



NOBLE SILENCE

Living in Harmony Through Mindful Restraint



Bhante Nyanika
Resident Monk
Mangala Vihara (Buddhist Temple)

Introduction

Silence may seem like doing nothing. But in reality, it can be one of the most powerful practices in our daily life. It helps us calm the mind, gain deeper understanding, and build better relationships. The Buddha taught that silence, when used wisely, leads to wisdom and peace. This special kind of silence is called **Noble Silence**—not just being quiet, but being aware, kind, and present in every moment.

In today's busy and noisy world, the idea of Noble Silence might seem strange. We often think we must always talk, act, or stay busy. But sometimes, the best thing to do is to pause, be still, and listen—both to ourselves and to others. Noble Silence is not weakness. It is strength. It is not about avoiding others. It is about connecting deeply—with the Dhamma, with others, and with ourselves.

The Meaning of Noble Silence

In the Buddhist tradition, Noble Silence (*Ariya Tuṇhībhāva*) has a deep meaning. It is more than just keeping quiet. It is the silence of a peaceful mind, free from the need to speak unnecessarily or to impress others.

The Buddha spoke of two kinds of silence:

1. **Ordinary silence:** simply not speaking.
2. **Noble silence:** when the mind becomes deeply concentrated and still, especially during meditation. This is seen in the second *jhāna*, where the mind lets go of all thoughts and rests in deep awareness (*Samyutta Nikāya* 21.1).

However, noble silence is also expressed through daily actions. It means being mindful and respectful. It means choosing the right time to speak and knowing when silence is more powerful than words.

Music and Silence

Let's consider an example from music. Every song contains silent moments—pauses or rests—that are just as important as the notes. If a musician plays at the wrong time or forgets to pause, the song feels unbalanced. The timing of silence is what gives the music its beauty and rhythm.

In life, it is the same. If we speak without knowing when to pause, our words can lose their meaning. If we act without stopping to think, our actions may cause harm. Noble silence teaches us the right timing—for speech, action, and even thought.

Publisher & Distributor:

Mangala Vihara (Buddhist Temple), 30 Jalan Eunus, Singapore 419495
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Printer:

Yung Shung Printrade Pte Ltd



Noble Silence

Living in Harmony through Mindful Restraint

A Beautiful Example from the Suttas

A powerful example of noble silence comes from the *Majjhima Nikāya* (MN 128). In this sutta, three great disciples of the Buddha—Venerables Anuruddha, Nandiya, and Kimila—lived together in a forest retreat at the Eastern Bamboo Park.

One day, the Buddha visited their retreat. When he arrived, the park keeper tried to stop him, saying, **“Ascetic, do not enter. Three monks are practicing seriously. Please do not disturb them.”** This shows how deeply the monks’ peaceful and silent environment was respected.

When the monks realised it was the Buddha, they came out silently and respectfully. They did not speak much. Instead, they took care of the Buddha’s needs—preparing a place for him to sit, washing his feet, and offering water—all without saying a word. This quiet hospitality reflects their deep mindfulness and mutual understanding. There was no need to ask or instruct. Each monk knew what to do, and they acted with calmness and care.

Living in Harmony Without Words

After they had sat down, the Buddha remarked them:

“I hope you are living together in harmony, like milk and water, seeing each other with kind eyes?”

This image of milk and water blending together is used in the suttas to show perfect unity—so close that they cannot be separated.

Venerable Anuruddha replied:

“Yes, Bhante, we live in harmony. I always think, ‘How fortunate I am to have such companions in the holy life!’ I show loving-kindness in action, speech, and mind—both in public and in private. I put aside my own wishes and go with the flow. Even though there are three of us, our minds are united as one.”

This is a marvelous example of Noble Silence in everyday life. They didn’t need to talk a lot or give orders. Their silence was filled with loving-kindness, mutual respect, and awareness.

