
title: "Observance Chanting"

description: "These are some of the main canonical passages which are commonly recited on the full moon, new moon, and eighth days of the fortnight. The English and Pali are both included."

Homage Chant

Namo tassa bhagavato arahato sammāsambuddhassa.

Namo tassa bhagavato arahato sammāsambuddhassa.

Namo tassa bhagavato arahato sammāsambuddhassā.

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 araham sammāsambuddho

vijjācaraṇasampanno

sugato

*lokavidū
anuttaro purisadammasārathi
satthā devamanussānaṃ
buddho bhagavā'ti.*

*Svākkhāto bhagavatā dhammo
sandīṭṭhiko
akāliko
ehi-passiko
opanēyyiko
paccattaṃ veditabbo viññūhī'ti.*

*Suppaṭipanno bhagavato sāvakasaṅgho,
ujjuppaṭipanno 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.

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-vāḍita-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 saḥagatena cetasā ekaṃ disaṃ pharitvā viharati,
tathā dutiyaṃ
tathā tatiyaṃ
tathā catutthaṃ.*

*Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya
sabbāvantarā lokāṃ
mettā saḥagatena 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