

Contents

1. Formatting Guidelines for English Essay (p2)
2. 中文論文格式規範 (p3)
3. English Essay Bibliography sample (p4)
4. 中文參考文獻示例 (p6)
5. English Essay sample (p8)

Formatting Guidelines for English Essay

- Paper size: A4
- Orientation: portrait
- Margins: top, bottom, left and right should be 2.54 cm
- Page numbers: bottom and right-aligned
- Spacing: 1.5 spaced
 - Between main heading and main text: separated by two lines
 - Between subheading and main text: separated by one line
 - Between paragraphs and long quotations: separated by one line
 - Note: No need to indent the first line of each paragraph.
- Font: Times New Roman
 - Main heading: 16-point, bolded, centred
 - Subheading: 14-point, bolded, centred
 - Footnotes: 9-point
 - Long quotes (requiring separate paragraph): 11-point, indented
 - Main text: 12-point, justified
 - Note: includes the heading, subheadings and main text of the Bibliography section.

Note: Completed and signed assignment coversheet should be at the front of the document.

中文論文格式規範

1、論文正文：豎排版

左邊距：2.54cm

右邊距：2.54cm

上邊距：2.54cm

下邊距：2.54cm

頁碼位置：頁面底端居中

2、行距：

正文行距：1.5

論文題目與正文間距兩行

段落起始空兩個，段落之間不需空行。

小標題與上一段正文間距一行

4、字體字號：

題目(居中)，及參考文獻：標楷體，22 號，粗體

小標題，及參考文獻分類標題：標楷體，20 號

正文，及參考文獻正文：標楷體，20 號

引原文：華文中宋/宋體，16 號，需要上縮進，兩端對齊

腳註：標楷體，12 號

引用先秦諸子等常用經典古籍時，夾注括號內字體：華文中宋/宋體，16 號

5、參考文獻:另起一頁，統一編號（依次排序）

Bibliography(Sample)

Books (English)

1. Chan, W. T., *A Source Book in Chinese Philosophy* (London: Oxford University Press, 1963)
2. Hughes, E. R., *The Great Learning and The Mean-in-Action* (London: J.M. Dent and Sons Ltd, 1942)
3. Legge, J., *The Chinese Classics Volume I* (Taipei: SMC Publishing Inc, 2016)
4. Marnham, P., 'Nobel winners say tap wisdom of Confucius', *Canberra Times*, 24 January 1988, p. 1
5. Yang, B. J., *The Four Books* (Hunan: Hunan Publishing House, 1992)

Books (Chinese)

6. Committee for the Exegesis of the Thirteen Canons, Li, Xueqin 李學勤^[A1], ed., *Exegesis of the Thirteen Canons*^[A2] 《十三經注疏》 (Beijing: Peking University Press, 2000)
7. Shi^[A3], Yinguang 釋印光, *Complete Writings of the Great Master Yinguang - First Part of the Sequel* 《印光法師文鈔全集•續編卷上》 (Response to Zhou Fa Li (One of Three) 《復周法利居士書三其一》) (Beijing: United Publishing Company 團結出版社^[A4], 2013)
8. Sima, Guang 司馬光, 'The Extension of Knowledge Consists in the Investigation of Things -A Discourse 〈致知在格物論〉', *Literary Corpus of Sima Guang* 《溫國文正司馬公文集》 (Taipei: Taiwan Shang Wu Yin Shu Guan, 1975)
9. Yinyuan Sheng^[A5] 因緣生, *An In-Depth Study of the Great Learning and the Doctrine of the Mean* 《學庸衍義》 (Taipei: World Book Company, 2016)
10. Yinyuan Sheng 因緣生, *Commentaries on the 'Record on the Subject of Learning', 'On Teaching' by Hanyu, and 'On Learning' by Xunxi* 《學記師說勸學解》 (Taipei: World Book Company, 2015)
11. Zhu, Xi 朱熹, *Collected Commentaries on the Four Books in Chapters and Verses* 《四書章句集注》 (Beijing: Zhonghua Book Company, 2012)

Websites (English)

