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## PONDERING DIALECTICAL NATURE IN INDIAN THOUGHTS

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### Abstract

*The aim of this paper is to explore the basic trend of Indian thoughts from early date to the present day. This can never be denied that it is dialectics or contradictory approach which might be thought to be the basic tenet of its socio- scientific ameliorations. Dialectics, here, is taken to be synonymous with contradictions or debate. Accordingly, the intention is to show the major contending passions of this land and their reconciliations thereby which become the most pivotal issue for Indian argumentations.*

### Introduction

India is a land of huge diversities. Its vast land and stupendous geo-political realities bound the whole atmosphere to be

immensely diversified from every point of view. From the time immemorial Indian history and its literature had been written through a long course of human antagonistic disposition. From the time of its early thoughts down to the present day people's state of mind has undergone constant changes due to some inevitable socio-philosophical environment. And this cannot be denied that the changes which have been taken place in almost every sphere of Indian lives must be dialectical in nature. Dialectical, in a broad sense of the term, is expressed here as a dialogical phenomenon that exposes the substantial debates and discussion between two diametrically opposed thoughts. Indian oldest scripture *Veda*, for example, expresses different heterodox belief which reflects the socio-political and ethico-cultural atmosphere of India. Present works and deeds of Indian scholar's mark several vestiges to substantiate this claim. Indian thoughts, thus, in every respect, is full of divergent faiths and profound human convictions. We will explore, here, the basic trends of the thoughts on which all Indian speculations are firmly based upon.

### Dialectics as a method

In the history of philosophy dialectical method comes into prominence in Hegelian approach although its root is firmly based upon Grecian old thoughts. Plato's approach to the truth is rather argumentative. So, he overhauls the exact meaning of justice by the process of argument and counter argument. He rejects opposite ideas and opinion since he believes it to be the impediment of truth; however, he does not override different and counter arguments. He stresses on the process of this method in order to dispel the misconceptions. Anyway, the word 'dialectics' is especially taken as a method of argument where two antagonistic subjects are reconciled through the process of agreement and disagreement. Hegel's process of

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being given priority to the passion and its relation within the ideas. Hegel clearly advocates that there can never be any thought if it lacks the similarity and dissimilarity in any form. Relation, thus, is the basic impetus of idea. It is, however, to be noted that this relation is not final anyhow; it needs to be an antagonistic relation in each case. He just concludes this process to the last stage of synthesis which he prefers to call Absolute Idea.

Marxism, as opposed to Hegel, uses this method as the general laws of motion where it clarifies the development of nature and society. Dialectics is envisaged here as the basic mode of development according to its internal potentiality and its interaction with new phenomena. This might be difficult to discern which part of its thought is developed by following Hegel or Marx. However, this can clearly be thought that Indian philosophy and its overall development, at any rate, were flourished according to view of Hegel and Marx. Hegelian views were conspicuously exhibited in Indian spiritual mind; on the other hand, its socio-political development follows the rule of Marxian dialectical materialism.

Now we will single out major points of contentious issues in Indian thoughts which set to work according to the view of dialectical escalation.

### Early thoughts

*Upanishad*, formally known as *Vedanta*, discusses philosophical views of Indian Aryan rishis, is the content of much speculated debate on immensely diversified issues. *Veda*, as it is widely believed, the most read scripture in India and other parts of the world as well, is written between three and

oriental thoughts about cosmology and numerous socio-ethical mode of life of Indian people in all respect. Dr. Rahakrishnan says, 'the Vedas are the earliest documents of the human mind that we possess.'<sup>1</sup> This is usually believed that Indian thoughts are essentially spiritual and these thoughts are rectilinear in nature which does not have any characteristics of non-spiritual or secular mode. However, this simple division does not follow the actual content of *Veda* and its later elucidations. The hymns of *Veda* are usually thought to be offerings to the numerous gods: sun, fire, Indra for example, was unknown to the people entirely. With the advent of new horizon people come to believe that these natural objects which they worshiped once and thought to be sacred and unnatural, are not actually an object of reverend as it is esteemed. Accordingly, these objects are no longer being thought to be mysterious phenomena by the people of later period. So, early Indian thoughts contain huge debate and antagonistic feelings of the people of this region.

