

## 《中華佛學研究》撰稿格式\*

### 一、論文格式

中文論文依下列撰稿格式，英文論文依 *Chicago Manual of Style* 之格式，日文論文依日文佛學學術研究之慣用格式。

#### (一) 基本格式

- I. 題目：請提供中文（日文）與英文對照之題目。作者姓名及所屬學校、科系等資料，請另填寫於「投稿者基本資料表」（可至 <http://www.chibs.edu.tw> 下載）。
- II. 摘要：請附中文與英文摘要。中文摘要約 300-500 字；英文摘要約 200-300 字。本刊保留修訂摘要之權利。若為日文文稿，請同時附上中文、日文及英文摘要。
- III. 關鍵詞 請提供中文（日文）與英文關鍵詞 3-5 個。
- IV. 目次、本文：本文 10,000-20,000 字（含註腳與摘要），註解請採「隨頁註」方式。
- V. 參考書目：所列出的引用文獻，必須與本文中註解引用之書目相符。
- VI. 朝代紀元後加上西曆，如：明萬曆十五年（1587）。
- VII. 內文敘述若遇數字為概略之數、農曆年月日、歲數、位次等請用國字。

#### (二) 標點符號用法

- I. 引用之書名及學報名：中、日文以《 》，英文以斜體字表示。
- II. 章名、論名：中、日文以〈 〉表示，英文以正體字，但加“ ”表示。
- III. 專有名詞及引文：中、日文以「 」，英文以“ ”表示。
- IV. 獨立引文，內縮 3 格，成一獨立方塊，引文文字請一律使用新式標點。
- V. 論文標題層次體例：請照 一、（一） 1.（1）依序論述。

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\* 2025 年 11 月修訂。

### (三) 註解格式

- I. 正文中的註解號碼以阿拉伯數字表示，後空一格。題目、摘要頁請不要加註解，註解請由內文頁開始。
- II. 以隨頁註方式表示，一律置於每頁的下方。
- III. 本刊一律使用以下格式：

#### 1. 引用藏經

- A. 引用佛教藏經如果使用略符，請說明略符之使用方式。
- B. 引用紙本藏經時，請依序標冊碼、經號、頁碼、欄次、行碼，如：  
《大方廣佛華嚴經》，《大正藏》冊 10，第 279 號，頁 299 中 16。
- C. 引用「財團法人佛教電子佛典基金會」(Chinese Buddhist Electronic Text Archive Foundation) 之資料：

若引用《大正新脩大藏經》(東京：大藏經刊行會，1924-1935) 出處是依冊數、經號、頁數、欄數、行數之順序紀錄，例如：

《大方廣佛華嚴經》，CBETA, T10, no. 279, p. 299b16。

引用《卍新纂續藏經》出處的記錄，採用《卍新纂大日本續藏經》(X: Xuzangjing 卍新纂續藏。東京：國書刊行會，1975-1989)、《卍大日本續藏經》(Z: Zokuzokyo 卍續藏。京都：藏經書院，1905-1912)、《卍續藏經》(R: Reprint。臺北：新文豐，1975) 三種版本並列，例如：

《天聖廣燈錄》，CBETA, X78, no. 1553, pp. 420c17-421a6 // Z 2B:8, pp. 298d6-299a1 // R135, pp. 596b6-597a1。

#### 2. 引用專書、論文與網頁之格式

李志夫，《摩訶止觀之研究》，頁 150-151。

黃啟江，〈張商英護法的歷史意義〉，頁 123-166。

William F. Powell, *The Record of Tung-Shan*, pp. 1-20.

Peter N. Gregory, "The Vitality of Buddhism in the Sung," p. 18.

