

—Portobello Buddhist Priory—



A Temple of the Order of Buddhist Contemplatives



Large Buddha statue in temple complex on the outskirts of Kathmandu, Nepal

Calendar of Events May to August 2009

Portobello Buddhist Priory
27 Brighton Place, Portobello
Edinburgh, EH15 1LL
Telephone (0131) 669 9622
email: favian.straughan@homecall.co.uk
website: www.portobellobuddhist.org.uk

— Welcome to all —

Portobello Buddhist Priory, a ground floor flat in the Portobello district of Edinburgh, opened in 1998. It is one of a handful of temples in Britain which are affiliated to the Community of Buddhist Contemplatives. The training monastery of the Community at Throssel Hole near Hexham in Northumberland was founded in 1972 by Rev. Master Jiyu-Kennett, an Englishwoman who trained within the Soto Zen tradition at one of its main monasteries in Japan. The resident Prior at Portobello is one of the senior monks from Throssel Hole Buddhist Abbey.

The purpose of the Priory is to offer lay training within the Serene Reflection Meditation tradition (Soto Zen) to anyone who sincerely seeks to undertake it, and the prior's role is to support such training. The prior and members of the congregation are also involved in activities such as religious education, hospital and prison visiting.

All are warmly invited to join in the Priory's programme of lay practice, the purpose of which is to come to know and live from our True Nature, whose expression is our wise and compassionate living.

With kindest wishes from Rev Favian, Prior

(For details of the day-to-day schedule at the Priory, please see back page)

- Weekend events at the Priory -

May 2009

Sunday 24th	Renewal of Precepts	11am
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June

Sunday 21st	Festival of Great Master Bodhidharma	11am
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July

Sunday 12th	Renewal of Precepts	11am
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August

Sunday 16th	Festival of Achalanatha	11am
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The Priory is open to visitors as well as trainees every day from
6.45am - 9.15pm

except Mondays, Thursday afternoons, and Sunday pm.

*(Please phone beforehand, and please note when the Prior
is holding retreats elsewhere)*

Newsletter

no.32
April 2009

— Prior's Notes —

In a dharma discussion about training and work, the group identified some general points that I think it would be good to share.

As buddhists we take the Buddha refuge into every walk of life and this commitment brings an authentic expression to our work. Grounding our selves during the day (the image of the earth witness Buddha was mentioned), helps us to be still and deepen our trust in the present moment; especially in times of stress and risk.

Right effort seemed to be highlighted in terms of our willingness to drop our point of view, which helps us bring our attention to the work situation in its entirety, with a sense of openness and curiosity. While being open allows a capacity for empathy with a our fellow workers.

Living by the Precepts helps us identify and follow the 'grain of the wood' in life. We tune into the living current of what is good to do for self and others.

In being present to our working situation, to the details, with all their complexity and messiness, we can see where fear blocks our capacity to function and flow with circumstances and where we freeze up and go with the 'me first' reaction.

A balance was identified between using routines and skills to engage with work while also using messiness and surprises to cultivate innovation, adaptation and creativity.

In our willingness to let go of attachments when they arise we can begin to free ourselves from the assumption that life 'owes us'. We can face the reality of there being no guarantees, that we are not indispensable and that impermanence is always at play. In letting go of identifying what we

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do and acquire as the measure of our true worth we don't have to get caught up in obsessive consumerism to fill a perpetual sense of lack.

Finally, in truly locating our life and training right here and now we can discover that we have everything we need. In the Zen tradition of the 'Ten Ox-herding Pictures', it is the 'market place' where we express enlightened activity.

And so to Throssel Hole –

It's taken a while, I've been thinking about it since January, but finally I've signed up, sent off the registration form and will be going to Throssel Hole Abbey for the Spring Introductory Retreat. It was easy, all of ten minutes to fill in the form and pop it in the post. So why, I wonder, did it take me so long and why am I now fretting over stuff that normally wouldn't bother me? I spend lots of time away with my job and meet new people in new places all the time, so what's the big deal about a weekend in Northumberland?