*Upanishad*, last portion of *Veda* also known as *Vedanta*, is a nice reflection of heterodoxy and divergent voices of Indian philosophy. We find lively debate among different characters like Aruni, Naradia, SanatKumar, Prajapati, Gragi, Moaitreyi, and Yajnavalkya at every level of its development. Gargi and Yajnavalkya, the two interesting characters of *Upanishad* involved in serious debate which is often taken to be much speculated 'arguing combat' in Indian early ideas. And this is very akin to Plato's dialogue of course. Plato, in his *Republic*, made some different characters in justifying his position about justice. The process which is followed by him is exclusively dialectical. One argument and its counter argument about the same issue make a clear way to have a better understanding. There is much more resemblance between these two famous treatises. This very idea on the progression of our ethico-

*Republic*. These conspicuous dialogues between these two sagacious characters expound the very nature of early Indian thoughts. Moaitreyi asks Yajnavalkya, 'if the entire world shrouds with wealth, can I be immortal with that?' Yajnavalkya replied, 'No there is no hope of immortality by this wealth' She asks further, 'which cannot give me this immortality, what will I do with that possession?' The fundamental question by which the philosophers of later period are seriously worried about was discussed long before modern philosophy has started.\*

*Mahabharata*, greatest epic in the world, contains huge number of characters at every level of its stories. *Bhagavad Gita*, small part of *Mahabharata*, is a nice episode of juxtaposed contradiction between good and evil. The supreme personality of Godhead Lord Krishna and his disciple Arjuna is found in debate at times over some critical issues of our life and the universe. When the battle of *Kurukshetra* is inevitable and Arjuna is much more confused about his duty, he expresses his extreme reluctance in fighting with them. He says, 'I am asking You to tell me for certain what is best for me'\*\*\* Arjuna, the most enlightened character on behalf of Pandava seeks help from Krishna when he is in dilemma. However, he does accept the advice through a long consultation with his master and friend. Arjuna's rejection at the outset and acceptance of Krishna's advice later follows the rule of dialectics: thesis antithesis and synthesis. The teaching of *Gita* reaches at almost every part of the world not only as a religious scripture but also for its profundity in critical human recognition as well. Amartya Sen writes, "the admiration for the *Gita*, and for Krishna's arguments in particular, has been a lasting phenomenon in parts of European culture. It was spectacularly praised in the early nineteenth century by Wilhelm von Humboldt as 'the most beautiful, perhaps the only true

*Four Quarters*, Eliot summarizes Krishna's in the form of an admonished: And do not think of the fruit of action. / Fare forward. Eliot explains: "Not fare well, / But fare forward, voyagers."<sup>2</sup>

*Ramayana*, another popular scripture of India, is a mixture of good and evil characters does follow the same process of articulation. *Rama*, the most powerful hero of the epic, has influenced Indian people tremendously but his weakness as a liberal character has tarnished his image outrightly. His suspicion over the issue of the chastity of his wife *Sita* made him a typical Indian character. Javali, an interpreter of *Ramayana* and an atheist pundit of that time, suspiciously remarks *Rama's* activities and termed his deeds as foolish project. Javali rejects Indian idealistic trends of thoughts and expresses his dejection over whole spiritualistic propensity. Prof. Sen writes more about the issue: "Javali gets time enough in the *Ramayana* to explain in detail that 'there is no after-world, nor any religious practice for attaining that', and that 'the injunctions about the worship of gods, sacrifice, gift and penance have been laid down in the sastras [scriptures] by clever people, just to rule over [other] people. The problem with invoking the *Ramayana* to propagate a reductionist account of Hindu religiosity lies in the epic is deployed for this purpose as a document of supernatural veracity, rather than as 'a marvelous parable' ( as Rabindranath Tagore describes it) and a widely enjoyed part of Indian cultural heritage."<sup>3</sup> *Ravana*, villain of *Ramayana*, is a symbol of vile brings the all-pervading debate between good and bad. The creation of different opinions and its approach through dialogical structure is an essential property of Indian philosophy. B.K. Matilal

Logic developed in ancient India from the tradition of *vadavidya*, a discipline dealing with the categories of debate over various religious, philosophical, moral, and doctrinal issues. There were vada manuals available around the beginning of the Christian era. They were meant for students who wanted to learn how to conduct debates successfully, what tricks to learn, how to find loopholes in the opponent's positions, and what pitfalls to be wary of...Of these manuals, the one found in the Nyayasutras of Aksapada Gautama (circa AD150) is comparatively more systematic than others...<sup>4</sup>

Now, it needs to substantiate our claims which are characterized as follows:

- a. It is essentially spiritual but basic mode of this thought combines with non-spiritual elements.
- b. Indian thoughts, wherever it is expressed, especially in ancient literature and epic, must follow the basic trends of development and that is dialectics.
- c. Early Indian scripture reflects the cohesion between *Vedic* and non-*Vedic* philosophy. And this special trends comes from the society comprising the Aryan and non-Aryan people.

