

Gauḍīya Vedānta Publications

Proofreading Workshop

April 2014, Gopīnātha Bhavan

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Introduction

śrī śrī guru gaurāṅgau jayataḥ

Please accept my humble *praṇāma*.

The primary purpose of this workshop is to consolidate the current proofreaders' knowledge of standard, basic punctuation used in Śrīla Gurudeva's English publications. It is based on material taken from the proofreading of GVP drafts and also published GVP books. Small portions of text are taken from *60 Most Common Mistakes of Gauḍīya Editors*, the *GVP Style Guide*, *The Chicago Manual of Style*, *Eats, Shoots and Leaves [E, S & L]*, *The Modern Writer's Handbook [MWH]* and Wikipedia.

The more proofreading one does the more errors one will be able to detect. It is like building a muscle. Still, even the most experienced proofreader may miss several errors. For this reason, even when this workshop covers a topic you are conversant with, please pay attention and use it as an opportunity to develop that proofreading muscle.

This is a basic course that can surely be developed further. I have not included all aspects of punctuation, capitalization etc., because our time is limited. We can always do another workshop later. My appreciation of what a proofreader does has certainly increased as a result of my exploring and itemizing a proofreader's tasks, especially for such Sanskrit laden books as ours.

The course below employs both British and American spelling and punctuation conventions, as GVP books have either, depending on the preference of the main editor. Also, the above mentioned resources are British and American texts.

In my research for content, I selected certain topics, conscious that I was omitting others. Anything important I have missed can go on the list for next year's session. I have tried to confine the workshop to proofreading matters, only touching on editing topics where the two overlap. I have put little emphasis on proper terminology because, due to my lack of familiarity with it, my mind switches off and I don't give the point made the attention I should. I concede, though, that proper terms far better communicate a specific aspect of the English language than my layman's terms do.

Finally, I would like to say that I am not professing to be a qualified proofreader. I am just sharing some things I have learned from my superior editors over the years.

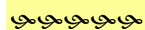
Aspiring to serve Śrī Guru and the Vaiṣṇavas

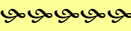
Vaijayantī-mālā dāsī

Key

Examples are in blue.

Questions and comments by proofreaders are in teal.



I have set off excerpts from *The Chicago Manual of Style*, *Eats, Shoots and Leaves*, *The Modern Writer's Handbook* and Wikipedia by putting  above and below them, except when presented as exercises, and then they are set off by the blue background.



Blue highlight indicates correct use; green, incorrect.

The more familiar tick (check) ✓ and cross ✗ are also used for clarity.

The punctuation and spelling in this document is in accordance with British English (with the exception of quotations from American source files). Words like 'realize' have been spelled with a 'z', in accordance with the third chapter of *New Hart's Rules*, the most authoritative text on British English:

“For most verbs that end in *-ize* or *-ise*, either termination is acceptable in British English. Whichever form is chosen, ensure that it is applied consistently throughout the text.”

(1) Capitalization

(a) Śrī Guru

When *guru-tattva* is referred to or when 'śrī guru' etc. is preceded by a pronoun (my, our, their) or by an article (a, an, the), we use lower case italics.

The more familiar use of 'mother' demonstrates this point.

My **mother** will come to India next year. ✓

Can you give this book to your **mother**? ✓

In the Gauḍīya Maṭha, Narahari Prabhu was like a **mother** to all. ✓

Similarly:

My **gurudeva** will return to India before Jhulana. ✓

Can you give this book to your **gurudeva**? ✓

O Vaiṣṇava Ṭhākura, you are the **guru** of all. ✓

When a specific person is referred to or addressed, we use caps and roman.

My brother said that **Mother** will come to India next year. ✓

Can you give this book to **Mother**? ✓

O **Mother**, we have a surprise for you. ✓

Similarly:

My godbrother said that **Gurudeva** will return to India before Jhulana. ✓

Can you give this book to **Gurudeva**? ✓

O **Gurudeva**, please bestow your mercy upon this forlorn person. ✓

Exception:

Sometimes, we may use a pronoun before 'gurudeva' but are still referring to a specific person. For the most part, that pronoun is 'our'. Here, you may use caps and roman.

Our Sulata preached extensively in Sikkhim all by herself.

Did you know that our Janaki can lay out a 300 page book in just one day?

Our Sanātana can recite by heart all the verses in the First Canto of *Śrīmad-Bhāgavatam*.

Our Kānta's two children are pure devotees.

With 'gurudeva', I would suggest the inclusion of 'Śrīla' to justify the roman and caps.

Many of the disciples of **our Śrīla Gurudeva**, *jagad-guru paramārādhyatama Śrī Śrīla Prabhupāda*, gave their bodies, minds, words and wealth to assist in fulfilling his heart's deepest ambitions. ✓

I humbly pray at Śrīla Vāmana Gosvāmī Mahārāja's lotus feet that he may bless me by presenting this precious book, *Śrī Bhakti-rasāmṛta-sindhu-bindu*, into the lotus hands of **our Śrīla Gurudeva** and thus fulfil his inner heart's longing. ✓

Our **Śrīla Gurudeva** traveled extensively for fourteen years. ✓

Sometimes, Śrī Guru / *śrī guru* can refer to either a specific person or *guru-tattva*. In this instance, we have to judge by the context surrounding the sentence. For example, it may not be obvious in sentences such as:

Through his loving vision, he sees the presence of Viṣṇu everywhere. I offer *praṇāma* to Śrī Gurudeva / *śrī gurudeva*, who is the embodiment of Śrī Kṛṣṇa's greatness.

In signing off in a letter, for example, the capitalization and italicization of *śrī guru / śrīla gurudeva* etc. may be according to a preferred style. Occasionally this occurs within the text:

Aspiring to serve / In the service of Hari, *guru* and Vaiṣṇavas

Aspiring to serve / In the service of Hari, *Guru* and Vaiṣṇavas

Aspiring to serve / In the service of Śrī *Guru* and the Vaiṣṇavas

Aspiring to serve / In the service of *śrī guru* and the Vaiṣṇavas

Exercise One

No one should be jealous of the spiritual master or think of him as an ordinary man, because the guru is the sum total of all demigods.

While we were living in Śrī Uddhāraṇa Gauḍīya Maṭha in Chunchurā, we repeatedly requested śrīla gurudeva's younger brother, Śrī Pulina Vihārī Guhaṭhākurtā, to write a booklet about our gurudeva's life.

All the hidden meanings of the Śrutis are revealed only in the heart of that great soul who has the highest transcendental devotion towards Śrī Bhagavān and also His representative, śrī gurudeva.

(b) Pronouns

[SONG TITLE] ŚRĪ LALITĀṢṬAKAM [Are we capitalizing 'her' (for Lalitā) in this *aṣṭakam*?]

We only capitalize pronouns referring to Śrīmatī Rādhikā and *viṣṇu-tattva*.

This standard was set by Śrīla Svāmī Mahārāja Prabhupāda himself. Please see **Appendix A**.

“Their” is only capitalized if it refers to *viṣṇu-tattva* or Śrī Rādhā. If They are mentioned alongside non-*viṣṇu-tattva*, we do not capitalize the pronoun referring to them.

When Haridāsa Ṭhākura and Rūpa Gosvāmī saw that Śrī Caitanya Mahāprabhu had come with His intimate devotees, they both immediately fell down like logs and offered prayers to **their** lotus feet. ✓

Śrī Rādhā and the *gopīs* scorned Kṛṣṇa's attempts to chastise **them**. ✓

(c) King

He is the darling son of Yaśodā; the protector and maintainer of the cows, their pastures, the *gopas*, and the *gopīs*. He is the **king** ✓ of Vṛndāvana, the dear most beloved of the *gopīs*, and the consort of Śrīmatī Rādhikā. In the entire world, His beauty is unsurpassed.

“King of Vṛndāvana” is a title and not wrong, but generally, GVP standard is “king of Vṛndāvana”.

We generally capitalize 'king' in a direct address.

O King Dhṛtarāṣṭra!

(d) Sanskrit Terms used as Names

O Kṛṣṇa-nāma, ✓

[Should *kṛṣṇa-nāma* be in italics or not when it is addressed this way?]

Not needed because it is an address.

Good Catch

You have invested Your full potency in Your Holy Names [“Holy Names is capitalized here but not above. Which is correct?"] and have made no restrictions regarding time or place. ✗

Yes; You have invested Your full potency in Your holy names ✓

If ‘holy name’ is personified, however, and directly addressed, we use capitals and roman:

O Holy Name, O Kṛṣṇa, You destroy all the sufferings of those who have taken shelter of You. ✓

(e) Sanskrit Proper Nouns used as Adjectives:

In Devanagari, the Sanskrit and Hindi font, there are no capitals, but I use ‘proper nouns’ here because in English they are written as such.

Sanskrit proper nouns written in English start with a capital letter and are written in roman, like any English proper noun. But when such a proper noun is used as an adjective, lower-case italics are used.

If you wish to engage your mind in the performance of śrī kṛṣṇa-kīrtana, then very carefully you must earn the spiritual qualification. ✓

They must understand that vaiṣṇava-sevā is a part of nitya-dharma. ✓

The main goal of the Gauḍīya Vaiṣṇavas is to become a rādhā-dāsi, a maidservant of Śrī Rādhā. ✓

(2) Grammar

(a) Dangling Modifiers

Upon seeing that form of Kṛṣṇa, whose beauty defeats the blackish *indranīla* jewel [sapphire], standing under a *kadamba* tree, my mind has become unsteady. ✘

Technically this means that his mind is seeing Kṛṣṇa and also, that it is standing under a *kadamba* tree.

