



MDDI(P) 005/09/2025

The Safest Protection In Life

"Mindfulness, bhikkhus, I declare, is beneficial everywhere." (*satiñca khvāhaṃ, bhikkhave, sabbatthikaṃ vadāmi*) (*Aggi Sutta SN 46:53*)

"Bhikkhus, just as the footprints of all walking animals fit within the footprint of the elephant, and the elephant's footprint is declared the chief among them because of its vast size, even so, bhikkhus, all wholesome states (*kusalā dhammā*) are rooted in heedfulness (*appamāda*), converge in heedfulness, and heedfulness is declared to be the chief among them." (*Pada Sutta 45:140*)

The commentaries explain that all the Buddha's teachings contained in the Three Piṭakas are encompassed within the term "*appamāda*" (heedfulness), which is another expression for mindfulness (*sati*). According to the *Pada Sutta* (SN 45:140), all wholesome states arise dependent upon mindfulness, and mindfulness is the essential foundation for the arising of wholesome qualities within the mind.

In simple terms, Buddhist meditation (*bhāvanā*) means cultivating and developing mindfulness. Therefore, living mindfully in our daily lives is the best way of living according to the Buddha's teaching.

In the *Sedaka Sutta* (SN 47:19), the Buddha vividly illustrates the importance of mindfulness in our daily life through the famous parable of the two acrobats.

The Story of the Two Acrobats

Once, the Buddha told the monks about two acrobats, a master and his apprentice, who earned their living by performing dangerous acrobatic skills on top of a tall bamboo pole. The bamboo pole was so high that if either of them lost balance and fell, both would die instantly.

The master first climbed to the top of the bamboo pole and carefully balanced himself there. Then he instructed his apprentice, named *Medakathālikā*, to climb up and stand on his shoulders. Their performance required intense concentration and constant mindfulness. Even a moment of carelessness could lead to disaster.

After the apprentice climbed onto his shoulders, the master said:

"*Medakathālikā*, you look after me, and I will look after you. By protecting one another in this way, we will display our acrobatic skills, earn our fee, and get down safely from the bamboo pole."

But the apprentice respectfully replied:

"Master, that is not the right way to do it. You should take care of yourself, and I shall take care of myself. By each protecting ourselves, we will display our acrobatic skills, earn our fee, and get down safely from the bamboo pole."

The Buddha explained that the apprentice's reply was the wiser answer.



Bhante Cakkapala
Senior Resident Monk





This story contains a profound lesson concerning mindfulness and personal responsibility. Each acrobat had to maintain his own balance. If one lost mindfulness, both would fall. By carefully protecting oneself, one naturally protects others as well.

The Buddha then connected this story with meditation practice. He taught that one who continually cultivates mindfulness protects both oneself and those around him.

Protecting Oneself Through Mindfulness

According to the Buddha, mindfulness itself is the safest protection in our life. When mindfulness is present, we become aware of our thoughts, emotions, speech, and actions. Mindfulness prevents unwholesome mental states from overpowering the mind. When mindfulness is present, we avoid harsh speech; we refrain from lying; anxiety and fear diminish; anger does not easily arise and wisdom guides our responses.

If someone speaks rudely to us or criticizes us unfairly, when mindfulness is absent, anger immediately pops up. We react emotionally, speak harshly, and create conflict. However, when mindfulness is present, we recognize anger before it takes control. Instead of reacting blindly, we respond calmly and wisely.

Mindfulness does not mean suppressing emotions or becoming passive. Rather, it means responding with awareness instead of reacting impulsively. A mindful person still responds, when necessary, but the response comes from clarity rather than emotional agitation. For this reason, meditation is extremely valuable in daily life. It trains the mind to remain balanced even in difficult situations.

Protecting Others Through Mindfulness

The Buddha also taught that mindfulness benefits not only oneself but everyone around us. A mindful person becomes peaceful and harmless.

