



Goodbye Brett

by Marlene Robins

The recent passing of my 43-year-old son was a shock to myself and to my other children, in laws, and three grandchildren but my Buddhist faith has made it easier for me, if it can be easier.

When I first received the news that he was being sent to Perth via the Flying Doctor after a brain haemorrhage in the Great Southern, I rang Hayagriva's translator, Matt Whiston, to ask Geshe Sonam to begin prayers for my son. Buddhism was my first thought and for prayers to be done for his recovery.

Sadly he didn't recover and passed away on 17 January with me learning about impermanence very fast. I again asked Geshe Sonam to pray for him and met Geshela for his advice on prayers I could do while my son was in the bardo. I was desperate to make sure that everything was being done for his good rebirth. He himself had earned a lot of merit by his amazing community work. [\(...continued on Page 8\)](#)

Vegetarianism

By Kyabje Zopa Rinpoche

Not just one time, but numberless times from beginningless rebirths, every sentient being gave you the kindness of bearing hardships for you. To repay that kindness even if you were to sacrifice your life equal to the atoms of this earth for every sentient being, you could never finish repaying their kindness. It is like that.

Even an omniscient mind cannot see the beginning of their kindness to you of, first, giving you a body; then second, protecting your life every day from hundreds of dangers; then third, leading you in the path of the world, giving you an education; and fourth, bearing hardships for you. This has been done numberless times from beginningless rebirths by every sentient being, such that even an omniscient mind cannot see the beginning of their kindness. So it is beginningless.

Since they are so kind to you, how can you eat their meat? Normally I don't relate eating meat to their kindness so how dare you kill them and eat their meat? No way, it is impossible. If you can't repay their kindness even by sacrificing your life numberless times equalling the numberless atoms of the earth, how can you kill them and eat their meat? It is the same as killing your mother of this life and eating her meat. It is the same as that.



Geshe Sonam's Teachings

Intermediate

Eight Verses of Thought Transformation

7.30pm Wednesday from 8 April.

Mind Training Like Rays of the Sun

2.30pm Sundays.

Advanced

Heart Sutra

(with Yamantaka Sadhana on the last Tuesday of the month. Participants must have a Yamantaka initiation to attend the Yamantaka teachings)

7.30pm Tuesday.

Lama Tsong Khapa Guru Yoga Commentary

From 7.30pm Tuesday 16 June.

Special Events

Hayagriva Jenang with Rev. Jhado Rinpoche

7.30pm Thursday 2 April.

Blessing of Stupa for Rescued Sheep at York

9.30am Monday 1 June at York.

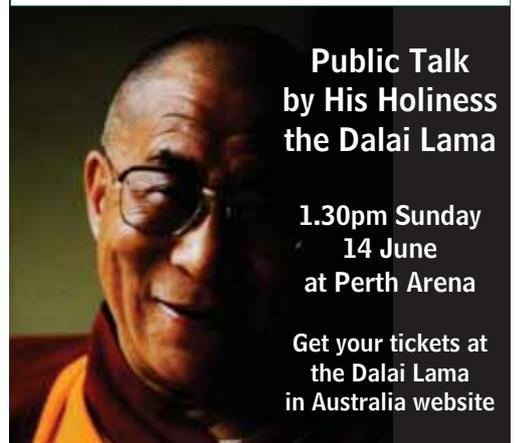
The Holy Day of Saka Dawa

Tuesday 2 June.

Explanation of Prayers and Rituals

7.30pm 24 June.

(Please check website or eNews for latest)



**Public Talk
by His Holiness
the Dalai Lama**

**1.30pm Sunday
14 June
at Perth Arena**

**Get your tickets at
the Dalai Lama
in Australia website**

Short Teachings from Kyabje Zopa Rinpoche

Spiritual Director of the Foundation for the Preservation of the Mahayana Tradition (FPMT),
an international group of 160 centres, monasteries, charities and a publishing house.

Harmonious Relationships

Even concerning having harmonious relationships, it's also beneficial to remember impermanence and death.

When the mind is completely occupied, completely overtaken by the dissatisfied mind, by strong attachment, it doesn't leave space for compassion. There's no space. The self-cherishing thought has completely taken over the mind, and then this second great dissatisfied mind, attachment, takes over, so there's no space to feel concern for the other person, to feel the other person's need, to have concern for the other person's happiness, to cherish the other person.

