

Article

Suggestions on the Revision of *the Great Dictionary of Taoism*

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Abstract: *The Great Dictionary of Taoism*, published by Huaxia Publishing House in 1994 and compiled by the Chinese Taoist Association and Suzhou Taoist Association, is the first comprehensive reference book on Taoism in the world. The dictionary has provided invaluable assistance for scholars of Taoism. However, in the last three decades, with the flourishing research on the language of Taoist literature, the inadequacies in *the Great Dictionary of Taoism* have gradually become apparent. Therefore, a systematic revision of this dictionary is necessary. Based on a selection of 700 typical entries with obvious problems from *the Great Dictionary of Taoism*, this paper conducts a detailed study of their errors from five key areas: entries, meanings, definitions, documentary evidence, and convention. By providing examples and proposing correctional suggestions, the paper aims to provide a necessary reference for the revision of *the Great Dictionary of Taoism*. *The Great Dictionary of Taoism* serves as a vital link between the sacred world and the secular society in Taoism, and this study will help Taoist priests, believers, and researchers accurately understand complex Taoist ideologies and practice patterns. It is significant for the inheritance and promotion of Taoist culture.

Keywords: *the Great Dictionary of Taoism*; entry; meaning; definition; documentary evidence; convention



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1. Introduction

The Great Dictionary of Taoism (*Daojiao da cidian*, 道教大辭典, referred to as *Dictionary*) (Chinese Taoist Association and Suzhou Taoist Association 1994, referred to as Chinese and Suzhou 1994) is the first comprehensive reference book on Taoism in the world. Based on Taoist scriptures, the dictionary comprises commonly used Taoist nouns, terms, and phrases as entries, with about 20,000 entries and nearly three million words in total. *Dictionary* serves as a vital link between the sacred world and the secular society in Taoism and holds great significance for Taoist priests, believers, and researchers to fully comprehend complex Taoist ideologies and practice patterns, as well as to inherit and promote the cultural heritage of Taoism. The publication of *Dictionary* marked a significant milestone in the history of compiling Taoist dictionaries in China and has greatly facilitated the study of Taoism. *Dictionary* is irreplaceable, although several other Taoist dictionaries have been published subsequently, such as Hu Fuchen's 胡孚琛 *Great Dictionary of Chinese Taoism* (*Zhonghua daojiao da cidian* 中華道教大辭典) (Hu 1995), Zhong Zhaopeng's 鍾肇鵬 *Small Dictionary of Taoism* (*Daojiao xiao cidian* 道教小辭典) (Z. Zhong 2010), and Ji Hongzhong's 吉宏忠 *Great Taoist Dictionary* (*Daojiao da cidian* 道教大辭典) (Ji 2020), and it remains the largest one with the most entries to date.

One of the major problems in China's lexicographical work is the long-time lack of revisions and updates for many dictionaries (Linguistics Research Group of the National Office for Philosophy and Social Sciences 2021, p. 9). Zhao Zhenduo 趙振鐸, a renowned lexicographer, emphasizes that if a dictionary has been in use for a decade or longer, it is crucial to release a revised edition (Zhao 2020, p. 236). Over the past 30 years, Taoist studies have experienced rapid development, particularly in the flourishing research on

the language of Taoist literature. Under this circumstance, the inadequacies of *Dictionary* have gradually come to light, and therefore, systematic revisions should be put on the agenda as soon as possible.

As researchers studying the language of Taoist literature, we have frequently read and consulted *Dictionary* for reference in recent years, and we have noticed errors and omissions in *Dictionary*. To our knowledge, there has been no scholarly discussion on this topic. Based on a selection of 700 typical entries with obvious problems from *Dictionary*, we conduct a detailed study of their errors from five aspects: entries (including items established beyond the scope of dictionary entries, entries exceeding the specialized scope of Taoist dictionaries, and omissions of entries), meanings (including omissions of meanings, meanings exceeding the specialized scope of Taoist dictionaries, and inappropriate division or conflation of meanings), definitions (including mistakes, inaccuracies, and redundancies in definitions), documentary evidence (including insufficient or lack of documentary evidence, inconsistency between definition and documentary evidence, documentary evidence outside of Taoist scriptures, inconsistency between entry and documentary evidence, and punctuational and textual errors of documentary evidence), and convention (including inconsistent cross-referencing systems and inconsistent conventions in definitions). By providing examples and proposing correctional suggestions, this paper aims to provide a necessary reference for the revision of *Dictionary*.

2. Errors in the Establishment of Entries in *Dictionary*

Establishing entries (*limu* 立目), also known as word selection, refers to the process of determining which objects should be defined in a dictionary. This is the first task to be addressed in dictionary compilation and is a prerequisite for providing definitions. *Dictionary* has three major problems in terms of the establishment of entries, namely, items established beyond the scope of dictionary entries (所立非目), entries exceeding the specialized scope of Taoist dictionaries (越界立目), and omissions of entries (立目缺漏). *Dictionary* includes about 20,000 commonly used nouns, technical terms, and phrases in Taoism as its entries. While the dictionary's comprehensiveness, conciseness, and searchability were regarded seriously, the process of entry selection, involving reading Taoist scriptures, for instance, was carried out by different individuals, including teachers and students from the Chinese Taoist College. Therefore, errors and omissions are inevitable. Based on the results of our study, 102 of 700 entries are identified as errors in the establishment of entries, accounting for 14.57% of the total.¹

2.1. Items Established beyond the Scope of Dictionary Entries

As explicitly stated in its preface, the principle of compiling *Dictionary* requires that all entries be derived from Taoist scriptures, and its explanatory notes mention that the entries are gathered and retrieved from Taoist scriptures (Chinese and Suzhou 1994). However, due to the obscurity of Taoist scriptures and compilers' misunderstanding of word meanings, some entries are mistakenly included in *Dictionary*. Some of these entries fail to meet the principle of word selection, while others are even false entries that are entirely nonexistent.

1. Si hua 四化

Dictionary reads:

Si hua refers to the four stages that a person goes through from birth to death. Volume 54 of *Shangqing lingbao dafa* 上清靈寶大法 compiled by Wang Qizhen 王契真 in the Southern Song Dynasty says, "*Zhide zhenjing* 至德真經 states that people go through four major stages from life to death, including infancy, youth, decrepitude, and death. During infancy, vital energy (*qi* 氣) is focused, will is unified, and harmony is achieved. The body is impervious to harms, and virtues in the highest form. In youth, the blood and vital energy surge, desires and worries are abundant, and the body is vulnerable to attacks, and hence virtues

begin to decline. In old age, desires become more subdued, and the body begins to weaken but is not susceptible to external influences. Although it cannot maintain the fullness of infancy, it can still be close to that of youth. In death, the body rests in peace and returns to the origin, thus completing the cycle of life. Therefore, the spirit gives birth to the treasure at birth, and in the end, the treasure loses the spirit. This is the constant cycle of human existence" <至德真經> 曰: “人自生至終大化而有四, 嬰孩也, 少壯也, 老耄也, 死亡也。”其在嬰孩, 則氣專志一和之, 至物不傷焉, 德莫加焉; 其在少壯, 則血氣飄溢, 欲慮充起物所攻焉, 德故衰焉; 其在老耄, 則欲慮柔焉, 體將休焉, 物莫先焉, 雖未能保養嬰孩之全, 猶可方於少壯間也; 其在死亡也, 則之於息焉, 反其極焉, 是故生而因靈生寶, 終而因寶喪靈, 此天地之常數。 (Chinese and Suzhou 1994, p. 379).

The lexicographer's nounce formation of *si hua* is a mistake. The inclusion of *si hua* is an error, as specialized dictionaries should only include words, set phrases, or fixed short sentences established by usage rather than temporary or improvised combinations of words or sentences (Q. Xu 2011, p. 53).

Dahua 大化 (great transformations) refers to the four important stages during a person's life, namely birth, growth, aging, and death. *Liezi tianrui* 列子·天瑞 says, “Human life undergoes four great transformations from life to death, including infancy, youth, decrepitude, and death” 人自生至終, 大化有四: 嬰孩也, 少壯也, 老耄也, 死亡也 (Liezi 列子 1986, p. 6). *Xuanzhu xinjing zhu* 玄珠心鏡注 written by Wang Sunzhi 王損之 in the Tang Dynasty says, “There are four great transformations during human life. As time passes so fast, who perceives it? The stages of infancy, youth, decrepitude, and death are the four significant transformations of human life” 人之生, 大化有四, 天地密移, 誰覺之哉! 嬰兒也, 少壯也, 老耄也, 死亡也, 謂之人生四大化 (TC.575:10.689c).² *Wenshi zhenjing zhu* 文始真經注 vol. 8, written by Niu Daochun 牛道淳 in the Yuan Dynasty, says, “Birds, beasts, plants, and trees are subject to the unstoppable flow of the four great transformations of birth, growth, aging, and death. Even the expanse of heaven and earth and the supernatural powers of sages are incapable of halting this process. Thus, it is said that neither heaven and earth nor sages can prevent these transformations from occurring” 鳥獸草木生時不得生, 長時不得長, 老時不得老, 死時不得死。生長老死四者, 大化之流行, 雖天地之廣大, 聖人之神通, 亦不能暫留繫, 而使不生長老死也, 故云天地不能留, 聖人亦不能繫也。 (TC.727:14.677a).

Dahua you si 大化有四 (there are four great transformations) is used in 10 different discourses of *Daozang* 道藏 (The Taoist Canon, referred to as TC), but the abbreviation of *dahua you si* as *si hua* is not found in Taoist scriptures. It is incorrect to shorten it to *sihua* simply because *dahua you si* refers to the four great transformations of human life. Such a deviation from standard lexicography principles is considered a serious taboo.

In addition, there are punctuational errors in *Dictionary*. In volume 54 of *Shangqing lingbao dafa*, the comma behind the character *zhi* 之 should be placed after the character *zhi* 至, and respectively after the word *zhiyi* 志一 (a single-minded determination) and the word *chongqi* 充起 (spring up).

2. *San daogui* 三刀圭

Dictionary reads:

San daogui is a term used in inner alchemy that is synonymous with *sanbao* 三寶. It refers to the three treasures of vital essence (*jing* 精), vital energy (*qi* 氣), and blood (*xue* 血). *Chongyang zhenren jinguan yusuo jue* 重陽真人金闕玉鎖訣 says, “*Jue* states that *san daogui* is a treasure that contains vital essence, vital energy, and blood” 訣曰: 三刀圭者, 為寶也, 是精氣血也。 (Chinese and Suzhou 1994, p. 84).

After reviewing the original text of *TC*, it is clear that the lexicographer misunderstood the textual meaning of the example above and established a false entry for *san daogui*. Therefore, *san daogui* should not be established as an entry.

Chongyang zhenren jinguan yusuo jue says: “It is asked that what is *yili daogui* 一粒刀圭? What is *ziyin daogui* 自飲刀圭? What is *tieli daogui* 鐵離刀圭? *Jue* states that *san daogui* is a treasure that consists of vital essence, vital energy, and blood. *Jue* states that *yili*

daogui is compared to body fluid (*jinye* 津液), *ziyin daogui* is compared to swallowing and respiration (*yanjin fuqi* 咽津服氣), *tieli daogui* is compared to vital energy. Persistence in the practice of these techniques can help practitioners overcome evil and guide them towards the right path” 問曰：既刀圭，何者言為一粒刀圭？何者自飲刀圭？何者為鐵離刀圭？訣曰：三刀圭者，為寶也，是精，氣，血也。訣曰：一粒刀圭者，津液；自飲刀圭者，咽津服炁；鐵離刀圭者，是真炁。行功不退變，萬邪皈正 (TC.1156:25.801c). *San daogui* refers to three different types of *daogui* 刀圭, namely *yili daogui*, *ziyin daogui*, and *tieli daogui*. *San daogui* is a temporary phrase, rather than a word with an independent meaning or a set phrase.

A word is the smallest unit of language that can function independently. Therefore, the correct entry for the dictionary should be *daogui*, which refers to vital essence, vital energy, and blood. The entry for *daogui* is already included in *Dictionary* (Chinese and Suzhou 1994, p. 65), and the entry for *san daogui* should be removed.

