The BBT Style Sheet
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THANKS
To Prāṇadā Dāsī, Nāgarāja Dāsa, Kṛṣṇa-kṣetra Dāsa, Satyarāja Dāsa, Bhakta Carl Herzig, Bhakti Vikāśa Swami, and others.

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For the MS-Word version of this document:
To navigate more easily, on the Word main menu click "View/ Document Map."
You can then go to any entry by clicking on its title.
Also in the Word version, the cross-references are hyperlinks. To follow a link, place your cursor in the word and press <return> or ctrl+click. To return to your starting point, press shift+F5.

NEW:
Aiśvarya-kādambinī
brahma-jyoti
Gaura-kiśora
Kārttika (Thank you to Dvijamaṇi Dāsa.)
Odisha / Odia
Orissa / Oriya
Parentheses
perfected (Thank you to Bhakti-vikāsa Swami.)
sharpened
Unicode
VedaBase ®

REVISED:
Updated *Chicago Manual of Style* to 16th edition
Apostrophes (Thank you to Rāmakānta Prabhu.)
Muslim (Let old terms stand in quoted speech.)
References (added style for "lecture" and "letter"). (Thank you to Carl Herzig.)
what to speak of
yugas (Use *the* before a yuga's name.)

TO DO:

Geographical names (to be completed)

These are standards meant to apply to BBT publications henceforward, not (except where indicated) to be retroactively applied to Śrīla Prabhupāda's already published works.

Default style manual:
The Chicago Manual of Style, 16th Edition

Supplementary style manual (for matters not covered in *Chicago*):
Words into Type

Primary dictionary:
Merriam-Webster's New Collegiate, 11th Edition, first spelling

Supplementary dictionaries:
The American Heritage Dictionary, 4th Edition (*AHD*)
The Random House Webster's Unabridged Dictionary, v. 3.0 (digital) (*RHD*)
The Oxford English Dictionary (*OED*)

Absolute Truth

When *Absolute Truth* is meant to be synonymous with "the Supreme," "Godhead," "the Divine," and other terms denoting God, use caps.

For other uses, lower case:

> *I'm telling you I didn't steal the butter, and I'm telling you the absolute truth.*

See also: CAPITALIZATION.

Ācārya

When the word *ācārya* appears after a name, do we merge it with the name or keep it separate? We are inconsistent.

Here is a codification of our inconsistent rules:

Generally we merge name and title:

> Droṇācārya
> Madhvācārya
> Rāmānujācārya
> Nimbārkācārya

> Śaṅkarācārya
> Vallabhācārya
> Śukrācārya

But for the members of the Caitanya *sampradāya* we keep the name and title separate (and cap roman):

> Advaita Ācārya
> Śrīnivāsa Ācārya
> Gopīnātha Ācārya
> Candraśekhara Ācārya
> Ananta Ācārya
> Candana Ācārya

See also: FOUNDER-ĀCĀRYA.

AD / BC

Follow *Chicago's* latest recommendation: No periods, all caps. There is no need, however, to make this standard retroactive.

Since *AD* stands for *anno domini* ("in the year of our Lord"), in edited writing it generally precedes, rather than follows, a date. But its appearance after a date has now also become acceptable.

Further, the *RHD* says, "Despite its literal meaning, A.D. is also used to designate centuries, being placed after the specified century: *the second century* A.D."

Instead of AD and BC, we accept (but do not require) the use of CE (meaning Common Era) and BCE (Before the Common Era). CE and BCE have the advantage of being religiously neutral, and in modern biblical scholarship they are the standard.

advent

None of our dictionaries recognize *advent* as a verb. To convey the sense intended by "advent oneself," among the available choices are *appear, descend,* and *make one's advent.*

Age of Kali

Cap *A.* Similarly: Kali Age, Dvāpara Age, Age of Quarrel, etc.

Aiśvarya-kādambinī

Hyphenated.

among / amongst

Either is acceptable. But *amongst* is chiefly British, and we prefer *among.* Still, where *amongst* sounds better feel free to use it. See also: British English.

animal killing

No hyphen, except when the phrase is used as an adjective.

> so: *The king forbid all animal killing.*
> but: *He was appalled by these animal-killing barbarians.*

appear

See: in order to.

Appositives taken as one unit

In some instances, when words stand in apposition and are logically nonrestrictive one may optionally treat them as if restrictive because they are so closely related that they form one unit. For example, take the sentence *My wife Savitrī is very devoted to Lord Gopāla.* Assuming I have only one wife, *Savitrī* is nonrestrictive. That is, it doesn't tell me *which* wife but only adds more information (her name). And so it should be set off by commas: *My wife, Savitrī, . . .* But the words are so closely related that when said aloud they can sound like one unit, with no intervening pause. In such cases, dropping the commas is acceptable. (On the other hand, when you change the word order the unit breaks up: *Savitrī, my wife, is very devoted to Lord Gopāla.*)

Apostrophes

Don't let the "smart quotes" feature of word-processing programs replace an apostrophe with an unwanted "left single quote," particularly in Sanskrit text:

> *rathaṁ sthāpaya me 'cyuta*
> not *rathaṁ sthāpaya me 'cyuta*

Assuming you don't have any left single quotes you want to keep, you can fix them all this way:

1. Turn off the "smart quotes" feature.
2. Replace (in MS-Word, Ctrl-h) all instances of ' (straight quote) and ' (left single quote, Alt-0145, character code 2018) with ' (right single quote, Alt-0146, character code 2019).
3. Turn "smart quotes" back on.

ārati / ārātrika

Either is acceptable. *Aroti* is not.

ascetic / aesthetic

Not to be confused. Austerity and self-denial pertain to *ascetics,* artistic beauty and sensibility to *aesthetics.*

as far as x is concerned

More economically you can say *As for x.*

> UNEDITED: As far as Arjuna is concerned, . . .
> EDITED: As for Arjuna, . . .

Of course, you can also skip introductory formulas entirely and just get on with your sentence.

as such

The *OED* defines this expression to mean "as being what the name or description implies; in that capacity." For example: "Arjuna is a *kṣatriya,* and as such he is participating in the *varṇāśrama-dharma* institution."

But the *OED* further says, "The sense 'in that capacity' passes contextually into: Accordingly, consequently, thereupon," a usage the *OED* calls "*colloq.* or *vulgar."*

For example: "Lord Caitanya glorified the path of devotional service, and as such He always regarded the impersonal conception as detrimental."

Note that in this second usage *such* has no antecedent to refer to.

Avoid the second usage. Prefer *therefore* or one of its synonyms. (Or simply delete *as such*).

aśvattha tree

See [BANYAN TREE](#).

attraction

"I have no attraction for Kṛṣṇa" means Kṛṣṇa is not attracted to me. "I have no attraction to Kṛṣṇa" means I am not attracted to Him.

In Śrīla Prabhupāda's books, let his usage of *attraction* stand as is.

back home, back to Godhead

Not *back to home.*

banyan tree

First, some botanical distinctions.

Let us turn our attention towards two species of fig.

The first is *Ficus religiosa.* This is the tree known in Sanskrit as *aśvattha* or *pippala* and in Hindi (and English) as *pīpal.* In other languages it is known by various names, including *po* in Burmese, *bo* in Sinhalese, and *bodhi* in Thai. In English it is sometimes referred to as the "holy fig." To this species belonged the tree under which Gautama Buddha is said to have attained enlightenment.

Ficus religiosa grows up to 30 meters tall, with a trunk diameter of up to 3 meters. A distinguishing feature is the long, slender tip of its leaves.

Ficus religiosa

Next is *Ficus bengalensis,* also known as *Ficus indica.* This tree, the official "national tree" of India, is known in Sanskrit as *vaṭa* or *nyagrodha* ("growing downwards"). In Hindi it is called the *vaṭ,* and in English the banyan. This tree is especially notable for sending down from its branches new roots that form secondary trunks and further spread the expanse of the tree. To this species belongs the immense tree in the Kolkata Botanical Garden.

Ficus bengalensis

Both of these species are distinct from *Ficus carica,* the tree that yields the fig commonly sold in grocery stores (the fruit in Hindi called *anjīr*).

In practice, English writers have not always carefully restricted their terms. The *Oxford English Dictionary,* defining "banyan" (under *banian* 5), properly describes *Ficus indica* but calls it "the Indian fig tree (*Ficus religiosa* or *indica*)."

And the *OED* gives a citation from 1860 that speaks of "The banyan, or sacred fig of India."

Śrīla Prabhupāda consistently translated *aśvattha* as "banyan tree"—for example, in *Bhagavad-gītā* 10.26 and 15.1, *Śrīmad-Bhāgavatam* 3.4 and 4.6, and *Caitanya-caritāmṛta, Madhya* 22.117 and 24.299.

We might suspect, also, that "banyan," though technically inaccurate, is more likely to bring general readers closer to the right idea than "holy fig."

In BBT publications we respect Śrīla Prabhupāda's translation of *aśvattha* as "banyan." Other writers may make their own choice. Where the issue is relevant, the writer should be informed.

Battle of Kurukṣetra

Capitalize. (It was more than a mere battle anyway.)

See also: CAPITALIZATION.

Battlefield of Kurukṣetra

Capitalize.

See also: CAPITALIZATION.

began to

Kṛṣṇa began to say, "My dear friends, . . ." Śrīla Prabhupāda often used *began to* where it was unneeded and a bit out of place. If Kṛṣṇa *began to* speak and followed through, prune it down to *Kṛṣṇa said.*

Of course, *began to* has its valid uses: "From the very day you took your birth, you began to die." And if the sense of beginning is important, you can introduce a quotation with *began* alone: *Kṛṣṇa began, "My dear friends, . . ."*

benedict

Our dictionaries admit no such verb. To convey the idea intended, you can say *bless* or *bestow benedictions upon.*

Bengali transliteration

Our standard for transliterating Bengali matches each Bengali letter to an invariant roman counterpart, regardless of pronunciation. This makes transliterating easy to do and enables a reader to tell the true Bengali spelling. On the other hand, in Bengali (as in English) one letter or combination of letters may stand for any of various sounds, and our transliteration does nothing to indicate which one. Thus a reader has to find out by other means that, for

example, the word transliterated *haya* is pronounced *hoy* (rhyming with *boy*). Of course, strictly phonetic systems (which experts call *transcription* rather than *transliteration*) have their own problems, especially because pronunciation may differ from region to region, and speaker to speaker. The merits and demerits of each system aside, our system is the one Śrīla Prabhupāda directed us to use.

For exceptions, see HARIBOL and PERSONAL NAMES.

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura

Preferred:
Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura

Acceptable:
Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī
Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja
Śrīla Bhaktisiddhānta Sarasvatī Prabhupāda
Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Prabhupāda
Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja Prabhupāda
Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda

Acceptable for second and further references: Śrīla Bhaktisiddhānta Sarasvatī

The Bhaktivedanta Book Trust

Note the initial *the.* If you use the abbreviation BBT, drop the initial *the* only if you are using BBT attributively—that is, like an adjective.

> SO: *BBT books, BBT style, BBT policy.*
> BUT: *published by the BBT.*

The abbreviation BBT should be set in small caps (preferably, spaced small caps).

Wherever *The Bhaktivedanta Book Trust* appears alone—for example, on buildings, vehicles, letterheads, business cards—beneath it must appear these words: "Founder-*Ācārya:* His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda" (without, of course, the quotation marks). Exceptions: On book covers, title pages, copyright notices, and so on, this is not required.

The Bhaktivedanta Book Trust International, Inc.

For use in copyright notices and other legal contexts. No dash between *Trust* and *International.*

Śrīla Bhaktivinoda Ṭhākura

Not *Bhaktivinode.*

Bombay

Since 1997 the city has officially been called Mumbai. In historical contexts for times before then, *Bombay* is acceptable, or even preferable. In common speech, *Bombay* is still frequently used.

Bombay is also the name of a former British presidency, later an Indian state. The Bombay Presidency was an extensive territorial division on the western coast of India. At Indian independence, in 1947, it became the Bombay State. In 1960 it was divided into the states of Gujarat and Maharashtra.

bona fide

Always two words.

None of our dictionaries recognize *unbonafide.* Use *not bona fide.*

> *The translation was not bona fide.*

> *It was not a bona fide translation.*

Book titles

Whenever possible, try to spell the titles to Śrīla Prabhupāda's books the way they are spelled on the covers.

The names of Sanskrit works should be preceded by *the,* unless preceded by *Śrī* or *Śrīmad.*

> SO: *Śrīmad-Bhāgavatam,* the *Bhagavad-gītā,* the *Īśopaniṣad.*

> OR: *Śrīmad Bhagavad-gītā, Śrī Īśopaniṣad.*

Take care not to add *the* to titles of BBT works that don't have it.

> SO: *Teachings of Lord Caitanya, Teachings of Queen Kuntī, Teachings of Lord Kapiladeva, Transcendental Teachings of Prahlāda Mahārāja, Bhagavad-gītā As It Is.*

bound up

Though sometimes idiomatically called for, the *up* is often superfluous.

boyfriend

One word.

Brackets and parentheses

Within translations or quotations, use brackets (rather than parentheses) to enclose words supplied by the editor, translator, or anyone other than the original author. This applies also to words parenthetically added from the original language—and to parenthetical English translations.

Thus (in a translation):

> **The word "gamayitā" [used in the previous text] means "He who grants the achievement of His own world."**
>
> **"Impeller" [gamayitā] means "He who grants the achievement of His own world."**
>
> **"Gamayitā" [impeller] means "He who grants the achievement of His own world."**

Śrīla Prabhupāda, however, weaves explanatory material into his translations extensively, and other *ācāryas* in our tradition sometimes follow a similar pattern. When authors take this approach, apply the rule with discretion.

As shown above, words or phrases included in brackets should not be enclosed within quotation marks. This applies equally to words or phrases in parentheses. For example, in a purport:

> The word *prādhānyataḥ* (principal) is significant.
>
> The word "principal" (*prādhānyataḥ*) is significant.

Use quotation marks, however, when needed to make clear that the bracketed or parenthetical words are meant to provide a translation rather than an editorial explanation. For example, in a translation:

> **Let us consider the word "mahā-muni-kṛte" ["written by the great sage"].**

Keep parentheses when they enclose words that are part of the original text. For example:

> In the *Chāndogya Upaniṣad* it is said: "Sir, I have studied the *Ṛg Veda,* the *Yajur Veda,* the *Sāma Veda,* the *Atharva Veda* (the fourth), and the *Itihāsa-Purāṇa* (the fifth *Veda*)."

Here "the fourth" and "the fifth *Veda*" are enclosed in parentheses rather than brackets because these words are part of the original *Chāndogya Upaniṣad* text.

When you want to retain quotation marks—for example, to mark a translation as literal—an alternative is to dispense with the parentheses and use commas or dashes instead, thus:

> *Śruti,* "what has been heard," refers to eternal revealed scripture received by *ṛṣis* in meditation and passed down orally through unbroken lines of teachers and disciples.

See also: .

