

Proofreading Style-guide

Capitalization

Pronouns

The capital pronouns He, Him, His, They and Them are used exclusively for *visnu-tattva*. She, Her and Hers are used for Śrīmatī Rādhārāṇī only, not for Lakṣmī, Sītā, Rukmini, etc.

Never capitalize the pronouns “who” or “whose”, even if they refer to Rādhā and Kṛṣṇa.

Book titles

Book titles are always capitalized.

Use hyphens and subsequent lower case letters, i.e. *Caitanya-caritāmṛta*, *Śrī Manaḥ-sikṣa*, *Bhajana-rahasya*, *Bhakti-rasāyana*, *Veṅu-gīta*, *Bhakti-tattva-viveka*, etc.

NOT *Bhakti Rasāyana*, *Veṅu Gīta*, *Bhakti Tattva Viveka*

NOTE: *Śrīmad-Bhāgavatam*

Proper nouns that are compounded with Sanskrit terms

If a proper noun is used as an adjective, it is dropped to lower case and italicized, as:

rādhā-nāma, *kṛṣṇa-prema*, *vraja-bhakti*, *rāma-līlā*, *kṛṣṇa-sevā*

The *sādhaka* should awaken his dormant *kṛṣṇa-prema* by hearing *hari-kathā*, chanting *śrī kṛṣṇa-nāma* and constantly meditating on the pastimes of *Śrī Śrī Rādhā-Kṛṣṇa*. As soon as he attains the stage of *prema*, he will be granted residence in *Vraja-dhāma*, where he will eternally engage in *prema-seva*.

Comma in a list

British English:

No comma after the penultimate word:

There will be rain today, tomorrow, the next day and the day after that

Their plates were filled with pakoras, samosas and sabji.

Sometimes, however, in a long or compound list, or in a complicated sentence, a comma is inserted before the final item for clarity, as:

There were apples, breads with butter and varieties of leaves, fruits, and flowers.

American English:

The serial comma is employed, so it comes after the penultimate word:

There will be rain today, tomorrow, the next day, and the day after that

Their plates were filled with pakoras, samosas, and sabji.

Proper Placement of Footnotes

A footnote for a particular word, like *this*¹ one, is marked after the word itself. A footnote in relation to an entire clause, *such as this one*², follows the clause but precedes its terminating punctuation. *And a footnote for an entire sentence is placed after the final punctuation mark as in this sentence.*³

¹The word *this* is being pointed out for the purpose of illustrating footnotes.

²The designated clause, beginning with *such* and ending with *one*, was inserted just to illustrate the use of footnotes.

³It is a common mistake to attribute a footnote to an entire sentence when it really just applies to a portion of it, or a single phrase or term. In this case though, the use of a footnote following the sentence as a whole is correct.

Examples of incorrectly placed footnotes [from 60 Common Mistakes]:

Absorbed in supreme bliss, Śrī Gaurasundara loudly chanted His own names, *hare kṛṣṇety uccaiḥ sphurita-rasano*.¹

¹ This term is explained in the commentary to Text 22.

This footnote (or endnote) should appear after “*rasano*” but before the full-stop, because it relates to the line of Sanskrit alone and not to the full sentence.

The entire universe appears void and My body constantly burns in the fire of separation from Him. It is as if My limbs have been placed in a fire of burning husks².

² Burning husks are difficult to extinguish, burn very slowly and emit much heat. This simile is used to describe Rādhikā’s extreme suffering.

This footnote (or endnote) should appear after the full-stop, not before it. The footnote doesn’t seek to define what burning husks are; after all, we all know what they are. Rather, it seeks to explain how Śrī Rādhā’s separation is likened to a fire of burning husks. As such, the explanation relates to the entire sentence, not just to “burning husks”, and the endnote should appear after the full-stop to reflect that.

Hyphens/Dashes

The hyphen “-” is used primarily in compound English or Sanskrit terms as, *kṛṣṇa-prema*.

The em-dash “—” is only used in American style, and without any spaces—like this—on each side.

The en-dash “–” is used in British style, with spaces—just as you see here—on either side. In British style, the en-dash is also used, without spaces, when a verse is quoted within a text, as:

Śrīmad-Bhāgavatam (10.4.7—12)

Right Margin Hyphenation

[for post layout proofreading only]

No more than two hyphens in a 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 *carāṇa-āmṛta*.

