Wisdom Publications' Style Guide

for books on Indian and Tibetan Buddhism

Contents

revised August 28, 2013

General Style Rules

Good style is like good manners—it is considerate of the audience. Excessive capitals, italics, and quotation marks, for instance, may seem helpful in calling attention to important words, but their profusion taxes the reader and makes what you say less appealing. Just as good writing omits needless words and tangents so that the argument shines through, good style, consistently implemented, clears away obstacles between reader and text.

Wisdom Publications uses the *Chicago Manual of Style* (CMS, 16th edition) for its default house style. When in doubt, please consult this. The rules below include some of the most common issues that come up, as well as some specific to Buddhist texts.

Copyeditors and especially proofreaders should consult with a Wisdom editor first before making a global change to a text that consistently uses a style that differs from the usage recommended below.

CAPITALIZATION

Although books on Buddhism are often full of technical terms that need to be set apart in some way, we still encourage the parsimonious use of capitalization for this purpose, and this applies to both English and non-English terms. This is both the current convention in Buddhist publishing and the stylistic preference of Wisdom Publications.

Capitalize:
- lineages (Kadam, Shangpa Kagyü)
- schools (Sautrāntika school, New Translation school, Mind Only school)
- vehicles (Great Vehicle, Pāramitāyāna, Mantrayāna)
- the Three Jewels (Buddha, Dharma, and Sangha)
- personal names and their titles (Buddha Maitreya, Ācārya Nāropa)
- the Tripiṭaka (Vinaya, Sūtra Piṭaka, and Abhidharma) when talking about the canonical collections. Caps are not necessary when talking about literary genres (perfection of wisdom) but may be used for monastic curriculum subjects.

Don't capitalize:
- generic holy beings (śrāvakas, arhats, buddhas)
- sūtra, tantra, and secret mantra (unless followed by "Vehicle" or "Piṭaka")
- buddha bodies (form body, dharmakāya),
- exalted states (enlightenment, nirvāṇa, profound illumination)
- realms (form realm, hell realm)
- enumerations (four noble truths, three principal aspects of the path)
- practices (mahāmudrā, lamrim)

- epithets (the future buddha, the bodhisattva of compassion (but not, e.g., the Buddha of Infinite Light, which is the translation of a name))
- paths (of seeing, no-more learning)
- words simply because they are foreign or exalted (guru or lama, buddha nature)

The word Dharma (and Buddhadharma) is capitalized except when referring to phenomena in general.

Sometimes confusion arises because some practices and general terms are also names of traditions, as in mahāmudrā, dzokchen, chö, lamdré, rimé, and middle way. In this case, we advise trying to be sensitive to context, but if there is still confusion, then a choice should be made one way or the other, usually to capitalize, and then consistently implemented.

Titles

Capitalize the initial letter of each word in titles, *excluding* articles, prepositions, and conjunctions (except when the first or last word of the title), but *including* personal pronouns, the word "as," and forms of the verb "to be." This applies to chapter titles, table names, and A-level subheads. The second element in hyphenated compounds should be capitalized, e.g., *Loving-Kindness Sutta.* Capitalize the first letter of subtitles.

In transliterated Tibetan text titles, only the first letter is capitalized. In transliterated Tibetan names, each title or place designation begins with a cap, and the first letter of the main name is capped. Thus, for instance, Bo dong Paṇ chen Phyogs las rnam rgyal. Capitalize the first letter, not the root letter.

Verse and colons

Wisdom does not automatically capitalize the first letter of lines of verse. Please follow the same rules for capitalization as you do for prose.

ITALICS

As a general style rule, foreign words are italicized, but because Buddhist literature makes such extensive use of foreign technical terms, italicizing every instance would be excessive. Here are some rules of thumb:
- If a word appears in English dictionaries it does not require italics (e.g., mantra, karma, nirvāṇa).
- If a word is glossed in the body of the text and appears multiple times thereafter, thereby becoming part of the naturalized lexicon for the book, it does not require italics, except as per other rules below.
- Capitalized proper nouns do not require italics, e.g., Madhyamaka, Tuṣita.
- Words, no matter what language, should be italicized when referred to as a term or when singled out ("this is what we call *metta*," or "in this context, the term *calm abiding* refers to...").
- Foreign words in non-Asian languages are generally italicized (*joie de vivre, res extensa*).

- Punctuation around italicized words should be italic only when the larger passage is italic. If the general context is not italicized, then parentheses, quote marks, colons, and semicolons, for example, should also not be in italics.
- Foreign renderings in parentheses following a translated term should be italicized. ("Morality (*śīla*) is essential.") Avoid including the foreign equivalent multiple times for the same English term, especially in close proximity.
- If a foreign word occurs rarely and not in close proximity with its other occurrences in a text, or if it is a more obscure or highly technical term—that is, if it does not become naturalized—it can be italicized every time.
- Italicize primary titles, such as sūtras or śāstras. Collections of works should not be italicized, e.g., the Kangyur and Tengyur, the Majjhima Nikāya, the Tripiṭaka, the Upaniṣads and Vedas, Gsung 'bum.

PUNCTUATION

Square Brackets
Wisdom eschews the use of square brackets to indicate words or phrases in the translation that are not strictly present but are implied by the text or spelled out in the commentaries. Brackets interfere with reading pleasure and the capacity for absorption. Exceptions can be made for extensive or tentative interpolations. If you must set off interpolations in a translation, do use brackets, however, and not parentheses.

