

forest, as instructed in rules and dry it in the sun ; in the absence of which it may be got dried in a sheltered place. This fuel should be put in the sacrificial fire in the mornings, at noons, and in the evenings. If a healthy Brahmacārī fails in doing his duties consecutively for seven days it will be considered that his vow of Brahmacharya is broken and then he will have to take the vow of 'Avakīrṇi' again. Without waiting for the order of the teacher, the Brahmacārī (student) should engage himself in devotion and meditation and in the service of the teacher daily. When the student is before the teacher he should stand with folded hands controlling his body, speech, brains, sensitive organs, and mind. Only when he is asked to sit, should he do so before the teacher, covering the portions of his body, which are to be covered, with clothes. He should rise up in the morning before his teacher wakes up, and go to bed only after the teacher has retired for sleep. When his teacher calls him, he should not give reply lying, sitting, walking, eating or looking in the opposite direction. He should not gainsay the teacher. The student should attend to the orders of the teacher and comply with them, sitting if the teacher is sitting, standing if the teacher is standing, standing back if the teacher is advancing towards him, running behind if he is walking, standing close by when he is facing the opposite direction, folding his limbs when the teacher is lying or sitting near. The student should have his seat and bed one step lower than those of his teacher. The student should not sit in a careless manner in places where the teacher's eyes could reach. He should not utter the name of his teacher. If anybody speaks ill of his teacher he should close his ears and run away from the spot. If a Brahmacārī scoffs his teacher, he will be born as a donkey, and as a dog if he scorns him, and as a worm if he steals the wealth of his teacher and as a beetle if he becomes jealous at the greatness of his teacher. When the teacher is angry the brahmachārī should not go near him. The Brahmacārī should not speak unasked. A Brahmacārī could sit with his teacher only when they are in a vehicle, or on a camel or in a tower or on the steps or on rocks or in a boat. He should consider the teacher of his teacher as his teacher. He should not address his parents who visit the house of the teacher, without the permission of his teacher. He should respect learned men, holymen, sons of the teacher and those who are born of his family, as a teacher. If the wife of the teacher is of the caste of the teacher, the brahmachārī should consider her as his teacher. If the wife is not of the same caste the brahmachārī needs only to stand up and make obeisance to her. A brahmachārī should not apply oil to the body of his teacher's wife, wash her, massage her body, and comb her hair. A brahmachārī may either shave his head or grow matted hair. He should never be asleep at sunrise or sunset. For learning Vedas etc. the student should not give the teacher cows, clothes etc. as free gifts beforehand. On completion of education, when the student asks the teacher for permission to get married, he should give the teacher what he demands. A brahmachārī who has fully complied with the rules mentioned above, will attain heaven after his death.

**BRAHMADATTA I.** A famous king of Kāmpilyapura.

1) *Birth.* Brahmadata was born in the family of Bṛhatkṣatra who was a scion of the Solar dynasty.

Bṛhatkṣatra begot Suhotra, Suhotra begot Hasti, Hasti begot Ajamidha, Ajamidha begot Bṛhadiṣu, Bṛhadiṣu begot Bṛhaddhanus, Bṛhaddhanus begot Bṛhaddharmā, Bṛhaddharmā begot Satyajit, Satyajit begot Viśvajit, Viśvajit begot Senājit and Senājit begot Rucira, Rucira begot Pṛthusena, Pṛthusena begot Nipa, Nipa begot Para, Para begot Pṛthu, Pṛthu begot Sukṛta, Sukṛta begot Vibhrāja, Vibhrāja begot Aṇuha, and Aṇuha married Kṛtvī, the daughter of hermit Śukra. Brahmadata was born to Aṇuha by Kṛtvī.

2) *Previous birth and kingship.* In Padmapurāṇa, Part III, Chapter 10, there is a story stating how the seven sons of Kauśika, a hermit, became fishermen by a curse and how they got absolution and attainment of heaven by offering oblations to the manes. The story is given below. Brahmadata was the rebirth of Piṭṛvartti, one of those seven sons.

In days of old there was a hermit named Kauśika in Kurukṣetra. His seven sons, Śvarūpa, Krodhana, Himsra, Piśuna, Kavi, Vāgduṣṭa and Piṭṛvartti were studying under Garga, a teacher. Their deeds were as bad as their names indicated. Their father died. The sons were in want. There was no rain anywhere in the world. These brothers had taken the milking cow of their teacher Garga to the forest for grazing. They decided to kill the cow of their teacher. The youngest of them said, "If we kill the cow we can use it as offerings to the manes, and the sin will not be visited on us." The elder brothers agreed to it. Accordingly Piṭṛvartti killed the cow and began sacrifice to the manes. Two of the elder brothers were detailed to give oblations to the devas, and three of them to offer oblations to the manes. One was detailed to be the guest and himself as the sacrificer. Thus remembering the manes the sacrifice was completed with the necessary rituals. In short, those seven hermits got divine power and became daring wicked men and ate the cow of their teacher. They told the teacher that the cow was eaten by a leopard and gave him the calf.

In course of time they all died and were born again as wild men in Daśapura. But because of their offerings to the manes they had retained memory of their previous births. So they fasted in holy baths and discarded their lives before the people. They were born again as deer in the mount of Kālañjara. Because of the power of knowledge and the penance and fast they discarded the body of deer in Prapatana and got rebirth as Cakravāka (ruddy goose) in the lake called Mānasasaras. In this birth their names were Sumanas, Kusuma, Vasu, Citradarśi, Sudarśi, Jñāta and Jñānapāraga, names suitable to their character. Those seven loving brothers were saints by virtue of their harmony with the Supreme spirit. But owing to mental disturbance three of them lost their attainments. Seeing the pleasures that King Aṇuha of Pāñcāla was enjoying by his wealth, vehicles, big army and beautiful women one of the Cakravākas, Piṭṛvartti, the devoted Brāhmaṇa, who being loyal to his father had performed sacrifice and given offerings to the manes, desired to become a king. The other two brothers seeing the wealth, glory and power of the two ministers, wished to become ministers. Thus Piṭṛvartti was born as the son of Aṇuha with the name Brahmadata and the other two were born as Puṇḍarika and Subālaka, sons of the two ministers. Brahmadata was anointed as King of