

saneya,<sup>5</sup> of Śvetaketu Āruṇeya, and of other sages.<sup>6</sup> He had become famous for his generosity and his interest in the discussion of the nature of Brahman, as ultimate basis of reality, in the life-time of Ajātaśatru of Kāśi.<sup>7</sup> It is significant that he maintained a close intercourse with the Brahmins of the Kuru-Pañcālas, such as Yājñavalkya and Śvetaketu; for this indicates that the home of the philosophy of the Upaniṣads was in the Kuru-Pañcāla country rather than in the east. There is a statement in the Śatapatha Brāhmaṇa<sup>8</sup> that he became a Brahmin (*brahmā*). This does not, however, signify a change of caste, but merely that in knowledge he became a Brahmin (see *Kṣatriya*). Janaka is occasionally mentioned in later texts: in the Taittirīya Brāhmaṇa<sup>9</sup> he has already become quite mythical; in the Śāṅkhāyana Śrauta Sūtra<sup>10</sup> a *sapta-rātra* or seven nights' rite is ascribed to him.

It is natural to attempt to date Janaka by his being a contemporary of Ajātaśatru, and by identifying the latter with the Ajātasattu of the Pāli texts<sup>11</sup>: this would make the end of the sixth century B.C. the approximate date of Janaka.<sup>12</sup> But it is very doubtful whether this identification can be supported: Ajātaśatru was king of Kāśi, whereas Ajātasattu was king of Magadha; and his only connexion with Kāśi was through his marriage with the daughter of Pasenadi of Kosala.<sup>13</sup> Moreover, the acceptance of this chronology would be difficult to reconcile with the history of the development of thought; for it would make the rise of Buddhism contemporaneous with the Upaniṣads, whereas it is reasonably certain that the older Upaniṣads preceded Buddhism.<sup>14</sup> Nor do the Vedic texts know anything of Bimbisāra or Pasenadi, or any of the other princes famed in Buddhist records.

<sup>5</sup> Śatapatha Brāhmaṇa, xi. 3, 1, 2; 4, 3, 20; Brhadāranyaka Upaniṣad, *loc. cit.*; Jaiminiya Brāhmaṇa, *loc. cit.*

<sup>6</sup> Śatapatha Brāhmaṇa, xi. 6, 2, 1 *et seq.*

<sup>7</sup> Kauṣītaki Upaniṣad, *loc. cit.*; Brhadāranyaka Upaniṣad, ii. 1, 1.

<sup>8</sup> xi. 6, 2, 10.

<sup>9</sup> iii. 10, 9, 9.

<sup>10</sup> xvi. 26, 7.

<sup>11</sup> Vincent Smith, *Early History of India*, 26 *et seq.*

<sup>12</sup> Hoernle, *Osteology*, 106.

<sup>13</sup> Rhys Davids, *Buddhist India*, 3 *et seq.*

<sup>14</sup> See e.g., von Schroeder, *Indiens Literatur und Cultur*, 243; Macdonell, *Sanskrit Literature*, 224; Deussen, *Philosophy of the Upaniṣads*, 23 *et seq.*; Keith, *Aitareya Aranyaka*, 25, 29.