Consider family relationships. Much suffering within families arises not from major problems but from careless speech, impatience, criticism, and emotional reactions. When mindfulness is absent, people easily become agitated, argumentative, talkative, and critical. Such behaviors create tension and suffering for those nearby.

A mindful person, however, speaks and acts carefully. He knows when to speak and when to remain silent. He avoids unnecessary criticism and does not create emotional disturbance in others. As a result, family members feel secure and comfortable around him. Through mindfulness, he learns to communicate with family members with kindness and wisdom. Thus, by protecting one's own mind through mindfulness, one simultaneously protects others from harm.

The story of the acrobats illustrates this beautifully. The apprentice protects the master by maintaining his own balance. Likewise, each of us protects others when we maintain mindfulness within ourselves.

Another Way of Protection: Caring for Others

The Buddha also taught another important principle: at times, we protect ourselves by protecting others.

Human beings cannot live alone. We depend upon one another within families, communities, and society. When we treat others with care and compassion, they naturally respond with goodwill and support.

In the *Sedaka Sutta* (SN 47:19), the Buddha explained some important qualities through which we protect others and thereby protect ourselves: patience (*khantī*), non-violence (*avihiṃsā*), loving-kindness (*mettā*), and compassion (*anudayā*). These qualities create harmony in relationships and reduce conflict within society.

Patience (khantī)

Patience is the ability to endure difficulties, criticism, and unpleasant situations in life. Daily life constantly tests our patience. Some people are selfish, rude, or inconsiderate. Misunderstandings arise in workplaces. Family members may behave in frustrating ways. If we cannot deal with them with patience, anger quickly increases. However, when we practice patience, situations often calm down naturally. Others recognize our restraint and become less aggressive. Patience prevents small problems from growing into major conflicts. Patience is not weakness; it is inner strength and emotional maturity.

Non-Violence (avihiṃsā)

The Buddha strongly emphasized non-violence. Violence harms both the victim and the one who commits it. Even powerful people or nations create danger for themselves when they oppress the weak. By refraining from violence and cruelty, we create trust and safety around us. People no longer fear us, and hostility gradually decreases.

Non-violence is not limited to physical harm alone. Harsh speech, emotional abuse, and intimidation are also forms of violence. A truly mindful person avoids harming others through body, speech, or mind.

Loving-Kindness (mettā)

Loving-kindness is a sincere wish for the happiness and well-being of others. When we treat people with kindness and care, they naturally feel warmth toward us. Whether in families, workplaces, monasteries, or communities, loving-kindness strengthens relationships and reduces hostility. A person filled with loving-kindness becomes easy to live and work with. Others feel peaceful in his presence. The Buddha frequently encouraged his followers to radiate loving-kindness toward all beings without discrimination. Such a mind becomes gentle, forgiving, and fearless.

Compassion (Anudayā)

Compassion is the ability to feel concern for those who suffer, and at the same time, a desire to help them. There are many weak and vulnerable people in society: the elderly, the poor, the sick, and those facing emotional struggles. When we show compassion toward them, we build deep and meaningful human connections.

Compassion softens the heart and removes selfishness. A compassionate person naturally gains the love and respect of others because people can feel genuine compassion.

The Best Protections

The way we treat others eventually returns to us. A person who lives with patience, kindness, and compassion often receives the same reactions from others. Family members willingly and joyfully care for such a person.

There are many examples of elderly parents being lovingly supported by their children and grandchildren because they spent their lives treating others with kindness, patience, and understanding. In contrast, elderly parents who constantly create conflict through anger and selfishness may eventually experience loneliness and isolation in the later years of their lives. In this way, our relationships are often shaped by the qualities we cultivate within ourselves.

Like the two acrobats balancing upon the bamboo pole, life requires constant mindfulness which is the safest protection in life. By guarding our own mind, speech, and actions with mindfulness, we naturally protect others as well. Through mindfulness, patience, non-violence, loving-kindness, and compassion, both personal well-being and harmonious relationships can safely flourish together.

