

# THE KHEMARA BUDDHIKARAM

A NON-PROFIT RELIGIOUS CORPORATION

2100 WEST WILLOW STREET

LONG BEACH, CA 80910

TEL. (310) 595-0566



Dr. Maha Suvunn Suranat , Honorable President

EXECUTIVE DIRECTOR  
Rev. Kong Chhean, Ph.D

OFFICERS

Nath Ouch , president  
Saserei Chant , M.A. , Treasurer  
Sam An Ou , M.B.A., Secretary





APPEAL FOR FUND  
for  
The Cambodian Buddhist Monastery

According to tradition, the Cambodian Buddhists sent their children to the monastery school which provided education to children from all walks of life from all the royal family down to the peasantry. The curriculum of each monastery school encompassed subjects such as letters, arithmetic, sculpture, architecture, good manner and Buddhist teachings.

During the decline of Cambodia, the Khmer Buddhists suffered indescribable humiliation and misery which seriously hampered their ability to rebuild the country. Yet, despite this downfall and misfortune, the Cambodian Buddhists who have known and practiced the Buddhist religion have made untold sacrifice to preserve their religion. These supreme sacrifices have led to the well-known proverb: "It is better to die than to give up the teaching of Buddha."

Firm belief in the Karma's doctrine: "Those who do good deeds will reap good results, bad deeds will have bad results," and a willing resolve to preserve and foster the Buddhist religion are characteristic of the Cambodian Buddhists. The Cambodian Buddhists in Southern California have unanimously elected to purchase a property in Long Beach at 2100 W. Willow Street. This property will be \$1,011,000.00. In order to raise enough money to

cover the cost of this property, we have decided to divide the property into 20,000 shares at \$50 each. We solemnly appeal to all generous individuals to purchase these shares according to their means so that we have a monastery which will serve as the cradle of the Cambodian soul and culture.

Those Buddhists who purchase the share will receive a commemorative certificate and will have their name written in the golden album along with inscription on the stone displayed in the monastery.

We will abide by the following bylaws:

1. This property will be named: Wat Khemara Buddhikarama and all of the shareholders will be the owners of the monastery regardless of color, race or affiliation.
2. The Khemara Buddhikarama cannot be transferred or sold to anyone without the consent of the majority of the shareholders.
3. The Khemara Buddhikarama will be used solely for the purpose of practicing traditions.
4. The individual whose name on the purchase agreements is only a symbolic figure. He does not have any rights or prerogatives to dispose of this property as set forth in paragraph 2 of the bylaws of the Khemara Buddhikarama, a non-profit religious corporation. When the property is paid off, it will be dedicated to Buddha, to the monkhood and to the Buddhist religion so that it will become the property of every Cambodian Buddhist in the future.





## APROSPECTUS FOR DEVELOPMENT

### THE KHMER BUDDHIST TEMPLE AND SOCIAL CULTURAL CENTER IN LONG BEACH

#### INTRODUCTION:

Before 1975, Cambodia was a rich, agricultural land of about 7 million people, with rolling plains, maintain ranges and the Mekong river which traversed the country from North to South.

The Khmer possessed a brilliant, beautiful and ancient civilization. Cambodian culture was characterized by highly developed arts, rich literature, complex philosophy, musical instruments and dance forms.

Cambodia, which became a French protectorate in 1864, achieved complete independence under the leadership of prince Norodom Sihanouk after the 1954 Geneva Conference. In 1970, the monarchy fell and Marshall Lon Nol became president.

Graft, corruption and internal subversion led to the fall of the Lon Nol regime to the Khmer Rouge in 1975. This was for Cambodia the beginning of "THE SOUR AND BITTER TIME."

#### TRAGEDY AND RESETTLEMENT:

In 1975, the world watched incredulously as the communist regime of Pol Pot committed the political execution and forced starvation of almost half the population. A reign of terror emptied the cities of their "heretical" population. Libraries, museums, schools, hospitals, temples and other "subversives" institutions were utterly destroyed.

Whole village were burned and survivors were herded into the jungle. A totalitarian system was imposed on the people of Cambodia which self-determination.

Survivors of the Cambodian holocaust began streaming to the Thai borders for safety. Holding camps were formed to assist the relocation of Cambodian refugees.

For years, refugees who did survive the road to exile, were often spent within the confines of over-crowded asylum camps. Even today in these villages of tents and make-shift huts, despair is written across the faces of thousands.

Many of these refugees live with little more than the hope of someday being accepted into a new homeland. Unfortunately for many, that day will never come.

