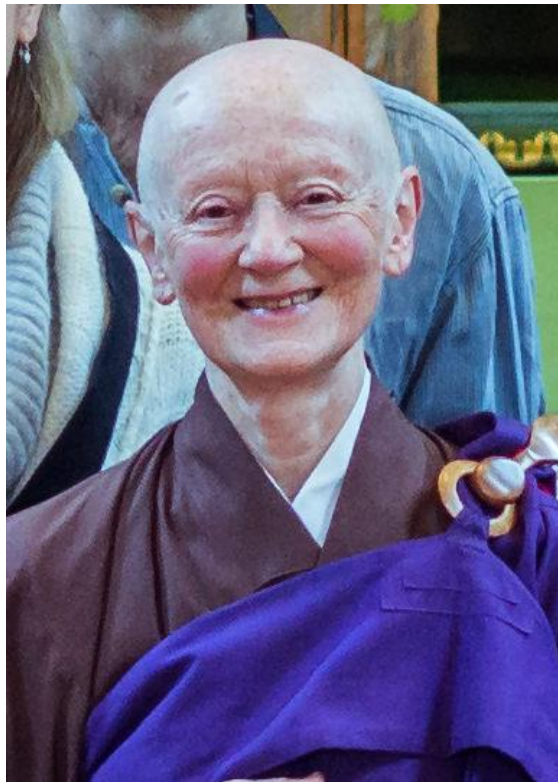


# —Portobello Buddhist Priory—



A Temple of the Order of Buddhist Contemplatives



*Newly installed Abbot of Throssel Hole Buddhist Abbey,  
Rev. Master Leandra*

## *Newsletter & Calendar of Events* May—August 2019

**Portobello Buddhist Priory**  
**27 Brighton Place, Portobello**  
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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 Master Favian, Prior*

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

## - Weekend events at the Priory -

### May 2019

Sunday 5th	Wesak Festival	11am
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### June

Sunday 9th	Renewal of Precepts	11am
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### July

Sunday 7th	Renewal of Precepts	11am
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### August

Sunday 11th	Renewal of Precepts	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.

*(Visitors—please phone beforehand, and please note when the Prior  
is holding retreats elsewhere: see inside back page)*

## — *Prior's Notes* —

**P**erhaps we could be forgiven for assuming that a defining characteristic of the human race is its ability to generate conflict around notions of group identity. The other day, I read about experiments using everything from ethnic, political, religious and gender typing to the flip of a coin to divide people into groups, promoting loyalty to that group and a willingness to view others as outsiders and therefore potentially hostile. I have found for myself how easily I slip into an us-or-them mentality when I am watching the news, for example, sure in the knowledge of who the good and the bad are and, of course, of the camp to which I belong.

Buddhism asks us to question the belief that our primary identity is a separate, permanent self, and points to the resulting suffering engendered by that view when situations and encounters in life are viewed as a series of threats and obstacles to be wrestled with and overcome. Buddhism suggests that there is another way of being, which involves a profounder human experience in which the sense of separation dissolves for a while, to be replaced by a deep empathy, rooted in the universals of shared joys, hopes and griefs. Others are in actuality our kith and kin by any definition that goes deeper than a surface look. The more that we let go and open up to that compassionate response, the more the connectedness of life becomes our authentic experience. It is as though we have discovered a capacity to expand the circle of our identity beyond self, family, clan and nation to a sense of our oneness with life itself, and we find that this is where our loyalty and allegiance finally lie.

To approach this way of being must take courage, because it no doubt goes against strong conditioned tendencies to keep that circle small, tight and well defended. First, we need to wake up to the inner patterns that tend towards that response. That is a risky business, because we are not now simply relying on old categories of thought and feeling to tell us what the reality of this moment is presenting us with. But if we persist in being open and present, risking vulnerability, we have an opportunity truly to meet the situation, and then, through our deep connection, to make wise and compassionate responses.

