



The Purposes, Benefits and Uses of Paritta Chanting



by **Bhante Raja**
Resident Monk
of Mangala Vihara

Pali chanting began more than 2,500 years ago in Buddha's time. The ancient Pali language proves an obstacle to many in modern times to pick up chanting. This article aims to elucidate the purposes, benefits and uses of Pali chanting and through this, may it reinvigorate the interest in Pali chanting.

The Purpose of Pali Chanting

1. Chanting of the "Parittas" (Protective Verses) protects those who chants and listens against danger, calamities, evil forces, etc; one overcomes these with positive mental thoughts.
2. Chanting provides the listeners with the spiritual care and support, especially when one is weak spiritually during illnesses and episodes of difficulties in life, etc.
3. While chanting or listening with confidence to the truths of the Buddha's words, one will rejoice and experience improved physical and mental well-being.
4. The sonorous and vibratory tones produced by chanting are soothing to the mind.
5. Chanting is a form of meditation. When we concentrate on the chanting, our mind is in a meditative state, directing it towards peace, serenity and calmness.
6. Chanting is also a form of recollective or reflective meditation. This is in line with Buddha's teaching on Anussati (recollections).



to be continued....



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2

7. While chanting, one is able to anchor the mind and minimise wandering towards unwholesome or evil thoughts. Practicing mindfulness during chanting cultivates awareness of any arising thoughts and of their eventual cessation.

8. Mindfulness while chanting enables one to stay focused on the present moment. Lapses in mindfulness during chanting makes one susceptible to making mistakes.

9. Chanting recalls or recollects the teachings of Buddha. The teachings of Buddha are condensed into Sermons or Discourses called Suttas. These Suttas are what is being chanted. Chanting these Suttas commits them to memory.

10. To ensure the continuity of the Buddha's teachings for future generations, safeguarding them from being forgotten or lost and maintaining its purity is imperative. This is the duty of both Sangha members and lay Buddhists.

11. Gathering for chanting fosters a sense of unity, bringing people together and strengthening their bond as a community.

12. Chanting builds one's confidence in the Triple Gems: Buddha, Dhamma and Sangha.

13. It reminds us of the moral ethics and practices that we should conduct in our daily life.

14. Devas like to be near people who are chanting. This can be in temples, homes or in fact anywhere. Therefore, chanting is a way to put us in the company of the Devas.

Conditions To Benefit From Chanting

These are some of the conditions to be

fulfilled by both the chanters and listeners to receive the full benefits of the Paritta.

For the chanters:

1. They must learn and chant correctly and without omission.

2. They must understand the meaning of what is being chanted.

3. They must chant with a heart filled with goodwill and loving-kindness.

For the listeners:

1. They must not have committed the five most heinous crimes namely: killing one's own father, mother, killing an Arahant, causing injury to the Buddha, causing schism in the Sangha.

2. They must not have "fixed wrong view" i.e. the view that rejects kamma and its results.

3. They must listen to the chanting with confidence, respect and attentiveness in order to ward off any evils and to bring good results.

We will get the full benefits of chanting the Parittas if these conditions are fulfilled. The chanters give and the listeners receive, both benefitting from the chanting. If listeners do not accept or listen to what is being chanted and are engaged in other activities (mental or physical), they receive nothing in return.

The Use Of The Sutta (Parittas)

Although the Suttas (Parittas) are for chanting, some are to be practiced as well. There are specific uses for each Paritta. Generally, these are meant for protection against dangers. In brief, the specific uses of the Suttas (Parittas) are as follows:

to be continued....



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3

SUTTAS(PARITTAS)	SPECIFIC USES	CHANTING/PRACTISE
Mangala Sutta	For blessings and prosperity.	Chanting and Practise
Ratana Sutta	To be free from dangers caused by disease, evil spirits and famine.	Chanting
Metta Sutta	For all kinds of beings who are suffering. We transfer loving-kindness to them.	Chanting and Practise
Khandha Sutta	For protection against snakes and other creatures.	Chanting and Practise
Mora Sutta	For protection against snares, imprisonment and safety.	Chanting
Vatta Sutta	For protection against fire.	Chanting
Dhajagga Sutta	For protection against fear, trembling and horror.	Chanting
Atanatiya Sutta	For protection against evil spirits, to gain health and happiness.	Chanting
Angulimala Sutta	For easy delivery for expectant mothers.	Chanting
Bojjhanga Sutta	For protection against illness and diseases.	Chanting and Practise
Girimananda Sutta	Blessing for the sick.	Chanting and Practise
Mahasamaya Sutta	Blessing and protection.	Chanting
Jaya Mangala Gatha	Blessing and protection	Chanting

UPCOMING EVENTS

05 Nov 2023 - Kathina Celebrations

11 Dec 2023 - Memorial Day of Late Mdm Chew Quee Neo

27 Dec 2023 - Maha Bodhi Day aka Sanghamitta Day



Dhamma Kaki @ MV : Senior Activity Group

4



Dhamma Kaki was first mooted 19/03/2015 by Bhante Raja, Bro Lim Ah Swan, Bro Yam and Bro Bernard Chia with the objective to provide our senior community an environment to learn the Dhamma and to engage in wholesome social activities of developing the mind and the body.

