

—Portobello Buddhist Priory—



A Temple of the Order of Buddhist Contemplatives



Priory 10th Anniversary edition!

Calendar of Events

September to December 2008

Portobello Buddhist Priory
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— 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 -

September 2008

Sunday 21st	Renewal of Precepts	11am
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October

Sunday 12th	Portobello Priory—Ceremony of Thanksgiving	11am
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November

Sunday 2nd	Festival of Great Master Houn Jiyu	11am
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Sunday 23rd	Renewal of Precepts	11am
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December

Sunday 14th	Renewal of Precepts	11am
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Wednesday 31st	New Year Festival	7.30pm onwards
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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 evenings.

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

Newsletter

no.30

August 2008

— Prior's Notes —

It seems to me there is something remarkable in the fact that a group of people came together ten years ago to obtain a building so they could sit together facing a wall. What does that tell us about that instinct in us to wake up to our True Nature; the way, if we let it, that it gives focus and direction to our lives.

The Priory here at Portobello is a relatively small building but with a good sized front room and a high ceiling that does well to accommodate those occasions when the sangha turns out in force. It is a physical space that provides a form and context for the 'work' of practice. But this physical space has over time witnessed and as it were absorbed into its walls much sincere looking into hearts and minds and the room's presence in turn offers a still quality of refuge to those who come.

Rev. Master Daishin recently spoke about an ancient church in Wales which had been used by many generations of human beings and had witnessed many births, deaths and centuries of prayer. Our places of training seem to both share in the life of practice and serve as symbols for that 'open aware space', which

in our meditative looking is able to give room to and embrace all the comings and goings of our busy minds and troubled hearts. This 'space' too has a presence; words like 'stillness' and 'aliveness' perhaps point to it. 'Stillness' because it is present and aware in the midst of changing conditions, without itself been dragged around by them, and 'aliveness' because its revelation is always in the now, directly present.

Although there is a great depth and the necessity for an ongoing exploration of this ungraspable 'space' in our meditation, isn't there also an amazing ordinariness here in its direct meeting with every thought, feeling and experience as they arise; something so familiar we hardly notice it as a true refuge. All this

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happily brings me back to these four walls, our Priory and a deeper appreciation of those people who acquired it and to our sangha members who continue to maintain it and take refuge here.



PORTOBELLO'S 10TH ANNIVERSARY

(11-12th OCTOBER)



You are warmly invited to join us this weekend to celebrate our Priory's 10th anniversary, in the company of Reverend Master Daishin. The schedule will include: meditation, ceremony, dharma talk and some social activity. The main focus of the weekend will be Sunday 12th when we will have a Thanksgiving ceremony around 11.30am, a dharma talk and social buffet. Please bring food to share. It will help our preparations if you can contact the Prior if you intend to come to all or part of the weekend.

In gassho

Priory As Place, Priory As Process

This article was first published in the Newsletter in 2002. The Priory's 10th Anniversary makes it, and another previously published article by Rawdon on the subject of gratitude, appropriate to reprint here .

It will soon be the fourth anniversary of the day that I sat alone in the empty spacious front room of 27 Brighton Place, having collected the keys from the local house agent.

I was awaiting the arrival of the Throssel contingent which included our new Prior, Rev. Lewyn and, sitting in the morning sunshine, I was able to reflect on the circumstances which had led to the foundation of the Priory including the 15 years of meditation group practice, the "congregation day" in 1994 at which Rev. Master Daishin had given his consent in principle to the objective of an Edinburgh priory, and on the many sangha members who had helped bring that objective to its realisation. I can remember the warm feeling of happiness and gratitude at what had been attained but also the intuition that the transition from meditation group to priory congregation would be challenging.

The Priory is of course a "place", a "property" - its form and location determined by a number of factors that were much discussed during the search for premises. Somehow the location seems to have been a happy choice - we have understanding neighbours and a proximity to sea-scapes which is much appreciated, not least by our Prior.

