

Journal of the Pali Text Society

Style Guidelines

In general JPTS follows the conventions of the Modern Humanities Research Association (MHRA): <https://www.mhra.org.uk/style/>

Authors may use a system of citation in notes or author-date.

Referencing and bibliographic examples:

(a) *Citation in notes:*

Collins, Steven, *Nirvana and Other Buddhist Felicities: Utopias of the Pali Imaginaire* (Cambridge: Cambridge University Press, 1998).

Collins, Steven, 'Madness and Possession in Pāli Texts', *Buddhist Studies Review*, 31 (2014), 195–214.

Cousins, L. S., 'The Teachings of the Abhayagiri School', in *How Theravāda is Theravāda? Exploring Buddhist Identities*, ed. by Peter Skilling and others (Chiang Mai: Silkworm Books, 2012), pp. 67–127.

(b) *Author-date:*

Collins 1998: 290

Collins, Steven. 1998. *Nirvana and Other Buddhist Felicities: Utopias of the Pali Imaginaire* (Cambridge: Cambridge University Press).

Collins, Steven. 2014. 'Madness and Possession in Pāli Texts', *Buddhist Studies Review*, 31, 195–214.

Cousins, L. S. 2012. 'The Teachings of the Abhayagiri School', in *How Theravāda is Theravāda? Exploring Buddhist Identities* ed. by Peter Skilling and others (Chiang Mai: Silkworm Books), pp. 67–127.

Referencing Pali texts

- Pali texts should be referenced by volume, page, and (where necessary) line number of PTS editions. Other information (paragraph/section numbers, sutta numbers) may be provided at the author's discretion.
- Other editions should be referenced as necessary using the conventions outlined in *A Critical Pāli Dictionary* (CPD) (<https://cpd.uni-koeln.de/intro/>) and *A Dictionary of Pāli* (DoP) (<https://gandhari.org/dictionary?section=dop>).

Preferred spellings

JPTS follows British spelling conventions.

Sanskrit and Pali terminology that has become naturalized in English and listed in OED may be left unitalicized, with or without diacritics. For example:

- Abhidhamma, Abhidharma, bodhisattva, dhamma/Dhamma, dharma/Dharma, dhyana, jhana, karma, nibbana, nirvana, samadhi, sangha/Sangha, sutta, sutra, stupa, Tripitaka, Vinaya
- dhyāna, jhāna, nibbāna, nirvāṇa, samādhi, saṅgha, sūtra, stūpa, Tripiṭaka.

Other technical terms in Sanskrit and Pali should be italicized.

- Pali or Pāli
- brahman (*not* brahmin)

Names of individual Pali texts should be italicized. Names of genres or categories of texts should be left unitalicized: *Dīghanikāya*, the Nikāyas, the Āgamas, Abhidhamma Piṭaka, *Vibhaṅga*, Jātaka(s), *Vessantarajātaka*, Vinaya texts.

Recommended conventions for presenting Pali in Roman script

Over the last 200 years Pali has been presented in the Roman alphabet following various conventions. Currently Pali text is often copied and pasted from digital editions. Such copied and pasted text will usually need to be adjusted to properly scholarly conventions for presenting text in Pali. The following are the recommended conventions.

Use of capitals

- Pāli should be written in lower case, except for proper names (personal, place and text names, etc.)
- Initial capitals should be used for all proper names (of persons, places, texts, etc.); but *not* for titles such as *bhagavā*, *buddho*, (*mahā*)*rājā*, *āyasmā*, etc.

Hyphenation of compounds

- Hyphenation within compounds should normally be avoided, except where two different vowels meet:
 - *itthi-ubhatobyañjanaka*
 - *purisa-ubhatobyañjanaka*

Elision and contraction of vowels

- Where one of two *different* vowels is elided in external sandhi, the elision should be indicated by an apostrophe:
 - *c'eva* (not *ceva*)
 - *n'eva* (not *neva*)
 - *pan'ettha* (not *panettha*)
- Where one of two *different* vowels is elided within a compound (internal sandhi), the elision should *not* be marked:
 - *jīvitindriyaṃ* (not *jīvit'-indriyaṃ* nor *jīvit'indriyaṃ*)
- Where two identical vowels meet in external sandhi, either the first vowel may be considered as elided (and the elision indicated with an apostrophe), or the two vowels considered contracted; if the following syllable is closed, the preceding vowel is normally short (morae); the short vowel can be explained as resulting either from the elision of one of the two identical vowels or from shortening after their contraction. Thus there are two possible ways of presenting these:
 - *n'atthi* (< *na atthi*) or *natthi* (< *nātthi* < *na atthi*)
 - *n'ev'atthi* or *n'evatthi*
 - *p'icchaṃ* or *piccham*