Quotation Marks
- Following the American convention, use double quotation marks, never single ones, except per below.
- As noted above, words as terms should be indicated by italics, not by quotation marks (e.g., This suffering cycle of death and rebirth is what is called *saṃsāra*). One exception is when giving a gloss (*Kālacakra* literally means "wheel of time"). Another exception is when quoting the usage in a particular text (By "mind training" in this passage, Dromtönpa is referring to a method for…). Also if what is given is not so much a technical term as an expression, that should also be in quotes (e.g., This is what is called "running the gauntlet").
- Use double quotation marks to set off unusual or ironic usage ("Dharma lite") and to indicate speech. Avoid excessive use of quotes for irony.
- Indirect discourse and rhetorical questions do not require quotes (What am I doing here? she thought), but they may be utilized for clarity.
- Single quotation marks enclose quotes within quotes.
- Block quotes and excerpts should not be enclosed in quotation marks but should be indented, with a line space before and after. Do not italicize block quotes.
- Commas and periods always fall *inside* the closing quote mark.

Commas
- Wisdom uses the serial comma (e.g., "ethics, concentration, and wisdom").

- Commas are not necessary to set off adverbs and prepositional phrases at the beginning of sentences (e.g., "In the beginning you may have many questions" or "Thus they all ended up together.") unless the phrase is particularly long; a rule of thumb is more than five words. This rule is flexible, however, depending on diction.
- However, the word *however* always takes a comma when used at the beginning of a sentence to introduce a contrast.
- Independent clauses connected by a conjunction are separated by a comma, and this sentence is an example. The exception is when they are really short ("He came and he went"). Independent clauses without a conjunction take a semicolon or period between them.
- When two clauses share the same subject, they are not separated by a comma ("He entered the monastery at age sixteen but had to leave to care for his ailing mother.")
- "Not only…but [also]" sentences only take a comma if both sides of the expression have a subject and verb. "Such a perspective allows us to discern not only how this work conveys the author's status but also how it fits into broader cultural patterns."
- The abbreviations e.g. and i.e. are followed by commas (e.g., like this), but please spell out as "for example" and "in other words" when doing so is sensible.

Dashes and Ellipses
- Date and page ranges are set off by en-dashes (not hyphens), e.g., ca. 1914–25, pp. 348–49. Only the second number in a range is abbreviated, and never abbreviate numbers under 100 (e.g., do not write 62–6 but always 62–66). When first number is an even hundred, the second number should not be abbreviated, e.g., 300–306. When both first number and second number are in the 01–09 range, then second number can be a single digit, e.g., 101–6. For all other abbreviations, the second number should be at least two digits, e.g., 101–12, 267–69, 267–92, 1802–76.
- Em-dashes are used to set off phrases—like this one—from the rest of a sentence. There is no space on either side of the dash. This differs from the British practice of using an en-dash – like this – with a space on either side.
- Your computer has a special keystroke to make an ellipsis (…). If you use this, no space is required before and after the ellipsis character. It can, however, be followed by a period and a space to indicate that the text following comes from a different sentence, but this practice is optional. For detailed instructions on the use of the ellipsis, please consult the *Chicago Manual*.

SPELLING

American Usage
- Use "that" rather than "which" for restrictive clauses. Restrictive clauses define the scope of the subject and do not take a comma. Nonrestrictive clauses merely describe the subject, and they do take a comma. Notice the difference in meaning:
"The book that became a bestseller was less expensive."
"The book, which became a bestseller, was inexpensive."

- Skillful and fulfill are spelled with three l's, traveler and tranquility with one.
- Toward, forward, backward, etc. have no "s" on the end. Amid and among have no "st."
- Color rather than colour, practice rather than practise, recognize rather than recognise, center rather than centre, etc.
- Do not modify spellings in quotes of published material, however!

Hyphenation

Our house dictionary for determining spelling and hyphenation is the *American Heritage Dictionary*, which is the dictionary used in the Mac OS widget. Common instances to pay attention to: nonexistent, threefold, counterclockwise. But use "well-being" rather than "wellbeing."

Given the prevalence of negation in Buddhist texts, we also frequently close up many compounds beginning with "non-," such as nondual, nonvirtue, nonself, nonconceptual, nonreturner. Compounds beginning with "self-" generally preserve the hyphen.

Wisdom typically avoids hyphenation of compound nouns when other options are valid, either dividing terms into two or contracting them into one. Best especially to avoid hyphen in compounds where the two elements have the relation of modifier and noun, as in "heart son" or "heartdrop." When both elements are nouns of equal status, a hyphen is acceptable: "the bliss-void." Also acceptable when used to avert misreadings.

Compound modifiers take a hyphen (eighth-century master, two-day retreat) except when the first word ends in "ly" (hopelessly vague prose). Please note that expressions like "well known" and "so called" are only hyphenated when used as a compound modifier and not in expressions like "She was well known." Likewise, terms that are normally not hyphenated become hyphenated when used as modifiers—"generation-stage practices." This does not apply when the modifier is a proper noun—Middle Way philosophy.

