

Title: Feedback to IRGN2666 UK Activity Report
Source: Wang Xieyang(王谢杨), Tao Yang(陶扬)
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Action: For consideration by IRG

0. Preface

Basically, we think:

- NOT all things combined with Han ideographs are Han ideographs.
- IRG encode CJKUIs but not signs, which means that the action of digitalizing signs in plain text should not be supported by IRG.
- Daoist characters used in running texts with certain meanings are definitely characters and should be encoded.
- Daoist signs used only in talismans or parts of talismans are signs, thus they should not be handled by IRG.
- Daoist secret names of gods can be created freely by anyone, so only the ones with stable glyph in different sources should be encoded for the time being.
- We can't and shouldn't encode all Daoist signs one by one even we want.

1 Introduction

Normally, to illustrate a talisman, Daoist books will list the talisman first in a big font size. Then they may explain the effect of the talisman and the incantation, gesture and other things you should do to make it work. For example:

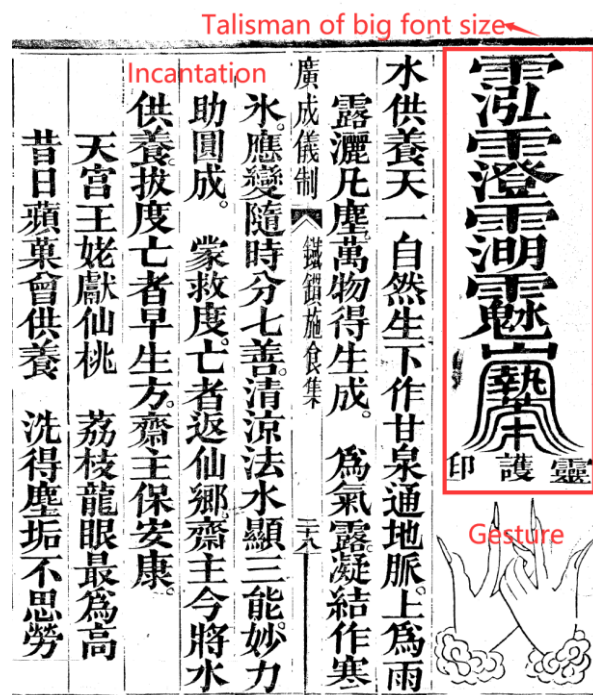


Fig.1-1 廣成儀制·鐵鎖施食集，清宣統二年刊本，page28

In some particular cases, the talismans are took apart and listed one part by one part. This happens especially when you have to draw something with your head in the air.

Note: "天目" means 天目穴(Tianmu acupoint, which is also called 印堂穴(Yintang acupoint). It is on the middle of forehead. "運" means to move. So actually you have to draw the 雨總 with your head while your hand doing the gesture below.

Incantation Use head to draw 雨總 while doing the gesture

東方玉寶皇上尊皇上天尊風雷地獄拔度亡

運 天目 震 卯 印

加加持咒 誦發路燭水飯香帛 每堂三百六十根

千愆只念天尊號 萬罪全消一卷經

太乙天尊下紫庭 九幽長夜放光明

四生六道聽宣揚 靈魂早赴慈航會

吾為真人說法來 仙花滿地金蓮墜

始青天上彌羅諱 吾今登上獅子位

享此無邊甘露味 自然熱惱得清涼

三途五苦離長夜 十類孤魂赴道場

聖號已聞金闕下 幽關咸覩玉毫光

金爐添炷返魂香 梵嚮空歌聲韻長

法會同生仙界

泉咸登道岸遂使孽罔頓釋得覩光明今遇

廣成儀制 鐵鎖施食集

主

Gesture

運 雷 離 午 印

南方玄真萬福尊萬福天尊火醫地獄拔度亡

魂十方靈寶救苦尊救苦天尊唵啞吽啞

唵 吽吽吽東極宮中破開酆都第二層

廣成儀制 鐵鎖施食集

古

運 雷 兌 酉 印

西方太妙至極尊至極天尊金剛地獄拔度亡

魂十方靈寶救苦尊救苦天尊唵啞吽啞

唵 吽吽吽東極宮中破開酆都第三層

運 雷 坎 子 印

Fig.1-2 廣成儀制·鐵鎖施食集，清宣統二年刊本，page13-14

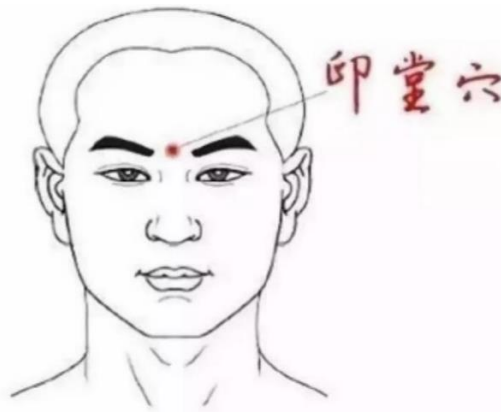


Fig.1-3 天目穴, also known as 印堂穴

Sometimes, the situation can be complicated:

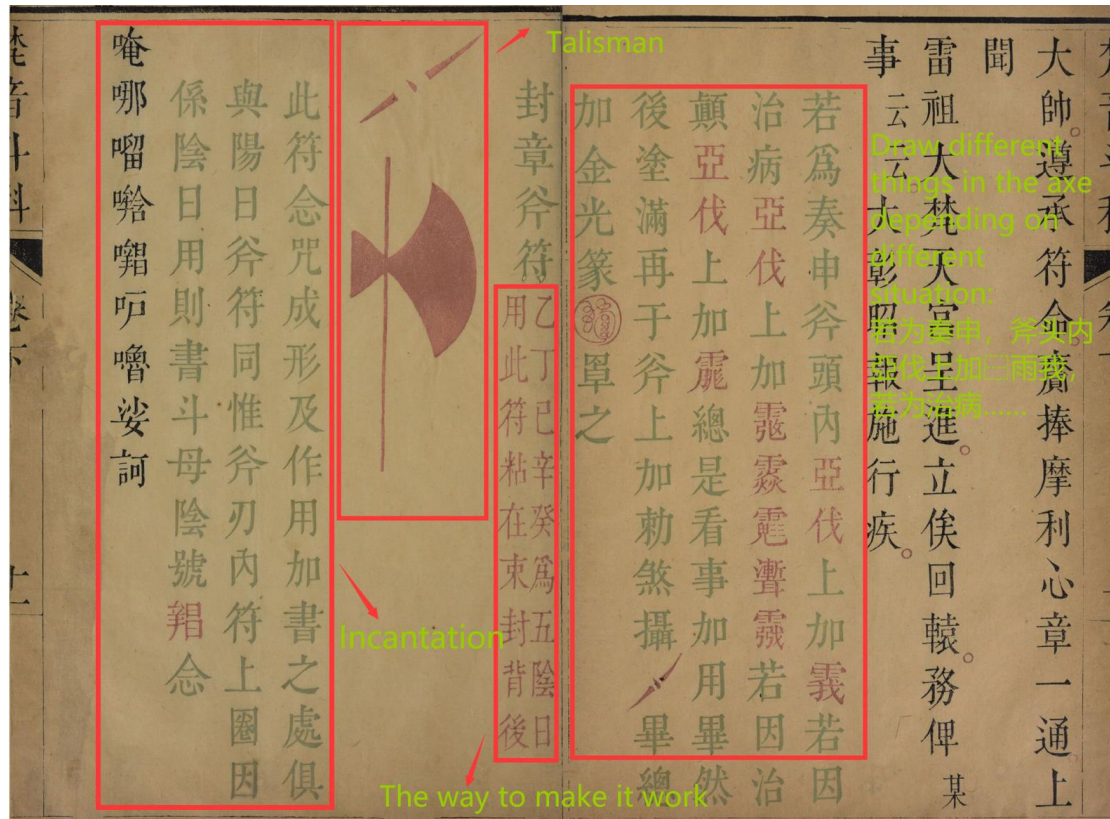


Fig.1-4 梵音斗科，清雍正初刊本，卷下 page10-11

Or be very simple:

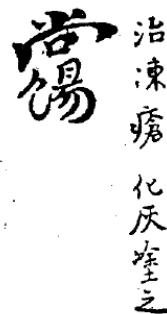


Fig.1-5 A simple talisman found in 《祝由治病符咒》

From figures above, we know that

a. There are talismans, related illustrative texts and incantations in Daoist books. The talismans are always printed in special color or bigger font size.

b. A talisman can be formed by one secret character(Fig.1-5), more than one secret characters(Fig.1-1) or a series of single secret character(Fig.1-2).

Then you may find that UK used Kai Form talismans which are printed in books as evidences for many characters. Fig1-1、1-2、1-4 are all evidences used by UK's submission.

2 Raised questions

To handle Daoist characters, we should answer the following questions. If the questions are answered, then what IRG should do is clear.

a. Should IRG encode signs?

We think the answer is no. Then

b. Are Daoist talismans in Yun Seal Script(雲篆) signs or characters?



图 18. 道言符

图 19. 森罗净靈符

图 20. 碧落空歌符

图 21. 大浮黎土符

Fig.2-1 滕媛:《中国道藏符篆图像研究》,南京艺术学院博士学位论文

We think they are definitely signs. Then

c. If a "character" can be used only in signs or be cited as a part of signs, is it a sign or a character?

We think it is definitely a sign and it has no linguistic meaning or pronunciation. So it is not an ideograph whose meaning and pronunciation may be unknown for the time being.

d. Are Daoist talismans in Kai Form(楷體) actually different from those in Yun Seal Script(雲篆)?

The answer should be no. There are no major difference between them except the font style.

So the so called "characters" used only in Daoist talismans, even the ones who have Kai Form, are actually signs which should not be handled by IRG. Let's see some examples in the next section.

3 Problems found in UK's WS2021 submission of Daoist characters

3.1 Submitted signs

In UK's WS2021 submission, part of a sign is proposed as Han ideograph. To our point of view, this character should not be proposed.

𠂇
UK-20775

<https://hc.jsecs.org/irg/ws2021/app/index.php?find=UK-20775>



It is actually a part of a Daoist sign



Fig.3-1 廣成儀制·鐵鎖施食集，清宣統二年刊本，page66

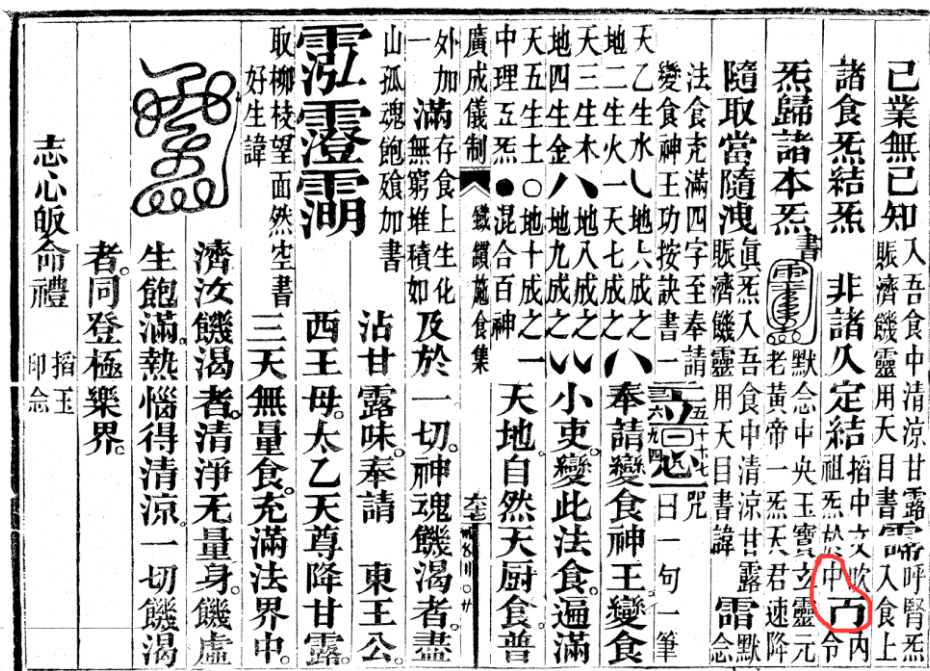
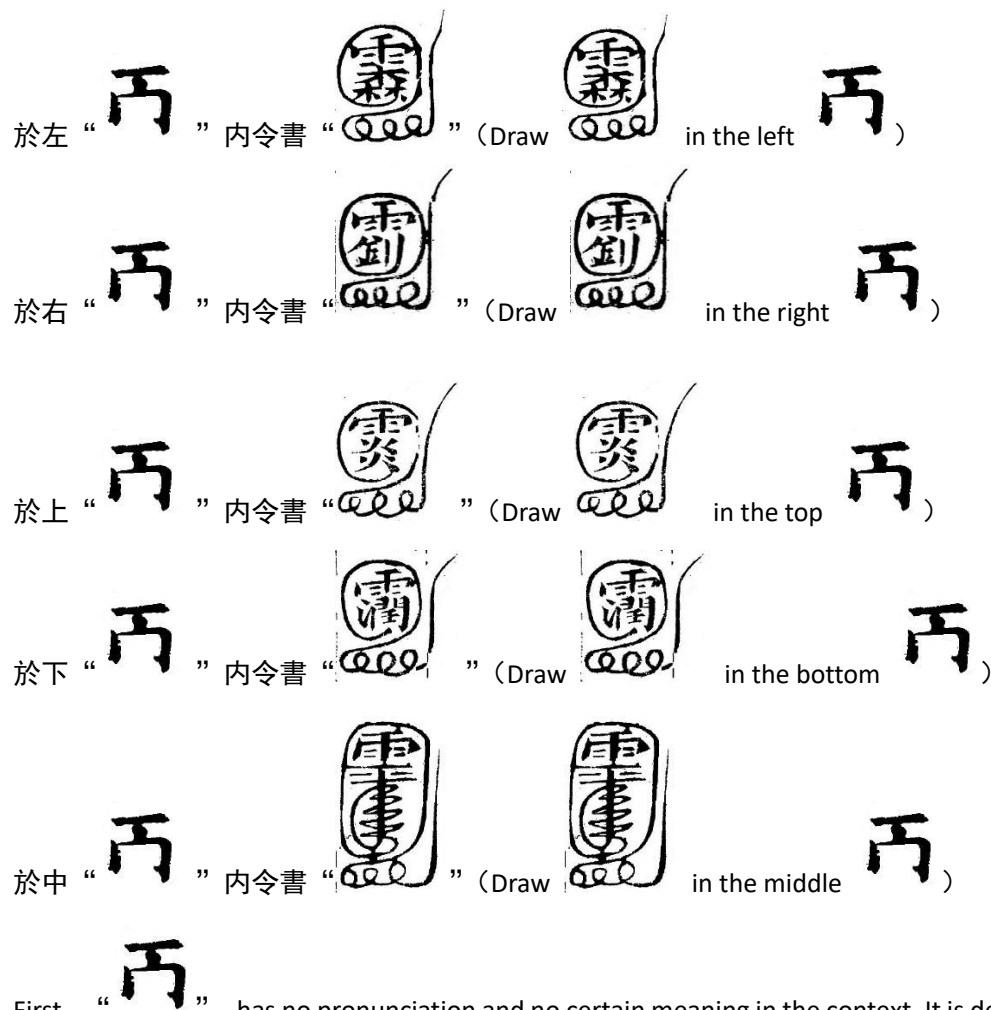