When I see that form of Kṛṣṇa, whose beauty defeats the blackish *indranīla* jewel [sapphire], standing under a *kadamba* tree, my mind becomes unsteady. ✔

~~~~~

Frightened by the huge, gnarled tree outside his window, his head dived under the covers. ✘

Frightened by the huge, gnarled tree outside his window, the boy hid his head under the covers. ✔

[MWH, page 227]

~~~~~

As a young girl, my grandfather told me stories of his life in Rajasthan. ✘

When I was a young girl, my grandfather told me stories of his life in Rajasthan. ✔

~~~~~

Watching constantly, the lioness protected her cubs from danger. ✔

Yes, the lioness was watching constantly.

Before receiving the medal, the general congratulated the soldier. ✘

Receiving is meant to apply to 'soldier', not 'general'.

Before receiving the medal, the soldier was congratulated by the general. ✔

Dodging the traffic, his cell phone got dropped in the street. ✘

The cell phone wasn't dodging traffic.

While he was dodging the traffic, his cell phone got dropped in the street. ✔

[*The Chicago Manual of Style*]

[60 Most Common Mistakes of Gauḍīya Editors, page 3]

After living in the association of Vaiṣṇavas in Śrī Godruma for three or four years, Lāhirī Mahāśaya's heart became fully pure. ✘

Sundara-gopāla Prabhu: The subject of the sentence is “Lāhirī Mahāśaya's heart”, and therefore the dependent clause seems to suggest that his heart is “living in the association of Vaiṣṇavas”. Reconstruct the sentence as follows:

Lāhirī Mahāśaya lived in the association of Vaiṣṇavas in Śrī Godruma for three or four years, and thus his heart became fully pure. ✔

## Exercise Two

Shipped from Peru every day, shoppers are able to purchase fresh corn in March.

Searching for the apples she dropped on the sidewalk, the bus departed without her.

Walking down the street, the house looked pleasant and bright.

[MWH, page 231]

## (b) Missing or Extra Words

It is so easy to mentally insert words and thus make sense of something.

They walked until reached the Yamunā. ✘

And to miss the inclusion of extra words:

They walked until they reached the the Yamunā. ✘

Mañjarī Dīdī sent this to me. I have included it to emphasize the need to read slowly and with focus, because, as we read below, our minds can do amazing things. This is not a blessing for a proofreader.

HOW OUR MINDS CAN  
DO AMAZING THINGS!  
IMPROVE THINGS!  
IN THE BEGINNING  
IT WAS HARD BUT  
NOW, ON THE THIRD  
YOUR MIND IS  
REPAIRING IT  
FOR MUCH BETTER

W17H 0U7 3V3N  
7H1NK1NG 4B0U7 17.

(c) You who

Mentally remove 'who' and then fix the grammar.

O You who ~~personifies~~ supreme bliss, ✗

O You who personify supreme bliss, ✓

O You who takes shelter of the round breasts of Kamalā, ✗

O You who take shelter of the round breasts of Kamalā, ✓

[Is the verb referencing the action of YOU modified when WHO is used?]

No.

O You who bestows emancipation from material existence! ✗

O You who bestow emancipation from material existence! ✓

The current of water from the conch shell is the current of the teachings of Śrīla Bhaktivinoda Ṭhākura, which flow continuously and cannot be checked. ✗

The current flows. Teachings flow, but here, 'current' is referred to.

The current of water from the conch shell is the current of the teachings of Śrīla Bhaktivinoda Ṭhākura, which flows continuously and cannot be checked. ✓

(d) Beginning a sentence with a conjunction

Where appropriate, it is okay to begin a sentence with a conjunction.

[See Appendix B]

“Bābājī Mahārāja!” they pleaded, “we have arranged a *bhajana-kuṭīra* for you on the banks of Bhāgavatī Gaṅgā. Please go there and perform *bhajana*.” But Bābājī Mahārāja did not pay any attention to their talk and went on with his ceaseless chanting of *harināma*.

Svayam Bhagavān Śrī Kṛṣṇa is supremely merciful. Śrī Gaurasundara, non-different from Śrī Kṛṣṇa, is also supremely merciful. Śrī Nityānanda Prabhu is the Deity of mercy personified. And Śrīman Mahāprabhu’s associates, the Six Gosvāmīs, are also causelessly merciful. These things I have heard.

### (3) Punctuation

#### (a) The Comma

##### (i) Serial Comma

This is an example of the serial comma. It refers to the comma before the penultimate, or final, word in a list:

I worship Śrī Rūpa, Sanātana, Raghunātha Bhaṭṭa, Raghunātha dāsa, Jīva, and Gopāla Bhaṭṭa Gosvāmīs.

Without:

Examples are Tulasī, Keli-kandalī, Kādambarī, Śaśimukhī, Candralekhā, Priyambadā, Madonmadā, Madhumatī, Vasantī, Kalabhāṣinī, Ratnāvalī, Mālatī and Karpūralatikā.

Both are correct, depending on the style adopted by the editor, so you can mark accordingly.

**Inserting a comma unnecessarily can cause confusion.**



A panda walks into a cafe. He orders a sandwich, eats it, then draws a gun and fires two shots in the air.

“Why?” asks the confused waiter, as the panda makes towards the exit.

The panda produces a badly punctuated wildlife manual and tosses it over his shoulder. “I’m a panda,” he says, at the door. “Look it up.”

The waiter turns to the relevant entry and, sure enough, finds an explanation.

“**Panda.** Large black and white bear-like mammal, native to China. Eats, shoots, and leaves.”

[*Eats, Shoots and Leaves*, back cover.]



Omitting a serial comma can also create confusion:

When the living entities chant the holy name, they indeed experience a complete transformation of heart, tears flow from their eyes, their bodily hair stands erect and so forth. ✘

This begs the question, “What else does their bodily hair do?”

When the living entities chant the holy name, they indeed experience a complete transformation of heart, tears flow from their eyes, their bodily hair stands erect, and so forth. ✔

The menu listed the following sandwiches: marmite, tomato, cheese, peanut butter, and jam.

This totals five sandwiches.

The menu listed the following sandwiches: marmite, tomato, cheese, peanut butter and jam.

Four sandwiches.

So it is always best to not be too rigid when not using the serial comma.

I was unable to find more examples of this and could not even make anything up. I am writing this as a reminder to watch out for examples of confusion arising from omitting a serial comma and will include them here when I do.

---

## (ii) Incorrect Commas

In simple sentences with simple subjects and simple predicates, the comma has no function.

The juncture between childhood and youth is the stage known as *vayah-sandhi*. ✘

Basically: The juncture is known as *vayah-sandhi*.

The book on the left of the shelf was the first he authored. ✘

Basically: The book was the first he authored.

One who takes hold of Śrī Rādhā’s lotus feet with great care [Comma?] obtains the priceless jewel of Śrī Kṛṣṇa’s lotus feet.

No comma is required. Basically: One who takes hold of Her feet obtains a priceless jewel.

It is thus certain that intelligent people who chant these names continuously [Comma?] will become free from material illusion (*māyā*), not others.

No. As above.

---

### Exercise Three

The scholar walked on his head, a little higher than usual.

The driver managed to escape from the vehicle before it sank, and swam to the river bank.

Don't guess, use a timer or watch.

The convict said the judge is mad.

The soldiers ran quickly turning their weapons toward the target.

[E, S & L, page 97]

### (iii) Comma before or after a direct address

O Rādhā, please engage me in service to You and Your beloved Śyāma. ✓

You are so dear to me, Śrīla Gurudeva. ✓

We welcome you to our temple, respected Vaiṣṇava. ✓

Everyone, please sit down. ✓

~~~~~

“Go get him, surgeons!” ✗

is supposed to be “Go, get him surgeons!” ✓

[E, S & L, page 82]

~~~~~

### Good Catch

(1) Over collecting and over eating (2) endeavoring for material enjoyment (3) useless chatter (4) enthusiasm for practices not befitting one's qualification and lack of enthusiasm to adopt essential regulations [for spiritual progress] (5) mundane association and (6) restlessness or unsteadiness of the mind – by these six faults *bhakti* is destroyed. ✗

---

[Shouldn't there be a comma or semicolon between the numbers?]

Thanks. A comma.

(1) Over collecting and over eating, (2) endeavoring for material enjoyment, (3) useless chatter, (4) enthusiasm for practices not befitting one’s qualification and lack of enthusiasm to adopt essential regulations [for spiritual progress], (5) mundane association and (6) restlessness or unsteadiness of the mind – by these six faults *bhakti* is destroyed. ✓

---

#### (iv) Parenthetical Commas

~~~~~

Parenthetical commas “mark the place where the reader can – as it were – place an elegant two-pronged fork and cleanly lift out a section of the sentence, leaving no obvious damage to the whole.”

[E, S & L, page 90]

~~~~~

By becoming absorbed in the mood of spreading His extraordinary glories, as well as the glories of His own loved ones, even Śrī Kṛṣṇa sinks in *ānanda-kunḍa*. ✓

Śrīla Jīva Gosvāmī, the nephew of Śrī Rūpa and Śrī Sanātana, is the *tattva-ācārya* of the Gaudīya *sampradāya*. ✓

Śrī Dāmodarāṣṭakam, written over five thousand years ago, is an address to Kṛṣṇa in His pastime of being bound with rope by His mother. ✓