Well, the first thing that gets me edgy is the retreat advice notes on the Throssel web site. Can I manage so much silence? - Don't bring tobacco, I need to stop smoking, so this is a good thing. - No personal music players! What will I listen to if I have to travel by train?

At present I don't even know how I will get to Throssel and I'm hoping to

car-share, but what if I can't get a lift? The whole issue of what clothing to bring is wearing me out and that's before I read the daily schedule of activities - Rising at 6am! I don't think I've ever seen six o'clock on a Saturday morning, let alone start meditating at 6.20am. Can I really manage to sit for so long and so often? I mean why am I even going to Throssel? Talk about suffering, what am I to do?

As these thoughts arise I cling to them with my small mind and make them real. But then I remember zazen, neither grasping nor pushing away, just sitting with my thoughts, just sitting with my fears, just sitting, present to my life. And I remember Rev Favian's words – 'the universe calls and we must respond'. I know why I am going to Throssel and I have faith that it is the good thing to do.

But what about the pyjamas thing ...

David Campbell

The Journey To The Monastery Part 2

A signpost points the way to Duns, a little off our route to the east. It is only recently that I have become slightly acquainted with the thoughts of the philosopher/theologian Duns Scotus (1265-1308). He was a near contemporary of Dogen and a younger contemporary of Thomas Aquinas, with whose views he disagreed on several important points. Although deriving his name from the small town of Duns he was reputedly born at Maxton close to our route at St Boswells.

Perhaps one of the most interesting aspects of Dun Scotus' complex and, to me, often baffling thought is where he differs from Aquinas 'in holding that the mind has a direct, though not clear, intuition of the individual (thing) whereas for Aquinas the mind knows the individual only by reflex reference to the memory and the senses', our intellectual appreciation being, according to Scotus, subsequent to our experience of the thing in its thisness.

The intuition of this immediacy of experience prior to thought or 'thisness' (haecceitas) strongly appealed to the 19th Century Jesuit poet Hopkins who was a self confessed disciple of Scotus. It was interpreted by him as '*emphasis on the individuality of every natural thing*', which he called *inscape*. 'Just then', he wrote, 'when I took in any inscape of the sky or sea I thought of Scotus'. This, I feel, has interesting resonances with Buddhist experience though I think we would give more emphasis to the inseparability of the individual from its participation in one-ness – the experience which led Tozan to exclaim *'I meet it everywhere, it is just I myself and I am not itself'*

I understand that two main schools or tendencies of thought can be distinguished within the Christian philosophical/theological tradition – within this tradition you tend to be either an Aristotelian Thomist or an Augustinian Platonist according to whether you regard the intellect or the will as the prime mover in man. The Thomistic approach, much influenced by Aristotle, give primacy to the intellect, stressing the importance of wisdom. The Augustinian approach, after St Augustine and Plato, accord primacy to the will, and stress the importance of love. It is interesting to ponder parallels in Buddhism for, although we try to avoid being caught in dualities, one can see that there are

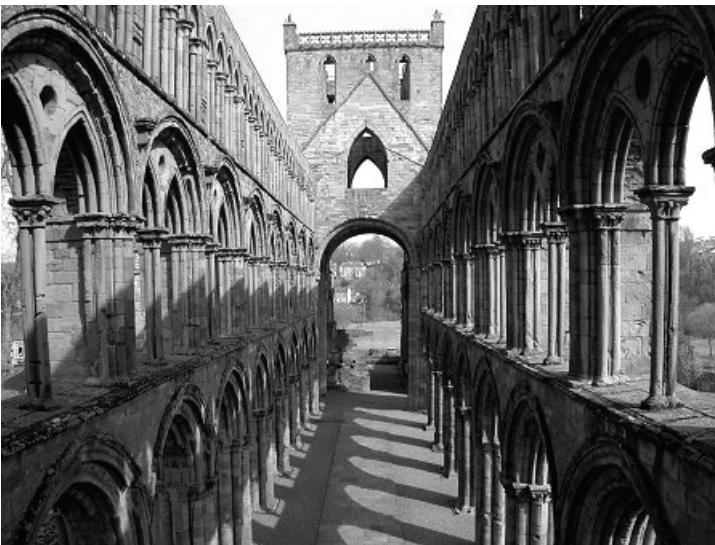
Buddhist schools which tend to emphasize Manjusri (Wisdom) on the one hand and others where Kanzeon or Samantabhadra (love/compassion) are emphasized. Duns Scotus, being a Franciscan friar, was Augustinian in so far as he accorded priority to the Will and to Love.

