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The ancient Indian philosophy is a fusion of two ancient traditions: Sramana tradition and Vedic tradition. Indian philosophy begins with the Vedas where questions related to laws of nature, the origin of the universe and the place of man in it are asked. In the Vedic view, creation is ascribed to the self-consciousness of the primeval being (Purusha). This leads to the inquiry into the one being that underlies the diversity of empirical phenomena and the origin of all things. Cosmic order is Jonardon Ganeri, Philosophy in Classical India: The Proper Work of Reason (Routledge, 2001). A study of rationality and analysis in Indian philosophical theory. J. N. Mohanty, Classical Indian Philosophy (Rowman and Littlefield, 2002). A short but wide-ranging and engaging book. 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. Quite the same Wikipedia. Just better. Indian philosophy refers to ancient philosophical traditions of the Indian subcontinent. The principal schools are classified as either orthodox Āstika or nĀstika 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. [1][2][3].