There's no space for these positive thoughts, no space for compassion to arise for that other person. The mind is completely overtaken by the self-cherishing thought, by this great dissatisfied mind, attachment. We are only thinking of my happiness, my happiness, my happiness, like reciting a mantra, except we don't use a mala to count.

We don't use a mala to count how many times we think 'my happiness, my happiness, my happiness,' but it's like reciting a mantra, or like a computer or something, like a calculator.

Reflecting on impermanence and death is the solution. It's extremely powerful. It's easy to understand, but it's extremely powerful. It immediately stops the problem. (Rinpoche snaps his fingers.) It cuts off the dissatisfied mind, attachment. It gives our mind a rest; it's a holiday for our mind from those great dissatisfactory minds, attachment and so forth, from all those other disturbing thoughts, all those other emotional, painful minds. It gives our mind a rest, a holiday, which is the most important thing. When that happens, as I mentioned at other times, then physical rest also comes, a healthy body comes.

It gives a lot of space for the other positive minds to arise. This way, it also makes us understand the other person more. By making our own mind clear, we understand the other person's needs better, and how kind and precious the other person is.

We understand how all our comfort and things came from this person, from this person's effort and support. Even just talking about the kindness of this life, let alone thinking about all the past lives' kindness of this person, there are many ways our life has been made easier because of this person.

Welcoming Suffering

I'm going to tell you what Kadampa Geshe Khamlungpa said in regards to attracting bad situations like a magnet: 'Even this present small suffering finishes past negative karma and there will be happiness in the future, therefore meditate on rejoicing in the suffering.'

That is thought transformation; looking at suffering as happiness. You transform the suffering into happiness instead of worrying. If your mind is trained in thought transformation, then the more you suffer, the greater the happiness you can experience.

For example, Geshe Lama Konchog was a great teacher and meditator at Kopan Monastery. In the summer time, the rainy season, he fell down and as he fell it made a huge sound. Immediately he thought he received all his obstacles and his mind was so happy, even though he fell down so heavily on the stone step.

Kadampa Geshe Chengawa prayed all the time to be born in the hells as a practice against the self-cherishing thought. That's what he did instead of being a friend of the self-cherishing thought, instead of working for that.

When he was dying he said, 'Oh, I didn't fulfil my wishes!' As he was dying he saw a vision of the pure lands, so he left the suffering world and was born in Buddha's pure land. This is the result of the good heart wishing to experience suffering for the benefit of sentient beings. When we don't practice, especially when we follow the self-cherishing thought, we wish happiness for self and suffering for others.

When we follow bodhicitta, we wish to suffer for others and for others to have all our happiness. So it's very, very important to understand Dharma and particularly thought transformation, then we are able to transform suffering into happiness. That means even when we face suffering, we can transform it into happiness.

Everything Comes from Your Mind

So you can see now – your life came from your mind. In essence, your life, happiness, problems, whatever happiness, whatever problems, how much problems and how much happiness you have, the whole thing came from your mind. It came from your mind.

Others who are angry with you, who kill you, who steal your possessions, who cheat you, who do the 10 non-virtuous actions, those who do those to you, those who harm you, they

are purely, purely objects of compassion, your objects of compassion, because if you hadn't harmed them in the past, if you hadn't done those different harms, there would be no reason at all for them to harm you in this life. There is no reason at all!

So it is a dependent arising; it all depends on how you treated them in the past. So it is the result. How they treat you, good or bad, it is the result of how you treated them in the past.

So whatever harm they give you, they are just a condition, they are purely an object of your

compassion. You treated them badly in a past life, so as a result, the karmic result is that they cheat you, that they harm you. It is just the result of your past negative karma of harming them. So it all comes from your mind, it comes from your negative mind in the past, so they are just objects of your compassion.

The Source of all Happiness

As a mother sees her most beloved child, if our mind has loving kindness, compassion and bodhichitta towards all other beings, then we see all beings – those who help us and even those who harm, whatever they do – we see them all as beautiful, just as a mother sees her most beloved child.

But if our mind is empty of loving kindness, compassion, bodhichitta and the good heart, then no matter how much wealth, education or reputation we have – no matter how many things we have, there are continual problems and there is no peace in our life.