Hyphenation of Sanskrit text names is discouraged, and authors should feel free to avoid hyphens entirely, e.g., *Saṃdhinirmocanasūtra*. Authors who insist, however, are permitted to use hyphens to set off the genre of a text, e.g., *Saṃdhinirmocana-sūtra,* as long as this is done consistently. The genre can also be set as a separate word within a title, e.g., *Saṃdhinirmocana Sūtra.* Again, this must be applied consistently.

Tibetan transliteration should not employ any hyphens whatsoever.

FORMATTING

You can submit your file in virtually any word processing format, though the copyedits will be returned to you in Microsoft Word's Track Changes feature. The basic rule is simplify, simplify, simplify. Wisdom will design the book; the author should focus only on what is helpful for the editing process:
- Avoid multiple fonts if at all possible.
- Submit a single text file when possible rather than multiple files.

- Please do not use the British convention of inserting a line space between every body-text paragraph. Subsequent paragraphs should be set off with a tabbed first-line indent. You may, however, use a line space to signal a shift in focus.
- Please *do* put a line space before and after block quotes.
- Do *not* use a first-line indent at the beginning of a block quote, for the first paragraph of a chapter, after a subhead, or after a line-space break.
- Please do not use section breaks (page breaks are fine) unless you need to in order to preserve independent note numbering for distinct articles or texts.
- Embedded index or Table of Contents references can cause freezes. Please avoid.
- Turn off Word's automatic formatting in the Tools:Autocorrect menu. In particular, avoid automatic superscripting of ordinals, automatic application of paragraph styles, automatic list numbering, and automatic insertion of hyperlinks.
- Do not type headings or mantras in all caps. You can use the all-caps style in your font-formatting palette, if you wish, to achieve the same effect.
- Avoid the use of bold and underlining where other options are available. Bold may be used, however, to set off a root text from its commentary or to format subheads.
- Use only a single letterspace after a period or colon.
- The default numbering style for numbered lists is Arabic numerals followed by a period. Use Arabic numerals within parentheses for lists run into paragraphs. Avoid enumerating with Roman numerals and letters unless they are part of a hierarchical outline.

The following are not required but are appreciated:
- Margins should be 1" top and bottom and 1.25" left and right.
- There should be *no* full justification in the file anywhere.
- Chapter titles should be 18 point, no bold, no all-caps. Can be centered or left justified, as you wish.
- Type should be 12 point for all text, block quotes, and notes.
- If subheads in final book are going to all be the same, these should be 12 point and left justified with no line space afterward. Can be bold or italic.
- If there are multiple levels of subhead formatting, these can either be differentiated with an initial tag (<a>, <b>, <c>, etc.) or through the use of formatting—e.g., (1) centered small caps and initial caps, (2) left-justified bold with a line space after, and (3) left-justified italic capping only first word and no line space after. Best to avoid the use of more than three levels of distinct subhead formatting.
- Best to create first-line indents with tabs rather than paragraph formatting, but most important is to be consistent. Make them a quarter inch.
- Indent extracts (verse and block quotes) a half inch left and right using paragraph formatting. Do not use first-line indents (or tabs!) to achieve a left indent.
- Verse, in addition, should have a hanging indent of a quarter inch—always achieved with paragraph formatting and never with carriage returns and tabs.
- Numbered lists should be created with a quarter-inch right tab along the period, then a half-inch left tab after the period (i.e., tab, number, period, tab, list item).

Modify measurements for lists of more than nine items. Don't use Word's automatic formatting of numbered lists. Bulleted lists work the same way, though first tab before bullet is a left tab at a quarter inch. You need no line space before a list, but please put one after. Lists should have a half-inch hanging indent.

- Tables or charts with columns should have only a single tab separating the columns. Must be set up in the Tabs tool. Alternately, can be set up using Tables tool.
- Use footnotes in the Word file, with Arabic numerals not Roman numerals.
- There should be no tabs separating note number from note text, and footnotes should be flush left, not hanging indented.

TREATMENT OF NUMBERS

- Numbers under one hundred and round numbers are spelled out, within reason ("at age fifty-nine," "for two thousand years," but "the 84,000 delusions.")
- Ordinals are usually spelled out ("on the fifth of June," "in the nineteenth century")
- Render percentages with numerals: "86 percent." Millions can be too: "86 million."
- Chapter and part numbers are *not* spelled out. The word "chapter" is not capitalized. (e.g., "We will examine this concept in section 3, part 2, chapter 1").

ABBREVIATIONS

Use the following abbreviations, followed by a space, within parenthetical citations and within notes. Spell out words within sentences, however, even in notes (e.g., "We'll discuss this again in chapters 15 and 16.").

chaps.	chapters
vols.	volumes
pp.	pages
vv.	verses (fine to just spell this out, too)
fols.	folios
ca.	circa
b.	born
d.	died
fl.	flourished
r.	reigned

Small caps and periods are used for the abbreviations B.C., B.C.E, A.D., C.E, A.M., and P.M. Also acceptable use caps and no periods for these if used consistently.

Oft-cited or unwieldy foreign text names may be rendered with acronyms in the notes, but preferably they are rendered with shortened titles. Common Sanskrit abbreviations are more acceptable than idiosyncratic acronymns for Tibetan texts. If title acronyms are used, a list should precede the notes or appear among a general list of abbreviations in the frontmatter. Title acronyms in all caps are not italicized.