Duties Done in Silence

The Buddha then asked them about their daily routine. The monks explained how they co-operated without speech:

- Whoever returns first from the alms round prepares seats, water, and food utensils.
- The last one may eat any leftovers or mindfully discard what remains.
- Cleaning, sweeping, and refilling water pots are done mindfully and quietly.
- If help is needed, they use hand signals instead of words.
- Every five days, they gather for a full night of Dhamma discussion.

This system shows how they lived with mindfulness, non-attachment to ego, and cared for one another. They did not compete or argue. Instead, they practiced silent co-operation. It is a perfect example of how Noble Silence can build strong communities.

Silent Service with the Right Intention

The most touching part is that these monks served one another with love—not because they had to, but because they wanted to. No one needed to be told what to do. They observed what was needed and responded naturally, without expecting praise or recognition.

This kind of selfless service is truly noble. It reflects the words of the Buddha from the Dhammapada:

“One useful word is better than a thousand useless words.” (*Dhp 100*)

This teaching also echoes the common saying, “Silence is golden; actions speak louder than words,” which reminds us that quiet, compassionate actions often have a greater impact than empty talk.

What Noble Silence Teaches Us Today

In today’s world, we are surrounded by noise—phones, social media, news, and endless conversations. Many people fear silence. They feel awkward when no one is talking. But silence is not emptiness. It is space for truth, reflection, and peace.



Noble Silence

Living in Harmony through Mindful Restraint

We can learn from the story of the three monks and apply Noble Silence in our own lives, whether we are monks or laypeople.

Here are some simple ways:

- **Pause before speaking.**
Ask yourself, “**Is it true? Is it kind? Is it necessary?**”
- **Practice mindful silence at home.**
Try doing chores or eating in silence. Focus on the task and be present.
- **Reduce unnecessary talking.**
Not every moment needs to be filled with speech.
- **Listen attentively.**
Don’t just wait to reply—listen with full attention and understanding.
- **Use silence to calm the mind.**
Engage in moments of silence to calm the mind.
- **Speak only when it benefits others.**
As the Buddha said, speak at the right time, with truth, gentleness, and purpose (MN 21).

Conclusion: The Silence That Speaks

The story of Anuruddha, Nandiya, and Kimila reminds us that true harmony does not require many words. It requires mindfulness, kindness, and silent understanding. Their life together is an example of Noble Silence in action—a path that leads not just to peaceful community, but to spiritual growth.

Noble Silence is not running away from the world. It is a way to face it with wisdom and compassion. It teaches us to see clearly, act gently, and speak only when truly needed.

In this silence, we find not emptiness—but fullness. Not distance—but closeness. Not weakness—but the great strength of inner peace.

Let us practice Noble Silence—not just in meditation halls, but in daily life. In silence, we find the path to true Dhamma. **In silence, we hear the truth most clearly.**





The Vassana Season

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Vassā is a significant and longstanding practice observed by the Theravada Buddhist Sangha community. This compassionate tradition is firmly rooted in the monastic rules established by the Buddha. It was to ensure safety of the monks and prevent harm to insects during the monsoon season, which typically lasts from July to October in northern India. The three-month rain retreat provides considerable benefits for both the monastic members and the lay community. Monks are afforded the opportunity to focus intensively on their spiritual training and development, while lay practitioners can express their faith and gratitude by supporting the Sangha and engaging in the Dhamma study and practice.

At Mangala Vihara (MV), Vassāvāsa is an important occasion that has been observed since the temple's inception. The observance commences with a formal ceremony inviting the monks to reside at the temple for the duration of the retreat. During these three months, the temple offers a series of Dhamma courses for the laity.

Invitation to observe the Rainy Retreat

This year, the annual Vassāvāsa Invitation Ceremony was observed on the full moon of 9 July evening. On behalf of Mangala Vihara, Sister Doreen Pan and Brother Sam Chong ceremoniously invited our venerable to spend the three-month retreat at the temple. Our resident monks graciously accepted the invitation.

