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Scientific Air: An Element

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Abstract

According to modern science, air which is the most important element among pancamahabhuta, regarded as a basic element. It means that it has its own separate atom which forms directly by its own Separate atom. But according to Sanskrit literature, it is not so truth. Here, air is not a basic element because it has not its separate atom. It is creative. It forms due to the presentation of Prana means energy. Regarding pancamahabhuta there have been a lot of opinions which are sufficient for the preparation of air. According to Viasensika literature there are only four elements: Teja, vayu, apa and prthavi. Whereas including Tanmatra samkhya navates Akarr's the fifth elements among pancamahabhutas. For easy understanding, I would like to divide the opinions regarding basic elements into three parts:

- *Firstly it would be the base of pancikaranam method.*
- *Secondly, it would be the root of Trivratkaranam.*
- *And thirdly: air is not a basic element but only a created element.*

Almost, Aranyaka, upanisada and some other places of Sanskrit literature; it has been clearly stated that there are five elements, which have their own separate atoms and they have been formed directly by their own separate atoms. But in the method of Trivrta karanam, in which the idea of sathpath Brahmana is more important and chhando, ayopanisada is also attached with the main idea that there are only there. Tej, apa and prthavi are the basic element other than that for akasa and vayn are causative. Thirdly, on the whole it has been stated that akasa and vya are not a basic elements. Because they have not their separate atoms means (hence) it has been clearly stated in Rigveda, purnsa sukta that air is the production of energy so, it is not directly, attached with any atom.

Keywords: *Scientific Air etc.*

Introduction

Scientific air is the most needed element among pancamahabhuta, so, there is necessary to know the reality, as origin, characteristics and behaviors of the entire five element to know especially air. Hence, according to modern science air is the basic element among pancamahabhuta. It means that it has its separate own atom. It formed directly by its own atom.

But, in Sanskrit literature, vayu is not a basic element, it is only created hence, in Sanskrit literature too, there are different opinions regarding the origin means formations of pancamahabhuta. Among them, it has been needed for basic elements that one who has its own separate atom and has been formed directly by its own atom is called basic element. But this definition is not so suitable for the air. In true sense, air does not have its own separate atom, it does not produce directly by atom, and it is the production of energy.

To solve this task I would like to list three types of methods, opinions of Sanskrit literature.

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Most of the famous literature of Sanskrit literature, have been mentioned the Mahapancabhuta. Aranyaka, upanisada and Bhagawata, purana are one of them which have narrated separately five elements formed by each another. In Purana, their separated qualities are also mentioned as akasa sabda, vaya sparsa agni rupa, apa, rasa and prthavi gandha. As example; Etatadatmanoeh akasah sambhutah, akasat vayuh, vayo rapah Ekasmadatmanoh akasah sambhutah, akasat vayuh vayora, anih, agnerapah adabhyah prthavi, prthavyo o sadhayah. Again nabhsoth.

On the basis of above mentioned discussion, I can easily say that there is a cause for the formation of these five elements. In chhandogyopanisada pancikaranam denotes this type of method. According to that very process I can say that formation of elements needs the help of other elements too. On the basic of two explanations of chhandogyopnisada (1) pancikarana (2) and Trvrtkaranam following manners will be adopted.

According to pancikarna method each and every five elements depends upon each other for the formation. It shows that each and every element have their own separate atoms;

(1) In the formation akasa ½ portions of it's own atom and 1/8th parts of vayn, jejas, apa and prthavi.
(2) In the formation of vayn:-1/2 portions of its own atom and 1/8th parts of akasa, jejas, apa and prthavi.
(3) In the formation of Tejas: ½ portiong of atom and 1/8th parts of akasa, vayu, apa and prthavi.
(4) In the formation of apa: The other four basic elements, ½ portions of its own atom +1/8 parts of akasa, vayu, tejas and prthavi.
(5) In the formation of prthavi there will be the need of ½ portion of prthais atom and 1/8th parts of akasa, vayn, tejas and prathavi each.

Thus, on the basis of pancikarana process it is clear that for the formation of elements each five elements have their 1/2 portions of atom and 1/8th parts of each of the rest four elements (Sanskrit upanisada literature this Trvraeanam is the practical one and Trvrtakaranam sarvam sarvatmakam). But trvrtkaranam process is much different from pancikrana process. Trvr karanam depends on the rules of sathpath Brahamnas rule and the rule is : Etavat va idamannam caiva nnadasca som evannamagni rannada. According to above mentioned mannes there produces only three elements The apa and prthavi which have been formed by a single atom respectively and simultaneously. In this way I can say clearly, that it was sathpath Brahmana who discovered first the reality and the origin of earthly elements. In the Trvrakaranam process the production manner of elements will be the following; these three take place and act within the other two, or they are never devoid of the other two. There basic elements have interpreted and explained in the content of following manner:

(I) In tejas: ½ of it is tejas atom and 7/4th parts of apah and prthavi.
(II) In apah: ½ portions of it is apah and ½ part of tejas and prthavi.
(III) In annam: ½ portion of it is annam and 1/4th part of tejas and prithavi (annam).