Teachers' Workshop @Mangala Vihara

3rd April to 5th April 2026



Mangala Vihara (MV) recently held a three-days' workshop from 3rd April to 5th April 2026 primarily for the teaching faculties under Buddhist Pali College (BPC) and Sunday Dhamma School (SDS) including the Young Men Buddhist Association (YMBA) Program. The aim was to strengthen both the doctrinal understanding and practical teaching skills of our Dhamma Teachers.

Mooted by the MV Management Committee in collaboration with the Buddhist and Pali University of Sri Lanka, the workshop spearheaded by Chief Resident Monk Venerable Seelananda Thero and Assistant Resident Monk Venerable Suneetha saw an enthusiastic turnout of some 160 participants. A distinguished panel of speakers from the Theravāda Buddhist academia ^[1] was invited for this workshop. Prof Dr Asanga Tilakaratne, Venerable Dr Gonadeniye Pannarathana and Venerable Dr Panahaduwe Yasassi were notable for their academic specialisation in Buddhist Philosophy, Pali Language and Buddhist Culture, respectively. Specialist practitioners ^[2] were also invited to share their domain knowledge and practical guides in other related key interest areas. Susan De Silva led the discussion on Mindful Balance Cultivation for Teachers while Juliana Kow Yoke Ling took on the subject of Pedagogical Approaches and Curriculum Planning for Children. Melinda Ng shares the Management strategies to support Special Needs Children.

This three-days' workshop is a first for the teachers of BPC, YMBA and SDS. Participants found the workshop to be insightful and enriching, offering both philosophical depth and practical guidance. The blend of traditional teachings with modern pedagogical approaches provided a balanced and relevant learning experience. The sessions inspired teachers to reflect on their own practices and reaffirm their commitment to serving the Dhamma with humility and dedication.

Bhante Seelananda in concluding the workshop, remarked that Sharing the Dhamma is the highest gift. The value of this workshop would be seen in how our teachers apply the insights to their teachings and interactions with students. Teaching is most effective when it is engaging, practical and student-centred. The Buddha has said that Learning is not complete until it is practised.

Overall, this workshop served as a timely and valuable platform for growth, strengthening our collective aspiration to uphold and share the Buddha's teachings effectively for the benefit of the future generations.

[1] Dr Asanga Tilakaratne, Emeritus Professor of Buddhist Studies, University of Colombo (Academic Specialisation: Buddhist Philosophy); Venerable Dr Gonadeniye Pannarathana, Professor in Pali Language at Buddhist & Pali University of Sri Lanka (Academic Specialisation: Pali Language) and Venerable Dr. Panahaduwe Yasassi, Professor in Buddhist Civilisation at University of Sri Jayewardenpura (Academic Specialisation: Buddhist Culture).

[2] Susan De Silva is a Life Coach in private practice; Juliana Kow was previously heading MV's SDS as the Dhamma Secretary and Melinda Ng is a certified Career Practitioner

Reflections on the Workshop

The comprehensive and relevant topics curated for the workshop provided a joyful learning experience. I found the explanation on the concept of rebirth and atman, views of different Buddhist traditions by Prof Dr Asanga particularly interesting. Heartfelt Kataññū to the speakers and organizers for an excellent workshop!' **Teacher Linda Sim, YMBA Diploma Class**

'Very informative and beyond my expectation. "New trends in Buddhism" put me abreast with the new development of Buddhism in different countries and how Buddhist practices have evolved to adapt to the different social and cultural needs. The example of Temple-stay was particularly interesting.' **Teacher Angelin Chong, YMBA Senior 1 Class**

'Ven Dr Pannarathana highlighted the four essential qualities of a teacher ie Love (Affection/Compassion); Guidance (Advising/Direction); Discipline (Control/Training) and Acceptance (Recognition/Appreciation). It resonates with me as I believe that underlying these qualities is Passion. And this Passion will make a difference to nurture and empower the young and pure minds. For the young ones, this early exposure to Buddhist values will put them in good stead to continue walking the Buddhist path amidst modern pressures in future.' **Teacher Leong Lye Cheu, Kindergarten Class**