Among the nations which help to resettle refugees, the United States is by far the world's leader. Today there are as many as 30,000 to 65,000 Cambodians living in Southern California.

The largest community of Khmer people live in and around Long Beach where 15,000 Cambodians have congregated. Long Beach, the new Phnom Penh in America, contains perhaps the largest concentration of Cambodians outside Southeast Asia.

### THE BUDDHIST TEMPLE AND CAMBODIAN SOCIAL- CULTURE

Prior to events in 1975, the Buddhist Temple played a powerful role in Cambodian society. It was not only a place of worship where people came to organize social, cultural, educational and religious activities, but also a place where depressed, distressed, frustrated and sorrowful people came to receive blessing and relief from their burdens.

Cambodian refugees look to their Temple as a source for solutions to their problems in every aspect of life. The need for a Temple and social-cultural center is valued above all but physical survival. It is the mental



health of a nation resettled on American shores.

There is no Cambodian Buddhist Temple in southern California. The purpose of this prospectus is to seek guidance and assistance in developing such a center as quickly as is humanly possible.

#### CAMBODIAN COMMUNITY EFFORTS

Since 1975, much progress has been made. The refugee community is being mobilized to reconstruct and develop resources pertaining to their cultural heritage and to form mutual assistance and self-help organization to assist in alleviating the war trauma of relocation and to assist in regarding self-esteem.

#### DEVELOPMENT OF A CAMBODIAN SOCIAL-CULTURAL CENTER

The Khemara Buddhikaram has been incorporated as a non-profit, public benefit corporation under the laws of the State of California and received its tax-exempt status from the federal government under section 501(c) (3) of the tax code.

The Board of Director for the Temple has deliberated and is evolving a plan to establish a Cambodian social-cultural, community center in the greater Long Beach area. The center will ultimately include a Buddhist Temple designed to accommodate a meeting of 900 to 1500 people; a Temple for 9 to 15 Buddhist monks; a library and living cultural museum; a community school and living quarters for the elderly.

#### HOW YOU MAY BE ABLE TO HELP DEVELOP THE SOCIAL-CULTURAL CENTER

The following is a list of practical needs which will help to make the Temple and community center a reality in the future:

1- The Board of Director is organizing a fundraising committee composed of Americans and Cambodians who wish to help secure the necessary resources for the center.

2- The Board is seeking the donation of a conceptual design for the center to assist in community fundraising.

3- The Board is seeking the donation of Cambodian cultural artifacts as a beginning of a living cultural museum.

#### CAN YOU HELP US?

- \* Raise Money
- \* Start a school
- \* Design a Cultural Center
- \* Publish Cambodian Literature
- \* Organize a Museum
- \* Provide a list of Foundation and Corporate Grant Programs
- \* Develop Fundraising Mailing Lists
- \* Help Make a Video Tape on Cambodian Life in America
- \* Help to Access American Community and Business Leadership

#### For Further Information Please Contact:

The Reverend Chhean Kong, Ph.D.  
Khemara Buddhikaram  
2100 W. Willow Street  
Long Beach, Ca. 90810  
Phone (310) 595-0566  
(310) 599-9401



RENOVATION OF THE KHMER BUDDHIST  
TEMPLE

AND

SOCIAL - CULTURAL CENTER

IN LONG BEACH

Since its inception, the Khmer Buddhist Monastery, is looked by the Cambodian people as a Treasure-House or Custodian in and under which their Religion, Culture, Tradition, Arts, Architecture, Civilization, Education, Social life-force, Social welfare, Physical, Mental and Spiritual health and well-being are stored and preserved. By establishing the Khmer Buddhist Monastery in Long Beach or Khmer new home, the Cambodians hope to preserve their cultural heritage and to revive a sense of community spirit. The new building (2100 West Willow Street, Long Beach, Ca. 90810) will provide the Cambodians desire to hold on to their Buddhist way of life and discuss the conflict they face in their new society as they attempt to preserve the past and adapt to the present.

For the Cambodians, it is their Buddhist heritage, and all-encompassing lifestyle, that gives them their identity and culture. Integral to Buddhism is the belief in respecting all life, living in accordance with nature, being compassionate and selfless, and seeing the sacred in every day things. Respect for elders interdependence and obedience are highly valued. In our modern competitive, fast-paced society where we tend to stress youth, independence, personal autonomy and freedom of choice, many of these Buddhist beliefs are being questioned and challenged. How then do the Cambodian people adapt to

our modern society and reconcile the values they bring from Cambodia with life in America? For many Cambodians, the answer lies in re-building the Khmer Buddhist monastery and preserving the ancient traditions they left behind. The Khmer Buddhist Monastery is the meeting and the merging of Eastern and Western values in the Cambodians acculturation that will be the focus of this new buildings. And the new buildings will be serving as a center of all the above mentioned activities. The center functions under the directions and guidance of a Board of Director & Executive Director whose members represent various community organizations in and outside the state of California under the Chairmanship of the Venerable Chhean Kong, the abbot of the Khmer Buddhist Monastery.