2.2. Entries Exceeding the Specialized Scope of Taoist Dictionaries

The scope of a dictionary is defined by the range of entries specified in its title, preface, and explanatory notes (Q. Xu 2000). However, some entries in *Dictionary* exceed this scope by including common words used in secular society, thus violating the principle of specialized dictionaries. Specialized dictionaries differ from Chinese philological dictionaries or encyclopedic dictionaries, and the most essential requirement for specialized dictionaries is to be “specialized”. As early as 1982, Jiang Yu 江宇 pointed out that “the entries in a specialized dictionary differ from those in a Chinese philological dictionary. The entries in a specialized dictionary are retrieval objects that reflect professional content (Jiang 1982).” According to Xu Qingkai’s 徐慶凱 research, specialized dictionaries are intended solely to assist readers in solving professional problems. Entries and meanings of common words should be left to Chinese philological dictionaries, and specialized dictionaries need not intervene in this regard (Q. Xu 2011, p. 31). All entries in a specialized dictionary must fall within the subject scope defined by the dictionary title and should not exceed the disciplinary boundaries.

1. *Muji* 目擊

Dictionary reads:

The term *muji* refers to the act of making eye contact or looking closely at something. “Biography of Ge Hong” in *Book of Jin* (晉書·葛洪傳) says, “[Ge Hong 葛洪] saw He Youdao 何幼道 and Guo Wenju 郭文舉 on Yuhang Mountain 餘杭山, and they simply made eye contact without saying anything” 於餘杭山見何幼道, 郭文舉, 目擊而已, 各無所言. It is later used to describe witness and is synonymous with *mudu* 目睹. (Chinese and Suzhou 1994, p. 375)

Muji 目擊 is a common word used in the Chinese language and is not limited to Taoist scriptures. The example comes from *Book of Jin*, which is not a Taoist scripture.

In Taoism, there is an allusion to *muji daocun* 目擊道存, which derives from “Tian Zifang” in *Zhuangzi* 莊子·田子方. It is stated that “as for people, they immediately recognize the Dao 道 without the need for saying anything upon seeing it” 若夫人者, 目擊而道存矣, 亦不可以容聲矣. Guo Xiang 郭象 annotates, “When people see the Dao, they immediately comprehend it” 目裁亡, 意已達 (Guo 2004, p. 708). *Muji daocun* is a metaphor that describes people with excellent understanding, as their eyes immediately recognize the Dao upon encountering it. While *Dictionary* includes the entry for *muji daocun* (Chinese and Suzhou 1994, p. 376), the entry for *muji* should not be included as its usage and meaning in Taoist scriptures are the same as those in secular literature.

2. *Buyi* 布衣

Dictionary reads:

(1) *Buyi* refers to clothes made of cloth, indicating a simple and austere dressing style. “The Royal House of the Duke of Zhou of Lu” in *Historical Records* (史記·

魯周公世家) states, “[Ji] Pingzi [季] 平子 wore cloth-made clothes and went barefoot, apologizing to the six ministers” 平子布衣跣行, 因六卿謝罪. Similarly, “Biography of Wang Ji” in *Book of Han* (漢書·王吉傳) says, “After leaving [his] position, [Wang Ji] continued to live at home wearing plain clothes and eating coarse grains” 去位家居, 亦布衣疏食.

(2) *Buyi* refers to cloth-made clothes that are also worn by commoners. “Zhao Er” in *Strategies of the Warring States* (戰國策·趙二) says, “All people, from the prime ministers and officials to the commoners, regard it as noble and wise for the king to do what is just and righteous” 天下之卿相人臣, 乃至布衣之士, 莫不高賢大王之行義. This word is also used as an antonomasia of commoners. “Xing lun” in *Spring-Autumn of Lü* (呂氏春秋·行論) says, “The emperor’s behavior differs from commoners” 人主之行與布衣異. “Biography of Li Si” in *Historical Records* (史記·李斯傳) says, “As the King of Qin seeks to conquer all the world and claims to be the emperor to govern the country, it is time for commoners and political strategists to show their abilities” 今秦王欲吞天下, 稱帝而治, 此布衣馳騫之時而遊說者之秋也.

(3) *Buyi* is compared to deep friendships. “Biography of Yu Liang” in *Book of Jin* (晉書·庾亮傳) says, “[Yu Liang 庾亮] and Wen Qiao 溫嶠 have a deep friendship with the prince” 與溫嶠俱為太子布衣之好. *History as a Mirror* (資治通鑑) vol.90 mentions, “The prince is kind and filial, fond of literature, good at martial arts, courteous to the wise and condescending to scholars. He is willing to listen to advice and has a close friendship with Yu Liang and Wen Qiao” 太子仁孝, 喜文辭, 善武藝, 好賢禮士, 容受規諫, 與庾亮, 溫嶠等為布衣之交. (Chinese and Suzhou 1994, p. 358).

The word *buyi* 布衣 is commonly used in Taoist scriptures. For instance, Wang Xuanhe’s 王懸河 *Sandong zhunang* 三洞珠囊 vol. 2 mentions, “Yan Jizhi 嚴寄之, also known by his courtesy name Jingchu 靜處, was from Jurong 句容 in Danyang 丹陽. He renounced his family and entered the Taoist path, living on simple vegetarian meals and wearing plain cloth-made clothes. He possessed no material wealth” 嚴寄之, 字靜處, 丹陽句容人也. 捨家入道, 菜食布衣, 體無寸帛也 (TC.1139:25.304c). *Buyi*, in this example, refers to cloth-made clothes. Chen Baoguang’s 陳葆光 *Sandong qunxian lu* 三洞群仙錄 vol. 1 says, “I became the emperor’s teacher with my silver tongue and was granted the title of Marquis of Wanhu 萬戶侯 (Marquis of Ten Thousand Households), which is extremely outstanding among commoners and already sufficient for me” 余以三寸舌為帝者師, 封萬戶, 位列侯, 此布衣之極, 於良足矣 (TC.1248:32.237a). In this instance, *buyi* is used metaphorically to refer to commoners. The meanings of *buyi* used in Taoist scriptures are common and ordinary, without any particular use, and therefore it should not be included in *Dictionary*.

2.3. Omissions of Entries

Omissions of entries here refer to the omissions of some important words in *Dictionary*. A comprehensive specialized dictionary should strive for completeness in its inclusion of words. This means including a wide and thorough range of words within the subject, as well as related words from cross-disciplinary or interdisciplinary subjects (H. Zhong 1987). However, during the compilation of *Dictionary*, several important Taoist words were omitted. Taking the commonly used alchemy terms as an example, important terms such as *fentai* 分胎, *shuifei* 水飛, *dafa* 打法, *chugui* 出匱, *cunxing* 存性, *fu* 伏, *fei* 飛, *fuju* 咬咀, *qigan* 泣乾, *quhe* 去荷, and *tianshui* 添水 were all omitted by *Dictionary*.

1. *Jujiao* 拘校

Jujiao refers to the process of searching and examining something, which is not included in *Dictionary*. This word appears in as many as 60 examples throughout *Taiping Scriptures* 太平經 written in the Later Han Dynasty. Vol. 51 “Jiaowen xiezheng fa” 校文邪正法 notes, “Scriptures from ancient, medieval and modern times should be searched and examined” 拘校上古, 中古, 下古之文 (TC.1101:24.434c). Vol. 91 “Jujiao sangan wen fa”

拘校三古文法 states, “After the immortal admonished, Dejun 德君 closely examined celestial teachings and scriptures, as well as gathered memorials that were shared by the lower officials and people. The memorials were searched and examined in August and were divided into three sections” 戒真人一言, 自是之後, 德君詳察思天教天文, 為得下吏民三道所共集上書文, 到八月拘校之, 分處為三部 (TC.1101:24.484b). Vol. 93 “Fangyao yangu xiangzhi jue” 方藥厭固相治訣 states, “I have obtained the documents of the Taoist master and have searched and examined them with various medical formulary. After retiring to a quiet place, I contemplated the essential meaning of each work and sought clarification for a doubt that cannot be solved” 今愚生得天師文書, 拘校諸文及方書, 歸居閑處, 分別惟思其要意, 有疑不能解, 願請問一事 (TC.1101:24.492b).

Liu Zhaorui 劉昭瑞 points out that *jujiao* 句校 is also known as *goujiao* 鈎校 in the literature of the Han Dynasty, as said in “Biography of Chen Wannian” in *Book of Han* (漢書·陳萬年傳), which states that Chen Xian 陳咸, the son of Chen Wannian 陳萬年, was a subordinate official of Shaofu 少府, who held many treasures. Chen Xian searched and examined the offenders and confiscated their ill-gotten wealth. The term *goujiao* 鈎校 means to investigate and examine. In *Taiping Scriptures*, *jujiao* 句校 is referred to as *jujiao* 拘校, which is commonly used in the scripture (Z. Liu 2007, p. 81). As an important word in *Taiping Scriptures*, *jujiao* 拘校 should not be omitted in *Dictionary*.

2. *Fanxian* 飯賢

Fanxian 飯賢 refers to the Taoist practice of offering meals to the virtuous, which serves as a gathering of Taoist communities. This practice is often held when a member of a Taoist household falls ill or is afflicted with misfortune. In such cases, the host will prepare vegetarian food and invite a large group of Taoist priests to partake in the meal. Before the meal, the Taoist priests will offer blessings to the host to ward off disasters. This practice is also known as *shechu* 設廚, which is considered an important Taoist rite and dharma assembly (X. Zhou 2022, pp. 52–53).

Fanxian, an important gathering activity in Taoism, is frequently mentioned in *TC. Yaoxiu keyi jielü chao* 要修科儀戒律鈔 vol. 12 written by Zhu Faman 朱法滿 in the Tang Dynasty says, “When the sage’s teachings flourish, the Taoist community prospers, and virtuous individuals emerge to embody the sacred virtue. Since the principles have already been demonstrated, the etiquette of offering meals to the virtuous has also become apparent. *Taizhen ke* 太真科 states that when a household is beset by illness or misfortune, it is appropriate to offer meals to virtuous individuals, which is called *fanxian*” 夫聖教興, 道風著, 賢人出, 聖德隆. 感應之理既彰, 飯賢之儀見矣. <太真科> 曰: 家有疾厄, 公私設廚, 名曰飯賢. (TC.463:6.978c). *Chuanshou jingjie yi zhu jue* 傳授經戒儀注訣 before the Tang Dynasty says, “Scattering wealth and offering meals to the virtuous is called a gathering. Written invitations are sent out, and an official is invited to oversee the gathering” 散財飯賢, 謂之為會. 文書啓告, 請監會官 (TC.1238:32.171b). *Taiji zhenren fu lingbao zhaijie weiyi zhuojue* 太極真人敷靈寶齋戒威儀諸經要訣 in the Six dynasties notes, “Taiji Zhenren 太極真人 (Perfected of Great Ultimate) says that offering meals to virtuous individuals is a blessed meal with specific numbers of people. Even outside guests may be served together with the virtuous” 太極真人曰: 飯賢福食, 各有人數. 外來之客, 先亦同食 (TC.532:9.871b). The entry “*fanxian*” should be included in *Dictionary*.

3. Errors in the Meanings in *Dictionary*

To accurately define and differentiate word meanings based on a multitude of examples from various sources, comprehensive dictionaries aim to be inclusive and coherent. This is a distinctive and challenging aspect of extensive explanatory dictionaries, requiring lexicographers to exercise great skill and careful consideration (Chen 2020, p. 78). While most of the entries in *Dictionary* have adequate meanings, some errors with meanings exist due to the limited resources at the time, including omissions of meanings, meanings out of the specialized scope of Taoist dictionaries, and inappropriate division or conflation of meanings. Of the 700 entries examined, 83 have errors with their meanings, accounting for 11.86% of the total.

3.1. Omissions of Meanings

The omission of meanings in *Dictionary* refers to situations where certain entries fail to include some of their original meanings, derived meanings, or other important meanings. Although the lexicographers made every effort to avoid such omissions during the compilation process, the limited electronically searchable resources in the 1990s made it difficult to fully explore the Taoist scriptures, resulting in some entries omitting a few meanings.

