

UNIVERSAL LIGHT

June/July 2005

Volume 3 • Issue 1

IN THIS ISSUE

Thanks for reading the first issue of the *Universal Light*, a revitalization of a long-standing newsletter for and about the students, teachers and instructors of Shim Gum Do.

Included in this issue are:

- An excerpt from a recent Dharma Talk from Zen Master Chang Sik Kim, our Founding Master and Teacher
- The results of the 198th and 199th test at Shim Gwang Sa
- Some brief temple news and announcements
- An essay and poem by Great Zen Master Chang Sik Kim on the passing of Great Zen Master Seung Sahn
- A "Thank You" to everyone who contributed to Shim Gwang Sa's new fence
- Class and event schedule



Shim Gum Do Founding Master
Great Zen Master Chang Sik Kim

DHARMA TALK

The following is an excerpt of a transcript of a Dharma Talk given by Shim Gum Do Founding Master Great Zen Master Chang Sik Kim at Boston University's Zen Buddhism Class on March 16, 2005

Sa Bu Nim hits the table with his Zen stick - once.

Sa Bu Nim: "Did this stick make sound or did the table make sound? If you say the stick made sound or the table made sound - that is not correct. If you say the stick and the table together made sound, that is also not correct. Which one is correct? This is Zen. If you know Zen, this is basic form one. Zen means not past and not future, it is right now mind; that is what Zen is about. Zen is clear, clear like a mirror. That is why Zen means to do sitting meditation. Sitting meditation means to cut out all action, then try to cut all thinking. It is very difficult to cut all thinking. That is why in many forms of Buddhism, you are given a mantra and you call your mantra. Usually in Korean Buddhism, the mantra they keep is Kwansum Bosal. (Kwansum Bosal is the Bodhisattva of compassion.) One sits meditation and calls Kwansum Bosal, Kwansum Bosal, Kwansum Bosal. Continuing to call makes you cut thinking. Still, it is not easy. Maybe you can call Kwansum Bosal, Kwansum Bosal for a few seconds, no problem. After ten seconds of Kwansum Bosal, Kwansum Bosal, then soon thinking appears. You think about your friend, your parents, your sister and your brother; you mix them all up. That is not cutting all thinking. That is why it takes a long time to do meditation, to try to keep a mantra to cut all thinking. Everyday it is a little bit better, a little bit

Why is it necessary to cut all thinking,

why? Cut all thinking, then what is there? That is your mind. I ask you, has anyone here seen their own mind? Your mind fills your body. You cannot say your mind is in your head, you cannot say your mind is in your hand, you cannot say your mind is in your heart - you cannot say that. Do you think your mind is inside your finger tips? Yes, your mind is in there, if you pinch your fingertips, it is very painful. Who has pain? Your mind has pain. OK, then cut your finger off. After you cut your finger off, is your mind still in the finger? If you cut off every bit of your body bit by bit your mind is not there in the pieces. Why can you not see your mind? The mind is not a material object. A material object is something that you can see. Thinking is material. If you have some kind of thinking, soon your action shows up. You sit down here, suddenly you think that, "Oh, I have an appointment with my friend!" Your thinking appears and then soon you move, you go and look for your friend. See, that is material. You can immediately see how your thinking moves. The mind is not material, that is why you cannot see it. The true idea of Zen is to see your own mind. That is not easy. Buddha sat for six years in meditation under the Bhodi tree. Early in the morning after meditation he saw the first star in the East sky. He saw this first star and he got enlightenment. Does that mean that the star told him what his mind looked like? I don't think the star told him anything. Anybody can see the stars, anybody can ask them, "Can you tell me what

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DHARMA TALK

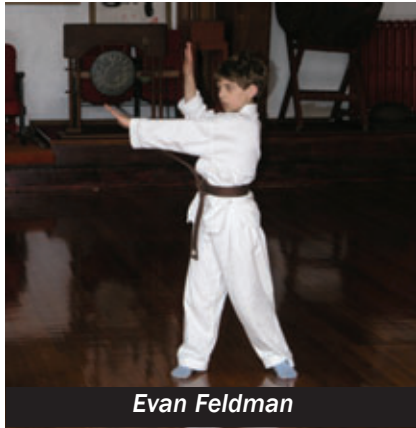
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my mind looks like?" Buddha did a six year meditation retreat. His mind was clear just like a mirror. Then, early in the morning when he saw the first star, the star became a mirror. The star was a mirror, his mind was a mirror, and they became one, not two. That is how he saw his mind.

