



THE WASHINGTON BUDDHIST

WELCOME TO THE BUDDHIST VIHARA QUARTERLY NEWSLETTER

DEAR FRIENDS IN THE DHAMMA,

WE ARE EXCITED TO SHARE WITH YOU THIS EDITION OF THE BUDDHIST VIHARA QUARTERLY NEWSLETTER, A HUMBLE ENDEAVOR AIMED AT CONVEYING THE TIMELESS WISDOM OF THE BUDDHA. IN A WORLD OFTEN FILLED WITH DISTRACTIONS AND CHAOS, WE HOPE THIS PUBLICATION SERVES AS A SOOTHING REMINDER OF THE PATH TOWARD INNER PEACE, COMPASSION, AND CLARITY.

EACH QUARTER, WE EXPLORE THE FUNDAMENTAL TEACHINGS OF THE BUDDHA, WHICH CONTINUE TO ILLUMINATE LIVES TODAY, JUST AS THEY DID OVER 2,500 YEARS AGO. IN THIS ISSUE, WE REFLECT ON AND PROVIDE INSIGHTS INTO THE PRACTICE OF MINDFULNESS—A POWERFUL TOOL FOR ENHANCING AWARENESS IN OUR DAILY LIVES. ADDITIONALLY, YOU WILL FIND REFLECTIONS ON RELATED TOPICS DESIGNED TO SUPPORT YOUR SPIRITUAL JOURNEY AND DEEPEN YOUR UNDERSTANDING OF THE DHAMMA.

WHETHER YOU ARE JUST STARTING YOUR BUDDHIST PRACTICE OR HAVE BEEN FOLLOWING THIS PATH FOR MANY YEARS, MAY THESE PAGES INSPIRE AND GUIDE YOU TOWARD GREATER WISDOM, ETHICAL LIVING, AND MENTAL CLARITY.

WITH METTA,

EDITORIAL TEAM

HON. EDITOR: MAHARAGAMA DHAMMASIRI NAYAKA THERA

EDITOR: AJIT WETTASINGHE

Table Of Contents

01

Mindfulness in Daily Life

We are often most lost in thought when doing the simplest tasks—brushing teeth, folding laundry, walking to the car. What if these were moments of awakening instead?

This essay explores:

- How mindfulness invites us to return to the present moment
- A short guide to “Mindful Transitions” throughout your day

[PAGE 3](#)

02

Practicing Loving Kindness

Loving-kindness meditation (Metta) isn't just a practice; it's a way of being. This essay invites you to:

- Explore a step-by-step Metta practice
- Cultivate forgiveness, even for those hard to love
- Reflect on how compassion transforms conflict

[PAGE 7](#)

03

Biographical Overview of Bhante Yogavacara Rahula:

His Contributions to Dhamma Practice, Community Service, and Buddhist Literature

[PAGE 9](#)

Mindfulness: From Ancient Roots to Modern Healing

[PAGE 11](#)

04

Mindfulness is everywhere today, from therapy to everyday life. But this popular practice has deep roots in ancient Buddhist traditions. Discover how this timeless wisdom shaped modern healing and explore the connections between these two worlds.

05

The Spirit of Vassa: A Season of Reflection and Generosity

[PAGE 18](#)

A brief look into a Buddhist tradition that celebrates compassion, mindfulness, and community.

06

Vihara news and updates

[PAGE 19](#)

- Vassa Program at the vihara
- Kathina ceremony schedule
- meditation retreats at the Lion of wisdom meditation center

MINDFULNESS IN DAILY LIFE – COMING HOME TO THE PRESENT

In our increasingly fast-paced world, where to-do lists stretch endlessly and digital notifications constantly vie for our attention, the ancient practice of mindfulness offers a powerful antidote. But what exactly is mindfulness, and how can we weave its benefits into the fabric of our everyday lives?

At its heart, mindfulness is simply the practice of paying attention, on purpose, to the present moment, without judgment. It's about noticing what's happening right now, both internally (thoughts, feelings, sensations) and externally (sights, sounds, smells), with an attitude of open curiosity rather than critical analysis. This might sound simple, but its implications are profound. Think about how often we operate on autopilot. We might drive to work and barely remember the journey, eat a meal while scrolling through our phones, or listen to a loved one without truly hearing them. In these moments, we're present in body, but absent in mind.