Brahman / *brahma*

By BBT convention, when referring to the Absolute Truth we make Brahman cap roman and retain the final *n.* (In the days before diacritics, that final *n* helped distinguish Brahma the Absolute Truth from Brahmā the secondary creator.) Note that the word is pronounced with both syllables equally accented or with the accent on the first.

When the word applies to the *jīva,* our style is lower-case italic, without the final *n.*

When the word is used simply to mean *spirit* and is applied to both the Lord and the living entity, use lower-case italic for both.

> As the gold in the mine and the gold in the ornament are both gold, the Lord is *brahma,* spirit, and we are also *brahma.*

brahma-jyoti

Brahma-jyotir may be grammatically more precise, but *brahma-jyoti* is familiar. Stick with *brahma-jyoti* and apply this standard retroactively to already published books.

British English

The BBT uses American spelling and punctuation.

We prefer *among* to *amongst,* and we prefer words like *toward, forward,* and *downward* without the final *s* common in Britain. With such words, however, British authors should be allowed their choice.

We use American standards for weights, measures, millions and billions, and other such matters.

Busts

As Śrīla Prabhupāda several times told ɪꜱᴋᴄᴏɴ artists, he disapproved of pictures depicting only the head and shoulders of Kṛṣṇa or an *ācārya.* The picture, he said, should include the person's full form. Jayādvaita Swami, giving a first-hand account, relates that once Śrīla Prabhupāda, while taking his massage, complained to his disciple Varadarāja Dāsa, the artist, about "bust pictures." Pictures, Śrīla Prabhupāda said, should include the whole form, from the feet up, not just the head and shoulders, because the pictures are not just for decoration but for worship. He then said, "*vande guroḥ śrī*"—and then pointed to his own feet—"*caraṇāravindam.*" Graphic designers, take note.

On the other hand, Śrīla Prabhupada sometimes did approve of particular painted or sculptured busts. So the matter is for you to consider.

Calcutta

Since January 2001, the city has officially been called Kolkata. In historical contexts for times before then, *Calcutta* is acceptable, or even preferable.

Capitalization

Except as noted in this style sheet, the ʙʙᴛ standard is "down style."

You are the original person.
Personality of the Absolute Truth [when the meaning is "Personality of Godhead"]
superknower
Superself
Supersoul
Supreme Absolute Truth
Supreme Almighty Great
Supreme Being
supreme controller
supreme creator
supreme father
Supreme Person
Supreme Self
Supreme Soul
Supreme Spirit
supreme whole
the Transcendence
O Transcendence

Capitalization of book parts

In running text, the parts of a book should be lower case.

Thus:

  part one
  chapter two
  text 3
  first part
  second chapter
  third text
  parts one and two
  chapters one and two
  texts 3 through 10

Titles of *Bhāgavatam* cantos are capitalized even with ordinal numbers:

  Canto Ten
  Tenth Canto

But for plural they go lower case:

  first and second cantos
  cantos one through ten

Causal Ocean

Caps.

chastise

A previous version of this style sheet admonished that *chastise* properly applies only to physical punishment. That was overly strict. All our American dictionaries say it can also mean "rebuke, censure, or criticize severely." Still, the first definition in all those dictionaries involves physical punishment. The OED, too, says that *chastise* means to inflict suffering or punishment, especially corporal (and it labels the meaning "reprove, rebuke, censure" obsolete). Back in 1968, S.I. Hayakawa wrote in *Use the Right Word: A Modern Guide to Synonyms,* "*Chastise* would now strike most ears as an outdated euphemism for physically punishing an inferior: a hickory stick on the desk with which to *chastise* unruly students." For a verbal dressing down, we continue to recommend words like *rebuke, reproach, scold, upbraid, chide,* and *reprimand.*

Chennai

The city formerly known as Madras changed its name to Chennai in 1996. In historical contexts for times before then, *Madras* is acceptable, or even preferable.

Clichés

See the list of clichés appended to this style sheet.

Colombia / Columbia

The country is Colombia. *Columbia* is right for the university, the space shuttle, various American cities, and the river in SW Canada and the NW United States.

Colons

We follow *Chicago:*

> If the material introduced by a colon consists of more than one sentence, or if it is a formal statement, a quotation, or a speech in dialogue, it should begin with a capital letter. Otherwise it may begin with a lowercase letter. (See *Chicago,* 14th. edition 5.103, or 15th edition 6.64.)

Commas

The BBT uses the serial comma: Jagannātha, Balarāma, and Subhadrā.

Where a sentence has an appositive that could be mistaken for one of the items in a series, use an em dash for clarification.

The BBT's standard is light punctuation. Cut unnecessary commas.

Though independent clauses joined by a coordinating conjunction take a comma before the conjunction, commas should not therefore be inserted indiscriminately before *and* or *but* in other contexts. In particular, a comma should not be used to split two parallel objects of the conjunction *that.* For example: *Kṛṣṇa declares that we must all surrender to Him and He will protect us from sinful reactions.* Here a comma before *and* would be an error.

Where *but* joins two contrasting adjectives, do not routinely insert a comma.

> He was poor and humble but sometimes disturbed by an agitated mind.

Commas should never be used to separate adjectives that cumulatively modify a noun.

> SO: *A mischievous little thief.*
> NOT *A mischievous, little thief.*

In the sentence *I dislike the National Rifle Association as much as the next liberal, Northeastern, city-dwelling, deer sympathizer* (actually printed in *The New Republic* magazine, June 14, 1999), each of the commas is an error, and the last an abomination.

conch shell

Despite a longstanding BBT convention, two words. By the way, just *conch* is enough; a conch is by definition a shell.

condition

The use of an adjective followed by *condition* is often an opportunity for saving words. *A poverty-stricken condition* is simply *poverty; a distressed condition,* simply *distress.*

conditioned / conditional

For *conditional* the RHD says: "imposing, containing, subject to, or depending on a condition or conditions; not absolute; made or allowed on certain terms: *conditional acceptance.*"

And for *conditioned:* "existing under or subject to conditions."

So prefer "conditioned soul" and "conditioned life." And reserve *conditional* for such uses as "His agreeing to do the service was conditional: without free rent and the monthly stipend of $2,000 it was no deal."

conjugal

Conjugal means something different in the outside world than in Śrīla Prabhupāda's lexicon. By *conjugal,* which all dictionaries say pertains strictly to marriage, Śrīla Prabhupāda seems to mean "amorous."

For Śrīla Prabhupāda's books, leave *conjugal* as is. (An entry in the Glossary can clarify his use of the word.) For new writings, use *amorous* or another suitable term.

consider (as)

Generally, the use of *as* to introduce the complements of *consider* and *deem* is superfluous. *We consider Kṛṣṇa* [no *as*] *the Supreme Personality of Godhead. Even if coming from a low caste, a pure Vaiṣṇava is deemed* [no *as*] *more qualified than a high-caste brāhmaṇa.* Still, *consider as* does have its proper use, to convey the sense of thinking about a person or object in a particular aspect, in distinction to others. *Now that we have considered Śrīla Prabhupāda as an author, let us consider him as the leader of a religious movement new to the West.*

Contents-page numbering

On contents pages for books and periodicals, the number assigned for a chapter or article should match the page on which the chapter or article actually begins, whether by text or by title, even if an associated photo or illustration appears on a facing verso page.

cow killing

No hyphen, except when the phrase is used as an adjective.

> SO: *The king forbid all cow killing.*
> BUT: *He was appalled by these cow-killing barbarians.*

curd

In Indian English, *curd* most often means yogurt. Revise accordingly.

dāl

Our spelling for this name of the common Indian bean soup follows the standard Hindi spelling. The original Sanskrit word is *dvi-dalam,* which means "split into two," referring to a split legume.

Dāsa / Devī Dāsī

See DEVOTEE NAMES.

Dashes

Where a typist would use two hyphens, our style is to use an em dash, with no space before it or after. But our book designers, at their discretion, may specify either an em dash or en dash, preceded and followed by a space. (See also: EN DASH.**)**

dearmost

Though this word, often used by Śrīla Prabhupāda, doesn't appear in any of our dictionaries, it follows the same pattern as *utmost, foremost, hindmost,* and so on and is perfectly intelligible. Allow it.

Decades

When setting decades in numerals, use no apostrophe before the *s:*

> the 1960s
> the '80s and '90s

For further guidance, consult *Chicago.*

Deity / deity

When *deity* simply means *Supreme Lord,* use upper case:

> However we may conceive of Him, it is the Deity who controls all creation.

When *deity* refers to a demigod, use lower case:

> Vivasvān is the presiding deity of the sun.

In multi-god contexts, when *deity* essentially means "object of worship" use lower case:

> Among the three gods Brahmā, Viṣṇu, and Śiva, the supreme deity is Lord Viṣṇu.

Capitalize *Deity* when it refers to a *mūrti* of Kṛṣṇa or His Viṣṇu-tattva expansions, or Śrīmatī Rādhārāṇī, or two or more of these together. Even when a *mūrti* of someone else is included, use *Deity,* upper case. Hence: *Kṛṣṇa-Balarāma Deities*, *Jagannātha Deities*, *Pañca-tattva Deities*, *Kṛṣṇa-Kāliya Deities.* (This is a departure from longstanding BBT style.)

For attributive uses, capitalize the way you would when using *Deity* alone. So (for Viṣṇu-tattva):

> Deity worship
> Deity clothes

Back to Godhead, however, has its own style: When referring to a *mūrti,* keep *deity* and *deities* always lower case.

The deity never dies, so don't write *diety.*

To avoid theological ambiguity, do not refer to the *mūrti* of Śrīla Prabhupāda or other *ācāryas* as a *deity.* Use *mūrti,* "form," "worshipable form," or some other choice.

demon
Avoid using redundantly with *-asura.*

> SO: *Aghāsura* or *the demon Agha*
> NOT *the demon Aghāsura* or *the Aghāsura demon.*

demoniac, demonic
In general, prefer *demonic.*

descend
For the descent of Kṛṣṇa or an *avatāra,* prefer the preposition *to:*

> *Lord Kṛṣṇa descended to earth five thousand years ago.*

With the preposition *on* or *upon,* "descend" is more often used to mean "to approach or pounce, especially in a greedy or hasty manner"

> *They at once descended upon the plate of* mahā-prasāda.

or "to attack, especially with violence and suddenness":

> *They descended upon the Kaurava army.*

desire / be desirous of
Prefer *desire.*

Devanāgarī
Cap roman.

devotee
The only acceptable breaks are *dev-o-tee.* Prefer *devo-tee.* Never *de-votee.*

Devotee names
Uppercase "Dāsa" and "Devī Dāsī." No hyphen between a first name and *Devī.* The idea is for these names to conform to the standard Western convention by which first, middle, and last names are all capitalized.

Use the proper spelling with diacritics for a person's name unless he or she insists on another spelling.

In writing about members of ISKCON or other contemporary Vaiṣṇavas, follow these guidelines:

> In contexts where formal respect is not an issue, after the first reference you can drop the "Dāsa" or "Devī Dāsī."

> Where required to avoid confusion, *Dāsa* or *Devī Dāsī* should be kept:

>> Prabhupāda Dāsa went to the Ganges.

>> Kṛṣṇa Dāsa lives in Cincinnati.

>> He saw Govinda Dāsī standing on the altar.

See also: SWAMI / SVĀMĪ.

Diacritical spellings

For Sanskrit and Bengali we use diacritical spellings everywhere, in accordance with explicit instructions from Śrīla Prabhupāda:

> I want that in all of our books, magazines and other writings the scholarly presentation be given in all instances, so for every Sanskrit word there must be the appropriate spelling and diacritic marks.
> [Letter to: Satsvarupa, 26 October, 1969]

> In reply to Jayadvaita's questions, henceforward the policy for using diacritic markings is that I want them used everywhere, on large books, small books and also BTG. If there is any difficulty with the pronunciation, then after the correct diacritic spelling, in brackets the words "pronounced as _", may be written. So even on covers the diacritic markings should be used. We should not have to reduce our standard on account of the ignorant masses. Diacritic spelling is accepted internationally, and no learned person will even care to read our books unless this system is maintained.
> [Letter to Jadurani, 31 December 1971]

In letters to the editor and quotations from Śrīla Prabhupāda's letters, BTG uses diacritical spellings and applies BTG style.

When reproducing quotations in a historical context, leaving the spelling as is may be more appropriate. On the other hand, for quotations given in the course of a philosophical argument, applying diacritical standards might work better. When such changes are applied, the author or publisher should so inform the reader.

For modern or recent Indians in the secular world, such as politicians, industrialists, and New Age swamis, use the spelling by which the person is generally known, without diacritics. (See also: PERSONAL NAMES.)

disc

In reference to Lord Viṣṇu's *cakra,* use *disc,* not *disk.*

disciplic succession

Our dictionaries acknowledge no such word as *disciplic.* The proper adjective is *discipular.* (The OED quotes "By Sˊankara and by all his discipular successors." 1862 F. Hall, *Hindu Philos. Syst.*) But *disciplic* is easily intelligible, and *disciplic succession* is a set phrase so long established in the BBT that we accept it.

disinterested

To mean "lacking interest," prefer *uninterested.* Reserve *disinterested* for the sense "impartial."

each and every

Prefer one or the other: *each* or *every.*

ecstatic

A word to be used sparingly, when its precise meaning is called for, not merely as another way of saying *wonderful.*

Em dash

See: DASHES.

En dash

Use an en dash to join inclusive numbers (*Gītā* 4.25–29) and, as *Chicago* recommends, "in a compound adjective when one of the elements of the adjective is an open compound (such as *New York*) or when two or more of the elements are hyphenated compounds." (See *Chicago* 6.83–86.) For example:

> non–New York legal context
> a quasi–animal-rights activist

In titles set in all caps, use an en dash instead of a hyphen.

In normal prose, when the en dash would stand for *through,* use the word instead: *In texts 25 through 29 of chapter four, Lord Kṛṣṇa describes various kinds of sacrifice.*

engaged in

Engaged in is often superfluous. In general, *while engaged in cooking* says nothing more than *while cooking.*

enthuse

This back formation from *enthusiasm* is poorly accepted in educated circles. Use *inspire, enliven, encourage, make eager, brighten, hearten, raise the spirits, invigorate, stimulate, spark, energize, stir, stir up, rouse, arouse,* or other available choices.

enviousness

Why not just *envy*? (But see ENVY.)

envy

Śrīla Prabhupāda often seems to use *envy* in the obsolete sense of "malice, hostility, ill will," and *envious* to mean "malicious" and so on. In his published books we accept this. But when such a sense is intended in new works, prefer a word that still bears it.

equipoised

Not *equiposed.*

exact same

Generally considered unacceptable in formal writing. Delete *exact* or use *exactly the same.*

experience

Watch out for overuse. Alternatives include *see, hear, feel, taste, find, know, behold, encounter, go through, pass through, bear, undergo, endure, suffer, face, put up with, run up against, fall into, relish, enjoy, take part in, partake of, perceive, notice,* and *sense.*

exploitative / exploitive

Our dictionaries accept both. *Exploitative,* dating from 1885, has the older pedigree. The earliest date for the more economical *exploitive* is 1921.

eye to eye

Śrīla Prabhupāda sometimes uses this idiom when he means "face to face." For example: "Only in this *śuddha-sattva* state can one always see Kṛṣṇa eye to eye by dint of pure affection for the Lord." To "see eye to eye" means "to have exactly the same opinion; agree." When the wrong idiom appears in already published books, it deserves to be fixed.

falldown

Śrīla Prabhupāda uses the word *falldown* to mean, in essence, a *fall.* Although our dictionaries do not recognize *falldown,* when Śrīla Prabhupāda uses it we accept it. Elsewhere, prefer *fall.* In some contexts, *downfall* may be a suitable alternative.

fearfulness

Why not just *fear*?

filial

The word *filial* properly refers only to the relation of a child to its parents, not vice versa. So *filial respect* or *filial affection* is felt *by* a child, never toward a child.

