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# Observance Chanting

## Homage Chant

*Namo tassa bhagavato arahato sammāsbuddhassa.*  
*Namo tassa bhagavato arahato sammāsbuddhassa.*  
*Namo tassa bhagavato arahato sammāsbuddhassā.*

Homage to that auspicious one, the worthy one, the fully and completely awakened one.

Homage to that auspicious one, the worthy one, the fully and completely awakened one.

Homage to that auspicious one, the worthy one, the fully and completely awakened one.

*E.g. MN 100*

## Three Refuges

*Buddhaṃ saraṇaṃ gacchāmi;*  
*Dhammaṃ saraṇaṃ gacchāmi;*  
*Saṅghaṃ saraṇaṃ gacchāmi.*

*Dutiyampi buddhaṃ saraṇaṃ gacchāmi;*  
*Dutiyampi dhammaṃ saraṇaṃ gacchāmi;*  
*Dutiyampi saṅghaṃ saraṇaṃ gacchāmi.*

*Tatiyampi buddhaṃ saraṇaṃ gacchāmi;*  
*Tatiyampi dhammaṃ saraṇaṃ gacchāmi;*  
*Tatiyampi saṅghaṃ saraṇaṃ gacchāmi.*

I take refuge in the Awakened One.  
I take refuge in the Quality.  
I take refuge in the Order.

Even a second time, I take refuge in the Awakened One.  
Even a second time, I take refuge in the Quality.  
Even a second time, I take refuge in the Order.

Even a third time, I take refuge in the Awakened One.  
Even a third time, I take refuge in the Quality.  
Even a third time, I take refuge in the Order.

*Khuddakapāṭha 1 & MV Ch 1 (2nd recitation section)*

## Qualities of the Buddha, Dhamma, Sangha

*Itipi so bhagavā arahaṃ sammāsambuddho  
vijjācaraṇasampanno  
sugato  
lokavidū  
anuttaro purisadammasārathi  
satthā devamanussānaṃ  
buddho bhagavā'ti.*

*Svākkhāto bhagavatā dhammo  
sandiṭṭhiko  
akāliko  
ehi passiko  
opaneyyiko  
paccattaṃ veditabbo viññūhī'ti.*

*Suppaṭipanno bhagavato sāvakasaṅgho,  
ujjappaṭipanno bhagavato sāvakasaṅgho,  
ñāyappaṭipanno bhagavato sāvakasaṅgho,  
sāmīcippaṭipanno bhagavato sāvakasaṅgho,  
yadidaṃ cattāri purisayugāni  
aṭṭha purisapuggalā  
esa bhagavato sāvakasaṅgho  
āhuneyyo  
pāhuneyyo  
dakkhiṇeyyo  
añjalikaraṇīyo  
anuttaraṃ puññakkhettaṃ lokassā'ti.*

He is auspicious, worthy, and fully and completely awakened,  
perfect in wisdom and conduct,  
virtuous,  
knower of the universe,  
unsurpassable trainer of men,  
teacher of deities and humans,  
awake and auspicious.

Well described by the auspicious one is the quality,  
visible,  
timeless,  
"come and see,"  
progressive,  
to be individually experienced by the perceptive.

Well practiced is the order of disciples of the auspicious one.  
Rightly practiced is the order of disciples of the auspicious one.  
Correctly practiced is the order of disciples of the auspicious one.  
Properly practiced is the order of disciples of the auspicious one.  
That is the four pairs of men,  
the eight types of men.  
That is the order of disciples of the auspicious one who are  
to be made offerings,  
to be hosted as guests,

to be given gifts,  
to be offered añjali,  
an unsurpassable field of rewards of the world.

AN 3.70

## Five Precepts

1. *Pāṇātipātā veramaṇī-sikkhāpadaṃ samādiyāmi.*  
I undertake the precept to refrain from killing living beings
2. *Adinnādānā veramaṇī-sikkhāpadaṃ samādiyāmi.*  
I undertake the precept to refrain from taking what is not given.
3. *Kāmesu micchācārā veramaṇī-sikkhāpadaṃ samādiyāmi.*  
I undertake the precept to refrain from wrong sexual behavior.
4. *Musāvādā veramaṇī-sikkhāpadaṃ samādiyāmi.*  
I undertake the precept to refrain from lying.
5. *Surāmerayamajjapamādaṭṭhānā veramaṇī-sikkhāpadaṃ samādiyāmi*  
I undertake the precept to refrain from alcohol, liquor, and other things that cause intoxication and distraction.