But, on the other hand, the Priory is a "process" - which is part of that wonderful Indra's net of processes stemming from Rev. Master Jiyu's decision to go to practice zen in Japan in 1962 - though actually, like Indra's net *, the process is beginningless, and endless. So on that day I was also thinking about the Priory in the context of the flowering of the Buddhist Way in the West, in which it can perhaps be seen as the opening of a single small bloom - though hopefully giving rise to many seeds - or, to continue with the imagery of Indra's net, a jewel receiving and transmitting many reflections.

At the heart of the "Priory as Process" is the opportunity of exploring with others what lay Buddhist practice really is. At times it seems to me like a process of breathing - inbreathing and outbreathing. We bring to the Priory the fruits of our everyday lives, in whatever stage of ripeness or immaturity they happen to be, and these we offer to our meditation, trusting that in this the turbulence in our heads may lessen and the obscuring mists of our mind habits may thin a little and let us glimpse a bit more clearly just what is really going on. And we leave the Priory and return to our every day activities, if not with "bliss bestowing hands", at least with some better understanding of the next step we need to make. But the process is cumulative, not cyclical (neither actually is breathing—we only have a certain finite number of breaths) and our practice is always moving on even though it may not always feel like it.

To experience this process with others, practicing the Sangha refuge, I feel to be a privilege which inspires great gratitude - I nearly said "boundless" gratitude - but the perfection of gratitude is, as they say, "something else again".

Randon Goodier, Lay Minister

* Indra's Net: The wonderful metaphor, and perhaps more than metaphor, for the universe as seen from the perspective of dependent origination - the eternally arising flow of relationship between all that is - the "impermanence" that Great Master Dogen views as Buddha-nature.



Not Turning Water Into Fire

We all usually experience times of deep difficulty in life. Most of this difficulty, as far as I can see in myself, is caused by trying to change the way things are. This was one of the first things I began to realise after coming to practice; that every arising condition was judged immediately as either good or bad, depending on how I felt in terms of pleasure and pain, like and dislike. Based on these judgments I would go about life trying to create conditions that were favourable in order to feel that I was alright. All of this is perfectly understandable in the sense that when we think we are a separate permanent 'self' and view conditions as happening to 'me', we then feel that there is a 'me' to protect from such arising conditions. This is all very familiar to zen practitioners and as such we train ourselves so that we can see the reality within all of this, learning from those who are far along the path that we do not have to get involved with craving and aversion; we can accept life as it is. I can now see that in accepting life as it is, we cease to turn water into fire. This can be extremely difficult, completely heart-rending, and I know for me it certainly is. For this reason I have decided to write this article to share some of my own experience in the hope that it may help others who are in times of difficulty.

I remember at first I didn't even really understand what was meant by 'accepting



life as it is'. It felt like I had to somehow say that everything was okay, all the wars, famines, murders etc. However I gradually began to realise the beginnings of what was actually meant by this; that we allow that which arises to simply be there, we don't try to do anything with it. I remember my early experiences in meditation of a certain kind of surprise that I could simply allow my thoughts and feelings to come and go. Gradually I became aware that I really didn't have to do anything about my thoughts and feelings - I

could leave them to the spaciousness in which they arose. Although I still became caught a great deal of the time, there was also the seeing that this didn't have to happen. I remember a sense of a kind of relief, this really was the first time I had felt any sense of liberation from suffering. Around this time however, I also began feeling a sense of unease as I didn't really know how to act when my actions weren't simply based on 'I want'. This is when my understanding of accepting life as it is began to deepen a little, as I realised that I also had a responsibility to live my life and in doing so I had to act from my deepest sense of what is good to do and I began to see that this was the natural intention that was there when I allowed that which arises to be as it is. There was generally less of a sense of 'I want' and more of a sense of 'what is needed here'. I found that mostly I didn't have to think and work out what is good to do (although sometimes I have