Therefore, even if we don't have even one dollar, even if we are homeless and beg for each meal, if our heart is filled with compassion and loving kindness towards others, there is incredible joyfulness, and unbelievable happiness and peace of mind. Even if we have no reputation, wealth or education, we see everyone as a friend – we feel it in our heart.

There is no thought to give harm, only benefit, so our life is full of joy and every hour of our life becomes highly meaningful and beneficial.

If we think carefully and examine this well, we understand that transforming our own mind into the good heart, the loving, compassionate thought of bodhichitta is the source of all happiness. When we understand the temporary and ultimate benefits of bodhichitta, loving kindness and compassion, and we practice this, we will receive these benefits. We will understand the teachings of the Buddha, whose emphasis is to avoid harming all sentient beings and to have compassion towards all sentient beings, and on top of that, we will benefit all sentient beings.

We see the teachings of the Buddha as so precious, and by understanding and practicing the teachings, we receive benefit and we feel close to Buddha. We feel that we are protected and guided by Shakyamuni Buddha, out of his kindness and compassion, and when we practice, we have the experience of how unbelievably kind Shakyamuni Buddha is.

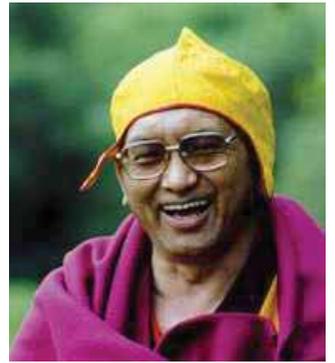
Helping Animals

When helping animals we should reflect that they have been human beings, just like you but because they did not practice Dharma and subdue their minds, they have been reborn as animals.

Their present suffering bodies are the result of their unsubdued minds. We would not want their body for even a second. We get upset when we see some small sign of ageing in our body, such as one more wrinkle on our face. So how could we stand to have the body of one of these animals? There is no way we could stand it.

It is vital that we feel some connection with the animals. We should not look at them and think that their bodies have nothing to do with us. We should not think that the bodies of these animals are permanent or truly existent and have no relationship with their mind. And, most important, we should not think that our own minds could not create such bodies.

Reflect on the fact that every one of these animals has been your own mother. When they were human beings, they were extremely kind in giving you your body and in saving you from danger hundreds of times each day. Later, they bore many hardships to educate you in the ways of the world; they taught you how to speak, how to walk, and how to behave. They also created much negative karma to ensure your happiness.



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)

Teachings with Geshe Sonam

Advanced teachings

The Heart Sutra Commentary and Meditation on the Yamantaka Sadhana

7.30pm Tuesdays (not on 14 or 28 April because of Guru Pujas. Heart Sutra finishes late May).

(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).

Geshe Sonam 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 password accessible through our website.)

Lama Tsong Khapa Guru Yoga and Commentary

7.30pm from Tuesday 16 June.

Kyabje Zopa Rinpoche said to have the opportunity to practice this great holy being's (Lama Tsong Khapa's) yoga is, in general, even more fortunate than having the opportunity to receive other teachings and the opportunity to do other dharma practice.

Attempting the guru yoga practice of the inseparability of your own root guru and Lama Tsong Khapa establishes the root of all happiness from this life up to enlightenment.

By donation.



Intermediate teachings

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

The Eight Verses of Thought Transformation

7.30pm Wednesday 8, 15, 22, 29 April; 6 May.

These eight verses are the hub of Buddhist practice and show how we can transform our restrictive, self-centredness into loving kindness, compassion and wisdom. That by gradually changing our attitudes towards ourselves and others we can learn to be happy and content in any situation.

By donation.

Mind Training Like the Rays of the Sun

2.30pm Sundays.

(not on 7 or 14 June as Geshela will be at the teachings of His Holiness the Dalai Lama in Katoomba).

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

Other Events with Geshe Sonam

Q&A and Cake with Geshela

3.30pm Sunday 26 April, 31 May, 28 June.

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.

Vajrapani/Hayagriva/Garuda Jenang

2.30pm Sunday July 19.

This aspect of the Buddha represents power (Vajrapani), compassion (Hayagriva) and wisdom (Garuda) which helps purify our body, speech and mind. The Jenang will allow students to say the mantra of the deity which helps remove illness, emotional disturbance and harmful spirits. There is no ongoing practice commitment and anyone can take the Jenang.