### **Spiritual and non-spiritual mode of Indian life**

Radhakrishnan observes that materialism in Indian philosophy is as old as its ancient thoughts. Its wink is found in the hymns of the *Rg-Veda*.<sup>5</sup> So *Veda* is not only taken to be the sole content of idealistic speculations of Aryan people but it is also the reservoir of heterodoxy belief of numerous ethnic groups. Prof. Garby observes ancient Indian history and its people's

Buddhistic Indian proclaimers of purely materialistic doctrines appeared: and there is no doubt that those doctrines had ever afterwards, as they have today, numerous followers."<sup>6</sup> *Lokayata darshan* is the oldest Indian materialistic philosophy which is completely devoid of religious belief and people's supernatural amour. It is very surprising that all ancient Indian thoughts revolve round *Veda*, however, all the thoughts do not concede the supremacy of this authority. At least three schools (Buddhism, Jainism and Carvakas) are found to be inimical against *Veda* and they break through ecclesiastical monopoly of *Vedic* understanding. *Lokayata darshan* is materialistic philosophy which has a long history in Indian thoughts. Greek atomism or modern empiricism has a close affinity to this ancient worldly philosophy. This is very interesting that modern day's empiricism, logical positivism, for example, expresses the same tone and same spirit which has been expounded by *Lokayatic* nearly three thousand years ago. It seems to be a bad analogy to bring together Carvaka and Positivists. But a careful investigation makes the thing clear. Carvaka's epistemology clearly advocates the knowledge of sense-experience which does not have other source to attain the truth. Positivist never takes something beyond of their perceptual phenomena. Ernst Mach was the forerunner of Logical empiricist movement who never believes something beyond of his experience. His anti-realist stand has a close affinity to that of Carvaka's epistemology. Moritz Schlick, a famous positivist of 20<sup>th</sup> century, holds the same view along with other positivists. They think that the meaning of a proposition depends on its method of verification. The proposition which is incapable of being tested anyhow can't be thought to meaningful at any rate. Like many other positivists,

Carvaka or Lokayatic thoughts are the oldest materialistic view of India. Radhakrishnan points out the basic trends of these materialistic thoughts as follows:

Since sense perception is the only form of knowledge, matter becomes the only reality. It alone is cognizable by the senses. What is material is real. The ultimate principles are the four elements: earth, water, fire and air. These are eternal, and can explain the development of the world from the protozoon to the philosopher. Intelligence is the modification of the four elements, and it is destroyed when the elements from which it arises are dissolved.<sup>8</sup>

In many cases Indian materialistic thoughts are not ostracized to the western readers especially to the western empiricists. This is because of their long adherence to the prime spirit of empiricism. It is mentioned earlier that whole Indian thoughts revolve around *Veda*. But there are at least three schools which do not follow the basic spirit of *Veda* that are called as *nastikah* Schools. There is obviously a philosophical dissension among the schools and roughly, this dissension is theism and atheism. This can never be denied that whole Indian thoughts progress towards new phenomena through the long course of dialectical expedition. This happens not only in philosophical kingdom but social, cultural, political and different spheres as well. Eric Frauwallener says about Indian materialism:

The Indian themselves, as a rule, speak not of materialism but they characterize its adherents usually as deniers or negativists (*nastikah*). For the Indian materialism the essential thing is not the denial of the soul and the exclusive restriction to matter as the cause for the explanation of the

bad work and the moral claims derived out of them. It is interested in philosophical questions only so far as they serve this aim. Therefore the Indian Characterization of them as deniers or negativists is appropriate.<sup>9</sup>

Ashok, Buddhist emperor of India, underscored the need of tolerance and patience during the time of his rule. Amartya Sen further writes,

It was indeed a Buddhist emperor of India, Ashok, who, in the third century BCE, not only outlined the need for toleration and the richness of heterodoxy, but also laid down what are perhaps the oldest rules for conducting debates and disputations, with the opponents being 'duly honored in every way on all occasions'. That political principle figures a great deal in later discussions in India, but the most powerful defense of toleration and of the need for the state to be equidistant from different religions came from a Muslim Indian emperor, Akbar.<sup>10</sup>

Buddhism in India has been extended and creates much enthusiasm among the people because of its non-violence nature. This non-violence property has been acquired by the people of India for such comprehensive cosmopolitan idea. We will discuss later on about this synthesis by which India made incredible progress in human thoughts.