Śrīla Prabhupāda apparently thought that *filial* went both ways and sometimes used it as a translation for *vātsalya.* This doesn't work. The feeling of a parent toward a child is *parental.*

When we find *filial* misused in already published books, we should correct the error.

Take care, too, not to confuse *parental* and *paternal.* See: PARENTAL / PATERNAL.

flute-song

Hyphenate.

folded hands

A traditional gesture of respect is the *namaskara,* in which one joins one's hands together in an attitude of prayer and raises them to one's breast or head. Śrīla Prabhupāda refers to this as "folded hands." But in common parlance "folded hands" usually refers to hands held together, fingers interlaced, as on a desk or on one's lap. In Śrīla Prabhupāda's writings we accept "folded hands." But elsewhere consider whether "joined palms" might be a more apt expression.

follow in the footsteps

Śrīla Prabhupāda may say "follow the footprints," but the standard idiom is *follow in the footsteps.* (And that *in* is required.) By the way: Instead of *follow in the footsteps,* how about just plain *follow*?

foodstuffs

Why not just *food*?

forbear / forebear

Forbear (a verb) means "hold back," "refrain," or "tolerate." *Forebear* (a noun) means "an ancestor."

forego / forgo

Forego means *go before. Forgo* means *abstain* or *renounce. Forgo* forgoes the *e.*

foreswear / forswear

Forswear the *e.*

Foreword

A *foreword* is a short introduction that comes before the main text of a book, an introduction usually written by someone other than the book's author. Do not confuse with *forward.*

Founder-*Ācārya*

On book covers, in photo captions, and in all such formal contexts, Śrīla Prabhupāda's name must appear as follows:

> His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda
> Founder-*Ācārya* of the International Society for Krishna Consciousness

With Prabhupāda's writings, under his photo, and so on, uppercase both words (Founder-*Ācārya*). In running text, lowercase both words (founder-*ācārya*). Note also that *ācārya* is italic, and the words are separated by a hyphen, not a slash. Just *Founder* or *Ācārya* alone is always unacceptable.

Acceptable in running text:

> His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda, ISKCON's founder-*ācārya*

> His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda, the founder-*ācārya* of ISKCON

> ISKCON's founder-*ācārya*

Avoid as ungainly:

> ISKCON Founder-*Ācārya* His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda

Śrīla Prabhupāda's name and title must appear on all letterheads, cards, publications, and official documents of ISKCON and the BBT, and should also identify all establishments and vehicles on which the name ISKCON or BBT appears.

fragmental parts

An acceptable BBT set phrase. *Fragmental,* in the sense of "being disconnected or incomplete," adds a force not necessarily conveyed by *part* alone. And *part* balances this with the sense of being integral. Of course, writers and editors may in any given instance prefer either *part* or *fragment* alone.

fulfill

Not the secondary spelling *fulfil.*

Ganges / Gaṅgā

Either is acceptable.

Garga Muni

Not *Gargamuni.*

Gauḍīya Maṭha

Not *Math.*

Gaura-kiśora

Hyphenated.

Gender-neutral language

For Śrīla Prabhupāda's existing works, we will not retro-edit for gender neutrality.

In other writings, the BBT has few rules. Editors should make themselves aware of the relevant issues. A good starting place is the article *Gender* in *The American Heritage Book of English Usage.*

> *He/she* is clumsy and unacceptable.

> *S/he* is clumsy, unpronounceable, and unacceptable.

> Using *they* with a singular antecedent is usually poor form.

> Using *he or she* may sometimes help avoid gender-specific pronouns, but its frequent use can quickly make writing clumsy and wearisome.

> Switching between *he* and *she* in alternating sentences, paragraphs, or chapters tends to be conspicuous and therefore distracting.

> Using *one* as a substitute for *he or she* sometimes works, but its formality can make things sound stuffy.

> Reconstructing a sentence to make it plural is often a useful way to avoid gender-specific *he* or *she,* though it may also drain force.

> You can sometimes drop a pronoun altogether or replace it with *a, an,* or *the.*

>> UNEDITED: A devotee has to be serious about his devotional practices.

>> EDITED: A devotee has to be serious about devotional practices
>> *or*
>> A devotee has to be serious about the devotional practices.

UNEDITED: A sincere devotee should not be rejected for his or her unintentional falldown.

EDITED: A sincere devotee should not be rejected for an unintentional falldown.

You can sometimes get rid of gender-specific pronouns by switching to the second person, or the first. (Of course, make sure you stay consistent.)

UNEDITED: In good association, one will quickly advance in his spiritual practices.

EDITED: In good association, you will quickly advance in your spiritual practices.

UNEDITED: If one is serious about Kṛṣṇa consciousness, one should seriously attend to his spiritual practices.

EDITED: If I am serious about Kṛṣṇa consciousness, I should seriously attend to my spiritual practices.

Another option is to recast a clause or sentence:

UNEDITED: A devotee may be unsure of what he should do.

EDITED: A devotee may be unsure of what to do.

.

UNEDITED: When an editor sees no better alternative, he may recast the sentence.

EDITED: Seeing no better alternative, an editor may recast the sentence.

genital / genitals

The *genitals* are the organs of reproduction, especially the external organs. The noun *genitals* is always plural. There is no singular form. The adjective *genital* indicates that which belongs or pertains to reproduction or the sexual organs. It also has specialized meanings in psychoanalytic theory.

The use of *genital* as a noun is an error. Wherever this error occurs in Śrīla Prabhupāda's books it should be corrected. Acceptable replacements: *genitals* or *genital organ.*

Geographical names

The Indian authority on official geographical spellings is the Survey of India (.www.surveyofindia.gov.in).

Although the Survey maintains lists of accepted spellings, no comprehensive gazetteer seems available. To find out official spellings one must consult maps, of which the Survey publishes an extensive range.

For transliteration of vernacular names into English, the Survey uses a modified version of the Hunterian system, named for Dr. William Wilson Hunter, a British civil servant during the raj, who first proposed it.

In essence, the system uses diacritical marks for vowels but not for consonants.

For the vocalic *ṛ* the system uses *ri.* The accents for final *ā, ī,* and *ū* are dropped. Also dropped, though the standards don't specifically say so, are the *a*'s implicit in Sanskrit but dropped in Hindi. The Survey specifies that no accents are to be used for the *a* in *gaon* and the *u* in *pur.*

Where the BBT would use *c* the system uses *ch,* and for our *ch* it uses *chh.* For *ṣ* and *ś* it uses *sh,* for *v* either *v* or *w.* For *anusvāra* it uses *n.* For *jñ* it uses *gy.*

The Survey's system is given in full as an addendum to a report made by India in March 1970 to the United Nations "Ad Hoc Group of Experts on the Standardization of Geographical Names." The report, appearing as the Group's "Working Paper No. 8," is available at
http://www.un.org/depts/dhl/maplib/ungegn/session-2/working-papers/working-paper8.pdf.

The BBT has yet to fix its own style for Indian geographical names. A preliminary recommendation might be that for any such name we ought to use either our standard BBT transliteration system or the official Hunterian spelling, but no third choice. But to further complicate matters, for some names our English dictionaries offer a spelling of their own (usually matching the Hunterian spelling, but with no diacritic marks for vowels).

These matters we shall have to decide. Suggestions are welcome.

In BBT style, these spellings are fixed:

> Dvārakā
> Mathurā
> Māyāpur (In postal addresses: Mayapur)
> Navadvīpa
> Vṛndāvana (In postal addresses: Vrindavan)

For Indian cities whose official names have changed, in historical accounts use the earlier name when appropriate. (Thus, Srila Prabhupada went to Bombay and Calcutta, not Mumbai and Kolkata.) When warranted, indicate that the names have changed.

ghee

Our Sanskrit editors seem to have accepted this spelling, recorded in English dictionaries. No italics.

girlfriend

One word.

give in charity

Give here almost always wants an object: *The king gave cows in charity.* And if no precise object is specified, *charity* itself (meaning "donations") should be the object: *The king gave charity.* In such cases, an intervening *in* is superfluous: *A pious king should give [in] charity to the brāhmaṇas.* Cut the *in.*

In may fit when the meaning of *charity* is "benevolent generosity": *The king gave in charity, and not for any ulterior motive.* In such a use, *out of* would work equally well.

god

All demigod compounds are open:

> sun god
> moon god
> fire god

But: demigod.

godbrother / godsister

Lower case (following the model of *godfather*).

goddess

The word *goddess* before a proper name should be lower case and preceded by *the:*

> the goddess Durgā
> the goddess Lakṣmī

In passages where a goddess, or more than one, is mentioned repeatedly, especially alongside gods bearing the honorific *Lord,* an acceptable parallel honorific is Goddess, upper case, without *the:*

> He offered obeisances to Lord Śiva and Goddess Durgā.

For generalized references to the controlling female deity, use *the* and capitalize *Goddess:*

> Throughout India we find various cults devoted to the Goddess, known by various names.

goddess of fortune

Lower case.

godless

Lower case.

godly

Lower case.

God realization

No hyphen.

granddisciple

No hyphen. And for the next generation: *great-granddisciple.*

grand–spiritual-master

First an en dash, then a hyphen.

greeting the Deities

Be aware that this is ISKCON jargon and your reader may not understand what it means.

guesthouse

One word. As per *Merriam-Webster.*

guru mahārāja

Lower-case roman, except when used in place of a name.

> My guru mahārāja told me to print books.
> You have to consult your guru mahārāja.

Why did Guru Mahārāja order that the snake be killed?

Hare Kṛṣṇa mantra

In running text, always written this way: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

Note the slash with a space after it.

Haribol

Upper case roman. Even the most fastidious of our editors of Sanskrit and Bengali couldn't bring themselves to render this *Haribala.*

holy name

Lower case.

Honorific titles

For ISKCON devotees:

> *Śrīpāda* or *His Holiness* is acceptable for *sannyāsīs,* but not required. Avoid constructions that would result in *Their Holinesses.*

> *His Grace* and *Her Grace* are generally to be dispensed with.

> *Prabhu* is an acceptable male honorific, but should be used rarely. Our names are confusing enough to new readers. Changing someone's "last name" from "Dāsa" to "Prabhu" just adds to the confusion. *Prabhu* may nonetheless sometimes seem warranted:

> A meeting was held to honor Jayānanda Prabhu.

Hyphenation and line breaks

For valid hyphenation points, consult our standard dictionary. In addition, when breaking words for justification, try to observe the following principles:

> Do not hyphenate an already hyphenated word (*self-realization, many-faceted*).

> At hyphenated line-ends, leave at least two characters behind and take at least three forward.

> Avoid leaving the stub-end of a hyphenated word, or any word shorter than four letters, as the last line of a paragraph. (Ideally, try to avoid hyphenating the penultimate line at all.)

Avoid more than two consecutive hyphenated lines.

Avoid beginning or ending more than two consecutive lines with the same word. (See: .)

Hyphenate according to the conventions of the language. (For Sanskrit, take particular care not to break an aspirated consonant, such as *gh, th,* or *dh*—so, for example, *pra-thama,* not *prat-hama.* If unsure about a break, consult a Sanskrit editor.)

Divide so that each part of a broken word can be pronounced correctly on sight (*ma-terial, re-adjust, pri-meval*).

Don't hyphenate a word that sounds like one syllable (*toward, stopped*).

Avoid splitting off two vowels at the start (therefore: *eagle, eider-down, auburn, auto-graph*).

As far as possible, divide compounds according to their component parts (therefore: *hemi-spheric, match-maker, aero-space, bee-keeper*). (Extend this same rule to non-English languages, such as Sanskrit. So, for instance: *mahā-rāja,* not *ma-hārāja* or *mahārā-ja.*)

Where possible, avoid dividing prefixes (therefore: *mega-byte, micro-computer, super-cargo, ante-date*). (As far as possible, extend the same rule to Sanskrit as well: *abhi-ṣekha, adhi-kārī, antar-yāmī, pari-krama, prati-bimba,* Param-ātmā.)

When a syllable consists of a single letter, do not separate it from the preceding syllable (therefore: *origi-nal,* not *orig-inal; oxy-gen,* not *ox-ygen; visi-tation,* not *vis-itation*). But do not apply this rule to the suffixes *–able* and *–ible* or to words in which the vowel standing alone is the first syllable of a root word (therefore: *account-able,* not *accounta-ble; flex-ible,* not *flexi-ble; un-aware,* not *una-ware*).

Do not divide acronyms (*ISKCON, UNESCO, SWAPO*).

Do not divide initials (A.C. | Bhaktivedanta, *not* A.|C. Bhaktivedanta). See also: .

Avoid breaking a word at the end of a recto page.

In titles set in all caps, use an en dash instead of a hyphen.

Abandon any and all rules of hyphenation that fail to serve the needs of the text.

Thank you to Robert Bringhurst (*The Elements of Typographic Style*) and Ronald McIntosh and David Fawthrop (http://www.hyphenologist.co.uk), from whom we have adopted (and adapted) these rules.

Hyphenation of compounds

For hyphenation of compounds, follow the dictionary and *Chicago.* Use hyphenation where needed to prevent confusion.

> mental-health worker
> two-hundred-odd members of the Democratic Party

Hyphenation of proper names

Although in general we prefer not to hyphenate proper names, we do it liberally. Follow *Chicago.*

When hyphenating Sanskrit names, try to divide between elements.

> SO: Yudhi-ṣṭhira
> BETTER THAN: Yu-dhiṣṭhira

Never divide *Kṛṣṇa. Rādhā-rāṇī* is fine.

Dividing before -*deva* is always acceptable: Kapila-deva, Vasu-deva, Vyāsa-deva.

Among other common suffixes before which names may be commonly divided:

> -bhānu, -candra, -caraṇa, -dhara, -dyumna, -jit, -māyī, -nandana, -nātha, -rāja, -rāma, -rāṇī, -ratha, -sena, -sundara, -sundarī, -pāda, -putra, -priya, -sūta, -tīrtha, -vatī

-ic or -ik

To form adjectives from Sanskrit nouns ending in *a,* we typically change the *a* to *ic* (not *ik* or *ika*). Thus: asuric, dharmic, karmic, māyic, prāṇic, Pañcarātric, Purāṇic, rājasic, śāstric, sattvic, tāmasic, Vedic. Exception: brahminical.