1. Fangzhang 方丈

Dictionary reads:

Fangzhang 方丈 is the title bestowed upon a Taoist deacon, a highly respected master who leads and instructs others on the path of transcendence from the mundane world. Possessing unparalleled expertise in Taoist teachings and boundless compassion, *fangzhang* always endeavors to impart his knowledge to future generations and never withholds his wisdom. He serves as a role model for all Taoists, upholds the cornerstone of Taoist discipline, and promotes the Taoist doctrine to enlighten and cultivate morality. Through performing good deeds, he accrues merits and virtues and earns universal respect and admiration. Only those who have attained the way can be deemed a man of enlightenment. (Chinese and Suzhou 1994, p. 317)

Besides the title for a Taoist deacon, *Dictionary* has omitted two important meanings of *fangzhang*.

The first important meaning of *fangzhang* refers to an island called Fangzhang 方丈, which is one of the three immortal islands in Taoism. Tao Hongjing's 陶弘景 *Zhengao* 真誥 (Declarations of the Perfected) vol. 14 says, "To the northwest of the Fangzhang island lies the Yincheng Mountain 陰成大山, and to the southwest of the Canglang 滄浪 River lies the Yangchang Mountain 陽長大山. The circumference of each mountain is 1400 *li* 里 (500 m), and the height is 700 *li*. These mountains are inhabited by many immortals" 方丈之西北有陰成大山, 滄浪西南有陽長大山, 山周迴各一千四百里, 高七百里, 其山多真仙之人所居處焉 (TC.1016:20.578b). Volume four of *Yongcheng ji xian lu* 壩城集仙錄 (Record of immortals in Yong City), written by Du Guangting 杜光庭 in the Late Tang Dynasty, says, "I go north to Xuanzhou 玄洲, and then head east to visit the Fangzhang island" 我正爾暫北到玄洲, 東詣方丈 (TC.783:18.185b). According to volume three of *Ziyang zhenren wuzhenpian zhushu* 紫陽真人悟真篇注疏, written by Zhang Boduan 張伯端, annotated by Weng Baoguang 翁葆光 in the Song Dynasty, and commented by Dai Qizong 戴起宗 in the Yuan Dynasty, it is written, "Pinus densiflora (*chisong* 赤松) and Polygonatum (*huangjing* 黃精) are my friends. Fangzhang island and Penglai 蓬萊 are my home" 赤松黃精乃吾友, 蓬萊方丈是吾家 (TC.141:2.986b).

The second important meaning of *fangzhang* that is omitted in *Dictionary* refers to the dwelling place of the abbot of the Taoist temple. According to *Xuanmen shishi weiyi* 玄門十事威儀, it is written, "When the master returns from a distant place, one should be escorted to his dwelling place. One should pay respect after the master is seated, rather than hastily performing the rites in the courtyard or porch" 若師自外遠還, 送至方丈, 待師坐定, 然後作禮, 不得於門下, 廊下, 忽忽即事 (TC.792:18.260b). *Liugen guidaopian* 六根歸道篇 states, "Therefore, those who upheld the Dao in ancient times were not concerned with the glory of their chariot and crown or pleased by the beauty of their dwelling places. With transcendent thoughts beyond the worldly worries and a leisurely mood of mystery, they nurtured the Dao and established the profoundness" 是以古之守道, 軒冕不顧其榮, 方丈不欣以美, 卓絕乎世慮, 優游乎玄情, 則何道不養, 何玄不立 (TC.1261:32.476a). In volume three of *Xu xianzhen lu* 徐仙真錄, written by Fang Wenzhao 方文照 in the Ming Dynasty, it is stated, "The Dharma Hall, the dwelling place of the Taoist practitioner, and the dwelling place of the abbot of the Taoist temple are arranged with an interval of three hundred and fifty odd steps from east to west" 法堂, 道房, 方丈, 東西以間計, 總三百五十有奇 (TC.1470:35.566a).

2. Tufu 土府

Dictionary reads:

Tufu is a term of internal alchemy (*neidan* 內丹), known as the middle elixir field (*zhong dantian* 中丹田). See also the entry “*santian*” 三田 (three elixir fields). (Chinese and Suzhou 1994, p. 109)

Another meaning of *tufu* refers to the nether world, which is omitted by *Dictionary*. *Tu* 土 (soil) refers to *di* 地 (land). “*Da Su Wu shu*” in *Wenxuan* (文選·答蘇武書) says, “The borderland was torn apart in sorrow” 邊土慘烈. Liu Liang 劉良 annotates, “*tu* means land” 土, 地也 (Xiao 1993, p. 954). *Tu* and *di* are frequently utilized as synonyms of each other in Taoist scriptures, which can be proved by the variants of Taoist scriptures from medieval times. For example, in volume 41 of *Wushang miyao* 無上秘要 (Supreme Secret) from the Northern Zhou Dynasty, it is said, “Among the Nine Lands (*jiudi* 九地) of the Central Emperor, there is Huangshen 黃神 of Wuji 戊己” 中皇九地, 戊己黃神 (TC.1138:25.139b). While in Lu Xiujing’s 陸修靜 *Taishang dongxuan lingbao shoudu yi* 太上洞玄靈寶授度儀 in the Southern Dynasty, it is stated, “Among the Nine Lands (*jiutu* 九土) of the Central Emperor, there is Huangshen 黃神 of Wuji 戊己” 中皇九土, 戊己黃神 (TC.528:9.857b).

Tufu means the nether world, where divine officials preside over and assess the fate of deceased souls. This word is frequently used in Taoist scriptures. In volume 112 of *Taiping Scriptures* in the Later Han Dynasty, it is written, “The judges in the nether world assess karmic consequences and reduce the lifespan of the soul accordingly. Once the lifespan is depleted, the deity of Yin 陰神 of the nether world is summoned to collect the body and examine the soul” 大陰法曹, 計所承負, 除算減年. 算盡之後, 召地陰神, 並召土府, 收取形骸, 考其魂神 (TC.1101:24.564b). In volume 44 of *Taishang huanglu zhaiyi* 太上黃籙齋儀 (The Ritual of the Supreme Yellow Register Chamber) written by Du Guangting 杜光庭 in the Late Tang Dynasty, it is stated, “We have been appointed to conduct prayers for the vegetarian host. We respectfully give thanks to the God of Zhizhen Wuji Fanqi 至真無極梵炁天君 from the northwest and offer our humble gratitude to the Deity of Taiyin 太陰之神 of the Gen Palace 艮宮 in the nether land and the God of Kuigang Xingpo Sisha 魁罡刑破四殺神君” 臣等奉為齋主某, 仰謝東北方至真無極梵炁天君, 下謝艮宮土府太陰之神, 魁罡刑破四殺神君 (TC.507:9.312a). Volume 31 of *Shangqing lingbao dafa* 上清靈寶大法 written by Jin Yunzhong 金允中 in the Song Dynasty says, “We humbly beseech the officials of the nether world to administer rewards and punishments and to detain the souls of the deceased” 仍乞行下逐處土府冥曹, 主理罪福, 拘役亡魂 (TC.1222:31.551b).

3.2. Meanings Exceeding the Specialized Scope of Taoist Dictionaries

Specialized dictionaries should only include words and meanings that fall within the specific scope of the field, while common words and meanings should be excluded (E. Li 1999). The explanatory notes of *Dictionary* stipulate that entries with multiple meanings are only included if they are relevant to Taoist concepts or associated with them (Chinese and Suzhou 1994). However, some entries still contain numerous common meanings that are not relevant to Taoism, and these meanings should be removed in future revisions.

1. *Sixing* 四行

Dictionary reads:

Sixing refers to a set of four virtues that encompass various moral qualities depending on the context.

(1) *Sixing* refers to the four virtues of benevolence, righteousness, propriety, and wisdom, as described in the silk manuscript from Mawangdui Han Tomb (馬王堆漢墓帛書) *Laozi jiaben juanhou gu yishu* 老子甲本卷後古佚書 (Lost Ancient Books After the Jia Version of *Laozi*), “The four virtues of benevolence, righteousness, propriety, and wisdom give rise to each other. The four virtues promote harmony, which in turn fosters unity and ultimately results in goodness” 仁, 義, 理, 智之所由生也. 四行之所和, 和則同, 同則善.

(2) *Sixing* refers to loyalty, filial piety, trustworthiness, and obedience, as stated in “Gongsun Long” in *Kongcongzi* 孔叢子·公孫龍, “Yin Wen 尹文 asked whether a person who is loyal to their ruler, filial to their parents, trustworthy in friendship, and obedient in foreign lands could be called a scholar, to which the king replied, ‘Indeed’” 尹文曰: 今有人於此, 事君則忠, 事親則孝, 交友則信, 外鄉則順, 有此四行, 可謂士乎? 王曰: 善.

(3) *Sixing* refers to moral character, refined speech, graceful appearance, and needlework skills. It is the feudal ethical code of ancient women. “Huang³ shishu qi zhuan” in *Book of Later Han* (後漢書·黃世叔妻傳) states, “A woman’s four virtues are moral character, refined speech, graceful appearance, and needlework skills” 女有四行: 一曰婦德, 二曰婦言, 三曰婦容, 四曰婦功. (Chinese and Suzhou 1994, p. 381).

The three meanings above are all common and, thus, should not be included in *Dictionary*.

In Taoist scriptures, *sixing* refers to the four virtuous deeds of spiritual practitioners, as stated in *Taishang dongxuan lingbao bawei zhaolong miaojing* 太上洞玄靈寶八威召龍妙經 vol. 8, “There are four types of great virtuous deeds. What are these four types? The Dao says that those who cultivate purity and stillness accomplish the first type of virtuous deed. Those who devote themselves to the Dao achieve the second type. Those who bring about good transformations and help others succeed accomplish the third type. Those who establish great merits and expedient means to benefit all sentient beings accomplish the fourth type” 並有四等行善功德之大者, 何為四行? 道曰: 如其修清靜, 為之一行也; 申志道心者, 二行也; 善化物得成, 為三行也; 建功方便, 濟度眾生之命, 為四行也 (TC.361:6.243b). *Taishang dongxuan lingbao shoudu yi* states, “The altar master will receive the five texts into his body, nurture his vital essence with jade tokens, protect his life with divine power, receive divine revelations from heavenly books, correspond with the eight trigrams, adhere to the six degrees, lack none of the four types of virtuous deeds, master the five types of divine communication, achieve the tenfold transformation, and attain the indestructible diamond body and supreme fruit of attainment. The altar master will pay respect to the ten directions and constantly abide in *sanbao*” 至於壇主盟身某, 五文入體, 玉符養質, 神真衛命, 天書感瑞, 八會應圖, 六度常持, 四行無缺, 五通仙舉, 十轉飛騰, 金剛淨體, 尅隆聖果, 稽首十方, 常住三寶 (TC.528:9.855b).

2. *Jingshe* 精舍

Dictionary reads:

(1) *Jingshe* refers to the building where Taoists practice and perform rituals. *Beidi shuo huoluo qi yuan jing* 北帝說豁落七元經 says, “To practice this method, one must establish a building for practicing and performing rituals at home with a circumference of one *zhang* 丈 (three and one-third meters) and four doors. The true form of the emperor should be depicted in the building, with nine lamps and seven candles constantly lit to radiate brightness. During the day, they should be extinguished, and at night, a single stick of incense should be lit. Two sand tables, four *cun* 寸 (one-third of a decimetre) in size, should be placed on both sides of the room. A censer should be placed in the middle, with five bowls of still water and a sword nearby. Keep it clean and never let it become polluted. In front of the purified room, a Qiyuan Altar 七元壇 should be built” 欲修此法, 當於家建立一精舍, 方圓一丈, 開四門, 當寫本帝真形圖, 於靜室之中, 立燈九燈, 蓋亦七蓋, 常燃令光明, 日即息之, 夜燭室中. 立一香, 沙壇二, 大四寸, 中立香爐一口, 靜水五碗, 劍一口, 勿令穢觸. 淨室之前, 建七元壇. “Biography of Sun Ce” in *Book of Wu in Records of the Three Kingdoms* (三國志·吳書·孫策傳) states, “Sun Ce 孫策 secretly plans to attack Xu 許 and welcome the Han Emperor” 策陰欲襲許, 迎漢帝. The annotation cites “Biography of Jiang Biao” (江表傳), saying that “at that time, there was a Taoist named Yu Ji 于吉 from Langya 瑯琊 who lived in the eastern region. He frequented Wukuai 吳會 and built a building where he burned incense,

read Taoist scriptures, and crafted talismans to treat illnesses” 時有道士瑯琊于吉，先寓居東方，往來吳會，立精舍，燒香讀道書，製作符書以治病。

(2) *Jingshe* refers to a building for learning. “Danggu zhuan” in *Book of Later Han* (後漢書·黨錮傳) says, “[Liu] Shu [劉]淑, who has studied the Five Classics extensively, secluded himself and established a building to teach others. Several hundred students attended his lectures” 淑少學明五經，遂隱居，立精舍降授，諸生常數百人。

(3) *Jingshe* refers to the mind. “Neiye” in *Guanzi* 管子·內業 states, “When the mind is stable and centered, the senses are keen, and the four limbs are firm, it can be considered a *jingshe*” 定心在中，耳目聰明，四肢堅固，可以為精舍。 The annotation explains, “The mind is where the spirit resides” 心者，精之所舍。 (Chinese and Suzhou 1994, p. 984).