People try many, many different ways. They try a mantra to cut thinking. It is so difficult to cut thinking. Then someone gives you a question. "Who are you?" "I don't know." "OK, then keep only 'Don't know.'" Don't know, don't know, don't know, don't know. That seems like you are stupid, but that makes you cut all thinking. Today I showed you a question. (Sa Bu Nim hits the table with his Zen stick.) Does the stick make sound, does the table make sound, or does the stick and table together make sound? Either way is not correct. Which way is correct? You have to find out what the true answer is. Then you always think about it. Wonder - "What is that stupid talking, like hitting the table, which is correct, which is not correct? What is this about? What is the correct answer?" You always think about it - that gets you to cut thinking.

You have all had the experience where you wonder about what is going on with your friend. You wonder what is going on with your friend and you wonder what is going on with your friend. Your mind becomes clearer and clearer and clearer. One day when you are sleeping, your dream will tell you what is going on with

your friend. That is pretty amazing. Before you sleep, you always wonder about what your friend is doing. In that case, you cut all your thinking and your mind becomes clear.



Evan Feldman

That is brought into your dreaming and your dreaming is like a mirror - it shows what your friend is doing. If you have some kind of question, always wonder what the answer is. Then someday the answer will appear. Then you will get it. A question, in Zen Buddhism, is called a koan. If you understand a koan, if you find out the answer yourself, then you got koan enlightenment. If somebody else tells you the answer, it will make sense, but it will not be yours. When I eat food, when I eat bread it tastes so good. I tell you this a thousand times. It makes sense, but it is not real. What is real? You have to eat bread then you will get what bread tastes like. That is your taste, that is all. If someone tells you how amazing bread tastes or how not amazing, it doesn't matter - that is not yours. It makes sense, but it is not true.



Christopher White

When I was 13, I joined the Hwa Gye Temple and became the student of Zen Master Seung Sahn. He died 3 months ago. It happened that one day, I visited his temple. Zen Master Seung Sahn called me. I went and asked him why he called me. He

said that my face looked like I would be a great martial artist in the future. I asked him how he knew this. He said that the signs on my face told him. I said that that was very

TEST RESULTS

Congratulations to the new Shim Gum Do stars:

Star Tests March 20, 2005

John White III
2nd Star Long Stick

Evan Feldman
1st Star Shin Boep

Christopher White
1st Star Shin Boep

Star Tests May 15, 2005

Mary Jeanette Stackhouse Kim
11th Star Shin Boep

John Heinz
9th Star Shin Boep

Christopher Malloy
5th Star Sword

John White III
2nd Star Sword

John White IV
2nd Star Sword

Patricia Morey
2nd Star Shin Boep

Gregory Chadbourne
2nd Star Sword

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DHARMA TALK

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interesting. I asked him how I could learn martial arts. He said that he would teach me. I asked him if he knew martial arts and he said that he didn't know any martial arts. I ask him, "How can you teach me?" He said, "You come here and live with me and someday I will send you up the mountain. You can go on retreat and then you can get enlightenment. Getting enlightenment in martial arts is better than learning from a martial art master." I thought is sound-



John White III

ed wonderful, OK, very good. I am five feet tall. My friends were all tall, there were a lot of tall people around, I was always scared. I wanted to learn martial arts so I wouldn't always be scared anymore. That was my idea all the time. So, I joined the Hwa Gye Sa. I only cooked, cleaned, did meditation and listened to Dharma talks - 18 hours a day, 7 days a week. I was a teenager. How many people could do that? It was like torture. If anyone asked me what I wanted - money, gold, a girlfriend - what did I want? I said that I needed sleep, that is what I wanted. Anything else, I didn't need.

I was a young boy. Many monks lived there. They asked me to wash their clothes. Now, here, there are washing machines and dryers, it is no problem, it is a piece of cake. At that time we had to wash clothes by hand in the stream. In the summer it was nice. The water was cool and good. In the winter, it was torture. In the winter, the stream was covered with ice. You'd have to break the ice to wash the clothes. The monks would say that their clothes were not washed correctly and would throw them on the ground. The ground was dirt, not cement. The clothes would get thrown in the dirt, and I would have to wash them again. What happened then was that anger appeared just like that.

At the moment I would say to myself, "Hey, Buddha is testing you. Will you be a great master in the future or not? Don't get angry.

If you get angry you will loose." "OK, I am not angry, I will wash the clothes again."