ANNOTATION

Manuscript files should be submitted with footnotes rather than endnotes whether or not the final book will use endnotes. Notes should be numbered sequentially throughout unless the work is an anthology of papers or discrete texts.

Though the traditional *Chicago Manual* style of citation is perfectly acceptable, Wisdom prefers the "author-date" style of citation, especially for scholarly works with ample citation of secondary sources. In this style, full publication details appear only in the bibliography. All citations, both initial and subsequent ones, give author and publication year, and one can forgo the abbreviation "pp." For example:

[36] English 2002, 206–15.

The parallel reference in traditional *Chicago* style looks like this for an initial reference:

[36] Elizabeth English, *Vajrayoginī: Her Visualizations, Rituals, and Forms* (Boston: Wisdom Publications, 2002), pp. 206–15.

And like this for a subsequent reference:

[36] English, *Vajrayoginī*, pp. 206–15.

In author-date style, if the reference occurs within an explanatory passage, the publication year and page reference can be placed in parentheses, for example, "As Steinkellner (2003, 79n4) notes, one can approach this issue in multiple ways." Volume numbers are provided as in this example: See Tucci 1949, 2:46.

You should never mix author-date and the traditional *Chicago* styles for Western sources but use one or the other consistently. If you do use the traditional style, avoid "op. cit." for subsequent references to the same work and use last name and abbreviated title instead, per above; use of "Ibid." is fine, but do not italicize it.

Citing non-Western texts

Unless you are citing specific editions published in the West or modern works, references to traditional sources in Asian languages are generally not cited in author-date style. You may give full publication details or, preferably, use a shortened reference and leave details to the bibliography.

When citing classical verse texts, you may simply give chapter and verse numbers, separated by a period. We prefer Arabic to Roman numerals where either is possible:

[36] Shantideva, *Guide to the Bodhisattva Way of Life* 8.121. [*not* VIII:121]

For a general-audience work, a note may not even be necessary. Chapter and verse or brief references such as Pāli canon references can just be embedded in the body text. A note is necessary, however, if you need to provide information beyond that.

If you want to reference the location of a cite in one of the canonical collections, you should include the folio locator in the note:

[36] Śāntideva, *Bodhicaryāvatāra* 8.121, Tengyur D 3871, Madhyamaka, *la*, 28a5.

Or if edition and volume details have been left to the bibliography, just:

[36] Śāntideva, *Bodhicaryāvatāra* 8.121, 28a5.

If you are using a published translation, give that source:

[36] *Guide to the Bodhisattva Way of Life* 6.56, as translated in Batchelor 1979, 62.

If the body text mentions the author name, it need not be repeated in the note, but if not, then author name, if it exists, should be provided so that readers can locate the work in the bibliography. If the book in general translates titles into English, note should do so as well. But if work has a scholastic bent, Indic titles should also be provided for Indic sources.

Indigenous Tibetan works can be cited with *pecha* folio and side, or with page numbers for Western book-style publications, relegating the full bibliographical data—including transliterated full Tibetan titles, Collected Works edition and volume, publisher details, and the like—to the bibliography. For Tibetan works, it is best to translate the title and render the author name in phonetics in the book and in the notes, relegating the Wylie transliteration for each in the bibliography:

[36] Thuken Losang Chökyi Nyima, *Crystal Mirror of Philosophical Systems*, 229a–259b.
[36] Thuken, *Crystal Mirror*, pp. 45–57.

Citations of canonical sources may also be provided with full citation information in the notes and simply omitted from the bibliography altogether, for example:

[36] Arcaṭa, *Hetubinduṭīkā*, *Gtan tshigs kyi thigs pa rgya cher 'grel pa*, Tengyur D, Pramāṇa, *we*, 130v–131r.

If not a work for specialists, no edition information need be given at all:

[36] *Collected Aphorisms* (*Udānavarga*) 14.5.
[36] Samyutta Nikaya V 56:11.

Variants are acceptable for each, as long as they are used consistently. Unless the references to canonical texts are profuse or the annotation is dense, we prefer text names to be spelled out rather than abbreviated, especially in non-academic works. If you do use abbreviations for Indic Buddhist texts, use the forms in Bechert's *Abkürzungsverzeichnis zur buddhistischen Literatur in Indien und Südostasien*.

References to the Chinese canon should be formatted with Taishō number, volume number, page number, register, and line numbers (register and line numbers not necessary for non-scholastic books).

[36] Taishō 262.9.1c12–62b1.

For scholastic works, page references for Pāli texts should use Pali Text Society pagination and follow the style adopted by the *Dictionary of Pali* (2000), compiled by Margaret Cone and published by the Pali Text Society. For the Nikāyas, however, we prefer the abbreviations MN, AN, DN, and SN, to her M, A, D, and S. Smaller type is acceptable to indicate line numbers:

[36] MN I 167–69.
[36] Mil 274,8.

BIBLIOGRAPHY

Unlike notes, where major elements are separated by commas, bibliographies separate distinct elements with periods. In traditional *Chicago* style, the publication year comes at the end, but in author-date style, the year should follow the author name:

> English, Elizabeth. 2002. *Vajrayoginī: Her Visualizations, Rituals, and Forms.* Boston: Wisdom Publications.

