

# Temptations denied from without

Continued from Page 1.

into fertilizer for our fields," Haridas said with a touch of pride. "We are very concerned with ecology."

We passed by a small cottage on the edge of the stream which flows through the commune. Haridas explained that it was the home of the engineer who designed the temple and the new building under construction.

"He is also a devotee, of course, but he chooses to live apart, with his wife and daughters. That is his choice, although others, such as myself, have chosen to live in separate quarters from our wives and offspring."

According to Haridas, this arrangement, by which the male and female devotees live in carefully segregated quarters, helps all to remain chaste, which is one of the primary dictates of Krishna Consciousness.

"Most people are slaves to the sexual urges of the body," he said. "They buy Black Velvet because they see these billboards that say, 'you will get this beautiful woman if you drink this.' Human life isn't pursuit of sex. We have sexual relations once a month, at the most fruitful time, when we plan to have a child."

"But what about temptation?" I asked.

"Well, if we chant, it's not that tough," he answered with a grin.

"I offer my humble obeisances unto His Divine Grace Prabhupada A.C. Bhaktivedanta Swami . . . who declared that Col. Sanders of the Fried Chickens of Kentucky would have to undergo a chicken-birth-life and death for every chicken smeared with his recipe making its way into the all-devouring mouths of the American Karmavores." —Hayagriva dasa Adhikari, from "The American Children of Krishna," by Francine Daner

A meal at one of Col. Sanders' chicken emporiums would have very little in common with lunch at the ISKON commune. Eating, or "prasada," is considered to be a religious rite by the Krishnas. The vegetarian dishes we were served had been prepared from ancient Indian recipes and previously offered in homage to the brass and silver temple deities, who for some reason did not choose to partake. The food was heavily spiced but nevertheless fairly tasty.

Haridas' main occupation at the commune is teaching reading, math and religious doctrine to the commune's male children. We ate — seated on the floor, of course — in typically Eastern fashion — in the company of some of his students. The children seemed healthy and bright, although Haridas occasionally scolded them for eating too quickly or for using their left hands, which is forbidden because "the left is for the unclean functions of the body."

After we had finished eating, Haridas affectionately hoisted one young boy up onto his shoulder. "Are you this body, Arugna?" he asked.

"Yeah," the child answered.

Haridas looked displeased. "No, you're not. What are you?"

"Spirit . . . soul," the boy finally said.

From an adjoining room, I heard a

woman's voice saying, "If you don't stop that chanting, little girl, I'm going to wring your neck. . . ."

When the plates and leftovers had been put away, Haridas took me into another room which contained one of the commune's prize possessions, a Fairfax video cassette viewer. We watched a short film entitled "The Hare Krishna People," which explained how in 1966, His Divine Grace A.C. Bhaktivedanta Swami Prabhupada — a Vedic scholar referred to by one writer as "the Sir Baden-Powell of Indian Mystics," — came to the United States to win American converts to Krishna Consciousness. The film also explained some of the essential tenets of the Krishna philosophy: denial of sense gratification, communion with Krishna through chanting, faith in the verity of the Bhagavad-gita and belief in reincarnation.

Haridas explained the last of those beliefs further when we visited the animal pens in the field behind the temple. (Among other things, the Krishnas own about 30 cows, which they revere as sacred animals.)

"Although these look like sheep," he said, "their souls are the same as ours. They may have been bold or boastful humans in another life."

An adventuresome ram walked up to the edge of the pen, and Haridas bent over and looked him in the eye.

"You are not that woolly body, are you?" he asked the sheep, which bleated, as if in reply. "Of course, he's a sheep and doesn't understand. The human form is such a rare opportunity."

"The (Krishna) temple leaders teach them that when argument fails, violence may be necessary. Hell, they feel they have a divine sanction to kill. . . ."

—Ted Patrick, self-styled deprogrammer of members of religious cults

"We are often found guilty by arbitrary association. . . ."

—from "Don't Lump Us In," an ISKON pamphlet

Gourahari Das, a stocky, assertive man in his early thirties, is the ISKON commune's business manager. Gourahari, who disdains the usual Krishna attire in favor of denim overalls and a turtleneck — "If I walk into a store to buy something for the commune and I have the shaved head and all, people can't deal with it" — has been a Krishna since 1968, when he met a swami in San Francisco.

In Gourahari's office, which is outfitted with filing cabinets and a desk but no chairs, we sat on the floor and discussed the charges by Ted Patrick and others that the Krishnas are little different from the infamous Peoples' Temple and other so-called cults.

"I can understand why people would fear us," he said. "After all, we are different. But brainwashed? Brainwashed because we worship God, because we refuse to kill? It's the rest of America, the ones who buy a new car every year because the television tells them to, who are brainwashed."

Just then the office door opened, and Gourahari's nine-year-old son came into the room.

"My son is an example," Gourahari said. "People would say he's a cult victim because he's never eaten Sugar Pops or watched cartoons on television. Remember, most other children his age have seen approximately 12,000 murders on television. My boy knows what violence is, but he knows it is wrong."

"Some Oriental religious movements bother us because they pose a threat to the values of career success, individual competition, personal ambition and consumption, on which our society depends. We forget that Christianity, taken literally, could cause similar disquietude."