Never break a word less than seven letters long.

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.

Left Margin Rules

An en-dash is never to begin a line.

Italicization

Book titles

Never italicize book categories:

Vedas, Purāṇas, Upaniṣads, Śrutis, Smṛtis

Only specific book titles are put in italics:

Atharva Veda, *Ṛg Veda*, *Sāma Veda*, *Yajur Veda* (but “the Vedas” when written collectively),
Padma Purāṇa (and all Purāṇas), *Muṇḍaka Upaniṣad* (and all Upaniṣads).
Bhajana-rahasya, *Bhakti-tattva-viveka*, *Caitanya-caritāmṛta*, *Śrīmad-Bhāgavatam*

General Sanskrit words and Sanskrit terms that are compounded with proper nouns

Guru, *śāstra*, *sādhana*, *bhakti*, *pūjā*, etc.

The *sādhaka* should awaken his dormant *kṛṣṇa-prema* by hearing *hari-kathā*, chanting *śrī kṛṣṇa-nāma* and constantly meditating on the pastimes of Śrī Śrī Rādhā-Kṛṣṇa. As soon as he attains the stage of *prema*, he will be granted residence in *Vraja-dhāma*, where he will eternally engage in *prema-seva*.

āgama-śāstra, *nāṭya-śāstra*, *sāṅkhya-śāstra*, *bhakti-śāstra*, *vaiṣṇava-śāstra*, *jñāna-śāstra*, *rasa-śāstra*

Never italicize proper nouns: Śrīla Prabhupāda, Vṛndāvana, Vraja-Dhāma, Śrī Śrī Rādhā-Kṛṣṇa, Gauḍīya Maṭha, etc.

Never italicize written numerals: As Śrīla Kavirāja Gosvāmī says in *Śrī Caitanya-caritāmṛta* (*Madhya-līlā* 2.87):

Never italicize punctuation within English text. This refers to commas, full stops (periods), question marks, exclamation marks, colons, semi-colons, parentheses, brackets, and quotation marks, even if they come after italicized words.

Examples:

As Śrīla Kavirāja Gosvāmī says in *Śrī Caitanya-caritāmṛta* (*Madhya-līlā* 2.87):
Śrī Haridāsa Ṭhākura, the topmost Vaiṣṇava, possesses all these *bhāvas* or moods.
In relation to the holy name you both behave in an exemplary way *ācāra* and preach to others *pracāra*.
What is the meaning of *bhakti*?

Exception: The apostrophe is italicized within Sanskrit words:

*Unfortunately, the *mṛdaṅga*'s strap was broken.
*By the words *mudha-gatayo*'pi, the *gopis* express transcendental envy of the fortunate female deer, who can freely meet with Kṛṣṇa right in front of their husband.
*From the words *yasyāprasādān na gatiḥ kuto*'pi it is clear that it is not even possible to attain *mukti* without the kind benediction of the spiritual master, what to speak of higher destinations.

Numbering

Numerals are enclosed in parentheses, as: (1) and (2)
not 1) and 2) or 1. and 2. or even 1: and 2:

Quotation marks around Isolated Sanskrit words

Except in some very rare and special circumstances, Sanskrit terms should not be placed within quotation marks since they are already visually distinguishable from the rest of the text by their italicization. However, when a synonym to a Sanskrit term is introduced, it should be enclosed by double quotes:

British English:

Sukha means "happy".
The word *iṣṭa* means "desired subject", and *goṣṭhī* means "assembly".
The word *vamśi* means "flute".

Note that a comma or period is only placed outside the quotation mark when it is not part of the quoted text, while in normal, quoted speech, it is placed inside, as:

Gurudeva said, "Please chant Hare Kṛṣṇa."

American English:

Sukha means “happy.”

The word *iṣṭa* means “desired subject,” and *goṣṭhī* means “assembly.”

The word *vaṁśī* means “flute.”

Note: In American English, a comma or period is placed inside the quotation mark. In British English it belongs outside.

Rare exceptions: If the Sanskrit term is used in irony or with a double meaning, as:

Hearing the strong words of the Vaiṣṇava saint, all of the *sādhus* ran away in embarrassment. Kṛṣṇa said, “It is me, Hari.” To which Lalitā replied, “O *hari* (monkey)! This is not the place for mischievous animals to play. Please leave at once.”

