

# 2009 Annual Report

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*Won-Buddhism of North Carolina*

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# From the Head Kyomunim

Rev. WonGong So

When I was 11 years old, my hometown Kyomunim introduced me to the priesthood, saying, "Aren't you interested in being a worldwide mind therapist?" Living in such a small mountain town, that sounded intriguing to me.



Just as when our body has pain, we seek physical therapy; when our mind is suffering, we seek mind therapy. On my journey, I have realized how much my mind can be resilient, fully open and embracing. Or, it can be tense and narrow, wrapped in ego. I often try to reflect whether I am forming an "ego shell."

A talented but arrogant young priest was assigned training from an elderly priest. The elder found the young man resistant to receiving guidance. He pondered giving the young man a useful lesson about ego. The senior priest showed the younger one a hard lump of dirt and asked him to pour water on it, but the water was not absorbed. The senior broke the hard dirt with a hammer and said, "This dirt is too hard to absorb water, so I am breaking it into small pieces." When the young man poured water onto the broken pieces, they absorbed water. The senior said, "Now, if you sow in this dirt, plants will grow and bear fruit. If you sow in the hard dirt, nothing will grow. Our mind is the same. If there is arrogance in our mind, nothing can grow. Without breaking our ego and arrogance, we cannot grow."

A key teaching in Buddhism is no self. The story of the young priest and his senior tells us that we all need mind therapy to be aware of our ego or fixed mind.

A beloved song of mine says: "Mind! It does exist but is always empty. It does not exist, but all things are created from it. It can be huge but found in any small place. It can be tiny but embrace the largest thing. Those who awaken to this mind are Buddhas."

# From the Associate Kyomunim

Rev. IlDug Kim

Lots of people are exhausted from their hectic schedule and busy life. We tend to be busy with visible work. However, while doing visible work if we collect ourselves in one mind, work becomes practice.

There was a monk at a Buddhist temple, who always said “I am busy”. People gave him the nick name of “Busy Monk” and laughed at him. One day, he became sick and entered Nirvana. After the cremation, a monk said, “Day and night ever passing, this monk always said ‘I am busy, busy, busy’ now, where would he be busy?” Then, “Busy Monk’s” voice from the heaven said, “Of course, I am busier now.”

Ven. Sotaesan said, “He appeared as though he was doing nothing but saying that he was busy. Since spiritual practice is knowing, nurturing and using our formless mind, we cannot estimate its degree at a glimpse. However, if we continue with one mind in both action and rest, this is the practice of non-duality.

Although you may close your eyes and lie down on your back, you will only practice diligently if you collect yourself in one pointed mind. Although you chat with your friends all day long, you will only practice diligently if you collect yourself in one pointed mind. Although you work all day long in the yard or in the office, you will only practice diligently if you collect yourself in one focused mind. In other words, if you nurture the one mind when you are free from activity and if you collect the one mind before you are involved in activity, you are the diligent practitioner. For every moment and every second, that monk was busy with unremitting practice in both action and rest.”

Won Buddhism of NC is here to support the business of your formless mind and to make you busy for every moment and every second through your visible work. Visible work and formless practice do not differ from each other. The important factor is this: collecting our one mind. So, are you busy?



# 2009 Temple Activity Summary

( ) represents total number of participants

**The Won-Buddhism Temple of NC supports the spiritual cultivation of community members through the teachings of Ven. Sotaesan, the founder of Won-Buddhism. A variety of spiritual sessions and services were held throughout the year:**

The Temple conducted weekly meditation services on Tuesdays (average 8), Saturdays (average 12), and Sundays (average 14).

The Temple held daily morning sessions for those interested in further meditation practice (average 4).

Monthly services were held as follows: Last-Saturday afternoon retreat (average 5); Children and Family meditation (average 9); Informal Dharma Discussion (average 8); Raleigh group meditation (average 19).

Other intermittent services were held as follows: Monthly Korean Dharma services (72); Teen Meditation (35); Knightdale Meditation (15); Singing group (24)



**The Temple also provided much individual support and a number of special outreach services:**

Life and dharma counseling were provided (450 times).

Deliverance ceremonies were offered to deliver the souls of the deceased and support the families and friends in their grief (7 deceased ones).

The Temple has been conducting 1000-days prayer to collect the spirit of practitioners and the community for supporting the dharma room building project.

# 2009 Temple Activity Summary

*Continued*

Community outreach projects include: Buddhism Class for Peer Learning Group, Triangle Korean School Board of Directors, Duke University Meditation workshop, Blessing Prayer at Community Dinner, Tae-Kwan-Do group, Encore group from NC State University, and Chant Editing Project.

## **The Temple sponsored and participated in many workshops and retreats throughout the year:**

*Workshops:* Dharma session with Ven. Seosanim (99); Yoga and meditation (25); Writing workshop (24); Movement meditation (24); Tai Chi workshop (20); Green Tea workshop (34); Cooking Class (14); Won-Buddhism & Physics (36); Workshop on IlWonSang Truth (15); Yoga Class (19); Meditation Basics (37)

*Retreats:* KyoHwaDan (8); Labor day Retreat (8); Southern Dharma Retreat Center (22); Board of Directors (5).



# 2009 Temple Activity Summary

*Continued*

## **Special events were also held:**

Great Enlightenment Day (68); So-taesan's Memorial Service (17); Dharma Authentication Service (9); Won-Buddhism Thanksgiving Service (26); New Year's Eve and New Year's Day (121).



**The Temple continued to work with an architect and a Temple building committee on the design and permitting process for a new dharma room addition. Fundraising events were conducted in support of this project and Temple operations:\***

A Korean college student took part in a language study program to improve her English and cultural appreciation. One host family and about 15 volunteers supported her effort.

