



Mystic Yogi Hridayananda das Goswami chants and drums before delivering his nightly lecture concerning yoga. A devotee plays the harmonium. The Hare Krishna people are meeting every night this week for chanting and listening.

Photo by Linnet Meyers

Krishna people on campus this week to speak

By JOYCE BOLES
Of the Emerald

Representatives of the International Society for Krishna Consciousness, commonly known as Hare Krishna people, are on campus this week. They're the guys with the saffron robes, bald heads, bells, drums, and chanting.

Mystic Yogi Hridayananda das Goswami is delivering a series of programs entitled "The Ecstasy of Yoga" every night this week at 7 p.m. in 207 Chapman. Swami Hridayananda is a leader in the movement founded in 1966 by His Divine Grace A.C. Bhaktivedanta Swami Prabhupada, a completely realized Spiritual Master from India.

About 20 people attended the first lecture Monday evening. Swami Hridayananda, accompanied by six Krishna movement devotees, began the evening with about 25 minutes of chanting. The chant was in 4-4 time increasing in tempo and accompanied by rhythmic swaying, drumming, the music of a harmonium imported from Calcutta, rhythmic hand-clapping, foot movements, bells, and incense.

A young woman in the audience in a long, full blue skirt closed her eyes as she chanted and swayed, gradually turning her body away from the Swami toward the audience. Her face looked beatific. One man in the audience abandoned the prescribed rhythm.

ms and began slapping his thighs and dancing something akin to the boogaloo. One man took off his jacket as he began to sweat. As the tempo increased, members of the audience dropped out of the chant, presumably from exhaustion.

Some of the Krishna Movement devotees switched from swaying to jumping up and down, always in time with the drumbeats played by Swami Hridayananda. At the end of the chant, all the Krishna Consciousness people fell to the floor in positions of extreme supplication facing the altar at the front of the room. Speaking in a language other than English, the Swami led them in a chant much like the Kyrie in a Roman Catholic mass.

The altar was a collection of brightly colored photographs and posters, seven in all, arranged among flowers and on some

bedspread-sized panels of cloth often seen in head shops under the name of Indian prints. A smaller panel of red velvet edged with gold braid lay in front of the photographs. On the red velvet were several silver and gold vessels whose purpose was not explained.

The Swami had introduced the chant by saying, "Do this and it's really transcendental. You can really get into it." Another Krishna Consciousness person said later that the chant offered

food to Krishna, that Krishna ate the food and the people in the room later ate the remnants. The Young man, Michael Dasa (Clackamas High School, near Portland, Class of '71), said Krishna people offer everything to Krishna, including the flowers on the altar and their own bodies.

The Swami's lecture defies reporting completely, but Movement beliefs may be described as derived from the menage that is the Hindu religion. The Swami spoke of the eight elements of the material world. He spoke of the cycle of Karma—death and rebirth of spirits in new bodies in an endless succession. He said the Krishna Consciousness Movement provides a way to escape this cycle of rebirth and achieve Enlightenment. The Swami quoted from the Bhagavad-Gita and Vedic literature in their original language, and then translated for the audience.

After the lecture there was another round of chanting. Then, Movement people served the audience some tasty vegetarian food. There was curried rice with cabbage and tomatoes. A sweet mush with raisins and peanuts called halvah was also included. There was plenty of food and it was filling and delicious.

The Krishna Consciousness Movement is supported by donations and by the sale of incense, books, and posters. There are over 90 temples around the world, the closest at 2507 N.E. Stanton in Portland where about 12 people live. The Movement will soon be selling imported Indian tunics handmade of bright cotton for about \$5.

Movement People embrace poverty and chastity in their search for Enlightenment. Their costumes are part of Hindu tradition and serve to label the devoted as servants of God. Their shaved heads and dhoti, as the costumes are called, are part of the surrender of self that is a necessary precursor of Enlightenment. Movement people use a string of 108 beads called 'japatan' in their devotions, and they do this a minimum of 16 times a day.

According to Michael Dasa, the residents of the temple in Portland spend their days wholly in devotional exercises and prayer, from 3:45 a.m. until late evening. Dasa said scripture classes, chanting, selling books in downtown Portland at 5th and Morrison, and entertaining visitors to the temple fill the time of members every day.

Hare Krishna people are gentle and sincere, and they embrace a philosophy more sophisticated human than that of the legions of Jesus freaks on this campus. Furthermore, Hare Krishna

people don't disguise themselves and spring on one without warning with scripture in hand waving tracts in one's face. They do no house to house canvassing in a search for souls to "save."

Ginsberg once said that any Christian with more than two suits is a hustler. Krishna Consciousness Movement people own one suit each. One suit of clothes and their own souls.

And they sell some of the finest incense around.

Hare Krishna
Hare Krishna
Krishna, Krishna
Hare, Hare,
Hare Rama,
Hare Rama,
Rama, Rama,
Hare, Hare.

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presents

Friday, May 4

The Loneliness of the Long Distance Runner

This film is a finely honed study of a young Borstal boy's training for a foot race between his reformatory and the neighboring public school. In an early and brilliantly sullen performance, Tom Courtenay frustrates his warden's obsessive desire to pattern the reformatory after the school—just short of winning the race, stops at the last step, waiting for his opponent to pass him. The race is a beautiful metaphor of society, examining the mind disrupted by society's alternate limits and flexibilities.

Also, OIL STRIKE, a short documentary of the 1969 oil workers' strike in Northern California.

180 PLC 7:00 and 9:15 P. M.

Admission \$1

All profits go to movement & community groups