Fig.3-2 廣成儀制·鐵鎖施食集，清宣統二年刊本，page67

The context says:



First, “雨” has no pronunciation and no certain meaning in the context. It is definitely not a Han Ideograph but totally a sign.

Secondly, encoding “雨” won't help in digitalizing the book to plain text unless 


    are all encoded (The circle  is a common component with special meaning).

So this “character” should not be encoded as a CJKUI.

What's more, when we look at them side by side:



We can tell it easily that 雨森、雨釗、雨炎、雨潤 are all signs in this particular case

because  is definitely not a character.

Note: UK changes submitted evidences for this sign and is going to change the glyph to 𠂔 on 2021.03.20. 𠂔 is very similar to 𠂔 in shape. But this does not change the fact that 𠂔 is a Han ideograph with meaning and 𠂔 is actually a sign related to the holes on copper cashes.

3.2 Submitted "characters" which are used only in talismans

3.2.1 Character or Sign

In IRG WS2021, UK submitted these four characters which are used in a talisman composed by a series of single secret character:

Table 3-1 合明天地日 Variants

Glyph	Reference	IDS	Source
	UK-20776 WS2021 04320		廣成儀制·鐵鎖施食集，清宣統二年刊本，folio 66
	UK-20777 WS2021 04337		廣成儀制·鐵鎖施食集，清宣統二年刊本，folio 66
	UK-20778 WS2021 04346		廣成儀制·鐵鎖施食集，清宣統二年刊本，folio 67
	UK-20779 WS2021 04311		廣成儀制·鐵鎖施食集，清宣統二年刊本，folio 67

The evidences are from 廣成儀制·鐵鎖施食集，清宣統二年刊本，folio 66-67

Note: The order of the images are from left to right and kept same with original book.

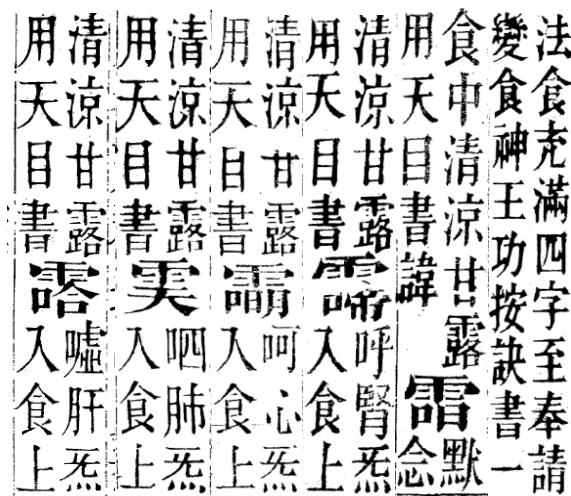


Fig.3-3 合明天地日's variants in 廣成儀制·鐵鎖施食集，清宣統二年刊本，folio 66-67

The context says:

雷 靄 靄 靄 靄
 雷 靄 靄 靄 靄
 雷 靄 靄 靄 靄

(Use your Tianmu acupoint to draw)

This is the same as “天目運” in Fig.1-2, i.e. use your head to draw this five signs in the air.

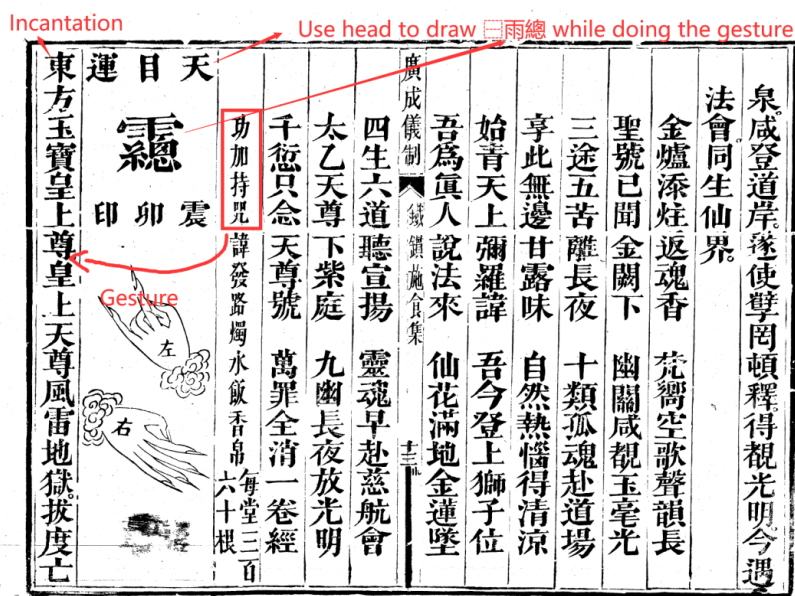


Fig.1-2 廣成儀制·鐵鎖施食集，清宣統二年刊本，page13

Actually, the order of the signs here is wrong. There is another page containing an incantation "哈

口明呖啼咄" and the order is right.