For some Sanskrit nouns, we may use corresponding adjectives that already exist. For example: Vaiṣṇava, Śaiva.

Before creating a new adjective, consider sticking with the noun and a preposition, or the noun used attributively, or a possessive form. Thus: "the duties of *sannyāsa,*" "his duties as a *sannyāsī,*" "*sannyāsa* duties," or "a *sannyāsī's* duties" rather than "sannyāsic duties."

imagination

One should be careful to distinguish between *imagination* as the act of imagining and as the result of imagining:

> WRONG: *(5) To consider the glories of chanting Hare Kṛṣṇa to be imagination.*

> RIGHT: *(5) To consider the glories of chanting Hare Kṛṣṇa to be imaginations.*

imbibe

A fancy word, to be used in moderation. Beware of overindulgence.

impact

Avoid using *impact* as a verb. See the usage note in the AHD.

in order to

Generally, *in order to* is simply a wordy way of saying *to.* But when an infinitive comes after a form of the verb *appear* and you want *appear* to mean "show up" or "become visible" rather than "seem," to prevent ambiguity you need *in order to.*

> UNEDITED: *Kṛṣṇa appeared to kill the demons.*
> EDITED: *Kṛṣṇa appeared in order to kill the demons.*

incident / incidence

For the sense of "event," use *incident. The killing of demons and other such incidents took place nearly every day in Vṛndāvana.* Use *incidence* for "extent or frequency of occurrence." *People in the area report a high incidence of theft.*

Indian English

The Oxford Companion to the English Language notes these typical features of middle-level Indian English syntax:

> (1) Interrogative constructions without subject/auxiliary inversion: *What you would like to buy?* (2) Definite article often used as if the conventions have been reversed: *It is the nature's way; Office is closed today.* (3) *One* used rather than the indefinite article: *He gave me one book.* (4) Stative verbs given progressive forms: *Lila is having two books; You must be knowing my cousin-brother Mohan.* (5) Reduplication used for emphasis and to indicate a distributive meaning: *I bought some small small things; Why you don't give them one one piece of cake?* (6) *Yes* and *no* as

question tags: *He is coming, yes?; She was helping you, no?* (7) *Isn't it?* as a generalized question tag: *They are coming tomorrow, isn't it?* (8) Reflexive pronouns and *only* used for emphasis: *It was God's order itself* It was God's own order, *They live like that only* That is how they live. (9) Present perfect rather than simple past: *I have bought the book yesterday.*

In edited prose, of course, we should reserve such syntax for quotations or deliberate effect.

inebriety

The ᴏᴇᴅ records the figurative use of this word and refers the reader to the entry for *inebriation.* There we find the sense "Intoxication of the mind or feelings; exhilaration, excitement, or emotion, such as to cause loss of mental or moral steadiness." The word may also be used in the plural.

Śrīla Prabhupāda sometimes seems to employ the word for extended meanings, such as perhaps "misery." When Śrīla Prabhupāda clearly means *inebriation,* we accept *inebriety* as is. For meanings beyond this, use whatever substitute appears to most closely fit his intention.

For authors other than Śrīla Prabhupāda, we recommend preferring to *inebriety* more common terms. Of course, when the use is deliberate, conscious, and precise we accept it.

Note, too, that ɪꜱᴋᴄᴏɴ members who have picked up this word from Śrīla Prabhupāda often don't know how to pronounce it.

insurpassable

Alone among our dictionaries, the ᴏᴇᴅ recognizes the word—but labels it *rare.* Prefer *unsurpassable.*

interface

Avoid as a verb for interactions between people or between human communities. See the usage note in the ᴀʜᴅ.

The International Society for Krishna Consciousness

In the official name of the Society, *Krishna* should always be spelled out in full. The *for* is lower case. The initial *the* is required. For subsequent references: the Society.

Wherever *The International Society for Krishna Consciousness* appears alone—for example, at the head of address lists or in other formal contexts—beneath it

must appear these words: "Founder-*Ācārya:* His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda" (without, of course, the quotation marks).

into / in to

Headline on DrudgeReport (an internet news site):

> Man Finds $140,000, Turns It Into Cops

This means he took the money and . . . poof! . . . conjured up two or more police officers. The headline should have said ". . . Turns It In To Cops."

Be careful with "into" and "in to," and also "onto" and "on to."

intoxication

Intoxication is an inebriated state. A substance that puts you into it is an *intoxicant.* Do not use *intoxication* as a substitute for *intoxicant.* "Taking intoxication" is grammar abuse.

ISKCON

This acronym should always be small caps (preferably spaced small caps), or all caps if small caps are unavailable, and never have any periods. (Unacceptable: *I.S.K.C.O.N.*, *I.S.K.CON, Iskcon,* and all other variations.) Also, as a matter of courtesy, use this short name only if you've already told what it means, or if you're sure the reader will know.

Islam

Not *Mohammedanism.* Adjective: *Islamic.* See also: MUSLIM.

Italicizing of Sanskrit words

Thus far, our style has been to render Sanskrit words in italic, except for words that fall within categories we arbitrarily make cap roman.

Examples of those categories, apart from proper names, are philosophies (Vaiṣṇava, Māyāvāda, Sāṅkhya, Vedānta, Vaiśeṣika, Karma-mīmāṁsā) and the three features of the Absolute: Brahman, Paramātmā, and Bhagavān.

Some Sanskrit words, however, have to a greater or lesser degree entered the English language. Henceforward, our style will be to render certain of those words in roman.

For analysis, we may say that Sanskrit words have entered English in four states:

- With no change in spelling and no diacritics to lose. For example: *yoga, guru, dharma, mantra, karma, mukti.*

- With no change in spelling but with a loss of diacritical marks. For example: *yogi, ahimsa, mahatma, maharaja, mandala, samsara, sutra, sadhu, nirvana.*

- With a changed spelling. For example: *ashram, chakra, kshatriya.*

- With a changed spelling and a distinctly changed pronunciation. For example, *brahmin.*

Sometimes, too, in English a given word may have a more limited meaning or may have picked up a certain flavor. *Chakra,* for example, is recognized as a center of energy within the body but perhaps not in the general sense of "wheel," and especially not the wheel of Lord Viṣṇu. And *Brahmin,* or *Brahman,* has picked up the scent of New England aristocracy.

For our purposes, whether a word has "entered English" depends not only on whether it appears in our dictionary but also, furthermore, on whether in our subjective judgment the word is popularly understood. When a word, by these criteria, has "entered English," we treat it according to which of the above categories it falls into.

- *No change in spelling and no diacritics to lose.*
  Simply render the word in lowercase roman.

- *No change in spelling but with a loss of diacritical marks.*
  Render the word in lowercase roman but retain the diacritics.

- *Changed spelling.*
  Continue to render the word in lowercase italic, with diacritics.

- *Changed spelling and a distinctly changed pronunciation.*
  Again, continue to render the word in lowercase italic, with diacritics.

Sometimes, however, a word that has "entered English" will be joined to one that has not. For example: *aṣṭāṅga-yoga.* In such cases, our style is to italicize both elements.

Another exception occurs when Sanskrit words that have entered English appear in proximity with correlative Sanskrit words that have not. In such a case, all the words appear in italic. For example, suppose we regard *karma* as an accepted English word but not *akarma* and *vikarma.* In a passage, then, discussing all three, all three should appear in italic.

Here is a list of words we regard as having entered English. (We can add more as we come upon them.)

> ahiṁsā
> āsana
> dharma
> guru
> karma
> mahārāja
> mahātmā
> maṇḍala
> mantra
> māyā
> mukti
> nirvāṇa
> sādhu
> saṁsāra
> sūtra
> yoga
> yogī

Italics with bold or display type

When type is set in bold or in display sizes, as in blowups, titles, or translations, do not use italic to indicate Sanskrit or Bengali. Italic should be reserved for emphasis. For "words used as words," use quotation marks.

Italics with punctuation

A comma, colon, semicolon, or dash should be roman if it follows a word in roman, italic if following italic. The rules for question marks, exclamation points, and quotation marks are more complex. See *Chicago.* Parentheses stay roman even if the text inside them is italic, unless the whole sentence is italicized.

Italics with *s* and *'s*

For the plurals and possessives of Sanskrit and Bengali words, if the word is italic the *s* or *'s* should also be italic.

> O best of the *brāhmaṇas*

> a *brāhmaṇa's* house

jagad-guru

By the rules of *sandhi,* this is the proper spelling for *jagat guru.* Avoid applying this term as an honorific for Śrīla Prabhupāda. Its use by so many two-bit *svāmīs* has robbed its honor, and Śrīla Prabhupāda disliked it.

jayantī

Though Indian calendars typically mark the dates for "Gandhi Jayanti," "Netaji Jayanti," "Mahavir Jayanti," and so on, our *ācāryas* consider the use of the word *jayantī* for someone other than Lord Kṛṣṇa objectionable and offensive (see Śrīla Prabhupāda's purport to *Bhāgavatam* 1.9.45) . By a 1998 resolution of the BBT directors, such uses in BBT-licensed calendars and similar items should be contractually forbidden. Acceptable alternatives are *birthday, birth anniversary, appearance anniversary,* and so on.

BBT publications should also avoid the term *Gītā Jayantī,* since it was disapproved by Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura. An acceptable alternative is "Advent of the *Bhagavad-gītā.*"

Śrīla Prabhupāda, however, used the term *Gaura Jayantī,* which Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura explicitly approved.

Kali / Kālī

Kali is the age, Kālī the goddess.

Kārttika

Not *Kārtika. Kārtika* in published books is an error and should be fixed.

king

Apart from when *king* begins a sentence, capitalize only when it directly precedes a personal name (King Kaṁsa), when it directly precedes more than one personal name (Kings Kaṁsa and Dantavakra), or when it is used in place of a name in direct address (O King).

It should be lower case when used to refer to a specific king ("The king asked Śukadeva. . ."), when used in apposition (Kaṁsa, king of Mathurā), or when used in direct address as part of a larger title (O king of Mathurā).

Capitalization of *king* should generally be more sparing than in Śrīla Prabhupāda's books.

Kolkata

In historical contexts for times before January 2001, *Calcutta* is acceptable, or even preferable.

Kṛṣṇa or Krishna

Kṛṣṇa, except in the International Society for Krishna Consciousness.

Kṛṣṇa conscious

Properly, only a living being can be Kṛṣṇa conscious—that is, conscious of Kṛṣṇa. But we accept the extended use of *Kṛṣṇa conscious* as an adjectival phrase to indicate that which is conducive to, consistent with, or connected to Kṛṣṇa consciousness. Thus:

> Kṛṣṇa conscious behavior
> Kṛṣṇa conscious music
> Kṛṣṇa conscious policies

Kṛṣṇa consciousness

Consciousness and *movement* are lower case in "Kṛṣṇa consciousness" and "Kṛṣṇa consciousness movement."

lady

Do not use as a generic substitute for *woman.* Reserve for use in indicating a woman of refinement, or British nobility, or in set phrases ("ladies of the night").

We should never use *Lady Subhadrā,* any more than *Lady Rādhārāṇī.* Acceptable: *Subhadrā Devī.*

When we come to British titles, www.executiveplanet.com tells us, "When John Smith is knighted, he is known as 'Sir John' but his wife is 'Lady Smith.' The female equivalent of a knight is a 'dame' and the correct mode of address in this instance is 'Dame,' followed by her first name only. To add to the confusion, the daughter of a duke, marquess or earl is a 'Lady' and also addressed by her first name only." A standard British reference on such matters is *Debrett's Correct Form.*

ladyfinger/ ladysfinger/ lady's finger

In Indian English, ladysfinger (however spelled) is a common name for okra. Revise accordingly. (In America, a ladyfinger is a kind of sponge cake.)

life member

Lower case.

lifestyle

Adding *style* to *life* gives a whiff of fashion, of trendiness, of superficiality. "The California surfer lifestyle." For more serious pursuits, prefer "way of life" or (why not?) just plain "life." "He took up the life of a mendicant."

literature

The word *literature* properly refers to a body of writings: *Sanskrit literature, devotional literature,* and so on. It should not be used as a substitute for *book* ("*Bhagavad-gītā* is a literature he hasn't read," "The *Padma Purāṇa* and other literatures," "He gave out thirty literatures"). For single works, prefer a word like *book* or *work.* For multiple works you can try *books, works*, *writings,* or *publications.* When what's meant by "literatures" is, for example, "books and magazines," say that—or try *publications.*

Lord

Always cap when preceding a name: Lord Viṣṇu, Lord Śiva, Lord Brahmā. Always cap when referring to God or His Viṣṇu-tattva incarnations:

> The Lord invoked His Sudarśana *cakra.*

Always lower case when used alone to refer to or address a demigod:

> Intent on pleasing Lord Śiva, the demon cut off his flesh to offer to the lord.

Madhvite

A follower of Śrīla Madhvācārya. Not *Madhvaite.*

Madras

Since 1996 the city has officially been called Chennai. In historical contexts for times before then, *Madras* is acceptable, or even preferable.

Madras is also the name of a former British presidency, later an Indian state. At Indian independence, in 1947, the Madras Presidency, then comprised of what are now Tamil Nadu, Andhra Pradesh, and some areas of Kerala, became Madras State. Andhra Pradesh became a separate state in 1953, further geographical adjustments were made to Madras State in 1956 and 1960, and in 1968 the state of Madras was renamed Tamil Nadu.

For the fabric, use "madras," lower case.

Mahārāja

Do not use redundantly with *king.*

> SO: King Yudhiṣṭhira *or* Yudhiṣṭhira Mahārāja *or* Mahārāja Yudhiṣṭhira
> BUT NOT King Yudhiṣṭhira Mahārāja

Mahā-viṣṇu

Lower-case *v.* Do not precede with *the.*

man

In 1968 an advertisement promoting Śrīla Prabhupāda and his publications appeared in *Back to Godhead* with the headline "This man has changed the history of the world. Do you know him?" Though unable to find a reference in the Bhaktivedanta VedaBase, Jayādvaita Swami recalls that Śrīla Prabhupāda told the editor, Rayarama Dāsa, that the use of the word *man* to refer to the spiritual master is objectionable; the spiritual master is not an ordinary "man."

Regarding sensitivity to *man* when striving for gender-neutral language, the BBT does not have fixed rules, except that Śrīla Prabhupāda's works should not be revised for gender neutrality. For other works, editors should make themselves aware of the relevant issues. See the article *man* in *The American Heritage Book of English Usage.*

manifest

Except in relation to séances, ectoplasm, and the like, the dictionaries we use don't recognize *manifest* as an intransitive verb. So a sentence like this is beyond the pale: "After Kṛṣṇa killed the demon, demigods manifested in the sky." Change to *became manifest* or *manifested themselves,* or else use a different word.

material, materialism, materialist, materialistic

Never break after the *e,* mate.

Maps

For maps of India, except in special circumstances, follow the national boundaries accepted by the Indian government. This particularly affects the disputed border of the northwestern state of Jammu and Kashmir. Also, be sure to include the dangling northeastern states—Assam, Meghalaya, and so on.

