

ASMITĀ—Pure egoity ; I-sense.

ASURA—Demon.

ĀSURI—Name of a sage.

ATHA—A particle expressing beginning ; doubt ; interrogation ; condition.

ĀTMAN—Soul.

AVIDYĀ—Misapprehension ; wrong knowledge.

B

BHĀṢYA—A commentary.

BHAVA—State of being ; existence ; cause of birth ; source.

BHAVAPRATYAYA NIRODHA—A kind of closed state of the mind.

BHĀVITA SMARTAVYĀ—Recollection of an experience that is unreal or imagined.

BHŪRLOKA—The Globe ; universe.

BHŪTA—An element (the five elements being Prithivī or Kṣiti, Ap, Tejas, Vāyu and Ākāśa).

BHŪTADI—The Ego of the creator, the cause of manifestation of the elements.

BRAHMAN—The supreme spirit regarded as impersonal.

BRAHMĀ—One of the trinity of Hindu mythology.

BRĀHMANA—That portion of the Vedas which states rules for the employment of 'Mantras' on various occasions. Highest caste among the Hindus.

BRHADĀRANYAKA—One of the Upaniṣads.

BUDDHI—Intellect ; intelligence. The third of the twenty-five principles of the Sāṃkhya philosophy.

C

CHAITANYA—Consciousness. The supreme spirit considered as the essence of all beings. Puruṣa.

CHARITĀRTHATĀ—The state of having accomplished the end or desired object.

CHIT—Pure consciousness ; the spirit ; Brahman.

CHITI ŚAKTI—Supreme conscious power ; Puruṣa.

CHITTA—Mind ; heart ; intellect ; reasoning faculty. The special sense in which it has been used in Yoga philosophy is as follows :—
Chitta or mind-stuff, commonly called mind, is the internal power which creates the sensations of cognition, conation and retention ; i.e. feeling, trying and retaining by mixing together all experiences.