The second meaning and the third meaning of *jingshe* are commonly used in secular literature and should not be included in *Dictionary*.

Only the first meaning of *jingshe* is relevant to Taoism and is frequently used in Taoist scriptures. *Taixuan zhenyi benji miaojing* 太玄真一本際妙經 says, “One who seeks the Dao must be determined and calm, follow a teacher near or far, and inquire about the profound teachings. Therefore, they may leave behind their parents, ask to be separated from their spouse and children, abandon their dwelling, travel afar to mountains and forests, rely on the building where they practice and perform rituals, renounce worldly pleasures, wear a plain yellow or black robe, relinquish worldly fame and fortune, and focus solely on the Dao. Such a person is known as having left the home of affection and love” 適志從容，遠近隨師，詢請玄業。故求父母，請別妻子，捨離居室，遠遊山林，依憑精舍，棄俗服玩，黃褐玄巾，捨世榮華，惟道是務，是名初出恩愛之家 (TC.1111:24.658a). *Tishang dongxuan lingbao chujia yinyuan jing* 太上洞玄靈寶出家因緣經 says, “Those who leave home in Taoism may have previously established spiritual temples, profound altars, and various buildings where they practice and perform rituals. They extensively build halls and pavilions, craft various images, worship and serve deities, copy and expound scriptures, recite and circulate teachings, and awaken people” 夫出家者，或先世建立靈觀玄壇及諸精舍，聖真仙迹廣修堂殿，造諸形像，真應化身，莊嚴供養，抄經講說，誦念流通，開悟人天 (TC.339:6.136c). *Yuanshi dongzhen cishan xiaozi bao'en chengdao jing* 元始洞真慈善孝子報恩成道經 states, “[Taoists] should manage the halls and buildings with filial piety, decorate and uphold the buildings where they practice and perform rituals, and prevent them from falling into disrepair” 孝治堂宇，粧嚴精舍，無令穿敗 (TC.66:2.33a).

3.3. Inappropriate Division or Conflation of Meanings

The fundamental characteristics of meanings are generality and distinctiveness (Y. Wang 1990, p. 12). Generality refers to the universality of the definitions, while distinctiveness means that the various meanings must be separated and not overlap with each other. A dictionary must avoid both over-separation, where meanings lack comprehensiveness, resulting in the same meaning being listed into different entries, and over-generalization, where fundamentally different meanings are not listed as separate entries. However, the primary problem with *Dictionary's* meanings lies in the failure to properly merge similar meanings.

1. *Wuliang* 無量

Dictionary reads:

(1) *Duren jing jizhu* 度人經集注 states, “*Wuliang*⁴ means that various types of creatures hear the wonderful Taoist doctrine universally, and without any limits” 無量者，殊方異類，普聞妙義，無有限極也。

(2) *Wuliang* refers to the name of a deity. *Duren jing jizhu* states, “[*Wuliang*] refers to the beginning deity of *Wuliang Dasheng* 無量大聖 in heaven, who governs the flying deities and human beings and assesses and promotes them” 天中無量大聖

之始神也。總統飛天神人，皆受其品量而得昇遷也。(Chinese and Suzhou 1994, p. 173).

Dictionary failed to identify the commonalities between the two meanings of *wuliang* due to the contextual interpretation, which should be merged into a single meaning. Moreover, the first meaning, which uses documentary evidence as its definition, does not comply with dictionary standards.

The term *wuliang* in the phrase “Wangliang Dasheng” 無量大聖 means boundless and limitless spiritual power, which is why the deity is called Wuliang. This word should be explained as immeasurable or endless, with an implied meaning of boundless and sometimes carrying a sense of reverence. For instance, *Chisongzi zhangli* 赤松子章曆 vol. 4 states, “I have been fortunate to venerate the great Dao, and have always been blessed immeasurably” 某夙生慶幸，得奉大道，從來荷恩，實為無量 (TC.615:11.207b). Tao Hongjing’s *Zhen-gao* vol. 6 states, “By contemplating the Dao, practicing the Dao, and having faith in the Dao, one can attain unwavering trust in it. The blessings are immeasurable” 念道行道信道，遂得信根，其福無量也 (TC.20.524a). Volume one of *Yuanshi wuliang duren shangpin miaojing sizhu* 元始無量度人上品妙經四注 compiled by Chen Jingyuan 陳景元 in the Song Dynasty says, “*Wuliang* means immeasurable” 無量者，不可稱數 (TC.1016:2.188c).

In contrast, the definition of *wuliang* in *Daojiao da cidian* 道教大辭典 (Great Dictionary of Taoism) compiled by Li Shuhuan 李叔還 is more accurate. It states that “*wuliang* refers to immeasurable or boundless. In Taoism, it conveys the idea of boundlessness with three connotations: first, the great mercy of the heavenly lords in their boundless deliverance of sentient beings; second, the vast and boundless power of the Dao; and third, the immortals and the countless number of human beings (S. Li 2003, p. 433). “Shangqing Scriptures” 上清經 in *Taishang sanshiliu bu zunjing* 太上三十六部尊經 says, “Yuanshi Tianzun 元始天尊 (Celestial Worthy of Primordial Commencement) states that if all immortals practice the boundless great way of the Dao and cultivate the heart of compassion, they will attain the realm of true Dharma” 是時天尊曰：若諸真人，無量大神行道心時，修慈悲行，得真法地 (TC.8:1.576a).

2. *Xiayuan* 下元

Dictionary reads:

Xiayuan refers to a term of internal alchemy.

(1) *Xiayuan* is the synonym of the elixir field (*dantian* 丹田). Volume nine “*Yisheng pian*” 頤生篇 in *Daoshu* 道樞 (Pivot of the Dao) states, “One can preserve and nourish oneself by closing and holding the breath, pressing the perineum, retaining *qi*, and descending to the elixir field” 閉息按膻，截留真氣，而還下元，是為保益之方。

(2) *Xiayuan* refers to a part of the human body, specifically the area below the navel and above the waist. “*Sanyuan pian*” in *Daoshu* 道樞·三元篇 states, “*Xiayuan* is below the navel and above the waist” 下元者，臍之下，腰之上屬焉。 “Rubbing the kidneys by circling the navel, alternately embracing the area below the navel, and grasping the kidneys with both hands, then switching hands can gather *qi* and strengthen *xiayuan*” 搓兜臍腎，交加換手，抱臍之下，握其腎，左右手更換焉，可以集真氣而壯下元矣。

(3) *Xiayuan* refers to the lower elixir field (*xia dantian* 下丹田). As stated in volume 59 “*Yanling xiuyang dalue*” 延陵修養大略 in *Yunji qiqian* 雲笈七籤 (Seven Tablets in a Cloudy Satchel), “Humans have three elixir fields: the upper elixir field, the middle elixir field, and the lower elixir field . . . The lower elixir field is also known as *qihai* 氣海 or *jingmen* 精門” 人有三丹田。上元，中元，下元是也 . . . 下元丹田，氣海也，亦名精門。(Chinese and Suzhou 1994, p. 110)

Xiayuan in internal alchemy refers to the lower elixir field located in the lower abdomen, below the navel. The three meanings associated with *xiayuan* all refer to this same location and should be merged into a single entry. *Ziting neimijue xiuxing fa* 紫庭內秘訣修行

法 says, “*Xiayuan* is the lower elixir field, located three *cun* 寸 below the navel” 下元丹田宮, 在臍下三寸, 當臍却入三寸是也 (TC.874:18.710a). *Shenxian shiqi jinkui miaolu* 神仙食炁金匱妙錄 says, “The lower elixir field is located three *cun* below the navel, known as *Xiayuan Zhenyi* 下元真一. The infant is named *Yuanyang* 元陽, also called *Guxuan* 谷玄” 臍下三寸為下丹田, 為下元真一者, 嬰兒字元陽, 一名谷玄 (TC.836:18.461c). Volume two of *Songshan taiwu xiansheng qi jing* 嵩山太無先生氣經 says: “Humans have three elixir fields that correspond to *sanyuan* 三元, with the lower elixir field referred to as *qihai* or *jingmen*” 夫人有三丹田, 以合三元上中下也 ... 下丹田臍下氣海精門也 (TC.824:18.423c).

Xiayuan also has another meaning in Taoist scriptures, referring to the water realm (*shuijie* 水界). Volume two of *Yuanshi wuliang duren shangpin miaojing sizhu*, written by Chen Jingyuan in the Song Dynasty, says, “[Yan] Dong [嚴] 東 states that the three officials (*sanguan* 三官) refer to the heavenly official (*tianguan* 天官), the earthly official (*diguang* 地官), and the water official (*shuiguan* 水官). The heavenly official in the upper realm has three subordinate officials ... The earthly official in the middle realm has three subordinate officials ... The water official in the lower realm also has three subordinate officials” 東曰: 三官者, 天地水三官也. 上元天官, 有三官 ... 中元地官, 亦有三官 ... 下元水官, 亦有三官 (TC.87:2.210a). Similarly, Volume 44 of *Wushang huanglu dazhai licheng yi* 無上黃籙大齋立成儀, written by Jiang Shuyu 蔣叔輿 in the Southern Song Dynasty, says, “In the upper realm of heaven, there is the *quanqu zhi fu* 泉曲之府 (fountain treasury); in the middle realm of earth, there is the *beidu luofeng* 北都羅酆 (the north Yin Feng); in the lower realm of water, there is the *jiuzhou fenye* 九州分野” 上元天界, 泉曲之府; 下元水界, 北都羅酆; 中元地界, 九州分野 (TC.1213:9.633c). Volume 20 of *Lingbao lingjiao jidu jinshu* 靈寶領教濟度金書, compiled by Lin Lingzhen 林靈真 in the Song Dynasty, says, “If the heavenly demons in the upper realm, the earthly monsters in the middle realm, and the water monsters in the lower realm dare to be disobedient and rebellious, they will have their scales severed and their heads cut off by the myriad of deities” 上元天魔, 中元地妖, 下元水怪, 敢有不順, 拒逆張鱗, 萬神斬首 (TC.465:7.131b). Volume eight of *Yuqing wuji zongzhen wenchang dadong xianjing zhu* 玉清無極總真文昌大洞仙經注, written by Wei Qi 衛琪 in the Yuan Dynasty says, “The heavenly realm is governed by the heavenly officials of the upper realm, the earthly realm is ruled by the earthly officials of the middle realm, and the water realm is managed by the water officials of the lower realm” 天界, 上元天官所統. 地界, 中元地官所轄. 水界, 下元水官所管 (TC.103:2.671b). Volume ten of *Shangqing lingbao dafa*, compiled by Wang Qizhen, says, “The palace of the upper realm is located above the ninth heaven, the palace of the middle realm is situated among the nine lands, and the palace of the lower realm is located in the wind and water cavernous abyss” 上元宮闕, 在九天之上. 中元宮闕, 在九地之間. 下元宮闕, 在風澤洞淵之中 (TC.1221:30.739b). Volume four of *Lingbao wuliang duren shangjing dafa* 靈寶無量度人上經大法 says, “The three palaces of the lower realm are also the temporary palace of the celestial emperor, where the three levels of water officials govern” 下元三宮者, 亦上帝之離宮, 三品水官治於其中 (TC.219:3.629c).