to do just that), but that it was more a case of feeling it out. Mostly there was actually quite a clear sense of what was good to do and over time I became aware that I was simply doing my best, there wasn't any kind of absolute right action, just the wish to act according to how things really are and do what is helpful. I also began to find myself in the situation where even when the most difficult thoughts and feeling arose, I still came back to what is good to do, I no longer had any kind of 'permission' to get caught in trying to avoid these difficult experiences as not only was it clear that there was a choice, but it was also clear that what is good to do is rooted in how life really is. Over the next couple of years I began to see that I was no longer automatically driven by arising conditions all of the time, as I had been in the past. When there was awareness I always had a choice and mostly always came back to what is good to do. What is good to do became the path for me, a real Refuge.

Around this time I also began to realise that I had previously viewed practice as something I personally was doing, something I was managing to carry out against the seeming natural flow of 'being driven'. However I was beginning to see that actually the natural way, our natural ground, is the not being driven. I began to see that what I do, is get caught and driven, that is what I do and as such that is what ceases as I stop doing it and let go. I began to see that practice isn't something that I do, rather it is that practice is there when I

stop doing. This was extremely helpful to notice as I had viewed suffering as something more natural than liberation, and hence always felt deep down that I was only ever finding a temporary island in the storm. Realising more my natural ground, I began to know a deeper, truer liberation.

Reverend Master Daishin gave a talk on retreat last year where he said 'What comes is a gift as it shows us what we need to offer'. This incited within a deep trust in the sufficiency of life and also a slightly different slant on how I had viewed practice up till then. I could see more clearly that what comes is what it needs, in that all conditions are asking for is to be as they are. Furthermore I began to see that conditions themselves, life itself, actually show us directly when we are not allowing life to be as it is. When we get caught we are immediately in pain, there's a sense of constriction, heat, a kind of abrasiveness - like coming up against a hard edge (at least this is how I experience being driven). However when life is allowed to be exactly as it is, i.e. when we are not trying to 'do' anything with that which arises, there is a flowing, light, spacious nature to the moment and from this, what is good to do tends to arise naturally. I find when I allow life to be exactly as it is, there is a flowing forth from the spaciousness the wish to come to know the reality of the moment and to act accordingly. I find when I allow life to be as it is, I am allowing life to flow forth.

However there are times for me when I will suddenly feel as though the not doing

anything is not enough, and that somehow I have to deal with certain thoughts and feelings. At such times, just allowing life to flow seems completely radical and far too much. Well now, I come back to this right here and look and see for myself what life is asking for, the feeling of coming up against a hard edge is so clearly life saying ‘not this’, and letting life flow is clearly the most natural thing to do on earth and is thus the least radical thing I could do.

I recently listened to a dharma talk given by Reverend Master Daishin during Segaki last year. In this talk Reverend Master states that a hungry ghost is basically a being who turns water into fire. This immediately struck a chord with me. For me, water is this flowing forth of life, and fire is what happens when we get in the

way, not allowing conditions to be as they are, and in doing so we create suffering - a hard, hot, painful edge; and miss the perfection of our lives. So I see my practice now as not turning water into fire, whereas there was a time when I would have seen my practice simply as not creating fire.

I’d like to share a few words I came across on a recent retreat which for me express how to live fully:

**No matter how hard or heart-
rending it is to live,
Do not wear a tearful face.
Let’s keep walking steadily,
And live out our lives.**

Kimberley Cadden

Responding to Conditions

I am fond of the Scottish weather and find that its constantly changing nature has some useful teaching. One minute everything is dark and raining, yet almost instantaneously it can change to being bright and sunny. This has parallels with our experience in meditation and life itself – the focus of awareness changes moment by moment. How do we respond to these changing conditions in everyday life? One of the things that strikes me about the Buddhist teachers is how they often describe the response as being very simple. If we are going outside when it is cold and raining it is natural to put on a warm, waterproof coat. True, we could choose to go out in just a tee-shirt but that probably wouldn’t be very wise. This is a good example of how, if we look clearly, the next step naturally arises.