I have the impression that most Christian thinkers who have shown a serious interest in Buddhism have tended to be oriented towards Augustine whereas those who seem to be more critical tend to be the Thomists.

This may seem a rather strange intellectual diversion for a Buddhist on the way to Throssel but it is interesting how ones deepening appreciation of a landscape can give rise to these trains of thought and, being affiliated to a modern Bernician monastery, it seems natural to have an interest in the past monastic history of the region.. This is particularly fascinating because of the interaction between Roman and Celtic Christianity.

We generally by-pass Melrose, and also the fine ruins of the old Abbey at Dryburgh, before arriving at Jedburgh with its striking remains of an Augustinian Abbey. These three abbeys were established by three different orders, Melrose by the Cistercians, Dryburgh by the Premonstratensians and Jedburgh by the Augustinians. While the Cistercians were cloistered monks the two latter orders were canons – white canons (Premonstratensians) and black canons (Augustinians).

Passing through Jedburgh the road starts to climb towards the border still on or near the line of the old Roman road which runs south from the Roman Fort



Jedburgh Abbey

at Melrose beneath the Trimontium, the triple peak of the Eildon Hills, to that at Corbridge. Not long after crossing the border into England at Carter Bar we leave the Newcastle road only six miles short of the Theravaden vihara at Harnham . How remarkable it is that we

have Harnham, Throssel and Samye Ling, this cluster of Buddhist monastic foundations, as neighbours in this small part of ancient Northumbria. Not far off our road to the east lies the small hamlet of Bavington, which the Northumbrian poet Kathleen Raine claimed as being the place that she would 'later and for years to come to love most in the world' where 'Even such returning desecrates – do not disturb the barrow on the hill, leave buried there the treasure of past days'

Soon after passing the line of the Roman Wall glimpses of Hexham clustered around its Abbey come into view. In passing through Hexham thoughts arise of St Wilfred, the abbey's founding bishop. Wilfred was a very interesting though not altogether lovable character. Although a contemporary of St Cuthbert he was of entirely different temperament. His biography by Eddius Stephanus and comments in Bede paint a picture of someone with immense energy and a strong ego. His energy saw him through a life of very remarkable activity and achievement, his ego ensuring that the passage was often very turbulent. Apart from his establishment of several monasteries, including Hexham and Ripon abbeys, his bishopric initially included the whole of Northumbria and he had the role of spiritual advisor to the Queen. However he was twice banished from the kingdom, initially by King Egfrith for encouraging the Queen to pursue the ambition to become a nun at Coldingham and then, later, by King Adfrith for contesting the re-arrangement of his see which had taken place during his first exile. In both cases he travelled to Rome to pursue an appeal to the papal authorities. Of his original abbey in Hexham only the crypt remains as evidence of its continued occupation for 1400 years. Wilfred is perhaps most remembered for his leading role at the Synod of Whitby (664 AD.) which secured the superiority of the Roman over the Celtic church. Although the dispute between the two churches was, nominally, over the date of Christian festivals, particularly Easter, more fundamentally it was concerned the implications of the very different types of church organization. When reading of the arguments between the religious traditions of that time one cannot but admire the civilized behaviour of the disputants – far more benign than in the later Reformation, yet they took place within an otherwise violent society.

