

THE ENCYCLOPEDIA OF TAOISM I

Edited by

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 **Routledge**
Taylor & Francis Group
LONDON AND NEW YORK

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First published 2008
by Routledge
2 Park Square, Milton Park, Abingdon, Oxon OX14 4RN
www.routledge.co.uk

Simultaneously published in the USA and Canada
by Routledge
270 Madison Avenue, New York, NY 10016
www.routledge.com

Routledge is an imprint of the Taylor and Francis Group, an informa business

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Typeset in Dante by Birdtrack Press
Printed and bound in Great Britain by
TJ International Ltd, Padstow, Cornwall

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publishers.

British Library Cataloguing in Publication Data
A catalogue record for this title is available

Library of Congress Cataloguing-in-Publication Data
Library of Congress Control Number: 2007937681

ISBN13: 978-0-7007-1200-7

fully the links between this text and three Buddhist works likewise giving full details of what consequences may be entailed by various transgressions of good actions.

Earlier work by Nakajima Ryūzō (1984), however, shows that this scripture synthesizes a wide range of Buddhist notions into a Taoist view of karmic process (which itself has much earlier roots). Also, while discussions of karmic consequences occur in many Indian Buddhist texts, none of those examined by Kohn are firmly identifiable as translations, but seem to be Chinese compositions of unknown date. All this suggests both Buddhists and Taoists working to a common agenda, rather than that the parallels reflect straightforward borrowing by the latter.

T. H. BARRETT

□ Kohn 1998d; Nakajima Ryūzō 1984; Ōfuchi Ninji 1978–79, I: 85–100 (crit. notes on the Dunhuang mss.) and 2: 147–72 (reprod. of the Dunhuang mss.)

※ ETHICS AND MORALS; TAOISM AND CHINESE BUDDHISM

Yellow Turbans

The Yellow Turban rebellion of 184, unsuccessful though it was, is considered a critical factor in the fall of the Han dynasty. Led by Zhang Jue 張角, the rebellion was organized by a religious movement based in the northeast of China called the Taiping dao 太平道 or Way of Great Peace. It is possible that the Taiping dao used the **Taiping jing* (Scripture of Great Peace), or a precursor of that scripture, as its central text and inspiration. It was one of the movements that contributed to the milieu from which Taoist religion arose.

Zhang Jue came from Julu 鉅鹿 (Hebei). Little is known about him apart from his involvement in the religious movement he founded. This movement, in concert with standard Han cosmology, saw the cosmos as a tripartite structure of Heaven, Earth, and Humanity. Thus, while Zhang Jue took the title "General of Heaven" (*tiangong jiangjun* 天公將軍) for himself, his two brothers, also leaders in the movement, had the titles "General of Earth" (*digong jiangjun* 地公將軍) and "General of Humanity" (*rengong jiangjun* 人公將軍). The slogan used by the Yellow Turbans was, "The Blue Heaven (*qingtian* 青天) is already dead, the Yellow Heaven (*huangtian* 黃天) will replace it." This is often read in political terms as in the Han cosmological scheme dynastic rise and fall was viewed as conforming to the movement of the five elemental phases (**wuxing*). As each phase was accorded a color, the cycle of dynasties was seen to follow a cycle of colors. Since the Han ruled under the phase of

Fire, the subsequent dynasty had to rule under Soil, and the color attributed to Soil was yellow. Thus, the idea that the Yellow Heaven was about to be established signalled the movement's revolutionary intentions. However, for this reading to be consistent the Yellow Turbans should really have referred to the demise of the Red Heaven, the color adopted by the Han. Alternative readings that stress the religious use of the term "Blue Heaven," and therefore give their slogan a less political meaning, have also been proposed (Barrett 1986, 876). Nonetheless, the idea that the Yellow Heaven presaged the new society of Great Peace led to the adoption of the yellow headscarves (*huangjin* 黃巾; turbans is the traditional rendering) that gave rise to their name.

The Taiping dao followed practices that seem to have been reasonably common to religious movements at this time. Healing was a major part of their program—the period immediately prior to 184 saw terrible epidemics across the empire—with the confession of transgressions playing an important and novel role. More traditional methods such as drinking talismanic water (*fushui* 符水, i.e., water containing ashes of burned talismans, **fu*) and the recitation of spells are also mentioned in the surviving sources. Also apparently novel was the use Zhang made of missionaries. Originally a localized movement, it is said that he sent out eight of his disciples to convert people throughout the empire, ultimately garnering several hundred thousand followers throughout eight provinces. These followers he organized into thirty-six administrative districts on the model of the great state of Daqin 大秦 to the west (imperial Rome in early Chinese sources).

The rebellion of the Yellow Turbans was set down for the year 184 which had the cyclical term *jiazi* 己子, the first of a new sixty-year cycle, symbolizing a new beginning. Unfortunately for the rebels, one of their number leaked the news of their impending action to the emperor. As a result, Zhang had to launch the rebellion a few weeks early. Nonetheless, revolts spread across country and it took almost a year to quell the rebellion. Peace did not reign, however, as sporadic uprisings that were either spawned from the movement, or simply took its name continued to occur. The rebels must have remained a reasonably strong force for in 192, 300,000 Yellow Turbans joined Cao Cao's 曹操 army. The name "Yellow Turbans" disappears from the record in the early third century.

Benjamin PENNY

□ Barrett 1986, 874–76; Eichhorn 1957; Fang Shiming 1995; Hendrichske 2000; Kandel 1979; Levy 1956; Mansvelt Beck 1980; Michaud 1958; Ōfuchi Ninji 1991, 79–136; Qing Xitai 1988–95, I: 192–221; Robinet 1987a

※ *taiping*; MESSIANISM AND MILLENARIANISM