Moreover, Hindu Empire, in the ancient India, was found to be successive and constant contact with the different kingdoms like- Persian, Hellenistic and Roman.

### **Socio-cultural hobnobbing**

Indian socio-cultural history and its long development, from the early age to the present day, are to be characterized in three

These are:

- Aryan non-Aryan synthesis.
- Indio-Mogul harmonization.
- Indio-European reconciliation.

Indian long history has been shrouded by repeated invasions. Every part of its phase has been marked by invaders' constant usurpation. Dravidian or non-Aryan people of this land are the original inhabitants in Indian histories who are the first acceptors of external visitors. From that time onwards, Indian socio-philosophical development has been noticed with the advent of successive invasions. Radhakrishnan observes the entire development as follows:

External invasions and internal dissensions came very near crushing its civilizations many times in the history. The Greek and the Scythian, the Persian and the Mogul, the French and the English have by turn attempted to suppress it, and yet it has its head held high. India has been finally subdued, and its old flame of spirit is still burning. Throughout its life it has been living with one purpose. It has fought for truth and against error. It may have blundered, but it did what it felt able and called upon to do. The history of Indian thought illustrates the endless quest of the mind, ever old, ever new.<sup>11</sup>

It is evident that for each case Indian people accepts other nations, who invaded here at times on her long way and explores their good and exquisite morality, values and finally absorbed their good things. At the outset, cultural clash between Indian aboriginal people and the outsider is not so high since the socio-psychological state of non-Aryan people is

new phenomenon. And this new phenomenon comes into view through dialectical interaction. Historians observe that, oldest cycles of Indian socio-cultural structure is dominated by Aryans. Aryans come from different parts of the world, Mesopotamia, Iran, Scandinavian countries, for examples, who bring their culture and languages to India. And with the mixture of these variables new phenomena come into existence. Nirad Chaudhuri explains:

The main body of the Aryans in India broke so completely with the west that, reading their history, legends, and traditions a student might be led to think that the Aryan invasions of India was a fiction invented by the scholars of the west to insult the ancient civilizations of the Hindus. Orthodox and traditional Hindus even today repudiate and get angry at the idea that the Aryans came from outside and were not always in India since the beginning of creation. Those among the Hindu 'fundamentalists' who are not absolutely uneducated and have heard of the diffusion of the Indo-European languages, would rather believe that anything European got its languages and cultures from India than admit that anything Hindu could come from any source outside India.<sup>12</sup>

Chaudhuri emphasizes the need to notice one important reality of this civilization which is the inter mixture of culture between Aryan and aboriginal people at the dawn of Indian civilization. The first of these three is very much important because its beginning cannot be dated. And its duration is the largest than rest of later cycles. Nirad has framed the time towards the end of 12<sup>th</sup> century. The people who came from different parts of the world become the dominant community.

Ancient Indian elements with the mixture of alien culture form a new circumstance which influences the whole nation comprehensively. This new phenomenon, needless to say, was a synthesis between indigenous and foreign mode of life. Chaudhuri says, 'The Hindu and Sanskrit civilization and social order were the products of the Aryan movement, that dimly revealed *Volkerwanderung* which appears to have brought about one of the most far-reaching and fruitful revolutions in the unfolding of human civilization.'<sup>14</sup> This might be characterized as follows:

- a. A new ethnic composition forms.
- b. It is more cultural than racial.
- c. Racial disparity: caste, creed, and different disproportions come into existence. So it creates social disunity as well as mental disharmony among the feuding groups.
- d. They (Aryan) made heredity a principle of ordering; not only race relations, but all kinds of relations, even the economic. Indian society first experienced two kinds of people: have and have-nots which made the society two poles. One is proletariat and bourgeois is the other.
- e. It is evident, despite the fact of social cohesions, that Indian social structure has had a new progress with the advent of socio-cultural unifications.