In a recent talk Rev Master Daishin mentioned an ancient church he visited in Wales which had been used by many generations of human beings and had witnessed many births, deaths and centuries of prayer. T. S Eliot in 'Little Gidding' instructs us to 'kneel where prayer has been valid' and, though we may be Buddhists, I do not feel that we need to be insensitive to this validity. While Eliot focuses on Little Gidding as a place 'where prayer has been valid' he also

mentions that ‘There are other places which are also at the worlds end, some at the sea jaws’. The places ‘at the sea jaws’ that Eliot had in mind were Iona and Lindisfarne. Northumbria seems particularly rich in such ‘other places’ which, for me, include the Augustinian priory church at Brinkburn and the little Saxon chapel at Escomb to the north of Durham.

Once through Hexham the route climbs into the North Pennine valleys and one becomes aware that the end of the journey is near. I generally prefer to travel via Catton and there turn off to go over Allendale Moor. A pleasant though more energetic option is to get off the bus at Catton and walk the seven miles over the moor though I must confess that I have done this but seldom. Ascending from Catton towards the summit of Acton and Kevelin Moors one can look eastwards over the East Allen Valley to Hexamshire Common which drains east into Rowley Burn where Cadwalla, the British King of Gwynedd was killed in 633 following his defeat in his final battle against the colonizing northern Angles. One is reminded that before the Anglo-Saxon domination the whole of this region as far north as Edinburgh was Welsh speaking.

Crossing the summit of the moor the vista expands to encompass the whole of the upper part of West Allendale, a view which is unspectacular but impressively conveys a spacious openness. While, over the years, I have arrived at the monastery in a variety of mind states I never cease to associate this view with a sense of homecoming, an entry into a ‘landscape of the heart’.

Rawdon Goodier, Lay Minister

¹ *Hekiganroku* trans Sekida p 267 see also Keizan zengi *Denkoroku* trans Nearman p. 209

² Duns Scotus affirmed a strong version of the doctrine of the Blessed Virgin Mary.. At first sight this might seem a rather alien concept to a Buddhist but it is interesting to note that D T Suzuki, generally regarded as a Buddhist of somewhat intellectual bent observed that ‘*there is something in Christianity which I like very much, although Christians don’t seem to share my opinion. I am talking about the Maria myth, the Virgin Cult. It is this Maria myth or legend which saves Christianity from being completely austere*’. Perhaps this correlates with Suzuki’s affection for Pure Land Buddhism. His comment concerning Christians who do not share this opinion presumably refers to Protestants.

³ Thomas Merton was an interesting example who, early in his life, had his ‘Augustinian’ inclination pointed out to him (*Seven Storey Mountain* p 220) and much later developed a sincere interest in Buddhism.

⁴ Kathleen Raine. Northumberland Sequence VI Collected Poems 1956

Discovering Achalanatha

I have always thought of myself as a Kanzeon Girl. When I first saw the two side altars at Throssel, I was immediately drawn to the Kanzeon shrine. I felt comfortable with everything about its soft, flowing wateriness. I found it feminine, intuitive, compassionate and could really relate to it. When I saw the Achalanatha shrine on the other side I was a bit more confused: it looked aggressive and scary, with its flames and sword. I found its ferocity a bit unsettling and couldn't understand why people would offer at this altar.

Recently, whilst out walking on the Isle of Arran, I realised this perception is changing and I am beginning to discover Achalanatha in training.

I visit the Isle of Arran on the west coast of Scotland each year to teach and often stay on to do a bit of walking. Several years ago, I realised I was avoiding climbing Goatfell, the mountain Arran is most famous for, which promises spectacular views when you get to the top. I started out, but three quarters of the way up, enveloped in heavy mist, decided to give this idea up and came back down.

Last year, I felt drawn to have another go. The weather can change rapidly on the west coast; it was beautiful and sunny when I set off, but within an hour started to rain heavily, making a fairly easy walk very slippery and challenging. There were no other walkers in sight and I decided walking on my own in these conditions wasn't a good idea and again turned around and went back down.