4. Errors in the Definitions of Dictionary

The definition is the backbone of a dictionary, and the quality of definitions is the fundamental criterion for evaluating the quality of a dictionary (Zheng 2007). Upon review of the definitions in *Dictionary*, it is evident that they have achieved the goal of being scientifically rigorous, concise, accurate, and comprehensive. However, given that *Dictionary* was compiled by different experts in Taoism, errors and omissions in the definitions were inevitable. Three problems with the definitions stand out: mistakes, inaccuracies, and redundancies. Out of the 700 entries examined, 225 of them are found to have definition problems, accounting for 32.14% of all entries.

4.1. Mistakes in Definitions

Strictly speaking, mistakes in definitions are considered fatal deficiencies in a dictionary, as they confuse one concept with another and directly affect the dictionary’s overall quality.

1. *Daizhe* 代赭

Dictionary reads:

Daizhe refers to the chalk (*bai'e* 白堊). [In traditional Chinese culture,] yellow is considered the positive color for soil, while white is regarded as the negative one, thus the name *bai'e* 白堊 (white badness). Later, due to taboos surrounding negative connotations, it is referred to as *baishan* 白善 (white goodness). It is also known as *xueshi* 血師, *baishan* 白塘, and *baiyu* 白玉. See also “*Shi zhuyao yinming*” 釋諸藥隱名 in *Shi yao er ya* 石藥爾雅. (Chinese and Suzhou 1994, p. 387)

There is an error in the definition of *Dictionary*, as *daizhe* and *bai'e* are two distinct minerals that should not be confused.

Daizhe is a type of red ocher that is bitter in taste and cold in nature. It has been traditionally used in Chinese medicine to treat various infectious diseases such as *guizhu* 鬼疰 (chronic recurrent multifocal deep-seated abscesses) and *zeifeng* 賊風 (harmful wind), as well as various infectious diseases and diseases caused by external pathogenic factors. *Zhe* 赭 originally referred to terracotta, as *Shuowen jiezi* 說文解字 written by Xu Shen 許慎 in the Later Han Dynasty stated: “*Zhe* refers to terracotta” 赭, 赤土也 (S. Xu 2016, p. 342). *Shennong bencao jing* 神農本草經 (Shennong’s Classic of Materia Medica) says, “*Daizhe* is bitter in taste and cold in nature” 代赭, 味苦, 寒 (Huang 1982, p. 257). Volume six of *Tujing yanyi bencao* 圖經衍義本草, written by Kou Zongshi 寇宗奭 in the Song Dynasty, says, “*Tujing* 圖經 states that *daizhe* grows in the mountains and valleys of the State of Qi 齊, which is also found in the mountains of Hedong 河東 (the east of the Yellow River) and Jingdong 京東 (East of Kaifeng Palace)” <圖經> 曰: 代赭, 生齊國山谷, 今河東, 京東山中亦有之 (TC.769:17.329a). *Huangdi jiuding shendan jingjue* 黃帝九鼎神丹經訣 vol. 18 states, “[*Daizhe*] is also known as *xuwan* 須丸. The people of Gumu 姑幕 call it *xuwan*, while those of Daijun 代郡 call it *daizhe*. This is a common usage and therefore not widely understood. It is bitter in taste and cold in nature, with no toxicity” 一名須丸. 出姑幕者, 名須丸; 出代郡者, 名代赭. 此為俗用, 乃疏. 其味苦甘寒, 無毒 (TC.885:18.849c). Li Shizhen’s 李時珍 *Bencao gangmu* 本草綱目 (Compendium of Materia Medica) in the Ming Dynasty states, “*Zhe* 赭 refers to the red color, while *dai* 代 refers to Yanmen 雁門. *Daizhe* is now commonly called *tuzhu* 土朱 or *tiezhu* 鐵朱” 赭, 赤色也. 代, 即雁門也. 今俗呼為土朱, 鐵朱 (S. Li 2004, p. 586).

Bai'e 白堊 (chalk) is a type of limestone primarily composed of calcium carbonate. It is white in color, also known as *baishantu* 白善土 (white clay), *baituzi* 白土子 (white soil), or *huafen* 畫粉 (whiting). Its color, texture, and properties differ from those of hematite, which is also known as *daizhe* in Chinese. Volume six of *Tujing yanyi bencao*, written by Kou Zongshi in the Song Dynasty, says, “Chalk is bitter and pungent, warm, and non-toxic. It is used to treat women’s chills and fever, abdominal masses, amenorrhea, accumulations, yin swelling and pain, leukorrhea, infertility, and dysentery” 白堊, 味苦, 辛, 溫, 無毒. 主女子寒熱, 癥瘕, 月閉, 積聚, 陰腫痛, 漏下, 無子, 泄痢 (TC.769:17.333a). In the same volume, it is stated, “Chalk is found in the mountains and valleys of Handan 邯鄲, and is commonly used by painters. It is abundant and cheap, also known as *baishantu*” 白堊, 生邯鄲山谷, 即畫家所用者, 多而且賤, 一名白善土 (TC.769:17.329a). *Bencao gangmu* states, “As yellow is considered the proper color for soil, white is considered a bad color, hence the name *e* 堊, which means bad. Later generations avoided using this name and called it *baishan* 白善, which means white goodness” 土以黃為正色, 則白色為惡色, 故名堊. 後人諱之, 呼為白善 (S. Li 2004, p. 425).

The term *daizhe* can be reinterpreted as “the ore of hematite, which has a bitter taste, a cold nature, and a red color. It mainly treats various infectious diseases, external symptoms, and gynecological diseases. It is also known as *xuwan* or *xueshi*. In addition, there is a typo in *Dictionary*, where *baishan* 白塘 should be corrected to *baishan* 白善, which is a phonetic error. Mei Biao’s 梅彪 *Shi yao er ya* in the Tang Dynasty mentions: “*Daizhe* is also referred to as *xueshi*, *baishan* 白善 or *baiyu*” 代赭, 一名血師, 一名白善, 一名白玉 (TC.901:19.62c).

2. *Mian* 冕

Dictionary reads:

Mian 冕 originally referred to the hat worn by Taoist priests and it carries the meaning of encouragement. As stated in *Dongzhen taishang taixiao langshu* 洞真太上太霄琅書 vol. 4, “*Mian* represents encouragement to cultivate virtue and avoid worldly troubles” 夫冕者, 勉也, 勉勵立德, 免諸塵灾. (Chinese and Suzhou 1994, p. 874).

In the example of *Dongzhen taishang taixiao langshu*, both *mian* 勉 and *mian* 冕 in *Guangyun* 廣韻 are classified as *ming* 明 initials, *xian* 仙 rhyme, and falling-rising tone (Chen and Qiu 1982, p. 275). As a result, their pronunciations in Medieval Chinese are identical. However, due to its phonetic similarity to *mian* 勉, referring to encouragement, *mian* 冕 has acquired the cultural connotation of encouragement. It is a phenomenon of phonetic exegetics according to philosophical connotations, which commonly occurs in Taoist scriptures. Phonetic exegetics is often accompanied by contextual interpretations that clarify the meaning of a word in a specific context rather than the objective meaning of the word itself. Therefore, the semantic characteristics expressed by phonetic exegetics are closely related to the context in which the word appears rather than its inherent characteristics when used independently (Q. Liu 2018, p. 102). The materials of phonetic exegetics with contextual explanations are highly subjective and cannot be simply used to establish word meanings.

In Taoism, *mian* refers to the hat worn by the Heavenly Emperor or immortals of higher rank. Volume 100 of *Yunji qiqian*, written by Zhang Junfang 張君房 in the Song Dynasty, states: “At that time, official Cao Hu 曹胡 made clothes, official Bo Yu 伯余 made skirts, and official Yu Ze 于則 made shoes, which inspired the emperor to create crowns and hats. The crown was then worn by the wearer, and the hat became the alternative name for the crown, which, with its high back and low front shape, resembled a bow, thus it was called a crown” 時有臣曹胡造衣, 臣伯余造裳, 臣於則造履, 帝因之作冠冕. 冠者則服之, 又名冕者, 則冠中之別名. 以其後高前下, 有俛仰之形, 因曰冠, 冠冕也 (TC.1032:22.675a). Volume 46 of *Wushang miyao* in the Northern Zhou Dynasty says, “It is encouraged to wear formal clothing and hats to maintain traditional culture and morality. Men and women should dress properly, wear hats and jade ornaments, live in China with dignity, and avoid becoming barbarians” 勸助法師法服, 令人世世長雅, 逍遙中國, 不墮邊夷, 男女端正, 冠冕玉佩 (TC.1138:25.164b).

Therefore, the definition of *mian* as encouragement in *Dictionary* is incorrect and should not be based on phonetic exegetics or contextual interpretation. These methods cannot establish the meaning of words and should be distinguished from conceptual meanings.

4.2. Inaccuracies of Definitions

Compared to general Chinese dictionaries, the value of specialized dictionaries lies in “accumulating a large number of important and difficult-to-understand specialized terms and providing accurate explanations” (E. Li 1992). The primary requirement for definitions in specialized dictionaries is professionalism and accuracy. Flaws in definitions refer to inaccuracy or non-rigorousness. Qu Wenjun 曲文軍 argues that the flaws in definitions differ from mistakes in definitions, with the former considered minor flaws or defects and the latter being fatal deficiencies (Qu 2012, p. 28).

1. *Xiaozhao* 小兆

Dictionary reads:

Xiaozhao is a self-referential term used by priests who have not yet received formal education in Taoist scriptures and practices. “*Chu rudao yi*” 初入道儀 in *Sandong xiudao yi* 三洞修道儀 written by Jia Shanxiang 賈善翔 states, “For all those who have not yet received formal education in Taoist scriptures and practices, the priests are commonly referred to as *xiaozhao*” 凡道士未受經法, 通稱小兆可也. See also the entry “*weizhao*” 衛兆. (Chinese and Suzhou 1994, p. 155)

The contextual interpretation used in *Dictionary* results in a biased generalization that *xiaozhao* only refers to Taoist priests who have not yet received formal education in Taoist scriptures and practices. However, this interpretation is not accurate.

Recent research on the language of Taoist literature sheds light on the meaning of the term *xiaozhao*. Zhou Zuoming 周作明 argues that *xiaozhao* refers to the self-designation of practitioners when facing immortals (Z. Zhou 2004). Zhou Zuoming et al. further suggest that “the word *xiaozhao* is similar in meaning to the word *xiaomin* 小民” (Zhou and Yu 2013, p. 39). This argument is supported by evidence found in several Taoist scriptures. For example, in *Taishang yupei jindang taiji jinshu shangjing* 太上玉佩金璫太極金書上經, it says: “*Xiaozhao* (I, a lowly disciple) dares to offer a few words and implores your attention today to present eight wishes, and humbly requests your blessings” 小兆某甲, 敢奏微言, 今日上告, 八願開陳, 請施禮願 (TC.56:1.903b). *Dengzhen yinjue* 登真隱訣, written by Tao Hongjing in the Southern Dynasty, says, “*Xiaozhao* (I, a lowly disciple) respectfully kowtow before the Jade Palace and the Purple Palace of the Heavenly Emperor of Taiwei 太微. Please allow me to become immortal, and may all my wishes come true” 冀土小兆男生某, 謹稽首再拜, 朝太微天帝君玉闕紫宮前, 當令某長生神仙, 所欲如願 (TC.421:6.625a). Volume 27 of *Shangqing lingbao dafa*, compiled by Wang Qizhen, states, “The scriptures of *sandong* are passed down through the ages. Therefore, the Dongzhen Department 洞真部 has the *Shangqing dadong huiche bidao lu* 上清大洞回車畢道錄. Those who wear the *lu* 錄 are called disciples of *Shangqing dadong* 上清大洞弟子. While those who only recite *Dadong Scriptures* 大洞經 in the room and practice *dadong* exercises are called *xiaozhao*” 三洞經錄, 應運傳行. 故洞真部有上清大洞回車畢道錄一階, 佩之者稱上清大洞弟子. 或不佩錄, 只入室誦<大洞經>, 行大洞功用者, 止稱小兆臣某 (TC.1221:30.899c).