- *c' assam* or *cassam*
- *ten' attha°* or *tenattha°*
- *sannipātetv' ahaṃ* or *sannipātetvahaṃ*
- *tav' anucchavaṃ* or *tavanucchavaṃ*

Vowels that have been lengthened as result of internal or external sandhi should not be indicated using a circumflex (â, î, û):

- *idh' ūpapaṇṇo* (not *idhûpapaṇṇo*)
- *bhojanānuyogaṃ* (not *bhojanānuyogaṃ*)

Separation of pi/api, ti/iti and ca

- *pi* can generally be treated as a separate word and separated from the previous word:
 - *ākāse pi* (not *ākāsepī*)
 - *aññātaro pi* (not *aññātaroṇi*)
 - *tatra pi* (not *tatrapī*)
 - *seyyathā pi* (not *seyyathāpī*)
 - *paṭhaviyā pi* (not *paṭhaviyāpī*)
 - *ekam pi* (not *ekampī*)
- Where *pi* is preceded by °ā which would otherwise be short, the *pi* should not be separated but treated as a sandhi of °a + *api*:
 - *tathāgatassāpi*, not: *tathāgatassā pi*
- *ti* should generally be separated from the preceding word, whether it stands for *iti* or for *tī*:
 - *hotī ti* (not *hotītī*)
 - *bhāsītā ti* (not *paṭiggaṇhātūtī*)
 - *niyyanto ti* (not *niyyantotī*)
 - *vacanan ti* (not *vacanantī*)
- *ca* should be separated from the preceding word, whether it ends in anusvāra or class nasal:
 - *nimittaṇ ca upacāraṇ ca* (not *nimittaṇca upacāraṇca*)

Punctuation

- Generally punctuation should be used sparingly. How much additional punctuation (commas, colons, semicolons, quotation marks, question marks) is used will depend on the purpose for which the text is being quoted.

Examples

DN I 2.7–20

atha kho sambahulānaṃ bhikkhūnaṃ rattiyaṃ paccūsasamayaṃ paccuṭṭhitānaṃ maṇḍalamāle sannisinnaṇaṃ sannipatitānaṃ ayaṃ saṅkhiyadhammo udapādi: acchariyaṃ āvuso abbhutaṃ āvuso yāvañ c’ idaṃ tena bhagavatā jānatā passatā arahatā sammāsambuddhena sattānaṃ nānādhimuttikatā suppaṭiveditā. ayaṃ hi Suppiyo paribbājako anekapariyāyena buddhassa avaṇṇaṃ bhāsati dhammassa avaṇṇaṃ bhāsati saṅghassa avaṇṇaṃ bhāsati, Suppiyassa pana paribbājakassa antevāsī Brahmadatto māṇavo anekapariyāyena buddhassa vaṇṇaṃ bhāsati dhammassa vaṇṇaṃ bhāsati saṅghassa vaṇṇaṃ bhāsati. iti ha ’me ubho ācariyantevāsī aññaṃaññaṃ ujuvipaccanīkavādā bhagavantaṃ piṭṭhito piṭṭhito anubaddhā honti bhikkhusaṅghaṃ cā ti.

DN I 73.23–74.12

so vivicc’ eva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati. so imam eva kāyaṃ vivekajena pītisukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa vivekajena pītisukhena apphuṭaṃ hoti. [74] seyyathā pi mahārāja dakkho nhāpako vā nhāpakantevāsī vā kaṃsathāle nhāniyacunṇāni ākiritvā udakena paripp hosakaṃ paripp hosakaṃ sanneyya, sāyaṃ nhāniyapiṇḍi snehānugatā snehaparetā santarabāhirā phuṭā snehena, na ca paggharaṇī; evaṃ eva kho, mahārāja, bhikkhu imam eva kāyaṃ vivekajena pītisukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa vivekajena pītisukhena apphuṭaṃ hoti. idaṃ pi kho, mahārāja, sandiṭṭhikaṃ sāmāññaphalaṃ purimehi sandiṭṭhikehi sāmāññaphalehi abhikkantataraṃ ca paṇitatarāṃ ca.