

श्रद्धा सूक्तम्  
Śraddhā Sūktam  
(Source: Ṛg-Veda 10-151)

श्रद्धयाऽग्निस्समिध्यते श्रद्धया हूयते हविः ।

श्रद्धां भगस्य मूर्धनि वचसावेदयामसि ॥ १ ॥

śraddhayā'gnissamidhyate śraddhayā hūyate haviḥ ।  
śraddhām bhagasya mūrdhani vacasāvedayāmasi ॥ 1 ॥

श्रद्धया śraddhayā – by śraddhā; अग्निः agniḥ – fire; samidhyate - is well stoked; हूयते hūyate – offered in the fire;  
हविः haviḥ - oblation; श्रद्धम् śraddhām - śraddhā; भगस्य bhagasya - of the valuable; मूर्धनि mūrdhani – on the top (i.e.,  
the best); वचसा vacasā – with words, speech; आ ā - indeed वेदयामसि vedayāmasi – make well known

Śraddhā makes the fire burn splendidly. The oblation is offered with śraddhā. Śraddhā is the best among all kinds of wealth. We assert this fact with our words of praise. (1)

प्रियं श्रद्धे ददतः प्रियं श्रद्धे दिदासतः ।

प्रियं भोजेषु यज्वस्विदं म उदितं कृधि ॥ २ ॥

priyam śraddhe dadataḥ priyam śraddhe didāsataḥ ।  
priyam bhojeṣu yajvasvidam mā uditam kṛdhi ॥ 2 ॥

प्रियम् priyam – pleasing and agreeable thing; श्रद्धे śraddhe – O Goddess Śraddhā; ददतः dadataḥ – to the giver; दिदासतः  
didāsataḥ – to the one who desires to give; भोजेषु bhojeṣu – the enjoyers; यज्वसु yajvasu – in those who perform  
rituals; इदम् idam – this; मे ma - by me; उदितम् uditam - appealed; कृधि kṛdhi - kindly do

O Goddess Śraddhā, bestow pleasing and agreeable things on the charitable one and on the one who wishes to be charitable. I pray that You may bestow the pleasing and agreeable on those who perform rituals for enjoying the fruits thereof. (2)

यथा देवा असुरेषु श्रद्धामुग्रेषु चक्रिरे ।

एवं भोजेषु यज्वस्वस्माकमुदितं कृधि ॥ ३ ॥

*yathā devā asūreṣu śraddhāmugreṣu cakrīre |  
evam bhojeṣu yajvasvasmākamuditaṁ kṛdhi || 3 ||*

यथा *yathā* – in which way; देवाः *devāḥ* – the gods; असुरेषु *asūreṣu* – demons (or superior gods); श्रद्धाम् *śraddhām* - *śraddhā*; उग्रेषु *ugreṣu* – frightening; चक्रिरे *cakrīre* – practised; एवम् *evam* – in the same way; भोजेषु *bhojeṣu* – enjoyers; यज्वस्तु *yajvasvu* – in the priests; अस्माकम् *asmākam* - our; उदितम् *uditaṁ* – declared intent; कृधि *kṛdhi* – kindly fulfill

The gods pay particular attention to the frightening demons (or: they show reverence to the superior gods). In the same way, O Goddess *Śraddhā*, (we are showing reverence to you). Kindly fulfill our intent towards our priests who perform rituals to enjoy the fruits thereof. (3)

श्रद्धां देवा यजमाना वायुगोपा उपासते ।

श्रद्धां हृदय्याऽऽकृत्या श्रद्धया विन्दते वसु ॥ ४ ॥

*śraddhām devā yajamānā vāyugopā upāsate |  
śraddhām hṛdayyāḥ akūtyā śraddhayā vindate vasu || 4 ||*

श्रद्धाम् *śraddhām* - Goddess *Śraddhā*; देवाः *devāḥ* – *devatās*; यजमानाः *yajamānāḥ* – performers of rituals; वायुगोपाः *vāyugopāḥ* – being protected by the God *Vāyu* (wind); श्रद्धाम् *śraddhām* - Goddess *Śraddhā*; उपासते *upāsate* – worship; हृदय्या *hṛdayyā* – abiding in the heart; आकृत्या *ākūtyā* – with intent; श्रद्धाम् *śraddhām* - Goddess *Śraddhā*; श्रद्धया *śraddhayā* – through *śraddhā*; विन्दते *vindate* – gains; वसु *vasu* – wealth

