



The Gradual Instructions for the Spiritual Development given by the Buddha - (Anupubbhikathā)

Getting instant spiritual development by listening to or studying Buddhism is hard. To gain them we need to have a gradual training. The Buddha always said enlightenment does not occur suddenly or immediately; it requires step-by-step practice and training. There is a sutta named *Upasatha* in *Kuddhaka Nikaya, Udāna*, which states:

"Just as the ocean has a gradual shelf, a gradual slope, a gradual inclination, with a sudden drop-off only after a long stretch; in the same way this *Dhamma & Vinaya* has a gradual training, a gradual performance, a gradual practice, with a penetration to gnosis only after a long stretch." [1]

Another sutta in the *Udāna*, the *Suppabuddhakutthi Sutta*, mentions how Buddha gave gradual instructions to the followers.

"He gave a step-by-step talk on giving, ethical conduct and heaven. He explained the drawbacks of sensual pleasures, so sordid and corrupt, and the benefit of renunciation. When the Buddha knew that the mind was ready, supple, without hindrances, elated, and confident, he revealed the teaching unique to the Buddhas: suffering, its origin, its cessation, and the path. Just as a clean cloth rid of stains would properly absorb dye, in that very seat the stainless, immaculate vision of the Dhamma arose in a person: "Everything that has a beginning has an end." [2]



Bhante P. Seelananda
Chief Resident Monk,
Spiritual Advisor
Mangala Vihara
(Buddhist Temple)

• ***Dānakathā* - Instruction on generosity**

According to the statement above, Buddhist gradual instructions categorize the spiritual journey as starting with generosity. Generosity is considered one of the higher qualities of a good or superior person (*sappurisa*). Furthermore, it is the first step toward attaining Buddhahood in the future. The practice of *Dāna*, or generosity, is relatively easier than *Sīla*, or virtuous living, and it can begin at home. Helping family members or relatives is also regarded as an act of generosity. By starting at home, we can extend our generosity to society.

The results of giving can bring happiness and prosperity in the future. To achieve these outcomes, we need to pay attention to three factors when giving: the giver's intention, the recipient's moral quality, and the gift's value and size.

[1] <https://www.accesstosight.org/tipitaka/kn/ud/ud.5.05>

[2] SuttaCentral – Ud 5.3: Suppabuddhakutthisutta – Bhikkhu Sujato

to be continued...

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A good giver's intention is always pure, free from greedy and unwholesome thoughts. Good givers express generosity and happiness before, during, and after giving. If the recipient possesses high moral quality, the results of the giving will be excellent. However, even if the recipient is immoral, the donor can still earn good merit if their intention is good and pure. The types of gifts depend on the giver. Buddhist literature states that we can offer different gifts to others, particularly focusing on essentials such as food, clothing, medicine and shelter, which are necessary for survival. Providing these items will bring happiness to the receivers, which in turn will also bring joy to the giver. Ultimately, we offer other primary requisites: life, health, beauty, security, and happiness. In doing so, we move away from greed and selfishness. The highest form of *Dāna* is giving to others without expecting anything in return.

The Commentary mention that practicing *Dāna* as *pāramītha*, or perfections, consists of three steps: *Dāna-pāramī* (gift of material possessions), *Dāna-upapāramī* (gift of limbs, both large and small), and *Dāna-paramattapāramī* (gift of one's own life).

• *Sīlakathā* – Instructions on Morality

Sīla is the second stage of the spiritual journey, which refers to virtue. Practising *Sīla* can be challenging for an ordinary layperson, so the Buddha introduced the Five Precepts for lay society. These precepts are:

1. To abstain from killing and harming others.
2. To refrain from stealing.
3. To avoid sexual misconduct.
4. To avoid lying.
5. To abstain from taking intoxicants and drugs.

By consistently practising these virtues in our lives, we can progress to a higher level of *Sīla*, which includes the Eight Precepts, followed by the Ten Precepts. Ultimately, the goal is to ordain as a monk or nun to practice *Pātimokkha Sīla*.

• *Sagghakathā, adinavakathā* – Instructions on Kammic results

The third and fourth discussions focus on the future results of our actions. If we perform good deeds, we will experience positive outcomes, while negative actions will lead to unfavourable consequences.