Mindfulness brings us back. Let's take a practical example from daily life: your morning cup of coffee or tea. Often, we brew it, grab it, and gulp it down while simultaneously checking emails or planning our day. Instead, try this:

As you prepare your drink, notice the warmth of the mug in your hands. Observe the steam rising, the aroma filling the air. As you take your first sip, really taste it. Notice the temperature, the flavor notes, how it feels as it goes down. Is it bitter, sweet, robust? Pay attention to the subtle sensations in your mouth and throat. Don't judge it as good or bad, just observe.

***“MINDFULNESS IS THE ENERGY THAT HELPS US RECOGNIZE THE
CONDITIONS OF HAPPINESS THAT ARE ALREADY PRESENT IN OUR LIVES.”
— THICH NHAT HANH***

This simple act, repeated even for just a minute or two, transforms a mundane routine into an opportunity for mindful awareness. You're not just drinking coffee; you're experiencing the act of drinking coffee.



The beauty of mindfulness is that it doesn't require hours of meditation or a retreat to a remote monastery. It can be practiced anywhere, anytime. You can be mindful while walking, noticing the sensation of your feet on the ground, the swing of your arms, the sights and sounds around you. You can be mindful while washing dishes, feeling the warmth of the water, the texture of the soap, the clean squeak of the plates. You can even be mindful during a conversation, truly listening to the other person without interrupting or planning your next response.



The benefits are numerous. Regular mindful practice can reduce stress, improve focus and concentration, enhance emotional regulation, and even foster greater compassion for ourselves and others.

By consciously choosing to be present, we reclaim our attention from the endless distractions and begin to live more fully in the only moment we truly have: now. So, the next time you find yourself rushing through your day, take a breath, pick one small moment, and simply pay attention. You might be surprised at what you discover.

Here's a short guide to transforming a simple daily task into a mindful activity:

The Mindful Micro-Activity Guide

The key is to engage all your senses and your full attention, letting go of judgment.

1. Choose Your Task:

* Pick something you do almost every day, but often on "autopilot."

Good examples include:

- * Drinking a glass of water
- * Brushing your teeth
- * Washing your hands
- * Walking from one room to another
- * Opening a door
- * Waiting in line

2. Set Your Intention (Briefly):

* Before you start, take a quick moment (even 1-2 seconds) to tell yourself: "For the next [duration of task], I will fully focus on this activity."

3. Engage Your Senses (The Core):

* **Sight:** What do you see? Colors, shapes, textures, light, shadows. Notice the details you usually overlook.

* **Sound:** What do you hear? The subtle sounds of the activity itself, background noises.

* **Touch/Feel:** What sensations are present? Warmth, coolness, pressure, texture, vibration, moisture, dryness.

* **Smell:** Is there an aroma? Even subtle ones (e.g., the scent of soap, the freshness of water, the air).

* **Taste (if applicable):** If it's something you consume, truly savor the flavors, temperatures, and textures in your mouth.

4. Notice Your Body:

* How does your body feel during the activity? Are there any sensations of movement, balance, tension, or relaxation?

5. Observe Your Thoughts (Without Judgment):

* Your mind will wander – it's what minds do! When you notice a thought about the past, future, or a judgment about the activity, simply acknowledge it ("Oh, there's a thought about my to-do list") and gently bring your attention back to your senses and the task at hand. Don't criticize yourself for getting distracted.

6. Release and Re-Engage:

* Once the task is complete, take a final moment to notice how you feel. Do you feel more present, calm, or aware?

* Carry that little spark of awareness into your next activity, even if it's just for a moment.

Example: Mindful Hand Washing

* Intention: "I will fully focus on washing my hands."

* Sight: Notice the water flowing, the bubbles of the soap, the color of the dispenser.

* Touch/Feel: Feel the temperature of the water, the slickness of the soap, the friction of your hands rubbing together, the sensation of the towel drying your skin.