After eight years at the Hwa Gye Sa I happened to go to a mountain. Nam Sang Mountain Park is in Seoul. It is a pretty big mountain. One day I walked up there and I saw a tree. There were many trees there, but

there was one particular one that I liked. I grabbed that tree and said, "Hey tree, I will tell you about a human being's mind, you tell me about a tree's mind." I was holding the tree. At that moment some people walked past on the path. I felt kind of strange, that the people would think that I was crazy for talking to the tree. At that moment I let go of the tree. As I came down from the mountain I thought that the tree had answered me somehow. I wondered what the tree's answer was, I wanted to find it out. After three days, I found out the tree's answer. The tree said to me, "If you gave your mind 100%, how could you have a feeling about if somebody was walking past you or not. You didn't 100% give me your mind, I am not going to tell you about tree's mind." That is what the tree said. Then I realized that I had made a big mistake. I went and told my teacher what happened. My teacher said, "That is great! Now it is time for you to go on retreat."

So, then I went to Sam Gak Mountain

and went on retreat. The first day my retreat started, I made a small altar. Every night from midnight to 3 AM I did meditation. I started my retreat in May. Every night at 11:30 I would wash in the mountain stream and then start meditation. On the first night during meditation, a monster came out of the candle light. It was kind of like a human being, it was all red. It came at me. Everyone told me that at the end of my retreat demons would appear. I wondered why on the first night a demon appeared to me. It came at me and I leaned way back, away from the demon. I was almost all the way lying down and then I shouted. The demon jumped back into the candle light. I thought this was very interesting. I shouted and the demon went back. Still, I didn't like it. It came back, I would shout, it would go back then come out, I would shout and it would go back. For three hours I was only shouting. There was another person on retreat with me in the other cabin. We agreed that we wouldn't talk to each other for the 100 days. If we had to talk, we could write in the dirt on the ground, that way we could write messages to each other. He wrote asking me why I was so crazy last night, why I was shouting so much. I wrote that I wasn't going to tell him because he would be scared too. Then on the second day, the demon appeared again. I liked that one a little bit; on that second night I felt as though I liked that demon. On the third night when the demons appear, I loved it - wow!



Head Master Mary Stackhouse Kim

I thought, "OK, they can touch me." They came and touched by body all over and around and then they went back into the candle light. After, they never came back. Then, I found out that if any demon comes to you, if you are scared, they will torture

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DHARMA TALK

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you, they love to torture. If you love the demons and want to be friends, they will not be interested in you, they will leave, that is what that means. If you love ghosts, they will not be interested in you. Ghosts only look for who is scared of ghosts, that is who they look for.

On the fourth night during my meditation, I wasn't asleep, I was focused on my mantra and suddenly Buddha's face

appeared. He told me to grab my stick- I had a stick by me. I grabbed the stick. After 3 AM I went outside my cabin and I swung the stick around and I said, "Wow! This is really great sword technique." I went inside my cabin to meditate again. Then, I felt as though needle points were attacking my body all over and around. I couldn't even breathe; I felt as though I had to get out of there. I constantly only wanted to get out of there, my concentration completely singularly focused - and then sword movement appeared, just like that. I remembered everything. Over 100 days I got 330 forms. Each form has 40, 50 sometimes 60 techniques - 330 forms in 100 days. Someone asked me how I could remember

all of them. I said it is easy. They asked, "Can I learn 330 forms in 100 days from you?" I said, "No, you can't." "Why?" "You have too much thinking." Do you know how you can learn? For example, everyone who goes to the movie theatre watches the

movie, completely intent. They completely cut thinking. After the movie if someone asks what they saw they can recall each scene, who said what, what happened - they can remember everything. It is amazing. They cut all their thinking, that is how they can remember the whole thing. On the fourth day of my retreat when the sword techniques appeared, Buddha had already made a program for me. I felt needle points all

over my body, I couldn't even breathe - that meant that I had to get out of there. That made me cut all thinking, then after that I was given all the sword movements.

50 days into my retreat, my teacher came to me - he didn't truly appear, it was like in a dream. In my concentration I met my teacher. My teacher said, "Look at the wall." I looked at the wall and the blade of a

real sword was coming through the wall. He said, "You have to break that sword." I said, "How can I break that, it is metal." He said, "No, you can break it, try." Then he disappeared. Everyday I thought about how I could break that sword. One day, I found out how I could do it. Then my teacher said, "Did you break that sword?" I answered, "HA! How can you cut my sound? Then I can show you." My sound appeared and disappeared already. "You have to grab my sound and cut it, then I can show you how to break the real sword."

A long time ago in the 16th century

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John Heinz



Patricia Morey

TEMPLE NEWS

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NEW SHIM GWANG SA RESIDENTS

Two new families have made their presence known at Shim Gwang Sa over the winter. The first family, referred to affectionately as "Oscar the Raccoon" by Liao Kwan Jang Nim, tried several times to make their way into the warm auspices of the temple throughout the long winter months, going so far as to get stuck in a roof vent. They did what they could to earn their keep, however, chasing off the stray feline who was raising the PH of the garden soil.

