



The Bendigo Retreat: Wow, Wow ... Amazing!

By Carolyn Hofmeester, who recently attended the one-month retreat led by Kyabje Rinpoche in Bendigo

Attending Kyabje Zopa Rinpoche's four-week retreat in Bendigo last October was an intensely purifying and transforming experience. I came back with a different mind and yet find it hard to describe the deep shift that has occurred. All I know is that I am filled with immense gratitude for the experience and as Rinpoche would say it was wow, wow, wow, wow, wow.....amazing, amazing!



Procession of students leading Kyabje Zopa Rinpoche to the Great Stupa for the oral transmission of the Golden Light Sutra

Carolyn at her altar

My motivation to attend the retreat began with Venerable Dondrub's advice before he left for Buddha

House that we should try to attend Rinpoche's teachings. I took this to heart and was very excited when news came that Rinpoche was returning to Bendigo to complete the teachings he began in 2011. I booked as soon as registrations opened but wasn't sure whether I should attend the four weeks because Rinpoche was devoting the second two weeks to tantric initiations and, having taken refuge only two years ago, thought I may not be ready for this step. I eventually decided to book for the full period and thought that if I wasn't ready for the initiations at least I would be in a great place to do my own meditations and practice during the second two weeks.

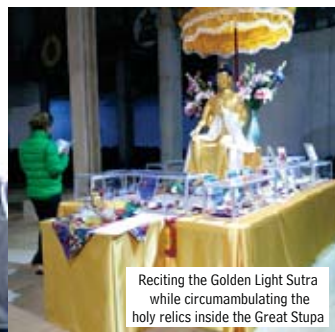
The Great Stupa of Universal Compassion at Bendigo is an awesome structure and as the days and weeks passed I grew to feel the incredible spiritual energy emanating from it. My accommodation was in the "Tent City" located in a gully below the Stupa and from my tent door I could look up and see and feel the Stupa's presence. It was incredible to circumambulate it each day saying mantras and to sit at the café on the hill and watch the play of light around the

Stupa in the morning and evening. I had a strong sense

(...continue on Page 6)



Members of Hayagriva and Hospice of Mother Tara outside the Great Stupa



Reciting the Golden Light Sutra while circumambulating the holy relics inside the Great Stupa

A Cultural Divide

Geshe Sonam will attend teachings by His Holiness the Dalai Lama and catch up with friends at his beloved Sera Jey Monastery during his three-and-a-half week trip to southern India over the holiday period.

At Sera he will do a Tara Puja for our centre which will hopefully be attended by Hayagriva students attending the teachings by His Holiness. Those teachings, on the eight great Lam Rim texts, are at nearby Drepung Monastery over about six days.

Centre Director, John Waite, said Geshela's face lit up when he was informed that he may have to be away for an extra couple of days due to the flight arrangements. Students probably don't appreciate what Geshe's give up to come and teach in the West and the difficulties they face. (...continue on the back page)

Centre office reopens Saturday 10 January 2015

A limited holiday program includes:

New Year's Eve Guru Puja

7.30pm Wednesday 31 December

Monday Meditation:

starts 7.15pm Monday 5 January

Tuesday Meditation:

starts 10am Tuesday 6 January

Yoga: starts from 5 or 10 January

(Please check website or eNews for latest)

Special Events

Cultivating Emotional Balance

10, 17 January at Hayagriva Buddhist Centre and 11, 18 January at Hospice of Mother Tara, Bunbury with Corey Jackson

21st Century Buddhists:

On Common Ground with Science?

Friday 16, 23 January with Corey Jackson

Intro to Buddhism - Thursday 12, 19, 26 March with Len Warren

Tibetan New Year/ 30th Anniversary of Lama Yeshe's passing - Thursday 19th February

Fundraising High Tea - Saturday 21st February

Day of Miracles - Thursday 5 March (See pages inside)

Geshe Sonam's Teachings

Intermediate

January:

Our Never Ending Predicament

Starts 7.30pm Wednesday 14th January

Mind Training like Rays of the Sun

Starts 2.30pm Sunday 11th January

February: Creating Your Reality - 12 Links
March: The Way Forward - Four Noble Truths

Advanced Heart Sutra

(with Yamantaka Sadhana on the last Tuesday of the month. Participants must have a Yamantaka initiation to attend the Yamantaka teachings) start 7.30pm Tuesday 13th January

White Tara Long Life Blessing

2.30pm Sunday 22 February

When an Enlightened Being Teaches

By Lama Thubten Yeshe (1935 – 1984 Founder of the FPMT)

"During the spring term of 1978, Lama Thubten Yeshe taught a course on the Buddhism of Tibet for the Religious Studies Department of the University of California at Santa Cruz (UCSC). The following is an excerpt from these lectures.