In fact, *xiaozhao* is not a term that implies a complete lack of education in Taoist scriptures and practices but rather a self-deprecating term used by priests. For instance, *Taishang dadao yuqing jing* 太上大道玉清經 vol. 4 states, “*Xiaozhao* (the small-talented one) has shallow understanding and cannot attain the ultimate truth, and my heart is filled with doubts and fears that cannot be pacified” 小兆道淺, 不達至理, 心中疑懼, 不能自寧 (TC.1312:33.318a). *Dongzhen taishang badao mingji jing* 洞真太上八道命籍經 vol. 2 states, “*Sandong* Master of Taixuandu 太玄都, I (*xiaozhao* 小兆), a disciple of *sanjing* 三景, following the teachings of *Dadong Scriptures*” 太玄都三洞法師某嶽先生, 小兆真人三景弟子, 奉行大洞經事 (TC.1328:33.507a).

Furthermore, *xiaozhao* can also refer to practitioners whose spiritual cultivation is relatively shallow compared to the more advanced immortals. For instance, *Gaoshang shenxiao yuqing zhenwang zishu dafa* 高上神霄玉清真王紫書大法 vol. 1 says, “The seven ancestors ascend to heaven, and the practitioners whose spiritual cultivation is relatively shallow attain the immortal status” 七祖上生天, 小兆得仙位 (TC.1219:28.559b). *Wushang miyao* vol. 66 also mentions, “The Yellow Emperor states that because the practitioners whose spiritual cultivation is relatively shallow do not know the celestial phenomena, they receive *Lingbao wuchengfu jing* 靈寶五稱符經 from Tianlao 天老 (the assistant minister of the Yellow Emperor)” 黃帝曰: 天老以小兆未知天炁, 故受兆靈寶五稱符經 (TC.1138:25.219b).

In summary, *xiaozhao* can be interpreted as a term used by Taoist practitioners to refer to themselves when in the presence of immortals or as an indirect reference to other practitioners whose level of spiritual cultivation is relatively shallow.

2. Yinshan 隱山

Dictionary reads:

Yinshan refers to hermits who live in the mountains. “*Haiqiongjun yinshan wen*” 海瓊君隱山文 in *Haiqiong wendao ji* 海瓊問道集 states, “Those who aspire to be the hermit in the mountains must have a genuine desire for seclusion. Seclusion without any purpose is considered *yin* 隱 (hidden), while seclusion with a specific purpose is considered *shan* 山 (mountain). Those who have not yet understood the Dao should seek to understand it before secluding themselves in the mountains. If one goes into seclusion in the mountains without understanding the Dao,

one will be captivated by the beauty of the mountains and forget about the Dao. Conversely, if one understands the Dao before going into the mountains, one will forget about the mountains while pursuing the Dao. Forgetting about the mountains will lead to a peaceful mind and forgetting about the Dao will lead to being distracted by the mountains. Therefore, those who forget about the mountains while pursuing the Dao will find peace on earth, while those who forget about the Dao while being in the mountains will find noise in the mountains” 欲隱山者，善隱心也。無事治心謂之隱。有事應迹謂之山，無心於山，無山於心也。是故先須識道後隱於山，若未識道而先居山者，見其山必忘其道，若先識道而後居山者，造其道必忘其山，忘山則道性怡神，忘道則山形蔽目。是以忘山見道人間亦寂也，見山忘道山中乃喧也。(Chinese and Suzhou 1994, p. 897).

Dictionary incorrectly identified the word class of *yinshan* in its definition. *Yinshan* is not a noun but a verb, meaning to live in seclusion in the mountains. *Shangqing shidichen tongbaizhenren zhentu zan* 上清侍帝晨桐柏真人真圖贊, written by Sima Chengzhen 司馬承禎 in the Tang Dynasty, states, “[He] sought a Taoist master, leaving behind and forgetting his family and worldly attachments. Retreating to the mountains and living in seclusion, he buried himself in a tomb and suffered alone” 尋師道長，辭親愛忘。隱山自逸，瘞墓徒傷 (TC.612:11.160a). Volume eight of *Shangqing taixuan ji* 上清太玄集, written by Hou Shanyuan 侯善淵 in the Jin 金 Dynasty, mentions, “To leap out of the mundane world but not hide in the mountains is to waste one’s time in idle leisure” 跳出茅間不隱山，蹉跎信任樂清閑 (TC.1061:23.805b). Volume 19 of *Lishi zhenxian tidao tongjian* 歷世真仙體道通鑑, written by Zhao Daoyi 趙道一 in the Yuan Dynasty, states, “Zhang Cizheng 張慈正, also known by his courtesy name Ziming 子明, was the eldest son of Dezhao 德昭. He was well-versed in many books, especially the *Book of Changes* (*Zhouyi* 周易), and had over a hundred disciples. Later, he hid in the mountains to study the Dao and did not see his wife and children for a long time” 張慈正，字子明，德昭之長子。博學群書，最精於易，從學者百餘人。久之，學道隱山，與妻子不相見 (TC.296:5.210b).

3. *Fuxiu* 浮休

Dictionary reads:

Fuxiu refers to the concept of life and death. “Keyi” in *Zhuangzi* (莊子·刻意) states, “Its life is like floating, its death is like resting, and it does not think or plan ahead” 其生若浮，其死若休，不思慮，不豫謀。(Chinese and Suzhou 1994, p. 835).

Dictionary’s hasty combination of morpheme meanings has resulted in an inaccurate definition of the word *fuxiu*. In fact, *fuxiu* comes from “Keyi” in *Zhuangzi*, which states that “its birth is like floating and its death is like resting” 其生若浮，其死若休. Volume 17 of *Nanhua zhenjing zhushu* 南華真經注疏, annotated by Guoxiang 郭象 in the Jin 晉 Dynasty, and commented on by Cheng Xuanying 成玄英 in the Tang Dynasty, states, “The sage moves without intention, and life and death are integrated. Therefore, its life is like a momentary bubble rising up and changing suddenly, while its death is like rest after exhaustion, with no attachment” 夫聖人動靜無心，死生一貫，故其生也，似浮漚之颺起，變化俄然；其死也，若疲勞休息，曾無係戀也 (TC.745:16.476a). According to the definition in the *Great Chinese Dictionary* (漢語大詞典), this term can be interpreted as “the brevity of human life or the unpredictability of the world” (Luo 1990, p. 7695).

There are two examples of *fuxiu* used in TC. Volume 178 of *Lingbao lingjiao jidu jinshu*, compiled by Lin Lingzhen in the Song Dynasty, says, “Having witnessed the unpredictability of all worldly affairs, I adhere to the laws of time passing by” 閱世諦之浮休，故遵隨劫齊年之法度 (TC.465:7.783b). In volume 244, it says, “Witnessing the unpredictability of this impure world, I am reminded of the fleetingness of human life” 觀濁世之浮休，歎勞生之倏忽 (TC.465:8.199b). These examples demonstrate that *fuxiu* does not signify life and death but rather describes the brevity of human life and the unpredictability of the world.

4.3. Redundancies in Definitions

The definition, i.e., the text used to explain the meaning of an entry, should be concise, accessible, and comprehensive. Adding unnecessary information to the definition will disrupt the balance of the entry or even the entire dictionary. However, some entries in *Dictionary* have included excessive supplementary information in their definitions, making them redundant and cumbersome. Therefore, it is necessary to trim these definitions appropriately to ensure clarity and concision.

1. *Famen* 法門

Dictionary reads:

Famen originally referred to the southern gate of the palace in ancient times. In “the twentieth year of Emperor Xi’s 僖 reign” in *Guliang zhuan* 穀梁傳, it says, “The southern gate is called *famen*” 南門者, 法門也. The annotation explains: “The emperor and feudal lords faced south to govern and issued laws and regulations through this gate, giving it the name *famen*” 法門, 謂天子諸侯皆南面而治, 法令聽出入, 故謂之法門. Later, in Taoism, *famen* came to refer to the scriptures and teachings spoken and expounded by the Heavenly Lord, which were considered the access for sentient beings to enter the Dao. *Lingbao Scriptures* 靈寶經 says, “The Heavenly Lord, out of compassion, has widely opened the access for sentient beings to enter the Dao” 天尊慈悲, 大開法門. *Huangjing jizhu* 皇經集注 vol. 2 says, “Expound the scriptures and teachings of Lingbao qingjing zhenyi bu’er 靈寶清淨真一不二” 宣說靈寶清淨真一不二法門. It is annotated: “However, the Dao is formless and invisible yet profound and subtle. It is like a great road, and those who enter it will find their way, hence the term *famen*” 宣靈寶清淨真一不二法門也. 然道無形迹, 了悟明徹, 秘臻妙境, 若大路然, 入之有自矣, 故曰法門. (Chinese and Suzhou 1994, p. 683).

The first listed meaning of *famen* in *Dictionary* and its documentary evidence is irrelevant to its meaning in Taoist scriptures, and the explanatory text is redundant.

In Taoism, the term *famen* derives from Buddhism and refers to the path that practitioners take to achieve enlightenment. The Buddhist Dharma is the gateway for all beings to transcend the mundane and become saints, thus called *famen*. The preface of *Saddharmapundarika Sutra* (*Fahua jing* 法華經) states, “The Buddha preaches the Dharma with various paths that practitioners take to achieve enlightenment” 以種種法門, 宣示於佛道 (Kumarajiva 2002, p. 40). In *Ekottaragama-sutra* (*Zengyi a’han jing* 增一阿含經), it is said, “The Buddha opens the path that practitioners take to achieve enlightenment and those who hear it attain firm faith” 如來開法門, 聞者得篤信 (Sanghadeva 2012, p. 151).

Famen is borrowed from Buddhism and refers to the path taken by practitioners to enter the Dao in Taoism. In Taoist scriptures, *famen* has three specific meanings:

(1) The first meaning of *famen* in Taoist scriptures refers to the path or method of practicing the Dao. *Taishang cibe daochang xiaozai jiuyou chan* 太上慈悲道場消災九幽懺 vol. 10 says, “Puji 普濟 asked: The compassionate master shows various virtuous deeds and methods of practicing the Dao, encourages and instructs sentient beings to practice them. As death approaches, when beings are weak and powerless, what levels of cultivation have they achieved in their practice” 普濟上問: 慈尊所顯諸功德法門, 勸喻眾生, 教令修習. 死以眾生微弱, 力不能及, 未審所修, 有何等級 (TC.543:10.83a). In *Shangqing beiji tianxin zhengfa* 上清北極天心正法, it is said, “Nothing comes before the acquisition of *qi* in the path of practice, as *qi* is essential in conforming to the spiritual and verifying the right and method. There has never been a practitioner who succeeded without knowledge of the path of *qi*. With so many methods of practicing the Dao, the most effective approach has yet to be determined” 夫行持之道, 莫先於取炁. 蓋炁正而符靈, 將正而法驗. 未有不知炁路而行持者也. 是法門衆多, 未嘗確論 (TC.567:10.649a).

(2) The second meaning of *famen* in Taoist scriptures refers to Taoism itself. *Chisongzi zhangli* vol. 5 says, “I am fortunate enough to enter Taoism, and through the grace of the Celestial Master, I am granted an official position” 臣以有幸, 得歸法門, 天師矜愍, 賜臣治職

(TC.615:11.213b). In *Taishang changsheng yanshou ji fude jing* 太上長生延壽集福德經, it is mentioned, “Despite performing good deeds, men and women in all the worlds who have yet to enter Taoism are constantly besieged by disasters, illness, and threats of water, fire, swords, and soldiers. To those who want to enter Taoism, what kind of meritorious virtues should they cultivate to attain peace, longevity, and natural sustenance? I humbly implore the merciful and compassionate to widely extend their help and compassion” 今見諸方世界有諸男女, 行諸善道, 未入法門, 常被水火刀兵灾病所臨, 來入法門, 修何功德, 令得安樂, 年壽長遠, 衣食自然, 伏願慈悲廣垂開度 (TC.21:1.773c).