We do not need tsunamis to illustrate our wonderful capacity to express compassion, nor to be reminded that, ecologically, we sink or swim together. Getting off the bus today, an elderly woman slipped and fell. Two people immediately picked her up, while others gathered her shopping together. There is nothing extraordinary there, yet we are charged with the possibility that, if the human race is to survive at all, it is upon that very instinct for empathy and caring action that our hope rests.



## *New Abbot Induction —*



*The new Abbot congratulated by Rev. Master Daishin*

**We joined the many people who went down on Tuesday 19<sup>th</sup> March for the next 2 days of Rev. Master Leandra's induction as the new Abbot of Throssel recently.** Ian kindly drove Myra, Sheila and myself down and the weather was cold but clear. It stayed dry for the procession on Wednesday morning.

Many people assembled at the bottom entrance to walk up the road to the gate between Myrtle Bank and the main buildings. It is interesting to be aware of how each of us will be seeing the landscape differently, although we are all walking the same path. This feeling was very strong as we all joined the procession and moved together up the hill.

There are some lovely photos and a short video clip on the Throssel website which give a really great picture of that place and time.

At the gate Rev. Master Leandra offered incense at a small altar and gave a dedication:

*“The gates of Throssel Hole Buddhist Abbey stand open wide.  
Whilst I remain within this place this gate will never be closed to any living thing.”*

The procession moved on into the Ceremony Hall and she went round to the side shrines and the founder's shrine making offerings of incense, and making a dedication at each one (audible because she had a small mike ) before returning to the main altar. There she offered incense again three times , asking for the help of all the Buddhas and Ancestors in her undertaking this work.

Afterwards there was a social tea with delicious cakes from the kitchen (which did an amazing job with all the many visitors.) It was warm enough to sit outside and great to have a chance to catch up with old friends in the bigger Sangha. Some people left then,( including Myra who went back with Jenny who did the drive up and back in a day) and some of the locals to go home and come back next day.

The following day was the Ceremony of Kessei where all the monks come to ask their own question of the Abbot. The questions were all different, yet many centred round the basic question of how to know that which is good to do? This central question was also answered in many ways and yet all questions and answers were in a way linked and joined to make an interweaving pattern.

At the end of the questions Rev. Master Leandra spoke very movingly of her own training and her deep gratitude to Rev. Master Daishin for all his teaching and help.

This was echoed at the lunch later when two paintings and cards were given to Rev. Master Daishin to express the gratitude of the wider Sangha for all the great work done by him in his time as Abbot and to Rev. Master Leandra for taking on this task now.

With deep bows in gratitude to the community at Throssel for all the help and support they have given us over the years,

*Kathleen Campbell*

*Hokusai says —*

**H**okusai says Look carefully.  
He says pay attention, notice.  
He says keep looking, stay curious.  
He says there is no end to seeing.

He says Look Forward to getting old.

He says keep changing, you just get more who you really are.

He says get stuck, accept it, repeat yourself as long as it's interesting.

He says keep doing what you love.

He says keep praying.

He says every one of us is a child, every one of us is ancient, every one of us has a body.

He says every one of us is frightened.

He says every one of us has to find a way to live with fear.

He says everything is alive —shells, buildings, people, fish, mountains, trees.

Wood is alive.

Water is alive

Everything has its own life.

Everything lives inside us.

He says live with the world inside you.

He says it doesn't matter if you draw, or write books.

It doesn't matter if you saw wood, or catch fish. It doesn't matter if you sit at home and stare at the ants on your verandah or the shadows of the trees and grasses in your garden. It matters that you care.

It matters that you feel. /

It matters that you notice.  
It matters that life lives through you.  
Contentment is Life living through you.  
Joy is life living through you.  
Satisfaction and strength is life living through you.  
Peace is life living through you.  
He says don't be afraid.  
Don't be afraid.  
Look, feel, let life take you by the hand.  
Let life live through you.