Based on the above mentioned method every elements need this ½ portions of atom and 1/14th part of each of the rest two elements. Sarvatmakam According a third type of direction which have been discussed on their various places in the oldest literature of the world Sanskrit among them Rigveda sambita, show a solid way of pancamahabhuta especially the origin, characteristics and behaviors of the element air means vayu.

In purusa sukta it has been narrated: pranat vayuh i.e. vayu is the production of prana. Prana is similar to the energy according to modern science. Basis on modern science energy has been formed in the atomic process but this type of formation is not directly connected with the atom. According to Sanskrit literature vayu is similar to gyana which is causative one. That is why; vayu is not a basic element but purely created.

On the other hand, IRavedic vagambhrni sukta it has been declared by vac it is she who blows as the wind; (Ahameva vata iva pravami) vac declaves here herself that vayu is nothing but only her boldness. In translation of this vesse Peterson also narrates that

8. (I blow as the wind blows).
9. The view of Prof. Lui Ranu is totally acceptable here. It is I again who blow like the wind sezing all the existences;

Based on the above maintained, I would like to say that vayu is not a basic element among panca mahabhuta, but a created element. During breaking conditions of the elements at a sudden a sound comes out being the air, gets converted to air so, air is causative. As proposed by Acharya Nagesh bhatta in the laghu manjusa.

Asmat Vindos bhidyamanast rabovyaktatmakobhavat. Sa eva Sruti Sampannaih sabda brameti giyate.

Methodology

Air, which is the most needful among pancamahabhuta at a sudden occupied my mind and I started thinking that what is air? What is its origin and what type of behavior is leading it? etc. I made up my mind to observe the total reality related to scientific air. In the language of modern science, the miseure of again and air is the main source of creation. I have gone through the modern science and found irregular it is about this. In the view of modern science, the five elements:

Akasa vayu, tej, apa and prthavi which have been known as pancamahabhuta one the productions of their own separate atom. They have their own separate atom. Not only that some famous branches of Sanskrit literature also is in the favor of this. As for example vaisensika obey, tej, vayu, apa and prthavi as elements where as samkhya including Tanmatra counts Akasa as a fifth basic element.

So as a whole, there is different opinions in Sanskrit literature also. But in the oldest literature of the world, Sanskrit, the suitable solution of this task all raks at once. In various places of Rigvedic verses there are some important uses of air which shows not only its origin but its characteristics and behaviors also, shows the reality of its existence.

I have observed them from various sources of Sanskrit literature and have given it a way of learning. That air is not a basic but a creative element. I stored a lot of opinions from the oldest literature of the world, Sanskrit, and gathered them in many groups. At lan saw, the origin of jpancamahabhuta and finally decided that air is causative not cause.

Conclusion

To know the real behavior of a natural element air, various opinions of the oldest literature of the world, Sanskrit and due to this I agreed huge amount of nnedfur aqurid themes. Though all the themes around the anpanisaldica views as methods of pancikarane and Trrkanam. But all opinions are not so beneficial as I want regarding the element ship of air. Both methods say something different for the benefit of creation, their relation for the sake of the creation system of this universe. Hence, an explanation chanadogyoa nisada, say something about the formation of pancamahabhuta but it is not so sufficient.

The element structure of air is necessary to know. So, on the basis of Ravedic observation; have mentioned a line which is third process to know the reality of scientific air; that is; air is created.

We can see the various opinions regarding the element ship of air in Sanskrit literature; I would like to divide them into three parts:

Firstly, have to say about pancikarana method which is not the best solution for this. Not only that in pancikarana method but also some other places, uses of akasa: Akasat vayuh, Nabhasoth, Khenilabhandurusma etc.

It shows the scientific relationship between akasa and vayu means air. But on the behalf of the same, it would not be tue that vayu is the prepration of akasas atom.

Yes it is true that it show the cansative manner of them. As on the basis of chandoayopanisada's explanation in has discussed that each and every elements help for the formation of:

Separate atoms, it might be not true. The group of five elements which is called pancamahabhuta; have been counted for the purpose of creation not on the basis of their formation. As we see in the verse vayoragnih……denotes that due to a conversion huge amount of heat converts into vayu (energy) there after sabda. In the same way agneh apah …….shows the conversion of intense form of energy which breaks and there after gets converted in to mild form of energy with soma (dispersed field, which is the source of creation.

So, the adjustment of pancamahabhuta in Sanskrit aranyaka and upanisada, are altogether the source of creation.

Same way, satpath brahmana and chandogyo, Panisada shows the reality on the basis of Trvrtakaranam method only the scientific of a matter history of conversion of matter. As matter due to fusion fission in to parts secondary converted into mildness immerging into the drops and merged into the sea of water.

Thirdly, in the method of air has been created is totally based on the theories of science. Here in Sanskrit literature, I have to know the difference between the word Sanskrit prana and scientific energy. Where prana and energy will be the same all solutions regarding the element ship of air easily will be done. In a true sense air is the production with conversion process. When atom attached some other one it might be huge amount of heat convert into vaya or wave to get shape larger and larger. The main aim of conversion of a matter in to energy is to be convert to matter and air is much helpful in this purpose.

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