國立臺灣師範大學教育學院數位學習研究室，「教師入口網」(Teacher Portal)，

<http://140.122.76.115/teacher.asp>，2005.09.26。

## 二、參考書目格式

### (一) 參考書目排序方式

- I. 佛教藏經與古籍依書名筆劃排序。
- II. 中、日文依作者姓名之筆劃排序，西文依作者姓名之字母順序排序，網路資源亦依筆劃或字母順序列於最後。
- III. 同一作者文獻，依出版年代排序，由新到舊。同一作者同一年有數項著作時，再以 a、b、c、……順序排列。
- IV. 引用「財團法人佛教電子佛典基金會」(Chinese Buddhist Electronic Text Archive Foundation) 之資料，請標示版本。

### (二) 參考書目格式與順序

#### 1. 佛教藏經

##### A. 使用 CBETA 者，標示如下：

本文佛典引用主要是採用「財團法人佛教電子佛典基金會」(Chinese Buddhist Electronic Text Archive Foundation) 之電子佛典集成網路版 (CBETA Online)，2023.Q1。

《大方廣佛華嚴經》，T10, no. 279。

《天聖廣燈錄》，X78, no. 1553 // Z 2B:8 // R135。

##### B. 使用紙本者，標示如下：

《大方廣佛華嚴經》，《大正藏》冊 10，第 279 號，東京：大藏經刊行會。

《天聖廣燈錄》，《卍續藏》冊 135，臺北：新文豐。

## 2. 古籍

《山右石刻叢編》，歷代石刻史料彙編 11，北京：北京圖書館出版社。

《後漢書集解》，上海：上海古籍出版社，2006 年。

## 3. 中日文專書、論文、網路資源等

水野弘元 1995 〈諸法句經の偈の比較對照〉，《仏教研究》24，頁 5-76。

朱秀容 1994 《孤山智圓之研究》，臺北：中華佛學研究所畢業論文。

舟橋一哉等著 1993 《佛學研究指南》，關世謙譯，臺北：東大出版社。

李志夫 2001 《摩訶止觀之研究》，中華佛學研究所論叢 20，臺北：法鼓文化。

荻原雲來編 1979 《梵和大辭典》，東京：株式會社講談社。（1987 年，第一版第三刷）

黃啟江 1996 〈張商英護法的歷史意義〉，《中華佛學學報》9，頁 23-166。

萬金川 1998a 《中觀思想講錄》，嘉義：香光書鄉。

萬金川 1998b 《詞義之爭與義理之辯——佛教思想研究論文集》，南投：正觀雜誌社。

關口真大 1968 〈公案禪と默照禪〉，《印度学仏教学研究》16.2，頁 114-121。

釋恆清 1995 〈《寶性論》的研究〉，《佛教思想的傳承與發展——印順導師九秩華誕祝壽文集》，臺北：東大圖書公司。

國立臺灣師範大學教育學院數位學習研究室，「教師入口網」(Teacher Portal)，<http://140.122.76.115/teacher.asp>，2005.09.26。

## 4. 西文之專書、論文、網路資源等

Gregory, Peter N. 1999. "The Vitality of Buddhism in the Sung." In *Buddhism in the Sung*. Edited by Peter N. Gregory and Daniel A. Getz Jr. Honolulu: University of Hawaii Press.

Jan, Yün-hua. 1986. "A Study of *Ta-ch'eng ch'an-men yao-lu*: Its Significance and Problems." *Chinese Studies* 8, pp. 533-547.

Keyes, Charles F. and Daniel E. Valentine, eds. 1983. *Karma: An Anthropological Inquiry*. Berkeley: University of California Press.

Levering, Miriam. 1978. "Ch'an Enlightenment For Laymen: Ta-hui and The Religious Culture of The Sung." Ph.D. Dissertation, University of Harvard.

Powell, William F. 1986. *The Record of Tung-shan*. Honolulu: University of Hawaii

- Press.
- Woodward, F. L. and E. M. Hare, trans. 1932-1936. *The Book of Gradual Sayings*.  
5 vols. Oxford: Pali Text Society.
- Dr. Fox. Emeritus Professor Elvin and Dr. Wen. *Qing Demographic History*.  
<http://gis.sinica.edu.tw/QingDemography/>, 2007.03.19.

## Manuscript Formatting

Manuscripts should be prepared according to the “notes and bibliography” citation style in accordance with the 16th edition of *The Chicago Manual of Style*. The *CHBS* uses footnotes instead of endnotes. The *CHBS* reserves the right to return for revision any manuscript not in compliance with this system.

Footnotes may be concise since full details are included in the bibliography. Note that there is only one space following any mark of punctuation that ends a sentence or after a colon; both footnote and bibliography use the hanging indent style. The *CHBS* also uses “title” capitalization for all English titles. Below are a few examples. Please consult Chapter 14 in *The Chicago Manual of Style* for more details on the “notes and bibliography” citation style.