—Dr. Harvey Cox, Harvard school of Theology

Even though I had discovered no sign of anything particularly threatening or dangerous about the Krishnas in my visit to their commune, I still had the suspicion something appropriately scandalous might have escaped my attention. To make sure, I called Port Royal Mayor Jim Diven to ask whether his town had experienced any problems with the Krishnas — soliciting or panhandling, perhaps?

"We have an ordinance against soliciting without a permit, and we enforce it," the mayor explained angrily. "Those people went too far, waking up the widows at 3 a.m. to try and sell those flowers and candy. We chased 'em out of town. . . ."

Ah, some scandal at last, I thought. I asked him when the Krishnas did all these things.

"Krishnas? Oh, I thought you said Moonies," he said. "No, we haven't had any problems at all with those people up on the hill. They dress sort of unusual, but they seem to be okay, you know what I mean? . . ."



Anne Dievler (12th-health planning and administration), center, and Harry L. Leider (12th-general arts and sciences), right, will receive the 1979 Ralph Dorn Hetzel awards for responsible leadership at Spring Term commencement. They are shown here with University President John W. Oswald.

Public Information photo

## Hetzel and Walker Awards winners announced

Anne Dievler (12th-health planning and administration) and Harry L. Leider (12th-general arts and sciences) will receive the 1979 Ralph Dorn Hetzel awards for responsible leadership and Grant Ackerman, University graduate in forestry service, will receive the 1979 Eric A. Walker Award for outstanding activities and achievements at the University.

The Hetzel Awards, established in memory of the late Ralph Dorn Hetzel, former University president, are given "to recognize the achievements and potential of outstanding undergraduates who have demonstrated the qualities of responsible leadership during their college careers and who give promise of public-spirited achievement in the future."

Both Dievler and Leider were selected by a committee appointed by Vice President for Student Affairs Raymond O. Murphy and will receive \$100 awards and citations at Spring commencement May 26.

The Walker Award, established by Eric A. Walker, former president of the University, is presented to the graduating senior whose "activities and achievements have enhanced the public esteem and reknown of the University."

Ackerman, undergraduate Student Government President during his senior year, will receive a trophy and have his name engraved on a permanent trophy at the University.

—by Amy Smith

## 'Abner': Done just like all good musicals

By JUDD BLOUCH  
Daily Collegian Staff Writer

The field of entertainment, which always changes and conforms so easily, has lately gone through a trend of violence, sex and action. If a play or movie isn't bloody or fast-paced, then it does not gain any popularity.

Fortunately, a few old movies, plays and reruns remain that are just plain fun and do not feature a murder or a rape every few minutes. One such play, "Li'l Abner," opened last night in Schwab Auditorium.

The show is about Abner Yokum, a Superman-type country boy who spends the entire show fighting for truth, justice, the American way of life and, of course, his lovely girlfriend. Like in all good

musicals, the hero is victorious and the play ends happily.

The best aspect of "Li'l Abner" is its ability to please the audience without even coming close to offending anyone. It is basic, fun entertainment that demands very little brainwork from the viewer. All the characters are outrageously unique and the music, even though it is slightly unoriginal, is lively and interesting.

### review

The leads are the most obvious indication of the show's return to the good style of entertainment. Abner is played by Samuel Smith, a hulking, handsome man with a talent that takes one by surprise.

His counterpart is Daisy Mae (Marylee Bradford), a heroine in the true fashion of the American musical.

Two other characters help to continue this fun, easy going feeling. Mammy and Pappy Yokum (Donna Pharo and Gary Weiss) are the spunky parents of Abner, who have fed him the magic Yokumbery tonic all his life.

"Li'l Abner" contains every element essential in making an American musical comedy a good one. There are the three basic requirements of songs, dance and jokes. The tunes, delivered by some very fine voices, vary from boisterous chorus numbers to harmonic ensemble arrangements to melodic solos and duets. The dance numbers, while being rather basic, do add a special touch to some of the songs.

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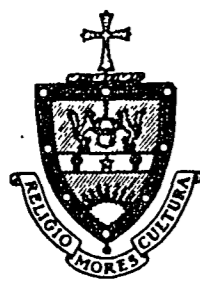
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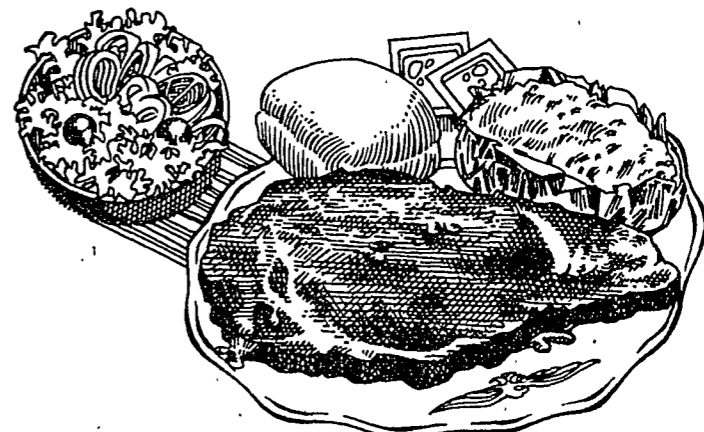
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