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Indian philosophy refers to philosophical traditions of the Indian subcontinent. A traditional classification divides Āstika (orthodox) and nĀstika (heterodox) schools of philosophy, depending on one of three alternate criteria: whether it believes the Vedas as a valid source of knowledge; whether the school believes in the premises of Brahman and Atman; and whether the school believes in afterlife and Devas. So early Indian philosophy is much foggier to us than is early Western philosophy. What, then, shall be our strategy? We will examine each major school of ancient Indian philosophy, and we will not speculate much about who influenced whom or when certain developments occurred. Indians distinguish two classes of Indian philosophies: āstika and nāstika. The āstika systems respect the Vedas to some degree. They are: Sankhya, Yoga, Vedanta, Mimamsa, Nyaya, and Vaisheshika. Indian philosophy, the systems of thought and reflection that were developed by the civilizations of the Indian subcontinent. They include both orthodox (āstika) systems, namely, the Nyaya, Vaisheshika, Sankhya, Yoga, Purva-Mimamsa (or Mimamsa), and Vedanta schools of philosophy, and unorthodox. Introduction. General considerations. Significance of Indian philosophies in the history of philosophy. General characteristics of Indian philosophy. Common concerns. Forms of argument and presentation. Hence, historians of Indian philosophy typically understand the term “Hindu philosophy” as standing for the collection of philosophical views that share a textual connection to certain core Hindu religious texts (the Vedas), and they do not identify “Hindu philosophy” with a particular comprehensive philosophical doctrine. Hindu philosophy, thus understood, not only includes the philosophical doctrines present in Hindu texts of primary and secondary religious importance, but also the systematic