They are:

- Bhante Cakkapala
- Bhante P. Seelananda
- Bhante Nyanika
- Bhante M. Suneetha



Figure 1- Formal invitation from Brother Sam and Sister Doreen



Figure 2 – Bhantes reciting the Dhammacakkappavattana Sutta

The *Dhammacakkappavattana* sutta was recited by the four venerable after the invitation ceremony. The recitation signified the first sermon, Turning of the Wheel of Truth - “*Dhammacakkappavattanasutta*”- was preached by the Blessed One to his five ascetic companions in the Deer Park in Isipatana on this full moon night more than 2,500 years ago. The evening concluded with blessings for the devotees.

The observance of Vassā culminates with the Kathina celebration on the full moon of October.

Vassa Offering by the Myanmar Community

Following the Vassa Invitation Ceremony, on 13 July, students of the Myanmar Dhamma Studies and devotees held an offering (*dāna*) ceremony to express their faith and support to the venerable residing at MV. The occasion commenced with the joyous gathering of the devotees purchasing the monk requisites e.g robe, slippers and umbrella outside the main shrine. The ceremony proceeded with chanting, laity offering and light-hearted Dhamma talk by Bhante Cakkapala. The event ended with a delectable Myanmar bento and chilled beverage.



Figure 3 - Vassa Offering Ceremony



Figure 4 - Requisites to the Sangha



Figure 5 – Offering to the Sangha members



The Vassana Season

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Pāli Chanting Class

The commencement of the rain retreat marks the start of the annual Pāli chanting classes. The lessons focus on accurate pronunciation of the Suttas recited in the ancient language – Pāli and study their underlying significance. The curriculum is structured to support progressive learning. It begins with the commonly recited suttas (Path of Emancipation) chanted during MV daily puja services, and advancing to more extensive chants (Great Protective Suttas). A revision class focusing on the Big Suttas is available for returning students, and the Maraṇasati Sutta (Mindfulness of Death) is practised every Sunday afternoon.

Mangala Vihara (MV) is the first in Singapore to provide the Pāli Chanting Classes for lay devotees. The origins of the programme can be traced back to MV's late founder, Venerable M.M. Mahaweera Maha Nayaka Thera, even before the temple was officially established. In 1938, Bhante Mahaweera published the Path of Emancipation (then known as Vandana Gatha) to benefit a small group of Chinese devotees interested in learning Pāli chanting. A later edition, circa 1948, incorporated an English translation with the assistance of Ven. Narada Thera and Ven. B. Kassapa from Sri Lanka, in response to the increasing number of devotees.

Bhante Mahaweera initiated chanting practices at his early vihara located at Outram Road during the 1940s. It was at MV that Bhante had the classes organised. To this day, the tradition of annual Pāli recitation classes remains integral to MV's programme. Many devotees have benefited from this longstanding initiative. They have

been instrumental to the temple's daily puja services and major occasions such as MV's anniversary overnight chanting event.

"...it was in Mangala Vihara that he had the classes organised. Most importantly he taught selected suttas (only monks chanted the Atanatiya Sutta in the early days) in the Big Suttas Book (CatuBhāṇavārapāli) in order for the laity to participate in the whole night chanting on the anniversary of the founding of Mangala Vihara. At that time, teaching such suttas was unheard of. Only monks could chant these suttas." – Ven. K. Sri Pemaloka

The enduring success of the Pāli Chanting programme is attributed to the dedicated vision of our late Bhante Mahaweera, whose commitment to empowering and educating devotees has enabled the laity to lead Pāli Chanting services with confidence.



Figure 6 – Pāli Chanting Class led by Bhante Seelananda

Compassion for the Grieving Families - The Maraṇasati Sutta (Mindfulness of Death)

With both compassion and analytical insight, Bhante Mahaweera played a significant role in guiding the local Chinese community on appropriate practices for honouring their deceased loved ones. Akin to the pragmatism of the Buddha, Bhante skilfully integrated the Dhamma teachings into the daily lives of lay devotees.

