Later systematic philosophy in India, emerging about the beginning of the Christian era, is of a two-fold nature. On the one hand it is a "crystallization" of its own archaic pre-systematic history and, on the other hand, a highly original and flexible attempt to clarify a number of fundamental philosophical problems which are basic in all philosophy, ancient and modern. In the crystallization the leading philosophical themes as well as the religious-cultural patterns were given. In mutual interplay and confrontation they gave rise — as perennially recurrent "leitmotifs" or "intuitions" of Indian philosophy — to a number of basically different metaphysical systems each of which elaborated its own ontology and epistemology. Reality and knowledge became the central topics of all Indian philosophical investigation. Some of the basic themes of later Indian philosophy (including psychology and theology) may be summarized as follows; the unity of Absolute Reality and the riddle of plurality; identity and difference; eternal quietude and eternal motion; the all-comprehensiveness of the Absolute and the limitations or insufficiency of conceptual thought; the unknowability or impredicability of Absolute as well as phenomenal reality; their knowability; transcendent knowledge as experience of Absolute Reality; the Self identical with or different from the Absolute; the soul as mirror of reality, as a substance or as a "stream" of life; life as a dream and life as the realization of spiritual and material potentialities; the nature of God; the nature of external reality; sensory experience; the criteria and means of knowledge; the necessity, validity and non-validity of logic; Being and non-being; to be or not to be; perception and inference; cogito ergo sum; cogito ergo non sum; the subject — object relation; the dilemma of time as infinite and as limit; real and unreal causality.

1) This article will be published in three parts. The first contains a general and historical introduction, the second an analysis of the most important philosophical and logical theories. In the third part the relation of Indian philosophy and the Indian religions will be described as compared with Western religions and philosophical developments.
In this antithetical development, Revelation, Tradition, and transmitted holy scriptures, which determined the subject matter and the special cultural-religious approach, played an important part. Yet, in the later systems many new ideas were introduced. This was largely a matter of new philosophical wine in old traditional bottles. Nevertheless, the gradual unfolding of pure philosophy brought about a protracted conflict concerning the validity of Revelation and Tradition in contrast to independent thought as bases and means of knowledge.

Already at an early stage, the need of balancing within a common frame of reference the many conflicting interpretations of the established cultural-religious principles on the one hand and the more developed philosophical themes on the other, compelled the ancient Indian thinkers to devise a set of rules and regulations of philosophical disputation which ultimately developed into exact or strict logic. The incipient medical and other sciences as well as the more developed linguistic studies contributed to this process. One of the achievements of the Indian logicians was the creation of a technical terminology which in the course of time was adopted by all the Indian philosophical schools. This gave a certain uniformity and coherence to Indian philosophy as a whole. However — just as is the case with Western philosophical and logical terminology — the application and interpretation of these terms within different contexts and in conjunction with different basic premises and purposes made this philosophy again highly variegated and fluid.

It was only at a later stage, about the sixteenth century A.D., that Indian philosophy became static. Although on the religious side new and interesting formations became a powerful force, in philosophy no new problems were introduced till modern times when Western influence began to make itself manifest. It remained largely a restatement or reapplication of previously formulated views which in the process brought out the great value of tradition but generally lost the original freshness, vigour and clarity.

In the hey-day of its development, however, it showed an extraordinary superabundance of these qualities. It is certainly remarkable that Indian thinking in its unbroken search for spiritual unity and universality produced a greater variety of solutions or near-solutions to the problems of reality and knowledge, the origin of the Universe, the nature of the soul and kindred questions than perhaps any other known philosophy.

This makes it difficult to classify Indian philosophy as a whole. Bertrand Russell observes that the classification of philosophies is effected, as a rule, either by their methods or by their results: "empirical" and "a priori" is a classification by methods, "realist" and "idealist" is a classification by results. He then states that philosophies may also be divided according to the predominant desire which has led the philosopher tot philosophize. Thus we shall have philosophies of feeling, inspired by the love of happiness; theoretical philosophies, inspired by the love of action. Among philosophies of feeling we shall place all those which are primarily optimistic or pessimistic, all those that offer schemes of salvation or try to prove that salvation is impossible; to this class belong most religious philosophies. Among theoretical philosophies we