



Geshe Sonam's Travels

Geshela said he was happy to be back after returning from India at the end of his first two year contract with our Centre.

He initially went to Sera Jey Monastery in southern India to see his teachers and to meet his old class mates. Next stop was Kathmandu, Nepal, to see his mother who had just been discharged from hospital.

Geshela said her health is improving, her speech was becoming clearer and she was able to walk a little. Pujas were done at her house and Geshela did prayers at the great stupas at Boudhanath and Swayambhunath and visited the 1,000 Buddha frescos at Patan.

He then returned to Sera where he read texts and during pujas made offerings to the monastery's monks.

Back in Perth Geshela said it is important to remember the kindness of Lama Yeshe (1935 – 84), the founder of the FPMT, in regard to the establishment of the Centre.

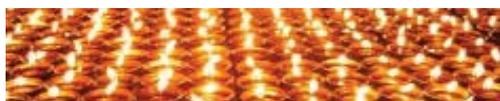
“Lama Yeshe's vision was to establish the Centre so students could not only study the Buddha -Dharma but put it into practice. Also, to not only practice the Dharma in this life but future lives.

“Lama Zopa Rinpoche's holy vision is primarily for us to practice the Buddha-Dharma.”

Geshela said over the last two years the students have shown an interest in the Dharma and tried to practice and he was very happy about that.

“I hope the same interest can be shown over the next few years,” he said.

On a personal note Geshela said on returning to Perth it was easier now to make the cultural change and to leave friends in the monastery than it was during his earlier days here.



Holy Day Lha Bab Duchon

Thursday November 13
Starts with precepts 6am
More on Page 5

Three Levels of Teachings

The Centre's teaching program offers three levels of teachings to better cater for the range of students' needs.

Wednesday night and the Sunday afternoon teachings are at an intermediate level suitable for both new and more experienced students, Tuesday night teachings are for students wanting a more advanced approach (the prerequisite is a higher initiation) while introductory classes are run periodically by experienced students.

The teachings emphasize that spiritual development does not come from just reading books on Buddhism and meditation but from receiving the teachings from a qualified teacher in a pure lineage that can be traced back to the Buddha.

In that respect we are 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.



Introductory Courses Coming Up

Buddhism 101

Informal Discussions on All Things Buddhist with Swee-Lin Tan
1.30pm Friday 26 September, 3, 10 October
By donation

Introduction to Buddhist Meditation

with Owen Cole
7.30pm Friday 31 October; 7, 14 November
By donation

Explanation of Prayers and Rituals

with Owen Cole
7.30pm Friday 5 December
By donation

Christmas/New Year Break



Centre closes Saturday 20 December 2014 to Saturday 10 January 2015 inclusive except for a New Year's Eve Puja

Geshe Sonam's Teachings

Intermediate

October: Coping with Change
November: Hope and Fear
December: The Right Direction
7.30pm Wednesday

37 Practices of a Bodhisattva
2.30pm Sunday

Advanced

7.30pm Tuesday
Six Session Guru Yoga
(with Yamantaka Sadhana on the last Tuesday of the month. Participants must have a higher tantric initiation and the commitment to do the Six Session Yoga)

Hope and Fear : The Eight Worldly Dharmas

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

To like something doesn't always mean being attached to it, but if we think of the material possessions we most treasure---money, cars, jewels and so forth---we'll probably see the strong attachment we have for them. And this is true of not just objects but friends as well. When we meet friends we feel a kind of pleasure and completely believe that it's real, true pleasure and don't recognize that there's attachment there as well.

We think that we receive real happiness from our friends or our precious objects but that mind of attachment is confused. The temporal happiness we get from attachment is not true happiness; it does not arise by diminishing desire but by following it, by making friends with desire.

Furthermore, whenever there's attachment there's fear of losing the object of attachment, and the stronger the attachment, the stronger the fear. If it's a material object, we always have to keep it in a safe place and lock all the doors. Even if it never gets stolen or lost, we're constantly afraid it will be. If it's a friend, the greater our attachment the more worried we are that he or she might leave us.

