

*Institute of Buddhist Studies*  
*Pacific World: Journal of the Institute of Buddhist Studies*  
*Style Guide*

#### GENERAL

Typescripts are to be submitted in MSWord, using a Unicode compliant font. Gentium (available for free download <[http://scripts.sil.org/cms/scripts/page.php?item\\_id=Gentium](http://scripts.sil.org/cms/scripts/page.php?item_id=Gentium)>) is recommended, as it has all the diacritics needed to represent Buddhist languages. Note that not all Unicode compliant fonts have all diacritics.

*Italics* are used for emphasis, underline for URLs.

Chinese characters, and Tibetan script can be inserted inline.

Unless otherwise specifically noted, the standards of the most recent edition of the Chicago Manual of Style are to be employed.

E.g., scholarly terms and abbreviations, such as e.g., etc., et al., et seq., passim, are not italicized.

#### LOAN WORDS

Some common Buddhist terms are treated as loan words into English (no italics, no diacritics). The exception is in quoted material or contexts where the word either forms part of a Sanskrit or Pali compound or the specific form is otherwise critical for the reader's accurate understanding.

Examples of loan word usages: dharma, Hinayana, karma, Mahayana, nirvana, samsara, sangha. Rule of thumb: if the New York Times uses it without explanation, it is a loan word and is neither italicized nor marked with diacritics.

#### TRANSCRIPTION

The Pinyin form of Chinese romanization is used.

For Sanskrit, Pali, and Tibetan, the ALA-LC Romanization tables are to be used.

For Japanese, Modified Hepburn.

Pdfs of ALA-LC tables can be downloaded from the *Journal of the International Association of Buddhist Studies* Author Guidelines at

<<https://archiv.ub.uni-heidelberg.de/ojs/index.php/jiabs/about/submissions#authorGuidelines>>

#### ANNOTATIONS

Endnotes: humanities style as per the Chicago Manual of Style, that is, full bibliographic information upon first appearance in each chapter. Short form: author's last name, abbreviated title, page number, thereafter.

Bibliography: organized according to author's last name, with date last (humanities style, not author date style).

## CAPITALIZATION

Buddha/buddha and Bodhisattva/bodhisattva: unless appearing as a proper title referring to a specific figure, e.g., “the Buddha Amida” or “Amitābha Buddha,” or where the context indicates that a specific identified or identifiable buddha is intended, i.e., the term Buddha specifically has Śākyamuni as its referent; otherwise, the words buddha and bodhisattva are not capitalized (analogous to the uses of such English terms as “king”: “The kings gathered in the castle. King John led them upstairs to his chambers. There the King showed them the message.”)

Dharma/dharma: is not capitalized, and is italicized only when used as a technical term (*dharmas*).

In translations of texts with specifically religious tone, these terms may be capitalized at the translator’s discretion.

EXCEPTION FOR QUOTED MATERIAL: Whether set off in block quotes or in quote marks embedded within a paragraph, all quoted material is left in its original form, so variances in the treatment of terms (as well as alternate spellings, etc.) are to be left as is in the original.

## TEXT TITLES

Text titles are capitalized and italicized: *Buddhabhūmi-sūtra*, *Mahāprajñāpāramitā-sūtra*, *Sukhāvativyūha-sūtra*, *Guanwuliangjing*, *Ōjōyōshū*, etc. The word “sūtra” (no italics when used as a common term) always has the “ū,” except in cases of the English title of a published translation: Lotus Sutra.

## SOURCE CITATIONS

Taishō edition of the Chinese Buddhist canon: T. and the entry number according to the Taishō catalogue is alone sufficient. E.g.: T. 1665.

Korean Buddhist canon: K. and the entry number according to Lancaster catalogue is alone sufficient. E.g., K. 1665.

Peking edition of the Tibetan Buddhist canon: P. and the entry number according to the catalogue is alone sufficient. E.g. P. 1665.

## PERSONAL NAMES

Japanese and Chinese personal names of people who are primarily “located” in Japan or China are given in the order of surname (family name) first then personal name second without comma. E.g., Mochizuki Shinkō. If, however, they are “located” in the West, then personal name then surname. E.g. Ryuichi Abé or in notes/bibliography Abé, Ryuichi.