During the 1960s, as a monk, Bhante was frequently invited to participate in Chinese funeral wakes, observing the rituals such as incense and paper money burning. Committed to education, he introduced families to the concept of transferring merits. Bhante compiled suitable suttas into a Maraṇasati book intended for use during funerals and Cheng Beng services. His Maraṇasati Book has since been adopted by many Theravada Buddhist temples in Singapore.

In 1981, Bhante established the Dhammaduta sub-committee to coordinate member and devotee services, including Maraṇasati recitations at wakes and funerals, as well as visits to elderly, bedridden, and ill members in their homes or hospitals. With profound understanding and respect for local Chinese traditions, Bhante also organised Puja services at the temple during Cheng Beng for devotees to commemorate their departed loved ones.

**This article takes reference from the book Great Hero, Biography of Ven. M.M. Mahaweera Maha Nayaka Thera, by Ven. K. Sri Pemaloka*



The Vassana Season

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Dhamma Talks

Listening to the Dhamma - AN5.202 (Sutta Central translated by Bhikkhu Thanissaro)

There are these five rewards in listening to the Dhamma. Which five?

*One hears what one has not heard before.
One clarifies what one has heard before.
One gets rid of doubt.
One's views are made straight.
One's mind grows serene.*

These are the five rewards in listening to the Dhamma.

'The True Miracle of the Buddha' was a timely subject to open the first Dhamma activity during Vassa on 14 July, Monday evening. Conducted by Bhante A. Sirisumana, many lay participants were in awe of the Buddha's miraculous power recorded in the Pāli Canon. Bhante Sirisumana also explained that monks were prohibited to exhibit their supernatural powers. Display of psychic power could mislead the laypeople, distracting them from the true teaching of the Dhamma leading towards enlightenment. Bhante further shared that all Buddhist

practitioners have the abilities of harnessing miraculous powers. It is through the practice of *Metta* (Loving Kindness) and *Karuna* (Compassion), most importantly the purification of the mind.



Figure 7 - Dhamma talk by Bhante A. Sirisumana

The Dhamma Talk Series at MV welcomes:

- Bhante Rathanasara on 'Why should we practice Metta?' on 18 Aug 2025
- Bhante Punjabi on '幸福人生' on 29 Sep 2025
- Bhante Anoma on 'Conquering Inner Conflict' on 6 Oct 2025
- Bhante Cakkapala on 'The Unshakable Mind: Exploring the mind of the Buddha and Arahants' on 27 Oct 2025.

Meditations

The second intake of the MV Meditation (*Bhāvanā*) Series commenced on 16 July with the Basic Meditation taught by Bhante Cakkapala followed by Mindfulness Meditation guided by Bhante Suneetha on 17 July during this Vassa period.



Figure 8 - Walking meditation

More than 80 practitioners, including previous students and newcomers, registered for this series of meditation programme. Most signed up for either the Wednesday or Thursday while some chose to participate in both evenings each week. Notably, Sister Jenny, a returning practitioner, of the *Bhāvanā* programme attended both Wednesday and Thursday, under her sister's encouragement. She shared gaining deeper understanding in the meditation techniques improved her ability to focus on her breathing practice. Sister Jenny encourages new participants to incorporate meditation into their daily lives, highlighting that each individual's experience is unique.

Although new to the *Bhāvanā* series, Brother Ryan is well-acquainted with meditation. Inspired from the Buddha's teaching of - *Dāna* - Giving, *Sīla* - Morality, *Bhāvanā* - Cultivation of the mind, he sought to learn the correct approach to meditation. He was deeply moved by Bhante Cakkapala's sharing of his personal story on coping with his mother's passing with Mindfulness in the first lesson. Brother also found introductory session beneficial, noting that Bhante's clear explanation of the background and purpose of meditation established a solid foundation for subsequent practice. Brother Ryan looks forward to learning practical techniques and strategies to aid him in staying energised and focused in his meditation.

Bhante Cakkapala's Basic Meditation, every Wednesday, guides practitioners on the purpose and methods. Bhante offers clear instructions, addresses common hindrances, and discusses ways to integrate mindfulness into daily activities. On Thursday, Bhante Suneetha leads avid practitioners on Mindfulness Meditation, focusing on breath awareness during sitting meditation and observing the bodily sensation in mindful walking.