*Roger Keyes*



*Roger Keyes is an art historian and curator of Japanese art as well as a poet. The poem refers to the prolific Japanese artist Katsushika Hokusai (1760-1849). The painting above is an example of his work, from the 10-paintings series 'Oceans of Wisdom'.*

*Keyes 'translated' what he read in Hokusai's paintings into the poem 'Hokusai says'.*



## *Meeting the moment*

**H**elping on an Introductory Retreat recently, I gave the meditation instruction and was struck by how very direct our practice is. Other traditions may use a technique to help bring oneself to the sitting. In Zen we go straight to it, we sit in the uncharted territory from the start. We sit with/within whatever we find, we ‘meet’ the moment, just as it is. I found it fruitful to explore this observation further.

Daily life is like this too; we meet what comes to us and, being active, look to see what is needed here, what can I offer? We can only connect with this right here in the moment. It’s good to plan for a meeting and to use our knowledge of the issues and of the people we will be meeting with – and then when we get there, we need to be present and respond to what happens and see how our sense of things fits with others’. Holding to our prepared plan may cause us to feel frustrated when others don’t see things the same way; trying to implement a plan when things don’t turn out as we expected doesn’t tend to work well if it is not ‘in

tune’ with what is going on.

Sitting, life, training all have this immediacy; a direct happening of circumstances coming together in a particular way at each moment. We cannot anticipate any moment and sort it in advance, nor can we fix or undo that moment after it has happened (though we do meet the consequences.) Everyone has the same vividness of personal experiencing, with the details for each influenced by uncountable variables of their history, temperament, situation and viewpoint. The sense of ‘me’ being the pivot point of life seems to me to be at least in part due to a perception and interpretation of the directness and intimacy of this experiencing. There is such depth and ungraspability about this, it’s difficult to talk about. Imagine: how would you describe the ocean if your only experience of it was swimming in it? This is much more complex and subtle, one aspect being our total interconnection with life.

Dōgen points to this in *Instructions to the Chief Cook*; ‘Our life and what we encounter are not two’. It may seem to us that some thing ‘comes to us’ from the

outside and we receive it and respond, but looking closely, there is more to it. Dōgen says there are not two separate elements involved, though he does not say it is one. Perhaps that may be because 'one' implies some 'thing' and there is no such, more an eternal 'becoming'. There is both a fullness in the present moment, with all the universe actively present – and an emptiness, as there is nothing fixed, but a constant coming together of everything. All beings are an integral part of this.

Whatever happens and however we feel, we always encounter the moment of experience. This is not dependent on circumstances; the meeting itself is untouched by the details that move within it. The particulars of the circumstances change endlessly as each moment is unique. We meet situations exactly as we do. Sometimes our behaviour may not be as we would wish, but we cannot start from somewhere else. I am struck in seeing how unpredictable my response to a situation can be. There are tendencies, yes, but nothing is fixed. None of us knows how things will go, we really just do the best we can. As we meet the mo-

ment, any views, judgements, likes, and dislikes that arise in response can be seen. I see my human instinct to be drawn to this territory; to entangle with it, look to it, be concerned about it. When we are distracted and miss something, or something we do does not work out well, we may see these as lapses in training, as though we are only training when things are going smoothly. We can so readily judge when there is no need to; we practice with and can learn from every shade of human experience.

In his commentary on the Precept on coveting, Dōgen points deeply when he says '*The doer, the doing and that which has the doing done to it are immaculate.*' In keeping this Precept, '*there is no desire*' he ends. I see that when I am not absorbed in myself and my wishes and needs, I can naturally give more freely (and somehow seem to receive back much more than I can ever give.) What we do matters deeply – and Dōgen is pointing to more than this; it cannot be that the immaculacy is dependent on me behaving well. My sense is that the immaculacy is to do with the inherent emptiness in this 'meeting', as I am describing it, as our

doing is interconnected with the functioning happening all around us.