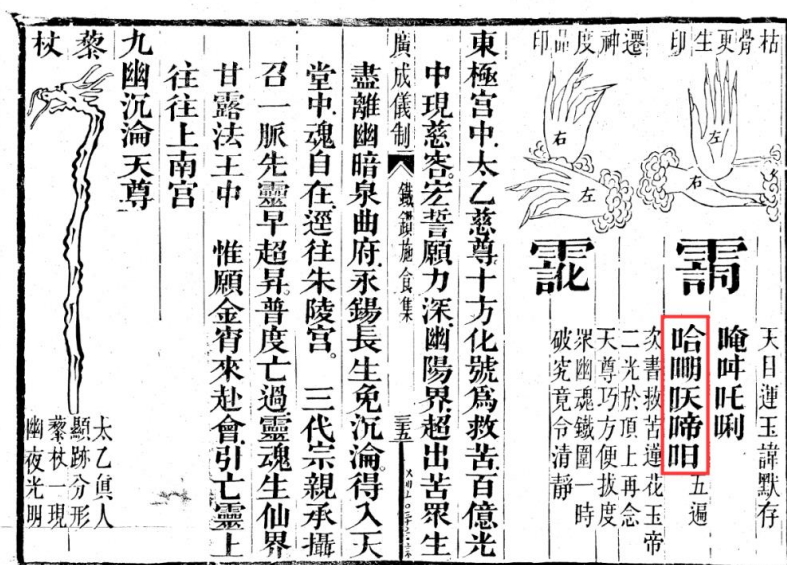


Fig.3-4 廣成儀制·鐵鎖施食集，清宣統二年刊本，page35



It is noteworthy that is also wrong because the 口 on the left of 天 is missing. Actually, “合明天帝日” is a very famous Daoist talisman(also known as 都匠符). Considering this and the errors, the quality of the book 廣成儀制·鐵鎖施食集 can be very low. This means the book can't be the only source for encoding characters.

The most traditional and common form of talisman “合明天帝日” is like this:

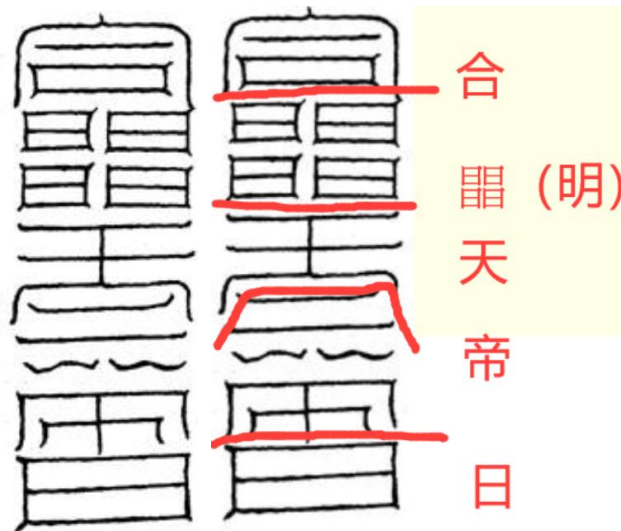


Fig.3-5 都匠符 in [太上洞玄靈寶素靈真符卷上](#)

Looking at Fig.3-5, I think no one will treat any parts of the talisman as a CJKUI. When it turns into Kai Form, it will become harder for people to tell. But if you link them together and compare them with each other, you can easily find that they are actually the same thing.

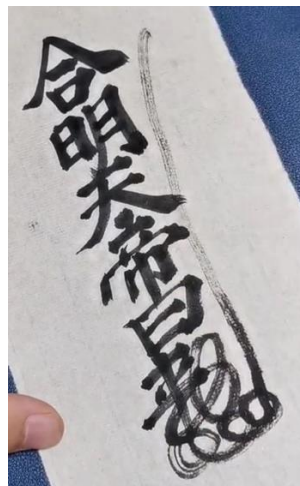


Fig.3-6 The Kai Form of Daoist talisman 合明天地日敕 [Source](#)

Here is another thing to clarify. In Fig.3-6, “合” “明” “天” “帝” “日(日)” are just components of the whole talisman. They are signs because they are part of the sign in this particular case. But if I write “合作” “明天” “帝王” “日期” in my article, then it is OK to say that they are Han ideographs because they can be used with certain meaning in running text. However, we can't find

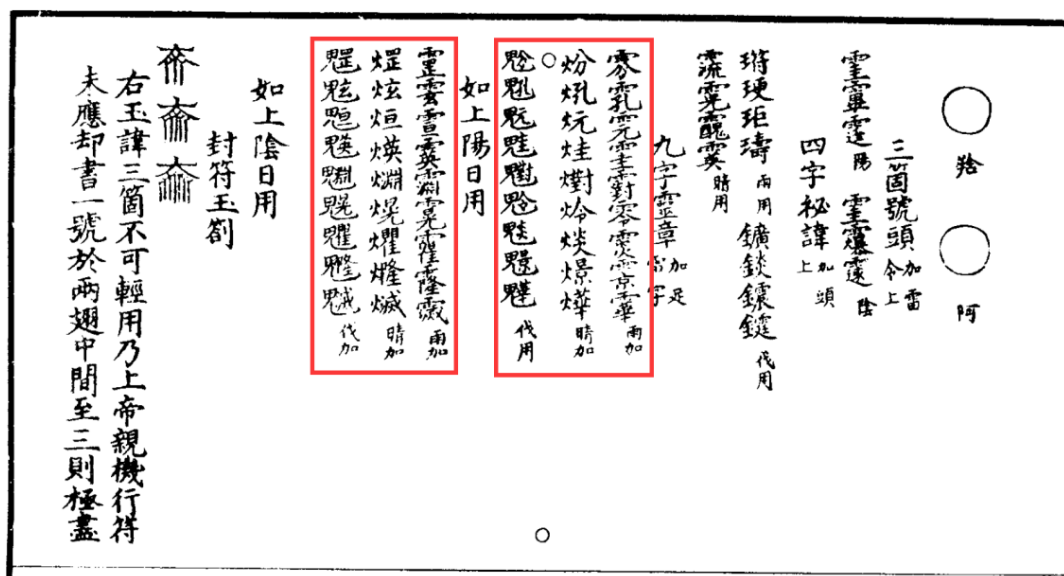


Fig.3-7 《道法會元》卷八三，載《正統道藏》第二十九冊 P333

So it is clear that Daoist characters used only in talismans are very different from Leihua characters.

3.2.2 Systematically and freely created

In the discussion of section 3.2.1, it is noticed that these characters can be created systematically. Besides "合明天地日" series, UK also submitted these two sets of "characters":

Table 3-2 開攝化 Variants

Glyph	Reference	IDS	Source
雷	UK-20756 WS2021 04376	雨 鬼 開	廣成儀制·鐵鎖施食集，清宣統二年刊 本，folio 29
雷	UK-20757 WS2021 04381	雨 鬼 攝	廣成儀制·鐵鎖施食集，清宣統二年刊 本，folio 29
雷	UK-20758 WS2021 04354	雨 鬼 化	廣成儀制·鐵鎖施食集，清宣統二年刊 本，folio 29

開攝化 is a combination of 開 and 攝化. 攝化 is a religious word used by the Buddhism and the Daoism. 攝化 means using the light of God's compassion to inspire and save suffering beings. 開(Start)攝化 then means the start of 攝化.