After discussing Shakyamuni's previous attainment of enlightenment, his descent from the Joyous Pure Land (Tushita), his birth into a north Indian royal family and his early education and marriage, Lama Yeshe described how Buddha renounced his royal life of sense indulgence and adopted the spiritual discipline of extreme asceticism. Then followed an account of Buddha's dissatisfaction with this path of self-denial, his adoption of a more moderate and balanced approach to the spiritual quest, and finally, his demonstration of the attainment of enlightenment under the bodhi tree at Bodhgaya.

This brings us to the point in Buddha's life when he was ready to begin teaching the spiritual path to others. Shakyamuni next performed the supreme deed of an enlightened being: he began to give the teachings and spiritual instructions that release sentient beings from their suffering and dissatisfaction and lead them to the highest

perfection of mind: enlightenment. This deed is commonly known as turning the wheel of Dharma, and Buddha performed it in various ways for the remaining forty-five years of his life."

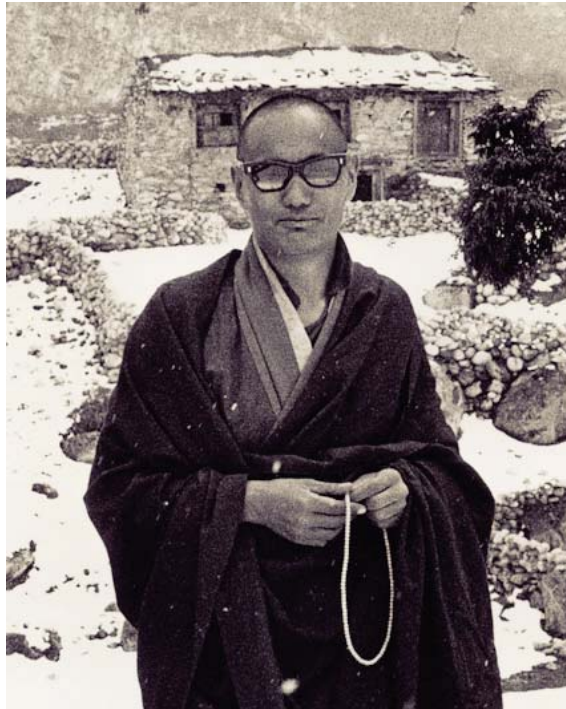
Although anyone who strives to reach buddhahood does so expressly to benefit others—primarily through giving teachings—Shakyamuni did not begin teaching immediately after his attainment of enlightenment. By holding back at first, he showed that the profound realizations of enlightenment are not something the ordinary, superficial human mind can be expected to grasp easily. His discovery was beyond normal conceptions and words, beyond expression or description. He knew how difficult it would be for others to understand what he had realized, and so he remained silent. But after seven weeks of enjoying the bliss of enlightenment in the forest by himself, he was requested to teach for the benefit of all, and agreed to do so.

Buddha's hesitation to teach until sincerely requested emphasizes an important characteristic of his teachings in general. They are never forced upon others against their will. 'Here are fantastic teachings! Why don't you come and join us?' Neither are disciples sent into the streets to convince people how miserable they are, offering salvation to those who will come and join them. Buddha's teachings were never presented in this way, and the Tibetan traditions still follow the custom of waiting until someone asks before giving them teachings.

Why are Buddhists specifically instructed not to thrust their beliefs at other people or to declare, 'I have discovered the best way of life and if you don't follow it as well, you are lost.'? According to Buddha's teachings, this approach is both unskillful and unrealistic. When someone has a profound experience, be it disastrous or fantastically blissful, it is a completely unique and personal event.

It is foolish to think that an account of such a private experience will be as meaningful to another as the experience was to oneself. Even if we tell our best friend what we have discovered, it is still impossible to convey the true essence of our experience to him. Since what we are saying is necessarily expressed through words and concepts, even a very sympathetic friend will probably not grasp exactly what we want him to feel. True communication on spiritual matters is very difficult.

What this shows is that we are all living quite different lives from one another. Though we may share similar patterns of perception and behaviour, our internal experiences are unique and highly individual. We each live in the private universe of our own mind. Consequently, any attempt to force our spiritual convictions on others or share with them our devotional experiences—which, if genuine, are always of such an intensely personal nature—is misguided and can easily end in frustration and misunderstanding.