Māyāpur

No final *a.* For postal addresses, drop the diacritics: Mayapur.

māyā / Māyā

Capitalize when the personality is definitely stressed, otherwise lowercase. Phrases that lightly personify, such as "falling into the hands of *māyā,"* should not tip the scale in favor of capitalization. In borderline cases, the editor should simply choose.

māyic / māyik

Use māyic. See also: \underline{\text{–IC OR –IK}}.

meat-eater, meat-eating

Hyphenated, on analogy with *man-eater* and *lotus-eater.*

Mecca / mecca

Though the use of *mecca* (lower case) to mean "a place people visit or hope to visit" is standard, you might want to think twice before you use the name of Islam's most holy city to designate any movie theater, tourist resort, or hamburger joint. And in any event avoid using it to refer to Hindu holy places: *Vārāṇasī serves as a veritable mecca for pilgrims.*

mercifulness

Why not just *mercy*?

millennium

Going by the dictionary, a millennium is a period of one thousand years. Śrīla Prabhupāda, however, often uses the term to indicate the four *yugas* —"four millenniums"—of which the shortest is 432,000 years, or to indicate a *mahā-yuga,* consisting of all four together.

For Śrīla Prabhupāda's published books, we leave this as is. For other publications, consider alternatives: *age, cycle of ages, yuga cycle,* and so on.

In Śrīla Prabhupāda's books, the Glossary can include an entry for *millennium,* clarifying how he uses the word.

For the plural of *millennium,* either *millenniums* or *millennia* is acceptable.

minuscule

Prefer this spelling, not *miniscule.*

Mogul

Use this spelling, not *Moghul.*

mortal coil

Coil here means "turmoil," "trouble," or "everyday cares and worries." So *mortal coil* means "the turmoil or bustle of this mortal life." Shakespeare wrote, "when we have shuffled off this mortal coil"—which of course implies "died." Note, however, that "mortal coil" is not synonymous with "material body." The *OED* says that "mortal coil" has become "a current phrase"—that is, a cliché.

mother

As mentioned in the 14th edition of *Chicago* (7.31), "Kinship names are lowercased when preceded by modifiers. When used before a proper name or alone, in place of the name, they are usually capitalized."

> Kṛṣṇa's mother Yaśodā went to call Kṛṣṇa.

> Please offer my respects to Mother Yaśodā.

> O Mother, Balarāma is lying.

> My dear Mother, Balarāma is lying.

When kinship names refer to persons in the plural, use lower case:

> Kṛṣṇa was cared for by mothers Yaśodā and Rohiṇī.

mothers

Do not use as a substitute for *women.* Reserve for the meaning "women who have children."

Mumbai

In historical contexts for times before 1997, *Bombay* is acceptable, or even preferable.

muni

Avoid using redundantly with *sage.*
SO: *Nārada Muni* or *the great sage Nārada*
BUT NOT *the great sage Nārada Muni*

Muslim

Not *Moslem, Mohammedan,* or *Mussulman.* In Śrīla Prabhupāda's already published books, we can let *Mohammedan* stand. We should also let it stand in quoted speech.

Mysore

A city southwest of Bangalore. Mysore is also the name of a former princely state, which in 1950 became a state of India. In 1973, with the addition of certain territories of adjoining states, it was reconstituted as the state of Karnataka.

nectarine

Nectarine has only one meaning: it's the name for a kind of peach. For a delicious drink, literal or figurative, you want *nectar,* and its qualities are *nectarean.*

nice

Beware the overuse of *nice.* If you wouldn't substitute *peachy,* consider cutting *nice.*

non-

Follow *Chicago.* Some frequently used words for the BBT:

> nondevotee, nondifferent, nondual, noneternal, nonexistent, nonmaterial, non-Aryan

not with *because*

When a phrase introduced by *because* follows a verb made negative by *not,* the presence or absence of a comma is likely to affect the meaning. Consider:

> He did not go to Vṛndāvana because of family concerns.

With no comma, he went to Vṛndāvana, and not for the sake of his family. But with a comma inserted before *because,* family concerns prevented him from going.

Of course, you might not want to let the difference hang on a mere comma. So you might recast the sentence:

> Because of family concerns, he didn't go to Vṛndāvana.

> It was not because of family concerns that he went to Vṛndāvana.

O / oh

Use *O* before a name or the pronoun *you* in direct address, especially in solemn or poetic language. Use *oh,* followed by a comma, to express strong emotion, such as surprise, fear, anger, or pain. You may also use *oh,* again with a comma, in direct address meant to attract the attention of the person spoken to.

> O Kṛṣṇa, You are the Lord of all.
> O you who serve Kṛṣṇa, . . .
> Oh, how could Kṛṣṇa ever leave Vṛndāvana!
> Oh, Prabhujī, please offer Kṛṣṇa this garland.

Sometimes *O* may also be used to express strong emotion:

O for the day when. . .

ocean of. . .

For figurative oceans—of grief, wealth, knowledge, happiness—precede *ocean* with the article *an,* not *the.*

Ocean of Milk

When it's *the* Ocean of Milk, or the Milk Ocean, use capitals. When it's *an* ocean of milk, lower case.

Odisha / Odia

On November 4, 2011, the Indian state of Orissa was officially renamed Odisha. The state's official language was renamed from Oriya to Odia. In Śrīla Prabhupāda's books, the old spellings should be retained. For other books: In historical contexts for times before the change, *Orissa* is acceptable, or even preferable.

offense

Not *offence.*

omnipotency

The OED marks this word as obsolete. Prefer *omnipotence.*

one and different

If any preposition is to follow this phrase, you need two prepositions, *with* and *from:*

The living being is one with and different from Kṛṣṇa.

or (more gracefully):

The living being is one with Kṛṣṇa and different from Him.

or simply:

The living being and Kṛṣṇa are one and different.

Orissa / Oriya

See ODISHA / ODIA.

Paramātmā

Cap roman. Since we speak of "the Supersoul," you may optionally precede *Paramātmā* with *the:* "The Paramātmā knows everyone's heart." Whether to use *the* or not is for you to decide case by case. But never add *the* in the set phrase "Brahman, Paramātmā, and Bhagavān."

parental / paternal

The feelings or characteristics of a parent are *parental,* but only those of a father (Latin *pater*), or someone like a father, are *paternal.* A mother's feelings may be described as *parental* or *maternal,* but never *paternal.* Nor do a mother and father together feel *paternal* affection for a child. Their affection is *parental.* Where we find *paternal* misused in already published books, we should correct the error.

Parentheses

When enumerating the items in a series, enclose the numbers within parentheses, rather than merely following each number with a closing parenthesis.

> THUS: (1) Madhuvan, (2) Talavan, (3) Kumudavan, (4) Bahulavan, (5) Vṛndāvana, (6) Kamyavan, (7) Khadiravan.

> NOT: 1) Madhuvan, 2) Talavan, 3) Kumudavan, 4) Bahulavan, 5) Vṛndāvana, 6) Kamyavan, 7) Khadiravan.

See also BRACKETS AND PARENTHESES.

part and parcel

We encourage you to use this set phrase sparingly. The meaning is "an essential, necessary, or integral part." Do not precede by *a, an,* or *the.*

> The living being is part and parcel of Kṛṣṇa.
> The living beings are part and parcel of Kṛṣṇa.

The plural form *parts and parcels* is not idiomatic. If you want a plural form, use *integral parts* or simply *parts.*

Do not precede *part and parcel* with an adjective, such as *tiny* or *fragmental.*

penance

In ISKCONese, *penance* seems to be used as a synonym for *austerity,* but the AHD defines *penance* thus:

1.	An act of self-mortification or devotion performed voluntarily to show sorrow for a sin or other wrongdoing.
2.	A sacrament in some Christian churches that includes contrition, confession to a priest, acceptance of punishment, and absolution. In this sense, also called reconciliation.

So although penance involves austerity, the two are not synonymous.

perfected

When Srila Prabhupada uses the word *perfected,* sometimes the meaning he apparently intends is simply *perfect.* This can be misleading, for example when Lord Kapila, the Personality of Godhead, is said to be the "foremost among perfected beings" or, more subtly, when *siddha-deha* is defined as being a "perfected spiritual body." Be careful to choose the right word.

perfectional

Though the OED records this as an adjective meaning "of, pertaining to, or of the nature of perfection" and cites examples stretching back to 1495, the OED labels it "rare." In Śrīla Prabhupāda's writings we accept it. Elsewhere, try alternatives.

Personal names

For modern or recent Indians in the secular world, such as politicians, industrialists, and New Age swamis, use the spelling by which the person is generally known, without diacritics.

Indira Gandhi
Lata Mangeshkar
Swami Satchitananda

When using "Sri" or "Srimati" with such names, do not use diacritics.

personality

Do not use this word merely as a substitute for *person* or *personage.* If you mean *celebrity*—as in "The spiritual master is not like some personality we see in a fan magazine"—fine.

Personality of Godhead

In this BBT set phrase, used as an epithet of the Supreme Lord, "Personality" should be capped.

Plutonic

Plutonic should always be capped—unless you happen to be referring to something of deep igneous or magmatic origin. The Plutonic region of the

universe comprises the hellish planets. Lower-case *plutonic* should be corrected in all existing books.

Prabhupāda

Note the final *a.* (Don't write just "Prabhupād.") Śrīla Prabhupāda's formal name is as follows: His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda.

Ideally, a thin space (1/4 em) should appear between the *A* and *C.* But be careful not to let automatic justification programs end a line between them.

Never allow a line to end between the initials of Śrīla Prabhupāda's name:

xxxxxxx A.C. Bhaktivedanta	*not*	xxxxxxxxxxx A. C. Bhaktivedanta

Still better: Try to avoid ending a line with "A.C."

In Śrīla Prabhupāda's name the only acceptable word breaks are "Bhakti-vedanta" and "Prabhu-pāda."

"Bhakti Vedanta" and "Svami" are both nonstandard variations. Don't use them. There are 108 names for Vaiṣṇava *sannyāsīs,* and Śrīla Prabhupāda's particular name is Swami. So don't write "Bhaktivedanta Goswāmī." And there's no need for extra "Śrīla's." Just stick to the name as it appears in his books: His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda. (See also: FOUNDER–ĀCĀRYA.)

We omit the diacritics for *Bhaktivedanta* and *Swami* because Śrīla Prabhupāda did.

On second reference, "Śrīla Prabhupāda" or "Prabhupāda" or "His Divine Grace Śrīla Prabhupāda" is okay.

Avoid writing just "Swami Bhaktivedanta," "Bhaktivedanta Swami," "Swamiji," or "the Swami," unless you're sure you have a legitimate purpose (as, for example, in a history). And don't leave the title *Prabhupāda* off the end of His Divine Grace's name.

For the most very formal of contexts: "Oṁ Viṣṇupāda Paramahaṁsa 108 Śrī Śrīmad Bhaktivedanta Swami Mahārāja Prabhupāda."

When the reader might be confused about which Prabhupāda is intended—Śrīla A.C. Bhaktivedanta Swami Prabhupāda, Śrīla Bhaktisiddhānta Sarasvatī Prabhupāda, Śrīla Rūpa Gosvāmī Prabhupāda—use an explanatory phrase or use *Prabhupāda* only for the founder-*ācārya* of ISKCON.

prasāda

Use *prasāda,* not *prasādam.* Also: *kṛṣṇa-prasāda.*

preach

Śrīla Prabhupāda used this word freely, and it is acceptable for BBT use in all contexts. Still, be aware that the word can carry with it seriously negative connotations. Yes, *preach* does mean "to deliver a sermon" or "to give earnest advice, as on religious or moral subjects or the like." But it can also mean "to do this in an obtrusive or tedious way." Hence the adjective *preachy.* Alternatives to *preach* include *teach, share, spread (knowledge),* and so on.

process

The phrase *the process of* is often needless and better deleted. For example: *One should not waste one's human life in the process of sense gratification.* Of course, when a process is truly in the picture, the phrase should be retained.

Progressive tenses

In Indian English we typically find stative verbs used in progressive forms: *Kṛṣṇa was knowing that the boy was a demon in disguise. Rādhārāṇī was believing that the bee was a messenger from Kṛṣṇa. Everyone is having a gross and subtle body. The boys will be wanting to play with Kṛṣṇa.* For standard English, use simple past, present, and future. Use the progressive tense only if you have a reason.

Pronouns for Kṛṣṇa and incarnations

The pronoun *He* is capitalized for Kṛṣṇa and His Viṣṇu-tattva expansions, and *She* for Śrīmatī Rādhārāṇī. For two or more of these together, *They* is capitalized; but when anyone else is included, *they* becomes lower case. Hence Balarāma is *He,* but Subhadra is *she,* and Kṛṣṇa and Arjuna are *they. We, Him, Her,* and possessives are treated in a similar fashion.

But when a set of *mūrtis* includes at least one member who is Viṣṇu-tattva, the pronoun should go upper case. Hence the Jagannātha Deities and the Pañca-tattva Deities are They.

Among the incarnations mentioned in the First Canto of *Śrīmad-Bhāgavatam,* the following are *jīva-tattva,* for whom pronouns are lower case: Vyāsa, Pṛthu, Buddha, Nārada, Dattātreya, Paraśurāma, and the Kumāras.

Dhanvantari is Viṣṇu-tattva, so His pronouns should be upper case. (The lower-case pronouns He has received in the BBT *Bhāgavatam* are an error.)

We never capitalize *who* or *whom,* except at the start of a sentence.

Strong reasons can be advanced for leaving aside our present standard in favor of extending down style to all pronouns. But given the conservative nature of much of our ɪsκcοɴ constituency, we are sticking with our present standard.

Other publishers in the Vaiṣṇava community, of course, have greater freedom.

In any event, do not rely on capitalization as a visual cue to make clear the antecedent of a pronoun. What happens when your text is only heard? If the antecedent is unclear without capitalization, supply the name or recast the sentence.

Pronouns with possessive antecedents

According to some strict grammarians, "A pronoun cannot take as an antecedent a noun in the possessive case." This is a rule we don't insist on. In *Miss Thistlebottom's Hobgoblins* (1971) Theodore Bernstein approves as legitimate a sentence such as this: "Immediately upon seeing the President's car, a crowd broke into cheers for him." Bernstein concludes: "The rule shall be considered valid whenever it functions to preclude ambiguity. That would make it apply to a sentence such as this: *John's roommate said he had a headache.* But if there is no possibility of ambiguity and observance of the rule would serve only to gratify the strict grammarian's sense of fitness, forget it."

prostrate / prostate

That *r* makes a big difference. *Prostrate* (verb or adjective) tells of the humility or submission shown by casting oneself face down on the ground. *Prostate* (noun or adjective) indicates the prostate gland, an organ surrounding the urethra at the base of the bladder in males.

providence

Lower case unless personification is clearly and strongly intended.