'The workshop is a valuable refresher for me. The reminders on the role of teachers, teaching methods and how to achieve effective interaction with students are valuable to helping teachers to become more effective in their teaching.' **Teacher Venerable Punjabi, Chinese Buddhist Class**



Opening Chant on Day 1

'As a Buddhist student pursuing a degree in Buddhism, this workshop was a truly valuable experience. The speakers offered enriching perspectives, highlighted the adaptability and enduring relevance of the Buddha's teachings which have contributed to its continuity through time. The session also encouraged us to approach contemporary changes with openness and discernment, while remaining grounded in the core teachings' **Student Gladys Ng, BA Class**



Teachers of both YMBA, SDS and BPC attending the workshop

'One of the most meaningful takeaways for me was gaining a deeper appreciation of the perspective of volunteer teachers. Their sharing offered valuable insight into the preparation and challenges involved in conducting Dhamma lessons, highlighting that teaching goes beyond content delivery to skilfully engaging students. The session on applying Abhidhamma in meditation was particularly interesting, offering insight into understanding anattā and reflecting on the nature of emptiness. Overall, the workshop met my expectations, enriched my understanding, and I hope MV can organise more such sessions in the future.' **Student Cheah Chee Mun, Diploma Class**

The key words I remembered from the lesson on 'Stewardship of a Teacher' are *Outcome Based Education (OBE)* and *Clear Learning Outcomes*. It opened my mind to my role as a teacher .. that we should 'guide our students to find answers for themselves' and 'not to undertake the responsibility of thinking for them.' Sustaining interest also requires continuous upgrading of one's knowledge. The practical tips on time management, lesson planning and dealing with content difficulties encouraged me to rethink and relearn the way I should deliver my lessons. **Lee Mee Yin, Pali College Lecturer**



Day 3 - Teachers and Students



What You Need To Know About



Sīla Samādāna - From A to Z (1 May 2026)

A — Aṭṭhaṅga Sīla (The Eight Precepts) formed the ethical foundation of the Sīla Samādāna Retreat. The request for observance was made in unison by practitioners to Bhante Seelananda, the Chief Resident Monk of MV before the programme commenced.

B — Buddhānussati After lunch, Bhante Suneetha guided practitioners in Buddhānussati — the recollection of the Buddha's qualities through 108 rounds of recitation of the Buddha Vandanā. A practice that cultivates joy, faith, and inspiration through devoted remembrance.

C — Cattāro Satipaṭṭhāna (Four Foundations of Mindfulness) The entire day's architecture — sitting, walking, eating, listening — was rooted in the Buddha's foundational teaching: mindfulness of the body, of feelings, of the mind, and of mental objects.

D — Dhamma Talk: Remembering Your Ancestral Territory At 3.30pm, Bhante Sirisumana offered a teaching built on a single image. When a being ventures out of its natural territory, it swims against the current — exposed and vulnerable. So too with the human mind, assailed through the five senses in the world outside. The temple, on this day, was that ancestral territory — a protected environment held for the practice of the Four Foundations of Mindfulness. A map back to one's own territory, and a way of protecting the mind and senses when we step back into the unfamiliar current of daily life.

E — Extending the Practice The retreat did not end at 6.00pm. Participants were encouraged to continue observing the Eight Precepts until dawn on 2 May — 7.00am the following morning. What began in the Shrine Hall was carried home. The temple is a training ground. Life is the practice.

F — Fortitude To sit through a full day of precepts, noble silence, and meditation on a public holiday required more than discipline. It required fortitude — the willingness to turn up, to stay, and to keep returning to the breath. Right effort is not the effort of gritting one's teeth. It is the steady, renewable commitment to begin again.