(3) The third meaning of *famen* in Taoist scriptures refers to the Taoist school. *Wushang huanglu dazhai licheng yi* 無上黃籙大齋立成儀 vol. 12 says, “Today, the vegetarian host and the assembly members declare their allegiance to our Taoist school and take refuge in the Great Dao. They observe the fasting ritual and serve the country and the family” 今黃籙大齋主某人眾會稱某人等向我法門, 歸投大道, 奉修齋直, 為國為家 (TC.508:9.443b). *Jingming zhongxiao quanshu* 淨明忠孝全書, written by Huang Yuanji 黃元吉 in the Yuan Dynasty, states, “Some may ask why is this school specifically called “Pure Brightness and Loyal and Filial” (*Jingming Zhongxiao* 淨明忠孝) when there have been many Taoist schools in the past and present” 或問: 古今之法門多矣, 何以此教獨名淨明忠孝 (TC.1110:24.635a).

2. *Yulu* 玉廬

Dictionary reads:

Yulu is a term that refers to the nose and is associated with refining and nourishing practices. “*Hangting neijing jing*” 黃庭內景經 in *Yunji qiqian* says, “The cloud energy of the Five Mountains is abundant, protecting and nurturing the nose to repay oneself” 五嶽之雲氣彭亨, 保灌玉廬以自償. Liang Qiuzi 梁丘子 annotates, “*Yulu* refers to the nose. It implies that once the three worms (i.e., disease-causing factors) are eliminated, the true energy will be harmonious and continuous, flowing in and out of the mysterious womb, thus achieving self-repayment” 玉廬, 鼻廬也. 言三蟲既亡, 真氣和洽, 出入玄牝, 綿綿不絕, 故曰自償. *Bao* 保 means to maintain, while *guan* 灌 means to irrigate. It is said that the spleen and stomach are the palace of storage, which can maintain and irrigate the whole body, making it peaceful, happy, and self-sustaining. (Chinese and Suzhou 1994, p. 342)

The last two sentences in the paragraph provide supplementary explanations to Liang Qiuzi’s annotation rather than explanations of the term *yulu* itself. Therefore, they should be removed.

5. Errors in the Documentary Evidence of *Dictionary*

Documentary evidence is an important part of large-scale dictionaries as it serves as proof of definitions, the basis for the establishment of entries, and a carrier for demonstrating the evolution and historical relationships of words. According to the explanatory notes of *Dictionary*, “references are made to various series of books such as *TC*, *Daozang jiyao* 道藏輯要, *Gushu yinlou cangshu* 古書隱樓藏書, *Daoshu shiqi zhong* 道書十七種, *Daoshu shi'er zhong* 道書十二種, *Daozang jinghua lu* 道藏精華錄, *Pingjin guan congshu* 平津館叢書, *Gujin tushu jicheng* 古今圖書集成 (Integration of Ancient and Modern Books), *Er'shiwu shi* 二十五史 (Twenty-five Histories), etc.” (Chinese and Suzhou 1994). However, many entries are supported by only a single example or lack any documentary evidence altogether. Problems related to documentary evidence are particularly prominent in *Dictionary*, such as insufficient or lack of documentary evidence, inconsistency between definition and documentary evidence, documentary evidence outside of Taoist scriptures, inconsistency between entry and documentary evidence, and punctuational and textual errors of documentary evidence. Out of the 700 entries examined, 240 have problems with their documentary evidence, accounting for 34.29% of the total.

5.1. Insufficient or Lack of Documentary Evidence

There are numerous entries in *Dictionary* with isolated documentary evidence or without any supporting documentary evidence. This deficiency is not attributable to the scarcity of words used in Taoist scriptures but rather to the restricted search conditions during the compilation process. Therefore, meticulous supplementation of documentary evidence is required during revisions. For example, the following entries have no supporting documentary evidence:

1. *Jiejie* 節屆

Dictionary reads:

Jiejie 節屆 is a collective term for ritual ceremonies and festivals. During these events, Taoist temples typically perform rituals to pay homage to the immortals. Following the rituals, it is appropriate to follow the ancient traditions of holding a feast and strictly adhering to etiquette and customs. (Chinese and Suzhou 1994, p. 336)

2. *Beifang* 北方

Dictionary reads:

Beifang 北方 refers to the nether world, which is believed to be a place of *yin* 陰 accumulation and extreme cold, associated with the element of water and the season of winter. (Chinese and Suzhou 1994, p. 369)

3. *Xunshi* 訓師

Dictionary reads:

Xunshi 訓師 refers to an administrative position in Taoist monasteries. *Xunshi* is responsible for teaching and supervising young Taoists, as well as overseeing the management of fasting regulations and educational programs. (Chinese and Suzhou 1994, p. 405)

4. *Fulu* 復爐

Dictionary reads:

Fulu 復爐 refers to a Taoist ritual practice that involves the concentration of mental energy and intention by priests. This practice bears similarities to the practice of *falu* 發爐. (Chinese and Suzhou 1994, p. 724)

5. *Xiangtou* 香頭

Dictionary reads:

Xiangtou 香頭 is a common saying referring to the designated leader of a group of individuals who gather at a temple to perform a religious ritual or pay their respects. The leader is often referred to as *xiangtou*. (Chinese and Suzhou 1994, p. 724)

6. *Qidan* 起單

Dictionary reads:

Qidan 起單 denotes the set of monastic regulations that Taoist monasteries follow. When Taoist priests of the Temple travel or visit other locations, it is customary to refer to their journey as *qidan*. (Chinese and Suzhou 1994, p. 803)

7. *Zhiyuan* 職員

Dictionary reads:

Zhiyuan 職員 is a title assigned to personnel who participates in Taoist religious ceremonies and rituals. The personnel is sometimes referred to as *faguan* 法官. (Chinese and Suzhou 1994, p. 847)

5.2. Inconsistency between Definition and Documentary Evidence

Within lexicography, the inconsistency between definition and documentary evidence refers to a contradiction between the definition of a word and its corresponding documentary evidence. Documentary evidence plays a crucial role in explaining and verifying a definition, making it necessary to ensure that the two align closely during dictionary compilation. Otherwise, the documentary evidence will lose its value in proving the definition, and the definition will become unreliable. As such, it is crucial to maintain consistency between documentary evidence and definition to ensure the accuracy and validity of the definition.

1. *Wangsheng* 往生

Dictionary reads:

The concept of leaving the Saha World and going to the Pure Land of Amitabha Buddha is also known as *wang* 往 (going); the rebirth in a lotus flower made of seven treasures is referred to as *sheng* 生 (birth). In addition, there is also a mantra for achieving rebirth in the Pure Land that can be recited to enable the deceased to be reborn as a human being. According to *Bixia yuanjun huguo bimin puji baosheng miaojing* 碧霞元君護國庇民普濟保生妙經, it is said, “To know one’s previous life, observe this life; to know one’s afterlife, observe this life” 欲知往生, 當觀今生; 欲知來世, 當觀今世. (Chinese and Suzhou 1994, p. 652).

The documentary evidence does not align with the definition of *wangsheng*. *Dictionary* defines *wangsheng* as gaining rebirth, while the meaning of *wangsheng* in the documentary evidence refers to the previous life. They have distinct meanings and differ in their parts of speech. The former functions as a verb, while the latter is a noun. Therefore, this documentary evidence should be replaced with other examples. For instance, *Taishang dongxuan lingbao zhuan shen duming jing* 太上洞玄靈寶轉神度命經 states, “Individuals can be reborn in the Pure Land of the Eastern Region according to their wishes. They can hear Taoist scriptures and teachings, face the Heavenly Lord, and have food and clothing provided naturally” 隨願往生東方淨土, 聞經聽法, 面對天尊, 衣食自然 (TC.340:6.143c). Volume two of *Dacheng miaolin jing* 大乘妙林經 says, “Those who practice goodness can be reborn in the Pure Land of the Three Clarities” 若有修善, 當得往生三清妙土 (TC.1398:34.271b). Volume two of *Yaoxiu keyi jielü chao*, written by Zhu Faman in the Tang Dynasty, says, “By practicing according to the scriptures day and night without slackening, people can experience peace and happiness wherever they go, and be reborn in a Pure Land according to their wishes” 依經修行, 晝夜不懈, 是人所在之處, 自然安樂, 隨所往生, 得居淨土 (TC.463:6.931a).

5.3. Documentary Evidence Outside of Taoist Scriptures

In a Taoist dictionary, the documentary evidence cited should prioritize Taoist scriptures and use specific examples from them to illustrate the meanings of entries. Although the explanatory notes of *Dictionary* indicate that literature from various Taoist series should be used as citation sources, some entries still use secular literature as documentary evidence. Whenever examples from Taoist scriptures are available, it is important to prioritize citing them.

1. *Qingjing fan* 青精飯

Dictionary reads:

Qingjing Rice (*Qingjing fan* 青精飯) is a type of food traditionally taken by priests in their practice. To make Qingjing Rice, rice is soaked in the juice of the leaves and branches of the *Vaccinium bracteatum* plant, steamed, and dried until it turns a blue-green color. The priest practitioners of taking herbal medicine state that regular consumption of Qingjing Rice has anti-aging and beauty-enhancing properties. Du Fu 杜甫, a poet in the Tang Dynasty, mentioned it in his poem *Zeng Li Bai* 贈李白. It is stated, “Is there no Qingjing Rice to make me look good” 豈無青精飯, 使我顏色好? Lu You 陸游 in the Song Dynasty also wrote about it

in his work *Xiaoqi changsheng guan fan yi sui xing* 小憩長生觀飯已遂行, saying that “I ate some Qingjing Rice and met a scholar wearing a black grille turban (*wujiao jin* 烏角巾) on the way” 道上青精飯, 先生烏角巾. For further information on Qingjing Rice, see “Qingjing” 青精 in volume eight of *Xuelin* 學林 written by Wang Guantu 王觀圖 in the Song Dynasty. (Chinese and Suzhou 1994, p. 609)

The two examples of Qingjing Rice listed are not from Taoist scriptures. Therefore, given the importance of Qingjing Rice as a Taoist term, we recommend replacing those examples with other documentary evidence from Taoist scriptures.

For example, in volume one of *Huagai shan fuqiu wang guo sanzhenjun shishi* 華蓋山浮丘王郭三真君事實, compiled by Shen Tingrui 沈庭瑞 and others in the Song Dynasty, it is said, “We, the ministers of the immortals, pity your aspirations and have come to guide you. We will give you Taiji 太極 Qingjing Rice of the immortal spirit formula” 吾等主神仙之司, 憫子有志, 故來相過, 乃以太極青精飯上仙靈方授之 (TC.778:18.47b). Volume eight of *Lishi zhenxian tidao tongjian* says, “Initially hiding in Maoshan 茅山, [Yang Taiming 楊泰明] went to the top of Lushan 廬山 to build a hut, where he made Qingjing Rice and practiced fasting due to the proximity of Maoshan and Lushan” 初隱茅山, 以其淺近, 遂來廬山峰頂結庵, 造青精飯, 辟穀 (TC.296:5.317a). *Wudang jisheng ji* 武當紀勝集, written by Luo Tingzhen 羅霆震 in the Yuan Dynasty, says, “The post station provided ample food of Qingjing Rice, with which we energetically climbed the mountain and reached the ninth heaven” 驛亭餉飽青精飯, 著力登山即九天 (TC.963:19.669a). In addition, there is an error in the cross-reference of this entry, where Wang Guantu 王觀圖 should be corrected to Wang Guanguo 王觀國 (G. Wang 1992).

5.4. Inconsistency between Entry and Documentary Evidence

It is worth noting that several documentary pieces of evidence in *Dictionary* do not match the corresponding entries or even lack any reference to the words in question. This phenomenon deserves careful attention in academic research.