* Sound: Hear the running water, the gentle sudsing sound.

* Smell: Notice the scent of the soap.

* Thoughts: If your mind starts planning dinner, just note "planning thought" and return to the water and soap.

By repeatedly practicing these "mindful micro-activities," you train your attention muscle, gradually bringing more presence and calm to your entire day.

“Mindfulness isn’t about escaping life—it’s about embracing it, one breath, one step, one task at a time.”

“Be where you are; otherwise you will miss your life.” Thich Nhat Hanh

♥ METTA: THE POWER OF LOVING-KINDNESS IN DAILY LIFE

Loving-kindness, known as *Metta* in Pāli, is one of the foundational heart practices within Buddhist teachings. Far from being a mere sentiment, Metta is a profound force cultivated intentionally to dissolve ill-will, foster compassion, and awaken the innate capacity for goodwill towards all beings—starting with oneself.

🌱 The Meaning and Essence of Metta

At its core, Metta is an unconditional, inclusive love. Unlike romantic or possessive love, Metta is boundless and impartial—it seeks the happiness and well-being of all beings, regardless of their relationship to us. In the Metta Sutta, the Buddha offers a poetic image of a mother’s love for her child as the gold standard of this compassion: “Even as a mother protects with her life her child, her only child, so with a boundless heart should one cherish all living beings.”

Metta is one of the four *brahmavihāras*, or “divine abodes,” alongside compassion (*karuṇā*), sympathetic joy (*muditā*), and equanimity (*upekkhā*). Together, these qualities refine and elevate our emotional lives.

Practical Application of metta

Metta isn’t reserved for monastics or saints; it’s deeply practical for modern living. Here are several ways it can be applied:

Meditation Practice: Metta meditation involves silently repeating phrases like “May I be happy. May I be safe. May I live with ease,” first for oneself and then extending those wishes outward—to loved ones, strangers, even difficult people.

Conflict Resolution: Metta fosters patience and understanding, helping us de-escalate tension and replace hostility with empathy in interpersonal relationships.

Self-Compassion and Healing: Practicing Metta toward oneself can mend internal wounds, reduce self-critical thoughts, and build emotional resilience.

Mindful Living: Metta colors everyday interactions—with co-workers, neighbors, animals—with a sense of reverence and kindness, deepening our presence and patience.

Global Compassion: Extending Metta globally (even in contemplation) softens tribal thinking, reminding us of our shared humanity across borders, beliefs, and identities.

Benefits of Practicing Metta

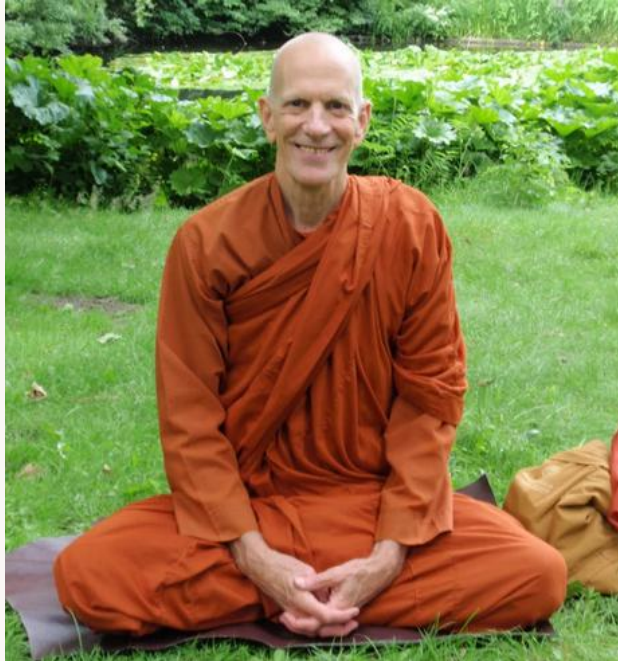
Modern research echoes ancient wisdom: cultivating loving-kindness has tangible benefits for psychological and physiological well-being.