When we think about the results of good deeds, we recognize that ordinary human beings often seek happiness through wealth, health, and most importantly, material possessions. We find joy in the prospect of a long, healthy, and prosperous life. By engaging in good deeds and maintaining morally upright behaviour, we can attain a favourable rebirth in heaven, where we will enjoy a long lifespan, good health, and a thriving lifestyle.

The Buddhist canon describes 31 planes of existence. Among these are four states of deprivation: hell, the animal realm, the realm of hungry ghosts, and the Asura realm, where negative actions yield negative results. The next seven states are called happy destinations, including the human world and six heavens. Finally, there are 20 higher realms of the Brahma world, where beings of higher spiritual quality may be born.

• *Nekkamakathā* – Instruction on renunciation

Fifth, instruction or discussion focuses on renunciation, or *Nekkamma*. When a person understands the concepts of good and bad karma and the importance of morality, they will advance to the next level of their spiritual development. Renunciation involves departing from worldly life and letting go of worldly values, sensual experiences, and desires. Although letting go of material attachments is challenging, it is indeed possible. Achieving this mindset can lead to greater freedom and happiness.

It is a common misconception that *Nekkamma* or renunciation strictly refers to becoming a monk or nun. While this is a final outcome, the term literally means “freedom from sensual lust”. Letting go of sensual pleasures can begin in lay life, with the first step being contentment. Following that, one should practice *Sīla* (morality), *Samādhi* (meditation), and *Paññā* (wisdom).

By practicing *Sīla* (morality), we can control our wrongdoings and harmful speech. Through meditation (*Samādhi*), we can maintain our minds and avoid associating them with defilements. Finally, by cultivating wisdom (*Paññā*), we can gain clarity and comprehensiveness in our understanding, empowering us to eliminate hidden defilements.

to be continued...



The Gradual Instructions for the Spiritual Development given by the Buddha - (Anupubbhikathā)

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• *Dammakathā* – Instruction on teachings

The final discussion centres on the Four Noble Truths embodying Buddhist wisdom. These truths are:

1. The truth of suffering (*Dukkha*)
2. The truth of the cause of suffering (*Dukkha Samudaya*)
3. The truth of the cessation of suffering (*Dukkha Nirodha*)
4. The truth of the path leading to the end of suffering (*Dukkha Nirodha Magga*)

These principles form the foundation of the Buddha's teachings. They are not merely beliefs but experiences accessible to anyone committed to achieving understanding. The core focus of these teachings is to dismantle the notion of a permanent "self" or "I". Instead, they emphasize the concept of cause and effect regarding our experiences.

Although some may describe Buddhism as pessimistic, it fundamentally teaches the reality of life. The Buddha aimed to help us see things clearly, essential for understanding the underlying issues. The central problem is life dissatisfaction, often from desire and greed. Acknowledging these problems and their causes is crucial; we must eliminate these root causes to escape suffering.

The ultimate goal is to attain *Nibbāna* (Nirvana). To achieve this, one must engage in practices and follow a defined path known as the Noble Eightfold Path.

Buddha's instructions for beginners embarking on the Buddhist spiritual journey are clear. The path begins with straightforward steps but eventually becomes more challenging, like entering the sea. Individuals will gradually develop a fundamental understanding of Buddha's teachings, starting with generosity, morality, and a sense of karmic energy.

As mentioned, achieving sudden happiness and freedom is difficult; it requires time and practice. For this reason, it is important to engage in daily self-reflection, as the Buddha advised Ven. Rahula. By reflecting on ourselves, we can identify our mistakes and weaknesses contributing to our unhappiness. Understanding the causes of these issues allows us to address them, ultimately leading to greater happiness and freedom.

What do you think, Rāhula? What is the purpose of a mirror?"

"It's for checking your reflection, sir."

"In the same way, deeds of body, speech, and mind should be done only after repeated checking".