There is potential within this for the full range of happenings, whether wise or unhelpful; this is actual real life. Recognising this interconnection is deeply helpful; we are not alone and responsible for everything. Seeing this undercuts the painful need to try and control things.

The German poet Rilke wrote in one of his poems towards the end of his life: *Isn't it just like breathing, this constant interchange between attachment and relinquishing.* What a gentle acceptance of our humanity; a perspective that

can often come at the end of life, and from practice too. As we go on, there is a letting go of self-centredness in straightforwardly being willing to see where we are and what is good to do here? Both the richness and the challenge of life and training are only within this one moment. There can be a vitality and joyful energy in this immediate meeting. I find there is so much to explore here, I hope you find something useful in this for your own practice.

*Rev. Alina*



## *Vulnerability*

**V**ulnerability is not a weakness, a passing indisposition, or something we can arrange to do without, vulnerability is not a choice, vulnerability is the underlying, ever present and abiding undercurrent of our natural state. To run from vulnerability is to run from the essence of our nature, the attempt to be invulnerable is the vain attempt to become something we are not and most especially, to close off our understanding of the grief of others. More seriously, in refusing our vulnerability we refuse the help needed at every turn of our existence and immobilize the essential, tidal and conversational foundations of our identity.

To have a temporary, isolated sense of power over all events and circumstances, is a lovely illusionary privilege and perhaps the prime and most beautifully constructed conceit of being human and especially of being youthfully human, but it is a privilege that must be surrendered with that same youth, with ill health, with accident, with the loss of loved ones who do not share our untouchable powers; powers eventually and most emphatically given up, as we approach our last breath.

The only choice we have as we mature is how we inhabit our vulnerability, how we become larger and more courageous and more compassionate through our intimacy with disappearance, our choice is to inhabit vulnerability as generous citizens of loss, robustly and fully, or conversely, as misers and complainers, reluctant and fearful, always at the gates of existence, but never bravely and completely attempting to enter, never wanting to risk ourselves, never walking fully through the door.

*David Whyte*

## *A stay on Holy Isle*

**L**ast week I returned from a six day stay on Holy Island off Lamlash on the Isle of Arran. The Holy Island project runs the Centre for World Peace and Well being there and Lama Yeshe Losal Rinpoche of Samye Ling is the Director of the project. This six day stay was to take part in the Spring Volunteers Working Holiday. This involved a discount on the stay in return for 3 hours work each day. There were around 28 of us, some old hands and some newcomers. We included folk from as far away as Berlin and many from the South. This was not a specifically Buddhist retreat though one was free to attend Green Tara and Chenrezi Pujah's and meditations each day as well as use the Buddha hall for meditation through the day. It was interesting to spend time in meditation with others from different traditions. We tried to create an open and retreat type atmosphere but there was often much companionable and jovial conversation. In fact laughter was quite a feature as people met old friends or made new ones.

I was drawn to this holiday as I had long been interested in learning more about Tibetan Buddhism and also the conservation and re-wilding projects on the island and the gardens and gardening methods used to provide produce for the kitchens. The island has benefited from the great care put into the environmental stewardship of the island restoring woodland areas with native species,



creating a wildlife reserve, soil management and bracken control. The island is thriving and is a truly peaceful and spiritual place.

I enjoyed working in the gardens and learning about their composting methods using bracken, pony dung, kitchen waste and seaweed to create compost for raised beds.

My jobs included raking and collecting bracken, planting out onions, weeding. All done as a group activity with much exchange of stories and banter in a truly beautiful setting. To stop work and look up and out across the water to the mountains beyond was a joy as was being accompanied by birdsong, some very tame birds who would take a worm from your hand. The vegetable and flower gardens are a wonder and all made by creating soil on top of what was a raised beach



When work was over we sat down to some really tasty vegetarian lunches and again conversation. The food was great.

In the afternoons, usually after a nap, I explored the island either on my own or in company. There was so much to take in, so many birds, wild goats, ponies



and wild sheep. I looked out for seals and dolphins and otters but was not lucky enough to sight any, others were.