12. Legge, J., trans., *Sacred Books of the East, Volume 28, Part 4: The Li Ki*, (1885)
<http://ctext.org/liji/qu-li-i/zh?en=on> [accessed 16 May 2017]
13. Legge, J., trans., *The Classic of History in Sacred Books of the East, Volume III*, (1879)
<http://ctext.org/shang-shu/zh?en=on> [accessed 14 May 2017]
14. Legge, J., trans., *The Works of Mencius*, (Oxford: Clarendon Press 1895)
<http://ctext.org/mengzi/zh?en=on> [accessed 14 May 2017]
15. Legge, J., trans., *The Classic of History in Sacred Books of the East, Volume III*, (1879)
<http://ctext.org/shang-shu/zh?en=on> [accessed 14 May 2017]
16. Legge, J., trans., *The Works of Mencius*, (Oxford: Clarendon Press 1895)
<http://ctext.org/mengzi/zh?en=on> [accessed 14 May 2017]
17. Muller, C., trans., *The Analects of Confucius*, (1990)
<http://www.acmuller.net/con-dao/analects.html#div-3> [accessed 15 May 2017]
18. Muller, C., trans., *The Sutra of Perfect Enlightenment* (2003)
http://www.acmuller.net/bud-canon/sutra_of_perfect_enlightenment.html [accessed 16 May 2017]
19. Wong M. L., trans., *The Buddhābhasita Dasabhadra Karmamarga Sutra* (Taipei: The Corporate Body of the Buddha Educational Foundation)
https://archive.org/stream/tengooddeeds/tengooddeeds_djvu.txt [accessed 15 May 2017]

Websites (Chinese)

20. Chinese Encyclopaedia Online, ‘*The Four Phrase Teaching* 《四句教》’
<http://ap6.pccu.edu.tw/Encyclopedia/data.asp?id=51> [accessed 1 May 2017]

參考文獻(示例)

著作[FN6]：

1. [FN7][唐] [FN8]杜牧：《阿房宮賦》，[清] 吳楚材、吳調侯編，謝冰瑩等譯[FN9]：《新譯古文觀止》，臺北：三民書局，2017 年修訂本。
2. [南宋] 朱熹：《四書章句集注》，北京：中華書局，2012 年版[FN10]。
3. [南宋] 朱熹：《朱子白鹿洞書院揭示》，[FN11][清] 陳宏謀編，《五種遺規》譯注小組譯：《養正遺規新譯》，北京：中國華僑出版社，2012 年版。
4. [明] 萬益：《四書萬益解》，武漢：長江出版傳媒，崇文書局，2015 年版。
5. 十三經注疏整理工作委員會整理，李學勤主編：《十三經注疏》[FN12]，北京：北京大學出版社，2000 年整理本[FN13]。
6. 因緣生[FN14]：《學庸衍義》，臺北：世界書局，2016 年版。
7. 楊伯峻：《孟子譯注》，北京：中華書局，2010 年

版。

網頁：

8. [戰國] [FN15] 荀況 [FN16]：《荀子》，
<http://ctext.org/xunzi/zh>，2017 年 5 月 1 日
[FN17]。

9. [戰國] 韓非：《韓非子》，
<http://ctext.org/hanfeizi/zh>，2017 年 5 月 1 日。

10. [戰國] 呂不韋：《呂氏春秋》，
<http://ctext.org/lv-shi-chun-qiu/zh>，2017 年 5
月 1 日。

11. [西漢] 司馬遷：《史記》，
<http://ctext.org/histories/zh>，2017 年 5 月 1
日。

12. [西漢] 董仲舒：《春秋繁露》，
<http://ctext.org/chun-qiu-fan-lu/zh>，2017 年 5
月 1 日。

13. [清] 清室退位詔書：
<https://zh.wikisource.org/wiki/%E6%B8%85%E5%A>

E%A4%E9%80%80%E4%BD%8D%E8%A9%94%E6%9B%B8，2017
年 5 月 14 日。

(Sample of English Essay Formatting)

A Discussion: Self-Cultivation is the Fundamental Basis

The Great Learning^[FN18] is the gate through which the beginning student enters into virtue.^[1]^[FN19] The first sentence of the work:

The ultimate^[FN20] aspiration of great learning is to bring out the sage virtue of one's true nature, to renovate people and make a better society, and to rest in the highest excellence.^[2]

points out the aim of education in Confucianism – “sageness within and kingliness without”^[3]. “sageness within”, which is a procedure of self-support and self-benefit, is to attain enlightenment of oneself; whilst “kingliness without”, which is altruism, is to help others to attain their sage virtue.^[4] “Sageness within” should be fulfilled before “kingliness without”, but ultimately everyone successfully achieves enlightenment.^[5] This is meant “rest in the highest excellence”^[6].

¹Zhu Xi 朱熹, *Collected Commentaries on the Four Books in Chapters and Verses* 《四書章句集注》 [in Chinese] (Beijing: Zhonghua Book Company, 2012), p. 3; James Legge, *The Chinese Classics* (Taipei: The Liberal Arts Press, 1972), vol. I, p. 355.

²Yinyuan Sheng 因緣生, *An In-Depth Study of the Great Learning and the Doctrine of the Mean* 《學庸衍義》 [in Chinese] (Taipei: World Book Company, 2016), pp. 22-25. The translation is based on James Legge, *The Chinese Classics*, vol. I, p. 356.