When you want to act with the body, speech and mind, you should check on that same deed: 'Does this act with the body..... that I want to do lead to hurting myself, hurting others, or hurting both? Is it unskillful, with suffering as its outcome and result?' If, while checking in this way, you know: 'This act with the body, speech and mind that I want to do leads to hurting myself, hurting others, or hurting both. It's unskillful, with suffering as its outcome and result.' To the best of your ability, Rāhula, you should not do such a deed. But if, while checking in this way, you know: 'This act with the body that I want to do doesn't lead to hurting myself, hurting others, or hurting both. It's skillful, with happiness as its outcome and result.' Then, Rāhula, you should do such a deed. [3]

[3] <https://suttacentral.net/mn61/en/sujato>

Not to do any evil,
to cultivate good,
to purify one's mind,
this is the Teaching of the Buddhas
~Dhp 183~

Sabba pāpassa akaraṇaṃ,
Kusalassa upasampadā
Sacitta pariyodapanāṃ
Etaṃ buddhāna sāsanaṃ
~Dhp 183~



What's new and upcoming at Mangala Vihara

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MV welcomes new Resident Monk

MV is pleased to announce the appointment of Bhante Nyanika as a Resident Monk with effect from 20th February 2025.

Bhante Nyanika was ordained as a Sāmanera at the age of twelve in Myanmar and has been a monk for the last 25 years. Bhante is no stranger to MV though. Some may even remember him as having stayed at MV in early 2022.

Having spent most of his monkhood at the Sasanajotayone Monastery in Myanmar, a "teachers' training centre", Bhante is thus trained in pedagogy and has been training novice monks for more than ten years. Not sitting on his laurels, Bhante will soon complete his Masters of Arts program on "Master of Education in Teaching English" with the Mahachulalongkornrajavidyalaya University in Ayutthaya. With his sound knowledge and understanding of Dhamma, Suttas, Abhidhamma and Pāli language, MV look forward to having Bhante participate in our temple's programs and Dhamma schools, guiding our students, members and devotees to a deeper understanding of Buddhism.

We wish Bhante Nyanika an enriching and happy time at Mangala Vihara.

Educational CV of Bhante:

1. *Master of Education (M.Ed) in Teaching English (Thesis), Mahachulalongkornrajavidyalaya University (MCU), Thailand (Expected Completion: April 2025)*
2. *Master of Arts (M.A.) in Buddhist Studies University of Kelaniya, Sri Lanka (2020)*
3. *Dhammacariya Degree (equivalent to B.A. in Buddhist Studies), Republic of the Union of Myanmar, Ministry of Religious Affairs and Culture (2017)*
4. *Bachelor of Arts (B.A.) in Buddhist Studies Buddhist and Pali University of Sri Lanka (2024)*
5. *Teaching Experience in Buddhist Studies, Lecturer in Buddhist Studies and Pāli, Sasanajotayone Monastery, Myanmar (2013-2024)*

Upcoming Events

06 APRIL

*Cheng Beng Day
Transferring
of Merits*

11 MAY

*Eve of Vesak Day
(Mahasamaya Sutta
Chanting)*

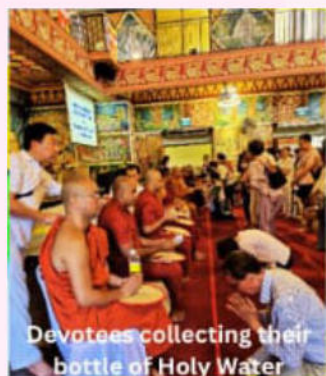
12 MAY

*Vesak Day
Celebrations*

07 JUNE

*Memorial Service in
memory of:*

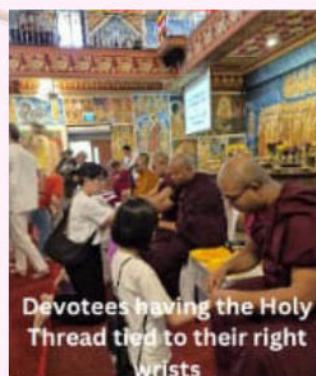
- *Ven M M Mahaweera,
Maha Nayaka Thero*
- *Ven Dr. P Gnanarama,
Anunayaka Thero*



Devotees collecting their bottle of Holy Water

In his opening speech, Bhante Cakkapala thanked the five invited monks for gracing the occasion. Bhante Cakkapala said that

it was indeed a blessing for all devotees to be able to see monks, an auspicious event mentioned by the Buddha in the *Mangala Sutta*, more so in the morning of the first day of a new year. Bhante also said that the holy water and thread that would be given out to devotees are significant because they encompassed loving-kindness and the power of the Triple Gem. It is therefore not just any ordinary water or thread but an additional blessing for devotees. Bhante quoted the *Pubbaṇḥa Sutta* - AN 3:155 (or an Auspicious Day Sutta) where the Buddha taught that performing wholesome deeds by body, speech, and mind are the blessings for the doers. Chanting, attending Dhamma classes and doing Dana are wholesome and constitute blessings in themselves. To refrain from unwholesome deed is also a blessing.