Buddha showed that there are both proper and improper times to give teachings. He always waited until he was sincerely asked before giving instruction. He knew that the very act of making a formal decision to seek help and then requesting it creates an energy within those seeking the truth that prepares them to listen intently, not merely with their ears but with their hearts as well. This is a far more effective approach than giving teachings to students who are not yet ready. In other words, the students need space. If they are not given the chance to create that space within themselves—if they are not prepared to meet the teacher halfway by opening themselves up to receiving spiritual instruction—the essence of the teachings will never penetrate their minds.

This is the enlightened being's skilful psychology. We might even call it his politics. He understands the way people think and can take the measure of their superstitious mind. He can adjust his approach spontaneously to their limitations and make sure they are ready before

showing them their individual paths. His unobstructed vision embraces all existent phenomena, including the most subtle workings of our mind, and thus he can teach us accordingly.

When an enlightened being does give teachings, the strength of his realizations lends a special power to everything he says or does. Even one word of his awakened speech can satisfy the needs of many different beings. Ordinary people are limited in what they can convey with words; their speech seldom brings a sense of fulfilment. But an enlightened being's speech is different. No matter what the subject matter, each listener receives exactly what he needs.

Ordinarily, if we feel that someone is a good speaker, we might praise him by saying, 'What a powerful lecture he gave!' But from a Buddhist point of view, the true power of speech is not to be found in speech itself. Behind the words, within the mind of the speaker, must be the living experience of luminous, penetrating wisdom. This wisdom gives a Buddha's speech its power. Such power has nothing to do with an ordinary person's eloquence. It is solely a matter of inner realizations. Since a Buddha is one whose realizations are complete, his speech has the power to affect each listener in a profound and deeply personal way. Not only that, but an enlightened being can arouse understanding without having to use any words at all.

The first formal teachings Shakyamuni Buddha gave after he attained enlightenment under the bodhi tree were given at the Deer Park at Sarnath. He delivered these teachings to the five meditators who had followed him during his six years of ascetic practices but had abandoned him when he gave up his strict discipline of self-mortification. The subject matter of this first turning of the wheel of Dharma was the Four Truths of the Noble Ones. The first two truths reveal the existence of suffering and dissatisfaction in our lives and show how the source of all problems is to be found in the mind's craving attachment—whether directed towards objects of sense or perverted into extreme self-denial. The latter two truths describe the state of complete cessation of all suffering and the middle path, free of all extremes, that leads to this perfect cessation.

The second turning of the wheel began at Vultures' Peak outside Rajagriha (modern Rajgir), not far from Bodhgaya, and dealt with the true nature of reality. These discourses on the perfection of wisdom present the profound view of emptiness (shunyata) within the context of a bodhisattva's way of life. These teachings on the lack of inherent self-existence of phenomena—their emptiness of true, substantial existence—are much more subtle than those of the first turning, and were aimed at disciples of higher intelligence and motivation.

(Geshe Sonam will teach the Heart Sutra on Tuesday nights from January and the Four Noble Truths on Wednesday nights in March)

Spiritual Program

(Please check the calendar on our Centre website at www.hayagriva.org.au or our weekly eNews for updates and changes to the program)

Geshe Sonam Teachings

Advanced teachings

The Heart Sutra and Meditation on the Yamantaka Sadhana

(these teachings are in the advanced stream. Anyone can attend the Heart Sutra teachings but a Yamantaka Initiation is a prerequisite to attend the Yamantaka teachings on the last Tuesday evening of each month)

7.30pm Tuesdays

Geshela will teach the Heart Sutra for the first three Tuesdays of each month then run through the short Yamantaka Sadhana on the final Tuesday of each month.

Less than two pages long, the Heart Sutra is a pithy summary of the emptiness of self and all phenomena. An understanding of emptiness helps stop negative emotions arising. A realization of emptiness stops uncontrolled rebirths.

On the last Tuesday of each month Geshela will explain aspects of the Yamantaka practice. A number of students have received this initiation from Kyabje Choden Rinpoche and have a commitment to do the practice every day.

By donation.

(These sessions will be taped and made available).

Other Events with Geshe Sonam

Tibetan Language Class

7.30pm Thursdays (starts 22 January. No class 19 Feb)

Learn basic Tibetan with Geshela which will help you understand the original texts and the Tibetan culture.

By donation.