The most recent residents, a trouble-making feathered trio, flew down the chimney into the office of the Headmaster, befouling the furniture and upending a helpless orchid onto an unsuspecting printer. Fortunately, Sa Bu Nim was able to convince them to depart and their temple entrance was capped to prevent further intrusions.

HELP US FILL THIS SECTION!

No student news too small, no detail unimportant. If you have a story to tell, a need to fill, or a picture to post, or an upcoming or recent birthday, email it to brad@realmssofsilver.com. Thank you.

DHARMA TALK

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Korea was in a war. At that time Japan had attacked Korea. There was a great Zen Master called Sa Myung. He only taught the king's family, royalty. He was young. He always felt that there was something he didn't understand. There was another very famous Zen Master in Korea at that time called Seo Sun. He lived on Gyung Gan mountain. One day Sa Myung



Christopher Malloy

went to visit Seo Sun. He knocked on the door. Seo Sun said, "Who is it?" "This is Sa Myung." "Come in, please." Sa Myung entered the room to meet Seo Sun. He bowed and Seo Sun asked him, "How did you get here?" Sa Myung answered, "I followed the road." Then Seo Sun said, "Even a dog can do that, what are you talking about?" Sa Myung realized that he gave a bad answer, to say that he followed the road to walk here was stupid, a dog can do that. So, Zen Master Seo Sun and Zen Master Sa Myung talked for a while and then went outside for a walk. They came to a field, there were two cows lying down there; there was a red cow and a black

cow. They sat down and Zen Master Sa Myung decided to test Zen Master Seo Sun, to see how much he knew. Zen Master Sa Myung asked Zen Master Seo Sun, "What do you think? There are two cows lying down over there, which cow will stand up first?" Zen Master Seo Sun answered,



John White IV

"What do you think? You tell me." Zen Master Sa Myung looked around to see what

kind of energy there was at that time. He saw fire energy all around. He answered, "Ah, the red cow will stand up first." Zen Master Seo Sun said, "Mh, mh, the black cow will stand up first." "OK, we can wait here." Suddenly, the red cow moored. That shocked the black cow and it stood up. Zen Master Sa Myung asked Zen Master Seo Sun, "What kind of energy did you see?" Zen

Master Seo Sun answered, "I had fire." "I had fire too. Fire is red. Why didn't the red cow stand up first?" Zen Master Seo Sun said, "Before red fire, smoke appears first. Smoke is black." That was the difference.

Then Zen Master Seo Sun said, "We have to walk some more." They walked some more. It was close to dinner time, they were a little bit hungry. They stopped at a small restaurant and asked what they had. The couple who owned the restaurant lived there. The husband said to his wife that as it wasn't dinner time yet, that maybe she could give them an appetizer, bring some noodles. The wife said, "Yes, yes." The wife went into

the kitchen. Zen Master Sa Myung asked Zen Master Seo Sun what kind of food would be brought in. Zen Master Seo Sun said, "I don't know, what do you think?" Zen Master Sa Myung said, "I think noodles will come out. What do you think?" Zen Master Seo Sun said, "No. Pancakes are going to come out." "OK, lets wait." They waited and the wife brought out pancakes. The hus-

band was very angry to his wife. "Why did you bring out pancakes? I told you to make noodles." "I went to the kitchen and changed my mind," she said. Then Zen Master Sa Myung asked Zen Master Seo Sun what energy reading he had this time. He said that this time's energy was 'snake'. Zen Master Sa Myung said that he had 'snake' energy too. Zen Master Sa Myung asked why they weren't brought noodles. He said that they both had the energy wrong. Zen Master Seo Sun said, "No, no; not wrong. At this time the sun is almost gone, it is dinner time. At that time snakes turn around and curl up on the ground just like a pancake." That is amazing, Zen Master Sa Myung was



Gregory Chadbourne

very famous. He was the teacher to many important people all over Korea. In this story, there was just a little bit of a difference between he and Zen Master Seo Sun.. That, we say, is a clear mind and a not clear mind. Zen Master Sa Myung followed form; Zen Master Seo Sun followed 'right now' - what was happening right now. That is why he got all correct.

Zen means right now - not the future and not before. This is a cup of water. If you say that this is a cup of water, you are wrong. If you say this cup has no water, you are also wrong. Which one is correct? Which is the correct answer? Not future, not past. Zen is without names. Forget

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DHARMA TALK

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about 'water' and 'cup'. That is not Zen, that is only following names. Names are not truth.