Devotees having the Holy Thread tied to their right wrists

Another way of acquiring blessings taught in the *Bhaddekaratta Sutta - MN131* is for one to practice meditation, be it *Samatha* or *Vipassanā*, as one will acquire a lot of blessings. For meditation helps to keep the mind peaceful, tranquil and mindful, free

from unwholesome mental states, which is the highest blessings one can create for oneself.

Bhante reminded everyone that we should all "Avoid Evil, Do Good and Purify the Mind" to help the mind be peaceful. Bhante wished everyone to be free from mental and physical sufferings and that everyone will have a Happy and Prosperous New Year 2025.

In unison, the Venerables then chanted various suttas as blessings for the congregation before devotees queued to receive a bottle of holy water and have a holy thread tied on their wrists. Dāna lunch was offered to the Maha Sangha.

What a magnificent and meaningful way to start a new year!

Upcoming Dhamma Talks



Dhamma Talk



Ven. Gururadda Somaera Thero (Bhante Somaera) was ordained in Sri Lanka as a Buddhist monk.

He graduated from the Buddhist and Pali University of Sri Lanka with a B.A. in Buddhist Culture and obtained a Diploma in S.C.E. from Uttal University in Malaysia.

Bhante is currently pursuing an M.A. in Buddhist Philosophy at the University of Kelantan in Sri Lanka.

At present, he serves as the resident monk at the Bodhiyuga Buddhist Society in Singapore.



Dhamma Talk

Bhante Calkapala was ordained as a novice monk at the age of 12 and received the first 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 2009 and was one of the founding members of Dhamma School Foundation, Hyderabad in 2012.

Bhante has been teaching Buddhism in Mangala Vihara (Buddhist Temple) since 2012 to high school students and Bangalorean doctors.



Bhante Calkapala
Mangala Vihara
(Buddhist Temple)



佛法开示

浩阳法师1986就读于台湾莲花佛学院，1988年出家，负责常住人修学指导与课程教导。

1996 - 2001年就读于美国卡卡利学院获硕士学位，先后取得文学硕士学位。回国后2002年至今参与新加坡佛兰卡巴利佛大学任教，教导古印度佛教文化史、印度哲学，与南传开示课。

师父他在常住负责大乘佛学的大乘佛学的开示，净土思想，菩萨道的修习，大乘三乘的宗教，经典导读等。

师父也是美国佛教教育与巴利文学院的讲师。



**浩阳法师
福慧讲堂**

**"How DANGEROUS it is to have
an INCORRECT VIEW"
(Kukkuravatika Sutta - MN 57)**

**7 Apr 2025,
Monday
7.45pm - 9.15pm**

**Mangala Vihara
(Buddhist Temple)
30 Jln Eunus, 5419495
Level 2
Chew Quse Neo Hall**

*A series of Dhamma talks organized by
Mangala Vihara (Buddhist Temple)
Mangala Vihara Dhamma Fellowship (MVDF)
Buddhist & Poly College Alumni (BPCL)*

苦乐皆由业生，
改变从心做起！

2025年05月19日
星期一
晚上7点45分至9点15分

Mangala Vihara
(Buddhist Temple)
板橋寺
30 Jin Eun-ro, 5419495
Level 2
Chew Queens Neo Hall

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



Mangala Vihara is 65

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Mangala Vihara (Buddhist Temple) Celebrates 65th Anniversary

The year 2025 marks the 65th anniversary of Mangala Vihara (Buddhist Temple), the Temple of Blessings dedicated to the propagation of the Buddha's teachings. Founded by the late Venerable M.M. Mahaweera Maha Nayaka Thero, the temple has stood as a beacon of wisdom and compassion, rooted in the spirit of generosity and devotion.

Mangala Vihara (MV) was built upon the noble act of dāna (charity). In 1959, the late Mdm Chew Quee Neo donated land and provided financial support to Bhante, enabling the realisation of this spiritual sanctuary. The groundbreaking ceremony took place at the then No. 38 Jalan Eunus (later renumbered No. 30), symbolically resonating with the 38 blessings of the Mahāmangala Sutta.