If there are multiple works by the same author, subsequent entries should replace author name with three m-dashes, e.g., ———, and in author-date style, such entries should be ordered chronologically. If there are two works in the same year by an author, then the year in each entry should be followed by a unique letter, thus, 1983a, 1983b, etc.

Attribution types following main author entry should be abbreviated, thus "Hopkins, Jeffrey, ed. and trans." Contributor attributions following the title can be spelled out.

For works with multiple authors, only the first name is inverted, and a comma comes before the conjunction, thus "Cabezón, José, and Roger Jackson, eds."

For works in edited volumes and anthologies, cite as follows. The page range follows the editors' names, without "pp." abbreviation:

> Tauscher, Helmut. 2003. "Phya pa chos kyi seng ge as a Svātantrika." In *The Svātantrika-Prāsaṅgika Distinction*, edited by Georges Dreyfus and Sara McClintock, 207–56. Boston: Wisdom Publications.

If the larger anthology has its own entry in the bibliography, you can shorten as:

> Tauscher, Helmut. 2003. "Phya pa chos kyi seng ge as a Svātantrika." In Dreyfus and McClintock 2003, 207–56.

Series names are optional and, when included, are not italicized, and the series volume number is not a Roman numeral nor preceded by punctuation or the abbreviation "vol.":

> Erhard, Franz-Karl. 2004. *Die Statue und der Tempel des Arya Va-ti bzang-po: Ein Beitrag zu Geschichte und Geographie des tibetischen Buddhismus*. Contributions to Tibetan Studies 2. Wiesbaden: Reichert.

For works in journals or periodicals, you can abbreviate volume, issue, and page references as follows (note space after colon):

> de Jong, J. W. 1978. "Textcritical Notes on the *Prasannapadā*." *Indo-Iranian Journal* 20.1: 25–59.

If you are not using author-date style, the date goes in parentheses:

> de Jong, J. W. "Textcritical Notes on the *Prasannapadā*." *Indo-Iranian Journal* 20.1 (1978): 25–59.

Note that there is a space between double initials, though we prefer in general that first names be spelled out when known.

Non-Western texts

If your bibliography includes non-Western texts, you may choose to separate it into sections, with sutras and tantras ordered by title and the rest by author. Note that our preference is to have as few subdivisions within the bibliography as possible, but if Western sources are cited in author-date style in your notes whereas non-Western works are cited by author and title, your bibliography will require at least two sections.

There is no established convention for rendering these entries. At minimum, the reader should be able to track down the source in question, and whatever convention is used must be used uniformly. You can either give the source numbers for texts in a standard catalog, or you can reference a modern publication along the lines of a Western text. The former method might look something like:

> Tsongkhapa, Jé (Rje Tsong kha pa). *Eight Difficult Points. Dka' gnas brgyad*. Collected Works, vol. *ba*. P6021, vol. 153.

While the latter might look like:

> Thuken Losang Chökyi Nyima (Thu'u bkvan Blo bzang chos kyi nyi ma). *The Crystal Mirror: An Excellent Explanation Showing the Sources and Assertions of All Philosophical Systems. Grub mtha' thams cad kyi khungs dang 'dod tshul ston pa legs bshad shel gyi me long zhes bya ba zhugs so*. Edited by Thupten Jinpa et al. Bod kyi gtsug lag gces btus pod phreng 25. Delhi: Institute of Tibetan Classics, 2007.

Tsongkhapa Losang Drakpa (Tsong kha pa Blo bzang grags pa). *Song of Realization. Rtogs brjod mdun legs ma.* In *Collected Works of Rje Tsoṅ Kha Pa Blo bzaṅ Grags pa* (*gSuṅ 'Bum*), vol. *kha.* New Delhi: Ngawang Gelek Demo, 1975. English translation in Thurman 1982, 40–46.

Sūtra, tantra, and śāstra references can use a variety of methods, depending on the nature of your book. Tibetan Buddhist works for a general audience, for instance, do not need to cite non-English works in the bibliography at all, or if they do, can just give the relevant numbers in the Dergé or Peking canon catalogs or just reference English translations.

Nāgārjuna. *Root Verses on the Middle Way. Mūlamadhyamakakārikā.* Toh 3824.

or:

Nāgārjuna. *Root Verses on the Middle Way.* Translated by Mark Siderits and Shōryū Katsura in *Nāgārjuna's Middle Way: Mūlamadhyamakakārikā.* Boston: Wisdom Publications, 2013.

A more scholarly treatment might cite a particular edition of the Kangyur or Tengyur:

Nāgārjuna. *Mūlamadhyamakakārikā. Dbu ma rtsa ba'i tshig le'ur byas pa shes rab.* Dergé Tengyur, Madhyamaka, vol. *tsa*, 1v–19r.

If citing the Sanskrit text, include the edition among the Western works and cross-reference that under the original author's name:

Nāgārjuna. *Mūlamadhyamakakārikā.* See La Vallée Poussin 1970.

and:

La Vallée Poussin, Louis de, ed. 1970. *Madhyamakavṛttih: "Mūlamadhyamaka-kārikās" de Nāgārjuna avec la "Prasannapadā" Commentaire de Candrakīrti.* Bibliotheca Buddhica 4. Osnabrück: Biblio Verlag. (Orig. pub. 1903–13.)