~~~~~

The Queen, who has double the number of birthdays of most people, celebrated yet another birthday. ✓ [E, S & L, page 91]

~~~~~

The inclusion or absence of parenthetical commas affects the meaning:

The devotees, who were in the rain, were immediately given shelter.

With commas defining ‘devotees’, this states that all of the devotees were in the rain.

The devotees who were in the rain were immediately given shelter.

Without commas, this states that only some devotees were in the rain.

The father, who had 108 *śaligrama-śilas*, did *pūjā* all day long.

A comma after ‘father’ indicates a specific father is referred to.



The father who had 108 *śaligrama-śīlas* did *pūjā* all day long.

Without commas, it implies there were many fathers, and the one with the *śīlas* did *pūjā* all day long.

My mother, who is six feet tall, has very long *sarīs*. ✓

Commas are necessary here because a person only has one mother.

My mother who is six feet tall has very long *sarīs*. ✗

This says, “Of all my mothers, the one that is six feet tall....”

Of course, common sense would prevail here and the correct understanding derived. But what if it is not so obvious?

My brother who loves to read the *Bhāgavatam* gives class every Friday.

Without the parenthetical commas, this means that among his brothers, the one who loves to read *Bhāgavatam* gives class.

My brother, who loves to read the *Bhāgavatam*, gives class every Friday.

With the defining parenthetical commas, this says that he has one brother and he loves to give read *Bhāgavatam*.

My teacher who speaks Sanskrit is very witty.

Without the parenthetical commas, this says that he has many teachers and the one who speaks Sanskrit is witty.

My teacher, who speaks Sanskrit, is very witty.

With the parenthetical commas, this says that he has one teacher and he is witty.

(v) Parenthetical Commas used to show synonymity

The main teachings of Śrīman Mahāprabhu have been strung together to form a necklace of Vaiṣṇava conclusions, or *siddhāntas*. ✓

What is the *śakti*, or potency, of Bhagavān? ✓

What is impersonalism, *nirviśeṣa-buddhi*? ✓

The youthful Divine Couple, Śrī Rādhā and Kṛṣṇa, is my life and soul. ✓

There is only one youthful Divine Couple, so parenthetical commas are required.

His room was a mess, complete shambles. ✓

Her work was accurate, exact in every way. ✓

The Vaiṣṇava was absorbed, deeply immersed, in the pastimes of Rādhā and Kṛṣṇa. ✓

## (vi) Incorrect Parenthetical Commas

Please remember that ‘or’ is correctly used to show an alternative: apples or oranges; the red book or the blue one. In such cases, a comma would be incorrect as they are not synonymous.

This refers to untruthful women or prostitutes. ✘

This says that untruthful women are prostitutes.

This refers to untruthful women or prostitutes. ✔

He did not honour his senior relatives or pretentious *brāhmaṇas*. ✘

This says that his senior relatives were pretentious *brāhmaṇas*.

He did not honour his senior relatives or pretentious *brāhmaṇas*. ✔

O Girirāja, your sweet title *haridāsa-varya* (best of the servants of Śrī Hari) issued from the moon-like face of Śrīmatī Rādhikā. ✘

Parenthetical commas not required as he may have many sweet titles.

O Girirāja, your sweet title *haridāsa-varya* (best of the servants of Śrī Hari) issued from the moon-like face of Śrīmatī Rādhikā. ✔

### Exercise Four

Seeing this, the people came running, lifted the boy from the water, and put him in his mother’s lap. The mother who was almost unconscious with terror again returned to life.

It was then that the servants of the wicked Kamsa who had been hiding in the forest set the grass and trees ablaze.

Insert a comma if necessary.

(Not everyone got a ticket.)

The people in the queue who managed to get tickets were very satisfied.

(Everyone in the queue got a ticket.)

The people in the queue who managed to get tickets were very satisfied. [E, S & L, page 92]

(Only those who did not pay were evicted.)

The tenants who did not pay their rent were evicted.

(None of the tenants paid their rent.)

The tenants who did not pay their rent were evicted. [MWH, page 331]

## (vii) Commas for joining



Commas are used when two complete sentences are joined together using conjunctions as ‘and’, ‘or’, ‘but’, ‘while’ and ‘yet’.

[E, S & L, page 87]



His two lotus feet are worshipped by an unlimited number of saintly persons, and he is the most competent personality to lead the process of realization for this age, *nāma-saṅkīrtana*. ✓

I shall gaze upon the sweet beauty of Śrī Śrī Rādhā and Kṛṣṇa to the full satisfaction of my eyes, and I shall stand at the entrance of Their *nikuñjas* (pastime groves). ✓

### Omission or incorrect use of commas for joining:

Gaura and Jagannātha are one and whoever denies this will surely perish. ✗

It reads as if it is about to go on to say ‘one and the same’ or something. Place a comma after ‘one’.

Gaura and Jagannātha are one, and whoever denies this will surely perish. ✓

When Śrī Caitanya Mahāprabhu disappeared from his dream, Śrīnivāsa awoke but again, he became very sad. ✗

It sounds like a poetic way of saying he woke up again, but this is not what the text is saying. Place a comma after ‘awoke’.

When Śrī Caitanya Mahāprabhu disappeared from his dream, Śrīnivāsa awoke, but again he became very sad. ✓

Śrīnivāsa fell to the ground unconscious but with utmost care, the devotees consoled him. ✗

This would be correct if he had fallen to the ground with utmost care, but this is not the intended meaning.

Śrīnivāsa fell to the ground unconscious, but with utmost care, the devotees consoled him. ✓

Do not feel sorry for Lord Caitanya will always remain in your heart. ✗

Place a comma after 'sorry' to avoid an inappropriate interpretation.

Do not feel sorry, for Lord Caitanya will always remain in your heart. ✓



The comma may be omitted between two short independent clauses:

Take notes in class and study them. ✓

[MWH, page 321]



She handed him *Our Eternal Nature* and he read it immediately. ✓

### Exercise Five

The young men involved were generous and compassionate towards the wretched and distressed and their organization quickly became quite famous.

Both women were well-versed in *bhakti-śāstra* and were accomplished poets and authors and their personal devotional life and their teachings on *bhakti* had a great influence on their nephew.

He returned home and soon he began his studies at Daulatpura College.

The *paṇḍitas* and astrologers named the baby Śailendranātha Guhaṭhākurtā but he was popularly known as Jonā.

Commas are also used to join an introductory phrase with a full sentence:

Due to the bliss of worship of the lotus feet of Śrī Rādhā-Kṛṣṇa, they have become like intoxicated honeybees. ✓

Offering my body, mind and very life at the feet of Śrīla Gurudeva, I incessantly sing *śrī harināma*. ✓

Again and again reaping the consequences of my actions, I tumble about from one fate to the next. ✓



Use a comma after an introductory phrase if there is a possibility that the sentence will be misread without it or that the reader will trip up later in the sentence. [MWH, page 325]



After cleaning Kṛṣṇa dāsa took bath. ✘

Kṛṣṇa dāsa was not cleaned by someone.

After cleaning, Kṛṣṇa dāsa took bath. ✔

You know the Vaiṣṇavas staying in Vṛndāvana are wonderful. ✘

It is not assumed that the reader knows the Vaiṣṇavas living in Vṛndāvana.

You know, the Vaiṣṇavas staying in Vṛndāvana are wonderful. ✔

By the desire of Śrī Bhagavān, Vaiṣṇavas, or *bhaktas* appear in this world in some family or lineage, but the *śāstras* forbid us to think that they have a material origin. ✘

Whose desire? This is not clear. Reconstruct the sentence.

It is by the desire of Śrī Bhagavān that Vaiṣṇavas, or *bhaktas*, appear in this world in some family or lineage, and the *śāstras* forbid us to think that they have a material origin. ✔

[60 Most Common Mistakes of Gauḍīya Editors, page 9]

Seeing her so forlorn tears our hearts apart. ✘

Sundara-gopāla Prabhu: Insert a comma after “forlorn” to indicate clearly that “tears” is a verb here and not a noun. Otherwise, it easily reads as “forlorn tears” (i.e. the kind that stream down your cheeks).

Seeing her so forlorn, tears our hearts apart. ✔

Or restructure the sentence: It tears our hearts apart to see her so forlorn. ✔

When Śyāmasundara goes cowherding on the path that runs by our homes, we can only get *darśana* of Him through the holes in the latticed windows. For this only our family members abuse us and create obstacles for us. ✘

Sundara-gopāla Prabhu: Insert a comma after “For this only”. Otherwise it easily leads to the mistake of reading the sentence to give the following meaning: “For this, only our family members abuse us...” In other words, it’s easy to believe that “only” belongs to “our family members”.

When Śyāmasundara goes cowherding on the path that runs by our homes, we can only get *darśana* of Him through the holes in the latticed windows. For this only, our family members abuse us and create obstacles for us. ✔

## Exercise Six

The day before he had written a letter. [MWH, page 326]

After the tournament winners received trophies and certificates. [MWH, page 326]

On the table cloths of satin and silk were displayed.

### (viii) Commas in a list of adjectives

~~~~~

Use a comma where 'and' would be appropriate – where the modifying words are all modifying the same thing to the same degree.

[E. S & L, page 86]

~~~~~

[See Appendix C]

On that hot, windy day, the cowherd boys gleefully ran into the forest. ✓

The comedian was lauded for his charming, witty routine. ✓

~~~~~

He was a tall, bearded man. ✓ [E, S & L, page 86]

The traveller paused before walking into the deep, dark, mysterious woods. ✓ [MWH, page 323]

~~~~~

But you do not need a comma for:

On *parikramā*, we saw ten protected blue cows.

~~~~~

The strong fortress-like building was not very inviting. [MWH, page 324]