### **Muslim invasion and aftermath**

Muslim rule is formally launched in 13<sup>th</sup> century and it is continued till the middle of 19<sup>th</sup> century when the British rule

India through the long courses of its foundation. Muslim rulers, more especially, Akbar, was a liberal, morale, high sense of ethics and a good ruler. Akbar, the most illustrated emperor in Mughal era, didn't show disrespect to others which brings him unfathomed fame. Man Singh, the chief of army of Akbar, was a Hindu king who was once defeated by Akbar himself. Tan Sen, best music composer of his assembly, was also a Hindu pundit. Akbar gave him the title Miyan or a great learned man. At the end of sixteen century Akbar called a grand conference for mass-discussion in which different types of believers including Hindu, Christian, Parsee, Jaina, Judaist, even many atheists were called upon. Akbar will never be obliterated from Indian history. In spite of his secular and impartial attitude towards other believers, he was a good Muslim. During this time no Muslim ruler could try to abolish different religions and their opinions even though they ruled for long seven hundred years in Indian subcontinent.

Nirad C. Chaudhuri explains this cultural intermixture. He writes,

Last of all comes the cultural of the masses. The combination of Hindu and Muslim ingredients was more stable in this stratum than in the other two, because it sprang from more organic bonds of unity. Not only were the Hindu and Muslim masses of India closely related ethnically, they were also on a level of culture which was fairly uniform and which in its essential was a folk civilization almost wholly devoid of self-consciousness. In contact of diverse cultures the absence of self-consciousness always favors assimilations and absorption. This was also the case with the common heritage of the Hindu and Muslim masses of India.<sup>15</sup>

During the Mughal period large number of Hindus wrote books in Persian which was the official court language. Some of these books have become classics of other kind. At the same Moslem scholars translated Sanskrit books into Persian and wrote in Hindi. Two of the best-known Hindi poets are Malik Mohammad Jaisi who wrote 'Padmavat' and Abdul Rahim Khankhana, one of the premier nobles of Akbar's court and son his guardian. Khankhana was a scholar in Arabic, Persian, and Sanskrit, and his Hindi poetry is of a high quality. For sometime he was commander-in-chief of the imperial army, and yet he has written in praise and admiration of Rana Pratap of Mewwar, who was continually fighting Akbar and never submitted to him. Khankhana admires and commends the patriotism and high sense of honour and chivalry on the battle field.<sup>16</sup>

### Understanding non-communalism

It would be difficult to find a single country in the world which is quietly devoid of a population divided on the lines of religious, ethnicity and/or culture. In fact, differences and distinctions of sects are found even within a religion. Throughout history, there has not been any unilateral society which lacked differences in beliefs, language, traditions and practices. This reality, therefore, can never be overlooked. The concept of a developed state consists of different types of human race and ethnical groups where the people enjoy their freedom equally, and celebrate their differences. And this is the beauty of a modern concept of state.

Secularism or non-communalism is the basic pillar of any developed nation. India is a rare country in the world which has got this characteristic. The fact is, from time

long they have maintained cross cultural relationships with the people living next door, they have been able to keep their own sanctity and religio-cultural wisdom as well. It is a matter of great importance that in the very age of this intermittent intrusion of global culture, we are able to adapt with individuals and institutions of different beliefs, which in no way affect our basic pillar of beliefs. This practice has been maintained for thousands of years by people in this region.

### Indian Modern life

Indian modern life has changed tremendously and its impact on the society is being noticed overwhelmingly. Modern Indian culture is made up of the combination of European life. This happens because of the long contiguity of European civilization, more especially British influence. Indian literature, art, philosophy, ethics, and morality have had a new shape because of English influence. Many creative thinkers and high profile litterateurs including philosophers were born during this time. English people, during the time of their occupations, extended all kinds dominance across the Bay from the very beginning. Historians point out the impact of this culture on our Eastern thoughts. Jawaharlal Nehru fights for Indian nationalism throughout his life; nevertheless, he concedes the good impact of English influence on Indian life. He holds, "The impact of western culture on India was the impact of a dynamic society, of a 'modern' consciousness, on a static society wedded to medieval habits of thought which, however sophisticated and advanced in its own way, ..."<sup>17</sup>

This can never be denied that new life of India is created following the impact of English rule. And this has been

termed as the Renaissance of Indian life. This is reflected in Indian culture, literature, and overall ordinary mode of Pondering Dialectical Nature in Indian Thoughts 87