GLOSSARY

Glossaries are optional, depending on the nature of the text and target audience. If terms are explained as they arise in the text or are annotated or glossed at their first occurrence, a glossary may not be necessary. They are useful tools in several situations: (1) The dominant audience can be expected to be familiar with most terms and do not need them explained but newer readers may require a key. (2) The work is a translation and the translator wishes to create as economical and fluid a translation as possible. (3) Technical

or foreign terms are introduced at first occurrence but readers may need to refresh their memory when terms are used later in the work.

The scope of glossary entries should be even across the glossary—for instance, if most are brief and utilitarian, some should not be singled out for scholarly exegesis. The glossary may or may not include the names of persons and places.

Entries need not be full sentences but must take a period at the end nevertheless (unless just a table showing foreign equivalents). The main entry is not capitalized (unless a proper noun), is rendered in italics, and is separated from the definition by a period. Cross-references are introduced by *See* or *See also* and also followed by a period.

The inclusion of equivalents in other languages in parentheses after the main entry, how they are labeled, and the order in which they appear should be consistent. Please make sure the punctuation around them is *not* italicized.

> *afflictions obscuration* (*kleśāvaraṇa*, *nyon mongs kyi sgrib*). The mental afflictions (*kleśa*) that obstruct liberation and are eliminated by an arhat. *See also* knowledge obscuration.
> *garuḍa* (*nam mkha'i lding*). A mythological giant bird.
> *universal sovereign* (*cakravartin*, *'khor los sgyur ba'i rgyal po*). One who uses the seven treasures to conquer the four corners of the earth and rule an entire world system.

INDEXES

- Do not capitalize entries unless the words are capitalized normally (e.g., proper nouns).
- Put a comma after the entry and before the first page reference.
- Do not put any punctuation at the end of an entry (though a period should precede cross-references when these are run into the main entry).
- Abbreviate number ranges per number treatment note above, e.g., 276–78.
- Use an en-dash (option-hyphen on a Mac) to separate number ranges, not a hyphen.
- Italicize *See* and *See also* unless the cross-reference that follows is in italics.
- Use indented style for subentries rather than run-in entries. If there are subentries, then cross-references appear on the final line. If not, cross-references are run in.
- Please use a tab character to indent subentries rather than applying a left or first-line indent in paragraph formatting.
- The rule of thumb for when to use a subentry is when there are more than 5 or 6 page references for an entry. Long lists of page references with no subentries are not especially useful.
- Avoid using more than two levels within an entry (no subentries to subentries).
- Please use this form to render references to notes: 126n16, 626–27nn27–28. If all the notes are numbered consecutively in a book as endnotes and there are lots of references to the notes, you have the option of omitting the page number and just preceding note numbers with the letter *n*, e.g., n16, nn27–28.

Treatment of Tibetan and Sanskrit

DIACTRITICS

For most translations and scholarly works, Wisdom Publications prefers transliterated Sanskrit, with full diacritics. General-audience Dharma books should use phonetic Sanskrit. For diacritics, please use a Unicode font. The Times font on recent Macs and the Times New Roman on recent Windows machines have the requisite glyphs.

If you are using Sanskrit diacritics in general, you may follow a style that exempts some terms that have made their way into English (sutra, Mahayana, Theravada, mandala, nirvana, rishi, stupa), as long as this choice is consistently applied and noted in the frontmatter. Sanskrit words and titles are generally neither broken up nor hyphenated, though a text's genre may be set as a separate word (e.g., *Avataṃsaka Sūtra*). With general-audience books, titles are generally translated (e.g., *Flower Ornament Sutra*).

TRANSLITERATION

We prefer authors use phonetic Tibetan exclusively in the body of the text, except for the transliterated spellings that appear in parentheses following English or phonetic renderings. Transliteration is acceptable in notes and backmatter. Volumes can include a table in the back for transliterated equivalents of Tibetan phonetics. Such equivalents may appear instead after the relevant entry in the index.

For Tibetan transliteration, use Wylie transliteration, with syllables rendered with spaces (no hyphens or periods) between them. There should be no diacritics in transliterated Tibetan except to render Sanskrit-derived letters, as in Shākya and Paṇ chen.

Capitalization of Wylie transliteration
Only proper names and texts are capitalized. Capitalize first letter, not the root letter (Dbu *not* dBu).

Only the initial letter in text titles is capitalized, e.g., *Legs bshad rin po che'i gter mdzod*.

In personal names, each title or prefix is capitalized, but only the initial letter in the main name is, for example, Khyung po Bla ma Nam mkha' 'od zer and Lcang skya Rol pa'i rdo rje.

TIBETAN PHONETICS

This guide will show where phonetic spellings diverge from Wylie spelling. Silent letters (per Lhasa dialect) are universally omitted. Certain divergences from this style may be acceptable as long as they are discussed with Wisdom and are applied uniformly.

Consonants

Some consonants differ from their Wylie transliteration (Wylie is given in capitals throughout the following discussion):

CA (and CHA) become *cha*
TSHA becomes *tsa*
DZA becomes *za,* except at the beginning of a word (thus Tenzin, but Dzigar).
ZHA becomes *sha*
ZA becomes *sa*

Final consonants

Final D and S consonants should be absent in phonetic spelling. Thus *chö,* not *chod* (for
    GCOD).
Final G becomes *k*, as in *Geluk*.
Final B becomes *p*, as in *Thupten*.