G — Going for Refuge (Saraṇāgamana) Three times, in Pāli and in understanding: *Buddhaṃ saraṇaṃ gacchāmi. Dhammaṃ saraṇaṃ gacchāmi. Saṅghaṃ saraṇaṃ gacchāmi.* To go for refuge is not an act of escape — it is an act of orientation. The day began here.

H — Happiness *Does meditation make one a happy person?* Bhante Cakkapala answered by returning to the Pāli: *Dukkha Nirodha* — the cessation of suffering. Happiness, in the Buddhist sense, is not the presence of excitement. It is the absence of mental suffering. *"As we do not follow exciting things, our mind is tranquil. No depression, no stress, no anxiety. That is the cessation of suffering."* And for those who practise deeply enough, there is also *pīti* — meditative rapture, a bliss that needs no external cause.

I — Instructions, Meditation Bhante Cakkapala anchored the technical heart of the day — offering meditation instructions at 9.15am and guiding the various meditation periods throughout the day. His teaching threaded through the retreat like a quiet current: steady, precise, patient.

J — Joining the Queue Lunch was not a break — it was a continuation of the practice. Practitioners left the Shrine Hall in a two-line file, following Bhante, in Noble Silence, to the Mangala Hall. Male practitioners first, front rows leading, then female. One plate. One serving. Every step, mindful.

K — Kindness (Mettā Meditation) The first meditation of the day, led by Bhante Seelananda. Having taken the precepts, the assembly turned its attention outward — radiating goodwill in every direction. Before any sitting, before any instruction: *begin with kindness.*

L — Labour Day The retreat fell on 1 May — a public holiday. While the world rested, this community chose a different kind of effort. Not the effort of production, but the effort of cultivation. A full day, freely given, to the work that matters most.

M — Meditation The rhythm of the day was built around it — and built *from* it. Three formal sitting periods. Five walking meditations woven between sessions. Buddhānussati in the afternoon. Mettā at the opening. From 8.00am to 6.00pm, meditation was not a segment of the retreat. It was the retreat, expressed in every posture, every step, every silence.

N — Noble Silence Phones on silent. Idle conversation set aside. Noble Silence was the atmosphere in which the retreat breathed — not emptiness, but fullness. The absence of noise made room for something more essential.



O — One Plate, One Serving The generosity of the Dāna sponsors provided nourishing meals for the Bhantes and practitioners. This act carried through as each practitioner received a plate of nourishments served by their fellow-practitioners. A reminder of gratitude that each plate is made possible by a multitude of compassionate hearts.

P — Pañca Sīla (The Five Precepts) The closing ceremony brought practitioners home to the Five Precepts — the enduring foundation of lay Buddhist life. Having upheld the stricter Eight for a full day, part of the community recommitted to the Five as the thread to carry forward into every ordinary morning. A testament to the Sangha's compassion toward lay practitioners.

Q — Q&A with Bhante Cakkapala The floor opened at 5.30pm — and the questions that came from practitioners who had just completed the 2-month meditation courses as well as others who have spent nine hours practising.

On sleepiness: change your meditation object, recollect the Triple Gem, pull your ear, wash your face, walk mindfully, look toward the light. *"And if none of these work — the Buddha said — just go to sleep. That is the final solution."*

On physical pain: be patient. Change posture only when necessary, and always mindfully. *"If your mind is truly on the breath, you do not notice the pain. People sit two hours watching a film — there is pain, but they do not feel it. The interest is elsewhere."*

The session closed with Bhante's quiet reminder, drawn from the Buddha's own words: *Bhāveti, Bahulikaroti* — cultivate, and do it again and again.

R — Reflection on Almsfood Before the first bite, the practitioners were led on the Reflection on Almsfood — food received not for amusement or beauty, but solely for the sustenance of the body and the support of the spiritual life. It closed with the aspiration that gathered the whole day into one line: *"May we all attain the supreme bliss of nibbāna."*

S — Sīlasamādāna The name says everything: *Sīla* — ethical conduct. *Samādāna* — the taking up, the undertaking. To observe precepts is not passive — it is an active, wholehearted choosing, renewed with every breath and every action throughout the day.

