

Vanipedia Style Guide

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The first three items are the most common errors found.

The rest of this document is for **reference only**.

Three Dots

Example 1:

Incorrect format

end... In the end.

end..., In the end.

Correct format

end... in the end. (no capital i unless a new sentence or formal word e.g., Lord or Krsna)

Use: space dot space dot space dot space (no comma)

Example 2:

Incorrect format

"end..."

"...end"

Correct format

"end..." (no space before closing quote)

"...end" (no space after opening quote)

Indistinct

Incorrect format

1. end (indistinct) In the end
2. end (indistinct)
3. (indistinct) In the end
4. Guest: (indistinct)

Correct format

1. end . . . (indistinct) . . . in the end (no capital i unless a new sentence or formal word e.g., Lord or Krsna)
2. end . . . (indistinct)
3. (indistinct) . . . in the end (no capital i unless a new sentence or formal word e.g., Lord or Krsna)
4. Guest: . . . (indistinct)

brāhmaṇa(s)

brāhmaṇa(s) should be replaced with Brahmin(s) - if Srila Prabhupada spoke the word Brahmin(s).

The error brāhmaṇa(s) need to be corrected by the 1st Reader

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
Nimbārkaācārya
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](#).

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

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.*

āraṭi / ārāṭrika Either is acceptable. *Aroṭi* is not.

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

See also:

[CAPITALIZATION](#).

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 *Īsopaniṣad*.

OR: *Śrīmad Bhagavad-gītā*, *Śrī Īsopaniṣad*.

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*.

boyfriend

One word.

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.

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 guide, the BBT 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.

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.

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*.

Dāsa / Devī Dāsī

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](#).)

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.

demoniac, demonic

In general, prefer *demonic*.

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]

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

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.*

equipoised

Not *equiposed*.

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.

flute-song Hyphenate.

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*.

four Kumāras The four Kumāras are Sanaka, Sanātana, Sanandana, and Sanat-kumāra. If *kumāra* is added to the name, hyphenate: Sanaka-kumāra, and so on. They are also called Catuḥsana, “the four Sanas.”

fulfill Not the secondary spelling *fulfil*.

Garga Muni

Not *Gargamuni*.

Gauḍīya Maṭha

Not *Math*.

Gaura-kiśora

Hyphenated.

Geographical names

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.

God

All demigod compounds are open:

sun god
moon god
fire god

But: demigod.

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*.

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.

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: [STACKED TYPE](#).)

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-in-al*; *oxy-gen*, not *ox-ygen*; *visi-tation*, not *vis-it-ation*). 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: [PRABHUPĀDA](#).

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.

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).

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.

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-mīmāṃsā) 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.

Kali / Kālī Kali is the age,
Kālī the goddess.

kāṇḍa / khaṇḍa Use *kāṇḍa* for the three Vedic paths: *karma-kāṇḍa*, *jñāna-kāṇḍa*, *upāsana-kāṇḍa*. For the sections of a book, use *khaṇḍa*: *Ādi-khaṇḍa*, *Madhya-khaṇḍa*, *Antya-khaṇḍa*, *Uttara-khaṇḍa*, *Kāśī-khaṇḍa*.

In the Monier-Williams dictionary the senses of *kāṇḍa* begin with “a single joint of the stalk or stem of a plant, such as a bamboo or reed or cane (i.e. the portion from one knot to another)” and develop from there. *Khaṇḍa* begins with “broken, having chasms or gaps or breaks.” Confusingly, both words can be used to refer to a part or section of a book. But follow the guidance above.

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.

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.”

lakhs and crores In India, large numbers – 100,000 and higher – are typically expressed in lakhs and crores. When numbers are expressed in figures, a comma sets off the last three digits and each set of two digits in the higher places thereafter.

1 lakh (written 1,00,000) = one hundred thousand (100,000)

10 lakhs (10,00,000) = one million (1,000,000) 1 crore

(1,00,00,000) = ten million (10,000,000) 10 crores (10,00,00,000)

= one hundred million (100,000,000)

Lakh and *crore* alone are understood to refer to rupees: “Dead or alive, an elephant is worth a lakh.”

Except in quoted speech or other text in which lakhs and crores are contextually called for, use thousands and millions and use commas accordingly.

Prefer *lakh*, not *lac*.

life air

No hyphen.

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 address or refer to a demigod:

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

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*.

Mangaluru / Mangalore A city in southwestern Karnataka. Since November 2014 the city has officially been called Mangaluru. In historical contexts for times before then, *Mangalore* is acceptable, or even preferable.

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: [-IC OR -IK](#).

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.

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.”

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* 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*.

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

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.

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

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.

-pūjā When *-pūjā* is appended to a name, we hyphenate and keep *pūjā* roman: Vyāsa- pūjā, Indra-pūjā, Durgā-pūjā, Govardhana-pūjā. Otherwise, we still hyphenate, but we make *pūjā* italic: *guru-pūjā*, *agra-pūjā*, *mānasa-pūjā*.

rasa / rāsa For “relationship” or “taste” the word is *rasa*; for the dance, *rāsa*.

re-create / 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*.

Rishikesh Though the name of this holy place in Uttarakhand, at the foothills of the Himalayas, derives from Lord Viṣṇu’s name Hṛṣīkeśa, the place is called Rishikesh.

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 at
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*.

Six Gosvāmīs Capitalize *Six*.

Also: the Gosvāmīs.

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*.

spiritual sky

lower case

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

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*.

universal form

Lower case.

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 / mām 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.

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

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.

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

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.

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

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.”

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.

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.