

Pravāhaṇa Jaivali,²² Asvapati Kaikeya,²³ and Ajātaśatru.²⁴ Garbe,²⁵ Grierson,²⁶ and others believe they are justified in holding the view that the Kṣatriyas developed a special philosophy of their own as opposed to Brahminism, which appears later as Bhakti, or Faith. On the other hand, there is clear evidence²⁷ that the opinion of Kṣatriyas on such topics were held in little respect, and it must be remembered that to attribute wisdom to a king was a delicate and effective piece of flattery. There are earlier references to royal sages (*rājan-yarṣi*),²⁸ but it is very doubtful if much stress can be laid on them, and none can be laid on the later tradition of Sāyana.²⁹ Again, the Nirukta³⁰ gives a tradition relating how Devāpi, a king's son, became the Purohita of his younger brother Śaṃtanu; but it is very doubtful if the story can really be traced with Sieg³¹ in the Rigveda³² itself. In any case, the stories refer only to a few selected Kṣatriyas of high rank, while there is no evidence that the average Kṣatriya was concerned with intellectual pursuits. Nor is there any reference to Kṣatriyas engaging in agriculture or in trade or commerce. It may be assumed that the duties of administration and war were adequate to absorb his attention. On the other hand, we do hear of a Rājanya

²² Bṛhadāraṇyaka Upaniṣad, vi. 1, 1; Chāndogya Upaniṣad, i. 8, 1; v. 3, 1; Muir, *op. cit.*, 433-435; 515; Weber, *Indische Studien*, 10, 117; Max Müller, *Sacred Books of the East*, 1, lxxv.

²³ Śatapatha Brāhmaṇa, x. 6, 1, 2 *et seq.*

²⁴ Bṛhadāraṇyaka Upaniṣad, ii. 1, 1; Kauṣītaki Upaniṣad, iv. 1.

²⁵ *Beiträge zur indischen Kulturgeschichte*, 1 *et seq.* Cf. Deussen, *Philosophy of the Upanishads*, 17 *et seq.*; Winterniz, *Geschichte der indischen Litteratur*, 1, 199.

²⁶ Article 'Bhakti' in *Encyclopædia of Religion and Ethics*; *Journal of the Royal Asiatic Society*, 1908, 843.

²⁷ Śatapatha Brāhmaṇa, viii. 1, 4, 10. Cf. Oldenberg, *Buddha*, 73, n. 1; Keith, *Aitareya Aranyaka*, 50, 257; *Journal of the Royal Asiatic Society*, 1908, 868,

883, 1140-1142. Professor Eggeling concurs in the view that the Kṣatriya share in the religious movement was not substantially real.

²⁸ E.g., in Pañcavimśa Brāhmaṇa, xii. 12, 6; but see on this Oldenberg, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 42, 235, n., and Varṇa.

²⁹ Cited in Muir, *op. cit.*, 1², 265 *et seq.*

³⁰ ii. 10.

³¹ *Die Sagenstoffe des Rgveda*, 91 *et seq.* See Devāpi.

³² x. 98. The case of Viśvāmitra may also be cited; but his royal rank, which is attested by the mention of him as a Rājaputra in the Aitareya Brāhmaṇa, vii. 17, is at most merely a matter of descent, and is of very doubtful authenticity. See under Varṇa.