

Consciousness

Ca. Sā. IV.8 There, first of all the principle of consciousness comes forward along with mind to receive the qualities. He is hetu, kāraṇa, nimitta (cause), akṣara (un-decaying), kartā (doer), mantā (thinker), veditā (perceptor), boddhā (knower), drastā (seer), dhartā (sustainer), brahmā (creator), viśvakarmā (performing universal function), viśvarūpa (taking universal forms), puruṣa (lying in the body), prabhava (source of origin), avyaya (indestructible), nitya (eternal), guṇī (having qualities), grahaṇa (receiver), pradhāna (principal), avyakta (unmanifest), jīva (life-principle), jñā (conscious), pudgala (ego), cetanāvān (having sensation), vibhu (omnipresent), bhūtātmā (essence of creatures), indriyātmā (essence of sensory organs), antarātmā (inner essence). ...

Ca. Sā. V.13-24 syn of Brahman—the eternal, unchangeable, blissful, indestructible, is also known as vidyā (learning), siddhi (accomplishment), mati (thinking), medhā (intelligence), prajñā (higher intellect), and jñāna (knowledge).

Syn of mokṣa or śānti = vipāpa (free from sins), virajas (free from rajas), śānta (blissful), para (the great), akṣara (unchangeable), avyaya (indestructible), amṛta (immortal), Brahman (God), and nirvāṇa (extinction).

Ca. Sā. IV.33 The absolute self is devoid of abnormality and characters in all beings, hence the characters are found only due to specific features of mind and body.

Ca. Sā I.70 Proof of the existence of the soul: inspiration and expiration, twinkling of the eye, life, mental perception (ex. arriving at a far distance in imagination), shift from one object of sense organ to another, mobility and stability of mind, journey to another country in dreams, anticipation of death, knowledge of something visualized in the right eye by the left eye, desire, hatred, happiness, misery, effort, consciousness, stability, intellect, memory and ego.

Ca. Sā I.78 The self is all powerful to initiate some action but is obliged to enjoy its fruit. The powerful can concentrate his mind and also can renunciate all.

Ca. Sā I.83 Only the one having knowledge can be witness not the ignorant one that is why the self is said as an observer. All the entities of all the living beings are observed by the self.

Ca. Sā I.84-85 The single self can not be perceived by the signs because the single and the imperceptible has no distinguishing character. Nevertheless, the aggregate self has got differentiation due to sensations. Where there is sensation, differentiation is caused by it.

Ca. Sā III.8 The embryo is produced of the self. The self of embryo is the internal self which is known as jīva (source of life), and also as eternal, devoid of illness, old age, death and decay, not capable of incision, excision, agitation; having universal forms and actions, unmanifest, without beginning, as well as endless and without any transformation

Ca. Sā III.10 Functions of self: The aspects of the embryo caused by the self are these: birth in a particular species, life span, self knowledge, mind, sense organs, respiration, impulse, sustenance, characteristic physiognomy, voice, complexion, happiness, misery, desire-aversion, consciousness, restraint, intellect, memory, ego, and will.

Ca. Su. I.46-47 Mind, self, and body—these three make a tripod on which the living world stands. That (living person) is Puruṣa (person), sentient, and location of this Veda; for him alone this Ayurveda is brought to light.

Āyurvedic Concordance

Ca. Sā. V.5 puruṣa = 5 elements + brahman = form, moisture, heat, vital breath, pores, and inner self, respectively