As the days fell ore into a pattern I tended to go for slow more meditative walking, finding the coast paths ideal for this and often times would come across a fellow solitary walker and quickly fall into conversation. It was interesting to me how inclined we all were to share our stories, the island seemed to allow folk to open up to others and to be able to offer some support where needed with great care and attention put into listening. By the

end of our stay some great bonds had been made and indeed, I have already had one acquaintance I made on the island visit our garden project here in East Lothian. The final night was great fun with lots of laughter over a game of scrabble.

On our last morning the weather had changed to strong winds and rain with snow on the peaks. I was one of the last party to leave having watched the little ferry boat get quite a buffeting on the trips before ours. As we got out into mid channel one of us started up a tune and we all sang “Three Crows sittin on a wall” followed by a Polish huzzar song...that little trip will linger long in my memory.

All in all I thoroughly recommend a stay on the island whether as a guest/ visitor as a member of a volunteer team or on a retreat. I hope to return soon and to keep in touch with good friends made.

*Jerry Simcock*

<https://www.holyisle.org/the-project/>



## *I Will Not Die an Unlived Life*

**I** will not die an unlived life.  
I will not live in fear  
of falling or catching fire.

I choose to inhabit my days,  
to allow my living to open me,  
to make me less afraid,  
more accessible;  
to loosen my heart  
until it becomes a wing,  
a torch, a promise.

I choose to risk my significance,  
to live so that which came to me  
as seed  
goes to the next as blossom,  
and that which came to me  
as blossom  
goes on as fruit.

*Danna Markova*



## *To Blink Is To Miss It -*

**T**he countryside through which a train has already passed can no longer be seen; the countryside still to be passed cannot yet be seen, leaving us with the vastness of what can be seen in the present moment - continual kaleidoscopic change.

Musing on this brought to mind the conversation that our ancestor Tozan is said to have had with an old woman selling rice cakes, whom he once met whilst travelling on foot from temple to temple in China. When she asked him why he wanted some of her rice cakes, he replied that he was going to use them to refresh his mind. The old woman then said she had heard that the mind of the past cannot be grasped, the mind of the future cannot be grasped, and the mind of the present cannot be grasped; so which mind was he proposing to refresh? When Tozan could make no answer, she refused to sell him her rice cakes and went on her way. Later on, however, Tozan was able to resolve his difficulty and today he is one of the major names in our lineage.

In present day parlance, past and future are imagined realities, of which our knowledge, deep and detailed though it may be, is ultimately insubstantial. And as for the present, fathomless though it be, to blink is to miss it. I find it surprising that this no longer causes mental anguish; increasingly, I feel content just riding the wave.

*Alan Loveland*

### *Mind's Loom*

I fall asleep counting sheep  
And awake gently like unspun wool  
Fluff of dreams  
Weft and weave unraveling  
Slowly spinning the cloth of conscious thought.  
Habitual patterns and daily cares knit on my  
mind's loom  
Clothing me for the coming day

*Kenny Curtis*

## Acceptance

**D**uring lunch at one of the Dundee retreats, Liz, Scott, Estella and myself approached the subject of acceptance. As Rev. Master Daishin states in his talk on the subject, *“When you start to talk about one aspect of the Dharma you invariably finish up talking about another”*.

Consequently the subject changed to the pointless things we might do that do not serve us. The soap operas of life, TV soap operas, media soap operas, the distractions that ensnare..... In 1990 when I started on the spiritual path I woke up to the realisation that a greater part of my life experience had been based on a variety of soap operas. A foundation of false illusion. The second awakening was that I was the owner of every negative emotion known to man and that it would take a lifetime to heal. The enormity of this made me very angry. A lifetime to heal!!

Instead of pushing the self-destruct button, what arose was the acceptance that the negative emotions were a fact that I had to deal with or as RM Dai-

shin puts it; *“Sit there and rot”*. Information came to me that I had to change the script to something I could cope with. The change was that each and every day will be a step forward out of the darkness. Listening to that inner voice all those years ago changed everything. *“Things are insubstantial, particularly we are insubstantial”*.