By donation.

Wheel of Life

Volunteers from the Wheel of Life Palliative Care Support Group 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 16 May

Communication Skills

Hands-on-approach to better communicate with others and help people experiencing difficulties in life.

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

"When you are in the session of meditation you are recharging your batteries. The purpose of regaining your spiritual energy is to enable you to use that energy in your daily life even after the meditation. So the crucial thing is that when you deal with real life, whether you are teachers, nurses, doctors, politicians, or in any field, the challenge comes at that moment. That is the real practice. The real test of your practice can be checked by how you live your life, and how you deal with your daily affairs." - His Holiness the Dalai Lama.

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.

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

Monday Meditation

7.15pm Mondays (not on public holidays – 6, 27 April, 1 June).

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

By donation.



Tuesday Morning Meditation

10am Tuesdays (no meditation on 7, 14 April).

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: The Guru Puja, chanted in Tibetan and English, lays the foundation of the whole path to enlightenment on our mindstream, connects us more strongly to our teachers, allows us to accumulate skies of merit, and purifies eons of negative karma.

- **7.30pm Tuesday 14, 28 April.**

- **7.30pm Wednesday 13 May.**

- **7.30pm Thursday 28 May.**

- **7.30pm Friday 26 June (there is only one Guru Puja in June).**

By donation.

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

- **2pm Saturday 25 April, 30 May, 27 June.**

White Tara Long Life Practice

- **4pm Saturday 25 April, 30 May, 27 June.**

(follows Tara Puja). Includes a short meditation and recitation of the White Tara mantra which can assist in countering illnesses and life hindrances.

By donation.

Medicine Buddha Puja and Prayers for the Deceased

2pm Saturday 4 April, 2 May, 6 June.

Once a 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 Day

Saka Dawa

Tuesday 2 June.

This is the most significant holy day in the Buddhist calendar marking the day of the Buddha's conception, enlightenment and passing into paranirvana.

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

- **6:15am Precepts given by Geshe Sonam**
(eight vows taken for 24 hours with an attitude to benefit others).

- **2pm Set up extensive water bowls and light offerings.**

- **7.30pm Light offerings and Shakyamuni Buddha Puja.**
By donation

Explanation of Prayers and Rituals

7.30pm Wednesday 24 June.

Like to know about the prayers before teachings, prostrations, visualisations, hand mudras, altars and any other matters you want to bring up? This session will explain these aspects of the practice, the psychology behind them, and how they can help in daily life. All welcome.

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.

Hayagriva Jenang with Reverend Jhado

7.30pm Thursday 2 April.

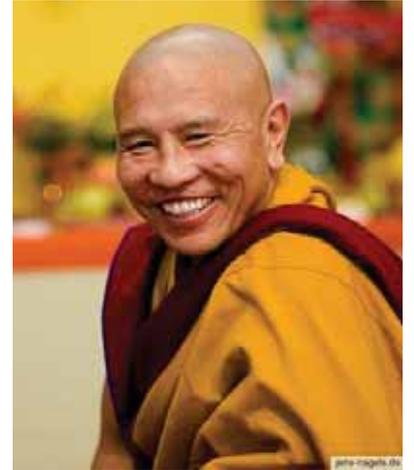
Rinpoche is an esteemed Buddhist scholar and current Abbot of Gyuto Tantric Monastery, India. He engages western students in ways that are interesting and personally relevant. As a wrathful aspect of the Buddha of compassion, Chenrezig, Hayagriva is a protector practice and is a swift and powerful means to overcome negative forces and obstacles including those caused by spirit harms.

This practice will allow students to recite the mantra of Hayagriva.

Prerequisites: Rinpoche says having a higher tantric initiation is desirable but not necessary. Refuge can be taken at the Jenang if you haven't done it in the past and the Bodhisattva Vows may be conferred.

(Rinpoche is teaching at Hayagriva courtesy of Phen Dhe Ling Buddhist Centre which is sponsoring his visit. See their website at <http://www.phendheling.org/> for Rinpoche's full program in Perth.)

Cost: \$25 (Members \$20).



Yamantaka Self Initiation (initiates only)

2pm Saturday 9 May.

Students who have received a Yamantaka Initiation can attend the first half but only those who have completed the retreat and fire puja can do the second part of the practice. By donation.

