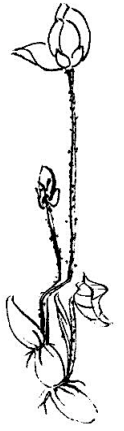


[Evening Service]

namo tassa bhagavato arahato sammā-sambuddhassa (x3)

Homage to Him, the Exalted, the Worthy, the fully Enlightened One



Passages on going for refuge

- **buddhaṃ saraṇaṃ gacchāmi** *I go for refuge in the Buddha*
- **dhammaṃ saraṇaṃ gacchāmi** *I go for refuge in the Dhamma*
- **saṅghaṃ saraṇaṃ gacchāmi** *I go for refuge in the Saṅgha*

Dutiyampi *for the second time* •...

Tatiyampi *for the third time* •...

Praise to the Buddha

itipi so bhagavā, arahamaṃ sammā-sambuddho, vijjā-caraṇa-sampanno, sugato lokavidū, anuttaro purisa-damma-sārathi, sathā deva-manussānaṃ buddho bhagavāti.

He is the Exalted One, Arahant, a fully Enlightened One, perfect in knowledge and virtues. Happy One, knower of the worlds, unsurpassed charioteer of men to be tamed. Teacher of deities and men, Buddha, an Exalted One.

Praise to the Dhamma

svākhāto bhagavātā dhammo, sandiṭṭhiko akāliko ehipassiko, opanayyiko paccattaṃ veditabbo viññūhīti.

Well-expounded is Dhamma by the Blessed One, to be self-realized; a thing transcending time; inviting one to come and see; leading onward, to be known for themselves by the wise.

Praise to the Saṅgha

suppaṭipanno bhagavāto sāvakasaṅgho, uju-paṭipanno bhagavāto sāvakasaṅgho, ñāyappaṭipanno bhagavāto sāvakasaṅgho, sāmīcippaṭipanno bhagavāto sāvakasaṅgho, yadidaṃ cattāri purisayugāni, aṭṭha purisapuggalā, esa bhagavāto sāvakasaṅgho, āhuneyyo pāhuneyyo dakkhineyyo añjalikaraṇīyo, anuttaraṃ puññakkhettaṃ lokassāti.

Of good conduct is the Order of the Disciples of the Blessed One. Of upright conduct is the Order of the Disciples of the Blessed One. Of wise conduct is the Order of the Disciples of the Blessed One. Of dutiful conduct is the Order of the Disciples of the Blessed One. This Order of the Disciples of the Blessed One, namely, these Four pairs of Persons, is worthy of honour, is worthy of reverence, is worthy of offerings, is worthy of salutations with clasped hands, is an incomparable field of merits to the world.

The Destruction of Lust [Samyutta Nikaya]

Thus have I heard: Once the Exalted One was staying near Savatthi at Jeta Grove in Anathapindika's Park. Then the Exalted One said: - "Brethren, when a brother sees that body is impermanent, he, rightly perceiving "this is the right view," feels disgust thereat. By the destruction of the lure of lust comes the destruction of lust. By destruction of lust comes the destruction of the lure, and by this destruction of the lure the heart is set free, and it is called "well freed."

"When a brother sees that feeling, perception, the activities ... consciousness is impermanent, he, rightly perceiving "this is the right view," feels disgust thereat. By the destruction of the lure of lust comes the destruction of lust. By the destruction of lust comes the destruction of the lure, and by this destruction of the lure the heart is set free, and it is called "well freed."

Thus seeing, the well-taught Ariyan disciple is repelled by body, is repelled by feeling, by perception, by the activities. He is repelled by consciousness. Being repelled by it he lusts not for it: not lusting he is set free: in this freedom comes the insight that it is a being free. Thus he realizes: "Rebirth is destroyed, lived is the righteous life, done is my task, for life in these conditions there is no hereafter." And so for the ill, without the self and impermanent.

Thus spoke the Exalted One. Delighted, the brethren rejoiced in what the Exalted One has said.

Past, future and present

Thus have I heard: Once the Exalted One was staying near Savatthi at Jeta Grove in Anathapindika's Park. The Exalted One thus addressed the brethren: -

'Body, brethren, is impermanent, both in the past and in the future, not to speak of the present. So seeing, brethren, the well-taught Ariyan disciple cares not for a body that is past, is not in love with a body to be, and for the present body he seeks to be repelled by it, seeks dispassion for it, seeks the ceasing of it.

So also feeling, perception, mental formations and consciousness are impermanent, both in the past and in the future, not to speak of the present. So seeing, brethren, the well-taught Ariyan disciple cares not for a body that is past, is not in love with a body to be, and as for the present body he seeks to be repelled by it, seeks dispassion for it, seeks the ceasing of it.' And so for the ill, without the self and impermanent.

Thus spoke the Exalted One. Delighted, the brethren rejoiced in what the Exalted One has said.

Discourse pertaining to the great six-fold sense field

By super-knowledge he understands those things that should be understood by super-knowledge; by super-knowledge he gets rid of those things that should be got rid of by super-knowledge; by super-knowledge he develops those things that should be developed by super-knowledge; by super-knowledge he realizes those things that should be realized by super-knowledge.

What are the things that should be understood by super-knowledge? The five groups of grasping – these are the things that should be understood by super-knowledge.

What are the things that should be got rid of by super-knowledge? Ignorance and the craving of becoming – these are the things that should be got rid of by super-knowledge.

What are the things that should be developed by super-knowledge? Calm and insight – these are the things that should be developed by super-knowledge.

And what are the things that should be realized by super-knowledge? Knowledge and freedom – these are the things that should be realized by super-knowledge.

Dhammapada Verses 277 – 279

- All conditioned things are impermanent, when one sees this in wisdom, then one becomes dispassionate towards the painful, this is the path to purity.
- All conditioned things are dukkha (ill), when one sees this in wisdom, then one becomes dispassionate towards the painful, this is the path to purity.
- All states (dhamma) are without self, when one sees this in wisdom, then one becomes dispassionate towards the painful, this is the path to purity.

Sharing of Merits

May we, as a result of this good-deed, attain Nirvana, the ultimate cessation of birth, old age, suffering and death, the Absolute Peace. May all beings be happy. May our hearts be free from anger and hatred and may we become the embodiment of great love, wisdom and compassion.