It was an endangered white rhino. [E, S & L, page 86]

~~~~~

## Exercise Seven

Insert a comma where necessary.

He gave her a crystal perfume bottle. [MWH, page 323]

A smaller maple chair matched the larger one. [MWH, page 324]

She carried an expensive black silk bag.

### (ix) Commas before contrasted elements



Use a comma to set off an element that is being contrasted with what precedes it.

Birds are warm-blooded animals, unlike reptiles. ✓ [MWH, page 326]



Vaidhī-bhakti is nitya-dharma, not naimittika-dharma. ✓

The ācāryas write books and commentaries, not for themselves but for others. ✓

### (x) The Splice Comma

The sentences below are two separate sentences. They are not to be joined with a comma. At best they can be joined with a semicolon.

It was Janmastami last Wednesday, we fasted till midnight. ✗

It was Janmastami last Wednesday. We fasted till midnight. ✓

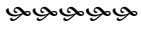
The computer was old, it had almost stopped working. ✗

The computer was old. It had almost stopped working. ✓

The computer was old; it had almost stopped working. ✓

## (b) The Colon

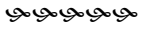
### (i) Incorrect Use



Inappropriate uses of the colon

A colon is not normally used after namely, for example, and similar expressions. Nor is it used before a series introduced by a verb or a preposition.

[*The Chicago Manual of Style*]



They are (1) becoming stunned (*stambha*), (2) perspiring (*sveda*), (3) horripilating (*romāñca*), (4) choking of the voice etc. ✗

They are (1) becoming stunned (*stambha*), (2) perspiring (*sveda*), (3) horripilating (*romāñca*), (4) choking of the voice etc. ✓

Śrī Madhvācārya says (1) Lord Viṣṇu is the Supreme Absolute Truth, (2) He is the object to be known by the study of the entire Vedas, (3) the material world is real, and (4) the *jīvas* (living entities) are different from Lord Viṣṇu. ✗

Śrī Madhvācārya says (1) Lord Viṣṇu is the Supreme Absolute Truth, (2) He is the object to be known by the study of the entire Vedas, (3) the material world is real, and (4) the *jīvas* (living entities) are different from Lord Viṣṇu. ✓

The temple commander said to wash the pots, clean the temple floor and pick up the rubbish. ✗

The temple commander said to wash the pots, clean the temple floor and pick up the rubbish. ✓

---

### (ii) Correct Use



Colons introduce the part of a sentence that exemplifies, restates, elaborates, undermines, explains or balances the preceding part. [E, S & L, page 120]



This *adhirūḍha-mahābhāva* is also of two types: *mohana* and *modana*. ✓

In Vraja, Śrī Kṛṣṇa has three famous messengers: *Vīrā*, *Vṛndā* and *Vaṁśī*. ✓

---





I find fault with only three things in this story of yours, Jenkins: ✓ the beginning, the middle and the end.

[E, S & L, page 120]



Note the effect of the colon:

A woman without her man is nothing.

A woman: without her: man is nothing.

[E, S & L, page 9]

---

## (c) Exclamation Mark

### (i) Incorrect use of the exclamation mark

[60 Most Common Mistakes of Gauḍīya Editors, page 25]

Sundara-gopāla Prabhu: Unnecessary and excessive use of the exclamation mark is considered a classic sign of poor writing.

I do not know what austerities the *gopīs* have performed to be always drinking the sweetness of Kṛṣṇa's form with their eyes. What is the nature of His form? It is the essence of bodily beauty (*lāvaṇya-sāra*)!

Sundara-gopāla Prabhu: Replace the exclamation mark with a full-stop, and amend “It is the essence” to “It is the very essence”.

I do not know what austerities the *gopīs* have performed to be always drinking the sweetness of Kṛṣṇa's form with their eyes. What is the nature of His form? It is the very essence of bodily beauty (*lāvaṇya-sāra*). ✓

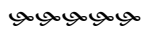
O *sakhī*! Just see the affection that these does have for Kṛṣṇa.

Sundara-gopāla Prabhu: “O *sakhī*, just see...” is better than “O *sakhī*! Just see...” The *gopīs* are simply addressing each other, not calling out. An exclamation mark would be appropriate if the *gopī* had lost her friend in the forest and was calling out to her “O *sakhī*!”

O *sakhī*, just see the affection that these does have for Kṛṣṇa. ✓

Sundara-gopāla Prabhu: The form “O *sakhī!*” can be used, but sparingly. It creates an over-dramatised effect that reduces the credibility of the text and has the overall result of reducing its force, not increasing it. It’s best to leave the exclamation marks for when they are actually required.

## (ii) Correct use of the exclamation mark



An exclamation point (which should be used sparingly to be effective) marks an outcry or an emphatic or ironic comment.

The woman cried, “Those men are beating that child!”

Her husband actually responded, “It’s no concern of mine”!

Janet Laslow (I could have died!) repeated the whole story.

Tichnick’s angry reply, “I do not know the man!” took us all by surprise.

[*The Chicago Manual of Style*]

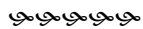


## (d) The Dash



The dash is less formal than the semicolon, which makes it more attractive; it enhances conversational tone; and it is capable of quite subtle effects. The main reason people use it, however, ... is that they know you can’t use it wrongly – which, for a punctuation mark, is an uncommon virtue.

[*E, S & L*, page 122]



Though honored by all the revered goddesses of the universe, Lakṣmī-devī compares with Śrīmatī Rādhikā neither in opulence — such as beauty and eternal youth — nor in her love or pastimes. ✘

Commas suffice here.

Though honored by all the revered goddesses of the universe, Lakṣmī-devī compares with Śrīmatī Rādhikā neither in opulence, such as beauty and eternal youth, nor in her love or pastimes. ✔

I tend to use en-dashes (–) [some editors prefer em-dashes (—)] when I simply can't come up with other punctuation that works.

When the four goals of human life — *dharma* (perfectly performing one's occupational duty), *artha* (accumulating wealth), *kāma* (satisfying one's desire for sense pleasure) and *mokṣa* (attaining liberation) — stand before pure love for Śrī Kṛṣṇa (*kṛṣṇa-prema*), the fifth and topmost goal, they appear as insignificant as straw. ✓

When shall I obtain, by the power of Rādhā's mercy, my perfected spiritual body, my perfected spiritual name, and my own form and dress — instruments in the realm of *kṛṣṇa-prema*? ✓

Wealth, youth, sons, and relatives — what assurance do they hold? ✓

O son of Pṛtha, those who take shelter in Me, though they be of lower birth—women, *vaiśyas* [merchants] and *sūdras* [workers]—can attain the supreme destination.

With the em-dashes, this says that women are of lower birth. Please note that dashes are used parenthetically also.

O Partha, by taking shelter of Me, even low-born women, merchants, *sudras* or whoever, are certain to attain the supreme destination.

According to Śrīla Viṣvanātha Cakravartī Ṭhākura, 'low-born women' only refers to untruthful women or prostitutes.

### Exercise Eight

Three of Beethoven's compositions the "Eroica Symphony," the "Leonore Overture," and the "Choral Fantasy" were performed before intermission.

It was a long concert to put it mildly!

The Bach selection no one will believe this was an unknown, rarely played sinfonia.

[MWH, page 348]

(e) Semicolons [note, it is one word]

(i) In a list

We only use semicolons in the items in a list if confusion results without them.

He is the darling son of Yaśodā; the protector and maintainer of the cows, their pastures, the *gopas*, and the *gopīs*. ✓

Without the semicolon, this could read as if Yaśodā is the protector and maintainer of the cows etc.

In the list below, each item is clearly separated and so a semicolon is not required.

Śrī Bhagavān said: Fearlessness, joyfulness of heart, becoming firmly established in the process of acquiring knowledge, charity, control of the senses, performance of sacrifice, study of scripture, penance, simplicity, non-violence, truthfulness, lack of anger, detachment from wife and family, peacefulness, avoidance of fault-finding, kindness to all beings, freedom from greed, gentleness, modesty, freedom from whimsical behaviour, vigour, forgiveness, patience, internal and external cleanliness, and complete absence of hatred and conceit – these are the divine qualities, O Bhārata, which manifest in a person who appears in this world at an auspicious moment, that is, one who is born with divine qualities. ✓

Sometimes, without semicolons, it is difficult to understand what is being said:

O king of the earth, Dhṛtarāṣṭra, that great archer the king of Kāśī, the *mahārathī* Śikhaṇḍī, Dhṛṣṭadyumna, the king of Virāṭa, the unconquerable Sātyaki, King Drupada, the sons of Draupadī, and Abhimanyu, the son of Subhadrā, all one by one distinctly sounded their respective conchshells. ✗

Now, with the semicolons:

O king of the earth, Dhṛtarāṣṭra, that great archer the king of Kāśī; the *mahārathī* Śikhaṇḍī; Dhṛṣṭadyumna; the king of Virāṭa; the unconquerable Sātyaki; King Drupada; the sons of Draupadī; and Abhimanyu, the son of Subhadrā, all one by one distinctly sounded their respective conchshells. ✓

(ii) In a sentence



The semicolon has been rightfully called “a compliment from the writer to the reader”.

Semicolons “place two clauses in some kind of relation to one another but relieve the writer of saying exactly what that relation is.”

“If there is one lesson to be learned from this book, it is that there is never a dull moment in the world of punctuation. One minute a semi-colon is gracefully joining sentences together in a flattering manner and in the next, it is calling a bunch of brawling commas to attention.” [E, S & L, page 124]



*Nāma-saṅkīrtana* is the living entities’ only eternal religion; all other *dharmas* are simply secondary means to attain perfection in chanting. ✓

For those whose hearts are ill, Kṛṣṇa is the doctor; He is expert at destroying the disease of material existence. ✓

A semicolon may also be used before ‘therefore’ or ‘thus’. A comma is not appropriate here unless it is followed by ‘and’.

You are known throughout the world as Jagannātha (Lord of the Universe); therefore, even a contemptible person such as I am not beyond Your consideration. ✓

You are known throughout the world as Jagannātha (Lord of the Universe), and therefore, even a contemptible person such as I am not beyond Your consideration. ✓

You are known throughout the world as Jagannātha (Lord of the Universe), therefore, even a contemptible person such as I am not beyond Your consideration. ✗

I have become a servant of *māyā* and have various material desires; thus my remembrance of You has fled far away. ✓

I have become a servant of *māyā* and have various material desires, and thus my remembrance of You has fled far away. ✓

I have become a servant of *māyā* and have various material desires, thus my remembrance of You has fled far away. ✗

## (4) Vocabulary

### (a) Some samples of good corrections

Glory to the supreme mistress!

How about translating *ṭhākuraṇī* as ‘goddess’?

Glory to the supreme goddess!

Wearing a **tarnished** × cloth, he rolls in the dust of Vraja, singing, “Rādhe! Rādhe!”

Mañjarī Dīdī: Tarnish is something that happens to metal.

Wearing a **faded and worn/ stained** ✓ cloth, he rolls in the dust of Vraja, singing, “Rādhe! Rādhe!”

All glories to He who **renders** × auspicious the eyes of the maidens of Vraja.

Mañjarī Dīdī: You don’t render auspicious.

All glories to He who **<<causes auspicious to // brings auspiciousness to>>** the eyes of the maidens of Vraja. ✓

This life is **flickering** × like a drop of water on a lotus petal, so always serve and worship the feet of Śrī Hari.