³“*Dao* of Sageness within and Kingliness without” is referenced as Feng Youlan, *Omnibus of Feng Youlan*, in Yijie Tang, *Anthology of Philosophical and Cultural Issues: An exploration into new frontiers* (Singapore: Springer Science+Business Media Singapore and Foreign Language Teaching and Research Publishing Co., Ltd, 2016), p. 9.

⁴Ou Yi 藕益, *Commentaries on the Four Books* 《四書藕益解》 [in Chinese] (Wuhan: Changjing Publishing, 2015), p. 206.

⁵Yinyuan Sheng 因緣生, p. 27.

⁶James Legge, vol. I, p. 356.

The approach of achieving the aim is typified in *theGreat Learning* through eight items: 1) eliminating one's delusions and desires, 2) rousing one's true nature, 3) being sincere in thoughts, 4) rectifying mind, which constitute "sageness within", that is to "bring out the sage virtue of one's true nature"; 5) cultivating oneself, 6) regulating family, 7) governing State, and 8) making peace and harmony throughout the world^[7], which constitute "kingliness without", that is to "renovate people and make a better society".^[8]

In the eight items, cultivating oneself is of the most importance. It not only puts the first four items into practice, but also indicates the starting point of item five to eight in reality. The entire work is focused on self-cultivation. In particular, it emphasises that:

From Son of Heaven down to ordinary people, without any exception, everyone must consider the cultivation of oneself the fundamental basis of everything.^[9]

However, there has been misunderstanding regarding this key point and neglected self-cultivation since antiquity, thus tragic stories continually happened throughout the history.

In this essay, why self-cultivation is the fundamental basis will be firstly discussed, followed by positive and negative examples in history to demonstrate its importance. It is hoped that this essay could provide some positive influence in the elimination of misunderstanding. The translations in this essay are mainly based on James Legge, with modifications as

⁷The literal translation of 天下 is the world. When the work *the Great Learning* was written, the "world" was meant the entire kingdom, not the world in modern language. However, the concept could be extended from a kingdom to the world. Therefore, the meaning of the world is adopted in this essay unless specified as a kingdom.

⁸Yinyuan Sheng 因緣生, p. 33.

⁹Yinyuan Sheng 因緣生, *An In-Depth Study of the Great Learning and the Doctrine of the Mean* 《學庸衍義》, p. 36.

appropriate.

Why Self-Cultivation is Prime and Radical for All

Apart from a designation of sovereign of a country, there are deep implications about “Son of Heaven” (*tianzi*^[FN21]). In order to teach ordinary people to revere Heaven, meanwhile, remind themselves to act in accordance with Mandate of Heaven (*tianming*), leaders in antiquity were called “Son of Heaven”.^[9] There were slightly different annotations on “壹是” in the text. Influential Confucian scholar of the Han Dynasty, Zheng Xuan^[FN22] said it meant “focus”^[10], thus the sentence could be translated: “From Son of Heaven down to ordinary people, all must focus on the cultivation of oneself”. Zhu Xi, an influential Song Dynasty Confucian scholar and a leading figure of School of Principle^[FN23] annotated it as “all”^[11]. Therefore, the sentence could be translated: “From Son of Heaven down to ordinary people, all must focus on the cultivation of oneself”. Translations above demonstrate that there is small difference among the three scholars’ annotations, thus, three annotations could be all considered. However, self-cultivation is widely neglected in modern society. In order to remind people that “the cultivation of the person is the prime, radical thing required from all”^[12], and emphasises that no one is exempted from, modern Confucian scholar Yinyuan Sheng’s annotation is adopted herein.

It is mentioned in *the Great Learning* that ancients who wish to bring out the sage virtue of

¹⁰Zheng Xuan 鄭玄, Kong Yingda 孔穎達, *Exegesis of the Thirteen Classics: Annotation on the Classic of Rites* 《十三經注疏 禮記正義》, Committee for the Exegesis of the Thirteen Classics, Li Xueqin 李學勤, ed., *Exegesis of the Thirteen Classics* 《十三經注疏》 [in Chinese] (Beijing: Peking University Press, 2000), p. 1859.

¹¹Zhu Xi 朱熹, *Collected Commentaries on the Four Books in Chapters and Verses* 《四書章句集注》 p. 4.

¹²James Legge, *The Chinese Classics*, vol. I, p. 359.

true nature throughout the world (i.e. to bring peace and harmony to the world), first governed well their State; wishing to govern well their State, they first regulated their family; wishing to regulate their family, one should cultivate their moral and behavior first.^[13] In order to avoid the misinterpretation that bringing peace and harmony to the world is the undertaking merely to emperors; governing a State, feudatories; regulating family, scholar-officials; self-cultivation, the masses, *the Great Learning* clearly points out and emphasises that self-cultivation is the prime and radical requirement to everyone.