With strong attachment, even if we live in a very luxurious house, wear very expensive clothes and eat delicious food, life has little taste. Our body is there but our mind is not happy. The greater our attachment to the four desirable objects, the greater our worry about meeting the four undesirable objects. And when we meet those undesirable objects we don't know what to do. Our life gets completely confused and we go crazy; perhaps we even see suicide as the only escape from our suffering.

We have the constant, nagging worry that the four undesirable objects are waiting for us just around the corner. They might not exist for us now---we haven't met the object of dislike yet and might in fact never meet it---but in our mind it's as if the problem were already there. And when something really happens to an object we cherish---it gets lost or destroyed or our friend leaves us---then the more our attachment, the greater our suffering. We get incredibly upset, our mood plummets into depression and our whole face completely changes.

Think about some precious object to which you're attached. Do you have any anxiety about its being lost, stolen or destroyed? Even though you have that object and are never separated from it, even though that hasn't happened yet, are you still afraid that it will? Visualize that precious object or that precious friend. Visualize the object being destroyed or your friend dying and imagine how you'd feel, how it would affect your mind.

Let's say that we have a bowl to which we are very attached, whether it's a valuable antique or just an old cracked Tibetan one. One day we break it. Our mind gets incredibly upset; we become inconsolably unhappy. If we'd been less attached to the bowl, we'd suffer much less at its loss. On the other hand, if somebody steals our garbage, we're not worried at all; it doesn't shake our mind. Without attachment, losing our garbage doesn't cause our mood to plummet. Of course, it's always possible that there are people who are attached to their garbage and would be upset if it were stolen.

If we compare our lack of attachment to garbage to our attachment to a precious object and compare our lack of suffering at the loss of one to our intense suffering at the loss of the other, we can easily see that our suffering comes from attachment, not the loss of the object.

Whenever there's the thought of the worldly dharmas---clinging to shelter, food, clothing and so forth---there's worry and fear about losing them. Whenever there's attachment to comfort, there's fear of losing it; whenever there's attachment to receiving material things, there's fear of not receiving them; whenever there's attachment to praise, there's fear of being criticized; whenever there's attachment to a good reputation, there's fear of receiving a bad one. That's the fundamental suffering. Not having the four desirable objects is suffering, but so is having them and, because of attachment, being afraid of losing them.

We're in samsara so of course we can't always possess the objects of our desire. We're constantly looking for the four desirable objects but more often meeting the four undesirable ones. This is not a new experience; in fact it has been going on forever. The antiquities in a museum are absolutely nothing compared to this. No matter how old they might be, they originated after this world system started and we can still count their age in centuries or millennia. Our experience of meeting undesirable objects, on the other hand, started long before our current rebirth, even long before this world was created, and as we're still not free from samsara we'll continue to meet undesirable things for as long as we're in it. That is the nature of our samsaric life.

As long as we rely on external objects such as consumer goods and praise for our happiness, we'll never find stability. The external world is always changing, so our reaction to it always changes too, up and down all the time---the sun shines, happy; the rain comes, unhappy; praise, happy; criticism, unhappy; good program on television, happy; boring program, unhappy. Whenever the conditions change our mind changes along with them, up and down, up and down, constantly.

Say it's Christmas and there's somebody who's usually very generous and always gives us a nice present. We come to expect presents from her, so when we see her our mind suddenly gets lifted up. That's a sign that we're attached to receiving material things. Then, one Christmas, for some reason she doesn't give us a present. We get confused. We make up all sorts of reasons for why she has neglected us and strong dislike

[...continue on Page 3](#)

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)

Advanced teachings

(Advanced teachings. Initiates only)

Six Session Guru Yoga and Meditation on the Yamantaka Sadhana

(these teachings are in the advanced stream and only for those who have received a higher tantric initiation such as Yamantaka, Heruka, Kalachakra etc)

7.30pm Tuesdays

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

Any student who has received a higher tantric initiation in the Gelugpa tradition, which we follow at HBC, has a commitment to recite the Six Session Guru Yoga practice daily for the rest of their life. These teachings will help students gain more from the practice.

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

By donation.

