

and the **Śyāparṇas** mentioned in the **Aitareya Brāhmaṇa**¹²³ has been cited¹²⁴ as that of a king sacrificing without priestly aid, but the interpretation is quite uncertain, while the parallel of the **Kaśyapas**, **Asitamrgas**, and **Bhūtavīras** mentioned in the course of the narrative renders it highly probable that the king had other priests to carry out the sacrifice.

Somewhat different are a series of other cases found in the **Upaniṣads**, where the **Brahma** doctrine is ascribed to royal persons. Thus **Janaka** is said in the **Śatapatha Brāhmaṇa**¹²⁵ to have become a **Brahman**; **Ajātaśatru** taught **Gārgya Bālāki**;¹²⁶ **Pravāhaṇa Jaivali** instructed **Śvetaketu Āruṇeya**,¹²⁷ as well as **Śilaka Śālāvatya**¹²⁸ and **Caikitāyana Dālbhya**;¹²⁸ and **Aśvapati Kaikeya** taught **Brahmins**.¹²⁹ It has been deduced¹³⁰ from such passages that the **Brahma** doctrine was a product of the **Kṣatriyas**. This conclusion is, however, entirely doubtful,¹³¹ for kings were naturally willing to be flattered by the ascription to them of philosophic activity, and elsewhere¹³² the opinion of a **Rājanya** is treated with contempt.

It is probably a fair deduction that the royal caste did not much concern itself with the sacred lore of the priests, though it is not unlikely that individual exceptions occurred. But that warriors became priests, that an actual change of caste took place, is quite unproved by a single genuine example. That it was impossible we cannot say, but it seems not to have taken place. To be distinguished from a caste change, as **Fick**¹³³ points out, is the fact that a member of any caste could, in the later period at least, become a **Śramaṇa**, as is recorded in effect

¹²³ vii. 27 *et seq.*

¹²⁴ Zimmer, *op. cit.*, 196.

¹²⁵ xi. 6, 2, 10; Muir, i², 426-430.

¹²⁶ **Bṛhadāraṇyaka Upaniṣad**, ii. 1, 1; **Kauṣītaki Upaniṣad**, iv. 1.

¹²⁷ **Bṛhadāraṇyaka Upaniṣad**, vi. 1, 1 (**Mādhyamdina** = vi. 2, 1 **Kāṇva**); **Chāndogya Upaniṣad**, v. 3, 1.

¹²⁸ **Chāndogya Upaniṣad**, i. 8, 1.

¹²⁹ **Śatapatha Brāhmaṇa**, x. 6, 1, 2.

¹³⁰ **Deussen**, *Allgemeine Geschichte der Philosophie*, i. 2, 354; *Philosophy of the Upanishads*, 17 *et seq.*; **Garbe**, *Beiträge zur indischen Kulturgeschichte*, i *et seq.*;

Philosophy of Ancient India, 73 *et seq.*; **Grierson**, *Journal of the Royal Asiatic Society*, 1908, 602 *et seq.*; **Winternitz**, *Geschichte der indischen Litteratur*, i, 256 *et seq.*

¹³¹ **Bloomfield**, *Religion of the Veda*, 218 *et seq.*; **Keith**, *Journal of the Royal Asiatic Society*, 1908, 838, 868, 1142; **Aitareya Āraṇyaka**, 50, 51, 257; **Oldenberg**, *Buddha*,⁵ 73, n. 1.

¹³² **Śatapatha Brāhmaṇa**, viii. 1, 4, 10.

¹³³ *Op. cit.*, 44, n. 1.