T — Transference of Merits Before the final chant, merit was transferred — the Theravāda practice of sharing the goodness of the day's practice with all beings everywhere. A gesture of loving kindness that expands the retreat beyond the temple walls.

U — Uniqueness of Buddhist Meditation Buddhist meditation stands apart in two ways. First, Vipassana — the direct investigation of the true nature of mind and body. Second, the explicit aim articulated in the Satipaṭṭhāna Sutta: the removal of attachment and aversion. The clear, unflinching knowing of one's own mind — until even anxiety, anger, and fear are seen for what they are, and gradually released.

V — Volunteers Behind every session that ran on time, every cushion in place, every plate collected in silence — there were volunteers. Every coordinator, every helper, every person who ensured the day flowed with grace was, in their own way, also practising.

W — White Every practitioner arrived in full white — shoulders covered, no adornments. The white sash draped across the left shoulder was a visible declaration: *today, I commit to mindfulness and virtue in thoughts, words, and deeds*. The white was not uniform — it was intention, made visible.

X — eXtraordinary Day 1 May 2026 was no ordinary day. Labour Day, full moon, and Sīla Samādāna retreat — three auspicious threads woven into one. In the Theravāda tradition, the full moon Uposatha is the most sacred day of the lunar calendar, observed through precepts, practice, and the offering of merit. To sit in a full house, in white, on such a day — was itself a blessing.

Y — Yācāmi (The Request) The retreat's first spoken words were a request from the practitioners to Bhante Seelananda. *Ahaṃ bhante... yācāmi* — "I respectfully request." Three times. The traditional act of asking thrice signals not repetition, but sincerity, to undertake the observance of the 8 precepts.

Z — Zealous Guarding The closing benediction from Bhante, following the conferring of the Eight Precepts: *"May you diligently prosper the well guarding of the Eight Precepts together with the Three Refuges."* Guard well what you have received. Carry it with diligence.

From the first request to the final chant — twenty-six moments, one unbroken thread of practice. May all be well and happy.

Sīla Samādāna



Group Photo



Opening address by Bhante Seelananda



The request for observance of 8 precepts was made in unison by practitioners to Bhante Seelananda



Bhante Cakkapala giving meditation instructions



Walking Meditation



Sitting meditations led by Bhante Cakkapala



Puja Service



Blessings by Bhante Seelananda



Buddhānussati led by Bhante Suneetha



The Mahāsangha leading practitioners to lunch



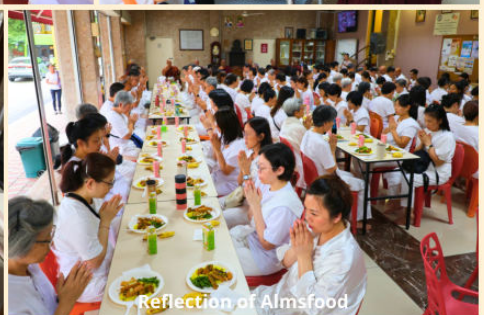
Lunch offerings to the Bhante and Practitioners



Dhamma Talk by Bhante Sirisumana



Kappiya offering lunch to the Mahāsangha



Reflection of Almsfood



Transference of Merits



The Volunteer Group

Myanmar Dhamma Studies (MDS)



A series of classes, conducted in Burmese medium is available at Mangala Vihara every weekend. Classes are mostly focused on Abhidhamma teachings. Mangala Vihara has been recognized as an exam center since 2012 for Abhidhamma exams, held by the Ministry of Religious Affair, Myanmar.

