

## ॥ शिवापराध - क्षमापना स्तोत्रम् ॥ ŚIVĀPARĀDHA-KSHAMĀPANA-STOTRAM

(1)

आदौ कर्मप्रसङ्गात् कलयति  
कलुषं मातृकुक्षौ स्थितं मां  
विण्मूत्रामेध्यमध्ये कथयति  
नितरां जाठरो जातवेदाः ।  
यद्यद्वै तत्र दुःखं व्यथयति  
नितरां शक्यते केन वक्तुं  
क्षन्तव्यो मेऽपराधः, शिव

शिव शिव भो, श्रीमहादेव शम्भो ॥

In the beginning, owing to the effect of Karma (acts good and bad done in previous births), as I lie in the mother's womb, kaluṣa (the sin) takes hold of me (kalayati). The gastric fire heats me intensely in the midst of filthy refuse and unclean things. Who can describe the variety of afflictions that causes intense pain there?

(2)

बाल्ये दुःखातिरेको, मलकुलित-  
वपुः, स्तन्यपाने पिपासा (सुः)  
नोशक्तश्चेन्द्रियेभ्यो, भवंगुण-  
जनति जन्तवो मां तुदन्ति ।  
नानारोगादि(ति) दुःखाद्बुद्ध-  
परवशः शङ्करं न स्मरामि  
क्षन्तव्यो मेऽपराधः शिव

शिव शिव भो, श्रीमहादेव शम्भो ॥

In boyhood, there is (cause for) excessive grief; the body (of the child) rolls in filth; there is the desire to drink the mother's milk; but there is no power over the organs (to use them); creatures which are naturally associated with worldly life (insects like mosquitoes, ants, etc.,) torment (me, as a child). Owing to many kinds of diseases and pains I seek relief in crying and have no time to think about Śaṅkara

(3)

प्रौढोऽहं यौवनस्थो विषयविष-  
 धरैः पञ्चभिर्मर्म सन्धौ  
 दष्टो, नष्टो विवेकः, सुतधन-  
 युवति स्वादु(द) सौख्ये निषण्णः ।  
 शैवीचिन्ताविहीनं मम हृदय-  
 महो मानगर्वाधिखूडं  
 क्षन्तव्यो मेऽपराधः, शिव  
 शिव शिव भो, श्रीमहादेव शम्भो ॥

Having grown up, in the state of youthfulness, I am bitten at the vital joints by the five venomous serpents in the form of the objects of sense (Viṣaya); then all discrimination is lost; I am engrossed in (enjoying) the pleasure of tasting the happiness associated with sons, wealth and young women; Alas! my heart, puffed up with self-conceit and arrogance is bereft of any thought pertaining to Śiva (God).

(4)

वार्धक्ये चेन्द्रियाणां विगतगतिमति-  
 श्वाधिदैवा (देहा)दि तापैः  
 पापै रोगैर्वियोगैर्व्यसनकृशतनुः  
 (गैस्त्वनवसितवपुः), प्रौढिहीनं च दीनम् ।

मिथ्यामोहाभिलाषैर्भ्रमति मम मनो धूर्जटिः(टे)

ध्यानशून्यं (धूर्जटिध्यानशून्यं)

क्षन्तव्यो मेऽपराधः, शिव

शिव शिव भो, श्रीमहादेव शम्भो ॥

And in old age, my organs (of action and perception) lose their respective powers of acting and sensing. My body becomes emaciated (though it continues to exist) with worries caused by afflictions mental, physical etc., by sins (committed), diseases and separation (from dear objects). My mind, devoid of power and pitiable, wanders restlessly impelled by vain delusion and desires without any thought of Dhurjati: (Śiva).