Since its official opening in 1960, MV has been a cornerstone of Buddhist education, a centre for significant religious observances, and a hub for Dhammaduta (missionary) work. Among its pioneering programs, the Young Men's Buddhist Association (YMBA) Sunday Dhamma School (SDS) held a special place in the heart of the late Bhante.

When the Sunday Dhamma School commenced, it had only two teachers assisting Bhante and 70 eager students. Yet, within just one year, in 1961, the school achieved a remarkable milestone—winning the prestigious Saduwardhana Challenge Shield for the highest percentage of passes in the YMBA Examinations (English medium) worldwide.

Over the decades, the school has flourished, maintaining its tradition of excellence. In 1980, the YMBA introduced a Diploma in Dhamma Examinations for those who had attained the Higher School Certificate of YMBA. Today, the school continues to flourish with a dedicated team of teachers and a vibrant student community.

Reflecting on the temple's journey:

- The first decade, 1960s, was a period of establishment and foundation-building.
- The 1970s witnessed the growth of the Sunday Dhamma School and temple activities. 1980s saw the addition of an extension building to accommodate the expanding Sunday Dhamma School.
- The 1990s witnessed a major transformation with the construction of a three-storey building housing the Shrine Hall, replacing the original two-storey bungalow. The establishment of the Buddhist and Pali College further realised late Bhante's vision of providing higher Buddhist education.
- The 2000s: the inclusion of the Sanchi Gate, Moonstone, and Guard Stones added historical and cultural depth to the vihara.

Since Bhante's passing in 2002, MV has continued to thrive as a vibrant hub of Buddhist practice and learning. The temple hosts daily Puja services, Dhamma talks, Sutta and Abhidhamma classes, meditation sessions and retreats, chanting classes, Pindapata (alms-giving) and novitiate retreat. Annual celebrations such as Vesak Day and Kathina Day remain integral to the temple's calendar.

True to Bhante Mahaweera's inclusive vision, MV continues to honour and incorporate cultural traditions, including Chinese celebrations such as Lunar New Year and Qing Ming. The temple expanded its outreach by introducing Chinese Buddhist Studies. To strengthen community bonds, the MV Dhamma Fellowship was established, fostering a spirit of camaraderie among students and teachers. Additionally, health-promoting activities such as yoga, tai chi, and qigong have been introduced to encourage holistic well-being among devotees.

Enduring the test of time for 65 years was no small feat. Yet, the unwavering commitment of late Bhante, together with the dedicated committee members, teachers, devotees, and volunteers, has borne the fruits of propagation. As we commemorate this milestone, let's reflect with gratitude on the past and look ahead with renewed dedication. MV stands as a testament to the enduring vigour of faith, education, and community, continuing its noble mission to illuminate the path of Dhamma for generations to come.





A Glimpse into the Journey of Mangala Vihara (1960 - 2001)

7

1960

- Mangala Vihara, a two-storey bungalow, was built on land donated by Mdm Chew Quee Neo.
- The present Buddha Image in the main Shrine Hall was the first Buddha Image installed at Mangala Vihara. It arrived at the temple on 10 October 1960 from Union Buddha Sasana Council of Burma.
- The first celebration in the new temple was Vesak. Temple's benefactress, late Mdm Chew performed the traditional "transferring of merits" service fulfilling her vow to build a temple should she survive WWII.
- Sunday Dhamma School was established with two teachers assisting late Bhante Mahaweera.



1962 - 1966

- The Bodhi Tree was planted at Mangala Vihara. The sapling was nurtured at a devotee's house garden, the Lian family, until the Mangala Vihara Building was ready.
- The first murals in the Shrine Hall were painted by Mr. G.A. Peiris, a long-time member and loyal supporter of Bhante Mahaweera
- The first Sima House was established, marking the temple as a full-fledged vihara.
- A marble Buddha image was installed in the Sima House, donated by Mr. & Mrs. Fong Peck Yew.



1983 - 1984

- A three-storey extension building was added to accommodate the growing Sunday Dhamma School.
- The original Sima House was removed and rebuilt on the third level of the new building, topped with a golden pagoda.
- A fiberglass Buddha image was installed in the new Sima House.
- The extension building was inaugurated by former President of Singapore, Mr. Devan Nair, on 27 November 1983.
- A Reclining Buddha, replicating the historic Polonnaruwa statue, crafted by the renowned artist and sculptor, Ven Mapalagama Vipulasara Thera was installed in August 1984 in the second hall of the old building.