| Benefit | Explanation |
|------------------|---|
| Emotional Health | Reduces anxiety, depression, and boosts positive emotions |
| Physical Health | Lowers blood pressure, strengthens immune function |
| Relationships | Builds empathy, forgiveness, and social connection |
| Resilience | Enhances ability to manage stress and recover from setbacks |
| Spiritual Growth | Deepens insight, generosity, and a sense of inner freedom |

CONCLUSION: LIVING WITH A METTA HEART

Metta is not a utopian dream—it is a lived reality, moment by moment, breath by breath. By consciously cultivating loving-kindness, we don't escape the world's difficulties; we meet them with a courageous heart and a softened gaze. In a time where division can feel endemic, Metta offers a radical, transformative way of being: not just to feel love, but to be love.

THE DHAMMA TRAVELER: DISCOVERING BHANTE RAHULA'S PATH



Bhante Yogavacara Rahula is a respected American Theravāda Buddhist monk known for his transformative journey from a countercultural youth to a dedicated meditation teacher and author.

Background and Ordination

Born in Southern California in 1948, originally named Scott Joseph Du Prez. After serving in the U.S. Army and traveling through Europe and Asia during the 1960s and '70s, he encountered Tibetan Buddhism in Nepal and later Theravāda Buddhism in Sri Lanka.

He ordained as a novice monk in Sri Lanka in 1975, and received full bhikkhu ordination at Wat Thai Los Angeles in 1979.

Teaching and Contributions

Bhante Rahula spent years practicing in solitude in Sri Lanka, living in caves and forest hermitages. He helped establish the Bhavana Society Forest Monastery in West Virginia, serving as vice-abbot from 1986 to 2010.

“TRUE HAPPINESS AND PEACE CAN ONLY BE FOUND WITHIN ONESELF, BY PURIFYING THE MIND OF ITS DEFILEMENTS AND CULTIVATING LOVING-KINDNESS, COMPASSION, AND WISDOM.”

— BHANTE YOGAVACARA RAHULA, ONE NIGHT’S SHELTER

Bhante Rahula now leads retreats and teaches at the Lion of Wisdom – Paññāsīha Meditation Center, where he serves as managing director and chief meditation teacher.

Writings and Teachings

Bhante Rahula blends traditional Vipassanā meditation with mindful movement and yoga. His books reflect both his personal journey and practical guidance for spiritual seekers.

His teachings emphasize mindfulness of the body, self-transformation, and the integration of movement with meditation—making his approach especially accessible to Western practitioners

| Title | Description |
|--|--|
| ONE NIGHT SHELTER FROM HOME TO HOMELESSNESS | Autobiography detailing his path from laylife to monastic life |
| BREAKING THROUGH THE SELF self DELUSION | A guide to vipassana meditation |
| MASTERFUL TEACHINGS OF GOTAMA BUDDHA | A Review of Core Buddhist Teachings |
| MEDITATION: THE BODY/MIND CONNECTION | A review of the integration of Yoga with Buddhist meditation |

Mindfulness: From Ancient Roots to Modern Healing

AJIT WETTASINGHE, M.S.

Ever heard the buzz about "mindfulness"? It's everywhere these days – from stress-relief apps to therapy sessions. But what if I told you this seemingly modern trend has roots stretching back thousands of years, to ancient spiritual traditions? Get ready to discover how the timeless wisdom of Buddhist meditation paved the way for mindfulness as we know it in modern psychotherapy, and explore the fascinating connections (and differences!) between these two worlds.

Mindfulness has become a big part of modern psychotherapy, increasingly used as an effective way to help with a wide range of mental health issues. Mindfulness has deep roots in ancient Buddhist meditation practices. In fact, modern psychotherapy openly acknowledges and credits these Buddhist and other Eastern meditation traditions as the source of mindfulness. Its introduction to modern therapy largely happened because pioneers in the field experienced its principles and practices firsthand during mindfulness meditation retreats.