The next morning was beautiful and sunny

and I felt drawn to try Goatfell again. I questioned why I doubted I could do it the previous day? I set off with a packed lunch to eat at the top. The sunny first half hour soon changed. It started to cloud over and rain. I considered turning back. But this time I didn't. I decide to keep walking whatever the weather. The rain changed to hail that pelted into my face so hard it was physically painful, I could hardly see the way ahead. A couple of guys behind me turned back, but I didn't consider it this time, I just kept walking. Numerous scenarios arose in my mind of terrible things that could happen to me if I kept walking, but beneath this I began to recognise a place of fear and to see how well disguised and persuasive fear can sometimes be.

The walk got steeper and the pathway less visible. I asked somebody coming down how far and which way the top was: "It is not far, just follow the path," he said. "But where is the path?" I asked, as it wasn't immediately visible. "You'll see it", he said cheerfully and carried on down. He was right; from a distance you couldn't discern the path, but the imprint of previous walkers always became visible in the immediate 20 yards ahead. I persevered and as the hail subsided, came closer to the top. Several times, thoughts such as; "this will do, it is a nice spot to have lunch and I am not the sort of person who has to get to the top of the mountain" arose. Each time I let them go and reminded myself to just keep walking, it wasn't about getting to the top anymore, but about just keeping going, whatever conditions arose.

When I got to the top it was breathtaking, literally. It felt like being up in the clouds, the wind was so sharp it was difficult to breath and it was impossible to eat a picnic as I had planned. The sun came out and a huge rainbow appeared over the water.

I found a sheltered spot a little further down to eat my lunch. Sitting in the cold and wet I reflected on this experience as a metaphor for spiritual training. I realised I had just experienced the importance of going, always going on and understood how the source of veiled fears begin to reveal themselves if we aren't perpetually acting on them. The weather had shown me that apparently insurmountable obstacles are actually constantly shifting and

changing if we keep training with them. There are times in training when things aren't totally comfortable and the easy option is just to turn back, but if we can keep walking, the next 20 yards are always visible and at these times calling on the steadfastness of Achalanatha can really help.

As I looked down at the panoramic views of Argyll, I began to question if there is any such thing as a Kanzeon girl and to realise there is no separation between the cool, blue Kanzeon shrine and the red-hot Achalanatha altar.

Jenny Smith



It all begins when we say 'I' -

At a recent group meeting a nice analogy was given for our sometimes deluded condition; that of a person carrying a plank of wood on their shoulder and therefore being 'blinker'. Being one for short, amusing, 'pocket sized' teachings, this tickled my fancy. The thought of being a Stan Laurel going through the twists and turns of daily life, not only missing the whole picture but also hurting the Oliver Hardys as we take the turns. Amusing thought but in reality, quite serious too?

The same evening it was also mentioned how often we use the word 'I' in our daily lives. This immediately reminded me of a teaching from Master Kodo Sawaki that I find particularly helpful on a number of levels:

*"The question isn't who's right. You're simply seeing things from different points of view. Stop trying to be something special - and just be what you are. Hold fire. Just sit! **It all begins when we say, 'I'. Everything that follows is illusion.**"*

Shoobie

Poplars on Lake Garda

Tall poplars thin and green
Mark this land as different,
Not a tree made to climb,
More a plant lush from the sun.

Shape unlike my trees back home,
Pulled towards the sun's bright rays,
Beside the azure waters,
Of Lake Garda's clear aqua laps.

Tied together, sentries standing,
By the blue green lakes steep shore.
Sun's sharp light cutting brightness.
Eyes blinking against midday white.

Green verging on black and straight,
You hold back the light in starkness,
Cutting through a clear sapphire sky.
Thrusting up from dark to brightness.

Lady like you stand waiting,
Nodding in the gentle breeze.
Take your cue from straightness
Right angled to the Lake's far shore.

Do you hold out branches open,
To the beasts and birds who fly?
You are guardian to their secrets,
Protecting them in your dense arms.