In many situations things can seem more complicated but a lot of this can be our own doubts and personal investments. There is nothing fundamentally wrong with these, but it is helpful to see them for what they are – creations of

the mind. In seeing them as this, they become part of the current “weather”. In seeing them like this we can go deeper than the surface activity of the mind to get a feel for what is a good next step. Making decisions about what to do is really just another step, although with a big decision there may be many such small steps before the way forward becomes clear. I don’t find it helpful to think of decision-making in terms of right or wrong. It is more about doing what seems best in a situation, seeing the consequences and taking it from there.

This is not to deny complexity. For example I work in a job where there are lots of policies, quality standards, strategies etc. If I can look at these when needed, take what is useful from them and then let go of them in my mind, they become something that’s useful rather than a burden.

The Scripture of Great Wisdom says: *form is only pure, pure is all form; there is, then, nothing more than this*. It feels to me that the phrase “*nothing more than this*”, is saying to be fully open to the current conditions, immersing ourselves in what is here without identifying with fleeting thoughts and feelings.

Neil Rothwell, Lay Minister

Gratitude and the Flight of Swans

This article was first published in the Journal of the Order of Buddhist Contemplatives
Vol 18 No 4. Winter 2003-2004

It happened when I was driving down to the Priory for morning service on a cold wintry day. My state of mind did not entirely match the “dreich” nature of the weather but neither was it particularly bright - a bit “middling” perhaps. Then, as I started to follow the road round the end of Duddingston Loch a flight of a dozen swans rose from the leaden surface of the water and, in perfect formation, flew over the brown reedbeds, their white forms luminous as they rose against the dark background of the hillside. Somehow the morning seemed to

brighten, an unexpected blessing had been received resulting in a feeling of gratitude - an inward gassho.

Gratitude: if you look in the index of any book on Buddhism you will seldom find much, if indeed any, reference to gratitude (Rev.Master Jiyu's book *Zen is Eternal Life* is an exception to this). It is not one of the steps on the Noble Eightfold Path nor one of the six or even of the ten virtues (paramitas). This suggests that it may not be something that can be directly cultivated but rather is something which is linked to our practice and may manifest

because of it.

As Rev. Chushin indicated some years ago in his taped talk on Serene Reflection Meditation, it is often helpful to look up the ways words have changed to get a deeper understanding of their range of meaning. In the large *Oxford English Dictionary* (OED) gratitude is defined as “the quality or condition of being grateful, a warm sense of appreciation of kindness received, involving a feeling of goodwill towards the benefactor and a desire to do something in return - gratefulness”, and for grateful we find, in addition to “feeling gratitude”, being “thankful”.

As others have noted, there is an interesting relation between the words thank and think - realised most fully perhaps in the German Pietist tag “Denken ist Danken” - “To think is to thank”. A phrase that resonated within me like a bell when I first heard it and before I had any thought about its meaning. Thank, when used as a noun, is derived from the Old English word *thaenc*. Meaning “favourable thought or feeling, a *grateful* thought”. If “to think is to thank” it does not seem to be “calculative” thought that is being pointed to but perhaps more a deep awareness. So perhaps there is a link between deep awareness and gratitude. Can we say that to be deeply aware is to be grateful? Then perhaps to be completely aware is to be totally grateful? The perfection of gratitude? In this sense I am often conscious of the imperfection of my gratitude; it is easy to be selective and judgmental in what one chooses to be grateful for, but this sort of selective gratefulness seems to fall short of true gratitude.

Thus, while our response to events may manifest in the immediate arising of a

sense of gratitude, our recollection of some past events seems to have to undergo a kind of slow metamorphosis before we associate a sense of gratitude with their recall. They may be memories from childhood or later life that we for long remember with a sense of pain or shame, yet it seems that if we can learn to accept them, or even make an offering of them out of our uncertainty, we can begin to see, with gratitude, that they have taught us much. Perhaps therefore the perfection of gratitude dwells within “all acceptance”, for most of us a constant challenge.

