In general, I have retained the diacritical marks for historical, religious, and philosophical terms taken from texts and inscriptions (e.g., “mokṣa,” not “moksha”; “maṭha, not “matha”) and for the names of historical figures (e.g., “Krṣṇadevarāya,” not “Krishnadevaraya”; Vyāsatīrtha, not “Vyasatirtha”). In the case of foreign terms that have been assimilated into English, I have generally omitted the diacritics (e.g., “sufi,” “brahmin,” “sultan”). I have also omitted diacritics for the names of contemporary South Asian authors. In general, I have avoided diacritics when transliterating place or language names (e.g., “Sringeri,” not “Śṛṅgeri”; “Kannada,” not “Kannaḍa”) I have, however, retained the diacritics when referring to deities and their eponymous temples. On occasion, this has required retaining the diacritics for a particular place named after a temple; for example, the neighborhood within the Vijayanagara capital known as “Viṭṭalapura” is written with diacritics because the name of the deity “Viṭṭhala” is in its name. When quoting passages from other modern authors’ works, I have preserved their spelling and use of diacritics. Unless otherwise noted, all translations are my own.