You stand tall clearly marking landscape,
High above your cousin's stand.
Did Buddha give you special favour?
Spreading bounteous seed from his hand?

John Dickson

The Gift of a Human Body

One of the things we do at the start of a meditation is ground ourselves in our body. This is a direct way of connecting with the reality of our physical being. The body is an extraordinary instrument yet we often seem to find ourselves struggling with it. For me, this can take the form of resistance to the signals my body is giving, particularly if this is something like low energy or illness. A good example of this was when I found myself with a protracted low level illness a while ago. It was at a level where I could not justify taking a significant period of sick leave from work (in fact I did have a small amount of time off) yet getting through the day was not easy. This led me to have to make decisions day by day about what I did and didn't do. This brought home to me the strength of expectations of my roles. Letting go of these seemed to take a real act of will yet once I had done so there was often a sense of relief. Yes, it was unfortunate not to be able to fulfil all my commitments but it felt like harmonising with something much deeper than 'my projects'.

The body often signals when something

needs attention e.g. through pain, tiredness or illness. These are designed to get us to respond in a very direct way (e.g. sleep when tired, slow down if there are stress symptoms) yet we can find ourselves unwilling to listen. In our mind we create a self that has drives that feel at odds with what the body is signalling. Meditation teaches us to look directly at our attachment to outcomes and goals and the resulting resistance. This provides a gateway to a deeper acceptance.

Things aren't always straightforward in this area. Sometimes it is not possible to alleviate pain or effectively treat an illness. There are times when we need to override the desire for sleep. By carefully listening and being willing to do whatever is called for, we can find the best way forward step by step.

It seems helpful to listen non-judgementally to our bodies, whatever physical state we are in. It can then be a real source of Dharma.

Neil Rothwell, Lay Minister

You Are the Wind Beneath my Wings

Rev. Master Daishin said in one of his talks at Throssel many years ago that there is teaching everywhere - even in a blade of grass. That is so true - and something I take delight in on the spiritual path.

I suppose, like many people brought up in the Christian tradition, it was a revelation to me in my 20s when I read of God being within us and not a being outside ourselves. Although this made immediate sense it doesn't always feel like that deep down. Probably a self-esteem issue, I still struggle sometimes with the Knowing of this, even

though I fully accept it intellectually. I touch this 'knowing' in meditation from time to time, but I still don't walk with it, eat, breath and sleep with it. So I need every bit of help I can get.

Listening to "Desert Island Discs" on Radio 4 just after New Year's Day, I was very moved by a song chosen by Baroness Haech Afshar as one of her eight records: **'You are the wind beneath my wings'**. This immediately touched my heart, and it became a silent prayer and an affirmation of my innate Buddha Nature.

This phrase now comes to me at various times during my day and serves to remind me of my focus and how I wish to live my life, and I am again thankful. I bow in gratitude to the teaching that is there in daily life wherever it comes from.

Ann Milston

Me, me, me!

Some of my life involves trying to help others come to a resolution or peace in their relationships as a relationship counsellor. I see individuals suffering in lots of ways - partly in having perceived needs unmet by the person that they are closely allied to. This makes them lash out in self defence at the hurt they are feeling, in turn creating a reaction from their partner. So the spiral of hurt and aggression continues and builds.

Often I have found it helpful to stop a couple who are arguing in the counselling room, and allow each side to speak separately, uninterrupted by the other. This allows a listening to take place, to let the individual pour out what is causing them pain. Often this listening has not been done, at least not without a lot of, 'Me, Me, Me!' on the part of the listener.

Sometimes this REAL listening is enough. The listener will stop and consider where

they have been selfish, self-centred or deluded, and will give, and allow the speaker to be, just as they are. (Conversely, the speaker, having been listened to, sometimes comes to the conclusion that their demands or wants are not as real or important as they at first thought.) Ideally, but not always, compromise is reached and harmony is restored to the relationship.

But (I can hear you ask, and I ask myself!) what has this got to do with Buddhism? I think that there is a strong connection with the listening that is enabled by the situation I described above, and the listening that is allowed by sitting quietly in meditation.