The foundation, the first caste is the mind. The second caste is thinking, concentration, learning. The third caste is talking, wisdom, sharing with each other. The fourth caste is freedom, action. The fifth caste is heaven, attaining heaven. The sixth caste is forever, never changing. The first caste means beginning, founding - mind. Then, thinking is learning. You have to think in order to learn. You have to talk. Talking means sharing with each other, conversing with each other -



John White III

that is wisdom. Action is freedom. Freedom means getting enlightenment. Getting enlightenment is freedom. Do you know what freedom is? You are all young men and women here. If a young man sees a beautiful woman, they turn around and think they will never forget that woman, they are so beautiful. That is being attached. That is not freedom, they don't have any freedom there. Freedom means if there is a beautiful woman they think that she is so beautiful and amazing. When they turn around, there is nothing, they are completely cleaned out. They are not attached, that is freedom. That is what enlightenment means. After enlightenment you attain heaven. Heaven means enjoyment and happiness. The problem is that you don't want to loose enjoyment and happiness. What is forever? What is forever happy? What is forever enjoyment? What keeps going forever, never changing? Everything changes. Today you say, "I love you." Tomorrow you say, "Maybe I don't like you." That is change; you lost your state of enjoyment and happiness. That is trouble. Even if you attain heaven, you will also

have problems there. Where is the no problem area? That which never changes, is forever?

The beginning is mind - the first caste. Then is the second caste, third caste, fourth caste, fifth caste, sixth caste. What is the sixth caste, the area of never changing? You have to find out who you are, your mind. Your mind never changes, it never dies. Your mind is so big you can put thousands and millions of universes, it doesn't matter, into your mind. Then, is your mind heavy? It is not heavy. Before you put the universes in your mind is

empty. After you put the universes in your mind it is the same - empty. Still, it is different. Your mind has fifty universes. Do you remember your parents? If you want to remember them, to you call your mother and father and say that you will carry them, that you have to remember them. How can you carry them around? There is no way. You remember your mother and father, automatically your mother and father are inside your mind, very comfortably. They are in there, you study hard and forget about your father and mother. You finish studying and then you wonder where your mother and father are. Your parents don't call out, "Here we are!" They never do that. They only come out in your mind and say, "I am here." That is how you can see your father and mother. That is amazing. You read a million books, they are all inside your mind. After, is your mind filled? No, it is empty. Someone says to keep your mind like a mirror. A mirror is clear. The point is that a mirror doesn't remember. Your mind remembers all. That is a different story. Many Buddhist say, "Hey, cut all thinking,

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UPCOMING EVENTS

GARDEN TOUR

SATURDAY JULY 9, 2005

10 AM - 4 PM.

The temple grounds at Shim Gwang Sa will be part of The Hidden Gardens of Allston-Brighton annual tour. This tour is sponsored by Brighton Garden and Horticulture Society and the Brighton-Allston Historical Society. There are approximately ten gardens included in this tour.

Last summer Charles Vasiliades and Wilma Wetterstrom came by and were very impressed with Sa Bu Nim and our gardens and asked us if we would be interested to be included in the garden tour. Needless to say we are very excited about it.

We will be expecting about 100 people to come by. Our property has been an active part of Brighton since 1893 when the First Parish of Brighton built the church to replace their church that had burned. The bell in our bell tower was forged by Paul Revere's son. As we are on a hill this bell was rung not just to call the parishioners but it also served to alert the Brighton community. American Buddhist Shim Gum Do Association has been at this location since February 1981 - almost a quarter of a century! That makes us part of modern Brighton history as well. It is an honor and a privilege to be part of this hidden garden tour. Saturday classes will not be affected by the tour.

On Friday July 8, 2005, in the early evening, there will be a preliminary walk through to allow the garden owners to tour the other gardens in the group. Anyone who would like to go on the tour or help out with refreshments, please contact Chong Kwan Jang Nim.

DHARMA TALK

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take it all away. Take all desire and throw it away." I told them that that is nonsense. Throw away what? You never throw away what is inside your mind. It always stays there. I say, "Do you know Buddha?" Do you really know Buddha? Buddha has everything, Buddha's mind has the king of the demons, too. That means, don't make Buddha angry. Maybe he will use the Demon King to attack you. Don't worry. Buddha has that, but Buddha will never use it. He controls. Anybody can know bad words, only you don't have to use them. You have them, but you don't use them. That means that you can control the bad words. That is why Zen means to control our lives. Sometime you become angry. You know, in our life the number one enemy is anger. The second enemy is laziness. Those are two enemies. If you can control them, then everybody can get enlightenment tomorrow morning.