> "The *gopīs* said: O Providence, you have no mercy! You bring embodied creatures together in friendship and love and then senselessly separate them before they fulfill their desires." (from *Bhāgavatam* 10.39.19)

purport

Both in references and in running text, *purport* is always lower case:

> (*Bhagavad-gītā* 3.1, purport).

> In Śrīla Prabhupāda's purport to *Bhagavad-gītā* 3.1.

the raj

The British rule over India (1757–1947). Lower case, no final *a,* no diacritics. In full: the British raj.

Rāmānujite

A follower of Śrīla Rāmānujācārya. Not *Rāmānujaite.*

rasa / rāsa

For "relationship" or "taste" the word is *rasa;* for the dance, *rāsa.*

rascal

Śrīla Prabhupada uses *rascal* in the strong pejorative sense of "a base, dishonest, or unscrupulous person." Nowadays, however, the word is often used "without serious implication of bad qualities, or as a mild term of reproof," as in "You are a lucky rascal, and I wish. . . I were in your shoes." (1899) But this is not how Srila Prabhupada uses it. In India, from what we're told, the word *rascal* is still insulting, not jocular, and inflicts a serious sting. Alternative words that may still convey this sense are *scoundrel* and *rogue*, but they too are now often used in an affectionate or jocular sense. Another good synonym (now archaic in English) is "knave." Thus we have (all from Shakespeare): "a rascally yeaforsooth knave," "a foul-mouthed and calumnious knave," "a poor, decayed, ingenious, foolish, rascally knave," "an arrant, rascally, beggarly, lousy knave," "a knave; a rascal; an eater of broken meats; a base, proud, shallow, beggarly, three-suited, hundred-pound, filthy, worsted-stocking knave."

Rascaldom, by the way, is a legitimate word. (The ᴏᴇᴅ quotes its use by Thackery in 1862.)

reciprocate (with)

We reciprocate (intransitively) *with* others, or one another, meaning we engage in exchange, giving as we receive. Without using *with,* we reciprocate (transitively) *something*—emotions or some item of exchange.

>   We reciprocate *with* another person; we reciprocate a person's love.

Thus:

>   Lord Kṛṣṇa reciprocates [not *with*] the desires of His devotees.

Of course, an intransitive *reciprocate* also has its proper uses without *with:*

>   The more one surrenders to Kṛṣṇa, the more He reciprocates.

re-creation

For creation again, always include the hyphen. This style is worth applying to Śrīla Prabhupāda's already published works as well.

References

In verse references, chapter and verse (and canto, if any) are separated by a point, not a colon.

When a verse reference follows a quotation, spell out rather than abbreviate the name of the work.

> *Viṣṇu Purāṇa* 6.7.61
>
> NOT *V.P.* 6.7.61

EXCEPTIONS: For *Bhagavad-gītā* use *Gītā.* For *Śrīmad-Bhāgavatam* use *Bhāgavatam.*

In works exceptionally profuse with citations—for example, in compilations—using abbreviations is acceptable.

When an introductory phrase preceding a quotation identifies the work quoted, put the chapter-verse reference within parentheses just after the name of the work. Thus:

> As stated in the *Bhagavad-gītā* (7.15), *na māṁ duṣkṛtino mūḍhāḥ.*
>
> NOT As stated in the *Bhagavad-gītā, na māṁ duṣkṛtino mūḍhāḥ* (Bg. 7.15)*.*
>
> NOT As stated in the *Bhagavad-gītā, na māṁ duṣkṛtino mūḍhāḥ* (*Gītā* 7.15)*.*

Despite the latest recommendations of *Chicago,* when a verse reference does come after a quotation, we include the final punctuation in the quotation itself and follow it with the reference. Thus:

> This is the meaning of *ye yathā māṁ prapadyante tāṁs tathaiva bhajāmy aham:* "As one surrenders to me, I reciprocate accordingly." (*Gītā* 4.11)
>
> NOT This is the meaning of *ye yathā māṁ prapadyante tāṁs tathaiva bhajāmy aham:* "As one surrenders to me, I reciprocate accordingly" (*Gītā* 4.11).

In the rare cases where heavy citation might confuse, follow *Chicago's* standard. If such heavy citation appears throughout a work, use the *Chicago* standard for the entire work.

When citing a letter or lecture, use a lower-case "l":

> lecture, July 3, 1972

> letter to Krishna Dasa, July 3, 1972

regulative / regulated

Regulative means "giving regulation," and *regulated* means "taking regulation"—that is, "disciplined" or "controlled." So by following *regulative* principles, one leads a *regulated* life. Unless you're speaking of principles that are controlled or restricted, *regulated principles* is an error.

religionist

The word *religionist* can refer to a person professionally occupied with religion, such as a minister, preacher, or theologian, and this is how Śrīla Prabhupāda seems to use it. But in modern usage the word especially applies to a religious zealot or a person who makes a show of religion.

religiosity

Though *religiosity* can simply refer to piety, to devoutness, to the quality of being religious, it is more commonly used to indicate excessive or affected piety and is best reserved for that purpose:

> Such ceremonial shows of religiosity are not accepted as genuine.

renunciant

Standard for "one who renounces." *Renunciate* is a verb. It means "renounce," and it's rare.

river

For capitalization of *river* (and other such terms, like *mountain, ocean,* and the like) we follow *Chicago.* In brief:
- lower case before the name: *the river Sarasvatī*
- upper case after the name: *the Sarasvatī River*
- lower case after more names than one: *the Sarasvatī and Yamunā rivers*

Romania

Prefer this spelling, not *Rumania.*

room conversation

Room conversation, meaning a conversation held in a room, is ISKCON jargon. Often, you can simply delete *room.*

sage

Sage should not be used as an ad-hoc title: *Sage Nārada.* Make it *The sage Nārada.* Also, avoid using *sage* redundantly with *muni.*

> SO: *Nārada Muni* or *the great sage Nārada*
> BUT NOT: *the great sage Nārada Muni*

Śaivite

For a noun meaning "a devotee of Lord Śiva," use Śaivite. The same word can be used attributively to mean "pertaining to a Śiva devotee." When the meaning intended is "pertaining to Lord Śiva," you can simply use "Śiva" attributively. The term Śaiva, as an adjective, is also acceptable. So, for example:

> Vaiṣṇavas and Śaivites
> a Śiva temple
> Śaivite [or Śaiva] *tilaka*
> Śaivite [or Śaiva] teachings

Śivaite is acceptable, but not preferred. Do not use *Śivite* or *Shivite.*

sampradāya

A preceptorial lineage. Particular *sampradāyas* form open compounds: Gauḍīya *sampradāya,* Rāmānuja *sampradāya,* Madhva-Gauḍīya *sampradāya.*

Sanskrit in parentheses or apposition

Put parenthetical or appositive Sanskrit words in places where what they refer to will be unambiguous.

> UNEDITED: One attains liberation from material existence (*mokṣa*).
> EDITED: One attains *mokṣa* (liberation from material existence).
> OR: One attains *mokṣa,* liberation from material existence.

sari

For a woman's garment: roman, without diacritics. The word has come to English from Hindi and is widely understood. It derives from the Sanskrit word *śāṭikā,* which has entered Hindi, Bengali, and other Indian languages in various forms*.*

Scottish Churches College

The institution where Śrīla Prabhupāda received his college education. In 1929 it was officially renamed Scottish Church College, but for the time when Śrīla Prabhupāda attended, "Churches" is correct and should be used. (In some contexts one may wish to explicitly point out the change.)

seminal / semen

Though *seminal* is a word, *semina* is not, except in Latin. The English word is *semen.* If found in Śrīla Prabhupāda's books, *semina* should be corrected.

sensory / sensuous / sensual

All three words can mean, simply, "pertaining to the senses," but some further shades of meaning are worth observing.

The neutral, mechanical word is *sensory.* A scientist, therefore, might investigate *sensory experience*—that is, experience having to do with the senses. *Sensuous* (often used favorably) implies pleasure through cultivated or refined gratification of the senses. An aesthete, therefore, may be involved in a *sensuous experience*—gained, for example, through art, poetry, or music. And *sensual* (often used unfavorably) tends to imply wanton sense gratification or indulgence in the physical appetites. So the experience a womanizer hunts for is *sensual.*

servitude

Before we speak about "loving servitude," we may wish to take the meaning of *servitude* into careful account. The *RHD* gives these two primary meanings:

1. slavery or bondage of any kind: *political or intellectual servitude.*
2. compulsory service or labor as a punishment for criminals: *penal servitude.*

(*Merriam-Webster* defines the word only somewhat less forbiddingly: "a condition in which one lacks liberty especially to determine one's course of action or way of life.")

With this in mind, go ahead and use the word when it's the one you want. But when referring to *dāsya-rasa,* better to avoid it. If you need a one-word equivalent, choose either *servitorship* or *servanthood.*

In Śrīla Prabhupāda's books, let *servitude* stand.

sevaite

A priest engaged in the service of a particular deity. This is just the Sanskrit-Indian word *seva,* to which native speakers themselves have added the English suffix *-ite.*

sex life

Do not use as a substitute for *sex* or *sexual intercourse.* "The sage and his wife had sex [not *sex life*] at an inauspicious time."

sharpened

When Srila Prabhupada uses the word *sharpened,* he often apparently intends simply *sharp.* For new publications, edit accordingly.

Six Gosvāmīs

Capitalize *Six.* Also: the Gosvāmīs.

six *Sandarbhas*

Lower-case *s* for *six.*

similarly

The use of *similarly* as the correlative complement of *as* violates established idiom. The standard complement is *so.* "As above, so below." (*Similarly* wouldn't work.) Consider this example: "Just as Rādhārāṇī is dear to Kṛṣṇa, similarly the *kuṇḍa* known as Rādhā-kuṇḍa is also dear to Him." Here that *similarly* should be *so.* Or perhaps still better, you could drop the adverb entirely: "Just as Rādhārāṇī is dear to Kṛṣṇa, the *kuṇḍa* known as Rādhā-kuṇḍa is also dear to Him." (And, yes, why not also drop the *also*?) If for some reason you're intent on keeping *similarly,* you can drop the *as* and make two separate sentences or independent clauses: "Rādhārāṇī is dear to Kṛṣṇa, and the *kuṇḍa* known as Rādhā-kuṇḍa is similarly dear to Him."

South India

Both caps. Adjective: South Indian.

spirit soul

An acceptable BBT set phrase, meaning *jīvātmā,* or *soul.* Of course, simply *soul* alone is entirely acceptable. Do not "regularize" *spirit soul* to *spiritual soul.* But *spiritual soul* may sometimes be contextually right: *The spiritual soul needs spiritual nourishment.*

spiritualism

This word has come to be linked with séances, mediums, and the like. For the path opposite to materialism, prefer *spirituality.*

spiritual sky

lower case

Split infinitives

When splitting an infinitive is more sensible or idiomatic than not splitting one, feel free to go ahead and split. See the usage note in the AHD.

Śrīmatī

This is a standard honorific for a woman. Never use it for Śrīla Prabhupāda. The word in his *pranāma mantra* is *śrīmate.*

Stacked type

Proofreaders should flag stacked type (a word or phrases "stacked" in copy). For example:

> for a person to run, or indeed
> for a person to see, or even
> for a person to speak
> requires the help of Kṛṣṇa.

We try to fix these with layout, or with slight editing. But if the fix requires much editing, we tend to let them stand.

superexcellent, superexcellence

One word.

Supreme Personality of Godhead

A BBT set phrase, routinely used to translate the Sanskrit *Bhagavān.* When an adjective intercedes between *Supreme* and *Personality of Godhead,* both *Supreme* and the adjective should go lower case. In such cases, *supreme* may stand as it is or be revised to *supremely* or be followed by a comma.

> supreme[,] all-powerful Personality of Godhead
> supreme[,] absolute Personality of Godhead
> the supremely great Personality of Godhead
> supreme[,] omnipotent Personality of Godhead
> supreme[,] merciful Personality of Godhead

Personality of Godhead alone, without *Supreme,* is also standard.

Supreme Truth

When this is clearly an explicit or implied epithet of the Personality of Godhead, capitalize both words. Otherwise use lower case.

> I surrender to You, the Supreme Truth.

> Civilized human life is meant for reviving one's lost consciousness of one's eternal relationship with the Supreme Truth.

> Kṛṣṇa is the supreme truth, the supreme beauty, the supreme object of worship.

> He learned the supreme truth by hearing from his spiritual master.

Swami / Svāmī

Swami for Śrīla Prabhupāda. *Swami* or *Goswami* for ISKCON *sannyāsīs. Svāmī* and *Gosvāmī* (with diacritics) for previous *ācāryas.*

Swamis

Avoid constructions like *Govinda and Mādhava Swamis.* Repeat the *Swami: Govinda Swami and Mādhava Swami.*

sweetball

As an English equivalent of *gulabjaman,* one word. Longstanding BBT convention.

sweet rice

Two words. Keep in mind that a reader may take this to mean simply rice that is sweet, not, as intended, a sort of rice pudding.

symptom

Symptom tends to have strongly medical connotations. So outside medical contexts you may prefer such words as *indication, characteristic, expression,* or—most simply—*sign.*

take shelter

This idiomatic phrase is entirely legitimate, whether the shelter referred to is physical or psychological. For the physical sense the *OED* cites examples going back to the 1700s and continuing into recent decades, and for the psychological sense it offers this citation (from 1842): "Take shelter in a secret life of self-renouncement." Use with impunity. That said, available alternatives include *seek shelter, find shelter; refuge* instead of *shelter;* and other idioms entirely.

Telugu

The predominant language in the South Indian state of Andhra Pradesh. Not *Telegu.*

temple room

Be aware that *temple room* is not a standard English term. Śrīla Prabhupada used it, and it has become ISKCON jargon, but some readers may at first find it odd. It is acceptable in BBT publications; use it if you want to. But *temple* is an available alternative. When you need to indicate the specific room more precisely, you could also try *sanctuary* or a brief explanatory phrase—or go with the jargon.

Thiruvananthapuram

The capital of the Indian state of Kerala. In historical contexts for times before 1991, *Trivandrum,* the city's former name, is acceptable, or even preferable.

this

Śrīla Prabhupāda often used *this* to mean, roughly, "the one we're in or surrounded by": *this material world, this modern civilization, this process of devotional service.* In such cases, make sure *this* does not have a misleading candidate for an antecedent.

> He always lived in Vṛndāvana in the association of devotees, but even while in this material world he always engaged in devotional service.

