

## Equality-oriented Pakism

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### ABSTRACT

Equality-oriented Pakism. Materialist philosophy, like the philosophy of justice, is also a materialist philosophy. The purpose of both philosophies is one and that is the liberation of the living soul. In these two types of philosophy, almost the same views have been held about Jivatma, Paramatma, Jagat, Moksha, Marga. So the philosophy of justice and specialism is the philosophy of equality. The two philosophies of equality are not one. However, there is a greater sense of mutual understanding between the two. Again, there are similarities and differences between the two philosophies. As false philosophy is the root of sorrow by acknowledging both the philosophies of justice. The cessation of this extreme sorrow is possible only by theory. This extreme cessation of sorrow is called emancipation. So both philosophies are materialistic and many plaintiffs. However, only the differences between the two philosophies are observed - justice is direct, conjecture, analogy, and word - these four proofs are accepted. But speculative philosophy accepts only direct and conjectural. According to them, analogy and words belong to conjecture. In addition, in terms of material theory, there are sixteen substances according to justice, and the singularists accept seven substances. In fairness, matter is a matter of discussion. But according to the specific, matter is a matter of knowledge. The logicians are known as? who accept Pak in form and the Baisakshika who accept Pak in atoms are known as? Therefore the knowledge of the philosophy of justice is theoretical and the philosophical philosophy is metaphysical. However, although both types of philosophy are equal, they believe in Pak process or Pakism. So the is the Vaisheshika and the is the logicians.

**KEYWORDS:** pilupaakabaadi, pitharapaakabadi,

Materialist philosophy, like the philosophy of justice, is also a materialist philosophy. The purpose of both philosophies is one and that is the liberation of the living soul. In these two types of philosophy, almost the same views have been held about Jivatma, Paramatma, Jagat, Moksha, Marga. So the philosophy of justice and specialism is the philosophy of equality. The two philosophies of equality are not one. However, there is a greater sense of mutual understanding between the two. Again, there are similarities and differences between the two philosophies. As false philosophy is the root of sorrow by acknowledging both the philosophies of justice. The cessation of this extreme sorrow is possible only by theory. This extreme cessation of sorrow is called emancipation. So both philosophies are materialistic and many plaintiffs.

However, only the differences between the two philosophies are observed - justice is direct, conjecture, analogy, and word - these four proofs are accepted. But speculative philosophy accepts only direct and conjectural. According to them, analogy and words belong to conjecture. In addition, in terms of material theory, there are sixteen substances according to justice, and the singularists accept seven substances. In fairness, matter is a matter of discussion. But according to the specific, matter is a matter of knowledge. The logicians are known as पीटरपाकबादी who accept Pak in form and the Baisakshika who accept Pak in atoms are

known as पीलुपाकबादी. Therefore the knowledge of the philosophy of justice is theoretical and the philosophical philosophy is metaphysical. However, although both types of philosophy are equal, they believe in Pak process or Pakism. So the पीलुपाकबादी is the Vaisheshika and the पीटरपाकबादी is the logicians.

The world is a moral arena in the eyes of Indian philosophers. Indian philosophy has accepted three types of doctrines in the context of discussing the creation and destiny of the world. Atomicism is one of them. Righteousness is atomic. Because all the impermanent and composite objects in the world are created from atoms. Again, subtraction of these atoms is possible. Atoms are the smallest indivisible part of matter. Atoms are subtle, indirect, and transcendental. When no inanimate object can be broken down, the smallest part of that indivisible atom. According to jurisprudence, atoms are fourfold - earth, water, energy, and air. According to the qualitative difference, the earth exists in the form of smell, water, taste and air. Specific atomic objects do not apply to the creation of the universe. Specific atomism applies only to impermanent compound matter. In the everlasting waters, that is, in the aquatic bodies and in the gaseous atoms, in the everlasting and in the impermanent waters. Here the connection with energy is distorted by the word. In this tejas connection, not only the silver of the connected substance is