As with previous cycles, both classes will run for eight weeks and conclude with a combined full day meditation retreat on 6th Sep. All participants will be able to deepen their practice by observing the Eight Precepts and maintaining noble silence.



Piṇḍapāta on National Day

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A tradition of Generosity and Compassion

Honouring the tradition, the practice, and the unsung heroes who make it possible

As Singapore celebrates SG60 this year, Mangala Vihara marked the occasion with the annual *Piṇḍapāta* on August 9th. An event strengthening the reciprocal relationship between the monastic and lay communities through the act of generosity and compassion. The significance of this tradition was magnified—not only by the practice of alms offering itself, but by the selfless dedication of volunteers whose work embodied the values that have shaped Singapore’s journey over six decades.

MV Newsletter team spoke with the organising chair, Sister Nisha, to uncover the behind-the-scenes efforts that made this annual alms offering a success.

The Time-Revered *Piṇḍapāta*

The observance of *Piṇḍapāta* dates back to the Buddha's time as seen from the *Piṇḍapātāparisuddhi Sutta* (Sutta 151 of the *Majjhima Nikāya*). A tradition predating the Buddha, as ascetics and religious sects in India were already practicing this form of alms giving. It is a custom adopted by the former 24 Buddhas and many before. As the Blessed One said to his father, King Suddhodana, *“Royal father, such a practice of receiving alms from door to door is the precedence set by an unbroken line of we Buddhas...”* (Mahabuddhavamsa, The Great Chronicle of Buddhas)

In Singapore, *Piṇḍapāta* may not be a common sight, but it holds special significance within the Theravada Buddhist community. In 2013, MV held their first *Piṇḍapāta* event to engage and educate the local devotees about this time-honoured practice. A modest group of temple’s committee members and regular devotees symbolically offered alms to the resident monks.

Enthusiasm for the event grew each year, though the unforeseen interruption of the pandemic led to a three-year hiatus starting in 2020. The ceremony’s joyful revival in 2023, organised by the Mangala Vihara Dhamma Fellowship (MVDF), rekindled a cherished tradition and strengthened community bonds.

The Heart of the Event: Our Volunteer Groups

This year, the organising members of MVDF joined forces with various sub groups and Dhamma schools at MV-Sunday Dhamma School (SDS), Buddhist & Pali College of Singapore (BPC), Theravada Buddhist Studies in Chinese (TBSC) and Myanmar Dhamma Studies (MDS) - to plan and execute the event. *“This event shouldn't be organised by just one party. It's a community bonding, so it shouldn't be just kept to one committee. All committees should come together,”* shared Sister Nisha.

Indeed, this collaborative energy mirrored Singapore’s own story—diverse people uniting with a common purpose, each contribution essential to the greater whole.

Planning began a few months prior, with input from resident monks, MV Committee Management and senior members. 100 volunteers were recruited. Duties were assigned and group leaders oversaw seven key areas essential to the event’s success:

1. Transporters – Led by Brother Adrian Tan, transporters were responsible for fetching visiting venerable from their centres and temples to MV. Their role extended beyond driving; they communicated directly with the Bhantes, fetched them at the agreed time, and returned them with their offered requisites after the event. They also supported other sections during the event.
2. Kappiya - All volunteered brothers benefited from Brother Terry Teh’s (MVDF) experience and insights. They were thoroughly briefed on the role, responsibilities and required conduct of a Kappiya. Their duties began when the monks arrived at MV and continued until their departure.
3. Runners and Sorters: As Sister Nisha noted, this team had perhaps the hardest task. Led by Sister Lynn Choy and Sister Eve Phua from BPC Alumni Volunteer Group, the runners collected requisite bags from the kappiya during the *Piṇḍapāta* procession and consolidated them at the sorting station in the Mangala Hall.