The dictionary definition of ‘insubstantial’ seems to fall short of a deeper meaning. What does insubstantial mean? Does it mean the human body appears to be substantial, in solid form, when actually it is an illusion? *“Things are not as they seem”*. Are we perhaps all part of the ever flowing, (the bigger picture) also the person who sits? Is it possible I am coming closer to better understanding the meaning of the *“Great unborn, the undying”*? My acceptance -

I fully accept the insubstantiality of all things and the illusion, the one who sits. I also accept that we never become Maitreya; only with continued patient practice do we become more of the qualities of Maitreya. *“One is*

*within, the other one fills the other”.*

I will make an attempt to briefly sum up what I think RM Daishin is conveying: *“Just sit, sit there religiously, deeply and carefully”*. Through the sitting and with continued practice, one would come to the point of being able to step aside and in that quiet place develop the

ability to listen. In the listening we become more effective in receiving what comes to us. In so doing *“There is a deep, great treasure that we are given”*.

*Sheila Anderson*

*All text in quotations is taken from RM Daishin’s talk on Acceptance.*



## *Travellers*

*We're grateful to two far-flung travellers from the sangha, Eddie Shields & Rick Woodward for sharing their impressions—and images—from their recent travels in China & Japan —*

## *Hualin Si*

**D**uring my recent ramblings around China I visited Nanhua Temple (founded 502 A.D.) a temple associated with Huineng (the 6<sup>th</sup> Patriarch) who lived and taught here. Huineng established the Southern branch of Zen here.

Master Hanshan Deqing\* (not the poet) also lived and taught here, as did one of the last famous masters namely Hsu Yun. The temple is a little off the beaten track but now, thanks to high-speed trains, it is fairly easy to reach. They hold regular meditation retreats but I don't know if English is spoken during the retreats.

The next day I went to visit a small temple, Hualin Si, in Guangzhou (formerly known as Canton). This is a much smaller, urban temple in the heart of Guangzhou. I had heard that Bodhidharma had taught there.

At the end of my visit, as I was about to leave, I came across the sign (*shown overleaf*—)

It says that Bodhidharma, Sengcan (Seng-ts'an or Jap. Kanchi Sosan, the 3<sup>rd</sup> Patriarch) and Huineng (the 6<sup>th</sup> Patriarch) all taught here. What an amazing place.

I have always felt a special connection with Seng-ts'an (basically he was my teacher (through the HsinHsinMing for over 25 years before I was involved with the O.B.C.) so it was a great privilege to be standing on the same ground as these three giants of Buddhism. I was quite moved by it and it certainly

made my day.

A lot of damage was done to Buddhist monasteries during the Cultural Revolution but it seems to me that Buddhism has a firm hold on the hearts of the people again. A lot of Buddhist temples are being rebuilt or renovated. Long may it last.

*Eddie Shields*

\*Master Hanshan (1546-1623) wrote an excellent commentary on The Sutra of Complete Enlightenment. See 'Ch'an and Zen Teaching (Third Series)' by Lu K'uan Yu (Charles Luk). This book claims to be the first English translation of 'The Sutra of Complete Enlightenment'





## *Kii peninsula, Japan*

**I**n early April, at the height of the cherry blossom season, I made a 10-day trip to Japan in which I traveled to Kyoto, Nara, and other sites in the Kii peninsula. During the visit I had the opportunity to visit a number of Buddhist temples and observe Japan's fantastic natural landscape.

*For the photos of the rock garden and the sea:*

One of these photos is of a rock garden in the Rinzai Zen temple of Tōfuku-ji in Kyoto, and the other is of the Pacific coast at Nachi, near Shingū. I find that looking at them together helps to understand the intent behind the design of rock gardens. We are told that the raked gravel in these gardens represents the sea (or water more broadly), and the rocks represent rocks in those waters, like the rocks that can be seen in the photo from Nachi. I think the photos show that the rock gardens are quite accurate in their representation of the real water. But what is this all about? Why have Zen monks (as well as monks in other Buddhist traditions in Japan) found these representations so resonant? What do they tell us?