It is worth to mention that ancients, who wish to bring out sage virtues of true nature throughout the world, are not limited to sovereign.^[14] There are a lot of examples throughout the history to illustrate this.^[14] Mencius said (*The Works of Mencius*, 6B: 15):

“Shun rose from among the channeled fields. FûYüeh was called to office from the midst of his building frames; Chi âo-ko from his fish and salt; Kwan- Îw û from the hands of his gaoler; Sun-shûÂo from his hiding by the sea-shore; and P â-l Hs î from the market-place.”^[15]

They were originally ordinary people; however, they succeeded in cultivating themselves and thus were able to bring out sage virtues of true nature throughout the kingdom.^[14] The reason lay behind is that though the social status of emperor and ordinary people is different, but there is no difference between their true nature.^[14] Once they successfully fulfilled self-cultivation and accomplished sagehood, there is no difference when they renovate and

¹³The translation is based on James Legge, *The Chinese Classics*, vol. I, p. 357.

¹⁴Yinyuan Sheng 因緣生, *An In-Depth Study of the Great Learning and the Doctrine of the Mean* 《學庸衍義》, pp. 36-37; Ou Yi 藕益, *Commentaries on the Four Books* 《四書藕益解》, p. 210.

¹⁵ James Legge, vol. II, p. 446.

transform people through their true nature.^[14] Therefore, self-cultivation is the fundamental basis.

Succeed in Cultivating Oneself

The Great Learning cited a number of hymns from the *Classic of Poetry (Shi Jing)* ^[FN24] to praise the legacy of *King Wen* ^[FN25]^[16] because he accomplished “sageliness within and kingliness without” through self-cultivation.

“*King Wǎn* ^[FN26] is on high; Oh! Bright is he in heaven. Although Chow was an old country, the [favouring] appointment lighted on it recently” (*Classic of Poetry, Ta Ya, Decade of King Wan, Wǎnwang*).^[17] Zheng Xuan annotated that King Wen was firstly an Earl, because he made enormous contribution to his State and subjects, therefore, it was Mandate of Heaven that granted him the title of king to reign over the whole kingdom.^[18] Zhu Xi’s annotation stated that Zhōu was already a State with long history before the reign of King Wen, but King Wen still endeavoured to renovate his virtue and his subjects through the influence of his great virtues, thus people from four seas were attracted.^[19]

“Profound was king Wǎn; Oh! Continuous and bright was his feeling of reverence. Great is the appointment of Heaven! There were the descendants of [the sovereigns] of Shang”

¹⁶ King Wen was a king of Zhōu 周 in late Shang Dynasty. His son King Wu overthrew Shang Dynasty, and Zhòu 紂, the last king of Shang Dynasty, was put to death. King Wen was honoured as the founder of Zhōu Dynasty.

¹⁷ James Legge, *The Chinese Classics*, vol IV, Part II, p. 427.

¹⁸ Zheng Xuan 鄭玄, Kong Yingda 孔穎達, *Exegesis of the Thirteen Classics: Annotation on the Mao’s Edition of Shijing* 《十三經注疏 毛詩正義》, Committee for the Exegesis of the Thirteen Classics, Li Xueqin 李學勤, ed., *Exegesis of the Thirteen Classics* 《十三經注疏》 [in Chinese] (Beijing: Peking University Press, 2000), p. 1120.

¹⁹ Zhu Xi 朱熹, *Collected Commentaries on the Four Books in Chapters and Verses* 《四書章句集注》 p. 5.

(*Classic of Poetry, Ta Ya, Decade of King Wan, Wǎnwang*).^[20]^[A27] King Wen was not only admired by his subjects, but also renovated the descendants of Shang Dynasty. Why did people from four seas admire King Wen? In *the Great Learning*, it says:

“As a sovereign, he rested in benevolence. As a minister, he rested in reverence. As a son, he rested in filial piety. As a father, he rested in kindness. In communication with his subjects, he rested in good faith”.^[21]

The five human relations (*wulun*):

“between father and son, there should be affection; between sovereign and minister, righteousness; between husband and wife, attention to their separate functions; between old and young, a proper order; and between friends, fidelity” (*The Works of Mencius*, 3A: 4)^[22],

has included all human relations. No one is exempted from human relations. King Wen successfully fulfilled self-cultivation and his sagehood was manifested through the virtues of benevolence, reverence, filial piety, mercifulness, and trustworthiness. These virtues are from King Wen’s true nature. “What truly is within will be manifested without”,^[23] thus he was able to deal with any relationship perfectly.

²⁰James Legge, vol IV, Part II, pp. 429-430.

²¹*Ibid.*, vol I, p. 362.

²²*Ibid.*, vol II, p. 252.

²³*Ibid.*, vol I, p. 367.