Q&A and Cake with Geshela

3.30pm Sunday 25 January, 22 February, 29 March.

Join Geshe Sonam for a cup of tea and cake in an informal setting to ask any questions or raise any issues you may have. Q&As are held on the last Sunday of each month.

All welcome.

White Tara Long Life Blessing

2.30pm Sunday 22 February

Geshe Sonam will give the blessing of White Tara who is a female aspect of the Buddha that helps overcome illness and threats to life. There is no commitment to do a daily practice with this blessing. All welcome.

By donation.

Intermediate teachings

(This is the intermediate stream of teachings suitable for new or experienced students)

January

Our Never Ending Predicament

7.30pm Wednesday 14, 21, 28 January, 4 February

We do everything to avoid the slightest suffering and pursue the smallest pleasure. In spite of this, unwished for events occur, and we experience negative states of mind. The Buddhist teachings say this also happens from life to life as we are reborn without control. This cycle of rebirth and death is called Samsara. The teachings will help us understand this predicament.

By donation

February

Creating Your Reality - The 12 Links

7.30pm Wednesday 11, 18, 25 February, 4 March

Every thought we have, every syllable we speak, and every action of our body creates karma which will ripen in future lives. We also carry many karmas from past lives that are yet to ripen. The 12-links explain how thoughts and actions motivated by ignorance, craving and grasping chain us to the cycle of death and rebirth and how the cycle can be broken.

By donation

March

The Way Forward - The Four Noble Truths

7.30pm Wednesday 11, 18, 25 March, 1 April

The first two truths reveal the existence of suffering and dissatisfaction in our lives and show how the source of all problems is to be found in the mind's craving attachment - whether directed towards objects of the senses or perverted into extreme self-denial. The latter two truths describe the state of complete cessation of all suffering and the middle path, free of all extremes, that leads to this perfect cessation.

By donation

Mind Training Like Rays of the Sun

2.30pm Sundays (starts 11 January. No class 22 Feb)

Based on the essential sayings of the no-nonsense scholar/meditator Kadampa masters, this text deals with the erroneous minds of self grasping and self cherishing. We suffer because we allow these minds to take hold. This is one of the great texts dealing with eliminating these disturbing emotions.

By donation

Wheel of Life

Volunteers from the Wheel of Life Palliative Care Support Group currently offer companionship, emotional and spiritual support for the very sick and dying and their carers. They run seminars, discussion groups and training courses, and make home visits.

The main activity in recent years has been the running of training courses on the emotional and spiritual aspects of dying, death, grief and how to prepare for these inevitable experiences.

The group is a social outreach initiative of the Hayagriva Buddhist Centre. It intends to also create a centre for the dying that has a focus on emotional and spiritual care.



Workshop

2pm Saturday 21 March
(topic to be advised)



Further workshops will be held on the 3rd Saturday of every second month.

Check Hayagriva's eNews or website at www.hayagriva.org.au for the latest details.

By donation.

Spiritual Program

(Please check the calendar on our Centre website at www.hayagriva.org.au or our weekly eNews for updates and changes to the program)

Meditations

"Meditation is very simple. When hearing about meditation for the first time, you might think: 'That must be very special; meditation couldn't be for me but only for special people.'

This just creates a gap between you and meditation. Actually, watching television, which we all do, is a bit like meditating. When you watch television, you watch what's happening on the screen; when you meditate, you watch what's happening on the inner screen of your mind - where you can see all your good qualities, but all your inner garbage as well. That's why meditation is simple.

The difference, however, is that through meditation you learn about the nature of your mind rather than the sense world of desire and attachment." - Lama Thubten Yeshe

It is easiest to start meditating in a group with an experienced student leading the meditation. A number of different led meditations are held each week.

Sunday Meditation

10am Sundays (starts 11th January)

A general guided meditation suitable for new or more experienced students. By donation

Monday Meditation

7.15pm Mondays (starts 5th January)

These meditations are suitable for new or experienced students and utilize Buddhist techniques without the Buddhist jargon. By donation

Tuesday Morning Meditation

10am Tuesdays (starts 6th January)

Led by Venerable Drolma, these sessions are suitable for new or experienced students and involve relaxation and meditation on Buddhist concepts. By donation



Pujas

Pujas are traditional chanting ceremonies in English or Tibetan, the merit of which can be dedicated to help bring about particular goals. There are pujas for meditation practice, purification, removing obstacles, long life, death, illness, business, and so on.

It is traditional to bring an offering of food or flowers to pujas.