Mañjarī Dīdī: Only light and life flicker, not drops of water.

This life is **wobbling** ✓ like a drop of water on a lotus petal, so always serve and worship the feet of Śrī Hari.

### (b) Affection for, attachment to

We have affection for someone, not to them.

Rādhā has affection for Kṛṣṇa. ✓

Rādhā has affection to Kṛṣṇa. ×

We have attachment to someone/something, not for him/her/it.

I have attachment to material happiness. ✓

I have attachment for material happiness. ×

### (c) That and Which

Correct use of ‘that’ and ‘which’ conveys the intended meaning.

The lawnmower, which is broken, is in the garage.

There is one lawnmower and it is broken.

The lawnmower that is broken is in the garage.

There are many lawnmowers and the broken one is in the garage.

The following is just an idea. You can let me know if it helps and we can discard and/or rewrite accordingly.

The lawnmower [among several lawnmowers, the one] that is broken is in the garage.

Regarding this technique, it does not matter if there are only two lawnmowers (for example), in which case, you would correctly use ‘between’ instead of ‘among’. Our focus is on discerning whether to use ‘which’ or ‘that’.

The picture frame, which is made of pure gold, is on my altar.

There is one picture frame and it is made of pure gold.

The picture frame that is made of pure gold is on my altar.

There are other golden picture frames and the pure gold one is on the altar.

The picture frame [among several picture frames, the one] that is made of pure gold is on my altar.

The pencil, which has been recently sharpened, is on the table.

There is one pencil and it has been recently sharpened.

The pencil that has been recently sharpened is on the table.

There are other pencils and the recently sharpened one is on the table.

The pencil [among other pencils, the one] that has been recently sharpened is on the table.

---

Although the examples I am giving do not fully cover the ‘that’ and ‘which’ rule, it is best to be clear on this basic rule first, because incorrect use of ‘that’ or ‘which’ can change the *siddhānta*.

He is not controlled by devotees who worship Him on the path of *aiśvarya-bhakti*, which is characterized by the mood of reverence. ✓

---

He is not controlled by devotees who worship Him on the path of *aiśvarya-bhakti* [among the other paths of *aiśvarya-bhakti* the one that] **that** is characterized by the mood of reverence. ✘

Wrong. Since the path of *aiśvarya-bhakti* is always characterized by the mood of reverence, this is incorrect. It should be 'which'.

This title compares Paramārādhya Gurupādapadma to a lion that tears to pieces the elephant-like false doctrines of *māyāvāda*, *smārta*, *sahajiyā* and other atheistic schools of thought, **which** are opposed to *bhakti*. ✓

This title compares Paramārādhya Gurupādapadma to a lion that tears to pieces the elephant-like false doctrines of *māyāvāda*, *smārta*, *sahajiyā* and other atheistic schools of thought [among all the other atheistic schools of thought the ones] **that** are opposed to *bhakti*. ✘

Wrong. Since the other atheistic schools of thought are always opposed to *bhakti*, this is incorrect. It should be 'which'.

---

The principal limb of *śaraṇāgati* is to give up objects and moods [among all objects and moods, the ones] **that** are unfavourable for *bhakti*. ✓

The principal limb of *śaraṇāgati* is to give up objects and moods, **which** are unfavourable for *bhakti*. ✘

Wrong. Not all objects and moods are unfavourable for *bhakti*.

---

His lectures, **which** are filled with *siddhānta*, are extremely praiseworthy. ✓

Yes. All of Parama-gurudeva's lectures are filled with *siddhānta*.

His lectures [among his lectures, the ones] **that** are filled with *siddhānta* are extremely praiseworthy. ✘

Wrong. All of Parama-gurudeva's lectures are filled with *siddhānta*. It should be 'which'.

---

The phrase *puṣpitām vācaḥ* implies that these statements of the Vedas are only temporarily pleasing, just like flowery creepers [among flowery creepers, those] **that** are ultimately poisonous. ✓

Correct. It only refers to those flowery creepers that are poisonous.

The phrase *puṣpitām vācaḥ* implies that these statements of the Vedas are only temporarily pleasing, just like flowery creepers, **which** are ultimately poisonous. ✘

Wrong. Not all flowery creepers are poisonous.

---



They include the Vedas, which are not of human origin. ✓

Yes. All of the Vedas are not of human origin.

They include the Vedas [among the Vedas the ones] that are not of human origin. ✗

Wrong. Since all of the Vedas are not of human origin, this is incorrect. It should be 'which'.

---

If one is unable to engage even in *abhyāsa-yoga*, then he should perform activities [among all activities, one should perform those] that are favourable to *bhakti*. ✓

If one is unable to engage in *abhyāsa-yoga*, then he should perform activities, which are favourable to *bhakti*. ✗

Wrong. Not all activities are favourable to *bhakti*.

## Exercise Nine

### That or Which?

His head is decorated with a peacock feather, and every part of His body is ornamented with designs ≤, which are / that are > drawn with various coloured minerals.

Mother Yaśodā contentedly gazed upon her child and began to gently and lovingly stroke Him with her hands ≤, which are / that are > as soft as fresh budding leaves.

---

## (5) Good Catches – Miscellaneous

The following examples come from good proofreading. I have categorized them for easy reference.

### (a) Footnote Mark -- Error

[Where is the star within the text?] It's there now. Thanks.

\* Every living entity has an eternal spiritual body and relationship with God, but it is now latent. In the highest spiritual planet, Vraja-Vṛndāvana, there are four main relationships with God: (1) servitude mixed with friendship, (2) pure friendship, (3) parental love and (4) conjugal love.

---

## (b) Ambiguity

All glories, all glories to the dear son of Jagannātha Miśra and Śacī-devī—whose lotus feet are worshiped by the three worlds. [Mahaprabhu's feet or JM and SD's feet? Unclear.] ✗

All glories, all glories to the dear son of Jagannātha Miśra and Śacī-devī. His lotus feet are worshiped by the three worlds. ✓

A helpful suggestion made.

## (c) Inconsistency

### (i) Inconsistent use of hyphens

“Wake up, sleeping souls! Wake up, sleeping souls!” calls Śrī Gauracandra. [Sometimes His name is with a hyphen and sometimes not. Which is correct?]

This is a style to be decided by the editor. Usually we do not use a hyphen.

---

A feeling of exhilaration is termed kila-kiñcita.

[There is no hyphen in this word in the first paragraph. Which is correct?]

Hyphenated. Thanks.

### (ii) Inconsistency in defining a list of Sanskrit words

One effect of *mohana-mahābhāva* is divyonmāda, or divine madness, during which stages of love manifest such as *udghūrṇā* (divine giddiness) and *citra-jalpa* (maddened talks). ✗

[The last two definitions are in parentheses, but ‘divine madness’ is between parenthetical commas. Is this ok?]

No, it should be consistent:

One effect of *mohana-mahābhāva* is divyonmāda (divine madness), during which stages of love manifest such as *udghūrṇā* (divine giddiness) and *citra-jalpa* (maddened talks). ✓

### (iii) Inconsistency in pronoun usage

Upon the lamp of the Śrī Gauḍīya Vedānta Samiti is the splendid light of *siddhānta*. With that lamp, your [Some of this *kīrtana* is addressing Paramgurudeva as ‘you’, while the rest is in the third person, ‘he’. Should we adjust it to keep it consistent?] *ārati* is perpetually performed.

This is a good point. Note that other verses in this same prayer read:

His beautiful lotus face is simultaneously grave—due to his profound realization of all the scriptures—and soft, by virtue of his deep compassion.

His beautiful bodily limbs vanquish the effulgence of molten gold. By his wearing the garments of a renunciator, the welfare of the universe is achieved.

### (d) Grammar

O devotees, take this *prasāda* until you are filled to the neck, and with your **mouths** × **[mouth?]** ✓ chant ‘Hari! Hari!’

Even though many people are addressed, each person does not have many mouths.

O my dear devotees, all of you deliberate upon *aiśvarya* just once, and then afterwards, lovingly bring sentiments of *mādhurya* into your **heart**. ✓

He said, “I am all-pervading; I am never separated from you all. Endeavour to see Me in your **heart** through devout meditation.” ✓

You should all try to absorb yourself in one thing. Don’t let your **mind** go to other subjects. ✓

Our **brain** cannot accommodate fullness, ever-existence, or the beginning or end of time. ✓

Compare the above examples, which are singular, with:

*Sakhī*, for a long time we have been desiring to meet with Kṛṣṇa, but our **feet** are unable to go there, our **eyes** are unable to see Him, and our **hands** are unable to touch Him. ✓

We have more than one foot, eye and hand, so plural makes sense here.

## (e) Some English Words

### (i) Like – a comparison

When 'like' is used with a word to show a comparison, it is always hyphenated.

Seeing the baby's golden-toned limbs and splendid, fair moon-like face, people started to call him 'Jonā,' which is short for  *jyotsnā*  (moonbeam). ✓

For some reason—who can tell why?—the eagle flew down and slowly placed the child on the boat-like bark. ✓

This title compares Paramārādhyā Gurupādapadma to a lion that tears to pieces elephant-like false doctrines. ✓

Mañjarī Dīdī also sent me this and I thought to include it for the same reason I included the exercise above: to emphasize the need for the proofreaders to have complete focus.

I cdnuolt blveiee that I cluod aulacly uesdnatnrd what I was rdanieg. The phaonmneal pweor of the hmuan mnid, aoccdrnig to rscheearch at Cmabrigde Uinervtisy, has fnoud taht it dseno't mtaetr in what oerdr the ltteres in a wrod are, the olny iproamtnt tihng is taht the frsit and lsat ltteer be in the rghit pclae. The rset can be a taotl mses and you can still raed it whotuit a pboerlm. This is bcuseae the huamn mnid deos not raed ervey lteter by istlef, but the wrod as a wlohe. Azanmig huh? Yaeh, and I awlyas tghuhot slpeling was ipmorantt!

---

### (ii) Oh and O

“Oh” expresses emotion – surprise, pain, frustration, entreaty, disappointment, relief, doubt etc. In GVP publications, it is usually followed by a comma.

Premānanda dāsa laments, “Oh, *rati* for that Gaurāṅga has not appeared in my heart!” ✓

Hanumān immediately jumped off and peered below the bridge. “Oh, what is this? My worshipable Lord, Śrī Rāmacandra, is personally supporting the bridge of sharp arrows on His back!” ✓

“O” is a direct address and precedes a name. A comma is placed after the person addressed.

One *vraja-devī* began to speak sarcastically. “O Mohana, do You think that we have come to this place because we are attracted by the sound of Your flute?” ✓

O Lord, I am so unfortunate to have fallen into this material world, but You have sent one of Your own associates, a very elevated soul, to save me. ✓

## Exercise Ten

Oh, / O Sanātana, please hear about the eternal form of Śrī Kṛṣṇa.

Oh, / O when will this maidservant attain complete perfection and, residing at Śrī Rādhā-kuṇḍa, serve Śrī Rādhā-Kṛṣṇa in complete forgetfulness of her past?

(iii) Etc.



The abbreviation *etc.* means ‘and other things’ or ‘and so forth’.

[MWH, page 569]



Note that ‘etc.’ has a period after it.

Therefore, according to the transcendental scriptures, those who attempt to determine a Vaiṣṇava’s birth, family, caste **etc.** in the material world are fools, hypocrites and offenders to that Vaiṣṇava. ✓

