

VEDIC CHANTING



ओ३म् सह नाववतु ।
सह नौ भुनक्तु।
सह वीर्यं करवावहै।
तेजस्वि नावधीतमस्तु।
मा विद्विषावहै।।
ॐ शान्तिः शान्तिः शान्तिः



ॐ /ओ३म्

Om also known as (ॐकार , एकाक्षरम्, प्रणव) प्रणव is the **Source** and **Controller** of life as we know it, and therefore, is also known as the **Sound of the Divine or the Divinity** itself.

Om is **eternal sound of the source of creation**, that reverberates within the human body, and across all creation.

Should it be changed as OM, or as a combination of अ+उ+म्.

Let me ask you something what is your definition of GOD?

Different people might have different beliefs as to the shape, form and name of GOD, but all of them, have a single founding principle.

We know that the most obvious signal of life within the body, is the breath. The Sanskrit name is प्राणवायु. Prana can be roughly translated as life. The source of life **Prana** is pranava. This life force manifests itself, as the aspects of creation, maintenance and destruction within the human body.

The sound attached with these aspects are ॐ, ॐ and ॐ.

These sounds are manifest inside the human body, just below the naval, at the chest and above the throat.

One need not go so far as to have an experience realization of these sound inside the body. just uttering these sounds out loud enough will create a reverberation at these very specific body parts.

The word नौ in sanskrit is used as an alternate form of आवाम्, which is द्विवचन पदम् - Both of us or the dual form of word , which means both of us.

So whenever we chant this, there are two parties involved. The chant sets the ambience in which interaction should take place between these two parties.

The two entities could be

A teacher and a student

A provider and a receiver

or just two people performing a task together.

Coming to the actual meaning of verse, Let's look at it line by line.

The individual words in it are:

सह नावतु - saha , nau and avatu.



सह - Together,
नौ - Both of us
अवतु - Protect.



May who protect the both of us?

That is not explicitly mentioned in the verse, because the gender of the doer does not affect the verb in sanskrit.

It could as well be understood as

“May It protect the both of us.”

So the meaning of the first line सह नौ अवतु is

May the knowledge of the divine, protect both of us.

Now comes the 2nd line: सह नौ भुनक्तु

saha means **together**

nau is **the both of us**

bhunaktu is **nourish**.

(Bhunaktu has similar origins as the word **bhojanam**, which means nourishment.)

The meaning of the second line is:

May it nourish both of us together

We see that the first two lines have addressed the basic survival aspects of existence. May the both of us be protected and nourished together. Only after these two aspects are taken care of, we go towards activity.

The third line says - सह वीर्यं करवावहै
वीर्यम् in Sanskrit has multiple meanings.

The literal meaning of it is energy.
करवावहै - do together करवावहै means let us generate.

The line सह वीर्यं करवावहै says let us generate energy together.

The energy is result of action, which could be at various levels.
It could either be physical , emotional, intellectual or at an even
subtler level.

The next line directs the nature of this energy, that is generated.
The words are split as

तेजस्वि नौ अधीतम् अस्तु

The word **tejasvi** can be thought of as **bright and brilliant**,
nau is again together

adheetam is that which has been attained
astu which means may it be .

The literal meaning of **तेजस्वि नौ अधीतम् अस्तु** is

May what we attained be bright and brilliant.

So far, we have set the ambience for **protection, nourishment,**
activity, and **attainment of the result.**

Once the result is obtained, there comes a possibility of conflict.

The next line addresses it saying

मा विद्विषावहै

मा - not
विद्विषावहै - means
have conflict among the both of us.

May we not quarrel, and not have a conflict among
the both of us.





***We will chant the Gayatri
Mantra in the next class.***

**ॐ भूर्भुवःस्वः । तत्सवितुर्वरेण्यं भर्गो
देवस्य धीमहि । धियो यो नः प्रचोदयात् ।**

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