Guru Puja: Is usually chanted in Tibetan and English at our Centre and helps create or strengthen the link with a spiritual teacher. Guru Pujas over the next three months:

- 7.30pm Thursday 15, 29 January
- 4.30pm Saturday 14, 28 February
- 5pm Sunday 15, 29 March
- 7.30pm Tuesday 14, 28 April

Tara Puja: Tara is the female manifestation of Chenrezig, the Buddha of compassion, and helps to quickly bring about requested aims.

- 2pm Saturday 31 January
- 2pm Saturday 28 February
- 2pm Saturday 28 March

Medicine Buddha Puja and Prayers for the Deceased

2pm Saturday 7 February, 7 March

Once a month (usually on the first Saturday afternoon of the month) the Wheel of Life Hospice group conducts a shortened Medicine Buddha puja and prayers for the deceased from FPMT Centres around the world or for friends and relatives of people associated with our Centre. The Medicine Buddha puja is said to be particularly effective in helping to cure illness or purify life hindrances. By donation

Holy Days

Tibetan New Year (Losar) and Anniversary of Passing of Lama Yeshe Ganden Lha Gyama Practice with Tsog Offering

7.30pm Thursday 19 February

Lama Yeshe passed away at aged 49 in the early morning of Losar 1984. He was a charismatic visionary who founded the FPMT and inspired thousands of students including his main disciple, our Spiritual Director, Kyabje Zopa Rinpoche. Lama Yeshe's laugh could melt the coldest of hearts and even with his limited English, he could cut to the core of the problems facing the people of the modern world. His books still carry a message that powerfully awakens us to the folly of our ways 30 years after his passing.

Kyabje Zopa Rinpoche has advised there is incredible merit in offering tsog on this day which will be done with Ganden Lha Gyama.

Day of Miracles

Thursday 5th March

This is one of the four big Buddhist festival days. At the age of 40, the Buddha was challenged to a competition of miracles by six great Hindu teachers, representing the six schools of Hinduism existing at the time. Buddha accepted the challenge because he saw that many would be benefited and achieve the state of an arhat, and that people in the future would be inspired to practice.

He performed miracle after miracle during the first fortnight of the lunar New Year. The rival teachers were immediately eclipsed. On the fifteenth day Buddha enabled all beings to see the six realms with many immediately converting to Buddhism. This day marks that event.

Significantly the karmic effect of positive (and negative) actions are magnified 100 million times on these holy days so practitioners try to be virtuous and keep their minds positive.

- 6am Precepts (8 vows taken for 24 hours with an attitude to benefit others)
- 2pm Set up extensive water bowls and light offerings
- 7.30pm Shakyamuni Buddha Puja

By donation

Special Events

(Please check the calendar on our Centre website at www.hayagriva.org.au or our weekly eNews for updates and changes to the program)

Cultivating Emotional Balance (CEB)

Introductory Courses with Corey Jackson

Hayagriva Buddhist Centre: 10am - 6pm 10, 17 January or Hospice of Mother Tara, Bunbury: 9am - 5pm 11, 18 January.

CEB is an evidence-based training program for working with our emotions that arose from a dialogue between biobehavioral scientists studying emotion and His Holiness the Dalai Lama in March 2000.

Professor Paul Ekman, a world renowned psychologist in the field of emotions; and Dr Alan Wallace, a highly respected scholar of contemplative traditions, then went on to develop this unique program.

The goal of CEB is to train participants in the skills for reducing emotional responses that are destructive to themselves and others, and enhancing positive states of compassion, empathy, altruism and pro-social behaviour. The program is secular, integrating ancient contemplative skills with ground breaking science. Register on the Hayagriva website for the Perth course.



Yoga



Regular yoga classes are offered throughout the year by two experienced and qualified yoga teachers who offer a variety of yoga styles to cater for students from beginners to experienced practitioners.

Hatha Yoga: with Jude Carter (starts Saturday 10 January). Brings the balance between body and mind, as well as freeing the more subtle spiritual elements of the mind through physical postures (asanas), or breathing techniques (pranayama), and meditation.