Blessing of Stupa for Saved Sheep at York

9.30am Monday 1 June (public holiday).

Bring a vegetarian lunch to share and join us in blessing the stupa recently installed on Kim and Penny Mossop's farm just outside York. The stupa is to benefit the 30 sheep our Centre has saved from the abattoir.

Instructions on getting to Wambyn Olive Farm will be on our website and in the eNews prior to the event.



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. 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. 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.

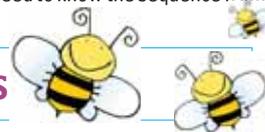


Vinyasa Yoga: with Lewanna Newman. A dynamic flowing sequence of yoga asanas with the main focus on the breath. The practice works towards improved body and mind awareness, correct posture, strength, agility, flexibility and most importantly, a sense of wellbeing.

6:00pm Mondays Beginners.

6:00pm Thursdays (need to know the sequence from Monday).

Busy Bees



10am Saturday 4 April, 2 May, 6 June.

Hayagriva is our spiritual home and like any home it needs a clean-up and a garden trim once in a while. Your time is the most precious thing you have to give and just a couple of hours on a Saturday morning once a month can help create a conducive environment for not only your own spiritual development, but that of the hundreds of people who visit and benefit from our Centre.

Stupa for Rescued Sheep

Centre Member, Len Warren, thought the 30 or so sheep saved from the abattoir by our Centre on Kim and Penny Mossop's farm near York were going quite nicely.

Then he read something from our Spiritual Director, Kyabje Zopa Rinpoche, that just saving the lives of animals was not enough – dharma imprints also had to be put on their minds for future lives.

That's when Len came up with the idea of ordering a 75cm high Kadampa Stupa from an FPMT affiliated project, the Garden of Enlightenment in Queensland, which has now been positioned on a hill on the farm.

'It's in a beautiful place on a hill which the sheep will circumambulate when they move from paddock to paddock,' he said.

Kadampa stupas are built to commemorate the teachings and practices of the Kadam tradition founded by Lama Atisha, who kept a stupa with him at all times to instantly purify the slightest misdeed.

Stupas are the symbol of the Buddha's enlightened mind. Just seeing a stupa brings immense benefit. Stupas are a way to plant the seed of enlightenment and peace in the minds of all who see them, human or animal, Buddhist or non-Buddhist.

Inside each stupa are mantras and relics of holy beings that create incredible purification, merit, and blessings.

They are an antidote to war, famine, and disease and are also extremely powerful for health and healing. Stupas (or statues) continually liberate



Kim relaxing next to the Stupa on their farm

many sentient beings every day. Anybody who sees, touches (including insects that touch the stupa), remembers, talks or dreams about a stupa plants the seed of enlightenment and purifies delusions and negative karma.

When the wind touches a stupa it becomes blessed so whoever it touches is liberated from the lower realms as their negative karma is purified. When the rain falls on the stupa, that running water liberates any being it touches, all the worms in the ground etc., from the lower realms. The same is true of dust that touches a stupa.

Everyone is invited to a ceremony at Wambyn Farm near York on Monday 1 June (a public holiday) when Geshe Sonam will bless the stupa which has already been consecrated. Bring a vegetarian lunch to share. See our website or eNews for more details.

Well Attended Events at Hayagriva

On the **Tibetan New Year (Losar)** on 19 February we welcomed about 30 members of the Nepalese community to our Centre for a Ganden Lha Gyama practice and tsog followed by supper with Geshela.

Who could forget the **Febulicious Afternoon tea** on 21 February with about 90 people enjoying incredible food, entertainment and even joining in the dancing. The afternoon raised almost \$4,000 with special thanks to the main organisers, Sau Chee, Naveen, Lee Chew and Swee Lin, and everyone who contributed to the day.

One of the four holy days of the Buddhist calendar, the **Day of Miracles** on 5 March saw extensive light and water bowl offerings at our Centre with a Guru Shakyamuni Puja.