What is 'Sati'? The Buddhist Perspective

Mindfulness meditation techniques are extensively referenced and discussed in the teachings of the Buddha, recorded in ancient Buddhist scriptures called the Tripitaka. The Pali term the Buddha used for mindfulness meditation was 'Sati'. When the Theravada Tripitaka (the original Buddhist scriptures) was first translated into English by T.W. Rhys Davids in the 1880s, 'Sati' was translated as 'mindfulness'. Later, 'Sati' was also translated as 'bare attention' (by Nyanaponika Thera) and 'lucid awareness' (by Bhikkhu Bodhi). However, one or two English terms aren't enough to fully capture the meaning of Sati.

In Buddhist meditation, Sati is a fundamental step on the path towards spiritual awakening and freedom from suffering. It's a key part of the broader Buddhist teachings on meditation. When describing mindfulness meditation practice (Satipatthana), the Buddha outlined four qualities. Together, these terms provide a comprehensive understanding of Sati. According to texts like the Maha Satipatthana Sutta, a practitioner of Satipatthana meditation needs to cultivate four qualities. These are Ātāpî, Sampajanno, Sati, and Vineyya Loke Abhijja domanassam. For example, in the Maha Satipatthana Sutta, it states: 'Idha, bhikkhave, bhikkhu kāye kāynupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhā, domanassam'. These four qualities are significant because they convey the full scope of what 'Sati' means in Buddhist teachings.

Let's break down what each of these means:

Ātāpî (Diligence/Alertness): The Pali word "ātāpî" is commonly translated as "diligence," which means attentiveness and persistence. It also implies alertness. Therefore, 'Ātāpî' refers to maintaining focused attention with a fresh, curious attitude, and staying vigilant so as not to lose awareness of the present experience.

Sampajanno (Clear Comprehension): This Pali word is translated as "clear comprehension". Here, clear comprehension means a deeper understanding of all parts of a perception – including how it arises and then fades away. For example, practitioners often focus on the in-and-out breath as a meditation object. With each breath, the perception of the breath arises and passes away, along with accompanying sensations. 'Clear comprehension' suggests that 'Sati' (mindfulness) is an investigative awareness aiming to gain insight into the true nature of all phenomena. This clear comprehension helps you understand the temporary nature of present experiences.

Mindfulness: From Ancient Roots to Modern Healing

It also helps you tell the difference between elements of your present experience – like recognizing your body as body, feelings as feelings, thoughts as thoughts, and sensations as sensations. This clear comprehension also helps the practitioner observe how these elements (perceptions, sensations, thoughts, feelings, behaviors) relate to each other, how they're interconnected, and how they form a "psychosomatic feedback loop." Essentially, clear comprehension is an experiential understanding of the varied and changing aspects of your present experience, an understanding that comes through mindfulness practice.

Sati (Awareness): The third characteristic is 'Sati' itself, which means 'awareness' – the very core meaning of mindfulness. Mindfulness involves being aware of what's happening in the moment. It's not a thinking process; it's an awareness process. Mindfulness is a state of awareness that can be developed by training and regulating your attention on a chosen object like breathing process or physical sensations. Mindfulness is thus a skill that, with regular practice, becomes a state of awareness easily brought forth and applied to any experience.

Vineyya Abhijja Domanassam (Equanimity): The fourth characteristic is equanimity. Here, equanimity refers to an attitude where you don't react to the present experience with strong likes (clinging) or dislikes (resistance/aversion), maintaining mental stability and composure.

This attitude of equanimity implies qualities of acceptance and non-judgment. When you're mindful (Sati), you keep an attitude of accepting the present experience without judging it as good/bad, or right/wrong. It's this judging that sparks reactions like liking and clinging, or disliking and resistance/aversion.

Mindfulness: From Ancient Roots to Modern Healing

So, Sati (mindfulness) can be understood as the intentional and non-judgmental awareness of your present moment experience. It involves paying attention to how sensations, thoughts, emotions, and perceptions unfold as they arise and pass away, without getting caught up in them or reacting impulsively. It's about being fully present and engaged in the here and now, without being carried away by distractions or worries.

In Buddhist tradition, Satipatthana (Mindfulness-based meditation) is a fundamental part of the journey toward awakening and freedom from suffering. Mindfulness is cultivated through various practices, most notably through mindfulness of breathing (anapanasati) and mindfulness of body sensations and movements (body scanning - Kayanupassana). These practices involve directing and sustaining attention on the breath or bodily sensations, while maintaining a gentle and non-judgmental awareness of any arising thoughts, emotions, or distractions.