He then explained that birth in a high-class family, beauty, education, wealth **etc.** are not required for *śrī kṛṣṇa-bhajana*. ✓

If necessary, a comma is placed after the period, in accordance with the comma usage mentioned above.

And, similarly, if one has not understood that the purpose of the Vedas is to reach Kṛṣṇa but to simply engage in rituals **etc.**, then he is uselessly wasting time in such engagements. ✓

Already offered items, such as incense, ghee-lamp **etc.**, cannot be used. ✓

## Exercise Eleven

Śrī Bhagavān is speaking this *śloka* beginning with the word *traiguṇya*, because the predominant subject matters of the Vedas illuminate *karma*, *jñāna*, etc which are under the *guṇas*.

The pretentious display of exclusive *hari-bhakti*, neglecting the process of *pañcarātra* recommended in Śruti, Smṛti and the Purāṇas, etc results only in eventual disturbance.

The supreme duty of human life is to completely give up onions, garlic, meat, intoxication etc and follow the path of *sanātana-dharma*, which is *śuddha-bhakti*.

#### (iv) Dear most / Dear-most / Dearmost

This is not one word in any English dictionary. Some GVP editors, though, feel it should be, and in regard to these two words, that is fair enough. It describes significant feelings in the realm of Gauḍīya Vaiṣṇavism. It is up to the individual editor how to present these words.

#### (v) Hyphenated Words

Upon witnessing the *dāna-keli-līlā* (playful tax pastime) of the Youthful Couple, who are a [treasurehouse](#) [Is this one word?] of *rasa*.

I checked Vedabase and then bhaktibase. Vedabase has ‘treasure house’ and ‘treasure-house’. Bhaktibase spells it with a hyphen.

### (6) Pre Layout Proofreading

“Pre layout” means that the document is still in Word. It is best to catch as many errors as possible while the document is in Word, because it is very easy to correct them. Once the text is in Indesign, entering corrections is more tedious.

#### (a) Please refer to the GVP Style Guide for

##### (i) Proper placement of footnotes

##### (ii) Italicization

##### (iii) Quotation marks around definitions of isolated Sanskrit words

Single quotation marks may be used if this is the style selected by the editors / translators.

##### (iv) Spelling of devotee names, *sannyāsa* names, names and holy places

##### (v) Śloka segments within the text (We have included this segment here.)

Shorter scriptural quotations within the text itself are written like this:

It is said in *śāstra*, “*bhaktyā sañjātayā bhaktyā – bhakti* is produced only by *bhakti*” (Śrīmad-Bhāgavatam 11.3.31). ✓

Note that the full-stop is placed at the end of the sentence, outside the reference. This is the standard in both British and American English. We do not leave a sentence without a full-stop at the end:

It is said in *śāstra*, “*bhaktyā sañjātayā bhaktyā – bhakti* is produced only by *bhakti*” (Śrīmad-Bhāgavatam 11.3.31) ✗

(b) Search (Control F) for these possible typographical errors:

(i) Italicized punctuation within roman text

. : ; , “ ” ‘ ’ ( ) ? [ ] !

But please do not rely on track-changes to communicate them, with a little line at the side of the page, while the document is in Word. Do not correct them; just highlight them. There is no need to explain the highlight. The editor / translator will understand what you are communicating.

Please go through them one by one, because if they are within Sanskrit text, italics are correct.

(ii) Straight apostrophes

Curly apostrophes are preferred. " ' × “ ” ✓

(iii) Spacing

\* extra space between words

To direct the person entering your corrections, you can write [space] in your track-changed document.

---

(c) Sanskrit

(i) Proper spelling and italicization

\* Check for un-italicized Sanskrit words or book titles. This does not refer to names or categories: Vedas, Purāṇas, Smṛti etc. Please refer to the *GVP Style Guide*.

\* Check for consistency in the spelling of names (Caitanya-deva or Caitanyadeva).

\* Check the consistency of the presentation of the titles of Sanskrit books (*Śrī Bhakti-rasāmṛta-sindu* or *Bhakti-rasāmṛta-sindu*)

---

## (ii) Śloka references – Accuracy

\* Check that all of the śloka references are correct: *Śrīmad-Bhāgavatam* 6.1.12 instead of *Śrīmad-Bhāgavatam* 6.1.22.

\* Where the text may say, “In the above-mentioned śloka...,” check that the śloka is there.

\* Sometimes, it is easy to know how many numbers should be in a verse reference. For example, *Śrīmad-Bhāgavatam* has three numbers (3.5.18). And we know that *Śrī Caitanya-caritāmṛta* has two numbers (*Śrī Caitanya-caritāmṛta, Madhya-līlā* 7.33). But some we don’t know, such as various Upaniṣads and Purāṇas. In such cases, it is important to check if the verse is mentioned more than once and if so, that the reference and the editing of the Sanskrit is the same.

\* Similarly, it is important to check that if a śloka is repeated, the reference is consistent even when taken from books we are familiar with, like *Śrīmad-Bhāgavatam* and *Śrī Caitanya-caritāmṛta*.

## (ii) Śloka references – Attribution

\* If the editor has not carefully made note of any translation that is not GVP, then a thorough check needs to be made of the entire book. A difference of a few words is not enough to make it a GVP translation.

\* Give proper attribution, usually with an asterisk explained by an asterisk on the copyright page, for non GVP translations. This task could be designated to one person.

\* Only Sanskrit editors can insert or remove hyphens within Sanskrit text. [See Appendix D]

\* Inverted apostrophes in Sanskrit transliteration

*mām hi pārtha vyapāśritya*  
*ye |pi syuḥ pāpa-yonayaḥ* ✓  
*striyo vaiśyās tathā śūdrās*  
*te |pi yānti parām gatim* ✗

Sundara-gopāla Prabhu: Invert the apostrophe in the fourth line to make it resemble the apostrophe in the second line. This apostrophe is a fixed symbol to represent the *avagraha*, which is used in Sanskrit to denote a silent “a”.

\* Keep an eye open for an italicized letter in a roman word (happiness) / a roman letter in an italicized word (*sukha*).



#### (d) Numerals

Check for

- \* italicized numerals
- \* numerals not enclosed in parentheses e.g. (3) ✓ instead of 3) ✗ or 3. ✗
- \* in a numbered list within the text; check that all the numbers are there and in the correct order.

#### (e) Spelling

Read carefully for

- \* spelling errors
  - \* omitted word endings
  - \* incorrect word endings – We were prepareded the publication for press all morning.
  - \* consistency re chosen spelling – British or American. Please refer to the *GVP Style Guide*.
  - \* consistency re chosen punctuation conventions – British or American. Please refer to the *GVP Style Guide*.
- 

#### (f) Diacritics

- \* Enter correct spellings of as many Sanskrit words as you can into the computer spell check.
- \* You can research diacritics on bhaktibase and vedabase. If you research on bhaktibase, please do not take diacritics from the first book, Parama-gurudeva's biography, as the first edition did not get top quality surveillance.

#### (g) Subtitles

No italics or full stops in subtitles. Please refer to the *GVP Style Guide*.

#### (h) Obvious Typographical Errors

Sometimes, the best of proofreaders miss obvious typographical errors.

TO<sup>n</sup> the other hand, he<sup>n</sup> happiness of drinking the nectar of the lotus feet of

---

There are four Vaiṣṇava **sampradāyassampradāyas**, each of them following one of these four philosophies

This world of matter is created by the illusory potency called *māyā*.

---

## Exercise Twelve

There are 8 errors in the sentence below. The serial comma is used.

As the transcendental mellows of devotion (*aprākṛta-rasa*) pervade the senses, the devotee laughs, out of bliss (*ānanda*), weeps and laments out of affection, (*sneha*) and dances out of love (*prīti*).

### (i) Word-for-word or Anvaya in Sanskrit based texts

Several of our books (*Bhagavad-gītā*, *Bṛhad-bhāgavatāmṛta*, *Manah-śikṣā*, *Śikṣāṣṭaka*, *Upadeśāmṛta*) contain a word-for-word or an *anvaya* beneath the *śloka* and before the translation.

Whatever the situation, please carefully check that there are no open spaces between a word and the colon or between the en-dash and the words either side.

An *anvaya* is arranged in order of the English translation:

*viddhā* – understand ✗ *tat* – this knowledge ✓ *praṇipātena* – by offering prostrated obeisances (to the *guru* who gives instructions about transcendental knowledge); *paripraśnena* – by relevant inquiries on every aspect; *sevayā* – by rendering devotional service; *jñāninaḥ* – those in knowledge; *tattva-darśinaḥ* – who have seen the Absolute Truth; *upadekṣyanti* – they will reveal; *jñānam* – that knowledge; *te* – unto you.

A word-for-word follows the order of the *śloka*:

*tat* – this knowledge; *viddhi* – understand; *praṇipātena* – by offering prostrated obeisances (to the *guru* who gives instructions about transcendental knowledge); *paripraśnena* – by relevant inquiries on every aspect; *sevayā* – by rendering devotional service; *upadekṣyanti* – they will reveal; *te* – unto you; *jñānam* – that knowledge; *jñāninaḥ* – those in knowledge; *tattva-darśinaḥ* – who have seen the Absolute Truth.

Due to the devotees' requests, Śrīla Gurudeva conceded to using a word-for-word in the *Gītā* and *Bṛhad-bhāgavatāmṛta*, but the ancient method and the method used in Hindi publications is the *anvaya*.

---

## (7) Correcting a PDF

Generally, highlighting the word you are correcting is sufficient. The editor will immediately see that a diacritic or hyphen is missing or incorrect, that a word is mis-spelled or omitted or an extra word added, that a word is supposed to be roman instead of in italics and vice versa, or that a comma is incorrect.

If you think that the highlight is too small (for a comma for example), then you can circle it with the Oval Tool or point it out with the Arrow Tool.

When it is necessary to comment, however, please use either the Sticky Notes or Callout Tool and write in the box provided.

---

## (8) Post Layout – Proofreading Check List

Not all of the categories listed below are the responsibility of the proofreaders. It will be obvious to you which do not really apply to your service. Still, I am including the information below to increase your awareness. Actually, oftentimes it is a proofreader who catches these errors.

The titles in blue highlight exemplify the error discussed.

### (a) Orphans, Widows, Ladders, Kerning



\* orphans – A short line appearing at the bottom of a page, or a word or part of a word appearing on a line by itself at the end of a paragraph.

\* widows – A short, paragraph-ending line appearing at the top of a page.

\* kerning – The consistent adjustment of space between letters in a block of copy to improve appearance or ease of reading.

[*The Chicago Manual of Style*]



\* ladders – A word is repeated in a vertical line, more than twice.

## (b) Inconsistencies

- \* font size – text, subtitles, numerals, punctuation [*Gauḍīya Gītī-guccha*, pre press]
- \* font style
- \* spacing between paragraphs
- \* śloka translations; check that they are indented [*Braja Maṇḍala Parikramā*, 1<sup>st</sup> edition]
- \* Sanskrit ślokas that are not left aligned; they should not be centred [*Bhagavad-Gītā*, 1st edition]
- \* paragraph indentation
- \* a numbered list within the text; check that all the numbers are there and in the correct order
- \* the spelling of names (Caitanya-deva or Caitanyadeva). [*New Gauḍīya Gītī-guccha*, pre-press]

## (c) Right Margin Hyphenation

- \* no more than two hyphens in a vertical row.
- \* never break an already-hyphenated word, i.e. non-dif-ferent. ✗
