (一) 道教為中華三大傳統之一，與華人民間信仰及常民生活密切結合，具有文化、學術及實用價值，因此道教文字予以編碼是有意義的。
- (二) 道教文字是宗教文字，是實際應用於日常生活之中，字形正確與否是很重要的，絕對不能有錯。
- (三) 由於 IRG 會員體大多不具有道教專業，所以需要請專家學者協助搜羅與嚴謹的查證。因此，才會建議先暫緩編碼字形尚需進一步查證的字。
- (四) 現行還未有道教具有權威性的字詞典，因此，CMEX 與道士李豐楙院士及其團隊合作，有在進行跨國際性的道教文字編製計畫，歡迎 IRG 有興趣的人參與。