The *devatās* and the performers of rituals, protected by the God *Vāyu*, are worshipping Goddess *Śraddhā*. All worship Goddess *Śraddhā* with (devotional) intent in their heart. One gains wealth through *śraddhā*. (4)

श्रद्धां प्रातर्हवामहे श्रद्धां मध्यन्दिनं परि ।

श्रद्धां सूर्यस्य निमृचि श्रद्धे श्रद्धापयेह नः ॥ ५ ॥

*śraddhām prātarhavāmahe śraddhām madhyandinam pari ।*  
*śraddhām sūryasya nimruci śraddhe śraddhāpayeha naḥ ॥ 5 ॥*

श्रद्धाम् *śraddhām* - Goddess *Śraddhā*; प्रातः *prātaḥ* - in the morning; हवामहे *havāmahe* –we invite; मध्यन्दिनं परि *madhyandinam pari* – around noon; सूर्यस्य *sūryasya* – of the sun; निमृचि *nimruci* – at the time of setting; श्रद्धे *śraddhe* – O Goddess *Śraddhā*; श्रद्धापय *śraddhāpaya* – bestow *śraddhā*; इह *iha* - here; नः *naḥ* – to us;

**We invite the Goddess *Śraddhā* in the morning. We invite Goddess *Śraddhā* at noon and at sunset. O Goddess *Śraddhā*, bless us that we may have *śraddhā* in this life, at this time, and in this place. (5)**

## शान्ति सूक्तम्

### Śānti Sūktam

(Source: Atharva-Veda 19.1.9)

शान्ता द्यौः शान्ता पृथिवि शान्तमिदमुर्वन्तरिक्षम् ।

शान्ता उदन्वतीरापः शान्ता नः सन्त्वोषधीः ॥१॥

śāntā dyauh śāntā pṛthivi śāntamidamurvāntarīkṣam ।  
śāntā udanvatīrāpaḥ śāntā naḥ santvośadhīḥ ॥1॥

शान्ता śāntā - at peace; द्यौः dyauh – heavens, celestial realm; पृथिवि pṛthivi – earth; शान्तम् śāntam - at peace;  
इदम् idam – this; उरु uru - wide, vast; अन्तरिक्षम् antarīkṣam – space (between heaven and earth);  
उदन्वती udanvatī – ocean; आपः āpaḥ – waters; नः naḥ – to us; ओषधीः ośadhīḥ – medicinal and food plants

Let the heavens be at peace. Let the earth be at peace.

Let the vast space that we perceive between earth and heaven be at peace.

Let the waters of the ocean be at peace. Let all the medicinal plants be beneficial to us. (1)

शान्तानि पूर्वरूपानि शान्तं नो अस्तु कृताकृतम् ।

शान्तं भूतं च भव्यं च सर्वमेव शमस्तु नः ॥२॥

śāntāni pūrvārūpāni śāntam no astu kṛtākṛtam ।  
śāntam bhūtam ca bhavyam ca sarvameva śamastu naḥ ॥2॥

शान्तानि śāntāni - at peace; पूर्वरूपानि pūrvārūpāni – previous actions and their results; शान्तम् śāntam - at peace;  
नो (नः) no (naḥ) – to us; अस्तु astu – may it be; कृताकृतम् kṛtākṛtam – actions done and not done; भूतम् bhūtam – past;  
च ca – and; भव्यम् bhavyam – future; सर्वम् sarvam – all, everything; एव eva – indeed; शम् śam – peace, happiness;  
नः naḥ – to us;

Let our potential unmanifest *pāpa* karma be at peace. Let all our omissions and commissions be at peace. Let the past karma that has manifest in the present and that which is going to manifest in the future be at peace. Let everything (i.e. all the *doṣas*, defects, i.e. *roga*, *dveṣa*, and *moha*, that exist in what is said and unsaid in the three periods of time) be at peace, may they not affect me. (2)