- \* never break a proper noun, i.e. Mahā-prabhu, Bhakti-siddhānta. ✗
- \* never break a Sanskrit word, i.e. caran-āmṛta or caranā-āmṛta. ✗
- \* never break a word less than seven letters long, i.e. re-turn. ✗
- \* only break a word after or before at least three letters, i.e. use slov-enly, ✓ and never sloven-ly. ✗
- \* never finish a page with a hyphen, especially an odd-numbered page.
- \* never allow the posterior half of a hyphenated word to occupy its own line at the termination of a paragraph.
- \* avoid having a number against the right margin:  
✗ They sell many kinds of fruits in the market: (1) apples, (2) bananas, (3) grapes, and (4) pineapple.

Instead it should be

✓ They sell many kinds of fruits in the market: (1) apples, (2) bananas,  
(3) grapes, and (4) pineapple.

#### (d) Left Margin Rules

\* an en-dash or a hyphen is never to begin a line.

#### (e) Typographical Errors

This is a repeat of the section titled Pre Layout, above, although ordered a little differently in parts. Since, in the course of laying out a book, accidents sometimes happen to the text, and since, even in the absence of any mishap, we do not always proofread perfectly the first time round ( 😊 ), we need to again check for:

#### (i) Italicized punctuation

\* Try to catch italicized punctuation within roman text, even if the preceding words are in italics.

. : ; , “ ” ‘ ’ ( ) ? [ ] !

*Cora* ✗ *Cora* ✓

He read *Gīta* ✗ *Essence of All Advice* ✗ *Soul of Book Distribution* and *Bṛhad-bhāgavatāmṛta*.

He read *Gīta* ✓ *Essence of All Advice* ✓ *Soul of Book Distribution* and *Bṛhad-bhāgavatāmṛta*.

\* Within italicized text, italicized punctuation is fine.

The *gopī*'s ✓ dress.

Within large chunks of Sanskrit text, such as commentaries, the standard is to use italicized punctuation.

\* Check that apostrophes and quotation marks are not straight. " ✗ " ✓

#### (ii) Spacing

\* check for extra space between words

\* and for no space between words.

### (iii) Sanskrit related typographical errors

- \* un-italicized Sanskrit words or book titles. This does not refer to names or categories: Vedas, Purāṇas, Smṛti etc.
- \* inverted apostrophes in Sanskrit transliteration
- \* an italicized letter in a roman word (happiness) / a roman letter in an italicized word (*sukha*)
- \* correct presentation of *śloka* segments within the text
- \* check for incorrect or omitted hyphens. [*Braja Maṇḍala Parikramā*, 1<sup>st</sup> Edition, cover]

### (iv) Numerals

- \* italicized numerals
- \* numerals should be enclosed in parentheses e.g. (3) ✓ instead of 3) ✗ or 3. ✗ [*Rays of The Harmonist* 2006, page 55]

### (v) Spelling

- \* Spelling errors [*GVP Catalogue, Ujjvala-nīlamanī-kiraṇa*, Editor's ✗ Preface]
- \* Omitted word endings
- \* Incorrect word endings: We were prepared the publication for press all morning.
- \* Consistency re chosen spelling – British or American [*Parama-gurudeva's biography*, 1<sup>st</sup> Edition]
- \* Consistency re chosen punctuation conventions – British or American.

### (vi) Diacritics

You can research diacritics on bhaktibase and vedabase. If you research on bhaktibase, please do not take diacritics from the first book, Parama-gurudeva's biography, as the first edition did not get top quality surveillance in regard to diacritics. Correct diacritics reflect a carefully groomed document.

### (vii) Subtitles

No italics or full stops in subtitles.

Avoid inconsistency in capitalization: The light which illuminates the Process of Deity worship [*Arcana-dīpikā*, front cover]

Please refer to the *GVP Style Guide*.

---

## (f) Title Page

This should be carefully prepared by the editor and translator, especially if the book contains a commentary. I am including the information below, taken from *The Chicago Manual of Style*, for editors and translators also, who may not know it.



The title page presents

- \* the full title of the book
- \* the subtitle, if any (note that there should never be more than one subtitle)
- \* the name of the author.

If the type size or style of the subtitle differs from that of the main title, no colon or other mark of punctuation is needed to separate them.



And in Gaudiya Vedanta Publications,

- \* the logo
- \* Diacritics for Gaudiya Vedanta are not used on the logo or on the title page.



**New edition** [ *The Chicago Manual of Style* continued ]

In a new edition of a work previously published, the number of the edition (e.g., Third Edition) should also appear on the title page, usually following the title.

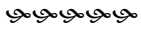
### **Edition versus impression**

“Edition,” as opposed to “impression,” is used in at least two senses.

(1) A new edition may be defined as one in which a substantial change has been made in one or more of the essential elements of the work (e.g., text, notes, appendixes, or illustrations). *Bhagavad-gītā*, 3<sup>rd</sup> edition qualifies as a new edition.

As a rule of thumb, at least 20 percent of a new edition should consist of new or revised material. A work that is republished with a new preface or afterword but is otherwise unchanged except for corrections of typographical errors is better described as a new impression or a reissue; the title page may include such words as “With a New Preface.”

(2) “Edition” may be used to designate a reissue in a new format—for example, a paperback, deluxe, or illustrated version—or under the imprint of a different publisher. [*Vraja-maṇḍala Parikramā*, 2<sup>nd</sup> edition is an example of reissuing a book in a new format.]



### (g) Presentation of the Ācāryas’ Names

The name of the *ācārya* should preferably cover two lines only, if the space allows:

*nitya-līlā-praviṣṭa om viṣṇupāda*  
Śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja



[*Śrī Harināma Mahā-mantra*, front cover and photos; *The Nectar of Govinda-līlā*; *Soul of Book Distribution*; *Essence of All Advice*; *Bhagavad-gītā*]

If this is not possible, it can be broken like this:

*nitya-līlā-praviṣṭa om viṣṇupāda*  
Śrī Śrīmad  
Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja



[*Ujjvala-nīlamaṇi-kiraṇa*]

This standard (re the above two examples) is in accordance with Śrīla Gurudeva’s specific directives for the presentation of his name. It is to include the title ‘Gosvāmī’. Śrīla Gurudeva made this clear to us in later years. You will see that some of the earlier books do not have it.

Names should never be broken like this:

*nitya-līlā-praviṣṭa om viṣṇupāda*  
Śrī Śrīmad Bhaktivedānta  
Nārāyaṇa Gosvāmī Mahārāja





[*Manah-śikṣā*, *paramparā* photos for *Vaiṣṇava-siddhānta-mālā* and *paramparā* photos for *Utkalikā-vallārī*, *Rays of The Harmonist*, No. 22, Śrīla Gurudeva's article]

Or this:

*nitya-līlā-praviṣṭa om viṣṇupāda*

Śrī Śrīmad

Bhaktivedānta Nārāyaṇa

Gosvāmī Mahārāja

×

[*Bṛhad-bhāgavatāmṛta* cover; *Bhagavad-gītā*, *paramparā* pics]

Or this:

*nitya-līlā-praviṣṭa om viṣṇupāda*

Śrī Śrīmad Bhaktivedānta Nārāyaṇa

Gosvāmī Mahārāja

×

[*Utkalikā-vallārī*, *Journey of the Soul*]

\* Śrī Śrīmad is preferred to Śrīla. [*Walking with a Saint* – 2007, 2008, 2009]

(h) Dedication Page

## Dedicated to my Holy Master

śrī gauḍīya-vedānta-ācārya-kesarī nitya-līlā-praviṣṭa  
om viṣṇupāda aṣṭottara-śata

Śrī Śrīmad

Bhakti Prajñāna Keśava Gosvāmī Mahārāja

the best amongst the tenth generation  
of descendants in the bhāgavata-paramparā  
from Śrī Kṛṣṇa Caitanya Mahāprabhu,  
and the founder of the Śrī Gauḍīya Vedānta Samiti  
and its branches throughout the world

This wording may be adjusted in accordance with the dedication page in the Hindi edition of a book.

This dedication page is not inserted in books made from English lectures, translations of Hindi lectures, or compilations by us (such as *Śrī Ślokāmṛtam*). We only use it for those books that Śrīla Gurudeva himself has presented, which means it is for translations of Hindi books only. [[Arcana-dīpika](#), [Bhakti-tattva-viveka](#)]

#### (i) Copyright Page

\* Read the copyright page very attentively. It may be someone else's duty to check the copyright, but it is your duty to catch spelling, diacritics and other things, such as three slashes in a website address (<https://>). It may be helpful to reference the copyright page of other GVP books.

\* Please note the error on the copyright page of [Dāmodarāṣṭakam](#), 2<sup>nd</sup> printing.

\* My personal feeling is that 'mygvp.com' should be at the top of the acknowledgements of financial contributors [[Ujjvala-nīlamanī-kiraṇa](#)]. It seems to make better sense than underneath [[Discerning the True Sentiments of the Soul](#)], which makes one wonder what it is meant to communicate.

\* Artists and photographers should be given attribution for paintings, drawings, photos or diagrams.

\* Check that BBT is properly credited for

- the photo of Srila Svāmī Mahārāja Prabhupāda [[Walking with a Saint, three volumes](#)]
- BBT artwork (Śyāmarāṇī Dīdī's paintings) [[Rays of The Harmonist, 2006 and 2007](#)]
- any BBT śloka translations we have used [[Bhagavad-gītā, 1<sup>st</sup> edition](#); [Ślokāmṛtam-bindu, 1<sup>st</sup> and earlier GVP publications](#)]
- any other, larger excerpts from a BBT publication. [[Essence of All Advice, previous editions](#)]

This can be done by mentioning it directly next to the text or by specifying the page number on which it appears, on the copyright page. [[Rays of The Harmonist, 2006 and 2007](#)]

#### (j) Contents Page

Check

\* that chapter or section headings are worded exactly as they appear in the document

\* that chapter or section headings are spelled exactly as they appear in the document

For both of the above, this includes checking that the words are either capitalized or lower case.  
For example:

In the document: [The Nitya-dharma of the Jīva Is Pure and Eternal](#) ✓

But on the contents page: [The Nitya-dharma of The Jīva Is Pure and Eternal](#) ✗

- \* that the page numbers given in the contents page match the location of that section in the book
- \* that there is comfortable space between the entries on the contents page. [[Parama-gurudeva's biography, 1<sup>st</sup> Edition](#)]

#### (k) Page Numbers

Turn every single page of the book and check

- \* that the numerical page numbers are in order
- \* that the roman numeral page numbers are in order
- \* that the font on the page numbers is the same throughout the entire book
- \* that the font size on the page numbers is the same throughout the entire book.

#### (l) Page Headers

Check

- \* that the presentation of the runners at the top of each and every page is systematic
- \* that they are referring to the correct part of the book
- \* that the wording and spelling is in accordance with the wording and spelling within the document and on the contents page.

#### (m) Guru-paramparā

- \* Make sure that the standard list is included: Śrīla Gurudeva, Śrīla Vāmana Gosvāmī Mahārāja, Śrīla Svāmī Mahārāja Prabhupāda, Parama-gurudeva, Śrīla Sarasvatī Ṭhākura Prabhupāda. [[Bṛhad-bhagavatāmṛta](#)]
- \* Photo quality should be high resolution, suitable for printing.
- \* Frames around photos should be consistent re border, width and design.

\* The *ācārya*'s name should be written in accordance with the standard presented in (c) above. [[Bhagavad-gītā and Bṛhad-bhagavatāmṛta](#)]

\* Check for proper copyright attribution for Śrīla Svāmī Mahārāja Prabhupāda's photo, either next to the photo or on the copyright page. [[Walking with a Saint – 2007, 2008, 2009](#)]

\* Check that attribution is given to the photographer of Śrīla Gurudeva's picture.

