

On the other side

THIS IS KIEV UNIVERSITY

KIEV

UNIVERSITY was founded in 1834. The inauguration ceremony was held on July 16 that year to the solemn toll of the St. Sophia Cathedral bells. It ushered in the first academic year for the 62 students of the university's only department, philosophy.

In the 153 years that have passed the school has graduated over 120,000 people. It was alma mater to such prominent scientists and cultural figures as the famous geophysicist Otto Schmidt; one of the fathers of electric welding Nikolai Benardos; the writer Nikolai Bulgakov, author of "The Master and Margarita"; the prominent Ukrainian composer Nikolai Lysenko and the outstanding cardiologist Nikolai Strazhesko.

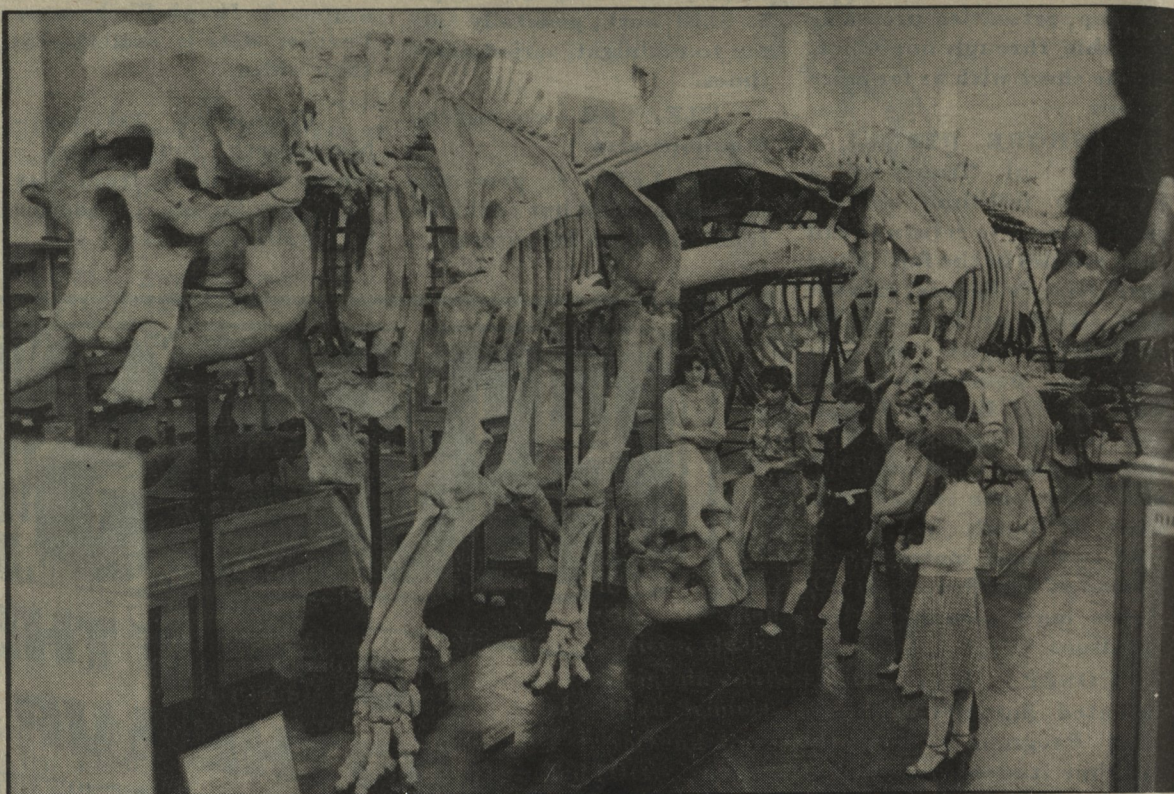
The university has acquired a new campus in addition to the old building in downtown Kiev. It now occupies a territory of 100 hectares in the upper town.

Kiev University has 16 departments: chemistry, biology, geography, geology,

history, radiophysics, philosophy, physics, philology, law, economics, mathematics, cybernetics, journalism, Roman and German languages, international relations and international law. It offers training in 40 professions and 107 specialties, and its day, evening and correspondence departments have an aggregated enrollment of 20,000, including representatives of 60 ethnic groups inhabiting the USSR and 88 foreign countries.