By developing mindfulness, practitioners aim to gain insight into the impermanent, unsatisfactory, and selfless nature of all phenomena. They become increasingly aware of the ever-changing nature of experience and their mind's usual patterns. This heightened awareness allows for the recognition of the Three Marks of Existence, central to Buddhist teachings: impermanence (anicca), unsatisfactoriness (dukkha), and non-self (anatta).

Mindfulness in Modern Psychotherapy

Mindfulness in psychotherapy refers to integrating mindfulness practices and principles into the therapeutic process. It involves cultivating a state of non-judgmental awareness and focused attention on the present moment. This allows individuals to observe their thoughts, emotions, and bodily sensations without becoming overly reactive or overwhelmed by them. This approach can be beneficial for a wide range of psychological issues, such as depression, anxiety, addiction, and can enhance the healing process and effectiveness of therapy.

Psychotherapy itself is a type of psychological treatment or intervention for various emotional and psychological problems, symptoms, and psychiatric disorders. It can help eliminate or control troubling symptoms, helping a person function better and increasing their overall well-being and healing.

Among psychotherapy approaches, cognitive behavioral therapies (CBT) are well-known for heavily using mindfulness techniques. Cognitive Behavior Therapy (CBT) is a form of talk therapy that focuses on addressing and modifying patterns of thought and behavior that contribute to a person's emotional and psychological difficulties. Such therapies include dialectical behavior therapy (DBT) and acceptance and commitment - (ACT)

Other modern CBT therapies that integrate mindfulness include Mindfulness-Based Stress Reduction (MBSR) and Mindfulness-Based Cognitive Therapy (MBCT). These approaches were specifically designed to address various psychological challenges. Research on mindfulness within therapeutic settings consistently highlights its effectiveness in alleviating psychological symptoms.

The underlying principle of Cognitive Behavioral Therapy (CBT) is that our thoughts, emotions, and behaviors are interconnected and influence one another. Psychological problems often stem from unhelpful or distorted ways of thinking (e.g., negative automatic thoughts, cognitive distortions) and learned patterns of unhelpful behavior. While earlier forms of CBT (like those pioneered by Aaron Beck) focused on changing these negative thought patterns, a newer wave of CBT that includes mindfulness focuses more on simply observing these patterns. This includes looking at their triggers, interpretations, emotions, and action urges, all of which promotes self-awareness. This self-awareness can lead to a better understanding of one's thoughts, beliefs, and behaviors, and can help correct distorted thinking. Thus, mindfulness is considered a very effective technique for managing negative thoughts and emotions.

Mindfulness: From Ancient Roots to Modern Healing

The key aspects of mindfulness in psychotherapy include the following:

- **Mindful Presence:** Clients in psychotherapy learn to bring their attention to the present moment and develop a non-judgmental awareness of their immediate experience. This involves paying attention to bodily sensations, thoughts, emotions, and the environment, without trying to change or evaluate them.
- **Observing Thoughts and Emotions:** Clients learn to recognize and observe their thoughts and emotions as they arise, viewing them as passing mental events rather than absolute truths. This can provide greater clarity and reduce reactivity, helping to reduce and control psychiatric symptoms
- **Non-judgmental Acceptance:** This refers to accepting one's experience as it is, without engaging in judgment. Mindfulness encourages an attitude of acceptance towards one's experiences, even difficult emotions and challenging thoughts. Clients are encouraged to acknowledge and accept their present moment experience without labeling it as good or bad, or right or wrong.
- **Emotional Regulation:** By observing and accepting emotions without immediate reaction or judgment, mindfulness can help people regulate their emotions more effectively. Clients learn to tolerate and respond to difficult emotions with more resilience and self-compassion.
- **Cognitive Flexibility:** This refers to cultivating and maintaining an open and flexible attitude when dealing with difficult thoughts and emotions. Mindfulness enhances cognitive flexibility by allowing people to step back from automatic patterns of thinking and respond to situations with greater clarity and creativity. It can help clients challenge negative or distorted thoughts and develop alternative perspectives.