Everybody has had an experience, for example, you have a room mate. "Hey, how are you?" "I am fine." They eat breakfast, put their dishes in the sink and go away. They never wash dishes. Do you know life or death? If you can learn life or death, if you can pass life or death, if you can control life or death, that is the highest enlightenment. Life or death. If you can control that,


you are amazing, that is the highest level of enlightenment. Life and death are not far away, they are not some kind of amazing magic. Life or death is every day. Breakfast, lunch, dinner; you eat food and wash dishes. That teaches you what life and death are.

over. Do you know what that means? Their life is the same style as they eat. You know somebody who seems to be smart, a good worker, but they always have bad luck. What happens? Look how they eat food. Their eating style is clumsy, it is messy all over.

That is why they have a problem. If they fix that point, then their life will be clear, everything will come through. Before you eat food, your bowl is clear, right? After eating food your bowl is messy. The bowl wants to go back to its original place. It says, "Let me go back to my place. You know, you use me, you don't wash me, you leave me all day in the sink. I have a bad smell all over and around, flies come and bug me. I hate you." The bowl complains like that about you all day long. You come back, look at the sink, "Oh, I have to wash dishes again?" Like you are scared. What is that? The bowl complains about you all day long, automatically your reaction is that you don't like it. Everybody dies. Sooner or later, everybody dies. 100 years old, 200 years old you will die anyway. If you want to die clearly, then after you eat food, immediately wash your

dishes and put them back. That is death, death is clear. Practice that way. Your dishes teach you about life and death."

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27 March 2005
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Zen Master Kim,

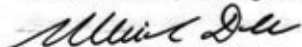
On behalf of the Religion Dept. at Boston University, I want to thank you and Abbot Stackhouse for your visit and Dharma talk to our Zen Buddhism class on 16 March 2005. The students gained a lot from your teaching, and in subsequent class meetings we have had opportunity to discuss and think deeply about your words and actions. We are grateful to you for taking your time to come and share the Dharma, and we hope that we will have other chances to meet you and learn from you.

With warm regards, and hopes for the future, we are,

Dan Lusthaus, Visiting Professor of Religion



Eric Michael Dale, Teaching Fellow



Eating food is the beginning of life. Finished eating food is death because there is no eating anymore. So, when it comes to eating food, some people make a mess all



SHIM GUM DO

WE HONOR GREAT ZEN MASTER SEUNG SAHN

Sa Bu Nim's teacher, Great Zen Master Seung Sahn passed away on November 30, 2004. Many years ago, our teacher, Great Zen Master Chang Sik Kim became a student of Great Zen Master Seung Sahn. It was through his teaching that our teacher, Sa Bu Nim, was able to attain enlightenment and become the Founding Master of Shim Gum Do. Great Zen Master Seung Sahn is our grandfather teacher and we honor his life and his teaching.

Last November Sa Bu Nim went to Korea where his newest poetry book, *Heaven and Earth*, was being published. On November 7, 2004, he visited Sam Gak mountain, the location of his retreat during which Shim Gum Do was born. Following this visit to Sam Gak mountain, while near the Hwa Gye Sa, Sa Bu Nim suddenly decided to visit his teacher, Great Zen Master Seung Sahn (Dae Soen Sa Nim) whom he had not seen in some time. When he arrived near Dae Soen Sa Nim's living quarters, there were signs that read 'Do Not Disturb'. Sa Bu Nim opened the door into the courtyard and an attendant told Sa Bu Nim that Dae Soen Sa Nim could not have any visitors. Sa Bu Nim said that he was an old student of Dae Soen Sa Nim from America and he told the attendant his name. Dae Soen Sa Nim heard Sa Bu Nim's name and immediately called and asked Sa Bu Nim to come on in to see him. Sa Bu Nim was in attendance with Ju Song Bo, President of Korean Shim Gum Do Association, Na Hoon Chung Kwan Jang Nim, Head Master of Korea Shim Gum Do and Lee Chi Myung Kwan Jang Nim. Sa Bu Nim was able to visit and pay his respects to his

teacher. Dae Soen Sa Nim's last message to Sa Bu Nim was that as Hwa Gye Sa was the birth place of Shim Gum Do, it should be taught there. It was his wish that Sa Bu Nim

his teacher. Sa Bu Nim returned to Korea for Dae Seon Sa Nim's funeral which took place on December 4, 2004. Sa Bu Nim had the honor of being one of the pallbearer of Dae Seon Sa Nim's coffin. Following the ceremony the coffin was carried for almost a mile to the place where he was to be cremated called "da bi" in Korean. In the tradition of Korean Buddhism, Dae Seon Sa Nim's coffin was laid down, outside in the open, and then wood was piled up all over the coffin and the mound was lit with torches. The fire burned for about 18 hours. Dae Seon Sa Nim's ashes were spread out around the mountain-side by Su Duk Sa, the temple in which Great Zen Master Seung Sahn had begun in his study of Korean Zen Buddhism.