The trauma of genocide has had a profound impact on the Cambodians. There are no survivors who haven't lost at least one family members or friend or who can't tell gruesome stories of walking over dead bodies and seeing people shot and hung before their eyes. Most still have family members remaining in refugee camps on the Cambodian-Thai borders. For many of the Cambodians, especially the adults, it is Buddhism which helps them cope with both their past and presents. In Cambodia, the Buddhist Monastery and Buddhist Monks were an integral part of the people's daily lives. Beside serving as a gathering place for religious observance, the trouble came to the Buddhist Monastery to seek counseling from the Buddhist Monks. The Buddhist Monks also cared for sick and gave shelter to the homeless and the aged. The Buddhist Monks were the teachers of young children and University students. Even in the United States, the Buddhist Cambodians lives. In Long Beach, the Buddhist Monks continues to serve as the family and the guiding forces in the Monasteries have been sanctioned and guided by Rev. Chhean Kong.



A population suffering from long-term depression and post-traumatic stress, the Cambodians express a strong desire to talk about problems with their problems with the Buddhist Monks. American mental health practices make little sense to these people who do not believe in Western notions of mental illness or in the common methods of discussing problem as a means of treatment. Without Buddhist Monastery and without Buddhist Monks, the Cambodians feel alienated from each other and their culture. A Cambodian man summed up his feeling towards the Buddhist Monastery this way: "I am a Cambodian, and I want my children to feel they are Cambodians too. The Buddhist Monastery gives us a place to come together for holidays and celebrations. Since our country went crazy, my hope is to rebuilding the Khmer Buddhist Monastery for ourselves and our children."

The Cambodian people are victims of repeated waves of events which continuously took places in Cambodia one after another for the last 16 years since 1975, on account of which they are forced by the most cruel circumstance known in the history of human civilization, to be uprooted from their soil, hearths & homes their ancestors, and were made to move from one place to others, to new environment, new atmospheric & climatic conditions least known to them before, to rebuild their lives afresh without any means of substance nor any implement or tool ever provided for the purpose. Under such a harsh conditions no life could possibly thrive. Through most unwilling as they are, to abandon their native land, and in order to save their lives, they were forced to flee to the neighboring countries with just what was or were on their physical bodies. This is a true picture of the circumstances under which the Cambodian people are placed. Being suddenly swept away by the whirlwind of terrific waves of violence, killing and destruction, the Cambodians were

shocked with horror which took hold of their lives. They have, on the one hand, become physically, mentally and spiritually sick and almost lost their souls. And on the other neighbors, and even family members were unable to trust one another for fear of being killed. By rebuilding the Khmer their cultural heritage, they are making a gesture symbolizing renewed trust and their gradual reunification. As far as the Cambodian people are concerned, where 98% of them are Buddhist, the need for a Buddhist Monastery is placed above everything else in their lives and is a must. Prior to the event of 1975, the Buddhist Monastery played a powerful role in the society life. It is not only a place of worship where people come to organize social, cultural, educational and religious activities, but also a place where the depressed, post-traumatic stress, frustrated, sorrowful people come come to receive counseling, blessing and relief from the Buddhist Monks. It is especially at such critical period of their lives that the Buddhist Monastery and Buddhist Monks play an important role of a psychotherapy, family therapy, restarting of their lost health.

#### PROOF BASED ON STUDY REBUILDING THE KHMER BUDDHIST MONASTERY

Studies conducted by various organizations, among the Indochinese refugees show that these people look to their Monastery as a source for all solutions to their lives problems. They feel that their lives activities are evolving & centering within, without and all around the Monastery in which their religion, culture, social life and tradition, etc..., are enshrined. To quote the words of William T. Liu, author of a well know book "Transition to nowhere" (1979) who



found that 55.2% of the refugees think that religion is extremely important. Only 7.5% think that religion is "not so important". Along the same line, the survey conducted by the Southeast Asian refugees mental health training project found that 94% are religious and that more than half of them express the need for a religious or community center to practice their religion and to get together.