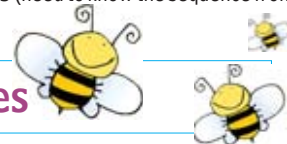
- 9:15am Mondays
- 6:00pm Tuesdays
- 9:15am Thursdays
- 8:30am Saturdays

Yin Yoga and Meditation: with Jude Carter (starts Wednesday 14 January). A deeply relaxing and inwardly focused practice, working into the connective tissues of the body, with a focus on hip and spine mobility. This practice is based on Traditional Chinese Medicine meridian theory and is conducive to cultivating mindfulness and a sense of grounding.
6pm Wednesdays

Vinyasa Yoga: with Lewanna Newman (starts Monday 5 January). A dynamic flowing sequence of yoga asanas with the main focus on the breath. The practice works towards improved body and mind awareness, correct posture, strength, agility, flexibility and most importantly, a sense of wellbeing.

- 6:00pm Mondays Beginners**
- 6:00pm Thursdays** (need to know the sequence from Monday)

Busy Bees



10am Saturday 7 February, 7 March

One of the purposes of spiritual practice is to purify the mind for which a conducive environment is important. To help bring this about we have a Busy Bee at our Centre from 10am generally on the first Saturday of each month. We try to clean parts of the building that may have been overlooked, smarten up the outside and keep the vegetation under control. The most valuable thing you have is your time so donating a couple hours is a significant act of generosity and makes a big difference.

High Tea fundraiser

2-5pm Saturday 21 February

Coming hot-on-the-heels of the Tibetan and Chinese New Year, this fund raiser will have yummy food, entertainment and more. Proceeds go towards the cost of providing for our teaching team. Cost: \$25 (please book and pay by Thursday 19 February for catering purposes)



21st Century Buddhists: On Common Ground with Science?

7pm Friday 16, 23 January

with Corey Jackson

These sessions will investigate the relationship between Buddhism and science in an informal, interactive setting. They will focus particularly on the work of psychology and how modern research findings support and conflict with the ancient Buddhist tradition.

\$15 (Members \$13).

See our website or eNews for more details.



Introduction to the Buddhist View of Life

7.30pm Thursday 12, 19, 26 March

with Len Warren

The Buddha understood the fundamental problem of the human condition - negative emotions, discontent and the lack of satisfaction experienced by many. His remedies are practical, effective and could change your life for the better. Len, an experienced down-to-earth practitioner, will present an easy introduction to some of the wonderful qualities in the Buddha's teachings.

By donation.

Please remember

Our Centre depends entirely on donations to keep the doors open and we face the increasing expenses known only too well by families across the state - electricity, gas, phone, property repairs etc. In addition we support our excellent teaching team. Please remember to support the centre after teachings, pujas and other events. It makes a huge difference.

(...continue from Page 1 "The Bendigo Retreat")



The Great Stupa at sunset

that Rinpoche had created this whole energy field in and around the Stupa to purify us all.

The first two weeks seemed to pass quite slowly as the rhythm of daily prayers, mantras, guru pujas, teachings, discussion groups, dharma talks and protector prayers took hold. We started each day at 6am and usually finished around 9:30 pm. Close friendships began to form with those sitting around me in the gompa as well as with those I met doing karma yoga. I thought that it was very appropriate that I was allocated amenities duties (code for toilet and shower cleaning) for the full four weeks which certainly helped with my personal purification!

One of the benefits was that I cleaned the nuns' amenities block and so I had the opportunity to enjoy many conversations with the nuns who came by while I was mopping the floors. Another benefit was that I was asked by one of the nuns to help arrange the flowers on the stage where Rinpoche sat while giving teachings. I was completely daunted but fortunately I was able to get Susan Di Bona to help me and I learnt a great deal about service to the Guru and creating beautiful offerings to the Buddhas.

In fact, one of the first things I did when I returned home was to beautify my altar and it brings me great joy to put forward my daily offerings of water bowls, flowers, incense and lights.

As the days unfolded I realised that I was among an amazing congregation of sangha and dharma practitioners who had travelled

from all parts of the world to take advantage of the exceptional opportunity to be with Rinpoche for a whole month. It was wonderful and inspiring to listen to senior sangha, long standing practitioners and scholars sharing their knowledge and experience of living in the dharma.

The highlight of the first two weeks was Rinpoche's oral transmission of the Golden Light Sutra but we were also very worried about Rinpoche's health during that period as he seemed very unwell and missed a few teachings. I enjoyed learning the beautiful tunes used by the nuns leading the morning Guru Puja/Jorcho and the high energy, fast paced chanting of the monks during the evening protector pujas.

At the start of the second half of the retreat our gathering had reduced from 200 to about 120. Rinpoche's health recovered and there was a higher level of intensity to his teachings, the taking of tantric vows and preparation for initiations. I find it hard to describe the last two weeks other than to say that things seemed to move very fast and I found myself struggling to keep apace especially during the long nights. So perhaps my intuition that I wasn't quite ready was right but I am very grateful to have been there for the second half. Rinpoche's teachings have had a profound effect as Venerable Dondrub said they would.

