

Twelve Principles of Gurukula

1) Love between guru and disciple

Therefore brahmacārī means living under direction of guru, guror hitam. And guror hitam... How he can be simply thinking of benefiting the spiritual master? Unless that position comes, nobody can serve guru. It is not an artificial thing. The brahmacārī, the disciple, must have genuine love for guru. Then he can be under his control. Otherwise why one should be under the control of another person?

Lecture Śrīmad-Bhāgavatam 7.12.1 -- Bombay, April 12, 1976

2) sense control, esp sex life and assoc with women

By some artificial bodily exercise one can control the senses. That is called yoga. But one who becomes directly a devotee, his sense control is automatically done, if he is devotee. Bhaktiḥ pareśānubhavo viraktir anyatra syāt [SB 11.2.42]. If one is devotee, then he does not like anything material. And the sex enjoyment is the topmost pleasure in this material world. So naturally one who is devotee, he doesn't require to practice brahmācārya separately—param dṛṣṭvā nivartate [Bg. 2.59]—because sex pleasure may be very nice in this material world, but when one gets a sense of spiritual pleasure, then this pleasure becomes abominable.

lecture Śrīmad-Bhāgavatam 7.12.1 -- April 12, 1976, Bombay

3) worship Lord and guru

4) rise early, mangala aratik

5) study Vedas esp Bhagavatam

The brahmacārī should rise early in the morning and worship guru, agni, fire, sūrya, and in the morning there should be class, and on the order of the guru, they should assemble and begin reading Vedic literature, chandāmsi.

lecture Śrīmad-Bhāgavatam 7.12.3 -- April 14, 1976, Bombay

6) no nonsense talk (politics)

You should not talk nonsense. Mahāprabhu has very strictly forbidden, grāmya kathā nā kahibe [Cc. Antya 6.236]. We talk. That has become our training. As soon as we assemble, a few persons, immediately we talk all nonsense—politics, this politician, that politician, this is that, this is that—and waste our time. You talk something substantial. You talk about the śāstra. Talk about the aim of life, the problem of life. ... Try to become sober, don't talk nonsense, and abide by the orders of guru and śāstra. In this way training begins.

lecture Śrīmad-Bhāgavatam 7.12.2 -- April 13, 1976, Bombay

7) offer obeisances

In the beginning [indistinct] the students should come and offer obeisances to the lotus feet of guru. This is begin. Ādau gurv-āśrayam. Yasya prasādād bhagavat-prasādaḥ. This is the principle. If you offer your respectful obeisances to guru, he becomes pleased. Anyone, even one is offender, if he comes and offers obeisances to the superior guru, then even there was offense, he forgets. ... So that should be done regularly, suyantritaḥ, just like machine. As soon as one sees guru, immediately he must offer obeisances. Beginning, end. When he comes to see guru he must offer obeisances, and when he leaves that place he must offer obeisances. And in the in-between, coming and going, he should learn from the guru Vedic understanding. This is the principle of living in gurukula.

Lecture Śrīmad-Bhāgavatam 7.12.3 -- April 14, 1976, Bombay

8) simplicity—dress, food, furniture

So description of brahmacārī is going on here, the dress. The dress should be as simple as possible. So the ajina means the deerskin. That is very essential, because formerly the brahmacārīs used to go to guru-gr̥ha. In those days the guru-gr̥ha was not palatial building. Now if you haven't got palatial building, nobody will

come. The different stage. But actually brahmacārī, the guru also, they were living in the forest, and brahmacārī used to go that guru-gr̥ha. So the deerskin in the forest is very essential. Just like we take some blankets, we can spread anywhere and sit down. Deerskin, it is said that if you have got deerskin, you can sleep in the jungle; the snake will not touch you. That is the dravya-guṇa, the special effect of deerskin. Either tigerskin or deerskin, if you sit down, if you sleep, the snakes will not come. This is also very scientific. Therefore, because the brahmacārīs used to live in the jungle, it was essential. But on the whole the [indistinct] recommended, not that gorgeous dress, very nice bedstead or... As far as possible, yāvad-
artha, whatever is absolutely necessary

lecture Śrīmad-Bhāgavatam 7.12.4 -- April 15, 1976, Bombay

9) begging and giving to guru

10) eating when called

The brahmacārīs, they can beg. They can collect, not others. That is prohibited. Sāyaṁ prātaś cared bhaikṣyam gurave tan nivedayet....Now, as soon as you bring the collection before the guru... It was meant for the guru, so it is guru's property. It is not your property. "Then what I shall do? Everything is given to guru. Then what shall I do?" That is said: bhuñjīta yady anujñātaḥ. Now, these things will be prepared. The brahmacārī will collect dāl, rice, atta and everything. It will be prepared, offered to the Deity. That's a fact. But if by mistake guru forgets to call a particular disciple—"My dear son, please come, take your prasādam"—then he should not take prasādam. "Guru has forgotten, so I shall not go and take, myself, the foodstuff. I shall fast." This is brahmacārī.

Lecture Śrīmad-Bhāgavatam 7.12.5 -- April 16, 1976, Bombay

11) CHANT—main principle

our main principle is "Chant."

lecture Śrīmad-Bhāgavatam 7.12.5 -- April 16, 1976, Bombay

12) expert

Not that because he has become Kṛṣṇa conscious, and Vaiṣṇava, he is unable to do anything of this material world. No. One who is Kṛṣṇa conscious, he is conscious of everything and he knows how to deal with them. That is called dakṣa. Not that "Because I have become Kṛṣṇa conscious I have no knowledge in other things." No. Every... You must have, if not complete, to know something of everything. That is intelligence, to **know something of everything and to know everything of something**. That is wanted. You may be expert, a devotee. You know everything of devotional service, but you should not be callous. You know something of everything. That is called dakṣa.

Lecture Śrīmad-Bhāgavatam 7.12.6 -- Bombay, April 17, 1976

The brahmacāri, or a boy from the age of five years, especially from the higher castes, namely from the scholarly parents (the brāhmaṇas), the administrative parents (the kṣatriyas), or the mercantile or productive parents (the vaiśyas), is trained until twenty-five years of age under the care of a bona fide guru or teacher, and under strict observance of discipline **he comes to understand the values of life along with taking specific training for a livelihood.**

Śrīmad-Bhāgavatam 2.7.6 purport