Abhidhamma Class Level 1

Teacher : Venerable Cakkapāla
Date/Time : Every Sunday 6:00 PM to 7:30 PM
Place : Chew Quee Neo Hall, Level 2
Reference : Abhidhammatthasaṅgaha of Ācariya Anuruddha

Course outline : (Conducted in Burmese Medium)

- Compendium of Consciousness: classification of 89 or 121 types of citta (consciousness) and categorization of sense sphere, fine-material sphere, immaterial-sphere, and supramundane consciousness, followed by analysis in various aspects.
- Compendium of Mental Factors: enumeration of the fifty-two cetāsikas or mental factors, divided into four classes: universals, occasionals, unwholesome factors, and beautiful factors, followed by two investigation methods: the method of association and the method of inclusion.
- Compendium of the Miscellaneous: classification of the types of consciousness along with their factors with respect to six categories: root (hetu), feeling (vedanā), function (kicca), door (dvāra), object (ārammaṇa), and base (vatthu).

Abhidhamma Class Level 2

Teacher : U Soe Ko Ko Htet
Date/Time : Every Sunday 2:00 PM to 3:30 PM
Place : Room 7, Level 3
Reference : Abhidhammatthasaṅgaha of Ācariya Anuruddha

Course outline : (Conducted in Burmese Medium)

- Compendium of Cognitive process: a sensory-cognitive process and mental-cognitive-process – the first occur when one of the five bodily senses (eyes, ears, nose, tongue or touch) is brought into contact with a corresponding object if all conditions are met; the later can be divided into two: pure mental-cognitive process and mental-cognitive processes occurred after a sensory-consciousness process. It covers the classification of individuals and respective number of consciousness occurred in collective way.
- Compendium of Process-freed: prefaces with a survey of the traditional Buddhist cosmology, various types of kamma and rebirth process.
- Compendium of Matter: enumeration of the types of material phenomena - classifies them in various ways, and explains their modes of origination. It also introduces the commentarial notion of material groups, which it treats in detail, and describes the occurrence of material processes in the different realms of existence. It ends with a brief description of Nibbana – ultimate bliss.



Abhidhamma Class Level 3

Teacher : U Soe Ko Ko Htet
Date/Time : Every Sunday 4:00 PM to 5:30 PM
Place : Room 1, Level 3
Reference : Abhidhammatthasaṅgaha of Ācariya Anuruddha

Course outline : (Conducted in Burmese Medium)

- Compendium of Categories: arrangement of the ultimate realities into a variety of categorical schemes that fall under four broad headings: a compendium of defilements; a compendium of mixed categories; a compendium of the requisites of enlightenment; and a compendium of the whole, an all-inclusive survey of the Abhidhamma ontology.
- Compendium of Conditionality: inter-relatedness of physical and mental phenomena, complementing the analytical treatment of the ultimate realities with a synthetical treatment laying bare their functional correlations. It examines conditionality in terms of the cause-and-result pattern that maintains bondage to saṁsāra, the cycle of birth and death.
- Compendium of Meditation Subjects: surveying all the methods of meditation exhaustively and the stages of progress in both systems of meditation, concentration and insight. It concludes with an account of the four types of enlightened individuals and the attainments of fruition and cessation.



Advanced Abhidhamma Class

Teacher : Daw Htet Htet Aung
Date/Time : Every Saturday 7:30 PM to 9:00 PM
Reference : Abhidhammatthavibhāvinī-ṭikā of Ācariya Sumangalasāmi

Course outline : (Conducted in Burmese Medium-Online Class)

- It emphasizes on detailed analytical and philosophical aspects of the teachings mentioned in Abhidhammatthasaṅgaha.
- It covers the whole field of Compendium of Consciousness, Mental Factors, Miscellaneous of Consciousness, Cognitive process, Process-freed, Categories of ultimate realities, Conditionality and Meditation Subjects in a condensed way since Abhidhammatthavibhāvinī is considered the most profound and reliable exegetical work on the Abhidhammatthasaṅgaha.