References

It is preferred that references are written out in full:

Śrīmad-Bhāgavatam; not SB or Sri Bhag.

Śrī Caitanya-caritāmṛta (Madhya-līlā); not CC ML

Śloka Segments Within the Text

Shorter scriptural quotations within the text itself should appear like this:

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

Or else:

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

In the first construction, the verse or verse segment, along with its translation, appears in quotes and the verse and translation are separated by an en-dash.

The only difference in the second construction is that the verse reference is placed within the quoted block at the very end and is enclosed by parenthesis.

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.

Spelling

English words

Examples of British Spellings:

Honour, fulfill, worshipped, worshipping, licence (when it is a noun), and license (when it is a verb), practice (when it is a noun) and practise (when it is a verb), offence, centre, travelled

Examples of American Spellings:

Honor, fulfill, worshiped, worshiping, licence, offense, center, travelled

Devotee names

Premavilāsa, not Prema Vilāsa

Prema-vilāsa dāsa, not Prema-vilāsa Dāsa

Prema-vilāsa Prabhu, not Prema-vilāsa prabhu

Premavilāsinī Didi, not Prema-vilāsinī didi

Premavilāsa dāsa Adhikārī, not Prema Vilāsa Dāsa Adhikārī

Gosvāmī, not Goswāmī or Goswami

Lalitādevi, not Lalitā Devi

Sannyāsa names

Bhakti Rakṣaka (two words) Śrīdhara Mahārāja, Bhakti Vilāsa Tirtha Mahārāja and so forth
but Bhaktivedānta (one word) Sādhu Mahārāja

Names and holy places

Nandanandana, Yaśodanandana, Vrajendranandana

Śacīnandana (or Śacī-nandana), Gaurahari

Nanda Bābā, not Nanda-bābā

Svayam Bhagavān not Svayaṁ Bhagavān, Svayam-Bhagavān or Svayam-bhagavān etc.

Rūpa Mañjarī, Lalitā Sakhi

Vrajadhāma, Vṛndāvanadhāma, Navadvīpadhāma,

Śrī Dhāma Navadvīpa,

Rādhākuṇḍa, not Rādhā Kuṇḍa or Rādhā-Kuṇḍa

Subtitles

There are no italicized words in subtitles:

Hankering for Prema

The words in subtitles that are not full sentences are written in upper case letters, except for ‘little’ words, such as “the” “of” “a” “in” etc:

The Vision of a True Aspirant

There are no full-stops (periods) in subtitles, even if the subtitle is a full sentence. Subtitles that are full sentences are written as you would a normal sentence, capitalizing the first letter in the first word, any proper nouns and book titles:

Śrīmad-Bhāgavatam states that association is the basis of one's nature

The exception to this is a question:

Why Identify the Level of a Vaiṣṇava?

Or an instruction:

Take Shelter of the Residents of Vraja.

Here it is! The final definitive rule set for capitalizing and italicizing śrī[la] guru[deva] (Jaya-gopala dasa)

Basically, the crux of it is to follow the “Mother” replacement rule. But let’s define it a little more rigorously anyway and give some examples...

The default is to keep śrī[la] guru[deva] lowercase italics, (unless of course it starts a sentence). Also, I’ve never seen an example where śrī guru (without deva) should be uppercase roman. So, Śrī[la] Gurudeva becomes uppercase roman ONLY when it meets each of the following three conditions:

CONDITION ONE – it passes the “Mother” test. This means that it is actually being used as a specific address, to a specific person and is being used as a replacement for their personal name. Here are some examples:

- * Finally, unable to restrain myself, I ran over to Śrīla Gurudeva and said...
- * Once, during the month of Kārtika, Śrīla Gurudeva read...
- * Upon hearing the pastime narrated by Śrīla Gurudeva...

In each of these examples, you can replace “Śrīla Gurudeva” with the personal name of the guru being addressed without corrupting the sentence.

CONDITION TWO – it is not referring to guru as a member of a class. The give-away is that even if the word guru is clearly referring to a specific person, if it is referring to them as A guru, THE guru, MY guru, HIS guru etc – in other words, if it is preceded by the definite or indefinite article or by a pronoun in the possessive case – then it is referring to guru as a member of a class, and not addressing him by a title. Here are some examples wherein specific gurus are being referred to as a member of a class:

- * As I neared the end of the story, my śrīla gurudeva suddenly began weeping.
- * And our own beloved śrīla gurudeva, Śrīla *** Mahārāja...
- * I offer obeisances at the lotus feet of my śrī gurudeva, Śrīla *** Mahārāja...