Overall, mindfulness in psychotherapy encourages clients to cultivate present moment awareness, develop a non-judgmental attitude, and apply these skills to gain insight, regulate emotions, and promote psychological well-being.

How They Compare: Buddhist Meditation vs. Modern Psychotherapy

Mindfulness in psychotherapy is a therapeutic tool used to reduce stress, anxiety, depression, and improve emotional regulation. It can be seen as a modified and lighter version of Buddhist mindfulness meditation. In psychotherapy, therapists teach, assist, and coach clients to use mindfulness skills. This helps clients monitor and recognize negative thought patterns and their resulting emotions, and learn not to react to them negatively, thus promoting psychological well-being. Clients learn and practice guided mindfulness skills in small steps during group or individual therapy sessions and also do related homework practices between sessions. Therapists who incorporate mindfulness into their practice need to develop mindfulness skills in their own lives and maintain a regular mindfulness practice.

Buddhist mindfulness meditation practice, on the other hand, has a more spiritual purpose. It involves practitioners engaging in intense training of mindfulness meditation in sitting and walking meditation sessions alternately. It also involves cultivating and maintaining intentional, non-judgmental awareness of one's present moment experience. This includes paying attention to sensations, thoughts, emotions, and perceptions as they arise and pass away, without getting caught up in them or reacting impulsively. Mindfulness in Buddhist meditation practice leads one on the path to awakening and ultimate liberation from suffering. However, Buddhist mindfulness meditation practice also brings about relaxation, stress reduction, and psychological well-being, though these are often considered beneficial side effects rather than the main goal.

Both approaches offer powerful tools for living with greater awareness and peace, whether your goal is spiritual liberation or improved mental well-being.

🌿 THE SPIRIT OF VASSA: A SEASON OF REFLECTION AND GENEROSITY

A brief look into a Buddhist tradition that celebrates compassion, mindfulness, and community.

👤👩 For centuries, Theravāda Buddhist communities have observed Vassa, a three-month retreat coinciding with the rainy season. During this time, monastics pause their travels to meditate, study, and cultivate a deep sense of inner calm.

🙏 Lay followers also engage more deeply—visiting temples, listening to teachings, and practicing generosity. This mutual support strengthens the bond between both communities.

🎉 At the end of Vassa comes Kathina, a joyful festival where laypeople offer new robes and essentials to monks. This tradition, born from the Buddha's time, is a celebration of heartfelt giving and spiritual growth.



“In the season of rain, when the rains are falling, many beings come into existence, and many seeds sprout. Realizing this, one should not travel from village to village, but should remain in one place during the rainy season.” — Acaranga Sutta

Although originally from Jain tradition, this sentiment deeply influenced the Buddha's decision to establish the Rains Retreat (Vassa) for monks. It reflects the principle of ahimsa (non-harming) and the value of stillness, introspection, and compassion toward all forms of life.

Vihara Updates and News



Washington Buddhist Vihara Kathina Ceremony & Vassa Retreat

Hosted at Pannasiha Meditation Center

📍 25725 Long Corner Rd, Gaithersburg MD

📅 Sunday, October 19, 2025 | 9:00 AM



Vassa Retreat Weekly Schedule

Blessinas, Puja & Dhamma Talks on Sundays during Vassa (July- Oct.)

at Washington Buddhist Vihara

Dates:

3:30 PM – Ashirvada Sambuddha Puja July: 06, 13, 20, 27

4:00 PM – Dhamma Deshana August: 07, 14, 21, 28, 31

October: 05

Observing Vassa at Our Vihara

Most Venerable Maha Theros:

Ven. M. Dhammasiri Nayaka Thera

Ven. N. Piyaananda

Ven. V. Saddhaloka

Ven. W. Siri Kamalabyddhi

All are cordially invited!

(202) 723-0773

(202) 744-3167

All are cordially invited!