Piṇḍapāta on National Day

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4. *Saṅghika Dāna*: With the guidance from Sister Michelle Song (SDS) and Sister Siew Hong (MVDF), this team ensured the lunch served to the monks (held in the Level 2 Meditation Room) was conducted with mindfulness and discretion, maintaining a serene atmosphere.

5. Crowd Control team: Led by Brother Kok Kum Khay (TBSC), this team ensured orderly queues during the alms offering, directed devotees during lunch, managing the crowd and provided directional assistance throughout the entire event.

6. Devotees' Lunch – Sister Ellen, Sister Siew Hua (MVDF) and Sister Siew Lay (SDS) and their team of volunteers provided a seamless lunch service to more than 350 devotees and volunteers.

7. Rice Distributors - Managed by Sister Yee Yee and Brother Koko of MDS, the students of Myanmar Dhamma Studies ensured all devotees had the opportunity to symbolically offer cooked rice to the venerable.

The pre-event preparation was meticulous planned out. All volunteers gathered at MV's Shrine Hall on the afternoon of 3 Aug for their first event briefing, then broke into groups for detailed discussions with their team leaders. Many also returned on 8 Aug to assist with the final preparations, such as cleaning, setting up spaces and ensuring all logistical arrangements were in order.

A Day of Joyful Giving

The air was filled with joy on the morning of the event. Volunteers arrived as early as 8am. Invited Bhantes started streaming in just before 9 am so too the devotees. The crowd control team quickly got into work and guided the almsgivers to the designated lines.

At 9:30am, each Bhante, accompanied by their assigned Kappiya, collected their alms bowls from the Shrine Hall and proceeded mindfully for *Piṇḍapāta*.

Every spoonful of rice was offered with joy. Each bag of *dāna* essentials was dutifully collected by the kappiya. Requisite bags quickly accumulated, runners and sorters worked efficiently, seamlessly transferring

gifts to the sorting station in Mangala Hall. The last line of acceptance was offered by the volunteers in the Mangala Hall. The joy of collective goodwill permeated the space.

The Bhantes then gathered in the Shrine Hall for the morning Puja, where all the devotees waited patiently. The chanting ritual concluded with a Dhamma Talk by Bhante Seelananda on Types of Happiness, reminding all to continue the practice of wholesome deeds. The ceremony closed with blessings and the transference of merits—a moment of spiritual unity, hope, and goodwill.

The venerable proceeded to level two for their lunch *dāna*, while devotees were served by volunteers. Visiting Bhantes and their requisites were then ferried back to their temples with their kappiya' assistance. Though the main event ended, volunteers stayed behind to clean, wash, and restore the spaces to their original state.

Collaboration at Every Step

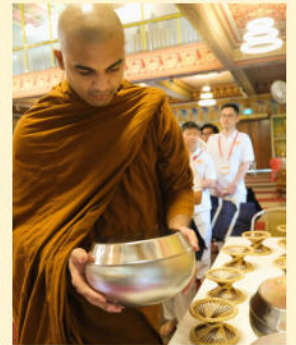
The success of the symbolic *Piṇḍapāta* was a testament to MV's collaborative spirit. The monastic community provided spiritual guidance and authenticity, while MV Management Committee contributed organisational wisdom. Local families donated ingredients and supplies, echoing the ancient circle of giving. Volunteers from all walks of life—from seasoned devotees to newcomers—stepped forward, united by a shared wish to serve. The volunteers' selflessness went beyond mere duty; it was an offering from the heart, a living embodiment of the spirit of *dāna*, or generosity.

Looking ahead, the MV community hopes to make *Piṇḍapāta* a cherished annual tradition. In closing, we bow in gratitude to the volunteers, monastic and lay leaders, and every participant. May the merit of these offerings bring joy and peace to all beings.