(5)

नो शक्यं स्मार्तकर्म प्रतिपद-

गहनप्रत्यवायाकुलाख्यं,

श्रौते वार्ता कथं मे द्विजकुलविहिते,

ब्रह्ममार्गे सुसारे (मार्गानुसारे) ।

नास्या, धर्मे, विचारः श्रवणमननयोः

किं निदिध्यासितव्यं

क्षन्तव्यो मेऽपराधः, शिव

शिव शिव भो, श्रीमहादेव शम्भो ॥

I am not able to perform the duty (consisting or rituals) prescribed in the Smṛtis since it is beset at every step with abstruse expiatory rites (for defective as well as non-performance). Much less is my ability

to perform the duty prescribed for the twice-born (especially Brahmans) by the Śrutis (Vedic injunctions) leading to the essential path of the realisation of Brahman. There is no desire (in me) for (knowing and performing) dharma. Nor have I any idea about listening to the import of the Vedas from the Guru and reflecting on it. What (object) remains there for me to meditate upon leading to Self-realisation? (6)

स्रात्वा प्रत्यूषकाले स्रपनविधि-  
विधौ नाहतं गाङ्गतोयं  
पूजार्थं वा कदाचिद्बहुतर-  
गहनात् खण्डबिल्वीदलानि ।  
नानीता पद्ममाला सरसि विकसिता,  
गन्धपुष्पैः (गन्धधूपौ) त्वदर्थं  
क्षन्तव्यो मेऽपराधः, शिव  
शिव शिव भो, श्रीमहादेव शम्भो ॥

Having bathed early in the morning, I did not fetch the water of the Ganges for your ablution. Nor were the leaves of bilva brought from many a wood for your worship. I did not bring the cluster of fresh lotus-blossoms from the lake along with other scented flowers (or with fragrant sandal-paste and incense).

(Abhiṣeka, (bathing with holy water), worshipping with bilva-leaves, lotuses and other flowers, decorating with sandal-paste and offering (waving) fragrant incense are items of Śiva's worship).

(7)  
दुग्धैर्मध्वाज्ययुक्तैर्दधिसित (गुड)

सहितैः स्नापितं नैव लिङ्गं

नो लिप्तं चन्दनाद्यैः कनक-

विरचितैः पूजितं न प्रसूनैः ।

धूपैः कर्पूरदीपैर्विविध-

रसयुतैर्नैव भक्ष्योपहारैः

क्षन्तव्यो मेऽपराधः, शिव

शिव शिव भो, श्रीमहादेव शम्भो ॥

Your image (in linga-form) was not bathed in milk along with honey, ghee, curd and candied sugar (jaggery); it was not decked (smeared) with sandal-paste and similar (fragrant) things; it was not worshipped with golden flowers (like campaka or flowers of gold), with profuse incense, with camphor-lamps and with offerings of food of different delicious tastes.

(8)  
ध्यात्वा चित्ते शिवाख्यं प्रचुर-

तरधनं नैव दत्तं द्विजेभ्यो

हव्यं ते लक्षसंख्यैर्हुतवहवदने

नार्पितं बीजमन्त्रैः ।

नो तप्तं गाङ्गतीरे व्रतजप-

नियमैरुद्रजाप्यैर्न वेदैः

क्षन्तव्यो मेऽपराधः, शिव

शिव शिव भो, श्रीमहादेव शम्भो ॥

Contemplating Śiva in mind, immense wealth was not given (as dānam) to the twice-born (Brāhmans); oblations in lakhs along with the utterance of the mystical syllables of mantras meant for you were not offered in the mouth of Agni (the oblation-bearer); austerities consisting of vows, japa (repetition of sacred mantras) and restraints along with the chanting of the Rudra-mantras and of the Vedas-were not done (sitting) on the bank of the Ganges. (9)

स्थित्वा स्थाने सरोजे प्रणवमय-  
 मरुत्कुम्भके (मरुत्कुण्डले) सूक्ष्ममार्गे  
 शान्ते, स्वान्ते प्रलीने प्रकटित-  
 विभवे ज्योतिरूपे पराख्ये ।  
 लिङ्गज्ञे ब्रह्मवाक्ये सकल-  
 तनुगतं शङ्करं न स्मरामि  
 क्षन्तव्यो मेऽपराधः, शिव  
 शिव शिव भो, श्रीमहादेव शम्भो ॥

Sitting in various yogic postures, I have not controlled my mind and meditated upon Lord Śiva. Remaining in the lotus-pose, the subtle path (suṣumnā-nāḍi) being filled with the air in the form of the syllable "OM", the quiescent mind lying dormant in the Supreme Effulgence of manifest power, the Witness of the subtle body and the import of the Vedas (Brahman) - I don't contemplate on Śaṅkara, immanent in the bodies of all beings.