VisuddhiMagga Class Level 1 & 2

Teacher : Daw Myint Myint Aung

Date/Time : Every Sunday 4:00 PM to 5:30 PM

Place : Room 7, Level 3

Reference : Visuddhimagga of Ācariya Buddhaghosa

Course outline : (Conducted in Burmese Medium)

- Description of Virtue
- The Ascetic Practices (Dhutaṅga-niddesa)
- Taking a Meditation Subject (Kammaṭṭhāna-gaḥaṇa-niddesa)
- The Earth Kasiṇa (Pathavī-kasiṇa-niddesa)
- The Remaining Kasiṇas (Sesa-kasiṇa-niddesa)
- Foulness as a Meditation Subject (Asubha-kammaṭṭhāna-niddesa)
- Six Recollections (Cha-anussati-niddesa)
- Other Recollections as Meditation Subjects
- The Divine Abidings (Brahmavihāra-niddesa)
- The Immaterial States (ārūpa-niddesa)
- Nutriment and the Elements (samādhi-niddesa)
- The Supernormal Powers (iddhividha-niddesa)
- Other Direct-knowledges (abhiññā-niddesa)
- The Aggregates (khandha-niddesa)
- The Bases and Elements (āyatana-dhātu-niddesa)
- The Faculties and Truths (indriya-sacca-niddesa)

VisuddhiMagga Class Level 3

Teacher : Venerable Cakkapāla

Date/Time : Every Sunday 4:00 PM to 5:30 PM

Place : Room 1, Level 3

Reference : Visuddhimagga of Ācariya Buddhaghosa

Course outline : (Conducted in Burmese Medium)

- Dependent Origination (paññā-bhūmi-niddesa)
- Purification of View (diṭṭhi-visuddhi-niddesa)
- Purification by Overcoming Doubt (kaṅkhāvitaraṇa-visuddhi-niddesa)
- Purification by Knowledge and Vision of the Path and the Not-path
- Purification by Knowledge and Vision of the Way
- Purification by Knowledge and Vision (ñāṇadassana-visuddhi-niddesa)
- The Benefits in Developing Understanding



Upcoming Events



MANGALA VIHARA (BUDDHIST TEMPLE) SUNDAY DHAMMA SCHOOL Children & Youth Classes

Join us for engaging and interactive lessons, creative activities and guided meditation sessions. Open to children and youths aged 4 to 18.



Schedule: Sundays, 9:30 am - 12:00 pm

Course Fee: By donation

Classes:

- Kindergarten (N2, K1 & K2)
- Lower Primary (Pri 1 - 3)
- Upper Primary (Pri 4 - 6)
- Youth (Sec 1 - Tertiary)

Enrolment is open for Children and Youth classes (January–October). Students will be placed in the appropriate class level. Scan the QR code to register.



Sign up Now!

Mangala Vihara (Buddhist Temple) • 30 Jalan Eunus • S(419495)



MANGALA VIHARA (BUDDHIST TEMPLE)

SUNDAY DHAMMA SCHOOL CALL FOR ENROLMENT

Mangala Vihara (Buddhist Temple) is a pioneer in conducting YMBA studies in Singapore since 1960. The YMBA programme is a five-year structured course in the study of the Dhamma and Abhidhamma.



Eligibility: Adults 18 and above

Academic Year: July - June

Schedule: Sundays, 9:30 am - 12:00 pm

Course Fee: By donation

Start of 2026/2027 Academic Year: 12 July 2026

Enrolment is now open for the Junior 1 Class for the 2026/2027 academic year. Scan the QR Code to register.



Sign up Now!

- 28 Jul 2026 - Vassa (Vasa Invitation)
- 09 Aug 2026 - Pindapata @ MV
- 27 Aug 2026 - 7th Month Transferring of Merits

VESAK DAY CELEBRATIONS



Memorial Day Service

In memory of late Ven M M Mahaweera Mahanayaka Thero
&
Ven Dr P Gnanarama Anunayaka Thero



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