The university's botanical gardens, astronomical observatory and library all date back to the 19th century. Its research facilities have seen considerable modernization in the past few years. Today 7,500 students are involved in research. In the past decade alone around 2,500 Candidate of Science and Doctorate theses have been defended there.

The 19 campus dormitories, complete with reading-halls, student centres and sports facilities accommodate nearly 10,000. Accord-



ing to statistics, the University's humanities departments have been gaining popularity in the past few years. There has been a decline in interest in natural science, it seems, though the cybernetics department is

still extremely popular. Last year the philosophy department introduced a course in applied sociology, which immediately attracted numerous applicants.

As at other Soviet institutions of higher learning,

tuition at Kiev University is free, and students making good progress receive state grants. All graduates are guaranteed employment in their chosen profession.

Sudden Enlightenment in Zen Buddhism

by Alix Kreap

THE ZEN MOVEMENT in China is described as a revolution in Buddhism. The word Zen means Meditation. Meditation changed its character in China; meditation was not understood in the Indian sense of concentration but in the Taoist sense of conserving vital energy, reducing desire, preserving nature. In the end, meditation simply meant the direct enlightenment of the mind.

There were two schools of Chinese Zen Buddhism. While the Northern School advocates gradual enlightenment, the Southern School advocates sudden enlightenment. The Northern School considers the mind in its undisturbed state as calmness and the senses in their undisturbed state as wisdom, but the Southern School refuses to accept the distinction, regarding both as of one substance and not two. In fact, the Southern School considers the Buddha-mind to be everywhere so that anything can be an occasion for its realization at any moment and that this realization can take

place in any way. It was out of this major concept that the peculiar Zen methods have evolved.

The most puzzling technique of the Southern School is that of shouting and beating. These are an unorthodox

"The most puzzling technique of the Zen Southern School is that of shouting and beating... an unorthodox way of shocking the pupil out of his outmoded mental habits so that his mind will be pure, clear, and thoroughly awakened."

dox way of shocking the pupil out of his outmoded mental habits and preconceived opinions so that his mind will be pure, clear, and thoroughly awakened. This type of mental training is utterly Chinese. Chinese meditation works with the aid of external influence, operates in this world, emphasizes quick wit and insight, and aims at self-realization.

The following are some recorded conversations of a Zen Master who lived in the

late 8th century A.D. From these conversations, we can obtain a glimpse of humor in Zen Buddhism:

1. The Master ascended the hall. A monk asked, "What is the basic idea of the

Law preached by the Buddha?"

The Master lifted up his swatter. The monk shouted, and the Master beat him.

The monk asked again, "What is the basic idea of the Law preached by the Buddha?"

The Master again lifted up his swatter. The monk shouted, and the Master shouted also. As the monk hesitated about what to say, the Master beat him.

Thereupon the Master said, "Listen, men. Those who pursue after the Law will not escape from death. I was in my late Master Huang-po's place for twenty years. Three times I asked him about the basic idea of the Law preached by the Buddha and three times he bestowed upon me the staff. I felt I was struck only by a dried stalk. Now I wish to have a real beating. Who can do it to me?"

One monk came out of the group and said, "I can do it."

The Master picked up the staff to give him. As he was about to take it over, the Master beat him.

2. Question: "What is meant by the mind not being different at different times?"

The Master answered, "As you deliberated to ask the question, your mind has already become different. . .

"Seekers of the Way, if you want to achieve the understanding according to the Law, don't be deceived by others and turn to your

thoughts internally or objects externally. Kill anything you happen on. Kill the Buddha if you happen to meet him. Kill a patriarch if you happen to meet him. Kill your parents or relatives if you happen to meet them. Only then can you be free, not bound by material things, and absolutely free and at ease. . . I have no trick to give people. I merely cure disease and set people free. . . My views are few. I merely put on clothing and eat meals as usual, and pass my time without doing anything. You people coming from the various directions have all made up your minds to seek the Buddha, seek the Law, seek emancipation, and seek to leave the Three Worlds. Crazy people! If you want to leave the Three Worlds, where can you go? . . . Do you want to know where the Three Worlds are? They are right in your mind which is now listening to the Law."

3. When the Master was among Huang-po's congrega-