

THE  
PHILOSOPHY OF ANCIENT INDIA

BY

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trait expresses itself, in a popular religion not resting on a philosophical basis, as devotion to God and love for God. The founder of this religion was Kṛishṇa Vāsudeva, who, though later raised to the rank of a god, or better, identified with God, was, as his name and the legends attached to it indicated, *a member of the warrior caste*. As early as in the Mahâbhârata, the great Indian national epic, Brahmanism has appropriated the person and doctrine of Kṛishṇa, and made of the deified hero a form of the god Vishṇu. Thus in this case also Brahmanism managed to renew its own vitality by appropriating an originally un-Brahmanic element.

So we have seen that neither the profound Monism of the Upanishads, nor the highly moral religions of the Buddhists and the Jains, nor, finally, the faith of the Bhâgavatas, founded in pure devotion to God, was originated in the Indian priestly caste. However favorably one may judge of the achievements accomplished by the Brahmans during the course of time in the most varied fields of knowledge—and I myself would be far from wishing to belittle their services—this much at least is established, that the greatest intellectual performances, or rather almost all the performances of significance for mankind, in India, have been achieved by men of the warrior caste. R1a

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