

asti brahma-(Brahman exists)

Proof-03

*tadanupraviśya | sacca tyaccābhavat | niruktam cāniruktam ca |
nilayanam cāliyanam ca | vijñānam cāvijñānam ca | satyam cāṅṛtam ca
/ satyamabhavat | yadidam kiñca | tatsatyamityācakṣatē |
(taittirīyōpaniṣat-2-20)*

<i>tat</i>	<i>It</i>	<i>anupraviśya</i>	<i>Having entered</i>
<i>sat</i>	<i>Being</i>	<i>ca</i>	<i>and</i>
<i>tyat</i>	<i>The beyond</i>	<i>abhavat</i>	<i>Became</i>
<i>niruktam</i>	<i>Defined</i>	<i>aniruktam</i>	<i>Undefined</i>
<i>nilayanam</i>	<i>Supported</i>	<i>anilayanam</i>	<i>Unsupported</i>
<i>vijñānam</i>	<i>Knowledge</i>	<i>avijñānam</i>	<i>Non-knowledge</i>
<i>satyam</i>	<i>Real</i>	<i>aṅṛtam</i>	<i>Unreal</i>
<i>yat</i>	<i>There</i>	<i>idam</i>	<i>there is</i>
<i>kiñca</i>	<i>Whatever</i>	<i>ācakṣatē</i>	<i>They say</i>

MEANING

Having brought it forth, verily, He entered into it; having entered it, he became both the Being and the Beyond. He became the defined and the undefined, the founded and the foundationless, the conscious and the unconscious, the real and the unreal; whatever else there is yea He became the entire Reality. For that reason sages declare that all this is Real.

03. Brahman do exist because Brahman alone becomes characterized by the names and forms of the sentient and the non-sentient.

That infinite part of Brahman which is insusceptible of manifestation includes and exceeds that finite part which is manifested as the universe. Brahman being the ground and substratum of all, He is immanent even in contradictories. Whatever there is, perceived, intuited, or imagined, all that is He. The whole universe is real as Brahman. Attention should be specially drawn to this passage as it clearly shows that the universe is never a non-existence like a square-circle or the human horn.

Brahman is the all in the entire universe; intuition of Brahman is not a transmutation of the universe into Brahman or a rejection of it; it is only the correction of an error in perception. Just as it is not possible to correct the erroneous perception of a snake in a rope without the knowledge of the identity between the superimposed snake and the actual rope, so also it is not possible to realize that there is only one Reality which is Brahman, without the knowledge of the identity between the world and Brahman through proper testimony.

asti brahma-(Brahman exists)

Proof-04

04. Brahman do exist because Brahman alone is the material cause and the instrumental cause of the world.

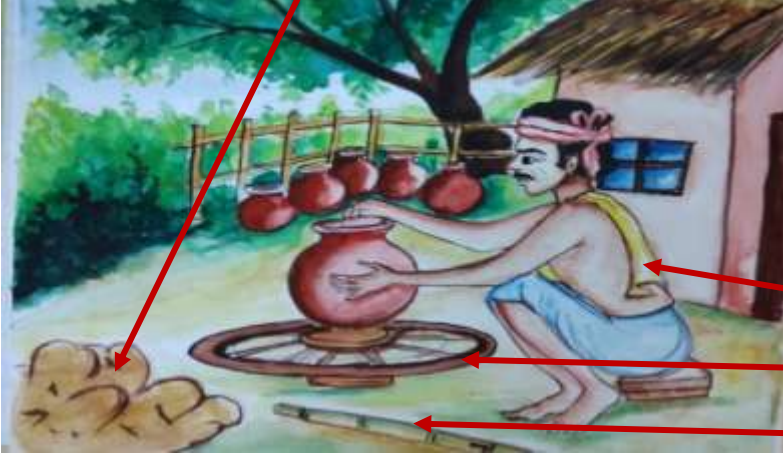
*asadvā idamagra āsīt | tatō vai sadajāyata |
tadātmānam svayamakuruta | tasmāt tat sukṛtamucyatē |
(taittirīyōpaniṣat-2-21)*

<i>asat</i>	Non being	<i>vā</i>	Indeed
<i>idam</i>	This	<i>agrē</i>	In the beginning
<i>āsīt</i>	Was	<i>tataḥ vai</i>	Verily from that
<i>sat</i>	Being	<i>ajāyata</i>	Was born
<i>tat</i>	That	<i>ātmānam</i>	The Self
<i>svayam</i>	By itself	<i>akuruta</i>	Created
<i>tasmāt</i>	In consequence of that	<i>tat</i>	That
<i>sukṛtam</i>	Self created	<i>ucyatē</i>	Is said

MEANING

In the beginning this was indeed Non- Being. From that, verily, Being sprang up. That of itself assumed a self. Therefore It is called the self-made, or the well-made.