**Sister Nisha expresses her gratitude to Sister Rose, Sister Donna and Brother Steven from MVBT for providing their overall guidance.*



Piṇḍapāta on National Day





Reflections on Food during Meal Time & BPC's Diploma Course Preview

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In many discourses, the Buddha taught us not to attach to all that we see, hear, smell, taste and touch. This also applies to the food that we have at every meal. As we walk the path towards Liberation, this reflection on food is but one of the many methods that we can use to practise non-craving, non-clinging and to reduce our greed, hatred and delusion. Below is an excerpt from *Āsava Sutta* AN: 6.58:-

I use alms food neither for amusement, nor for intoxication, nor for the sake of physical beauty and attractiveness, but only for the support and maintenance of this body, for avoiding harm, and for assisting the spiritual life.



You may wish to add the stanza below to express gratitude to the many beings that contribute to us having food to sustain us:-



Photo credits: MV Volunteers



***May those who prepared this food be blessed
by the Buddha, the Dhamma and the Sangha
with good health
with good friends
with tranquillity
with contentment
with confidence in the Noble Path
with diligence in the cultivation of the Noble Path
with mindfulness in all mental, verbal and physical actions
and with wisdom to see things as they are***

May we all attain the supreme bliss of Nibbana!

Pictures: Participants of the one-day Eight Precept Retreat, *Sīla Samādāna*, held on 1st May 2025 with their plates of food, awaiting to recite the "Reflection on Alms food" before mindful eating.

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Buddhist and Pali College of Singapore Diploma in Buddhism 2026 (33rd Intake)

Course Preview Sessions:

- 1) 15 November, 2pm to 4pm
- Mangala Vihara Buddhist Temple
30 Jalan Eunos, Singapore 419495
- 2) 22 November, 2pm to 4pm
- Poh Ming Tse Temple
438 Dunearn Road, Singapore 289613



Please scan QR code
to sign up the Course
Preview Session.

For enquiries please contact
Sandra Koh at 9129 7763 or
enquiry@bpc.edu.sg



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Poem & Upcoming Activities

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Meditating Bird

BY BHANTE SUNEETHA



Rain is falling here.
Should I chase a place untouched by it?
But it seems the rain is everywhere.
Perhaps it's best to wait it out, right where I am.

There is a small shelter.
My feathers keep me warm.
Unmoved, but alert,
A bird meditates—undisturbed by the rain.

UPCOMING ACTIVITIES

UPCOMING EVENTS!

12 Oct 2025

- Kathina Day
- Pāli Naming Ceremony
(after evening Puja)

4 Dec 2025

- Maha Bodhi Day
(Sanghamitta Day)

11 Dec 2025

- Memorial Day of late
Madam Chew Qwee
Neo

UPCOMING DHAMMA TALKS!

6 Oct 2025, Monday
7.45pm - 9.15pm

Dhamma Talk

- A graduate from the Buddhist and Pali University of Sri Lanka.
- Religious Advisor and Resident Monk of Buddha Dhamma Mandala Society (BDMS).
- Besides offering courses at his center, Bhante also teaches at several local Buddhist organisations.
- Travels frequently to overseas to give Dhamma talks to various Buddhist groups.

Bhante Anoma
Resident Monk
Buddha Dhamma
Mandala Society

Conquering Inner Conflict

6 Oct 2025,
Monday
7.45pm - 9.15pm

Mangala Vihara
(Buddhist Temple)
30 Jin Eunos, S419495
Level 2
Chew Qwee Neo Hall

A series of Dhamma talks organized by
Mangala Vihara (Buddhist Temple)
Mangala Vihara Dhamma Fellowship (MVDF)
Buddhist & Pali College Alumni (BPCA)

Dhamma Talk

Bhante Cakkapala was ordained as a novice monk at the age of 12 and received the higher ordination when he was 20. Bhante obtained his Dhammacariya (Dhamma Teacher) degree when he was 22. Bhante graduated with a Master degree from Kelaniya University, Sri Lanka in 2008 and was one of the founding members of Dhamma School Foundation, Myanmar in 2012. Bhante has been teaching Buddhism in Mangala Vihara (Buddhist Temple) since 2012 to both local students and Burmese devotees.