Over the years, while Bernard has been the leader, others have also come forward to grow the group. Sis Subha Chew, an experienced Volunteer Facilitator, organized many new, interesting and meaningful activities. Sis Aimin of Zeles and Dr Anu of Healthy365 as well as many internal (MV) and external parties, generously provided educational and health supports in making Dhamma Kaki's weekly sessions a great success to this day.

Thanks to all the encouraging support, we hope to continue to win more friends to DK. We are especially grateful to Bhante Raja and MV Management Committee for their great support since Day One. This has helped us to grow. We are now, 8 years young!

Going forward, we shall pay more attention and intentionally add value for members who attend DK sessions regularly. We shall focus on social, psychological, physical and spiritual domains to create more awareness.

by Bernard Chia





VASSANA INVITATION

5

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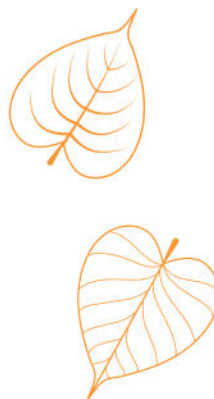
This annual event took place after the evening puja on 1st August. The Management Committee had nominated two long standing members, Mdm Linda Ang Kim Neo and Mdm Veronica Ang Cheng Ai, to invite our Bhantes to observe the Rainy Retreat for three full-moon at Mangala Vihara.

Our resident monks, namely, Bhante Cakkapala, Bhante Seelananda, Bhante Raja and Bhante Suneetha graciously accepted the invitations.

The Dhammacakkapavattana Sutta was then chanted to commemorate the First Discourse of the Buddha to the Five Ascetics: Kondanna, Vappa, Bhaddiya, Mahanama and Assaji. The five disciples eventually attained Arahant-hood and formed the early Sangha of the Buddha.

During the Vassa, the monks will intensify their learning of Dhamma, Dhamma discussions and Meditations.

It is indeed an honour for MV to host the Venerables. Pavarana on 29 October will mark the end of the Rains Retreat. Laities who wish to share the meritorious deeds of the monks, will then offer robes and requisites to the monks on Kathina Day, which will be held on 5th November at 5.30am



Corrigendum

We apologize for the errors in Issue 2:

1. Misspelling late founder Bhante's name. It should be Bhante Mahaweera
2. Vassana Invitation should be 1st August and not 8th August.



Pinḍapāta Day at Mangala Vihara

6



Mangala Vihara Dhamma Fellowship (MVDF) organized our first annual Pinḍapāta on Singapore's National Day in 2013 at Mangala Vihara. This subsequently became an annual event. Post COVID-19 Pandemic, this special event was reconvened on National Day this year.

Over 300 devotees attended this event which was graced by twelve monks. Aside from our three resident monks in Mangala Vihara i.e. Ven Seelananda, Ven Cakkapala and Ven Suneetha, the nine guest monks were Ven R Ananda Thero, Ven G Dhammadinna Thero, Ven E Manirathana Thera, Ven M Uditha Thera, Ven B Dhammarathana Thera, Ven A Siri Sumana Thera, Ven Sujata, Ven Indavudha and Ven Neminda.

Pinḍapāta upholds the ancient Theravada practice of monks going on alms round receiving food from door to door as a means of livelihoods. It offers an opportunity for alms givers to practice the meritorious deed of dana and to reinforce their faith in the teachings of the Buddha.

This year's event was a deviation for the alms givers, who symbolically scooped a small spoonful of rice into the monk's bowl as they walked past. Instead, alms givers offered dried sundry goods and foodstuff like noodles, biscuits, beverages, canned food, oil, sugar, daily necessities like towel, toothbrush, soap, medicine and health supplements. The 'dried' offerings allow for the distribution of dana to more charitable organisations. The alms round commenced at 10.30am with the monks walking single file according to their seniority based on the number of vassas each has completed. Noble silence was observed by both the monks and the alms givers. The alms givers offered mindfully to the monks with purity of mind before, during and after the dana. Thus, with no regrets to giving away the material things, happy to have practiced charity with a freely generous mind and rejoicing in having partake in this meritorious deed. For a gift to be beneficial, it is the quality of thought that matters most and not the quantity nor value. So long as one has faith in his mind, no gift of devotion may be called insignificant. In Buddha's teachings, those who give with a devout heart shall bring forth life, beauty, happiness, strength and intelligence.