In the three examples above, notice that if you just remove the possessive part, it passes both conditions. There’s still one thing to look out for:

CONDITION THREE – it is not referring to guru as non-specific archetype (i.e. the class itself). To best understand this third condition, take note of these ambiguous sentences:

“Verily, (Ś/ś)rīla (G/g)urudeva is great.”

“Śrīla (G/g)urudeva mercifully purifies us through his hari-kathā.”

These sentences pass the “Mother” test and “(Ś/ś)rīla (G/g)urudeva” isn’t preceded by a definite or indefinite article or a possessive pronoun. If they are found in this context :

“Only śrī guru can give us prema. Verily, śrīla gurudeva is great.”

“Only śrī guru can give us prema. Śrīla gurudeva mercifully purifies us through his hari-kathā.”

Then they are clearly referring to śrī guru as an archetype. In that case, I would always suggest using śrī instead of śrīla (since I don’t recall ever seeing śrīla being used for an abstract archetype like this) and maybe using guru instead of gurudeva (since I don’t recall ever hearing someone personally address their own guru by just “Śrī Guru”, as in, “O Śrī Guru, please instruct me”).

In the following context, the same two sentences pass all three conditions:

* Śrīla Gurudeva sat down to speak. Verily, Śrīla Gurudeva is great.”

* Śrīla Gurudeva sat down to speak. Śrīla Gurudeva mercifully purifies us through his hari-kathā.

A

acintya-bhedābheda
acintya-sarva-śaktimān
acintya-śakti
Ādi Purāṇa
aikāntikī-bhakti
Akṣaya-tṛtiyā
Āmnāya-sūtra
Ānanda-candrikā
Ānanda-vṛndāvana-campū
ananyā-bhakti
anartha-nivṛtti
aṇu-caitanya
aparādha-uttha
aprakaṣa-lilā
āratī
Arcana-dīpikā
arcana-mārga
āropa-siddha-bhakti
aṣṭa-kālīya-lilā
aṣṭāṅga-yoga
aśvamedha-yajña
ātma-nivedana

B

baddha-jīva
bhagavad-arcana
bhagavad-bhajana
bhagavad-bhakti
Bhagavad-gītā (Śrīmad optional)
bhagavad-upāsanā
bhagavad-vimukha-jīva
bhagavan-nāma
bhagavan-nāma-kīrtana
bhāgavata-dharma
Śrī Bhāgavatamṛta-kaṇā
bhagavat-pārṣada-deha-prāpta
bhagavat-prasāda

bhagavat-prema
bhagavat-tattva
bhajana-kriyā
bhakta-vatsala
bhakti-latā-bīja
bhakti-mārga
bhakti-rasa
Bhakti-rasāmṛta-sindhu (*Śrī* not preferred)
Bhakti-rasāmṛta-sindhu-bindu (*Śrī* not preferred)
Bhakti-rasāyana
bhakti-sādhakas
Bhakti-sandarbha ; (*Śrī* not preferred); also note (*Anuccheda* 237)
bhakti-śāstras
Bhakti-tattva-viveka
bhakti-uttha
bhakti-yoga
bhāva-bhakti
Bhaviṣya Purāṇa
Śrī Bindu-vikāśini-vṛtti, not *Śrī Bindu-Vikāśini-Vṛtti* or *Śrī Bindu Vikāśini Vṛtti*
Brahmāṇḍa Purāṇa
Brahma-yāmala
Brahma Purāṇa
brahminical
Bṛhad-bhāgavatāmṛta ; note the lower case 'b'
Bṛhan-nāradīya Purāṇa

C

Śrī Caitanya-bhāgavata (*Śrī* preferred); also note (*Madhya-khaṇḍa* 22.107)
Śrī Caitanya-caritāmṛta (*Śrī* preferred); also note (*Madhya-līlā* 22.107)
caitya-guru
Camatkāra-candrikā

D

dāmodara-vrata
daṇḍavat-praṇāma
dāsya-bhāva

dear-most
dhāmāparādha ; or *dhāma-aparādha*
dīkṣā-mantra
dīkṣā-guru
divya-jñāna
dvādaśī-vrata
Dvādaśī
Dvārakā-māhātmya
duṣkṛti-uttha