What about that part of the definition indicating that gratitude entails “a feeling of good will to the benefactor and the desire to do something in return”. I don't think this is wrong but the way it is expressed is a bit problematical. One is reminded of the admonition to children, “Don't forget to say thank you” - which is not entirely wrong either but at the back of one's mind one senses that the expression of gratitude cannot be compelled or manipulated. If an expression of gratitude doesn't emerge naturally, it is worth rather little - but not nothing, because this side of perfection our *expression* of gratitude may always contain some shadows. One senses that there needs to be no gap at all between the arising of gratitude, as a benefaction, and its expression in action.

“Tears of gratitude” is a phrase we seldom meet nowadays. As the OED makes clear tears are generally an “expression of sorrow or grief”, which is of course quite true. However, as an afterthought, it mentions “there are also tears of joy”. Certainly powerful expressions of gratitude can be accompanied by tears - Dogen is in no doubt about this - and it is interesting

that all Rev.Master Jiyu's references to gratitude in "Zen is Eternal Life" relate to her translations of Dogen texts. Thus in Dogen's writings we read that after hearing, while in deep meditation, a Chinese monk recite the kesa verse ("How Great and Wondrous are the Clothes of Enlightenment") "*Tears of gratitude secretly fell and soaked my lapels*". On hearing Tendo Nyojo recite his poem on the Wind Bell "*how fortunate I was to be able to hear it - tears moisten my robe*". Then again, after Nyojo's admonition to his monks: "*on hearing these words all of us shed tears*" may be another example.

Perhaps this feeling of gratitude is a kind of joy, though this word and its association with "enjoyment" has accumulated more trivial connotations. One definition of joy is "gladness" and an early definition of glad from the Old English "Glaed", when applied to an object or experience, is "bright, shining, beautiful", which resonates with Rev. Chushin's exploration of "serene reflection". But as Shunryu Suzuki (and William Blake) insists, we must not grasp after joy. And it seems that neither is gratitude graspable: it arises and flows as a "benefaction".

The examples I have given would appear to suggest that our experience of gratitude

is episodic in character. But if gratitude is an aspect of "all acceptance", these experiences may point beyond themselves. Perhaps they are, as it were, windows into something more fundamental that is always there but may not be present in the foreground of our consciousness.

In our practice there seems to be a link between the expression of gratitude and the sense of one-ness and non-separation from all that is which can arise within it - some times dimly, at other times more deeply felt. And its expression ? - perhaps a reaffirmation and commitment to deepening our practice of the Dharma in all its forms.

This inter-fusion between gratitude and its expression in compassionate action is epitomised in the kesa verse which impressed Dogen so deeply:

How Great and Wondrous are the Clothes of Enlightenment

Formless and embracing every Treasure

I wish to unfold the Buddha's teachings

That I may help all living things.

Rawdon Goodier, Lay Minister

Beginning —

Beginning can be the most difficult thing, finally lifting the pen to start writing can have such a weight of inertia to overcome.

Beginning coming to the Priory was a bit difficult; I knew the number of the flat and had been told it was just behind my house in Portobello. I assumed (wrong like most assumptions!) that it was in Lee Crescent and got a rather surprised gentleman saying no - he wasn't the new Buddhist Priory.

I wandered around a bit lost and confused (know the feeling?) and eventually tried 27

Brighton Place . As soon as I saw Rev. Lewyn in his robes I felt the immediate relief of "At last, this is the right place."

Which it has been, fortunately, for the last 10 years. I can remember one of our first chats when Rev. Lewyn asked about what I had been reading , and how he fell about laughing when I said I wanted to read the Pali Canon.....I still haven't.

The Sangha refuge over the years has been an enormous help - to see how other people do their best to apply the teachings to their own lives , and to see how people develop in confidence and perception working with the teachings through everyday moments of joy, sadness, anger, guilt, boredom and all the rest of the human realm.