Adapted from Kp 2

## Eight Precepts

For their whole lives, the worthy ones follow these eight precepts. Today, I too, for this day and night will follow these eight precepts. In these aspects, I will follow the worthy ones, and it will be my observation of the observance.

1. *Pāṇātipātā veramaṇī-sikkhāpadaṃ samādiyāmi.*  
I undertake the precept to refrain from killing living beings
2. *Adinnādānā veramaṇī-sikkhāpadaṃ samādiyāmi.*  
I undertake the precept to refrain from taking what is not given.
3. *Abrahmacariyā veramaṇī-sikkhāpadaṃ samādiyāmi.*  
I undertake the precept to refrain from sexual activity.
4. *Musāvādā veramaṇī-sikkhāpadaṃ samādiyāmi.*  
I undertake the precept to refrain from lying.
5. *Surāmerayamajjapamādaṭṭhānā veramaṇī-sikkhāpadaṃ samādiyāmi*  
I undertake the precept to refrain from alcohol, liquor, and other things that cause intoxication and distraction.
6. *Vikālabhojanā veramaṇī-sikkhāpadaṃ samādiyāmi.*  
I undertake the precept to refrain from eating outside the right time.
7. *Nacca-gīta-vādita-visūkadassanā Mālā-gandha-vilepana-dhāraṇa-maṇḍana-vibhūsanāṭṭhānā veramaṇī-sikkhāpadaṃ samādiyāmi.*  
I undertake the precept to refrain from dancing, singing, playing music, watching entertainment, wearing garlands, perfumes, cosmetics, adornment, and beautification.

8. *Uccāsayana-mahāsayanā veramaṇī-sikkhāpadaṃ samādiyāmi.*  
I undertake the precept to refrain from high and luxurious bedding.

*Adapted from Kp 2 and AN 8.41*

## Kindness

*Mettā sahagatena cetasā ekaṃ disaṃ pharitvā viharati,  
tathā dutiyaṃ  
tathā tatiyaṃ  
tathā catutthaṃ.*

*Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya  
sabbāvantarṃ lokarṃ  
mettā sahagatena cetasā  
vipulena mahaggatena appamāṇena  
averena abyāpajjena pharitvā viharati.*

With a will imbued with kindness,  
one lives pervading one direction,  
so the second,  
so the third,  
so the fourth.

And so one lives pervading above, below, around and absolutely everywhere,  
every bit of the universe,  
with a will imbued with kindness,  
extensive, expansive, immeasurable,  
free from vengeance and hostility.

*AN 9.18*

## Pāḷi Pronunciation Guide

### Vowels

- **a** is short as in another
- **ā** is long as in father
- **i** is a short version of be
- **ī** is long as in bee
- **u** is short as in under
- **ū** is long as in moo
- **e** is long in open syllables as in fade, but before a consonant it is the same sound but short
- **o** is long in open syllables as in own, but before a consonant it is the same sound but short
- **ṃ** is the nasal sound like the english "ng"

### Consonants

The retroflex letters, which have a dot underneath them, are similar to normal versions, but instead of having the tongue touch the teeth, it touches the roof of the mouth.

Letters with an h after them are pronounced always as an aspirated h as in heavy.

- **k** as in cat

- **kh** k with an aspirated h
- **g** as in gate
- **gh** normal g with an aspirated h
- **ñ** as in bank
- **c** as the ch in change
- **ch** a ch sound with an aspirated h
- **j** as in jet
- **jh** j sound with an aspirated h
- **ñ** as in canyon
- **ṭ** t sound with the tongue touching the roof of the mouth instead of the teeth
- **ṭh** pronounced as a retroflex ṭ with an aspirated h
- **ḍ** d sound with the tongue touching the roof of the mouth
- **ḍh** ḍ with an aspirated h
- **ṇ** n sound with the tongue touching the roof of the mouth
- **t** as in tar
- **th** normal t with an aspirated h
- **d** as in dark
- **dh** normal d with an aspirated h
- **n** as in normal
- **p** as in pat
- **ph** p with an aspirated h
- **b** as in back
- **bh** b with an aspirated h
- **m** as in man
- **y** as in yes
- **r** as in red
- **l** as in lead
- **ḷ** the retroflex version of l
- **v** at the beginning of a word, as in van, in the middle of words it is softer in between very and a weary
- **s** as in set
- **h** as in heavy