1991 - 1993

- The original Shrine Hall was demolished to make way for a new spacious hall.
- The Buddha image in the Shrine Hall was temporarily relocated under the Bodhi Tree.
- The reclining Buddha image from the second hall was moved to the Mangala Hall.
- Buddhist and Pali College was established, affiliated with the Buddhist and Pali University of Sri Lanka. Late Ven. Dr. P. Gnanarama was the principal of the college.
- The first batch of 40 students enrolled in the Diploma in Buddhism program.



1994

- A new three-storey Shrine Hall Building was completed, adorned with murals by Master Artist Jayasiri Semage.
- The Buddha image, originally from the old shrine hall, was moved into the newly built hall.
- The Reclining Buddha was moved to the second floor of the new building.
- The marble Buddha image that was originally in the old Sima House was transferred back and installed on the third level of the building.
- A new Buddha Image donated by Mdm Chan Chee Lan and her son Mr. Han Kyaik Juan, was installed at the Bodhi Tree.



1998 - 2001

- The Sanchi Gate was erected at the temple's entrance, modelled after the original monument in India.
- The Grand Opening of the new Shrine Hall was officiated by Dr. Wee Kim Wee, former President of Singapore, on 11 July 1994.
- The Moonstones and Guard Stones, donated by Dr. and Mrs. Lim Ah Swan and family, were officially installed at the entrance of the main Shrine Hall.





With Deepest Respect and Gratitude

8



**Late Ven M M Mahaweera,
Maha Nayaka Thero
Founder**



To Bhante Mahaweera,

My family moved into the area in 2019. We often passed by the modest temple along Jalan Eunos. Unlike the elaborate, ornate temples I had seen before, Mangala Vihara (MV) stood unassuming yet dignified. My husband explained that this was a Theravada Buddhist temple, a tradition from the South. At that time, I did not fully understand the distinction between the various schools of Buddhism.

In early 2021, after experiencing health and personal challenges the year before, I found myself searching for deeper meaning in life. I turned to the internet, seeking answers in Buddhist teachings, only to be left overwhelmed and confused. My husband advised me to start from the basics, and so I began looking for introductory classes on Buddhism. Almost instantly, I found the Introduction to Buddhism course at Mangala Vihara. The proximity of the temple and the availability of English classes made it an easy decision for both of us to enrol.

That ten-week course transformed me. It dispelled my doubts, lifted the veil of ignorance, and ignited a deep thirst for learning the Dhamma. Inspired, I enrolled in the 2023/2024 Buddhist and Pali College (BPC) Diploma course.

From October 2023, my journey in formal Dhamma learning truly began. Like a curious cat finally freed from a box, I was eager, hungry for knowledge, and

motivated to explore the depths of the Buddha's teachings. My commitment extended beyond the classroom - I participated actively in events and programmes organised by MV. The temple I once merely passed by had become my third home.

As I immersed myself in this new learning journey, I began hearing stories about you, Bhante. My teachers and the temple's senior members spoke of your stoic dedication, wisdom, and kindness. I read about you on the Mangala Vihara website, the 50th Anniversary Coffee Table book, and the biography penned by former resident monk, Venerable K. Pemaloka. These accounts painted a vivid picture of a remarkable life - one intertwined with the very foundation of Mangala Vihara.

And so, with deep gratitude and admiration, I dedicate this tribute to you, honourable Venerable M.M. Mahaweera Maha Nayaka Thero.

At just 17, you left your homeland with unwavering courage and an unbreakable commitment to spreading the Dhamma. In the early 1930s, despite being yet to receive higher ordination, you journeyed southward, driven by the simple yet profound goal of sharing the Buddha's teachings. Cultural and language barriers did not deter you. Instead, you dedicated yourself to Dhammaduta (missionary) work in Malaysia, offering guidance and support to the Sinhalese Buddhist community.

to be continued...



Tribute letter to Venerable Mahaweera: Our Founder, Our Great Hero

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After four years in Malaysia, you moved to Singapore, where you would spend the majority of your life in the service of the Dhamma. You were a beacon of light, much like Venerable Mahinda, who spread Buddhism to Sri Lanka in the 3rd century BCE.