upādānakāraṇam
(Material cause)



nimittakāraṇam
(Efficient cause)

abhinnanimittōpādānakāraṇam

(The Brahman is the material as well as efficient cause of the world)

Ishvara is defined by all religions as the creator of this entire universe or 'The Cause' for the whole universe, himself being a causeless cause or unborn. Most religions stop with that description of the creator as pertaining to the intelligent cause for the universe. VedAnta goes one step further to define Brahman as not only the intelligent cause but also the material cause or as well. There is an improved definition for Ishvara as cause involves undifferentiable intelligent and material cause. By defining the material cause of the universe as also Ishvara, and since a material cause has to pervade the effects (just as gold pervades the ornaments), vedanta puts Ishvara not up in the sky but right here as the whole universe of objects.

As a spider spins the threads and withdraws them into itself, as herbs and trees grow on the earth, and as hair on the head and the body issues forth from the living men, even so the universe here is produced from that imperishable principle.



asti brahma-(*Brahman exists*)

Proof-05

05. *Brahman do exist beacuse Brahman is the flavour, which is the essence of the existence.*

yadvai tatsukṛtam / rasō vai saḥ / rasam hyēvāyam labdhvā ānandī bhavati /
(taittirīyōpaniṣat-2-22)

<i>yadvā</i>	<i>What verily</i>	<i>tat</i>	<i>That</i>
<i>sukṛtam</i>	<i>Self created</i>	<i>rasaḥ</i>	<i>Flavour</i>
<i>vai</i>	<i>Indeed</i>	<i>saḥ</i>	<i>He</i>
<i>rasam</i>	<i>Flavour</i>	<i>hi ēva</i>	<i>Surely only</i>
<i>ayam</i>	<i>This one</i>	<i>labdhvā</i>	<i>Having grasped</i>
<i>ānandī</i>	<i>Blessed</i>	<i>bhavati</i>	<i>Becomes</i>

MEANING

He, truly, is the flavour which is the essence of existence. Surely by grasping the flavour, this one, the individual soul, becomes blessed.

That is rasa Rasa (flavour) is what gives pleasure and joy, well known in the world as sweet, sour etc. One obtains a rasa and becomes joyous. What is not, becoming a source of joy is not seen in the world. Even Sages who have no external helps to joy, who have no desires, who have no wish and who have attained knowledge, are seen to be joyous, as if they had external joy. Verily Brahman alone is the cause of that joy.

asti brahma-(*Brahman exists*)

Proof-06

06. *Brahman do exist beacuse all composite objects are for another's use.*

*kō hyēvānyāt kaḥ prāṇyāt | yadēṣa ākāśa ānandō na syāt |
 ēṣa hyēvānandayati |
 (tāittirīyōpaniṣat-2-23)*

<i>kaḥ</i>	Who	<i>hi ēva</i>	Indeed just/possibly
<i>anyāt</i>	Would breath	<i>prāṇyāt</i>	Flavour
<i>yat</i>	What	<i>ēṣaḥ</i>	This
<i>ākāśaḥ</i>	In the ether	<i>ānandaḥ</i>	Bliss
<i>na</i>	Not	<i>syāt</i>	Would be
<i>ānandayati</i>	Causes blessedness		

MEANING

Who, indeed, would breathe, who would remain alive, if this Bliss were not in the ether, Indeed it is He and He alone that causes blessedness.

We see the activity of breathing etc; for even the body of the living performs the function of Prana through Prana, and that of Apana through Apana. Thus, the functions of the vital air and of the senses are seen to be performed by a combination of causes and effects. This mutual dependence, for the purpose of a common object, is not possible without an independent intelligent being; for, we have not seen it otherwise. That is explained. If this Bliss placed within the cave of heart were not, who in the world can perform the functions of Apana and Prana, Therefore, Brahman exists. That, for whom these causes and effects perform the functions of Prana, etc., gives joy to the world. Why? because this Brahman delights the world, according to their virtue. The meaning is that that Brahman is looked upon by living beings, as joy, being hidden by ignorance

Any object like a cot or a structure like a house, which is a collection of a number of materials, is intended for the enjoyment of a person who is different from it and who does not form a part of the materials which constitute the object. Such an object or a structure does not come into existence of its own accord. It has come into being because someone, an intelligent being, built it, and yet did not form a part of it. Similarly, the human body which is constituted by the sense organs, the vital force, and the internal organ, is intended for the enjoyment of a person who is different from, and does not form a part of the conglomeration. This also serves to prove the existence of Brahman which is consciousness. The argument can be stated in the form of an inference as follows: The conglomeration called the human body is for the benefit of consciousness which does not form a part of it, because it is a conglomeration like a cot, and whatever is a conglomeration is for the benefit of consciousness which does not form a part of it.