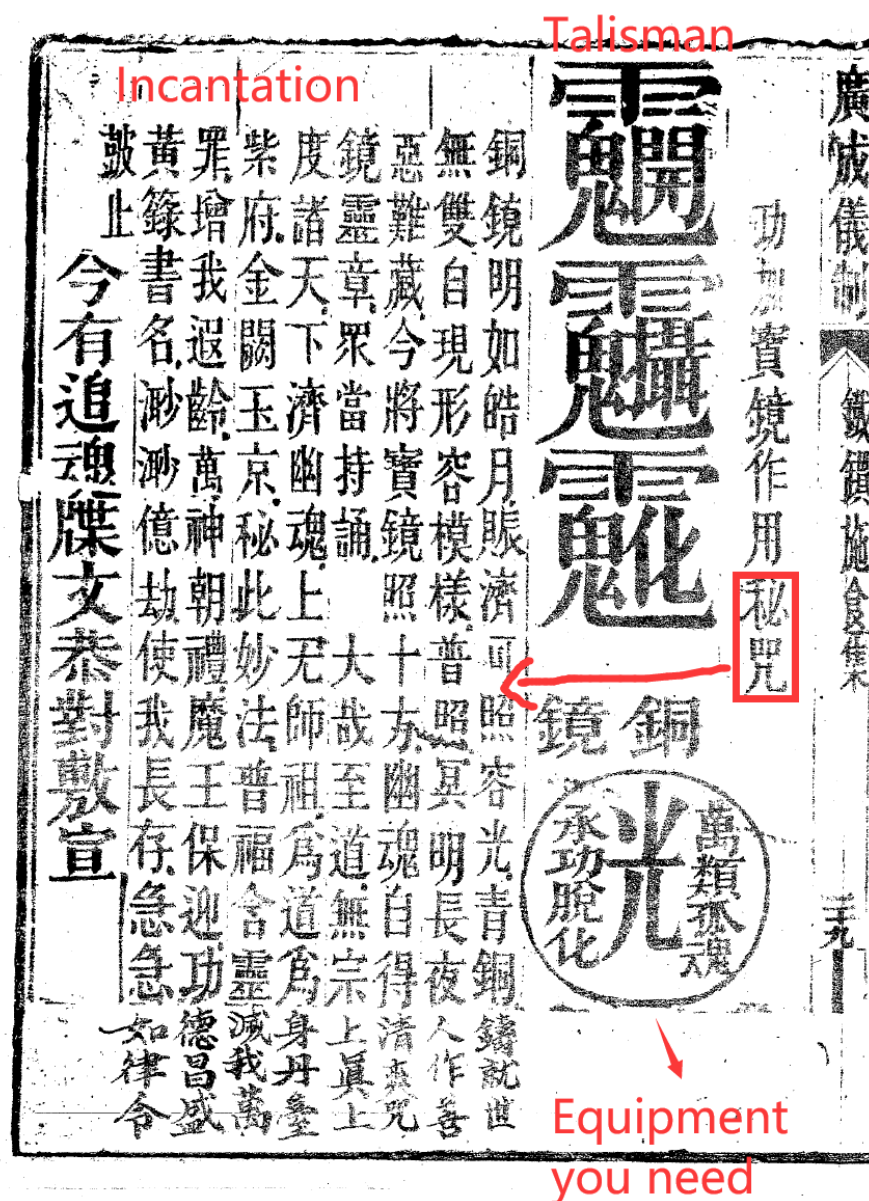


Fig.3-8 廣成儀制·鐵鎖施食集，清宣統二年刊本，folio 29

Table 2-3 知化 Variants

Glyph	Reference	IDS	Source
靺知	UK-20773 WS2021 04362	靺雨靺食 知	廣成儀制·鐵鎖施食集，清宣統二年刊 本，folio 64
靺化	UK-20774 WS2021 04347	靺雨靺食 化	廣成儀制·鐵鎖施食集，清宣統二年刊 本，folio 64

知化 is a word meaning the understanding of the principles and changes of the world.



Fig.3-8 廣成儀制 · 鐵鎖施食集，清宣統二年刊本，folio 64

The context says “將水灑於食上” (sprinkle the water on the food). That’s why the radical becomes 雨+食 rather than 雨+鬼.

These kind of talismans are not created only based on Daoist words, which does not change even in printed edition. It is actually a tradition. For example:

a. 氣脉流通 with 雨+鬼:

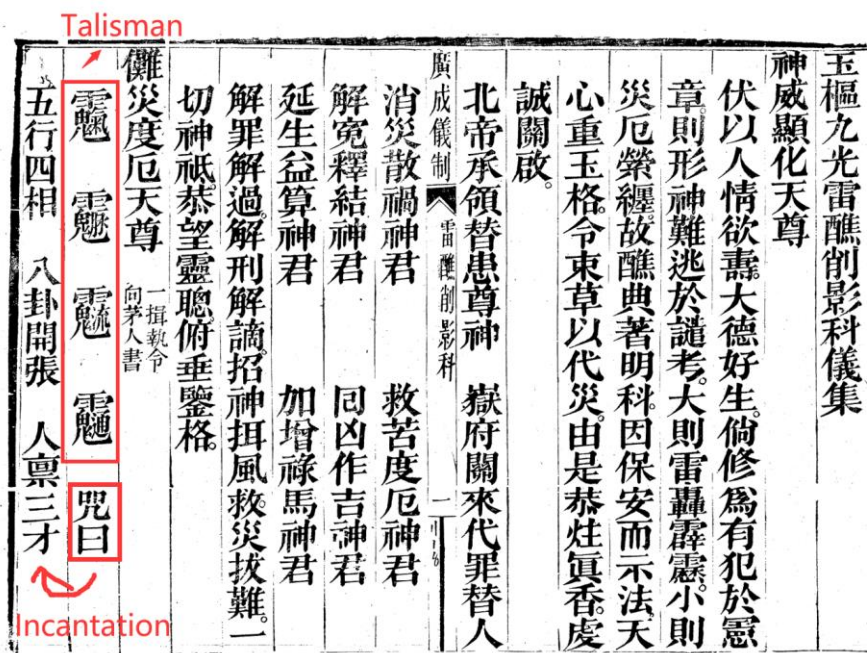


Fig.3-9 廣成儀制 · 玉樞九光雷醮削影科儀，清宣統二年刊本，folio 1

b. 龍虎鳳化能吞骨法 with 雨+鬼:

Note: 龍虎鳳化能吞骨法 means the way(法) that 龍虎鳳 can help you to swallow bones(吞骨). The meaning of 化 is not very clear, we guess it may mean 造化(blessing) or the form gods use to help you(神仙變化出的形態). This talisman is used to dissolve the bones stuck in your throat. Usually you have to draw the talisman on paper, burn it and let the ashes fall in a bowl of water and then drink the water. This can be effective because you drink water.