#### GOAL OF THE KHMER BUDDHIST MONASTERY IN LONG BEACH

The goals of the Khmer Buddhist Monastery in Long Beach were:

- 1- To provide counseling services to the Cambodians through Eastern-Western psychotherapy, prayers and meditation.
- 2- Making the Cambodians renewed trust and their gradual reunification.
- 3- To preserve, maintain and foster Cambodian arts, culture and tradition.
- 4- To create in California Cambodian Buddhist Centers for the celebration of religious ceremonies and providing education and a forum for community issues.
- 5- To cooperate with and extend friendship to other religious and non-religious organizations whose purposes and by-laws are similar/or.
- 6- To provide to Cambodians the community's support they need in order to build up their self-esteem dignity and identity.
- 7- To do all other acts necessary or expedient for the administration of the affairs and attainment of the purposes to the corporation. In relation to goal (1), the center will:

- (a) To conduct mass ceremony and every Buddhist

"Holy Day" which occurs on the 8th., 14th. or 15th. of waxing & waning moon day of the Lunar calendar.

(b) To conduct personal, family, alcohol or mass counseling to about 2 to 3 thousand Cambodians in Long Beach and others.

As far as goal (3) is concerned, the Khmer Buddhist Monastery will publish a monthly newsletter dealing with such topics as Buddha teaching, Cambodian arts, culture and tradition.

The implicit objective of the newsletter is to preserve Cambodian language and to provide the community with up-to-date information.

Finally, the Khmer Buddhist Monastery in Long Beach will organize at least 7 traditional, religious and cultural ceremonies per year in order to achieve the goal (7).

1- February 19 or 21 of each year, the Cambodians celebrated a Buddhist ceremony held during the full moon of the Month and February in commemoration of the spontaneous gathering of the Buddhist monks to listen to the Buddha's preaching.

2- April 13 or 14 we celebrated our New Year with Buddhist ceremonies.

3- May 18 or 18 of each year, we celebration the birthday, Got-Enlightenment and Passing away of the Buddha which occurs on the 8th., 14th. or 15th. of waxing & waning full Moon day of the Lunar calendar.

4- July of each year, we performed the celebration of the beginning of lent or Raining Season for the Buddhist monks. It means that Buddhist lenten practice (once a year




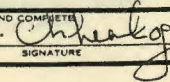
during the rainy season, all Theravada Buddhist monks retire to their own Monastery for the period of Lent-three months).

5- September of each year, we celebrated a Khmer Festival during which food is offered to Buddhist monks in the hope that such a deed will benefit the spirit of dead relatives.

6- October, the Cambodian people celebrated the special celebration of the end of Lent, or of the rainy season or to have completed the observance of Lent.

7- Between October and November, we celebrated the Annual ceremony during which the laity give clothing to Buddhist monks at each Monastery.



		<h1 style="margin: 0;">State of California</h1> <p style="margin: 0;">March Hong Tu Secretary of State</p>		P O Box 944230 Sacramento, CA 94244-0230 Phone (916) 445-2020
		<h2 style="margin: 0;">STATEMENT BY DOMESTIC NONPROFIT CORPORATION</h2>		
THIS STATEMENT MUST BE FILED WITH CALIFORNIA SECRETARY OF STATE (SECTIONS 6210, 8210, 9660 CORPORATIONS CODE)				
THE \$5 FILING FEE MUST ACCOMPANY THIS STATEMENT.				
1. C0999327 RE DUE DATE 08-31-91 01417N KHEMARA BUDDHIKARAMA 2100 WEST WILLOW ST LONG BEACH, CA 90810				
DO NOT ALTER PREPRINTED NAME. IF ITEM 1 IS BLANK, PLEASE ENTER CORPORATE NAME				
DO NOT WRITE IN THIS SPACE				
PLEASE READ INSTRUCTIONS ON BACK OF FORM. PLEASE TYPE OR USE BLACK INK WHICH WOULD BE SUITABLE FOR MICROFILMING.				
THE CALIFORNIA CORPORATION NAMED HEREIN, MAKES THE FOLLOWING STATEMENT				
2 STREET ADDRESS OF PRINCIPAL OFFICE (IF NONE, COMPLETE 3-3B)	SUITE OR ROOM	2A.	2B.	ZIP CODE
2100 West Willow Street		Long Beach, California	90810	
(DO NOT USE P.O. BOX NO.)				
3 MAILING ADDRESS	SUITE OR ROOM	3A.	3B.	ZIP CODE
2100 West Willow Street		Long Beach, California	90810	
(CITY AND STATE)				
THE NAMES OF THE FOLLOWING OFFICERS ARE:				
4 CHIEF EXECUTIVE OFFICER	4A.	4B.	4C.	ZIP CODE
Rev. Kong Chhean, Ph.D.	2100 West Willow St.	Long Beach, CA.	90810	
5 SECRETARY	5A.	5B.	5C.	ZIP CODE
Ou, Sam An, M.B.A.	13508 Edgefield St.	Cerritos, CA.	90701	
6 CHIEF FINANCIAL OFFICER	6A.	6B.	6C.	ZIP CODE
Saserei Chant, M.A.	17950 Sunrise Drive	Rowland Heights, CA.	91748	
(BUSINESS OR RESIDENCE ADDRESS (DO NOT USE P.O. BOX))				
DESIGNATED AGENT FOR SERVICE OF PROCESS				
(ONE AGENT IS REQUIRED BY CALIFORNIA STATUTORY PROVISION. PLEASE READ ITEMS 7 AND 8 ON REVERSE SIDE OF FORM.)				
7 NAME Steven Edmund Reeve Attorney at Law.				
8 CALIFORNIA STREET ADDRESS IF AGENT IS AN INDIVIDUAL (DO NOT USE P.O. BOX) DO NOT INCLUDE ADDRESS IF AGENT IS A CORPORATION 3662 Katella Ave. Suite 115, Los Alamitos, CA.90720.				
9 I DECLARE THAT I HAVE EXAMINED THIS STATEMENT AND TO THE BEST OF MY KNOWLEDGE AND BELIEF, IT IS TRUE, CORRECT AND COMPLETE. July 2, 1991, Chief Executive Officer, Rev. Kong Chhean, Ph.D.				
DATE	TITLE	TYPE OR PRINT NAME OF SIGNING OFFICER OR AGENT	SIGNATURE	
				