E

Ekādaśī
ekādaśī-vrata

G

Garuḍa Purāṇa
Gauḍīya Maṭha / Gauḍīya Maṭhas
gauṇa-rasa
Gaura-kiśora dāsa Bābājī
Gautamīya-tantra
Gītāvalī
godbrother
Śrī Gopāla-tāpanī
gopī-candana
Śrī Govinda-bhāṣya
Gurupāda-padma (*see* Jaya-gopāla Prabhu's part on when having low caps/italics and when caps /roman)

H

Hare Kṛṣṇa *mantra*
hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare / hare rāma hare rāma rāma rāma hare hare (low caps italics as if a verse in the text, if as design it can be any style)
hari-bhajana
hari-bhakti
Hari-bhakti-vilāsa (*Śrī* not preferred)
Śrī Hari-bhakti-sudhodaya

Hari, Guru and Vaiṣṇava
hari-kathā
harināma
Śrī Harināmāmṛta-vyākaraṇa
harināma-saṅkīrtana
hlādinī-śakti

I

iṣṭadeva

J

jagad-guru
Jaiva-dharma
jāta-rati bhakta
jīva-tattva
jñāna-mārga
jñāna-miśrā-bhakti

K

Kali-santaraṇa Upaniṣad
kaniṣṭha-bhaktas
kārtika-vrata
Krama-sandarbhā
kṛṣṇa-bhajana
kṛṣṇa-bhakti
Śrī Kṛṣṇa-bhāvanāmṛta
Śrī Kṛṣṇa-karṇāmṛta
kṛṣṇānuśīlana
kṛṣṇa-nāma

L

laukika-abhilāṣa
līlā-kathā
līlā-sthālī

M

mādhurya-bhāva
Śrī Mādhurya-kādambinī
madhyama-bhakta
Mahābhārata ; also note (*Udyoga-parva* 178.48)
mahābhāva
mahā-mantra
mahā-prasāda
mahāpuruṣa
Śrī Manaḥ-śikṣā
mānasī-sevā
mano-'bhīṣṭa || *mano 'bhīṣṭa*
Māṭrkānyāsa
māyā-tattva
māyāvāda
māyāvādīs
mūrcchita-kaṣāya
mukhya-rasa
My Śikṣā-guru and Priya-bandhu

N

nāmāparādha ; or *nāma-aparādha*
nāma-saṅkīrtana
Nārada-pañcarātra
Nāradya Purāṇa
Nārāyaṇa
nirdhūta-kaṣāya
nirviśeṣa-jñāna
nitya-līlā-praviṣṭa om viṣṇupāda aṣṭottara-śata (note italics and lower case)
nitya-naimittika-karma
nitya-parikaras
niyama-sevā

P

Padma Purāṇa
Padyāvalī

Pañca-tattva *mantra*
parā-bhakti
Parabrahma
parama-tattva
parikramā ; *not Parikramā*
phalgu-vairāgya
pūjyapāda
Purāṇic
Śrī Prabandhāvalī
prākṛta-sahajiyā
prārabdha-karma
Prārthanā
prema-bhakti
Prema-sampuṭa
prema-sevā

R

Rādhikā
rāgānuga-bhakti
rāgānuga-sādhana
Rāga-vartma-candrikā
Raghunātha dāsa Gosvāmī
rāmānanda-saṁvāda
ratha-yātrā
rūpanuga

S

śabda-brahma
sac-cid-ānanda
sac-cid-ānandamaya-vigraha
sad-dharma
sādhana-bhajana
sādhaka-bhakta
sādhana-bhakti
sad-guru
sādhu-saṅga
sādhya-bhakti
Śaivites

