

**asti brahma-(Brahman exists)**

**Proof-01**

*sōṣkāmayata / bahu syām prajāyēyēti /  
sa tapōṣtapyata / sa tapastaptvā /  
idam sarvamasṛjata / yadidam kiñca /  
(taittirīyōpaniṣat-2-18)*

<i>saḥ</i>	He	<i>akāmayata</i>	Desired
<i>bahu</i>	Many	<i>syām</i>	May I be
<i>prajāyēya</i>	Let me procreate myself	<i>iti</i>	So
<i>tapah</i>	Austerity	<i>atapyata</i>	Performed
<i>taptvā</i>	Having engaged himself in	<i>idam</i>	This
<i>sarvam</i>	All	<i>aṣṛjata</i>	Projected/Created
<i>yat</i>	Ever	<i>idam</i>	this
<i>kim</i>	What	<i>ca</i>	And

**MEANING**

*He the Brahman, desired: May I become many; let Me procreate Myself. He brooded over Himself. Having brooded, He projected all this—whatever there is here.*

**01. Brahman do exist beacuse Brahman is described as the creater of the world in the Upanishads.**

*Now it is suggested that Brahman does not exist, for the following reasons. Whatever is, is capable of being perceived, through the medium of the senses by its peculiar attribute, as a pot etc; what is, not, is not so apprehended, for instance,, the horn of a hare etc. Brahman cannot be so apprehended, and as it cannot be apprehended by its peculiar attribute, it does not exist. This argument is unsound; for, Brahmun is the cause of ether etc. It cannot be said that Brahman does not exist; for ether etc., of which the cause is Brahman is Perceived by the senses. It has been observed in the world that that, from which anything proceeds, exists; for instance, clay seed etc., which are the Material cause of pot, sprout etc. Therefore, Brahman exists; because it is the cause of ether etc. Nor do we in the world perceive by our senses anything born out of nothing. If name, form etc., be the product of nothing, they could not be apprehended by the senses; but we find otherwise. Consequently, there is Brahman. There is also the authority of the Sruti which asks how something could be produced out of nothing. It also stands to reason that anything could not be produced outof nothing, It is therefore only proper to say that there is- Brahman*

**asti brahma-(Brahman exists)**

**Proof-02**

***tatsṛṣṭvā / tadēvānuprāviśat / (taittirīyōpaniṣat-2-19)***

<b><i>tat</i></b>	<b><i>It(all this)</i></b>	<b><i>ṛṣṭvā</i></b>	<b><i>Having brought forth</i></b>
<b><i>tadēva</i></b>	<b><i>It verily</i></b>	<b><i>anuprāviśat</i></b>	<b><i>Entered into</i></b>

**MEANING**

***Having brought it forth, verily, He entered into it;***

**02. Brahman do exist beacuse Brahman is Expierenced in the cave of Intelligence.**

***The Self has been made to enter into the cavity of the intellect. And there, again, has been presented a distinct self that is made of bliss. After this, through the comprehension of the blissful self which acts as a pointer (to the Bliss-Brahman), one has to realize, within this very cavity (of the heart), that Self as the culmination of the growth of bliss, which is Brahman (conceived of) as the stabilizing tail (of the blissful self), which is the support of all modifications and which is devoid of all modifications. It is with this idea that the entry of the Self is imagined. Inasmuch as Brahman has no distinctive attribute, it cannot be realized anywhere else. It is a matter of experience that knowledge of a thing is dependent on its particular associations. Just as the knowledge of Rahu arises from its association with the distinct entities, the sun and the moon, similarly, the association of the Self with the cavity of the internal organ causes the knowledge of Brahman, for the internal organ has proximity (to the Self) and the nature of illumination. Just as pot etc. are perceived when in contact with light, so also the Self is perceived when in contact with the light of intellectual conviction.***

***Hence it suits the context to say that the Self is lodged in the cavity of the intellect which is the cause of its experience. In the present passage, however, which is a sort of elaboration of that theme, the same idea is repeated in the form, having created it, He entered into that very thing. that very Brahman Itself which is the cause of space; and which after creating the effect, has entered into the creation, as it were, is perceived within the cavity of intellect, as possessed of such distinctions as being a seer, a hearer, a thinker, a knower, etc. That, indeed, is its entry. Hence Brahman, as the cause of this (phenomenon), must exist. Accordingly, just because it exists, it should surely be apprehended as such.***