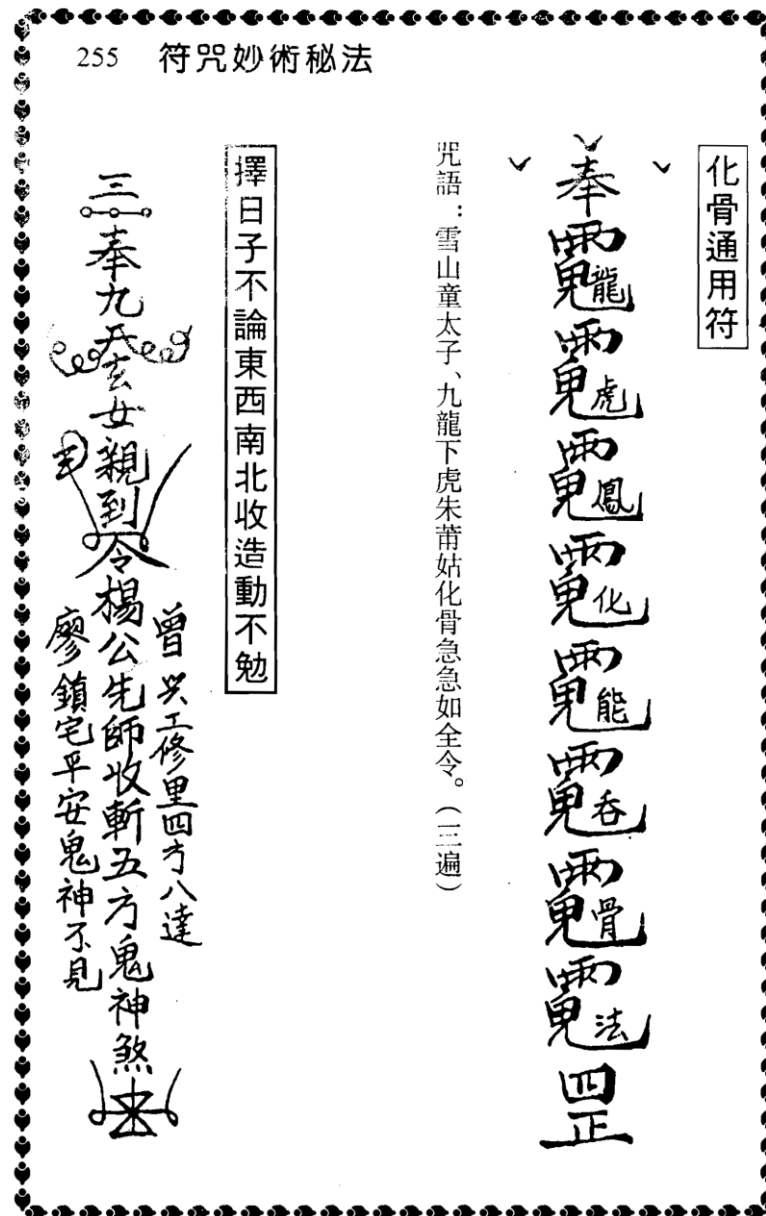
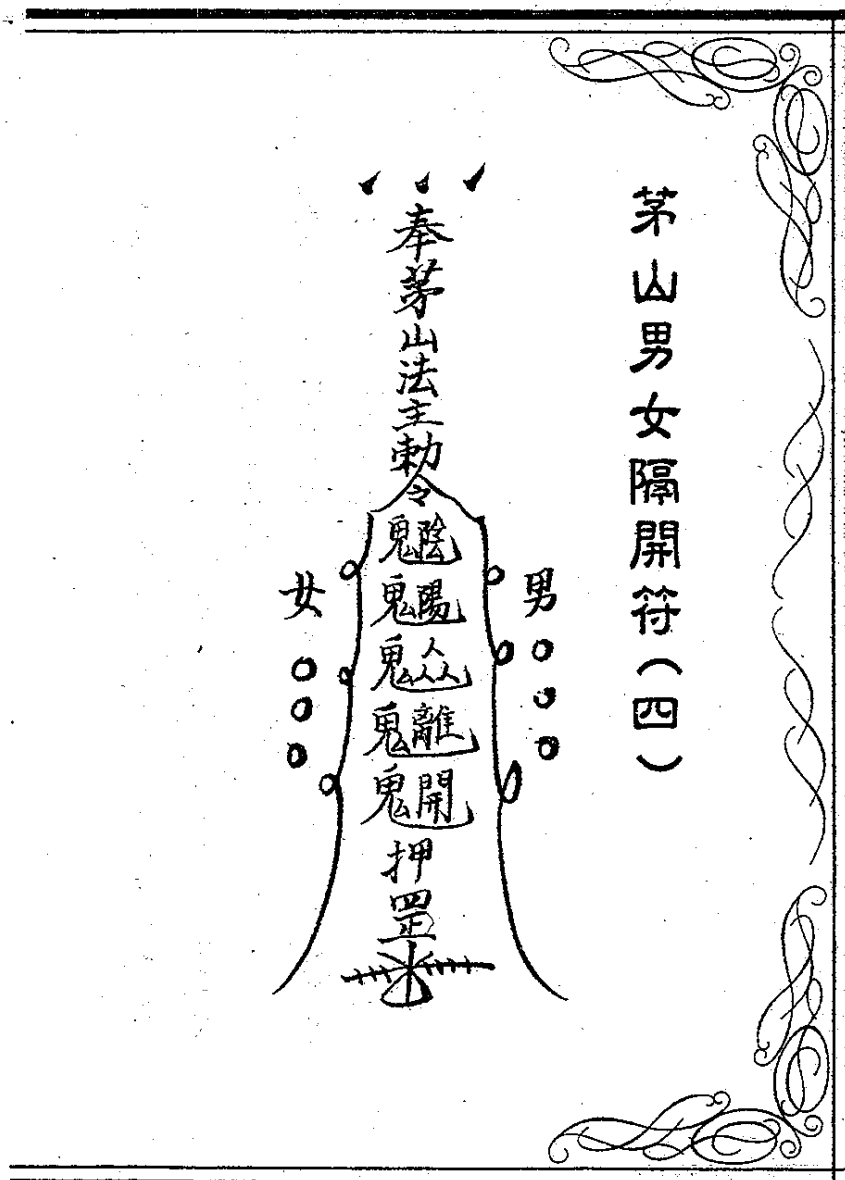


Fig.3-10 符咒妙術秘法，台北：武陵出版有限公司，2004 年，page255

The books is published in 2004. Actually, there are many this kind of Daoist books published in modern times in Hong Kong SAR and Taiwan Province. I have collected more than 40 kinds of them which illustrate Daoist talismans.

c. 陰陽眾離開 with 鬼：

Note: The talisman is used to separate a man and a woman. 陰(Yin) refers to woman, 陽(Yang) refers to man, 众 refers to people, 離開 means to take apart. The talisman is used to end the relationship between man and woman. For example, when you have a secret lover and want to dump your wife or husband, when you want your wife or husband to end her or his relationship with lover, you will need it(hopefully not). When you use it, you should write the name of the man on the position of "男" and the name of the woman "女".