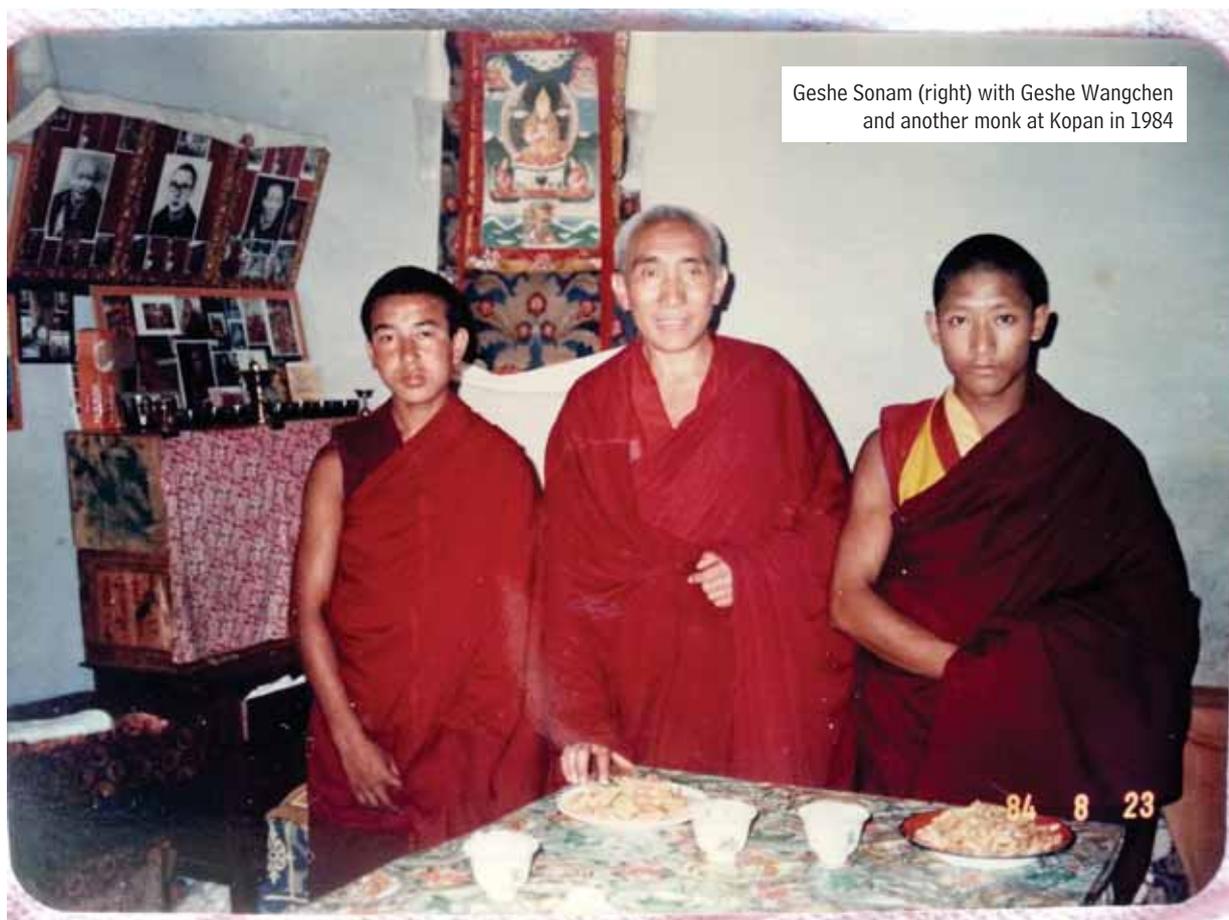
On 7 March there were two buses outside our Centre and a sea of shoes outside the gompa as a group from the Vietnamese Pho Quang Temple visited as part of a pilgrimage to Perth's Buddhist Centres. Geshe Sonam recited prayers with the group.



Photos left to right: Delicious food and happy people at the Febulicious Afternoon Tea, Vietnamese visitors seated at HBC, Light offerings on Day of Miracles, Geshela with some Nepalese visitors during Losar.



Geshe Sonam's Long Connection with Kopan Monastery



Geshe Sonam (right) with Geshe Wangchen and another monk at Kopan in 1984

Our resident teacher, Geshe Sonam, has a connection with Kopan Monastery in Nepal going back almost 30 years. That connection with Kopan – where Lama Yeshe and Kyabje Zopa Rinpoche taught thousands of westerners since the early 1970s - is through his teacher Geshe Pema Wangchen.

In 1976 at the age of 12, Geshe Sonam arrived in Sera Jey Monastery in the south of India to begin his education as a monk (he obviously wasn't a Geshe at that time). He was allocated to Tehor Khamsten (one of many houses in Sera Jey), which is for monks from Tibet's Kham region.