Since my return I have set up a more extensive daily practice each



Venerable Dondrub and sangha holding the wooden chest filled with holy relics in the parade down to the Great Stupa

morning and evening based on the prayers, mantras and practices we did on retreat. I have been inspired to continue my immersion in the Buddhadharma and as a result of advice that I have received from Rinpoche, will be spending 12 months in intensive retreat from April next year.

I hope that I remain a worthy student of the teachings and blessings I received from Rinpoche during that very special time in Bendigo.



The Year That Was

Our Centre has had a successful year both spiritually and financially the Annual General Meeting of our financial members on 1 November was told. The meeting was told that our Spiritual Director, Kyabje Zopa Rinpoche, thanked everyone for the effort put into the Centre and that he is happy with the way Hayagriva is going. 2013 – 14 was summarized as follows:

Spiritual Program

- Geshe Sonam gave regular teachings throughout the year and has agreed to renew his commitment to our Centre for another three years.
- Visits by Kyabje Choden Rinpoche, Khadrola, Venerable Robina and Venerable Dekyi.
- The success of the secular education program, Cultivating Emotional Balance.

Finances

- Accurate financial accounts have been kept and audited.
- The Centre has now cleared the loans on our properties at 62 and 64 Banksia Tce, Kensington, thanks to an extremely generous donation by one of our benefactors. Thanks also to everyone who has donated to our Centre.
- Unfortunately, as a result of a ruling by the Australian Taxation Office, donations to our Centre's Building Fund were not tax deductible from 1 July 2013.
- At \$47,833, our Centre had its highest teaching income ever but it was still \$3,000 less than the cost of running the spiritual program.
- Excluding our Building Fund, last year our Centre had an operating surplus of about \$14,000 of an approximately \$100,000 turnover which was great. However, it is not a big buffer for an organization of our size and responsibilities. That money has been put into a reserve account with the idea of eventually employing a staff member.

Governance

- A clearer Occupational Health and Safety reporting process has been developed.
- There have been progressive improvements to our website and our Centre has been connected to the NBN.

The Future

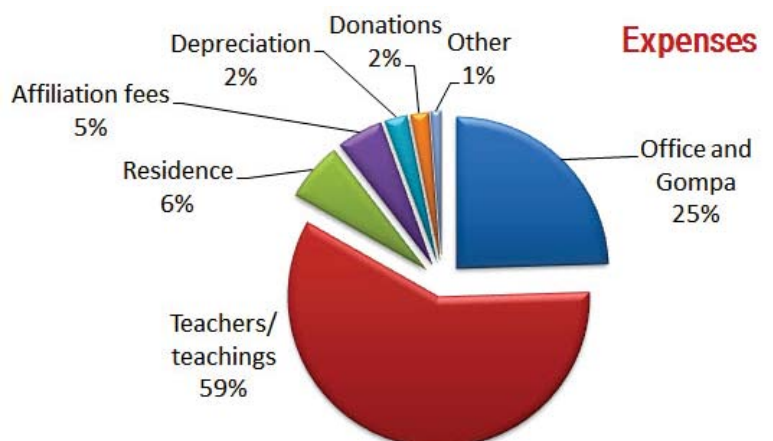
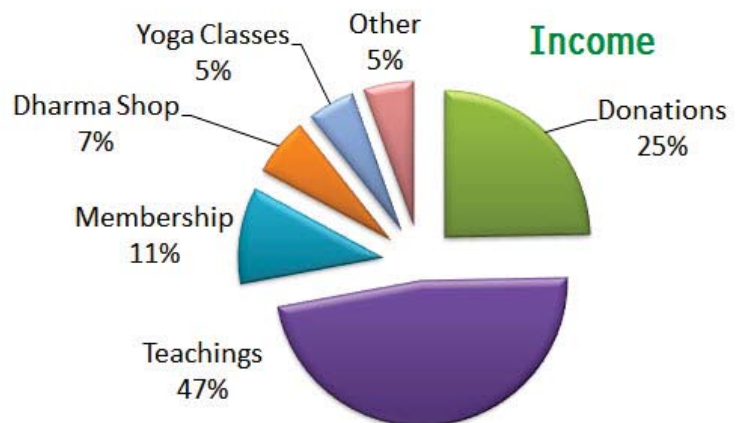
- His Holiness the Dalai Lama is scheduled to give a talk in Perth on Sunday 14 June next year.
- Our Constitution needs reviewing to improve governance.
- We are developing plans for the future use of our properties.