**INSTRUCTIONS FOR COMPLETING STATEMENT BY DOMESTIC NONPROFIT CORPORATION**

**FILING PERIOD:** All Nonprofit Corporations must file within 90 days after filing articles of incorporation. Thereafter, corporations must file annually by the end of the calendar month of the anniversary date of its incorporation, and when the agent for service of process of his/her address is changed.

**FILING FEE:** All Nonprofit Corporations must submit a five dollar (\$5.00) filing fee with this statement. (Section 12210(B) Government Code.) Check or money order should be made payable to Secretary of State. PLEASE DO NOT SEND CASH.

**ITEMS 2-2B:** The address to be entered is the STREET address of the corporation's principal office. Enter room or suite number and ZIP code. Do not use post office box number.

**ITEMS 3-3B:** The address to be entered is the MAILING ADDRESS for the corporation.

**ITEMS 4-6C:** Complete by entering the names and complete business or residence addresses of the corporation's chief executive officer (i.e., president, chairperson or other title), secretary, and chief financial officer (i.e., treasurer, chairperson or other title). No list of additional officers should be submitted. Do not use post office box numbers.

**ITEM 7:** Sections 6210 and 8210 of the Corporations Code, make it mandatory that domestic Nonprofit Corporations designate an agent for service of process. An agent for service of process is one who may accept papers in case of a law suit against the corporation. The agent may be an individual who is an officer or director of the corporation, or any other person. The person named as agent must be a resident of California. Only one individual may be named as agent for service of process. Or, the agent may be another corporation. However, a corporation named as agent for service of process for another corporation must have on file in this office, a certificate pursuant to Section 1505, Corporations Code. The certificate is required ONLY if a corporation is named as agent for service of process for other corporations. A CORPORATION CANNOT BE NAMED AS AGENT FOR SERVICE OF PROCESS FOR ITSELF. (For example, ABC Corporation cannot name ABC Corporation as its agent for service of process.)

**ITEM 8:** If the agent is a person, enter name and complete business or residence address. If agent is another corporation, enter name of corporation only, and do not complete address portion. Only one agent for service of process is to be named.

**ITEM 9:** Printed name and signature of corporate officer or agent are required to complete the form. Enter title and date signed.

**(NOTE) ITEM 1:** Do not alter the preprinted corporate name. If corporation name is not correct, please attach note of explanation. If space is blank enter exact corporate name and number, do not include your DBA name.

FAILURE TO FILE THIS FORM BY THE DUE DATE IN ITEM 1 WILL RESULT IN THE ASSESSMENT OF A PENALTY. (Sections 6810, 8810, Corporations Code, and Section 25936, Revenue and Taxation Code.)

**NOTE:** Your canceled check is your receipt of filing. We suggest that you make a copy of this form before mailing, if you wish one for your files.