### **Balance of Identity**

What should be the basis of Bengalis (including ours regardless the geographical boundaries) identity? Is it religion or culture? This was the foremost question in the socio-cultural history of our past; more especially this question became in the offing, soon after the partition in 1947. India and Pakistan was separated on the basis of its two major religions that are often thought to be an ugly conspiracy of British rule. And thereafter, the peculiar partition of a country viz. East and West Pakistan, on the basis of its spatiality, does solve the question by no means. The principle of these continental partitions, however, was only religion but this formula does not prove itself to be sufficient in either case. Inter religious co-habitation and their long non-sectarian mode of life became in prominence rather than religious segregation. So the people who have given the priority of culture than religion defied the so-called formula of a state which divided it in terms of religion. Culture should be demarcation factor of a nation which may unite them in most of the cases for their inhabitation. But this culture enshrouded them keeping Bengali life distinct in the history of our anthropological advancement. Unfortunately some people of this region didn't go by this simple equation since they thought this culture to be the close compatriot to Hindu mode of life. Muslim thoughts, on the other hand, were solely dominated by Perso-Arabic philosophy. But the history of this subcontinent says very different things which must be counted in making their sharp divisions. From the outset, intra-religious mixture and the cultural hobnobbing -- no such element could destroy its

originality in the lives of two major religions – Hindu and Muslim. So, there was a strong balance in their identity in 88 Philosophy and Progress

an unparalleled example of non-communal inhabitation in this land which became a model of co-existence for different nations.

### **Democratic norms: nice lesson of coexistence**

One of the main prerequisites of democracy is to show the respect of other opinions. Democratic values contain endurance, forbearance and normative political thoughts where people of all kinds are the protagonist of the paradigm. Deviation from the main philosophy of democracy brings fatal consequence in human life. Bertrand Russell writes in *Political Ideals*: 'political ideals must be based upon ideals for the individual life. The aim of politics should be to make the lives of individuals as good as possible.'<sup>18</sup> .To make the whole atmosphere conducive to the people, democracy is inevitable. It can ensure the peoples' right in spite of having many difficulties for itself. Indian democratic norms and sense of ethics are relatively high than any other countries in the world because of its secular mode of life. Whereas the main characteristic of the democracy is endurance and tolerance so it can make sure human security of all kinds. Indian dialectical characteristics of thoughts and practices expose the reality.

The debates between monism and polytheism, spiritualism and non-spiritualism, materialism and idealism reflect in her entire democratic values and culture. So, Indian democracy has been an especial model of multilateral forbearance in spite of its huge drawback.

## Conclusion

I will summarize the whole elucidation that has been  
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because of its internal structure. It is a huge country in terms of its population, size, ancient history, geographical locations, race, and ethnic stupendous reality. It is invaded by the outsiders for almost regular interval. That is why, its mode of life has changed for every successions. I have tried to show that this change, which is a normal course of social change, is dialectical. It is dialectical because its social phenomena intercourses with two antagonistic human thoughts. Contradiction between spiritualism - non-spiritualism, materialism - idealism, theism - atheism or even antagonism within the same belief are the *modus vivendi* of the entire development.

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\* Brihdaronnyok Upanishad, 2<sup>nd</sup> chapter, 4<sup>th</sup> Brahman.

\*\* For details: *Bhagavad-Gita as it is* (Contents of the Gita Summarized, text-7)

Lord Krishna, following the mental weakness of Arjuna says,

*klaibyam ma sma gamah partha  
naitat tvayy upapadyate  
ksudram hrdaya- daurbalyam  
tyaktvottistha parantapa* (Text3)

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4. Matilal, B. K. (1999) : *The Structure of Logic in India*, eds Janadon Ganeri and Heeraman Tiwari, New Delhi, Oxford University Press, p -2-3

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Schlick, as a belligerent positivist, clearly holds that, in order to find the meaning of a proposition, we must transform it by successive definitions until finally only such words occur in it as can no longer be defined, but whose meaning can only be directly pointed out. The criterion of the truth or falsity of the proposition then lies in the fact that under definite conditions (given in the definition) certain data are present, or not present. If this is determined then everything asserted by the proposition is determined, and I know its meaning. Schlick's position is very close to the position of Indian atheism, Charvaka or Lokayata darshan more especially.

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