Your mission began at the Singapore Buddhist Temple at No. 5 Spottiswoode Park, where you conducted classes in Sinhalese and organised religious activities. You introduced a new and simplified approach to Buddhist practice, one that resonated deeply with the local community. Your presence renewed faith, clarified beliefs, and guided many - just as my own journey of discovery began with a simple introductory course.

During the Japanese Occupation, while most of the Sinhalese community fled, you remained steadfast. With great compassion, you stayed to support those in need, ensuring that religious services continued amidst the uncertainty.

Your dedication to education was evident from the very beginning. At 96 Outram Road, you established your first Sunday Dhamma School, drawing students. With remarkable organisational skills and the support of your devotees, you introduced a hive of activities to spread the teachings of the Buddha. As the school flourished, it outgrew its premises, necessitating a move to Sri Lankaramaya Buddhist Temple at St. Michael's Road.

Before the 1950s, Vesak Day was observed by Buddhist communities but was not recognised as a public holiday. The movement to officially establish Vesak Day gained traction in the early 1950s, and you played a pivotal role in this effort. Your unyielding advocacy, alongside other Buddhist leaders, culminated in a historic milestone – Vesak Day was gazetted as a public holiday in 1955. This was a defining moment for Buddhism in Singapore, solidifying its place in the nation's multicultural landscape.

Mangala Vihara became the heart of your Dhammaduta work. Recognising the growing need for structured learning, you wasted no time in formalising the Sunday Dhamma School, which had existed since the 1930s. When the school outgrew its space, you spearheaded the construction of a three-storey extension building in the 1980s to provide students with a conducive learning environment.

This monumental project was completed despite significant challenges, including land acquisition for the East-West MRT line.

In 1993, you transformed the old shrine hall into a grand three-storey main shrine building, accommodating the temple's expanding congregation. That same year, the Buddhist and Pali College came to fruition.

I am reminded of a moving passage by Ven. K. Sri Pemaloka:

"Although Bhante had read the teachings of the Buddha from the Suttas and was blessed with a great power of recall, he sometimes regretted not having the opportunity for higher education earlier in life. Therefore, Bhante wanted to educate many in the teachings of the Buddha..."

Despite not having formal higher education, you were determined to provide it to others. It was this very mission that led to the establishment of the Buddhist and Pali College. A wish brought to life through your sheer determination. A crowning achievement for a compassionate educator like yourself.

Your unwavering dedication and perseverance in propagating the Dhamma through education have left an indelible mark on countless devotees and students. Your contributions to Theravada Buddhism in Singapore are immeasurable. Your selfless devotion has instilled a deep sense of compassion within the community; this compassion has withstood the test of time.

Today, as a new Buddhist student, I am immensely grateful for the foundation you have laid. Thanks to your vision, I can pursue my Dhamma education in comfort, within an institution built upon the true teachings of the Buddha.

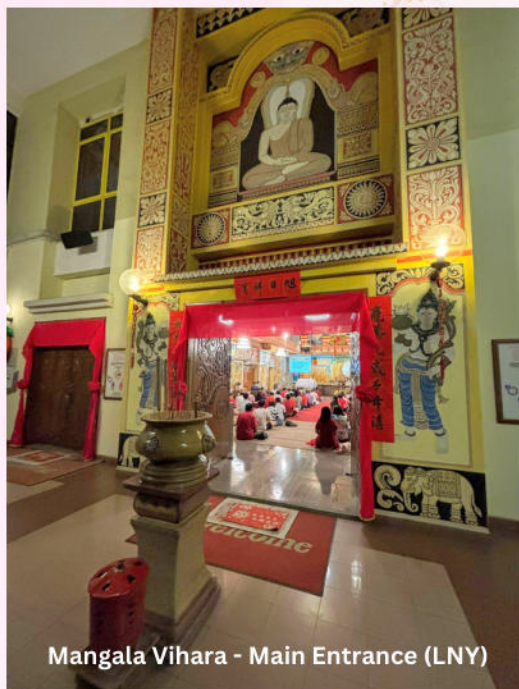
Bhante, you were a true hero of the Buddhist community in Singapore. Your untiring efforts to bring Buddhist education to the people have created a lasting legacy. Every lesson I receive today at MV is a testament to your life's work - step by step, you built a path for future generations to follow.