#### (n) Covers – front and back, and flaps

\* Check (spelling, grammar, punctuation, diacritics, italics, bold, font regularity, spacing, etc.) as carefully as you would the text.

These can be easily overlooked on a front cover, where a beautiful design can allure the proofreader away from his/her responsibility. [[Arcana-dīpikā, Jaiva-dharma – The Organal × Function of the Soul](#) (It made its way to press but was caught in the 11<sup>th</sup> hour)]

\* Make sure you see an actual size pdf, so you can check that the text is of suitable size (i.e., not too small). [[Ujjvala-nīlamanī-kiraṇa](#)]

\* Does the font used for the cover text read easily?

\* If a photo is used, the quality should be high resolution, suitable for printing. [[Walking with a Saint 2008](#)]

#### (o) Spine

If you are able to view the spine before printing, please check to see if

\* the book title reads easily

\* it bears the GVP logo [[Gauḍīya Gītī-guccha; Pinnacle of Devotion; Dāmodarāṣṭakam](#)]

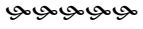
Sometimes, a book has a narrow spine and it seems that it is too small for the logo [[Ujjvala-nīlamanī-kiraṇa; Ślokaṁṛtāma-bindu; Camatkara-candrikā; Bhakti-tattva-viveka; Rādhā-kṛṣṇa-gaṇoddeśa-dīpikā](#)].

And on some it is there: [[Nectar of Govinda-līlā; Utkalikā-vallarī](#)].

\* the text is centred.

## (p) Glossary

The glossary should not be too voluminous. GVP preference is to include a Core Glossary.



A core glossary is a simple glossary or defining dictionary that enables definition of other concepts, especially for newcomers to a language or field of study. It contains a small working vocabulary and definitions for important or frequently encountered concepts, usually including idioms or metaphors useful in a culture. In computer science, a core glossary is a prerequisite. [Wikipedia]



Although a lengthy explanation of terms can be very interesting, still, GVP and also BBT employ Core Glossaries as per the definition given above. This does not mean a limited number of terms but concise definitions. [Bhagavad-gītā, 1<sup>st</sup> Edition]

## (q) Indexes

Checking index entries is tedious and time consuming, but it is essential to review them meticulously. It is good to do this as a team, with each person assigned a particular task.

Check that each entry matches its page number.

Don't trust that the computer will check it for you. It doesn't catch everything, I am sorry to say. [Jaiva-dharma, 1<sup>st</sup> Edition]

Check alphabetization of entries. The computer often reads the diacritics and categorizes the letters incorrectly. For example, Ś entries are often found under C.

## (r) Signatures



Signature: a press sheet as folded, ready for binding. A signature is usually thirty-two pages but may be only sixteen, eight, or even four pages if the paper stock is very heavy or sixty-four pages if the paper is thin enough to permit additional folding. The size of the press also affects the size of the signature.

[The Chicago Manual of Style]



If you get to see a dummy, please look to see if the book opens nicely and stays open. If it doesn't, it could be due to too few signatures. [Bṛhad-bhāgavatāmṛta]

### (s) Book List

Does the book you are proofreading contain the latest version? Check the most recently published book/books and compare.

‘Śrī’ and ‘The’ are removed from titles for this list, so as to easily alphabetize it.

### (t) World Centres/Centers

Does the book you are proofreading contain the latest version? Check the most recently published book/books and compare.

### (u) Maps

As far as you are able, check the accuracy of the information. [[Rays of The Harmonist, Vyāsapūjā Edition](#)]

### (v) Text Accidents

Sometimes, a proofreader may be able to avert disasters, especially if he is attentive to the text and the word-for-word.

### (w) Aesthetics

If, in your humble opinion, an aspect of the layout is impractical, such as a design that covers the text or a font that is not easy to read, respectfully and sensitively discuss it with those concerned.

\*\*\*\*\*

Thank you for your time and attention. If you have any corrections to make to this workshop or any topics to suggest for the next workshop, please send them to <vmala108@yahoo.com.au>.

### References

*60 Most Common Mistakes of Gauḍīya Editors*, Sundara-gopāla dāsa.

*Eats, Shoots and Leaves*, Truss, Lynne; Profile Books Ltd; London, 2003.

*The Modern Writer’s Handbook*, O’Hare, Frank; Kline, Edward; Allyn and Bacon, Massachusetts, 1996.

*The Chicago Manual of Style*, 15<sup>th</sup> Edition, University of Chicago Press, 2003.

*The GVP Style Guide*

*Wikipedia*

## Appendix A

### Capitalization of Pronouns

Satsvarupa dasa: Prabhupada, in editing there are two different policies about using capitals. One is to use as few capitals as possible. So, sometimes The Nectar of Devotion has very few capitals. When Balarama is referred to as "he," there's no capital. But the other policy is this: "Krsna's Head" has a capital H, "Krsna's Feet" has a capital F, "Krsna Who" has a capital W—

Srila Prabhupada: No, no, no—don't follow that policy. That will not be—

Satsvarupa dasa: The less capitals the better?

Srila Prabhupada: Yes, I think . . . What do you think?

Hayagriva dasa: Well, I think, when referring to Krsna, we should have a capital H.

Srila Prabhupada: Especially for Krsna, you can capitalize.

Hayagriva dasa: And for Radha, a capital S or H.

Srila Prabhupada: But Balarama is not different from Krsna.

Satsvarupa dasa: So He's capital H.

Hayagriva dasa: So He's capital H. But then—here we go.

Srila Prabhupada: No, no. You limit it to these three. That will do.

Hayagriva dasa: Limit it to those three.

Srila Prabhupada: And Visnu.

Hayagriva dasa: What about avatars, in reference to Christ or Buddha?

Srila Prabhupada: Ah, Buddha is capitalized, and Jesus Christ is capitalized.

Satsvarupa dasa: Oh, yes, but what about "he," like "Buddha, who," or "he"?

Srila Prabhupada: No, that you can use—

Satsvarupa dasa: Small?

Srila Prabhupada: Yes.

Satsvarupa dasa: And words like "Krsna's pastime," "His will," "His entourage"?

Srila Prabhupada: No, they should be small.

Hayagriva dasa: The possessions of Krsna: small.

Srila Prabhupada: Small, yes.

Satsvarupa dasa: His hands and feet: small.

Srila Prabhupada: Yes.

Satsvarupa dasa: Lotus feet, small?

Srila Prabhupada: Yes.

Satsvarupa dasa: Lotus flower?

Srila Prabhupada: All small. Simply capitalize names. Stick to names.

Hayagriva dasa: The pronoun "who," as in "Krsna who"?

Srila Prabhupada: No, no—small.

## Appendix B

### Beginning a sentence with a conjunction

#### From *The Chicago Manual of Style*

There is a widespread belief—one with no historical or grammatical foundation—that it is an error to begin a sentence with a conjunction such as 'and', 'but', or 'so'. In fact, a substantial percentage (often as many as 10 percent) of the sentences in first-rate writing begin with conjunctions.



It has been so for centuries, and even the most conservative grammarians have followed this practice. Charles Allen Lloyd's 1938 words fairly sum up the situation as it stands even today: "Next to the groundless notion that it is incorrect to end an English sentence with a preposition, perhaps the most wide-spread of the many false beliefs about the use of our language is the equally groundless notion that it is incorrect to begin one with 'but' or 'and.'" As in the case of the superstition about the prepositional ending, no textbook supports it, but apparently about half of our teachers of English go out of their way to handicap their pupils by inculcating it. One cannot help wondering whether those who teach such a monstrous doctrine ever read any English themselves."

Still, 'but' as an adversative conjunction can occasionally be unclear at the beginning of a sentence. Evaluate the contrasting force of the 'but' in question and see whether the needed word is really 'and'; if 'and' can be substituted, then 'but' is almost certainly the wrong word.

Consider this example:

He went to school this morning. But he left his lunchbox on the kitchen table.

Between those sentences is an elliptical idea [an obscurity], since the two actions are in no way contradictory.

What is implied is something like this: He went to school, intending to have lunch there, but he left his lunch behind. Because 'and' would have made sense in the passage as originally stated, 'but' is not the right word. To sum up, then, 'but' is a perfectly proper way to open a sentence, but only if the idea it introduces truly contrasts with what precedes. For that matter, 'but' is often an effective way of introducing a paragraph that develops an idea contrary to the one preceding it.

Charles Allen Lloyd, *We Who Speak English: And Our Ignorance of Our Mother Tongue* (New York: Thomas Y. Crowell, 1938), 19.

## Appendix C

### Commas Between Adjectives

From *The Chicago Manual of Style*:

*Coordinate adjectives.* A coordinate adjective is one that appears in a sequence with one or more related adjectives to modify the same noun. Coordinate adjectives should be separated by commas or by *and* {skilled, experienced chess player} {nurturing and loving parent}.

But if one adjective modifies the noun and another adjective modifies the idea expressed by the combination of the first adjective and the noun, the adjectives are not considered coordinate and should not be separated by a comma.

For example, *a lethargic soccer player* describes a soccer player who is lethargic. Likewise, phrases such as *red brick house* and *wrinkled canvas jacket* are unpunctuated because the adjectives are not coordinate: they have no logical connection in sense (a red house could be made of many different materials; so could a wrinkled jacket). The most useful test is this: if *and* would fit between the two adjectives, a comma is necessary.

## Appendix D

### Why only Sanskrit editors insert or remove hyphens

*The following letter from Rādhikā dāsī (Uzbekistan) demonstrates why only those knowing Sanskrit can proofread and edit Sanskrit text. [Since it was a letter, I did not insert diacritics.]*

Dear Vaijayanti-mala didi,

There is a word I do not understand in the 5th shower, so it may be written the wrong way, but I just cannot figure out what "kuśīla-vācāryābhyām" or even "kuśīla-vacārthābhyām" would mean in this specific context.

*The next day....*

I have been pondering this, and I found that kuśī-lava refers to the son or sons of Rama, Lava and Kusha. So, perhaps Visvanatha Cakravarti calls bhava and prema Lava and Kusha, meaning that they are like twins. This is all I can come up with. But even

then the question remains, why does he use the word "ācārya"? Does he mean that Lava and Kusha are acaryas? Not likely. They are princes, not acaryas. It could also read "the acaryas of Lava and Kusha, bhava and prema".

Oh, no, I think I just arrived at the right meaning. Kuśīlava means actor or singer, and in this context has nothing to do with Lava and Kusha. Then everything seems to fall in its place - "bhava and prema, which are the acaryas, teachers, of the actor, or acting teachers". I think this should work. But then the word should not be broken in the following way, *kuśīla-vācāryābhyām*. Kuśīla means bad character which has nothing to do with what Srila Visvanatha Cakravarti Thakura is saying.

Rather it should be: *kuśī-lavācāryābhyām*.

*Some hours later...*

Actually I think it is better to take the hyphen out: *kuśīlavācāryābhyām*.



Editorial and Proofreading Input (in alphabetical order)

Bhādra dāsī, Jāhnava dāsī, Jānakī dāsī, Kānta dāsī, Mañjumedhā dāsī, Sanātana dāsa, Śāntī dāsī, Sulatā dāsī, Sundara-gopāla dāsa, Syāmarāṇī dāsī, Vaijayantī-mālā dāsī, Yamunā dāsī