Does *this material world* refer to "Vṛndāvana in the association of devotees"? Here, change *this* to *the.*

Tompkins Square Park

The park on the Lower East Side of New York where Śrīla Prabhupāda chanted with his early devotees.

touchstone

Just so you know: *Touchstone* is not a substance that turns whatever it touches into gold; it's a stone you use to test whether a sample of gold is pure. In the words of Merriam-Webster, *touchstone* is "a black siliceous stone related to flint and formerly used to test the purity of gold and silver by the streak left on the stone when rubbed by the metal." The substance believed able to turn base metal into gold is the *philosophers' stone.* Monier-Williams defines *cintāmaṇi* as " 'thought-gem,' a fabulous gem supposed to yield its possessor all desires."

toward / towards

Either is acceptable. But *towards* is chiefly British, and we prefer *toward.* Still, where *towards* sounds better feel free to use it. See: BRITISH ENGLISH.

transcendental

A word to be used sparingly, when its precise meaning is called for, not merely as another way of saying *wonderful.*

translation and commentary

If followed by an object, both *translation* and *commentary* need a preposition. Neither "translation and commentary *of* " nor "translation and commentary *on*" will work, because *translation* idiomatically wants *of* and *commentary* wants *on.* "Translation of and commentary on," though correct, is ungainly. Gracefully one might say, for example, "translation of *Śrīmad-Bhāgavatam,* with commentary." Other possibilities are "commentated translation of" and "translation and commentary *for.*"

treasure chest

Two words.

Trivandrum

Since 1991 this city, the capital of the Indian state of Kerala, has officially been called Thiruvananthapuram. In historical contexts for times before then, *Trivandrum* is acceptable, or even preferable.

Unicode

Unicode is a modern typographic standard for processing text in multiple languages. The standard accommodates all the diacritic marks needed for rendering Sanskrit in roman transliteration.

Before Unicode, type fonts offered a relatively small number of characters, and to add a new character – for example, an *ā* – you would have to sacrifice an existing character and put a new one in its place. There was no one standard for these substitutions.

In the BBT (and ISKCON), two in-house, mutually incompatible standards came into use. Each standard works only with fonts modified for it. When text keyed in by one of these standards is displayed in a font not made for it, you are likely to see a word like *Kṛṣṇa* rendered in a form such as *Kåñëa.*

Using Unicode enables us to adopt a standard increasingly accepted throughout the world, with a wide variety of typefaces available. (This Style Sheet uses the typeface Cambria, distributed as a Unicode font.)

A Unicode font may not always include all the characters you need. Carefully check the font you wish to use. If your font doesn't include a needed character, your word-processing program may pull that character from another font, which

may look similar. So make sure all your special characters are native to your font.

To input Unicode text with Sanskrit diacritic marks, Windows users can employ either of two devotee-made programs: KeySans (from version 11 onward) and Diacunic. They both do the same job. For the Mac, Apple includes a Unicode keyboard layout. No additional program is required. Linux users can find clear instructions on how to use Unicode for Sanskrit at http://jalasthana.de/?p=304.

To convert text between various formats, such as Balarama, Unicode, and Sca, Ramakanta Dasa has written a command-line program called "charconv," available from the Northern European BBT. A freeware PHP script that accomplishes conversions using a graphical user interface is diCrunch. You can download it, or you can use it online at http://tinyurl.com/DiCrunch. (Another such online converter is available at http://tinyurl.com/GGM-Converter.)

universal form
Lower case.

unless and until
Prefer one or the other: *unless* or *until.*

utilize
Except in those relatively few instances where *utilize* is the precise word, prefer *use.* See the usage note in the *American Heritage Dictionary.*

-vana
We know that *vana* means "forest" and we should be sensitive to redundancy. So we may trim "the Muñjāvana forest" to "the Muñjā forest." But we accept "the Vṛndāvana forest," much like "the Pennsylvania woods."

variegated, variegatedness
Variegated is a somewhat uncommon word that Śrīla Prabhupāda used often. It means "varied in appearance or color; marked with patches or spots of different colors," and so, by extension, "varied" or "diverse." In Śrīla Prabhupāda's works we should always consider *variegated* acceptable. For other works, too, it is acceptable, but you may prefer the simpler *varied* or *diverse.* And instead of *variegatedness* you might prefer *variety* or *diversity.*

VedaBase ®

Capital "B." The Bhaktivedanta VedaBase®. The "registered trademark" symbol should be set as a superscript.

Vedānta-sūtras

Plural.

Verses quoted

Partially quoted verses may be included in running text. When such a verse includes more than one *pāda* (a *pāda* being, for example, each line of a four-line *anuṣṭup* verse), indicate the end of every *pāda* but the last with a slash, preceded and followed by a space. For example: *sarva-dharmān parityajya / māṁ ekaṁ śaraṇyaṁ vraja.*

Sanskrit verses of four or more transliterated lines, quoted in their entirety, are generally set off, in italics. Indent the second and fourth line, and every alternate line thereafter. Then horizontally center the entire verse by centering its longest line (indention included) and using the start of that line as the left margin. "*Uvāca*" lines should be centered above the verse.

<div align="center">

dhṛtarāṣṭra uvāca
dharma-kṣetre kuru-kṣetre
samavetā yuyutsavaḥ
māmakāḥ pāṇḍavāś caiva
kim akurvata sañjaya

</div>

Alternatively, to save space, four-line verses may be set on two lines (as they are in Devanāgarī), with an em space separating the *pādas* on each line.

<div align="center">

dhṛtarāṣṭra uvāca
dharma-kṣetre kuru-kṣetre   samavetā yuyutsavaḥ
māmakāḥ pāṇḍavāś caiva   kim akurvata sañjaya

</div>

Two-line Bengali verses are set as two lines. Horizontally center the longer of the two lines and set the second line flush left to the same left-hand margin. For Bengali verses of three lines, or multiples of three, do the following: Between the two halves of each long line (usually the first line and every alternate line thereafter), insert an em space. Then horizontally center each line.

<div align="center">

se phelāra eka lava,   nā pāya devatā saba,
e dambhe kebā pātiyāya?
bahu-janma puṇya kare,   tabe 'sukṛti' nāma dhare,
se 'sukṛte' tāra lava pāya

</div>

Either in Sanskrit or in Bengali, when half a verse is quoted it may either be set as running text or set off.

In Sanskrit prose, after each period (except, of course, the last) use an em space to provide the visual signal that in English would be provided by a capital.

When a set-off verse is followed by a translation, the translation should begin flush left.

When a verse, or part of a verse, is preceded with introductory words and set within running text, followed by a translation, this is our usual standard:

- follow the introduction with a comma
- give the verse lower case
- end the verse with a colon
- then give the translation

For example:

> As the Lord says in the *Bhagavad-gītā* (15.15), *vedaiś ca sarvair aham eva vedyah:* "By all the *Vedas,* I am to be known."

via media

What *via media* properly means is "the middle course or way." (The Latin word *via* means "way," and *media* is the feminine of *medius,* meaning "middle.") The OED cites "What the Chalcedonian definition attempted was a compromise, a *via media,* between conflicting interpretations of the union of the human and divine natures of Christ." *Via media* does not mean "an intermediary, an agency serving as a conduit." For that sense, simply use "medium," without "via." And where the term *via media* would be right, *via medium*—a gender mismatch—is wrong.

> SO:

> A sincere person is able to see Kṛṣṇa through the transparent medium [not *via media* or *via medium*] of Śrī Gurudeva, the spiritual master.

> The human form of life is the via media [not *medium*] between the life of the demigods and that of the demons.

In a sentence like "This relation of the soul to the soul can be established by the via medium of the relation with the Supersoul," *by the via medium of* could just as well be *through.*

In already published books, *via medium* and the misuse of *via media* should be fixed.

Vṛndāvana

In postal addresses, use "Vrindavan." See also: -VANA.

Vyāsa

Vyāsa
Vyāsadeva
Kṛṣṇa Dvaipāyana Vyāsa
Veda-vyāsa

Pronouns referring to Vyāsadeva should be lower case.

the West, Western

When referring to the Occident, always cap.

what to speak of

The phrase *what to speak of* is common in Śrīla Prabhupāda's writing, but is it standard English? A Google search shows the phrase turning up most frequently in the writings of ISKCON devotees and, more generally, writers from India. A previous version of this style sheet noted its use by a city councilman in Hawaii, but he turns out to be a Hare Krishna devotee. (His daughter has now been elected to the US House of Representatives, so perhaps "what to speak of" will win Congressional approval.)

Alternatives, seemingly more common, are *not to speak of, to say nothing of,* and *not to mention,* which all appear in several citations in the OED. Another, also found there, is *never mind.* From *The Guardian:* "We still have to adapt to Prime Ministers and Presidents, never mind astronauts, who have the essential quality of ordinariness." Yet other alternatives are *let alone, apart from, aside from,* and *leave aside.*

who, whom, whoever, whomever

First, the basic rules. Use *who* or *whoever* for the subject of a verb.

> They lived in fear of Hiraṇyakaśipu, who had obtained great boons from Brahmā.

> They could hardly understand who Kṛṣṇa was.

> Whoever engages in devotional service to Kṛṣṇa is at once liberated.

On the other hand, use *whom* or *whomever* for the object of a verb or preposition.

Kṛṣṇa kidnapped Rukmiṇī, whom He plucked from among the assembled kings.

Rāvaṇa was a demon for whom sense gratification was the goal of life. Kṛṣṇa is free to give His mercy to whomever He chooses.

But *Words into Type* (3rd edition, page 361) cautions:

Whom is often misused for *who* because of failure to realize that the relative pronoun is the subject of the following verb, not the object of the preceding preposition or verb; the whole relative clause is the object.

And so, in correct usage:

They argued about who should be honored with the first worship.

The king decided to give his daughter to whoever could bridle the seven bulls.

But then again, the pronoun may serve as the object:

Duryodhana was told he could choose whom he wanted to have on his side.

In such puzzles, one can sort out the grammar by restoring the clause to its natural order and substituting for the relative pronoun *who* or *whom* a personal pronoun like *he* or *him.*

He wanted to have *him* (therefore *whom*) on his side.

To give another example:

Lord Kṛṣṇa, who the kings saw was the very best of heroes, had come to rescue them.

The kings saw *he* (therefore *who*) was the best.

Fowler (under "CASES, 3. Temptations") advises us against the temptation "to regard 'he-who' as a single word that surely cannot have the question of case settled twice over for it." That is, you have to look at both words separately and determine what grammatical role each plays in the sentence.

Fowler gives these examples of errors:

> Should not a Christian community receive with open arms
> *he* who comes out into the world with clean hands and a
> clean heart?
>
> They came to fight in order to pick up the challenge of *he*
> who had said, "Our future lies in the water."

In both examples, *he* should be *him*

In the first example, the community should receive *him.* And *he* (therefore *who*) comes out into the world. And in the second, they came to pick up the challenge of *him.* And *he* (therefore *who*) had said.

And so:

> All things come to *whoever* waits.

But:

> All things come to *him* [not *he*] who waits.

For further guidance:

> The usage note for *who* in the AHD.
> *Words into Type* (3rd edition), pages 361–362.
> *The Careful Writer,* by Theodore Bernstein
>   (under *Who, Whom, Whoever, Whomever*)
> *Modern American Usage* (under *who*[*m*], *who*[*m*]*ever*)

CAPITALIZATION: Except in places where *any* word would be capitalized, *who, whom,* and *whose* should always be lower case, even when referring to Kṛṣṇa.

Widows and orphans

In *The Elements of Typographic Style,* Robert Bringhurst writes: "The typographic terminology is telling. Isolated lines created when paragraphs *begin* on the *last* line of a page are known as *orphans.* They have no past, but they do have a future, and they need not trouble the typographer. The stub-ends left when paragraphs *end* on the *first* line of a page are called *widows.* They have a past but not a future, and they look foreshortened and forlorn. It is the custom—in most, if not in all, the world's typographic cultures—to give them one additional line for company."

The BBT accepts this judgment.

Words used as words

Words used as words should generally appear in italic:

> People often misspell the word *accommodate.*

For exceptions, see *Chicago.*

When a Sanskrit word is used "as a word," italicize it (as usual), but do not put it within quotation marks.

> The text explains the word *jñāna.*

When "words used as words" appear in translations that are set in boldface type, enclose the words in quotation marks rather than using italics.

See also BRACKETS AND PARENTHESES.

yogamāyā / Yogamāyā

Capitalize when the personality is definitely stressed, otherwise lowercase italic. Phrases that lightly personify, such as "protected by the hand of *yogamāyā,"* should not tip the scale in favor of capitalization. In borderline cases, the editor should simply choose.

You who

Wherever placed in a sentence, the address "You who" calls for verbs in the second person. "I offer my obeisances to You, who have [not "has"] descended. . ." "I offer my respects to You, the master of all creation, who direct [not "directs"] the wanderings. . ." "It is You who have [not "has"] given us life." But an intervening linking verb followed by a noun may break the spell: "You are the man who brings the wood." "You are the lamp who lights our hearts."

The same principles apply for all similar vocative constructions. "O Lord who have [not *has*] a lotus navel."

Wherever Śrīla Prabhupāda's already published books violate this grammatical rule, an editorial lapse has occurred, and the error should be corrected.

yugas

The *yugas* (with or without the word *yuga* affixed) are cap roman: Satya-yuga, Tretā-yuga, Dvāpara-yuga, and Kali-yuga. *Yuga* on its own, as you see, is italic. Before the names of the *yugas,* include *the:* In the Kali-yuga. . .

yugāvatāra

One word, italic.

Sanskrit Hyphenation Standards

(a work in progress)
From Gopīparāṇadhana Dāsa

In general, hyphenate between words comprising compounds, except when the words are connected by merged vowels. We also hyphenate some prefixes and suffixes. Exceptions to the rule concerning compounds are listed below. We treat words differently according to the context in which they appear: in the Sanskrit text, in the word-for-word meanings, or in an English sentence in a translation or purport.

