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A group blog of scholars exploring Indian philosophy. Search for: Search. Jay Garfield, Bryan Van Norden, and most of my colleagues here on the Indian Philosophy Blog are shamelessly committing massive acts of cultural appropriation. Perhaps I am too. And that’s a wonderful thing. 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 Indian philosophy refers to philosophical traditions which developed in the Indian subcontinent. Modern scholars generally divide the field between “Hindu Philosophy” (also known as “Vedic Philosophy”) and non-Hindu traditions such as Buddhist Philosophy and Jain Philosophy.[1] This division is generally derived from traditional Indian classifications. The main schools of Indian philosophy were formalized chiefly between 2000 BCE to the early centuries of the Common Era. Indian philosophy, the systems of thought and reflection that were developed by the civilizations of the Indian subcontinent. They include both orthodox (astika) systems, namely, the Nyaya, Vaisheshika, Samkhya, 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.