*With deepest respect and gratitude,
A Devoted Student*



Lunar New Year Celebration at Mangala Vihara

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Mangala Vihara - Main Entrance (LNY)



Blessing on the Eve of
Lunar New Year



LNY 1st Day (Chū Yī, 初一)
addressed by Bhante Seelananda



The ingenious 'fire crackers'



The Lunar New Year (LNY) has long been a cherished celebration at Mangala Vihara. An inclusive tradition deeply rooted in the teachings of our late founder - Ven. M.M. Mahaweera Maha Nayaka Thero. This joyous occasion is especially meaningful to our local Chinese devotees, fostering social bonds, encouraging positive thoughts and actions - virtues extolled by the Buddha to cultivate loving-kindness for all beings.

To welcome the new lunar year on an auspicious note, a blessing ceremony was held on 28 Jan at 11pm - eve of the Lunar New Year. Devotees gathered at the main shrine to participate in the chant of *Mahasamaya Sutta* led by the resident venerables - Bhante Seelananda, Bhante Cakkapala and Bhante Suneetha. This sutta recounts the revered gathering of devatas from ten world systems at Kapilavatthu in the Great Woods, who came to pay homage to the Blessed One and the Bhikkhu Sangha. The evening concluded with the venerables distributing Good Luck Bags, which consisted of blessed water, five-coloured threads, and mandarin oranges, to all the participants.

On the morning of Chū Yī (初一), first day of Lunar New Year, devotees gathered joyfully at MV in their festive attire for the morning Buddha Puja. MV's Chief resident venerable, Bhante Seelananda delivered an inspiring LNY address, reminding the congregation to be mindful of desires for new material possessions and always be present in the moment. After the lunch dana, devotees reconvened in the shrine hall for further blessings...

Tossing to a prosperous year!

Traditionally, Lunar New Year is celebrated over 15 days. One of the most popular customs in Singapore is Lo Hei, meaning "Tossing Up" in Cantonese, also known as *Yusheng*. This tradition involves the communal tossing of a raw fish salad, with festive phrases spoken aloud by the revellers.



Dhamma Kaki Lo Hei Celebration with the Bhantes
Led by Dr. Lim Ah Swan



Sunday Dhamma School Lo Hei Celebration



Ushering in a Blessed Year of Snake at Mangala Vihara

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SDS children enjoying the 'fruit' of their toss



Our Bhantes joining in the joyous toss



The grand toss

This year, MV's sub-groups and Dhamma Schools gathered at the temple to partake in this vibrant tradition. In line with the temple's vegetarian practice, colourful plant-based Yusheng were prepared for the occasion. On 6 February, friends of Dhamma Kaki performed their Lo Hei led by MV Chairman, Dr. Lim Ah Swan, with the resident venerables during the lunch dana.

On February 9, the Sunday Dhamma School (SDS) held a grand snake-shaped *Lo Hei* to mark the first day of school after the New Year holiday. Over 100 students took part in the festivity, joined by the venerables, all wishing for a prosperous year ahead. The excitement was heightened by the balloon firecrackers, leaving all participants in awe of the creativity behind the celebration. Students and teachers of SDS were treated to a delightful lunch, featuring pizzas, traditional kuehs and festive snacks. A heartfelt thank you goes to the MV management committee, kitchen volunteers and SDS students and teachers whose efforts made the afternoon so joyous.



Blessing threads from the Bhantes



Buddhist & Pali College Lohei

Later that afternoon, more than 60 teachers and students of Buddhist & Pali College (BPC) also bond together over their LNY tea party. Organised by BPC Alumni members, the session began with Lo Hei followed by a fun activity questionnaire designed to foster kalyanamitta (admirable friendship) bonds and deepen the students' understanding of the temple and the college. The event concluded with a prize-giving ceremony and blessings from the venerables.



BPC team working on the activity questionnaire

As we reflect on the meaningful connections formed and the joy shared during these celebrations, we are reminded of the enduring spirit of unity and fostering harmony that binds us all. Let us carry this warmth into the year ahead, nurturing kindness and goodwill in all that we do.



BPC students putting their creativity to work



Buddhist & Pali College group photo



Venerables judging the submitted artworks from the participants





Weekly Activities

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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/Chinese Diploma

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 (English)

Level 2 Chew Quee Neo Hall

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