Bhante Cakkapala
Mangala Vihara
(Buddhist Temple)

The Unshakable Mind: Exploring the Mind of the Buddha and Arahants

27 Oct 2025,
Monday
7.45pm - 9.15pm

Mangala Vihara
(Buddhist Temple)
30 Jin Eunos, S419495
Level 2
Chew Qwee Neo Hall

A series of Dhamma talks organized by
Mangala Vihara (Buddhist Temple)
Mangala Vihara Dhamma Fellowship (MVDF)
Buddhist & Pali College Alumni (BPCA)

27 Oct 2025, Monday
7.45pm - 9.15pm



Weekly Activities

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MONDAY

7.30pm - 9.00pm

BPC Alumni Taiji, Level 1 Mangala Hall

8.00pm - 9.30pm (July - October)

Path of Emancipation Chanting (for Beginners)

TUESDAY

7.30pm - 9.30pm

BPC Diploma/GAQ/BA1/BA2/MA/Chinese Diploma

Level 2 Chew Quee Neo Hall & Level 3 Room 3, 4, 5 & 6

8.00pm - 9.30pm, (July - October)

Big Sutta Chanting Class Part 1 & 2

Level 2 Meditation Hall

WEDNESDAY

7.00pm - 9.00pm

Yoga (Intermediate), Level 3 Savatthi Hall

7.30pm - 9.30pm, (July - September)

BPC Introduction to Buddhism Course (English)

Level 2 Chew Quee Neo Hall

8.00pm - 9.00pm, (July - October)

Big Sutta Chanting Class Part 3 & 4

Level 2 Meditation Room

8.00pm - 9.30pm (September - October)

Meditation Class (Beginner), Level 1 Shrine Hall

THURSDAY

9.00am - 10.30am

Yoga (Morning Session), Level 3 Savatthi Hall

1.30pm - 5.00pm, (January - October)

Dhamma Kaki, Level 2 Chew Quee Neo Hall

8.00pm - 9.30pm

Regular Meditation Practice @ Meditation Hall

7.30pm - 9.00pm

The Essence of Buddhist Teaching

Level 2 Chew Quee Neo Hall

7.30pm - 9.30pm

BPC GAQ/BA1/BA2, Level 3 Room 3, 5 & 6

8.00pm - 9.15pm

Qigong (Beginners), Level 1 Mangala Hall

FRIDAY

7.00pm - 9.30pm (January - November)

TBSC-Theravada Buddhist Studies in Chinese

上座部原始佛教课程

Classes at Level 2 Chew Quee Neo Hall & Level 3

8.00pm - 9.00pm (July - October)

Big Sutta Revision Class Part 1, 2, 3 & 4

Level 2 Meditation Hall

8.00pm - 9.15pm

Qigong (Advance), Level 1 Mangala Hall

SATURDAY

9.00am - 10.30am

Yoga (Morning Session), Level 3 Savatthi Hall

2.30pm - 4.00pm

Abhidhamma In Daily Life (English) by

Bhante Cakkapala, Level 2 Chew Quee Neo Hall

2.30pm - 4.00pm

Abhidhamma In Daily Life (English) by Sister Siang

Cheng, Level 3 Subhadda Room

7.45pm - 8.30pm

Bojjhanga Recitation @ Bodhi Tree Shrine

SUNDAY

9.30am - 12.00 noon

Sunday Dhamma Class - YMBA Buddhist Studies
Classes (English)

Level 2 Chew Quee Neo Hall & Level 3 Classrooms
(Lunch provided at 12noon in Mangala Hall)

12.30pm - 2.00pm (July - October)

Maranasati Chanting Class (English)

Level 2 Rahula Room

2.00pm - 5.30pm

BPC Diploma / GAQ / BA1 / BA2 / MA / Chinese
Diploma / Diploma Class, Level 2 Chew Quee Neo Hall

GAQ/BA1/BA2/MA, Level 3 Rooms 3, 4, 5 & 6

5.00pm - 8.00pm

Burmese Dhamma Class

Level 2 Chew Quee Neo Hall and Level 3 Subhadda
Room