(10)

नाग्नो निःसङ्गशुद्धस्त्रिगुण-

विरहितो ध्वस्तमोहान्धकारो

नासाग्रे न्यस्तदृष्टिर्विदित-

भवगुणो नैव दृष्टः कदाचित् ।

उन्मन्यावस्थया त्वां विगत-

कलिमलं शङ्करं न स्मरामि

क्षन्तव्यो मेऽपयाधः, शिव

शिव शिव भो, श्रीमहादेव शम्भो ॥

I have never visualised Lord Śiva in His yogic posture; nor have I longed for it. You were never seen by me - the naked sky-clad God (Digambara), unattached and pure, unaffected by three guṇas (sattva, rajas and tamas), free from the darkness of delusion, absorbed in meditation with the gaze fixed on the tip of the nose and fully aware of the nature of worldly existence (bhava). Owing to the absence of mental activity (absent-mindedness) I don't think about Śaṅkara (the auspicious God) the destroyer of sin.

(11)

इद्यं वेदान्तवेद्यं हृदयसरसिजे

दीपवत्स्वप्रकाशं

सत्यं शान्तस्वरूपं सकलमुनि-

मनः पद्मषण्डैकवेद्यम् ।

जाग्रत्स्वप्ने सुषुप्तिस्त्रिगुण-

परहृतं (विरहितं) शङ्करं न स्मरामि

क्षन्तव्यो मेऽपराधः, शिव

शिव शिव भो, श्रीमहादेव शम्भो ॥

I do not think about Śaṅkara. He is in the heart (charming), to be realised through Vedānta (the essential teachings of the Veda), self-luminous in the lotus of the heart, the truly existent, the embodiment of peace, to be realised in the mind-lotuses of all Sages, transcending the states of waking dream and deep sleep and beyond the three gunas.

(12)

चन्द्रोद्भासितशेखरे स्मरहरे  
 गङ्गाधरे शङ्करे  
 सर्पैर्भूषितकण्ठकर्णयुगले  
 (कर्णकण्ठकुहरे) नेत्रोत्थवैश्वानरे ।  
 दन्तित्वक्कृत सुन्दराम्बरधरे  
 त्रैलोक्यसारे हरे  
 मोक्षार्थं कुरु चित्तवृत्ति म(खि) (म)-  
 चलामन्यैस्तु किं कर्मभिः ॥

Concentrating the mind with unflinching devotion on God (Hara), is the only effective means to Salvation.

Of what use are other activities? For salvation, direct (all) your steady (pure) thoughts on Hara (Śiva) whose head is illumined by the Moon who is the destroyer of Cupid, the bearer of the Ganges and the (auspicious) bestower of happiness, whose neck and (pair of) ears are decked with serpents, from whose eyes shot forth the Fire (for burning Kāma) who wears the beautiful dress consisting of the elephant's hide and who is the essence (strength) of the three worlds.



(13)

किं वानेन (यानेन) धनेन वाजिकरिभिः प्राप्तेन राज्येन किं

किं वा पुत्रकलत्रमित्रपशुभिर्देहेन गेहेन किम् ।

ज्ञात्वैतत्क्षणभङ्गुरं सपदिरे(च)त्याज्यं मनो दूरतः

स्वात्मार्थं गुरुवाक्यतो भज भज श्रीपार्वतीवल्लभम् ॥

What is the use of all this wealth (vehicle) elephants and horses, of a kingdom acquired, of children, wives, friends, and cattle, of a (beautiful) body or a house? Realising all this to be perishable in a moment the mind is to be turned away from them. For realising your own-Self, following the Guru's advice, repeatedly worship the Lord of Pārvatī (Śiva).