(Sanskrit text / word-for-word / in English)

- hyphenated
≠ not hyphenated
↔ separate words
i   italic   ital
r   roman   rom
c   cap   cap
d   double cap   each cap   (cap for each)
a   without neuter ending –m   ?????
l   lower case   lc
S simple compound, not part of a bigger one
3   if preceded by 3 syllables or more
E3 if used as a descriptive epithet, or preceded by 3 syllables or more
NM if not in the middle of a compound   NM

1.   *-tama*   (-S - ≠)
        1a.   sattama (≠ / - / ≠)
        1b.   katama, ekatama, anyatama   (- / - / -)
        1c.   taratama, uttama
     in cardinal numbers not hyphenated
2.   *-tara*   (-S - ≠)
        2a. katara, ekatara, anyatara, paratara, atitarām, sutarām, bahutara (- - -)
          (but *pūrva-tara, adhika-tara, uccais-tarām*)

vatsatara, aśvatara

3. *-deva* (- - ≠)

   3a. vāsudeva, vasudeva, baladeva, sahadeva, śrutadeva (but śruta-deva
    in 3.25), rantideva, śrāddhadeva, vāmadeva, sudeva, mahādeva,
    (but *mahā-devo hariḥ* and *brahmā*) *merudeva, dhṛtadeva, śāntideva,*
    śrīdeva

   3b. upadeva, adhideva, kindeva

4. *-devī* (- - -3)

   E3a. sudevī, merudevī

   E3b. rājādhidevī

5. *-nandana* (- - -)
6. *-nātha* (- - ≠)   *sa-nātha*

   6a. raghunātha (≠ - ≠)

7. *-mān* (≠ - ≠)

   7a. śrīmān (≠ -E3 ≠)

8. *-rāja* (- - ≠)

   8a. adhirāja (*upasarga*) (≠ ≠ ≠)

  8b. (proper names) *bṛhadrāja*

9. *-loka* (- - -3)

   9a. goloka (≠ ≠ ≠)

10. *-vana* (- - ≠)

   10a. vṛndāvana (≠ ≠ ≠)

11. *-vān* (≠ - ≠)

   11a. bhagavān (≠ ≠ ≠)

  11b. vidvān (≠ ≠ ≠)

12. *parama-haṁsa, pārama-haṁsya* (-S - ≠)
13. *brahma-cārī, brahma-carya* (-S - ≠)
14. *manv-antara* (-S - ≠)
15. *svayaṁ-vara* (-S - ≠)
16. Aśvamedha (sacrifices) (-S - ≠rc)

  16a. daśāśvamedha-tīrtha (≠ - ≠)

17. *-candra* (- - ≠) proper name: *hemacandra, hariścandra, cārucandra,*
    sucandra, rāmacandra
18. *-varṣa* (- - -) also *hari-varṣa, deva-varṣa.* But *puṣpavarṣa* River.
19. *-dvīpa* (- - -3) but *upadvīpa,* proper name *sindhudvīpa*

   19a. śvetadvīpa (≠ - ≠)

20. *-kānta* (- - -)
21. *tulasī* (. . il)

   21a. Tulasī-devī (- - -rc)

22. Nanda-kiśora (- - -)
23. *grāma* (- - -)
24. *Nārada Pañcarātra* (- - ↔id)
25. -purī (- - -3)
26. Māyā (. . rc)
27. Viṣṇu-māyā (≠ ≠ -rc)
28. *prasāda* (. . a)

29.   Kūṣmāṇḍas (species)   (. . rc)
30.   *vānara* devotees   (. . il)

31. *su-*   (-S - ≠)
    31. finite verbs: *suprasīdati* (≠ - ≠), but *su-bhagayantam*
        31b.   sukṛta   (≠ - ≠)
                su (-S) *sulalita-gamana-*
                su-labhaḥ, su-stha, sva-stha
                (no hyphen in proper names starting with Su)
                    sudarśana, suhṛd, suparṇa, suvarṇa, subhaga, saubhāgya, surata,
                    suṣṭhu, sujāta, sukṛta
                        surabhi (even as common adj.),
                        sumanas (flower), *suṣumṇa, sunābha, sutarām, sunṛta, supeśa*
                    (with finite verbs) *suprasīdati,* but *su-smayantīm,*
                        su-samīkṣamāṇaḥ, su-sammṛṣya
                supraja-tama (*su-praja* is *antar-aṅga*), *su-sat-kṛtam*
                su-kapolāsyam (w/ *dvandva*), *su-kṛta-jñam* (w/ *nitya-samāsa*)
                sudustyaja-surepsita-rājya-lakṣmīṁ
                sau-kumāryāt
                    [no, change this (in BB?)! *su-sidhyati*]

32. *-maya*   (≠ - ≠)
        a.   *hiraṇmaya, gomaya*   (≠ - -)
33.   *manohara, manorama, manoratha, manojña*   (-S - ≠)
34. *ku-* (-S - ≠) except in proper names? *kumāra*
35. *-dhi* (ocean)   (≠ ≠ ≠) (or else ≠ - ≠ ?, but a lot of synoymns would have
                to be changed)
        (if –*dhi* is (≠ - ≠) then: 35a. *pātho-dhiḥ, vāri-dhiḥ*)
37. *-pāla,*   (-S - ≠)   name: *devapāla, śiśupāla*
    b. *gopāla* (≠ - /≠ cap rom)
    (*bhūpa* but *bhū-pāla,*
     paśupa but *paśu-pāla*)

38. *-ga* (etc.)   (- - ≠)
        (*kṛt, ga, ghna, cara, ja, jña, tra, da, dhṛk, pa, bhū, bhṛt, ruha, vid, śaya, sṛj,*
        stha, ha, hṛt, etc.)
                kṛṣṇa-pādābja-śauca-jām
                sva-sainya-prāṇa-daḥ   (make - - ≠)
                    'khilārtha-daḥ
                    tri-varga-dā
                    śruti-duḥkha-dam
                    vara-deśvaraḥ
                vāmana-rūpa-dhṛk
                    dhustūrārkāsthi-mālā-dhṛg
                narasiṁha-rūpa-bhṛt

parama-prasāda-bhṛt
akhilābhiprāya-vid
rakṣo-rāja-pura-stha-
mṛtyu-roga-jarādi-hṛt (-hṛt meaning heart is different)
  sarva-guhā-śayaḥ
  kṛta-jña, kṛta-ghna
  khāṇḍava-prastha (even though a name)

   Semi-nitya (-S - ≠):
vatsa-pa, pāra-ga,
pūrva-ja, tanu-ja, udbhij-ja, sveda-ja, divi-ja (but manuja ≠ ≠ ≠),
diti-ja, danu-ja, malaya-ja
mano-jña, kṣetra-jña
yūtha-pa, anīka-pa, loka-pa, kṣiti-pa, bhūmi-pa,
anta-stha, madhya-stha, gṛha-stha, gārha-sthya,
vāna-prastha

  Upapada-nitya-samāsas (≠ ≠ ≠):
  turaga, turaṅga, uraga, bhujaga, bhujaṅga, svarga,
    pataga, pataṅga, khaga, anuga
  śataghnī (weapon), śatrughna (if name)
  ātmaja, anuja, agraja, paṅkaja, ambuja, ambhoja, abja, saroja,
kañja,
    jalaja, nīraja, udaja, padmaja (unless epithet, –E3 - ≠), karaja,
  dvija,
    kṣataja, adhokṣaja, manuja, muraja
  ātapatra, tanutra, gotra
  anucara,
  nṛpa, gopa, bhūpa, paśupa, (tri-)viṣṭapa, (tri-)piṣṭapa, dvipa,
    pādapa, aṅghripa, kacchapa, uḍupa
  svayambhū (n of Brahmā), svāyambhuva, bhūbhṛt, kṣmābhṛt

-ruha
 (≠ - ≠) paṅkeruha, saroruha, amburuha, ambhoruha, jalaruha, vanaruha
 (-S - -) tanū-ruha, mahī-ruha, gātra-ruha, śiro-ruha, bhū-ruha, aṅga-ruha,
     kara-ruha

  39. sa- (- - -?)   sahṛdaye
      sa-rūpatām
      tvat-sanāthāḥ
  Nitya-samāsas (≠ ≠ ≠) sahṛdaya

-kṛtvas (- - -)
-dhā (≠ ≠)

  40. numbers (- - -) [eka-viṁśati]
eka- : also separate (≠ ≠ ≠) ekādaśa, ekatara, ekatama [n ekacakra]

dvi-: also separate (≠ ≠ ≠) *dvija, dvijāti, dvipa, dvirepha, dvirada,*
   dvipada and *dvipad* (if specifically means "human") [*dvi-padaś catuḥ-padaḥ*]
   [ns *dvimūrdhā, dvimīḍha, dvivida*]
dvir- (≠ ≠ ≠) also separate
dvā- (≠ ≠ ≠) *dvādaśa* [*dvā-viṁśati*]
tri- : also sep. (≠ ≠ ≠) *tridaśāḥ, triṁśat,* n *tripura,* n *trinetraḥ, triṣṭup*
     [ns *trivakrā, trigarta, trikūṭa, triśṛṅga, trisāmā, triśikha, tribandhana,*
triśaṅku,
         triśira]
   but [*tri-piṣṭapa, tri-viṣṭapa*]
   [*triḥ-sapta*]
trir- (≠ ≠ ≠) also separate
trayas-: *trayodaśa* [*trayo-viṁśati*]
catur-: also sep. (≠ ≠ ≠) *caturdaśa* [ns *catuḥśṛṅga, caturaṅga*]
pañca-: also sep. (≠ ≠ ≠) *pañcadaśa, pañcāśat* [ns *pañcajana, pañcajanī,*
pañcapadī,
       pañcayāma, pañcaśikha]
ṣaṭ-: also sep.(≠ ≠ ≠) *ṣaṭpada, ṣaḍaṅghri* [n *ṣaṇmukha*]
sapta-: also sep. (≠ ≠ ≠) *saptadaśa*
aṣṭa: *aṣṭādaśa,* [n] *aṣṭavakra*
nava: [n] *navaratha*
daśa: [n] *daśaratha, daśagrīva*

 -dhā (≠ ≠ ≠)
41. *tadvat (≠ ≠ ≠), tatpara (-S - ≠)*
42. *pati* (- - -)
vanaspati, nṛpati, n *paśupati,* n *bṛhaspati, bārhaspatya,* n *iḍaspati,*
   n *divaspati* (≠ ≠ ≠)
 prajā-pati, prājā-patyam, dam-patī, dām-patya, uḍu-pati, raghu-pati (-S - ≠)

43. *svī-kāra* (-S - ≠)
44. *paraspara, paramparā* (≠ ≠ ≠)
45. *antaḥ-karaṇa* (- - -)
46. *praty-eka, prati-sva, praty-aṅga, prati-dṛśam, prati-kṣaṇam, praty-ūṣas,*
        prati-dvāram, prati-mukha, prati-giri, (-S - ≠) not upa but *samāsa* with
        noun or pronoun
     a. *pratirūpa, pratinidhi, pratipakṣa, pratidvandva, pratibhaya, pratima,*
        pratiloma, pratikūla, pratyakṣa, pratyagra, pratipat, pratipatnī,
pratyanīka,
        pratyak
     and upa forms [*pratidhvaniḥ, pratikriyā*] (≠ ≠ ≠)
   47. *anu-yugam, anu-dinam, anv-aham, anu-prāṇam, anv-ṛtu, anu-savanam,*
        anu-velam, anu-sandhyam, anu-kālam, anu-vanam, anu-mṛtyu, anu-
kṣaṇa
    (-S - ≠) each
      a. (≠ ≠ ≠) *anu* as *upasarga: anuraṇanam*

b. (≠ ≠ ≠) *anupūrvam, anupūrvaśaḥ, ānupūrvyeṇa, anuloma, anukūla, anurūpa, anuvatsara, (anuja, anuga), anuvrata, anukarma, anupatham, anuvaśa, anvak, anusrotena, ānuśravam, ānuśrāvika, anuṣṭup, anuvāka anuvāyu* (11.15.21)

       c. sometime *anu* is separate word

-cara

  (-S - -) *khe-cara, saha-cara*

  (≠ ≠ ≠) *anucara, gocara, śanaiścara*

48. (- - -) *yathā-mati, yathā-yatham,* etc.
    (≠ ≠ ≠) *yathāvat*

49. *saha-* (- - -) also separate preposition
    a. *saha-kārī, saha-cara* (-S - ≠)

50. *śiro-maṇi, cūḍā-maṇi, śikhā-maṇi* (-S - ≠)

51. *camat-kāra* (-S - ≠)

52. *namas-* (≠ - ≠)
        namaskṛtam, namaskaromi, namaskāra, namaskuruta

53. *kalpa-taru* (-S - ≠)

54. *sārva-bhauma* (-S - ≠)

55. *ati-* (- - -) but when up (≠ ≠ ≠) and *atyartha, atyanta, atitarām, atiśaya atimātra,* meters *aticchanda, atyaṣṭi, atijagad*

Proper names (≠ - ≠) or (≠ ≠ ≠):
     svardhunī
     urugāya
     svayambhuva unless epithet, then (-S - ≠)
     ṛtambhara (name of Viṣṇu)
     viṣṇuyaśaso, etc.
     vṛṣadhvaja

   padma-ja (above)   (-E3 - ≠) ??
     priya-śravasi (-S - -)
     uttama-śloka, uttamaḥ-śloka (-S - -)
     sadā-śiva (-S - -)
     Mahā-viṣṇu (etc.)   (- - -rc)
     Yogamāyā   (-S - ≠rc)

Nitya-samāsas (≠ - ≠):
   ūrṇanābhi, ṣaṭpada, madhuvrata

 Regular terms which are always hyphenated (- - -):
śva-pakān
   puṁś-calī
Separate words
   praty uta
   yady apy

yad vā
\----------------------------
dhanavat-tamaḥ (2 suffixes, both -S)
paran-tapa
mataṅ-gaja
ṁv (external *sandhi*)
sva-rāṭ, sva-stha regular (- - ≠)
Puruṣa (Cap roman in purport, at least in *Laghu-bhāgavatāmṛta*)
Arcir-ādi
it is *mano-rama,* (hyphenated because quoted from verse)
sad-asat

kumbha-yoniḥ   uncommon name, so consider it an epithet

Some clichés to watch out for

99% of the world's population today

acutely aware
to all intents and purposes
annals of history

basic reasons
beat a hasty retreat
bewildering variety
beyond the shadow of a doubt
bite the dust
bitter strife
blazing holocaust
bleak picture
bleak shadow
blessing in disguise
blind prejudice
blissful ignorance
blissfully unaware
bright future
brink of disaster
burning issue

calm before the storm
checks and balances

cherished belief
colorful scene
conspicuous by its absence
contact (verb)
crippling effects
cronies
cruel death

daunting task
this day and age
day-to-day existence
day-to-day life
dazzling array
death may strike at any moment
desperately groping
dire need
dire predictions
dread disease
dream come true
doomed to failure

Oh, East is East, and West is West
  and never the twain shall meet

the fertile soil of
final chapter
first and foremost
fleeting happiness
fleeting pleasures
fleeting visions
gamut
the general population
the general public
gentle hint
glaring omission
graphic description
grave disservice
grueling ordeal

heated controversy
higher taste
hook, line, and sinker
hopelessly inadequate

I could not believe my eyes
impending doom

inevitable death
innocent masses
intensive investigation

last but not least
light at the end of the tunnel
lightning speed
lock, stock, and barrel
long, hard look
loved ones
lurking in the shadows
lying in wait

man in the street
the mass(es) of people
meaningful role
mind-boggling
miraculous escape
mortal body
mortal coil
mortal frame
mortal tabernacle

nefarious ends

painful necessity
painfully aware
paint a grim picture
people in general
pinpoint the cause
pitiable condition
positive alternative
powder keg
precarious existence
pregnant with meaning
the problem just won't go away

raise the specter of
a revolution in consciousness

the sad truth
sadly (or sorely) lacking
scintilla of evidence
senseless cruelty
sheer persistence
the simple answer is

the simple point is
society at large
spearhead the campaign
specter of death
spotlessly clean
stark contrast
stark difference
stark reality
stark truth
stark anything
stick out like a sore thumb
stranger than fiction
superb display
surprisingly simple
sweep under the rug

tenuous hold
think outside the box
tip of the iceberg
true color
twisted ideals

unvarnished truth
uphill struggle
uphill task

vaguely familiar
vanish into thin air
a vast (incredible, bewildering, ever-growing) array
vast majority
vast multitudes
viable alternative
viable option
virtual storehouse
vital role
volatile issue
volatile subject

walking encyclopedia
walk your talk
wallow in ignorance
ways and means
wealth of information
weary traveler
welcome relief
workaholic

the younger generation