The night after Dae Seon Sa Nim's funeral, Sa Bu Nim dreamed that he was back at Dae Seon Sa Nim's "da bi." The coffin was all burned down but there was fire burning out of the charcoal. The area where the coffin had been was surrounded by a glass wall, four sides, five feet tall. It was completely dark and there was no one around. Sa Bu Nim walked around

the glass wall, holding his hands in hapjang position, chanting. The following day Sa Bu Nim related the dream to one of the eminent Zen Masters who had come to the funeral. The Zen Master told Sa Bu Nim that his dream meant that his teacher's spirit needed his energy.

Memorial to Zen Master Seung Sahn

*Your great consciousness sails to the blue sky,
It hits the blue sky and fills it.
The blue sky cannot carry anymore,
The blue sky points to the green mountains and makes flowers.
The flowers are legendary,
Their perfume shakes the universe.
You go straight,
You find your own mind mirror,
Your mind mirror makes a cool wind
that goes to every temple in the world.
Every temple is made bright and clear.
During your lifetime, you wrestled Buddha,
You made Buddha and the ashes compete for a lifetime.
Zen Master Seung Sahn's flag is still shiny and shiny,
What does it mean?*

Written by
World Shim Gum Do Founding Master
Great Zen Master Chang Sik Kim

© November 30, 2004

make arrangements to send a Shim Gum Do master to teach classes in Shim Gum Do.

Two weeks after Sa Bu Nim returned to Boston from Korea, Great Zen Master Seung Sahn passed away. Sa Bu Nim was very thankful to have had that last visit with



SHIM GUM DO

A FENCE FOR THE AGES

Our temple, Shim Gwang Sa (The Mind Light Temple), home to American Buddhist Shim Gum Do Association and main training center for World Shim Gum Do Association, has been an important spiritual teaching place and retreat for many people throughout the years. For many who have been in Boston for a part of their lives before moving on, Shim Gwang Sa continues to be a homebase for their spiritual studies. Many of our out of state members continue to return periodically to continue learning Shim Gum Do forms.

Shim Gum Do Founding Master Great Zen Master Chang Sik Kim (Sa Bu Nim) came to the United States in 1974 and began teaching Shim Gum Do at M.I.T., Brown University, the Cambridge Zen Center and the Providence Zen Center. In 1976 the first Shim Gum Do temple began on the third floor at 1112 Boyston Street, in Boston. The location was a long narrow place with two long narrow training rooms. With no living quarters to speak of, there were a few hard core students who camped out in the training room as temple residents. Some of us still remember the old linoleum floor that graced the premises that was held together by tape of various colors. Many students trained hard and advance in this humble place. Over five years Sa Bu Nim lived and taught at the Boylston Street location without receiving a salary. Through this sacrifice, in 1981, the American Buddhist Shim Gum Do Association was able to obtain our current location here at 203 Chestnut Hill Avenue in Brighton.

Our building was built in 1893 to replace the First Parish of Brighton church that had been destroyed in a fire. The building went on to become a Masonic temple in the 1960's until it was sold in 1981. The building and temple grounds require constant maintenance. When the American Buddhist Shim Gum Do Association moved to 203 Chestnut Hill Avenue in 1981, the building and grounds were in bad shape. Pedestrians would walk on the other side of

the street as the vacant dark building was foreboding and believed to house ghosts. There was no parking lot, only packed dirt. The back grounds of the temple were littered with broken glass. Many hours of work periods were devoted to just cleaning up the glass the littered the property. Over the years under the guidance of Sa Bu Nim and through thousands of hours of hard work and donations from our members, working side by side with the Founding Master, Shim Gwang Sa has come a long way. Through Sa Bu Nim's strength and persistence, we here today are able to benefit from the hard work that has made the property beautiful.

As a result, the nearby neighborhood has improved over time. American Buddhist Shim Gum Do Association has gained respect in the neighborhood and many people who passed by during the construction and painting of the fence stopped to talk with Sa Bu Nim and compliment the new fence very favorably. There were no complaints! We tried to schedule a day to paint the fence as a group which would have made the painting go very quickly, but due to unfavorable weather conditions during the weekends since the fence has been installed no painting party could happen. As a result, Sa Bu Nim, weather permitting has spent more than three weeks outside painting most of the fence himself.