(14)

आयुर्नश्यति पश्यतां प्रतिदिनं याति क्षयं यौवनं

प्रत्यायान्ति गताः पुनर्नदिवसाः कालो जगद्भक्षकः ।

लक्ष्मीस्तोयतरङ्गभङ्गचपला विद्युच्चलं जीवितं

तस्मान्मां शरणागतं शरणद (करुणया) त्वं रक्ष रक्षाधुना ॥

God is the sole and enduring refuge to be sought for peace. Day by day, life ebbs away before our very eyes (as we look on); youthfulness declines; days passed do never return. Time devours the worlds. Fortune (wealth) is fickle like the ripple on the wavelets of water; life is fleeting like lightning. Therefore, O Lord, Giver of Protection, protect me now (with your Grace) seeking refuge in you.

(15)

वन्दे शम्भु(देव) मुमापतिं सुरगुरुं वन्दे जगत्कारणं  
वन्दे पन्नगभूषणं मृगधरं वन्दे पशूनां पतिम् ।  
वन्दे सूर्यशशाङ्कवह्निनयनं वन्दे मुकुन्दप्रियं  
वन्दे भक्तजनाश्रयं च वरदं वन्दे शिवं शङ्करम् ॥

I bow to Śiva the Bestower of Bliss, the Lord (spouse) of Umā; the Lord (Preceptor) of the gods, the original Source of the universe, the God adorned with serpents, the holder of the deer (in hand), the Lord of creatures, the God having the Sun, Moon and Fire as His (three) eyes, the God dear to Viṣṇu (Mukunda - the bestower of Salvation), the refuge of the devotees and the bestower of desired boons.

(16)

गात्रं भस्मसितं सितं च हसितं हस्ते कपालं सितं  
खण्डं च सितं सितश्च वृषभः कर्णे सिते कुण्डले ।  
गङ्गा फनेसिता, जटा पशुपतेश्चन्द्रः सितो मूर्धनि  
सोऽयं सर्वं सितो ददातु विभवं पापक्षयं सर्वदा ॥

May the all-white God grant that power that always destroys sins! White is the body (of Paśupati) with ashes. Likewise are His laughter, the skull and the club (in His hand) the bull (on which he rides), the ear-rings in His ears, and the foam-white Ganges, the matted hair and the Moon on His head.

(17)

करचरणकृतं वाक्कायजं कर्मजं वा  
श्रवणनयनजं वा मानसं वापराधम् ।  
विहितमविहितं वा सर्वमेतत्क्षमस्व  
जय जय करुणाब्धे श्रीमहादेव शम्भो ॥

Hail, Hail, Mahādeva, Śambhu, the Ocean of mercy! Forgive me all this fault-done and yet to be done — committed by hands, feet or done vocally, physically and by actions through the faculties of hearing, seeing and thinking (mentally).

Faults may also arise from not doing prescribed duties (vihita) and by doing prohibited (proscribed) actions (avihita or nishiddha).

(18)

आत्मा त्वं गिरिजा मतिः परिजनाः

(सहचराः) प्राणाः शरीरं गृहं

पूजा ते विषयोपभोगरचना

निद्रा समाधिस्थितिः ।

सञ्चारः पदयोः प्रदक्षिणविधिः

स्तोत्राणि सर्वा गिरो

यद्यत्कर्म करोमि तत्तदखिलं

शम्भो तवाराधनम् ॥

My self is Śambhu (yourself); my intellect is Girijā (Pārvatī); my vital breaths are your attendants, my body is your temple of residence; my enjoying the objects of the senses is your worship; my sleep is the state of meditation; all movement with the pair of feet is doing Pradakshina (circumambulation) to you and all my words are your praises. O, Śambhu, whatever I do, is entirely an act of worshipping you.