Aspiration

The THA, PHA, KHA, and KHYA preserve their aspiration *h* in their phonetic spellings,
e.g., *Thupten Phuntsok*. The *h* is dropped in clusters PHRA, TSHA, and KHRA.

Vowels

Vowels fronted by D, L, N, S change as follows:
Fronted U becomes *ü* when fronted by D and S but not by L and N. For example,
    RGYUD becomes *gyü*, but TSHUL KHRIMS becomes Tsultrim.
Fronted O becomes *ö*. For example, BON becomes Bön, SGROL MA becomes Drölma.
Fronted A becomes E when fronted by a D, N, or S. But when an A is fronted by an L, it
    remains an A. For example, RGYAL MTSHAN becomes Gyaltsen and DPAL
    LDAN becomes Palden.
I and E vowels never change, except the E at the end of a word, which becomes *é* (e.g.,
    Yeshé, Rimé).

A-chung

The A-CHUNG is omitted from transliteration except when carrying a vowel marker.
For example, SRID PA'I 'KHOR LO becomes *sipai khorlo*.

Wasur

The wasur is omitted from transliteration, but see note about Sanskrit words below.

Consonant Clusters

Unvoiced gutterals and labials with rata (KRA, KHRA, PRA, PHRA) become *tra*. For
example, KHRI becomes *tri*. (Exceptions for Tashi and tulku). Omit the aspiration *h*.

Voiced gutterals and labials with a ra-ta (GRA, BRA) become *dra*. For example, SGROL
MA becomes Drölma. SRA, however, is rendered *sa*.

KYA, KHYA, GYA remain *kya, khya, gya*. Preserve the aspiration *h* here.

PYA and PHYA become *cha,* and BYA becomes *ja*.

MYA becomes *nya*.

ZLA becomes *da*.

SUPERSCRIBED letters are not transcribed, with the exception of L in the syllable LHA, which remains *lha*.

Syllables
We group Tibetan words into syllable pairs, avoiding hyphens. A third syllable can be added to the pair if it is the nominalizing particle ma/mo or pa/po, for example, Tsongkhapa, Namgyalma, Naljorma. Names can be broken up to avoid confusion, however, as with Chen Ngawa.

Nasalization
In compounds with nasal onset voice stops, we insert the labial nasal (m) before the labial voiced stop (b) and the dental nasal (n) before other voiced stops. Thus STAG LA ME 'BAR becomes Takla Membar, and DGE 'DUN CHOS 'PHEL becomes Gendun Chöphel.

Repeated Consonants
When the closing consonant at the end of a syllable matches the opening consonant of the next in the middle of a name, the extra consonant may be elided, as in Sengé or Shönu (for GZHON NU).

Modern Names
Contemporary Tibetan figures should be have their names rendered as they do themselves (e.g., Geshe Lhundub Sopa and Tulku Thondup rather than the standardized Geshé Lhundrup Sopa and Tulku Döndrup), especially if they reside in the West or are published in Western languages.

Sanskrit Words
Sanskrit terms and mantras that appear in Tibetan texts should be rendered as they appear in Sanskrit, e.g., ācārya, svāha, vajra, padma rather than atsarya, soha, benza, or pema.

EXAMPLES

The following list should demonstrate the application of the above rules, as well as illustrating how we have dealt with syllable breaks. Exceptions from the rules are marked with an asterisk (*).

Tibetan
*Amdo
bardo
Bönpo
Butön
Chakna Dorjé
Changkya Rölpai Dorjé
Chen Ngawa
Chekawa
Chenrezik
Chöphel
chörten
Dakpo *Tashi Namgyal
Do Khyentsé Yeshé
    Dorjé
Dölgyal
Döndrup
Dorjé Chang
Dorjé Drolö
Dorjé Naljorma
Dorjé Phurba
Dorjé Sempa
Drakpa Gyaltsen
Drepung Losaling
Drigung
drilbu
Drölkar
Drölma
Dromtönpa
Drukpa
Dükyi Khorlo
Dzokchen
dzokrim
Geluk
Ganden Jangtsé
Ganden Shartsé
Gongpa Rapsal

Gyalpo
Gyaltsap Jé
gyalwa
gyü
jangchup sempa
Jamgön Kongtrul Lodrö
    Thayé
Jampaiyang
Jamyang Shepa
Jonang
Kadam
Kagyü
Kangyur
Karmapa
khandroma
khatak
Khedrup Jé
Khorlo Demchok
Khyentsé
Könchok Sum
Kunga Gyaltsen
kyilkhor
lama
lamdré
lamrim
Lekden
Lhasa
Lhundrup
Lodrö Gyaltsen
Losang Drakpa
Machik Lapdrön
Marpa
miktsema
*Milarepa
*Mindröling
Mipham Gyatso
Mitrukpa

Nakpopa
Namgyalma
Namkhai Nyingpo
Namtösé
Naro Khachö
ngöndro
Nyima Öser
Nyingma
nyungné
Palden Lhamo
Panchen Lama
Panchen Losang Chökyi
    Gyaltsen
Pema
Pema Gyalpo
Pema Jungné
Phabongkha
Phadampa Sangyé
Phakpa Lha
Phuntsok
Phurba
Ralpachen
rikpa
rimé
Rinchen
Rinpoché
Sachen Kunga Nyingpo
Sakya
Sakya Paṇḍita
Sangpo
Sangyé
Sangyé Menla
Sengé Dradok
Shākya Sengé
Shangpa Kagyü
shentong
Shiché