(These sessions will be taped and made available).



...continue from Page 2

for her arises in our mind. We complain to her face that she loves everybody but us. We shout at and criticize her. Perhaps we even spit in her face. If we're sitting at the table having dinner, even before we've finished eating, we hurl our plate to the floor, stamp our feet, run from the room to our bedroom and slam the door shut so loudly that everybody can hear. Then we throw ourselves onto our bed crying and complaining, criticizing her over and over, like a mantra. For hours and hours we recite the criticizing mantra. Thinking how she loves everybody else so much more, we get completely depressed and generate incredible anger toward this friend and jealousy toward everybody else. This is the work of the thought of the eight worldly dharmas.

With clinging, it seems that when we're in the middle of bad times they'll never end, but when there's no clinging we can see that it's not like that. If something unpleasant is happening, it doesn't bother us so much. If we cut off the desire clinging to this life through such basic techniques as meditating on impermanence and death, then even if the four undesirable things happen, it's no big deal.

We might have huge problems in our life---nobody in our family loves us, everybody hates us, we have to go to court and it looks as if we might have to spend the rest of our life in prison, we have a very bad reputation and everybody gossips about us, wherever we go in the street or at home everybody criticizes and refuses to help us---and in our mind it might appear that this is going to last forever, as if it's permanent, but in reality this life is over in a flash. It's like lightning; it happens, then it's gone.

While the lightning is there we can see the objects around us vividly, then suddenly that appearance disappears. The appearance of this life is the same; it happens, then suddenly it's gone. Compared to our beginningless past lives, this life lasts just a second, like lightning.

Lama Tsong Khapa says that this life is as impermanent as a water bubble, gone in a second. Seeing this, we should strive to take the essence of this perfect human rebirth and let go of clinging completely.

Excerpt from How to Practice Dharma: The Eight Worldly Dharmas.

Intermediate teachings

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

October

Coping with Change

7.30pm Wednesday 1, 8, 15, 22 October

Change is inevitable. It is often unpredictable, can be painful and manifest in unexpected ways. Change is explained in the Buddha's teachings on impermanence and over four evenings Geshe Sonam will help us understand impermanence and how to better deal with it.

By donation

November

Hope and Fear

7.30pm Wednesday 29 October; 5, 12, 19 November

We hope for material goods, sense pleasures, praise and fame and fear their opposite. Kyabje Zopa Rinpoche says we can instantly have peace of mind by reversing these attitudes (see the teaching on page 2 of this newsletter).

By donation

December

The Right Direction

7.30pm Wednesday 26 November, 3, 10, 17 December

We rely on things to make us happy. It could be a job, our home, friends, alcohol, drugs or an annual holiday. Buddhism says these objects cannot bring us ultimate happiness which only comes from changing our mind through relying on the Buddha, Dharma and Sangha.

By donation

Until December

37 Practices of a Bodhisattva

2.30pm Sundays (ends Sunday 14 December)

These teachings are on the heart of Mahayana Buddhism – the altruistic mind. They look at why an attitude of self cherishing brings on all our problems and how the opposite mind, that of cherishing others, brings every happiness.

By donation

Other Events with Geshe Sonam

Tibetan Language Class

7.30pm Thursdays

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 26 October, 30 November

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

All welcome.

How to Use a Bell and Damaru

2.30pm Saturday 22 November

Learn how to use a bell and damaru in pujas. Please bring your bell and damaru to this session.

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

"The purpose of meditation is to gain realizations leading to the cessation of delusion and superstition. This cessation depends, first of all, on recognizing the character or function of the deluded mind. In addition, it is necessary to understand the various factors causing such a deluded mind to arise."

Lama Thubten Yeshe, founder of the FPMT

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.

By donation

Monday Meditation

7.15pm Mondays

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

By donation

Tuesday Morning Meditation

10am Tuesdays

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

By donation



Generosity is kinda nice!