Main Sponsors of the Kathina Ceremony

Dr. Thien My Tran, MD

Rohita & Ramani Wèeramunda

Sena & Nelum Basnayake

Jayanta Mendis

Prabhath Malluwawadu

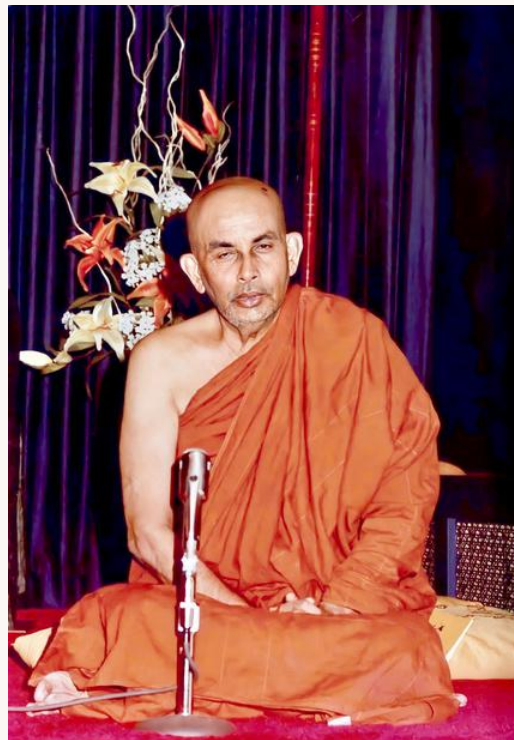
& Inoka Ratnayake

Senadheera Hathrasinghe

& Madhu Bhashini Ratnayake

The Lion of Wisdom Meditation Center was established in 2017, in memory of Ven. Madihe Pannasiha Mahanayaka Thera, the founder of the Washington Buddhist Vihara, the first Theravada Buddhist temple in the USA , founded in 1965.

The Lion of Wisdom Meditation Center is a branch of the Washington Buddhist Vihara. We are located in rural Gaithersburg, Maryland, just outside of Damascus



In-House Meditation Programs

Afternoon Intensive
Saturday, July 26th, 2-5 pm

Beginner's Meditation Class
Saturday, August 2nd, 2-4 pm

Day of Mindfulness
Sunday, August 10th, 9am-4pm

Register for Meditation programs by sending an email to:
info@lionwisdom.org

Email

info@lionwisdom.org

Address

25725 Long Corner Rd.
Gaithersburg, MD 20882



Vihara Weekly schedule

Here is a look at our regular weekly activities for public.
We welcome everyone to join us!

| | |
|---|---|
| <p>Monday</p> <p>7:00 p.m. Meditation with resident monk</p> | <p>Tuesday</p> <p>7:00 p.m. Meditation with resident monk</p> |
| <p>Wednesday</p> <p>7:30 p.m. Meditation with resident monk</p> | <p>Thursday</p> <p>7:00 p.m. Meditation with resident monk</p> |
| <p>Friday 7:00 p.m. Buddhist Study Group (Meets every other Friday. Please call the Vihara to confirm at 202-723-0773)</p> | <p>Saturday</p> <p>6:00 p.m. Meditation with resident monk</p> |
| <p>Sundays</p> <p>9:30 a.m. Sunday Dhamma School for Children (meets every other Sunday throughout the academic year)</p> | <p>3:00 p.m. Vandana + Meditation. All are welcome.</p> |
| | <p>7:00 p.m. Meditation with Washington Mindfulness Group</p> |



- “Hatred does not cease by hatred, but only by love; this is the eternal law.” — Dhammapada
- As you go about your week, may you find moments to pause, breathe, and return to the present.
- We invite you to carry today’s reflections into your daily life—perhaps with a few minutes of quiet sitting or a kind word to someone in need.

We hope this edition of the Washington Buddhist newsletter has offered you some moments of reflection, insight, or perhaps even a fresh perspective on your journey. Your engagement and connection are what truly bring this community to life.

As we continue to explore the teachings and practices of Buddhism together, we warmly invite your thoughts, feedback, and comments on this newsletter and any topics you'd like to see covered in future issues. Your input is invaluable in shaping a resource that truly serves our shared path.

Please feel free to reach out to us at:

newsletterwbvihara@gmail.com or contact Bhante Dhammasiri at (202) 723-0773.