Shiwa Lha
Shönu
Sipai Khorlo
Songtsen Gampo
Taklung
*tashi delek
Tengyur
Tenzin
thangka
Thangtong Gyalpo

tharpa
Thokmé Sangpo
Thuken Chökyi Nyima
Thupten
tonglen
torma
Trinlé
Trisong *Detsen
*tulku
tsampa

tsatsa
Tsepakmé
Tsewang Rikzin
tsok
Tsongkhapa
Tsultrim
Yangchenma
Yeshé Tsogyal
Yönten Gyatso

Sanskrit

Transliteration	Phonetics		
Abhidharma	Abhidharma	Candrakīrti	Chandrakirti
abhiṣekha	abhisheka	caryātantra	charyatantra
ācārya	acharya	Cittamātra	Chittamatra
Akṣobhya	Akshobhya	ḍākinī/ḍāka	dakini/daka
ālayavijñāna	alayavijnana	deva/devī	deva/devi
Amitābha	Amitabha	dhāraṇī	dharani
amṛta	amrita	dharmadhātu	dharmadhatu
Ānanda	Ananda	dharmakāya	dharmakaya
anātman	anatman	Dharmakīrti	Dharmakirti
anuttarayoga	anuttarayoga	dharmapāla	dharmapala
arhat	arhat	dharmatā	dharmata
ārya	arya	dhātu	dhatu
Āryadeva	Aryadeva	dhyāna	dhyana
Aśoka	Ashoka	dṛṣṭi	drishti
asura	asura	gandharva	gandharva
Atiśa	Atisha	Guhyasamāja	Guhyasamaja
atiyoga	atiyoga	guru	guru
ātman	atman	Hayagrīva	Hayagriva
Avalokiteśvara	Avalokiteshvara	Hevajra	Hevajra
avidyā	avidya	Hīnayāna	Hinayana
bhāvanā	bhavana	Jambudvīpa	Jambudvipa
bhikṣu	bhikshu	jñāna	jnana
bhikṣuṇī	bhikshuni	Kālacakra	Kalachakra
bodhicitta	bodhichitta	karuṇā	karuna
Brahmā	Brahma	kriyātantra	kriyatantra
cakra	chakra	Madhyamaka (school)	Madhyamaka
Cakrasaṃvara	Chakrasamvara	Mādhyamika (person)	Madhyamika
caṇḍālī	chandali	Mahākāla	Mahakala

mahāmudrā	mahamudra	saṃgha	sangha
Mahāsāṃghika	Mahasanghika	Śāntarakṣita	Shantarakshita
Mahāyāna	Mahayana	Śāntideva	Shantideva
mahāyoga	mahayoga	Śāriputra	Shariputra
maitrī	maitri	Sarvāstivāda	Sarvastivada
mālā	mala	śāstra	shastra
maṇḍala	mandala	Sautrāntika	Sautrantika
Mañjuśrī	Manjushri	siddha/siddhi	siddha/siddhi
mantra	mantra	Siddhārtha	Siddhartha
Māra	Mara	*Śikṣāsamuccaya*	*Shikshasamucchaya*
mudrā	mudra	śīla	shila
nāga	naga	skandha	skandha
Nāgārjuna	Nagarjuna	smṛti	smriti
Nālandā	Nalanda	śrāvaka	shravaka
Nāropa	Naropa	stūpa	stupa
neyārtha	neyartha	Sukhāvati	Sukhavati
nirmāṇakāya	nirmanakaya	śūnyatā	shunyata
nirvāṇa	nirvana	sūtra	sutra
nītārtha	nitartha	Svātantrika	Svatantrika
oṃ āḥ hūṃ	*om ah hum*	tantra	tantra
oṃ maṇi padme hūṃ	*om mani padme hum*	Tārā	Tara
		Tāranātha	Taranatha
Padmasambhava	Padmasambhava	tathāgata(garbha)	tathagata(garbha)
paṇḍita	pandita	Theravāda	Theravada
pāramitā	paramita	trikāya	trikaya
prajñā	prajna	Tripiṭaka	Tripitaka
prajñāpāramitā	prajnaparamita	Upaniṣad	Upanishad
prāṇa	prana	upāya	upaya
prāṇāyāma	pranayama	Vaibhāṣika	Vaibhashika
Prāsaṅgika	Prasangika	Vairocana	Vairochana
pra(*or* ā)timokṣa	pratimoksha	Vajradhara	Vajradhara
preta	preta	Vajrapāṇi	Vajrapani
pūjā	puja	Vajrasattva	Vajrasattva
rākṣasa	rakshasa	Vajrayāna	Vajrayana
ṛṣi	rishi	Vajrayoginī	Vajrayogini
rūpakāya	rupakaya	vidyādhara	vidyadara
sādhana	sadhana	Vikramaśīla	Vikramashila
Śākyamuni	Shakyamuni	vinaya	vinaya
samādhi	samadhi	Virūpa	Virupa
Samantabhadra	Samantabhadra	vīrya	virya
śamatha	shamatha	yakṣa	yaksha
saṃbhogakāya	sambhogakaya	Yama	Yama
saṃsāra	samsara	Yamāntaka	Yamantaka