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destroyed, but also the origin of the other form. This generated silver is called Pakaj. In other words, when a potter makes a pot out of clay, then the soil has a dark appearance, a soft touch and a clear smell. But when the potter sets the pot on fire, it produces a hard touch of blood. These are called Pakaj. In this way the influence of Pak on worldly goods is observed in the world. Even if the common man realizes the pure silver, he cannot perceive the pure process. One of the main themes of Vaisheshis is the process of origin of Pakaj quality. The Sarvadarshana Samgraha text says –

Again, those who call atoms the co-operatives or elements of the world cannot ignore the process of pure multiplication. So the logicians have their say in this regard. Although they are egalitarian, they are unequal in terms of the quality of verbs. The specialists are the पीलुपाकबादी . The word 'Peelu' means atom. They are known as पीलुपाकबादी ,because they acknowledge Pak in the atom --- 'पीलुपाकबादिन : बिशेषिका:'. The word 'Pak' means change of silver in contact with fire. The logicians are patriarchal. The word 'pithar' means abstract. The logicians acknowledge Pak in the form. According to them, in the process of conversion to purple in the cooking process, there is no need to accept the division of every aspect of the kalasa. In the case of intensive connections and in the material, even if it is a small hole, there are holes, through which fire particles enter and transform. If the previously made pot was destroyed in the Pak process, there would be no such affirmation as 'this is the pot'. Experts in Pakaj पाकजरूपोत्पत्ति: admit that the potter makes pottery out of juicy clay and dries it with the sun's rays. Then the clay pot is burned in the blazing fire. Then the shape of the pot changes in that intense flame. The potter's green-shaped pot is seen to have the status of a blood-colored pot. Such materialism is universally accepted and directly supported. But it is admitted that there is no change in the shape of the pot. According to the specifics, if the two foreheads of the pot have black colour, then the shape of the pot cannot be blood. The reason is the cooperative factor. The homogeneous form of the cooperative cause is produced in the functional form. So the blood form of the pot needs to be the blood form of the forehead before it can be obtained, so it is generally accepted that when the pot comes in contact with fire, all the atoms in the pot split. After that the form, juice, smell and touch of those atoms are destroyed. And in a new way form, juice, smell and touch originate. Therefore, fire is the cause of the destruction of pots, the division of atoms, the destruction of the former form of atoms, and the origin of the nebula.

In response to the question of whether it is not necessary to accept the annihilation of Pak in the atom, the experts say that it is not possible to have a blood form by accepting Pak. Since all the shapes of the pot are in the form of blood. When the burnt pot is broken, its internal structure remains blood-like. Destruction of pots is essential due to internal fire. And

the shapes of the pot are so dense that fire particles cannot enter it. If there is no reciprocal division in that form, then that intensive connection will be a hindrance to the origin of blood forms in all forms by resisting fire particles. Atoms are the ultimate form of pot. Therefore, fire is necessary for the formation of blood in all forms. Therefore, intensive connection must be destroyed. Mutual division of all those forms is necessary for intensive connection. If the shape of the shape of the pot can not be exactly. So the destruction of the pot has to be acknowledged.

Again, the backbiting process of the logicians cannot be ignored. According to them, if the pot is burnt in the burning fire, the pot will not be destroyed. Because if the pot was destroyed, such an affidavit of सोः अयं घटः" would be unrealistic. Therefore, the logicians say that the origin of पाकजरूपादि is in the form. No matter how tight the connection of the shapes, there must be very fine holes. And because of the penetration of the finest fire particles through that tiny hole, it is unnecessary to acknowledge the division of all the shapes of the pot. As a result, fire particles enter the fine pores, destroying the greenness of the pot and producing blood. Therefore, logicians acknowledge Pak in the form and in the form up to the atom. They are known as पीटरपाकबादी for their cooking process.

In the end, Annabhattach recognized the Peetha Paksiddhanta in terms of the views of the bipartisans. So according to him - 'रूपादिचतुस्तयम् पृथिव्यां पाकजम्'. Here we are talking about the eternal and impermanent world. Atoms are eternal and impermanent.

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