A bazaar was held in October, and about 25 volunteers served to prepare and run the event for the 395 people who visited.

The Temple participated in the Combined Federal Campaign as a far-reaching fundraising effort: NIEHS, USPS and EPA.



\*The Dharma room expansion project is estimated to cost \$486,000 of which a total of \$320,430 (2/24/10) has been raised.



# 2009 Temple Activity Summary

*Continued*

## The Temple conducted camps for children and teens:

Children (17) and teens (7), learned meditation skills, cultural awareness, and creativity in arts and crafts. Eight volunteers supported this program.



The Temple maintains a website, [www.wonbuddhismNC.org](http://www.wonbuddhismNC.org), for 826 e-mail recipients who are informed monthly about Won-Buddhism of NC programs.

*“Reflecting on all the achievements of 2009, we are deeply grateful. This was only possible with all the sincere practice and generous contributions from our wonderful dharma practitioners and visitors. We pray that in 2010 we continue to deepen our quality of practice and expand the outreach of Won-Buddhism.”*

*Palms together,  
WonGong and IIDug*



## Statement of Financial Activities<sup>a</sup>

### **BALANCE SHEET**

	<b><u>Year Ended Dec. 31, 2009</u></b>	<b><u>Year Ended Dec. 31, 2008</u></b>
<b>ASSETS</b>		
Cash equivalents and cash	\$ 1,238.10	\$ 51,818.23
Investments	313,133.11	203,618.70
Land, buildings and car	<u>359,000.00</u>	<u>359,500.00</u>
Total Assets	673,371.21	614,936.93
<b>LIABILITIES AND NET ASSETS</b>		
Accrued expenses and other payables	<u>465.76</u>	<u>562.68</u>
Total liabilities	465.76	562.68
Net assets or fund balances	<u>672,905.45</u>	<u>614,374.25</u>
	\$ 672,905.45	\$ 614,374.25

### **STATEMENT OF ACTIVITIES**

#### **REVENUE**

Contribution and gifts	\$ 75,277.08	\$ 70,021.35
Interest	7,583.49	12,400.91
Special Events <sup>b</sup>	<u>7,418.17</u>	<u>1,010.75</u>
	90,278.74	83,433.01

#### **EXPENSES**

Operating expenses <sup>c</sup>	31,247.54	18,680.92
Depreciation <sup>d</sup>	<u>500.00</u>	
	31,747.54	18,680.92
Increase in net assets	58,531.20	55,493.17

#### **NET ASSETS**

Beginning of year	<u>614,374.25</u>	<u>558,881.08</u>
End of year	\$ 672,905.45	\$ 614,374.25



## **STATEMENT OF CASH FLOWS**

### **CASH FLOWS FROM OPERATING ACTIVITIES**

	<b><u>Year Ended Dec. 31, 2009</u></b>	<b><u>Year Ended Dec. 31, 2008</u></b>
Increase in net assets	\$ 58,531.20	\$ 55,493.17
Increase in accrued expenses and other payables	<u>(34,111.33)</u>	<u>(49,770.06)</u>
Net cash used in operating activities	24,419.87	5,723.11

### **CASH FLOWS FROM INVESTING ACTIVITIES**

Purchases of investments	<u>(75,000.00)</u>	<u>(23,618.70)</u>
Net cash provided by investing activities	(75,000.00)	(23,618.70)
Net increase in cash equivalents and cash	(50,580.13)	29,341.81
Cash equivalents and cash at beginning of year	<u>51,818.23</u>	<u>22,476.42</u>
Cash equivalents and cash at end of year	\$ 1,238.10	\$ 51,818.23



<sup>a</sup> Form 990EZ is available for inspection. ( ) indicates a negative amount.

<sup>b</sup> Bazaar, youth English language study, children's dharma camp, workshops.

<sup>c</sup> For 2009 includes \$15,088.65 professional fees related to future dharma room construction

<sup>d</sup> 2001 Toyota Camry

## From the Dharma Practitioner

Patty Daniel (WonEunHaeHwa)

Not quite knowing what I was looking for but seeking some sort of spiritual guidance, I was fortunate indeed to come upon the Won Buddhist temple in Chapel Hill. For three years I have progressed upon a path that would not have been possible without the teaching and encouragement of Reverend WonGong and Reverend IlDug. They have embodied for me the ideals of wisdom and compassion in action and have helped me and many others find a way towards a fulfilling spiritual practice. Additionally, many visiting kyomunims have brought us varied and wise teachings throughout the year.



The myriad programs of our young temple reach out to all ages, nationalities, genders, races and religious backgrounds. With so many different activities and types of services available (as outlined elsewhere in this report) everyone can find a place to feel welcomed and at home. And with the upcoming construction of our new and larger dharma room, even more people and activities can be accommodated, reaching out to an ever wider community

We have all heard the adage, “peace begins at home.” I believe that peace begins at the temple where we can come together to seek our true nature, cultivate our wisdom and practice compassion in every aspect of our lives. The Korean word for a Won Buddhist temple, “kyodang,” translates literally as “teaching house.” How appropriate that is! I have learned so much in a short period of time. I look forward with excitement to our continued growth in this community and in this world.

## Board of Directors

YonSuk Chung

Head of the Eastern Diocese

143-42 Cherry Ave., Flushing, NY 11355

YieRi So

Administrative Assistant to the Head of the Diocese

143-42 Cherry Ave., Flushing, NY 11355

WonGong So

Head Kyomunim of the Temple

8021 Old NC 86, Chapel Hill, NC 27516

IlDug Kim

Associate Kyomunim of the Temple

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Chon Shoaf

10030 Hammock Bend, Chapel Hill, NC 27517

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