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

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 Friday 3 October
 - 4.30pm Saturday 18 October
 - 5pm Sunday 2 November
 - 7.30pm Monday 17 November
 - 7.30pm Monday 1 December
 - 7.30pm Tuesday 16 December (Lama Tsong Khapa day commemorating the great 15th century scholar and yogi who founded the Gelugpa school of Tibetan Buddhism. His teachings are said to be particularly effective for the minds of beings at this time).
 - 7.30pm Wednesday 31 December (bring a plate for a New Year's Eve celebration)
- By donation

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

- 2.30pm Saturday 25 October
- 2.30pm Saturday 29 November

Wheel of Life Medicine Buddha Puja and Prayers for the Deceased

2pm Saturday 4 October, 1 November, 6 December

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.

The hospice group also runs workshops which everyone is welcome to attend.

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

To be advised

2pm Saturday 15 November

Cost 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)

Holy Day - Lha Bab Duchen

Thursday November 13

This is one of the four big Buddhist festival days. The Buddha's mother died when he was born and this day commemorates the day he returned from "The Heaven of the Thirty-Three" after giving teachings to the gods in the desire realm and to repay the kindness of his mother by liberating her from Samsara. It is a kind of Buddhist Mother's Day.

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** (eight vows taken for 24 hours with an attitude to benefit others)
- **11am Lunch** (please bring a vegetarian plate to share)
- **12.30pm Set up extensive water bowls and light offerings**
- **7.30pm Shakyamuni Buddha Puja**
By donation

Introductory Courses

Buddhism 101 :

Informal Discussions on All Things Buddhist

1.30pm Friday 26 September, 3, 10 October

with Swee-Lin Tan

Have you had niggly questions that you wished you could ask or talk about? Why and what are all the statues and pictures on the wall at the Centre? What or who is Buddha? What did he teach that can be so relevant today? What are all the terminologies bandied around - Samsara, Nirvana, Bodhisattva, Water Bowls, Turning Wheels, Refuge, Theravada, Mahayana and so on.

Come along and we can have informal discussions on "All Things Buddhist" over a cuppa and a biscuit (or two).

By donation

Introduction to Buddhist Meditation

7.30pm Fri 31 Oct; 7, 14 Nov

with Owen Cole

Meditation is not mystical, anyone can do it. It is a very practical down-to earth way to gain more control over your mind, your emotions and your life.



These sessions will involve doing different meditations, examining the conditions that disturb our minds and look at the Buddhist way of overcoming them.

Owen has been studying Buddhism for more than 30 years with a number of Lamas in India, Nepal and Australia and has completed many meditation retreats.

By donation

Explanation of Prayers and Rituals

7.30pm Fri 5 December

with Owen Cole

Confused by the prayers before teachings, prostrations, visualisations, hand mudras and all the Buddhist art work at the Centre? This session will explain these aspects of the practice, the psychology behind them, and how they can help our mind.

All welcome.

By donation

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 from beginners to the experienced practitioner.

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**
- **6:00am Fridays**
- **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 being the breath. The practice works towards improved body and mind awareness, correct posture, strength, agility, flexibility and most importantly, a sense of wellbeing.

6pm Mondays Beginners

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

Tai Chi



8am generally twice a month on Sunday.

Check our website calendar or eNews for the Sundays on which sessions are held.

Give your body and mind a workout with this technique based on classical Chinese philosophy.

Even try some self-defence techniques. Suitable for all ages. No experience necessary.

Registration or enquiry at thomas.pc.to@gmail.com or 0430 962 388. Free though donations to HBC welcomed.

Please wear sports clothing and bring a pen and notepad.

By donation



Busy Bees



10am Saturday 4 October, 8 November, 6 December

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.



Cleaned Up!



Anita, John, Richard in action at the Big Cleanup!

Our new Maintenance Manager, Matt Dimmick, was not firing on all cylinders at our big spring clean up at the end of last month. With a badly gashed finger, he was limited to supervising, dragging branches and squashing down the huge pile of green cuttings.

With about a dozen volunteers, a lot of cuttings were placed on the verge ahead of the Council green pickup. The vegetation on both properties had got out of control and the Council pickup was too good an opportunity to miss.



It will take another big effort at the next green pickup to really get on top of the vegetation but it should be smooth sailing from there.