茅山符咒制煞秘笈 92

Fig.3-11 茅山符咒制煞秘笈，台北：進源書局，2000 年，page92

There are many this kind of cases found in printed ancient books and published modern books. And people may create new talismans in modern times.



Fig.3-12 A modern talisman used to win the first prize(中頭獎) in lottery

This makes us think that if

- a. All words used in our daily lives can be used to create new Daoist secret characters;
- b. The radicals of the created secret characters can vary a lot based on the creator and the usage;
- c. New talismans are continuously created by people and new books will be continuously published.

And if IRG is going to encode them all one by one, the number of these characters will become very big. However, it's still not very helpful even if we encode them one by one. This is because most of the talismans are combined with curves and other decorative symbolic components, which are too complicated for plain text. Use the talisman in Fig.3-12 as an example, 中頭獎 are all encoded but the talisman still can't be digitalized as plain text.

Moreover, this kind of encoding is harmful in a way.

Why these kind of Daoist secret characters are freely and systematically created? Because it is its nature. Only if they can be created freely and systematically, various needs can be satisfied. Someone wants a girlfriend, someone wants to be promoted; Someone likes drawing with hands rather than head, someone likes eating the ashes of talismans. Encoding Daoist signs one by one will make it a dead water while newly created talismans can't be supported and the old ones are forgotten. The only benefit of encoding them one by one is to facilitate the digitalization of limited parts of limited ancient books, but only for the time being.

For Daoist talismans with simple structure and written in Kai Form, if we see the radicals added to these characters, the amount is limited. There are 雨, 鬼, 雨+鬼, 食, 雨+食, 尚, 尚+食, 口, 雨+口…… but limited. So encoding the radicals and maybe some combining characters may be better. If the Daoist characters are handled this way in future, all separately encoded characters will become problems including the name of gods.

3.2.3 Conclusions

- "Characters" used only in talismans are actually signs, hence they are not suitable for IRG to handle.
- The quality of book 《廣成儀制 鐵鎖施食集》 is questionable.
- Because of the fact and necessity of creating talismans freely and systematically, encoding signs used only in talismans one by one is not a good choice. Encoding them one by one doesn't benefit the users a lot or fit the signs' nature but cause unnecessary burden to our standard. So It is even better to let the users use PUA or picture.

4 Suggestions

4.1 For IRG WS2021


For the quality's sake, we suggest to postpone all Daoist characters submitted by UK in WS2021 except solid ones mentioned in TCA's proposal [IRGN2579](#) Suggestions for Taoism Sacral Characters Encoding. There are 44 of them. And they are listed in the section 4 of [IRGN2579](#).


If this is not approved by IRG, **we strongly suggest that at least postpone all signs, unrecognized Daoist God's names(freely created by someone and not admitted by the majority) and God's names without stable shape. There are totally 51 of them, which are listed as follows.**

Table 4-1 Suggested postponed characters submitted by UK in IRG WS2021

Order	Glyph	Reference	IDS	Note
1	𪛗	UK-20698 WS2021 04563	𪛗 鬼𪛗	Unrecognized God's name.
2	𪛘	UK-20699 WS2021 04566	𪛘 鬼索	Unrecognized God's name.
3	𪛙	UK-20704 WS2021 04358	𪛙 雨言𪛙 𪛙一玉	Unstable shape. Better postponed for further investigation. 
4	𪛚	UK-20707 WS2021 04313	𪛚 雨我	Character sign used only in talisman.
5	𪛛	UK-20708 WS2021 04319	𪛛 雨弓𪛛 𪛛	Character sign used only in talisman. Very weird glyph.
6	𪛜	UK-20709 WS2021 04348	𪛜 雨焱	Character sign used only in talisman.

7	電	UK-20710 WS2021 04356	雨 由儿 三	Character sign used only in talisman. Systematically created. Contain 坤卦.
8	彘	UK-20711 WS2021 04332	雨 弼戈	Character sign used only in talisman. Very weird glyph.
9	聾	UK-20713 WS2021 03204	記耳	Unrecognized God's name.
10	總	UK-20734 WS2021 04365	雨總	Unrecognized God's name.
11	跋	UK-20735 WS2021 04345	雨跋	Unrecognized God's name.
12	鳥	UK-20736 WS2021 04339	雨鳥	Unrecognized God's name.
13	魘	UK-20737 WS2021 04375	雨 鬼雲	Unrecognized God's name.
14	嚙	UK-20738 WS2021 04350	雨 咄土	Unrecognized God's name.
15	𪔐	UK-20739 WS2021 04355	雨 口耶	Unrecognized God's name.
16	𪔐	UK-20740 WS2021 04333	雨 梵	Unrecognized God's name.
17	𪔐	UK-20741 WS2021 04366	雨 嚙	Unrecognized God's name.
18	𪔐	UK-20742 WS2021 04301	雨 仙	Unrecognized God's name.
19	𪔐	UK-20743 WS2021 04377	雨 獲	Unrecognized God's name.
20	𪔐	UK-20744 WS2021 04367	雨 噫	Unrecognized God's name.

21	𩇛	UK-20745 WS2021 04298	𩇛雨𩇛	Unrecognized God's name.
22	𩇛鏡	UK-20746 WS2021 04369	𩇛雨鏡	Unrecognized God's name.
23	𩇛啊	UK-20747 WS2021 04336	𩇛雨啊	Unrecognized God's name.
24	𩇛維	UK-20751 WS2021 04378	𩇛雨𩇛鬼維	Character sign used only in talisman.
25	𩇛岡	UK-20752 WS2021 04363	𩇛雨𩇛鬼岡	Character sign used only in talisman.
26	𩇛魑	UK-20753 WS2021 04368	𩇛雨魑	Character sign used only in talisman. Written as  in another version.
27	𩇛水	UK-20754 WS2021 04353	𩇛雨𩇛鬼水	Character sign used only in talisman.
28	𩇛永	UK-20755 WS2021 04357	𩇛雨𩇛鬼永	Character sign used only in talisman.
29	𩇛開	UK-20756 WS2021 04376	𩇛雨𩇛鬼開	Character sign used only in talisman. Created systematically from word "開攝化".
30	𩇛攝	UK-20757 WS2021 04381	𩇛雨𩇛鬼攝	Character sign used only in talisman. Created systematically from word "開攝化".
31	𩇛化	UK-20758 WS2021 04354	𩇛雨𩇛鬼化	Character sign used only in talisman. Created systematically from word "開攝化".
32	𩇛亘	UK-20759 WS2021 04305	𩇛雨亘	Character sign used only in talisman.
33	𩇛𩇛	UK-20760 WS2021 04364	𩇛雨𩇛鬼𩇛	Character sign used only in talisman. The glyph is a little weird.

