

and two sons are being born of her ; and that it would indeed be to her advantage if she would eat it before (*presenting it to the gods*). Accordingly, having previously eaten it, she offered the remnant (*to the gods*). The seeds, still remaining in the embryo form, said : ‘ We shall become what the Âdityas are.’ The Âdityas on the other hand looked for a murderer of those two. Amśa and Bhaga struck them. Hence sacrificers worship these two in their sacrifices. Amśa-prāsa became the portion due to Amśa in sacrifices. Bhaga went to the people. Hence they say that if one is desirous of getting wealth, one should go to somebody among men. That Indra, however, got up and recovered his breath. The other egg appeared as dead. He is, verily, the Mārtāṇḍa (*broken egg*) whose children are men. Aditi then went to the Adityas and said : ‘ Let this one be to me, but not the other which has fallen lifeless. They said : ‘ Then let it be to ourselves, as we say ; do not despise us.’ He is, verily, the Aditya, the Vivasvat, whose offspring are Manu, the Vaivasvata, and Yama, the Vaivasvata. Manu is in this world, and Yama in the other. These are the Âdityas who guard the paths through which gods move. They drive away that sacrificer who sets up his sacred fire without calling upon them : they drive him away from the heavens. The Âdityas are, verily, the portions of the remnant. When a sacrificer puts the sacred sticks into the fire after rotating them in the remnant, then he may be taken to have spoken to the Âdityas of his setting up of the sacred fire. Him they do not throw away from the heavens. He who is going to set up the sacred fire should *omit* a year (*i. e.*, intercalate a year). He should not bring his fire from a household or from any other place. Embryos [due to the remnant, *i. e.*, the twelve days at the end of the sidereal year of 366 days], developed in the course of the year are born. When the embryo is born and fully developed, the sacrificer sets it up (*while setting up the sacred fire*). Twelve nights he has to omit (*in a year*) ; for twelve nights are the index (*prati-mā*) of the year. Embryos [*i. e.*, the twelve days] developed (*in the form of months*) in the course of (*the cyclic*) year are born. When it is born and fully developed, he sets it up [*i. e.*, intercalates while setting up the sacred fire]. He should omit three, for three are the worlds ; these world’s he will thereby attain. He should omit one, for one is the Prajāpati.”

(To be continued.)

#### MISCELLANEA.

##### A NOTE ON AJIVIKAS.

I read, *ante*, pp. 88ff, the article on Âjīvikas by K. B. Pathak, who opines that they are a sect of Buddhist Bhikshus. D. R. B.’s bracketed note at the end of this article that they are neither Buddhist Bhikshus as Mr. Pathak says, nor Jains as Dr. Hultsch understands, but they form a distinct sect, seems to be borne out by other evidences. We have one given, *ante*, Vol. XXIII, p. 248, 1894 (which I have quoted in full on page 960, *Jour. R. As. Soc.*, October 1911), of which the following extract is to the point:—

“The essentials may, however, be stated. They are (1) that the recovery of the Vaikhānasa *Dharma-Sūtra* permits me to fully prove the correctness of Professor Kern’s (or rather Kālakāchārya’s and Utpala’s) identification of the *Ājīvikas* with the *Bhāgavatas*, and (2) that the sacred books of

the Buddhists contain passages showing that the origin of the *Bhāgavatas* was traditionally believed to fall in very remote times, and that this tradition is supported by indications contained in Brahmanical works.”

One such passage contained in an orthodox Buddhist book, the *Saddharma-Puṇḍarīka*,<sup>1</sup> as showing the remoteness of the *Bhāgavata* (*i. e.*, *Ājīvika*) cult, is that where Mañju-Srī is compared to Nārāyaṇa. The words run thus: “ . . . . and a body compact as Nārāyaṇa’s.”

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[Who the *Ājīvikas* really were was shown by me ten years ago in a note published in the *Jour. Bomb. As. Soc.*, Vol. XXI, p. 399 ff. The same note has been reprinted in a slightly altered form in this number on p. 286 ff.—D.R.B.]

<sup>1</sup> S. B. E. Series, Vol. XVI, chap. XXIII (Gadgāda Svāra), translated by H. Kern, see p. 397.