On the day our Centre and the yards were also cleaned

from top to bottom in addition to the cleaning that had previously been done inside the residence.

Now Matt and the Executive are working on a long-term maintenance plan for our Centre. Difficult issues such as the reticulation system, lack of wheelchair access to the womens' toilet and asbestos sheeting in the residence will have to be dealt with at some stage. What is done when will depend on the longer terms plans for the Centre.

In the meantime, a communications program has been set up so those doing maintenance can be more easily informed about what needs doing.

Thanks to everyone who gave their time to this Busy Bee. It sure made a difference.



The Big CleanUp Gang including Venerable Dekyi



Maintenance Matt

New Maintenance Manager, Matt Dimmick's first experience of Buddhism was not a good one. He had just finished university after studying fisheries and aquaculture and in 2002 set out to see the world. The plan was to go to India for two weeks where he ended up in Ladakh in North West India at a very public birthday celebration for His Holiness the Dalai Lama.

He knew little of Buddhism but learnt plenty about sitting uncomfortable in the hot sun with crowds of people. He quickly concluded it was ridiculous and left.

Next stop was the headquarters of the Tibetans in India, Dharamsala, where he did a 10-day Vipassana meditation course. "That rattled me," he said before doing an Introduction to Buddhism course at the local FPMT Centre, Tushita. Matt said that was the start as he loved it.

After the course he had a group audience with His Holiness.

"He seemed like a little old man and I was sceptical but I shook his hand, took four or five paces and felt dissipated, it was a bizarre experience," he said.

The two-week stay in the sub-continent turned into 18 months during which time Matt did the famous month-long Kopan Course, a Vipassana course with Ven Antonio (a former teacher at Hayagriva), and a Nyung Nay purification retreat.

Matt returned home but said gradually his Buddhist experience became a memory then a distant memory. "I lost it," he said.

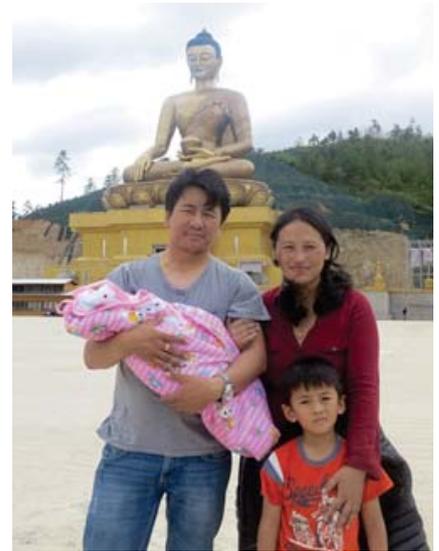
While going through marriage difficulties, Matt made a determined effort to reconnect and attended the three-month Vajrasattva purification retreat at Mahamudra Retreat Centre, the FPMT centre in New Zealand.

There he met Ven Namgyal who was then living at our Bunbury centre and through him became aware of Hayagriva and started coming to our Centre.

Matt said: "I was going through a difficult personal situation and coming to the Centre and re-establishing a strong refuge connection that I had previously made with the dharma, and making some very solid friends, really gave me the strength and optimism that I needed to deal with my situation and to be able to look towards a positive future."

Birth

Hayagriva student, Lakey Tshering's wife, Kezang Dema, has given birth to a baby girl, Dechen Zangmo, who was named after the lama who first blessed her in Bhutan. Lakey thought they would have a girl as they spotted a grasshopper in their room in Bhutan and he saw a small frog in their room in Perth – both Bhutanese signs indicating a girl. Congratulations on the birth of Kezang Dema – the couple's second child.



Information 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) – an international organisation of more than 160 centres, monasteries, nunneries, retreat centres, projects and charitable projects around the world.

It 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.



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, projects and services in 41 countries worldwide. The FPMT was established in 1975 by the late Lama Thubten Yeshe and the current spiritual director, Kyabje Zopa Rinpoche.



Opening times

10am – 2pm Monday to Saturday

Contact details

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Telephone: (08) 9367 4817
Email: welcome@hayagriva.org.au
Web: www.hayagriva.org.au

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.