1. *Chongju* 冲舉

Dictionary reads:

Chongju 冲舉 is a term for inner cultivation in Taoism. Also known as *qingju* 輕舉, it refers to the practice of ascending during the daytime. *Cantong qi* 參同契 says, “Practitioners must be diligent and practice it day and night without rest, and fast for three years. Then they can ascend lightly and travel far, straddle fire without being burnt, and enter the water without being wet. They can exist and perish, enjoy longevity, and be carefree. When they have completed their achievement, they will ascend, receiving Taoist scriptures and being included in the list of immortals” 勤而行之, 夙夜不休, 服食三載, 輕舉遠遊, 跨火不焦, 入水不濡, 能存能亡, 長樂無憂, 功滿上升, 膺錄受圖. *Xie ziran shi* 謝自然詩, written by Han Tuizhi 韓退之 in the Tang Dynasty, says, “In a flash, [she] ascends lightly and drifts like smoke in the wind. Upon entering the door, nothing is seen, just like a cicada shedding its skin. It is said to be an immortal matter and indeed can be attained” 須臾自輕舉, 飄若風中煙, 入門無所見, 冠履同蛻蟬, 皆云神仙事, 灼灼信可得. (Chinese and Suzhou 1994, p. 493).

During the compilation process, the word *qingju* 輕舉 was mistakenly used instead of *chongju* 冲舉 in the two documentary pieces of evidence, which indicated a lack of textual criticism.

Chongju is frequently used in Taoist scriptures. For example, *Sandong qunxian lu* vol. 10 says, “Those who ascend during the daytime must possess the necessary talent to achieve the Dao. You have undertaken this task and have the potential to ascend during the daytime” 白日昇騰者, 當有其材而後成其道, 汝受其一事而有冲舉之望 (TC.1248:32.303b). *Yuqing wuji zongzhen wenchang dadong xianjing zhu* vol. 3 notes, “Xu Jingyang 許旌陽 and Ge Xianweng 葛仙翁 in the Jin 晉 Dynasty ascended to be immortals by refining and offering sacrifices to the solitary ghosts and spirits, which were their ancestors from thousands of previ-

ous lifetimes” 晉代許旌陽, 吳葛仙翁, 皆以祭煉孤爽鬼神而沖舉成仙, 蓋孤爽亦是千生萬劫曾祖父母 (TC.103:2.621a).

5.5. Punctuational and Textual Errors of Documentary Evidence

It should be noted that the punctuational and textual errors of the documentary evidence in *Dictionary* may harm the accuracy of definitions of words.

1. *Guzheng bing* 骨蒸病

Dictionary reads:

Guzheng bing 骨蒸病 (bone steaming disease) is a term in traditional Chinese medicine that refers to tuberculosis, which is also called *chuanshi* 傳尸, *yanti* 殮殍, *fulian* 伏連, or *wugu* 無辜. *Jijiu xianfang* 急救仙方 vol.11 states: “Huangdi jiu er’shiyi zhong lao tu bing xu” 黃帝灸二十一種癆圖並序. Bone steaming disease is also called *chuanshi*, *yanti*, *fulian*, or *wugu*. For men, their fundamental essence is *yuanqi* 元氣 (vital energy), while for women, it is *xuehai* 血海 (blood). Symptoms of the disease include shortness of breath, abdominal or forehead lumps, night sweats, vivid dreams of ghosts, and eventually exhaustion and death. Patients may also experience clear vision but weakness in limbs, loss of appetite, and wasting away over months and years 骨蒸病者, 亦名傳尸, 亦名殮殍, 亦名伏連, 亦名無辜. 丈夫以元氣為根本, 婦人以血海為根源. 其病狀也, 發天而短, 或聚或分, 或腹中有塊, 或腦門結核, 開臥盜汗, 夢見鬼交, 雖目視分明, 而四肢無力, 上氣食少漸至沉羸, 終延歲月, 遂至殞滅. See also the entry “*chuanshi laozhai*” 傳尸癆瘵 (tuberculosis). (Chinese and Suzhou 1994, p. 721)

“Huangdi jiu er’shiyi zhong lao tu bing xu” 黃帝灸二十一種癆圖並序 is the chapter title of *Jijiu xianfang*. It should be placed after “vol. 11”. The citation after the chapter title and before the cross-reference should be enclosed within quotation marks. Additionally, upon reviewing *TC*, we found that “*fatian er duan*” 發天而短 should be corrected to “*fagan er duan*” 發乾而短 (body dryness and shortness of breath), and “*kai wo daohan*” 開臥盜汗 should be corrected to “*huo wo daohan*” 或臥盜汗 (someone may have night sweats) (TC.1164:26.657a).

6. Errors in the Convention of *Dictionary*

The convention of a dictionary refers to the rules and formats for its compilation. As a knowledge system, a dictionary requires an overall design, and its convention outlines the general structure of the dictionary, playing an important role in standardizing the entire work. The explanatory notes of *Dictionary* prescribe a series of compilation principles, including word collection, entry establishment, definition, division of meanings, citation of documentary pieces of evidence, and cross-referencing. However, due to the involvement of many individuals in the compilation process and varying personal understandings or less strict adherence to the execution standards, *Dictionary* has problems with inconsistent cross-referencing systems and inconsistent conventions in definitions. Out of the 700 entries examined, 50 have errors with their conventions, accounting for 7.14% of the total.

6.1. Inconsistent Cross-Referencing Systems

The entries in *Dictionary* often have intrinsic connections with other related entries. In this regard, the explanatory notes of *Dictionary* stipulate that “if there are several names for a word, the most appropriate or commonly used one shall be adopted as the main entry, while the others shall be included as cross-references as appropriate” (Chinese and Suzhou 1994). However, due to the separate writing of dictionary entries and the lack of digital technology support for compilation and collation at the time, it is common to encounter problems such as the lack of cross-references or missing cross-reference labels.

1. *Buhui mu* 不灰木

Dictionary reads:

Buhui mu 不灰木 (wood that cannot be burned to ashes) is a noun related to external alchemy, also known as asbestos. “Shizhi” in *Baopuzi neipian* 抱朴子內篇·釋滯 says, “The wood cannot be burned to ashes and the fire is hot”⁵ 不灰之木, 為熱之火. *Chongxiu zhenghe zhenglei bencao* 重修政和證類本草 vol. 5 says, “*Buhui mu* resembles rotten wood and does not ignite when burned. It is considered a type of stone” 不灰木如爛木, 燒之不燃, 石類也. *Jinshi bu wujiu shujue* 金石簿五九數訣 mentions, “*Buhui mu* comes from the country of Persia. It is the root of silver stone and it appears like rotten wood. It does not turn to ash after long burning. Its color is blue like wood, and it can be used to make mercury” 不灰木, 出波斯國. 是銀石之根, 形如爛木, 久燒無變而無灰, 色青似木, 能制水銀. For further information, please refer to the entry “*shimian*” 石棉 (asbestos). (Chinese and Suzhou 1994, p. 196)

Although *Dictionary* includes a cross-reference label for *shimian*, the actual entry for *shimian* is not present in *Dictionary*.

2. *Tunzi* 吞字

Dictionary reads:

Tunzi is a noun of Taoist *fangshu* (technology of immortality and alchemy), which refers to the use of talismanic water. *Taiping Scriptures* states that talismans are written with characters made of cinnabar (*dan* 丹) and it is believed that healing is dependent on “swallowing the characters written on the talismans” (丹書吞字). Please refer to the entry “*fulu*” 符籙 (talismanic script) for further information. (Chinese and Suzhou 1994, p. 517)

Although *Dictionary* includes a cross-reference label for *fulu*, the actual entry for *fulu* is not present in *Dictionary*.

3. *Yuliang* 餘糧

Dictionary reads:

Yuliang is a noun of external alchemy, which refers to the hidden name of *Taiyi yuyu liang* 太一禹餘糧. (Chinese and Suzhou 1994, p. 558)

Dictionary explains “*yuliang*” 餘糧 as the hidden name of “*Taiyi yuyu liang*” 太一禹餘糧, but it does not provide the cross-reference, which results in a lack of linkage between related entries.

6.2. Inconsistent Conventions in Definitions

The different parts of a dictionary are interconnected, and its systematic nature is reflected not only in the interrelatedness of the entries but also in the overall consistency of the convention, i.e., the issue of related coherence. According to Zhao Zhenduo, “related” refers to the necessary connection between the various components of the convention and content of entries, while “coherence” refers to the coordinated unity of treatment and expression for related materials (Zhao 2020, p. 182). However, *Dictionary* was completed by different individuals and suffered from inconsistencies and incoherence in its convention.

1. *Hutong lei* 胡桐淚

Dictionary reads:

Hutong lei 胡桐淚 refers to an external alchemical medicine, i.e., diversifolious poplar resin, which can be used as a medicine. When it solidifies into blocks in soil or stone-like lye, it is called *Hutong alkaloid* 胡桐碱. Yan Shigu 顏師古 in the Tang Dynasty provided an annotation for *Hutong* 胡桐 in *Book of Han*, stating that “*Hutong* resembles the tung (桐樹) but not mulberry. When insects feed on the tree, a frothy liquid flows out, which is commonly called *Hutong tears* (*Hutong lei* 胡桐淚) due to its resemblance to tears. It can be used to refine gold

and silver and is commonly used by artisans. The word *lei* 淚 (tears) is sometimes mistakenly referred to as *lü* 律 in common saying “胡桐亦似桐，不類桑也。蟲食其樹而沫出下流者，俗名為胡桐淚，言似眼淚也。可以汗金銀也，今工匠皆用之。流俗語訛呼淚為律。As a result, it is called *Hutong lü* 胡桐律. See also “*Hutong lei*” in *Compendium of Materia Medica* vol. 34. It is also called *Qu Yuan su* 屈原蘇 in Taoist scriptures. See “*Shi zhuyao yinming*” 釋諸藥隱名 in *Shi yao er ya*. (Chinese and Suzhou 1994, p. 701)

The documentary evidence and definition are intertwined, resulting in a confusing structure of this entry. The text after the documentary evidence should be moved before it. Additionally, to conform to the citation convention of documentary evidence, the final sentence should read, “*Shi yao er ya* vol.1 says: *Hutong lü* is also known as *Hutong lei* or *Qu Yuan su*” <石藥爾雅> 卷上: 胡桐律: 一名胡桐淚, 一名屈原蘇 (TC.901:19.62b).

7. Conclusions

Since its publication in 1994, *Dictionary* has been highly praised and extensively recognized in the academic community for its comprehensive coverage of Taoist terminologies and definitions. So far, no substitute for this work has been found. However, with the in-depth study of the language of Taoist literature in recent years, some deficiencies in *Dictionary* have gradually emerged. This paper identifies five major types of errors found in *Dictionary*, including entries, definitions, meanings, documentary evidence, and convention. It aims to provide a necessary reference for the revision of *Dictionary*, which will lead to more accurate and lucid interpretations of Taoist literature, a better grasp of the teachings and doctrines, and improved guidance for Taoist theories and practices for Taoist priests, believers, and researchers. Furthermore, the revised *Dictionary* will provide more authoritative information for subsequent Taoist research.

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Notes

- ¹ This paper focuses on studying the types of errors and analyzing specific problems in *Dictionary*. We utilize a holistic single-classification approach, and for entries with multiple problems, we classify them based on the most prominent error. The quantity statistics of different types of errors are provided solely for comparative purposes, to reflect the overall situation of errors and omissions in *Dictionary*.
- ² *Daozang* 道藏 (The Taoist Canon) hereby is referred to as TC. This paper uses *Daozang* text published by the three publishing houses (*sanjiaben* 三家本), see *Daozang* (1988). This paper benefits greatly from Schipper (2005). This text number follows the title concordance of Schipper and Chen (1996). The form of reference for this paper is TC.575:10.689c, where 575 is the text number, 10 is the volume number, 689 is the page number, and “c” is the register.
- ³ *Book of Later Han* says, “Cao shishu qi zhuan” 曹世叔妻傳 (Fan 1996, p. 814). There is a typo in *Dictionary* where the character “huang” 黃 should be corrected to the character “cao” 曹.
- ⁴ *Duren jing jizhu* says, “Immeasurable sounds” 無量音者 (TC.87:2.240c). There is a missing word “sounds” (*yin* 音) in *Dictionary*.
- ⁵ *Baopuzi neipian* vol. 8 says, “The wood cannot be burned to ashes and the fire is not hot” 不灰之木, 不熱之火 (TC.1185:28.201c). There is a typo in *Dictionary*, where the character “wei” 為 should be corrected to the character “bu” 不.

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