Sitting quietly on a regular basis allows a lot of the problems and worries that seem so important to my unquiet mind to evaporate. Possibly this is the equivalent of not having them 'worried' or picked at by the nagging partner that is my selfish self!

Our selfish selves are very good at shouting, 'Me, Me, Me!', and managing to drown out any chance of hearing the still small voice that I believe is there in all of

us, but does not get the chance to be heard.

Fedor Bunge



A Thought on When The Opposites Arise . . .

I've often thought that the first item in the four noble truths was slightly depressing - surely we don't suffer all the time, or as Rev Favian recently expressed it, we don't always experience a sense of lacking in something or other.

I've heard some critics of Buddhism say that we Buddhists can drone on about suffering all the time, and that Buddhism is a negative practice, but I disagree.

Dogen's teaching talks about the oneness of practice and realization. We are told that all beings are intrinsically Buddhas, that all things are perfect and complete as they are but, nevertheless, experientially, we (can) suffer a lot.

Soto Zen teachings and practice address the interplay, and interpenetration of these two perspectives, first from one angle, then from another.

So, when I experience suffering or a sense of lacking in something, the possibility of the beneficial opposite arising is always present. This is most encouraging to me.

The interplay and interpenetration of these two perspectives is gradually and continually activated by the practice of meditation, observing the precepts and allowing loving-kindness, compassion and wisdom (which are also intrinsically part of our being) to develop and unfold like the blossoming of a lotus flower.

Gordon Edwards



*Thank you to all the contributors to this issue of the Newsletter.
Deadline for next issue is the end of July 2009.*





- Events elsewhere in Scotland with the Prior -

May 2009

Friday 6th	Inter-Buddhist evening: Salisbury Centre	6.30-9.30pm
Saturday 30th	Dundee group morning	10am-1pm
Sunday 31st	Aberdeen Day Retreat	10am-4pm

June

Friday 26th	Aberfeldy group evening	7.30-9pm
Saturday 27th	Dundee group morning	10am-1pm
Sunday 28th	Aberdeen Day Retreat	10am-4pm

July/August

Friday 31st July	Aberfeldy group evening	7.30-9pm
Saturday 1st August	Dundee group morning	10am-1pm
Sunday 2nd August	Aberdeen Day Retreat	10am-4pm

For further details please phone :

Aberdeen –	Bob McGraw or Joyce & Gordon Edward	(01330) 824339 (01467) 681525
Aberfeldy –	Robin Baker	(01887) 820339
Dundee –	Elliott Forsyth	(01333) 451788

— Day-to-day schedule at Portobello Buddhist Priory —

Daily (*Every day except Mondays, Thursday afternoons & Sunday p.m.*)

MORNING

7.00 Meditation

7.40 Morning service

EVENING

7.30 Meditation

7.55 Walking meditation

8.00 Meditation

8.30 Evening office

Early morning practice

You can come for early morning meditation, followed by short morning service.

*7.00am –
8.15am*

Evening practice

Meditation, walking meditation, meditation, evening office.
You are welcome to stay on for tea.

*7.30pm –
8.45pm*

Introductory evenings

Will be held on the second Saturday of each month. A short talk about Buddhist practice and the Serene Reflection Meditation (Soto Zen) tradition.
Meditation instruction and discussion.
May 9th, June 13th, July 11th, August 8th.

2.30pm-4.00pm

Wednesday and Friday evenings

Midday service and meditation, followed by tea and a Dharma talk /discussion, evening office.

7.30pm-9.30pm

Sunday mornings

Meditation from 9.30am onwards, followed either by a Ceremony, Dharma discussion or Festival at 11am. It is fine to arrive or leave at 10.45am

*9.30am-
12.30pm*

Festival mornings

Priory open for meditation from 9.30am, or come at 10.45am for the ceremony.

*Portobello Buddhist Priory is Scottish Charity no. SCO31788
Prior: Reverend Favian Straughan*