sakhya-bhāva
śālagrāma-śilā
sambandha-jñāna
sampradāya ; not Sampradāya
sañcāri-bhāvas
saṅga-siddha-bhakti
saṅkhya-śāstra
Sārārtha-darśinī
śāstric
sāttvika-bhāvas
sevāparādha ; or sevā-aparādha
sevā-paricaryā
siddha-bhakta
siddha-mahāpuruṣa
siddhāntic
śikṣā-guru
six Gosvāmīs
Śrī Śikṣāṣṭaka
Skanda Purāṇa
smārta-karma
śraddhā (faith, OBS the placement of the long 'a')
śrāddha (cermony in honour for a dead realtive)
śravaṇa-guru
sthāyibhāva
śrī-śrī-guru-gaurāṅgau jayataḥ (note lower case, no italics)
Śrīmad-Bhāgavatam
Stavāmṛta-laharī
Stavāvalī
śubha-karma
Sudarśana *cakra*
śuddha-bhakti
śuddha-svarūpa
sukṛti-uttha
svarga-loka
svarūpa-lakṣaṇa
svarūpa-śakti
svarūpa-siddha-bhakti
Svayam Bhagavān
Śvetāśvatara Upaniṣad

T

taṭastha-lakṣaṇa
taṭastha-śakti
Tattva-sāgara
The Nectar of Govinda-līlā
tridaṇḍa-sannyāsa
tridaṇḍī-svāmī
tulasī-mālā

U

Śrī Ujjvala-nīlamanī
Śrī Ujjvala-nīlamanī-kiraṇa
unnata-ujjvala-rasa OR *unnataojjvala-rasa* (depending on in which kind of book)
Śrī Upadeśāmṛta
uttama-bhāgavata
uttama-bhakti
uttama-mahā-bhāgavata

V

vaidha-bhaktas
vaidhī-bhakti
Vaiṣṇava
Vaiṣṇava *ācāryas*, Vaiṣṇava *guru*, Vaiṣṇava *mantra*
vaiṣṇava-śāstras, *vaiṣṇava-sevā*, *vaiṣṇava-aparādha*
Śrī Vaiṣṇava-cintāmaṇi
Varṇāgama-bhāsvat
varṇāśrama-dharma
Vāyu Purāṇa
Vedāntic
Veṅṅu-gīta
vibhu-caitanya
vidhi-mārga
Viṣṇu-rahasya
viṣṇu-tattva
Viṣṇu-dharmottara
viśuddha-sattva
Vraja-rīti-cintāmaṇi

Śrī Vṛndāvana-mahimāmṛta ; also note (*Śataka* 12.78)
vyabhicāri-bhāva

ŚRĪLA GURUDEVA'S BOOKS

in regards to diacritics and capital letters

Books are listed in alphabetical order, "Śrī" and "The" not considered.

GVP publications

Ācārya Kesari Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī – His Life and Teachings

Arcana-dīpikā

Beyond Nirvāṇa – The Philosophy of Māyāvādisim: A Life History

Śrīmad Bhagavad-gītā

Śrī Bhajana-rahasya

Śrī Bhakti-rasāmṛta-sindhu-bindu – A Drop of the Nectarine Ocean of Bhakti-rasa *[[it has Śrī in the title, but preferably shouldn't be]]*

Bhakti-rasāyana

Bhakti-tattva-viveka

Śrī Brahma-samhitā

Śrī Bṛhad-bhāgavatāmṛta – Second Canto, Volume One

The Butter Thief

Śrī Caitanya Mahāprabhu – The Original Form of Godhead

Śrī Camatkāra-candrikā – A Moonbeam of Complete Astonishment

Confidential Secrets of Bhajana – An Overview of Śrīla Bhaktivinoda Ṭhākura's Śrī Bhajana-rahasya

Dāmodara-lilā Madhuri

Dāmodarāṣṭakam – Kṛṣṇa – Controlled by Love and Affection

The Distinctive Contribution of Śrī Rūpa Gosvāmī

The Essence of All Advice

The Essence of Bhagavad-gītā

The Fearless Prince

Five Essential Essays – Refuting Common Misconceptions in Our Vaiṣṇava Community Today

Gauḍīya Vaiṣṇavism versus Sahajiyāism

Śrī Gauḍīya Gīti-guccha

Gaura-vāṇī Pracāriṇe

Śrī Gīta-govinda

Going Beyond Vaiṅkuṭha

Gopī-gīta – The Gopīs' Song of Separation

Guru-devatātmā – Accepting Śrī Guru as One's Life and Soul

Happiness in a Fool's Paradise

Śrī Hari-kathāmṛta – Volume One (1996)

Śrī Hari-kathāmṛta – Volume Two (1997)