After the alms round, the devotees attended the morning puja followed by a Dhamma talk and blessings by the Sangha. The Sangha adjourned to the Mangala Hall for Sanghika lunch followed by dedication of merits to our departed ones. After their meal, each monk was presented with a token of appreciation comprising requisites for their daily needs. The Sangha concluded the event on a note of gratitude and blessings to the devotees and the Nation.

It was indeed a spiritually fulfilling day to enhance our practice of the Dhamma on Pinḍapāta Day as we shared the joy with our Nation's 58th National Day! This year's event again reinforces our devotees' practice and spiritual cultivation of magnanimity and compassion for others as all their material donations were sorted and redistributed to charitable organisations.

Contributor: Chin Kee Thou





TBSC – Theravada Buddhism Studies in Chinese @ MV

7

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Buddhism is one of the major religions among Chinese Singaporeans. However, most of them equate Buddhism with chanting, vegetarian food and not taking the lives of other beings. Even meditation is regarded as merely sitting still for hours. The majority of Buddhists are elderly Chinese, Mandarin-speaking and full of enthusiasm in volunteering for the good of the community while leading the Bodhisattva path.

Lord Buddha preached the Four Noble Truths and enlightened us the path to Nibbana through meditation practice on body, feeling, mind and the Dhamma. The Theravada teachings, in this aspect, is conducted in many societies and temples by venerables from Sri Lanka, India, Myanmar, Thailand and others mainly in the English language. While there are laypeople assisting in propagating the Dhamma, they are mainly English-educated. Thus, for a long time, many Chinese-speaking Buddhists do not have the opportunity to appreciate the Buddha's teachings.

In 2009, our resident monk, Venerable Raja, in order to plug the gap, decided to set up the Theravada Buddhism Studies in Chinese (TBSC) so that more people could appreciate and benefit from the Buddha's teachings. It was a near impossible task as would-be teachers, fluent in the Chinese language, had limited knowledge of Buddhism while those who had completed their studies of Buddha's teachings could not express themselves adequately in the Chinese language. However, with their faith in the Triple Gems, they and other up-coming teachers were able to keep the classes running, enabling more young people to come forward to learn and volunteer their time. Besides Dhamma classes, students learn meditation, chanting in Pali and attend Sutta classes. On occasions, they also visit people in hospitals or at home to do blessings as well as attend funeral wakes with the monks.

For more than a decade, students who have completed their course of Buddhist studies, continued their practice by enrolling in other classes among the sub-groups, volunteering their time at the temple or continuing their practice elsewhere, thereby leading a more meaningful life. With on-going support, we hope to continue to run our Dhamma classes:

- Year 1 – Life of the Buddha
- Year 2 – Dhamma
- Year 3 & 4 – Abhidhamma
- Year 5 – Meditation Theory and Nikaya Research Group (on-going)

The classes commence in January every year and are held on Fridays from 7pm to 9.30pm. Those interested in joining TBSC can enquire at the temple at tel: 67444285 or hp 90480764

Contributed by Sis Jina Tan



Weekly Activities

8

MONDAY

7.30pm – 9.00pm

BPC Alumni Taiji, Level 1 Mangala Hall

8.00pm - 9.30pm (July - November)

Path of Emancipation Chanting (for Beginners)

TUESDAY

7.30pm – 9.30pm

BPC Diploma/GAQ/BA1/BA2/MA

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

7.30pm – 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

7.30pm – 9.00pm, July - October

Big Sutta Chanting Class Part 3 & 4

Level 2 Meditation Room

7.30pm - 9.00pm (September - October)

Meditation Class (Beginner)

Level 1 Shrine Hall

THURSDAY

9.00am – 10.30am

Yoga (Morning Session), Level 3 Savatthi Hall

2.00pm – 5.00pm, January - October

Dhamma Kaki, Level 2 Chew Quee Neo Hall

7.00pm - 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

7.30pm – 9.30pm

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

7.30pm – 9.00pm, July - October

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

Level 2 Meditation Hall

7.30pm – 9.30pm

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

4.30pm – 6.30pm

DAY Society (Devotional Associates of Yogeshwar)

Level 2 Chew Quee Neo Hall & Level 3 Rooms 3 & 4

7.45pm – 8.30pm

Bojjhanga Recitation

Bodhi Tree Shrine

SUNDAY

9.30am – 12.00pm

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 in English

Level 2 Chew Quee Neo Hall

2.00pm – 5.30pm

BPC Diploma/GAQ/BA1/BA2/MA

Diploma Class, Level 2 Chew Quee Neo Hall

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

5.00pm – 8.00 pm

Burmese Dhamma Class

Level 2 Chew Quee Neo Hall and

Level 3 Subhadda Room

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