Without having traveled to Japan, most of us will have seen photos of the rock gardens or seen them in television documentaries and the like. What I have found is that these ways of presenting them tend to focus on a single garden in isolation. So I was surprised in Japan to find that, typically, every temple is surrounded by a number of such gardens, and that the relationships between them are important. This means that we should look at such gardens as a set or group, rather than considering each garden in isolation, because it is the full set that tells a story.

At Daisen-in, a temple within the Daitoku-ji monastery in Kyoto, the raked gravel in the first gardens illustrates the flow of a river, with various objects indicating islands (e.g., a boat, a "turtle island" and a "crane island"). One can imagine oneself as a traveler on this river, passing various obstacles in one's boat. Eventually, in the final garden, the river finds its way home to the vastness of the ocean, represented by gravel alone, with no objects that could be obstacles for the traveler.





*For the spring flowers:*

I found it very challenging to satisfactorily capture the beauty of the cherry blossoms; I think to really do it one needs optimal lighting and a proper professional camera. But I also think this very difficulty contains a dharma lesson about the ungraspable nature of reality. The very word "capture" exposes our desire to cling, to create visualizations of memories and experiences that will immortalize them, so that we can possess them forever. But of course even the best, most professional photo would only be a very poor copy of a real flower. The reality of that flower can never truly be captured, only lived in the moment.

The lesson is driven home all the more powerfully by the fact that the beauty of the cherry blossoms is exceptionally transient, evanescent, lasting not more than two or three weeks. And this points us in the direction of that fundamental Buddhist truth, impermanence.

People in the West are often obsessed by a fear of death. Silicon Valley billionaires are pouring money into projects to make aging obsolete and eliminate death. But without the winter there could be no spring. We need to learn to see our lives not as linear things in isolation, with a beginning and an end, but as part of a greater reality that is cyclical rather than linear and has no beginning and no end. Only then can death truly be conquered.

*Rick Woodward*









*Thank you to all the contributors to this issue of the Newsletter.  
Deadline for next issue is mid-August2019*





## **- Events elsewhere in Scotland with the Prior -**

### **May 2019**

Friday 24th	Aberfeldy evening retreat	7.30-9pm
Saturday 25th	Dundee morning retreat	10am-1pm
Sunday 26th	Aberdeen morning retreat	10am-1pm

### **June**

Friday 28th	Aberfeldy evening retreat	7.30-9pm
Saturday 29th	Dundee morning retreat	10am-1pm
Sunday 30th	Aberdeen morning retreat	10am-1pm

### **August**

Friday 23rd	Aberfeldy evening retreat	7.30-9pm
Saturday 24th	Dundee morning retreat	10am-1pm
Sunday 25th	Aberdeen morning retreat	10am-1pm

### ***For further details please phone :***

<b>Aberdeen -</b>	Eddie Shields	(01224) 861732
	or Joyce & Gordon Edward	(or mobile 07870 140427) (01467) 681525
<b>Aberfeldy -</b>	Robin Baker	(01887) 820339
<b>Dundee -</b>	Liz Evans	(01337) 870402
		(or mobile 07763 188461)
<b>Highland -</b>	Ann Milston	(01309) 690196 or <a href="mailto:marge2milly@gmail.com">marge2milly@gmail.com</a>

## — 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 afternoons**

- are usually (but not always—please check dates below) held on the second Saturday of each month. A short talk will be given about Buddhist practice and the Serene Reflection Meditation (Soto Zen) tradition, with meditation instruction and discussion.

**Saturday 18th May, Saturday 8th June, Saturday 6th July, Saturday 10th August**

2.30-4pm

### **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 Master Favian Straughan*