34	𩇛	UK-20761 WS2021 04380	𩇛雨𩇛	Character sign used only in talisman.
35	𩇜	UK-20762 WS2021 04307	𩇜雨𩇜	Character sign used only in talisman.
36	𩇝	UK-20763 WS2021 04310	𩇝雨𩇝	Character sign used only in talisman. The glyph is a little weird.
37	𩇞	UK-20764 WS2021 04372	𩇞雨𩇞鬼扇	Character sign used only in talisman. Created freely.
38	𩇟	UK-20766 WS2021 04330	𩇟雨𩇟言𩇟𩇟 𩇟𩇟一	Character sign used only in talisman.
39	𩇠	UK-20768 WS2021 04341	𩇠雨𩇠訛	Character sign used only in talisman.
40	𩇡	UK-20773 WS2021 04362	𩇡雨𩇡食知	Character sign used only in talisman. Created systematically from word "知化".
41	𩇢	UK-20774 WS2021 04347	𩇢雨𩇢食化	Character sign used only in talisman. Created systematically from word "知化".
42	𩇣	UK-20775 WS2021 00264	𩇣𩇣𩇣	Totally a sign. Part of 
43	𩇤	UK-20776 WS2021 04320	𩇤雨𩇤哈	Unrecognized God's name. Created systematically from word "合明天地日".
44	𩇥	UK-20777 WS2021 04337	𩇥雨𩇥𩇥𩇥	Unrecognized God's name. Created systematically from word "合明天地日".
45	𩇦	UK-20778 WS2021 04346	𩇦雨𩇦啼	Unrecognized God's name. Created systematically from word "合明天地日".

46	𩇛	UK-20779 WS2021 04311	𩇛雨𩇛	Unrecognized God's name. Created systematically from word "合明天地日".
47	霖	UK-20780 WS2021 04344	𩇛雨霖	Unrecognized God's name.
48	𩇛	UK-20781 WS2021 04318	𩇛雨炎	Unrecognized God's name.
49	𩇛	UK-20782 WS2021 04306	𩇛雨圭	Unrecognized God's name.
50	𩇛	UK-20783 WS2021 04326	𩇛雨釗	Unrecognized God's name.
51	𩇛	UK-20784 WS2021 04360	𩇛雨潤	Unrecognized God's name.

4.2 For future submission

We suggest IRG encode only two kinds of Daoist characters infuture:

a. The Secret Names(諱名) of famous Daoist gods whose shapes are stable enough in different sources.

For example, 𩇛地 𩇛地地

气百二十以助肝，令肝胜脾，不伤于肾。凡受三五法，在存职三天贞名、三师贞名。有急灾困病，三大唤天贞名、密呼三师名，即灾痛皆消。上清微天贞名防中，中禹餘天贞名元，下大赤天贞名德邱。右三天贞名。左无上贞名姦即天字，右元老贞名众即人字，中央太上贞名𩇛即地字。三台内讳，知者众恶悉除，诸善备至。上台虚精，中台六淳又作六停，下台四生。静房端坐，思三台，覆头。

餘天真名元，下大赤天
名众，中央太上真名𩇛。
上清微天贞名防中
中禹餘天贞名元
下大赤天贞名德丘 上三天贞名也。
左無上貞名姦
右玄老貞名众
中央太上貞名𩇛 上三師名。

Fig.4-1 Three evidences of 𩇛地 𩇛地地 from different sources

The origin of the character is clear, the shape is stable in different sources, the meaning and pronunciation are clear and the character is used in running texts but talismans.

b. Normal Han ideographs used in running texts but talismans.

And because:

a. Talismans can not be treated as running texts;

b. Character signs appear only in talismans are not characters but signs.

We suggest IRG refuse to accept talismans as evidences for encoding characters and reject all Daoist signs submitted in future.

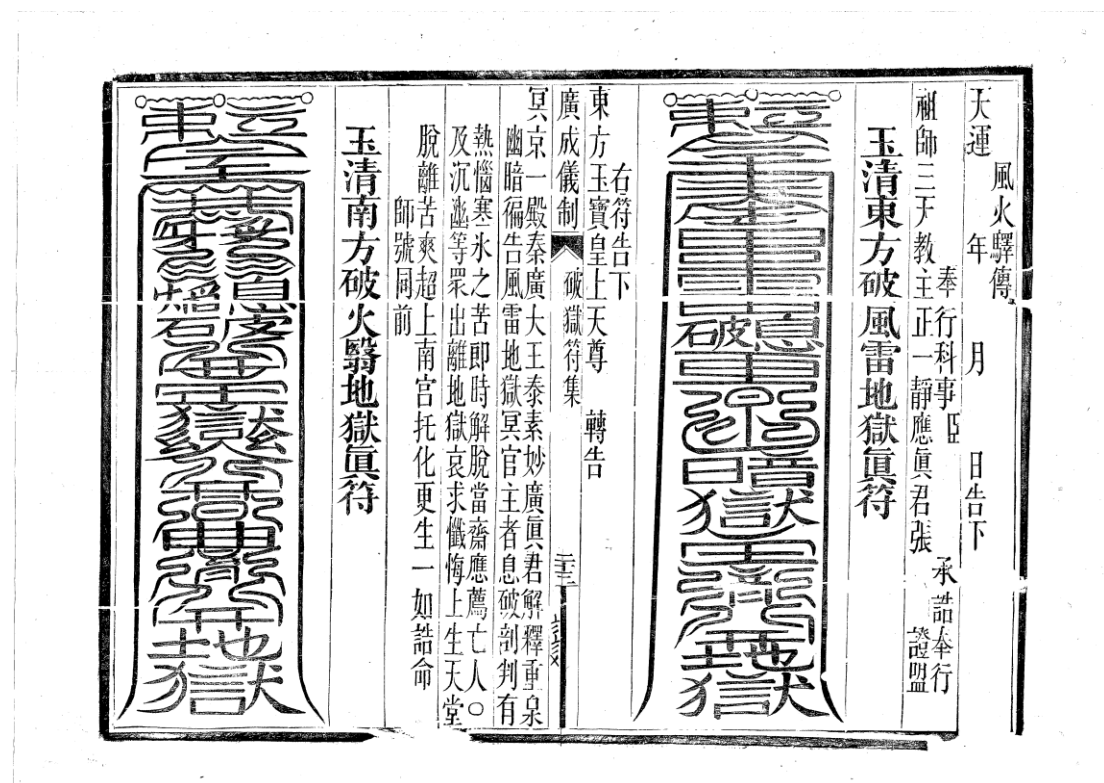


Fig.4-2 Traditional talismans which are not totally written in Kai Form

If IRG is going to accept talismans as evidences for encoding characters, we suggest that add the following sentence to IRG PnP:

Daoist talismans written in Kai Form can be treated as running texts, thus they can be used as evidences for submissions to IRG.

4.3 For the handling of Daoist signs

For Daoist signs with simple structure, we suggest experts to study the possibility of encoding radicals and combining characters for them. If it is impossible, we think it is still better to use PUA and picture rather than to encode them one by one.

For Daoist signs with complicated structure or curves, we suggest the users use picture because it is impossible and unnecessary to digitalize them as plain text.

(EoD)