Full citation in a note:

1. Newton N. Minow and Craig L. LaMay, *Inside the Presidential Debates: Their Improbable Past and Promising Future* (Chicago: University of Chicago Press, 2008), 24–25.

Shortened citation in a note:

2. Minow and LaMay, *Presidential Debates*, 138.

Entry in a bibliography:

Minow, Newton N., and Craig L. LaMay. *Inside the Presidential Debates: Their Improbable Past and Promising Future*. Chicago: University of Chicago Press, 2008.

Citations of *Taishō shinshū daizōkyō* 大正新修大藏經 should have the following format: T (followed by a space) text number (followed by comma and space), volume number (followed by colon), page number (followed directly by register [a, b, c] and line number).

T 2035, 49: 485a16

Citations of *Shinsan Dainihon zokuzōkyō* 新纂大日本續藏經 (東京：國書刊行會, 1975–1989), the default CBETA digital pagination, should have the following format: X (followed

by a space) text number (followed by comma and space) page number (followed by register [a,b,c, d] and line number). As in:

X 1540, 21b13–14.

Citations of *Wanzi xuzang jing* 卍續藏經 (臺北：新文豐, 1975), the 1975 reprint edition of *Dainohon zokuzōkyō*, should have the following format: R (followed by a space) volume number (followed by comma and space) and page number (with register and line number):

R 134, 815a1 (please use the Roman pagination rather than the ZZ Japanese pagination).

Please note that Romanized Pāli, Sanskrit and Standard Mandarin Pinyin should be italicized (except for names of persons, places, and schools).

*ren* 仁

*Banzhou sanmei jing* 般舟三昧經

*Yijing* 義淨

The following Sanskrit words are among those that do not require italicization: abhidharma, arhat, bodhisattva, buddha, dharma, karma, nirvāṇa, sūtra, tathāgata, vinaya. However, *Āgama*, *bhikṣumī*, and *Nikāya*, and almost all other Sanskrit words should be set in italics. Similarly, almost all non-English words should be italicized and do not need to be surrounded by quotes. When in doubt about italicization of Sanskrit words, consult the *Oxford English Dictionary*; if the word in question does not appear in the OED, it should probably be italicized.

Generally, Romanized foreign words should not be capitalized, unless it is a proper name such as the Three Jewels: Buddha, Dharma, and Sangha, or Hīnayāna, Mahāyāna, Theravāda. Buddha and bodhisattva should be in lower case, unless used in proper names. Vinaya should also be in lower case unless used specifically for the Vinaya tradition (in China), as in use of the word Chan School. For foreign titles of works, whether these appear in text, notes, or bibliographies, capitalize only the words that would be capitalized in normal prose—first word of title and subtitle and all proper nouns. Foreign characters should follow the transliteration of the title, with a translation in parentheses. For example:

*Weimo jiejing* 維摩詰經 (*Vimalakīrti sūtra*), translated by Zhiqian 支謙 T 474, 14.

Full diacritics should be used with all Romanized Sanskrit and Pāli terms, even when they are omitted by the OED: saṅgha, nirvāṇa, Mañjuśrī.

When the title of a foreign work is mentioned in text, an English gloss often follows in parentheses. If the translation has not been published, the English should be capitalized sentence-style (as in the first example below) and should appear neither in italics nor within quotation marks. A published translation, however, is capitalized headline-style (as in the second example) and appears in italics or quotation marks depending on the type of work (see *The Chicago Manual of Style*, 8. 154–95):

1. Leonardo Fioravanti's *Compendio de i secreti rationali* (Compendium of rational secrets) became a best seller.
2. Proust's *À la recherche du temps perdu* (*Remembrance of Things Past*) was the subject of her dissertation.

Please use Times Extended Roman font for all words not in Chinese, and PMingLiU Chinese font for Chinese characters if possible. When quoting in Chinese please supply standard Chinese punctuation. The *CHBS* includes Chinese translations of article abstracts. Authors are asked to provide their own Chinese-language abstract, if possible. Please consult articles in this journal for examples of the “notes and bibliography” style system specific to our editorial policy.