We are all very thankful to his insight in design and the hours of labor. Originally we were quoted a price of \$3,000 in labor alone. Fortunately we were able to defray this cost through doing the labor ourselves. The materials for the new fence cost \$5,000. The fence looks great and is a grand improvement to our temple property.

Thank you to the following Shim Gum Do members and families who helped by contributing funds:

Shim Gum Do Founding Master
Great Zen Master Chang Sik Kim
\$100 and countless hours of labor

Mary J. Stackhouse Kim,
Chong Kwan Jang Nim
\$100

Andrew Liao Kwan Jang Nim
\$2,700

Christopher and Donna Malloy and family
\$300

Thomas Kuklinski
A weekend of skilled carpentry

Timothy Rutherford
\$300

Yannis Doganis, Adonis Doganis and family
\$250

John Avault, Andrew Avault, Annette Fernie
and Family
\$200

David Mericnyak
\$100

Kevin Daly
\$200

Nancy Lam
\$100

Edward Scribner (Nancy Lam's husband)
\$100

Raphael Broh, Jennifer Hochschild and
C. Anthony Broh
\$100

Meeta Patel
\$100

Kristin Rabon
\$100

Bret Silverman
\$50

The family of Patricia Morey and Conor &
Maeve Morey-Barrett
\$50

Michael Ralph
\$50

Jonathan Isenburg
\$50

Sergio, Patricia and Epigmenio Guzman
\$50

Alicia Malavar and Albert Travaglini
\$40

Dennis Phan and Family
\$30

Hantz Jeanlouis
\$20

Evan Feldman and Family
\$20

John Bonasia and Family
\$20



SHIM GUM DO

CALENDAR OF EVENTS

JUNE 2005

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
			1 Regular Class	2 Regular Class	3 6:00 PM Dharma Talk Open to All	4 Regular Class
5	6 Regular Class	7 Regular Class	8 Regular Class	9 Regular Class	10 6:00 PM Long Stick	11 Regular Class
12	13 Regular Class	14 Regular Class	15 Regular Class	16 Regular Class	17	18 Regular Class
19	20 Regular Class	21 Regular Class	22 Regular Class	23 Regular Class	24 6:00 PM Sword Free-fighting (Black belts only)	25 Regular Class
26	27 Regular Class	28 Regular Class	29 Regular Class	30 Regular Class		

Regular Class Schedule

Monday	Tuesday	Wednesday	Thursday	Saturday
6:00 PM Sword And Shim Boep	5:00 PM Child's Shim Boep	5:00 PM Child's Sword	5:00 PM Child's Shim Boep	9:00 AM Child's Sword
7:00 PM Sword and Shim Boep	6:00 PM Sword And Shim Boep	6:00 PM Sword And Shim Boep	6:00 PM Sword And Shim Boep	10:00 AM Sword And Shim Boep
	7:00 PM Sword and Shim Boep	7:00 PM Sword, Ho Shin Sul and Shim Boep	7:00 PM Sword and Shim Boep	11:00 AM Sword, Ho Shin Sul and Shim Boep



SHIM GUM DO

CALENDAR OF EVENTS

JULY 2005

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
					1 6:00 PM Dharma Talk Open to All	2 Regular Class
3	4 NO CLASS HOLIDAY	5 Regular Class	6 Regular Class	7 Regular Class	8 6:00 PM Long Stick Garden Tour Preview	9 Regular Class Garden Tour 10:00 - 4:00
10	11 Regular Class	12 Regular Class	13 Regular Class	14 Regular Class	15	16 9:00 AM WORKSHOP No Regular Classes
17 11:00 AM TEST OPEN TO ALL	18 Regular Class	19 Regular Class	20 Regular Class	21 Regular Class	22 6:00 PM Sword Free-fighting (Black belts only)	23 Regular Class
24 / 31	25 Regular Class	26 Regular Class	27 Regular Class	28 Regular Class	29	30

Regular Class Schedule

Monday	Tuesday	Wednesday	Thursday	Saturday
6:00 PM Sword And Shim Boep	5:00 PM Child's Shim Boep	5:00 PM Child's Sword	5:00 PM Child's Shim Boep	9:00 AM Child's Sword
7:00 PM Sword and Shim Boep	6:00 PM Sword And Shim Boep	6:00 PM Sword And Shim Boep	6:00 PM Sword And Shim Boep	10:00 AM Sword And Shim Boep
	7:00 PM Sword and Shim Boep	7:00 PM Sword, Ho Shin Sul and Shim Boep	7:00 PM Sword and Shim Boep	11:00 AM Sword, Ho Shin Sul and Shim Boep



SHIM GUM DO

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SHIM GWANG SA -
"MIND LIGHT TEMPLE"

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