Income

Donations	\$24,900
Teachings	\$47,800
Membership	\$10,800
Dharma Shop	\$6,530
Yoga Classes	\$5,300
Other	\$5,500

Expenses

Office and Gompa	\$21,300
Teachers/teachings	\$51,000
Residence	\$5,500
Affiliation fees	\$4,300
Depreciation	\$2,100
Donations	\$1,700
Other	\$1,000



Geshe Sonam meets Kyabje Zopa Rinpoche

Geshe Sonam met our Spiritual Director, Kyabje Zopa Rinpoche, when he travelled to the Sunshine Coast during the 40th anniversary celebrations of Chenrezig Institute in October. John Waite was also there.



Inside the Great Stupa, Padmasambhava on the left, the Jade Buddha replica on the main stage and numerous thangkas on the right.

(...continue from Page One "A Cultural Divide")

In India, Geshe Sonam has status in the monastery, is close to his teachers, classmates and students and lives in an environment that is totally dedicated to the propagation of the dharma.

In Australia he is living in relative isolation with limited English in a lay community, has limited opportunity to speak Tibetan with those with whom he shares a common background, has to adjust to the mores of a different society, and eat food that is not so familiar to him. Even radio and television here would be somewhat alien.

Anyone who has spent a while in a different culture overseas where little English is spoken will appreciate the difficult and sometimes painful adjustments that have to be made.

For those reasons we are very fortunate to have Geshe Sonam as our resident teacher. Ordained as a monk at the age of 10, he was awarded the title of Geshe after 22 years of study at Sera Jey Monastery in southern India. This study included all the major texts in the Gelugpa tradition and a period studying at a tantric college.

About the FPMT

The Foundation for the Preservation of the Mahayana Tradition (FPMT), with which Hayagriva Buddhist Centre is affiliated, is a grouping of more than 160 centres, monasteries, nunneries, retreat centres, projects and charitable endeavours in 41 countries worldwide.

The FPMT was established in 1975 by the late Lama Thubten Yeshe and the current spiritual director, Kyabje Zopa Rinpoche.



About Hayagriva

Hayagriva Buddhist Centre is a Centre for Buddhist learning and practice in Kensington following the Tibetan Gelugpa Buddhist tradition.

It is affiliated with the Foundation for the Preservation of the Mahayana Tradition (FPMT) which was founded by the late Lama Thubten Yeshe (1935 – 1984) in 1975 and is under the spiritual guidance of Kyabje Zopa Rinpoche who consults closely with His Holiness the Dalai Lama.

Our resident teacher is Geshe Ngawang Sonam, a fully ordained monk who has completed the entire monastic training in India's Sera Jey Monastery.

Our Centre has been operating for more than 25 years, is a non-profit organisation incorporated under the Associations Incorporation Act 1987 (WA), is financed by donations and run by volunteers.

Opening times

10am – 2pm Monday to Saturday
(from Saturday 10th January)

Contact details

Address: 64 Banksia Terrace, Kensington WA 6151

Telephone: (08) 9367 4817

Email: welcome@hayagriva.org.au

Website: www.hayagriva.org.au

Facebook: <https://www.facebook.com/pages/Hayagriva-Buddhist-Centre/222641277753778>

Twitter: <https://twitter.com/HayagrivaBC>

eNews

We publish a free electronic newsletter weekly which contains updated details of our program and news about our Centre. Sign up on our webpage or contact the Centre to be included on our email list.

Membership

Membership is one of the most practical ways to support our Centre. Our Members are the heart of our Centre and provide a stable financial base to ensure the continuation of our work.

A number of benefits are offered to Members such as discounts on courses, discounts from our bookshop, library borrowing rights and invitations to members' events. Once an application has been approved by committee, applicants will also have a say in the future of our Centre through voting rights at our Annual General and other meetings.

Individual Membership costs \$150 a year, families \$220. It is also possible to sponsor the Membership of someone experiencing financial difficulties for \$150. Contact the Centre for more details.

To help provide an atmosphere conducive to the study and practice of Buddhism, Members must agree to abide by our conditions of Membership which are on our website.

Note: If you pay your Membership by electronic transfer, please email the Centre on welcome@hayagriva.org.au to say you have paid. Otherwise, it can take some time to track your payment.