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In ancient Indian philosophy, philosophy and religion cannot be separated, primarily because of the cultural integration of religious practices and mystical pursuits. For example, ceremonies celebrating birth, marriage, and death, performed with recitations of Vedic verses (mantras), were important for bonding within ancient Indian societies. Later different social practices developed. Thus, the orthodox classical schools of thought are distinguished from nonorthodox classical schools by their allegiance to established forms of social practice rather than to the doctrines of the Veda. Buddhism, for example, constitutes much more of a break with Vedic practices than with the ideas developed in Vedic traditions of thought. In fact, the Upanishads, mystical treatises continuous with the Vedas, foretell many Buddhist teachings. In ancient India, religion did not entail dogma,

but rather a way of life that permitted a wide range of philosophic positions and inquiry. Mysticism, the claim that ultimate truth is only obtainable through spiritual experience, dominates much ancient Indian philosophy. This book has been intended as a manual for students of this subject. Contents: • Truth and Validity • Laws of Thought • Truth-Functions and Propositional Logic • Hinduism • Buddhism • Jainism • Sikhism
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