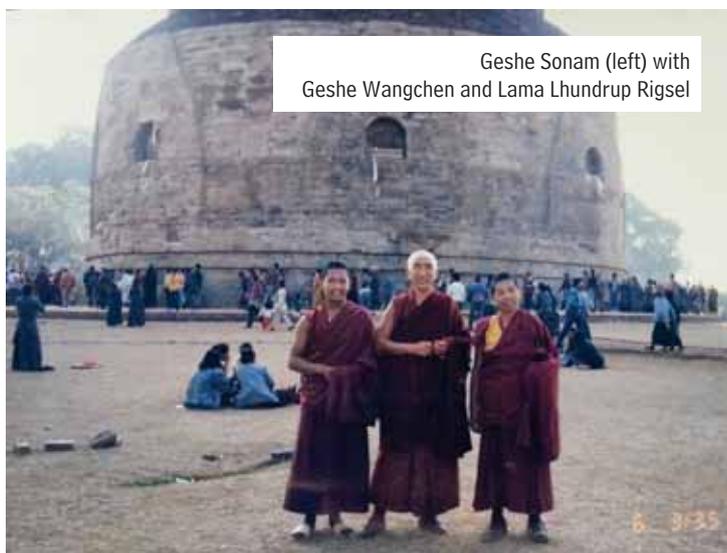
New students are assigned to a teacher who takes care of all their spiritual and material needs. Geshe Wangchen (received his Geshe degree in 1984) became Geshe Sonam's teacher whom he studied under for many years.

The two main positions in a monastery are the Abbot and the disciplinarian who ensure that the educational needs of the monks are met and that the monastery runs smoothly.

In 1985 Kopan monastery needed a disciplinarian and someone to teach philosophy to the monks. Lama Yeshe, Lama Zopa Rinpoche and Lama Lhundrup approached the then Abbot of Sera Jey, Khensur Kangurwa Rinpoche (formerly the teacher at the FPMT's Buddha House in Adelaide) to request a teacher be assigned to Kopan. So Geshe Wangchen came to Kopan where he spent 12 years as the disciplinarian and philosophy teacher.

During this period Lama Zopa Rinpoche, Geshe Lama Konchog, Lama Lhundrup and Geshe Wangchen developed a close relationship. As Geshe Sonam's teacher and mother were both in Nepal, he made annual trips to Kopan staying for up to two weeks at a time.

It was partly due to Geshe Sonam's close connection with Kopan Monastery and Kyabje Zopa Rinpoche, through Geshe Wangchen, that we have the fortune to have him as our resident teacher.



Geshe Sonam (left) with Geshe Wangchen and Lama Lhundrup Rigsel

(...continued from Page 1 "Goodbye Brett")

I also contacted Venerable Robina who gave me the contact at Kopan Monastery for the monks to do prayers and I also organised for them to do a Medicine Buddha Puja for him. I then contacted FPMT International Office and had his name and details circulated to Centres around the world through the Prayers for the Deceased program. He would also be mentioned by His Holiness the Dalai Lama and Kyabje Zopa Rinpoche in their prayers and by the monks in the different monasteries. To know so many were saying prayers for my son was very comforting.

When speaking with Geshela I understood more about this being my boy's karma and also my own. Understanding karma makes the loss more bearable even though a mother should never have to say goodbye to a child.

Saturday 7 March marked 49 days that he could have been in the bardo so was the last day in which he could take rebirth. A Medicine Buddha puja done at Hayagriva was dedicated to my son. I have been told the Lama's say it is very beneficial to do a puja on the 49th day.

Buddhism was very important to me during this time and I know I could not have been so strong without my belief that I had done all I could possibly do for him to have a good rebirth.

Contacting Geshela

Please only make appointments to see Geshela or request visits from him through our Spiritual Program Coordinator, Susan di Bona. This is the only way we can ensure there are no double bookings, that our translator Matt Whiston is available, and that events can be organised (out of respect for Geshela) in accordance with protocol. Susan can be contacted at spc@hayagriva.org.au or 0431 679 246. Thanks....



Geshela with John Waite (Centre Director) and his grandchild

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

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 inform HBC that you have paid. Otherwise, it can take some time to track your payment.