A lot of people come and go , adding variety and lately an international quality to the group, yet always there has been a solid core of regulars to whom I owe a great deal, especially during the time I had poor health. That was a time when the books and tapes from Throssel really were a raft to carry me over - not able to do much more than lie in bed for months , the great compassion of all the teaching seemed to soften the difficulties and help me keep going.

In the life of the Priory we are so lucky to have had the benefit of a resident monk. Both Rev. Lewyn and Rev. Favian in their own unique ways have kept pointing constantly to the ultimate freedom of our nature , to look into our own hearts and see what it is that is holding us back.

Nothing but our own delusions.

I still remember and often use Rev. Favian's first teaching : "Can we let go of memory and fantasy? ", said in his own inimitable Geordie.

Deep bows of gratitude.

Kathleen Campbell

My offering...

10th Priory anniversary thoughts coined immediately upon receiving the email request or I would put it off and never hit the keyboard.

10 years already - never !

But when I think about what has happened in 10 years, the truth of the teaching of impermanence and

change hits me like the proverbial brick wall.

Mum died, our Airedale doggie Fintry died, our Scottie dog Donnie died, my daughter got married, my sister remarried happily, and Joyce and I are now the proud grand parents of 5 grandchildren all aged under 10 , with another one due in September, and I

recently completed a 3 year yoga teacher training course.

And there is lots more, lots and lots.

Some things I wanted to happen, some things I did not want to happen, yet happen they did despite me.

Life stuff never stops, but through the

teachings of Soto Zen, I understand (occasionally !) that true contentment reveals itself when I accept what is and become at home with the flow of change itself.

In gassho

Gordon Edward

On My Doorstep—



Portobello Buddhist Priory is on my doorstep, just round the corner, nearby.

As I pass the Priory each day I lower my head and I feel a great thankfulness. I pass the three peaks in the hedge - Homage to the Buddha, Homage to the Dharma, Homage to the Sangha. I move on - sensing the Buddha on the Sumeru Altar, the Prior, the Zendo. It is all there and it is me as I go about the day as a householder.

Lesley Scott Reid

Thanks—

I'd just like to say a big thank you to everyone involved with Portobello Buddhist Priory. I mostly come along on Wednesdays as I like to be in your company while training and appreciate the discussion after formal meditation.

I rarely talk when I'm there (probably because I talk so much elsewhere) and I think that's partly why I still don't know everybody's name, although I recognise most people and am always pleased to see everyone.

I first went along to training at the Salisbury Centre eleven years ago when Rawdon would lead the group. I also attended the Priory in its early weeks of opening and now I've been going along (with big gaps) for the last three years.

Even earlier I first encountered Zen through a poem my brother Stewart

sent me while he was living abroad. That was about twenty five years ago. Soon after that I became very interested in Zen art.

Looking back in relation to now I think I caught a slow bug. A nice one though. And it's only now that I can appreciate and acknowledge that I really am training and some of what that may mean. It seems it started without me even knowing.

Anyway, I won't change my Wednesday habit and start talking endlessly here. I really just wanted to say thanks. I can even end this by saying in gassho as I now know what it means - I cheated and looked it up on the net. Could've just asked really. Anyway, In gassho,

Gavin Snape

(glasses, dark hair, mostly quiet on Wednesday evenings)



*Thank you to all the contributors to this issue of the Newsletter.
Deadline for next issue is the end of November 2008.*





- Events elsewhere in Scotland with the Prior -

September 2008

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

October

Friday 24th	Aberfeldy group evening	7.30-9pm
Saturday 25th	Dundee group morning	10am-1pm
Sunday 26th	Aberdeen Day Retreat	10am-4pm

November

Friday 28th	Aberfeldy group evening	7.30-9pm
Saturday 29th	Dundee group morning	10am-1pm
Sunday 30th	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 Friday of each month. A short talk about Buddhist practice and the Serene Reflection Meditation (Soto Zen) tradition. Meditation instruction and discussion.

7.30pm-9pm

September 12th, October 13th, November 14th, December 12th

Wednesday 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*