Śrī Harināma Mahā-mantra

Harmony

The Hidden Path of Devotion – Conversations on Rāga-vartma-candrikā

Impressions of Bhakti

Jaiva-dharma

Journey of the Soul

Letters from America

Maharṣi Durvāsā and Śrī Durvāsā-āśrama

Śrī Manaḥ-śikṣā

My Śikṣā-guru & Priya-bandhu

Śrī Navadvīpa-dhāma – and Other Prominent Holy Places of the Gauḍīya Vaiṣṇavas in Śrī Gauḍa-maṇḍala

Śrī Navadvīpa-dhāma-māhātmya – Parikramā-khaṇḍa. The Excellence of Śrī Navadvīpa-dhāma

The Nectar of Govinda-līlā

The Origin of Ratha-yātrā

Our Eternal Nature

Our Gurus: One in Siddhānta, One in Heart

Pinnacle of Devotion

Śrī Prabandhāvalī – A Collection of Devotional Essays

Śrī Prema-samputa – The Treasure Chest of Pure, Transcendental Love

Śrī Rādhā-kṛṣṇa-gaṇoddeśa-dīpikā – The Lamp That Illuminates Śrī Rādhā-Kṛṣṇa's Dear Associates

Rāga-vartma-candrikā – A Moonbeam to Illuminate the Path of Spontaneous Devotion

Śrī Rāya Rāmānanda Samvāda – The Conversation Between Śrī Caitanya Mahāprabhu & Śrī Rāmānanda Rāya

Rays of Hope

Śrī Saṅkalpa-kalpadrumaḥ – The Desire-tree of Auspicious Resolve

Secret Truths of the Bhāgavatam – Śrī Bhāgavata-rahasya

Secrets of the Undiscovered Self

Shower of Love

Śrī Śikṣāṣṭaka

Śiva-tattva

The Soul of Book Distribution

The Speciality of The Gift of Śrī Caitanya Mahāprabhu

Their Lasting Relation

To Be Controlled By Love

The True Conception of Guru-tattva – The Relation between Guru and Disciple

Śrī Upadeśāmṛta – The Ambrosial Advice of Śrī Rūpa Gosvāmī

Utkalikā-vallarī – A Vine of Intense Longings

Vaiṣṇava-siddhānta-mālā – A Necklace of Divine Conclusions

Veṅu-gīta

Śrī Vraja-maṇḍala Parikramā

Walking with a Saint – Morning Walks and Conversations with Śrīla Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja 2007

Walking with a Saint – Morning Walks and Conversations with Śrīla Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja 2008

Walking with a Saint – Morning Walks and Conversations with Śrīla Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja 2009

The Way of Love

Rays of The Harmonist (periodical)

KARISMA SECTION publications

Beyond Liberation

Śrī Caitanya-līlā for Children

The Principle of Śrī Guru and Service to Śrī Guru

Śrīla Gurudeva, The Supreme Treasure – Volume One

Śrīla Gurudeva, The Supreme Treasure – Volume Two

Śrī Ślokāmṛtam – The Sublime Nectar of Ślokas

Śrī Ślokāmṛtam-bindu – The Sublime Nectar of Vaiṣṇava Verses

RULES FOR CAPS AND NON-CAPS

Caps or non-caps for generic terms (Sundara-gopala dasa)

There is no difference between US and British English on this issue. As a general rule, use initial capital letters only where the words capitalized form a proper noun (e.g. Times Square, Mexico City, London Road, the Black Forest). The capital of Mexico is actually known as “Mexico City”. It is never referred to as “Mexico”. The forest in Bavaria is known by the name of “the Black Forest”. It is never referred to as “the Black”. I live close to a road called “London Road”. The road sign actually says “London Road”, and is therefore to be differentiated from “the London road”, which is a road merely leading to London.

The Chicago Manual of Style (15th edition) treats this in sections 8.57, 8.58 and 8.59. It states:

Generic terms. When a generic term is used descriptively rather than as part of name, or when used alone, it is lowercased.

the Amazon basin

along the Pacific coast (*but* the Pacific Coast *if the region is meant*)

the California desert

the river Thames

the Hudson River valley

Foreign terms. When a foreign generic term forms part of a geographic name, the English term should not be included.

the Rio Grande (*not* the Rio Grande River)

Fujiyama (*not* Mount Fujiyama)

Mauna Loa (*not* Mount Mauna Loa)

the Sierra Nevada (*not* the Sierra Nevada Mountains)