इ॒यं या॑ पर॒मे॒ष्ठि॒नी वाग् दे॒वी ब्र॒ह्मसं॑शि॒ता ।

य॒यैव॑ स॒सृ॒जे॒ घोरं॑ त॒यैव॑ शा॒न्तिर॑स्तु नः ॥३॥

*iyam yā pārameṣṭhinī vāg devī brahmāsaiśitā |  
yayaiva sasrje ghoram tayaiiva śāntirastu nah ||3||*

इयम् *iyam* – this; या *yā* – she; परमेष्ठिनी *parameṣṭhinī* - the one who dwells in the highest abode, *Brahmāji*, or *Devī*;  
वाग् *vāg* – speech; देवी *devī* – goddess; ब्रह्मसंशिता *brahmasaiśitā* – made sharp, acute by chanting of Vedic mantras;  
यया *yayā* – by which; एव *eva* – indeed; ससृजे *sasrje* – created; घोरम् *ghoram* – horrible, frightening; तया *tayā* – by that;  
शान्तिः *śāntiḥ* - peace; असतु *astu* – may it be; नः *nah* – to us;

This speech, which as *devī* is the highest form of the power of *Brahmāji*, and which is made acute by the chanting of Vedic mantras, has created much anguish in the form of cursing or hurting with words. May this same speech which has created hurt and suffering bring peace by neutralizing its effects (and freeing us from guilt and hurt). (3)

इ॒दं यत् पर॒मे॒ष्ठिनं॑ मनो॑ वां ब्र॒ह्मसं॑शितम् ।

ये॒नैव॑ स॒सृ॒जे॒ घोरं॑ ते॒नैव॑ शा॒न्तिर॑स्तु नः ॥४॥

*idam yat pārameṣṭhinam mano vām brahmāsaiśitam |  
yenaiva sasrje ghoram tenaiva śāntirastu nah ||4||*

इदम् *idam* – this; यत् *yat* – that; परमेष्ठिनम् *parameṣṭhinam* - the one who dwells in the highest abode, *Brahmāji*;  
मनो *mano* (*manas*) – mind; वाम् *vām* – your; ब्रह्मसंशितम् *brahmasaiśitam* – made subtle by *Brahmāji* (as the cause of the gross universe); येन *yena* – by which; ससृजे *sasrje* – created; एव *eva* – indeed; घोरम् *ghoram* – horrible, frightening; तेन *tena* – by that; शान्तिः *śāntiḥ* - peace; असतु *astu* – may it be; नः *nah* – to us;

This *Brahmāji*, dwelling in the highest abode, first created *sat* from *asat* with his mind, making that which was not alive viable and active. Thereafter that mind, the fundamental cause for the whole world, dwells in the created sense objects. This mind has performed terrible karmas. Let this same mind bring peace to us. (4)

इ॒मानि॒ या॒नि॒ प॒ञ्च॑न्द्रि॒याणि॒ मनः॑ष॒ष्ठानि॒ मे॒ हृ॒दि॒ ब्र॒ह्म॒णा॒ सं॒शि॒तानि॑ ।

यै॒रेव॑ स॒सृ॒जे॒ घो॒रं॒ तै॒रेव॑ शा॒न्ति॒रस्तु॑ नः ॥५॥

*imāni yāni pañcendriyāṇi manahṣaṣṭhāni me hṛdi brahmaṇā saṁśītāni ।  
yaireva sāsṛje ghoram taireva śāntīrastu nah ॥5॥*

इमानि *imāni* – these; यानि *yāni* – these; पञ्चन्द्रियाणि *pañcendriyāṇi* – five sense organs; मनः *manah* – mind; षष्ठानि *ṣaṣṭhāni* – six; मे *me* – me; हृदि *hṛdi* – (in) the heart; ब्रह्मणा *brahmaṇā* – by Brahman; संशितानि *saṁśītāni* – made sharp, acute; यैः *yaiḥ* – by which; एव *eva* – indeed; घोरम् *ghoram* – horrible, frightening; तैः *taiḥ* – by that; शान्तिः *śāntiḥ* - peace; अस्तु *astu* – may it be; नः *nah* – to us;

Because of *Brahman*, all the five senses, along with the mind as the sixth, abide in my heart; prompted by the conscious awareness and ordainer, they move in their own respective sense objects. Let those same senses and mind that created all the *duritas* in the past now perform actions that will bring peace to us from their effects (*pāpa karma*). (5)