

# शिवापराधक्षमापणस्तोत्रम्

## Shivaparadha-kshamapana stotra

आदौ कर्मप्रसङ्गात्कलयति कलुषं मातृकुक्षौ स्थितं मां  
विण्मूत्रामेध्यमध्ये क्वथयति नितरां जाठरो जातवेदाः ।  
यद्यद्वै तत्र दुःखं व्यथयति नितरां शक्यते केन वक्तुं  
क्षन्तव्यो मेऽपराधः शिव शिव शिव भो श्रीमहादेव शम्भो ॥ १ ॥

First, the sin due to attachment to karma brings me to the womb of a mother. Then, the heat of the womb boils (me) exceedingly in the impure place containing excrement and urine. Who can describe the suffering that afflict (me) exceedingly in that place! O Shiva! O Shiva! O Shiva!  
O MahAdeva! O Shambhu! Forgive my offense!

बाल्ये दुःखातिरेको मललुलितवपुः स्तन्यपाने पिपासा  
नो शक्तश्चेन्द्रियेभ्यो भवगुणजनिताः जन्तवो मां तुदन्ति ।  
नानारोगादिदुःखाद्रुदनपरवशः शङ्करं न स्मरामि  
क्षन्तव्यो मेऽपराधः शिव शिव शिव भो श्रीमहादेव शम्भो ॥ २ ॥

There is an excess of suffering in infancy and childhood. The body is agitated by (frequent) urination and passing of stools. And there is a desire for breast-feeding. There is no strength in the organs. Many kinds of worms, parasites, insects, etc. born of Your mAyA keep biting and piercing me. Due to suffering from numerous ailments, I keep crying. (But) I do not remember (You) Shankara (even then)! (Therefore,) O Shiva! O Shiva! O Shiva! O MahAdeva! O Shambhu! Forgive my offense!

Shri Abhinava Vidyateertha, (Divine Discourses, page 91) says that there is a causal relation chain that runs as follows:

mithyAjnAna -> doshha -> pravR^itti -> janma -> duHkha

शिवापराधक्षमापणस्तोत्रम्

MithyAGYAna leads to defects (attachment, aversion, and delusion), defects lead to activity, activity leads to (the next) birth, and birth leads to duHkha - sorrow, pain and suffering.

The root cause of this duHkha is mithyAGYAna.

From this, it follows that everyone who is born in this world does so because of mithyAGYAna or erroneous knowledge. And it also follows that everyone who is born will undergo duHkha.

What is this mithyAGYAna? Shri Abhinava Vidyateertha says:

atasmin.h tadbuddhiH - mithyAGYAnam.h

MithyAGYAna is perceiving something in what it is not. Thinking the body to be the Self is mithyAGYAna.

Once we identify the Self with the body, we will be subjected to defects. The body will be attracted to certain things that are considered desirable and averse to other things that are considered undesirable. Again, things are classified as desirable and undesirable because of delusion. We strive to achieve desirable things and avoid the undesirable things. This "striving" is the pravR^itti mArga or karma-mArga. Because of karma and depending on whether we performed good or bad karmas, we have to take birth again in different forms. And birth implies suffering. We perform more karmas in that birth leading to yet another birth, and so on. The cycle continues.

The cycle can be broken by eliminating the root cause, mithyAGYAna.

duHkhajanmapravR^ittidoshamithyAGYAnAnAM taduttarottarApAye tadanantarApAyAdapavargaH |

Among sorrow, birth, activity, defects, and mithyAGYAna, by eliminating each element, the preceding one is removed and thereby, liberation results.

प्रौढोऽहं यौवनस्थो विषयविषधरैः पञ्चभिर्मर्मसन्धौ

दष्टो नष्टोऽविवेकः सुतधनयुवतिस्वादुसौख्ये निषण्णः ।

शैवीचिन्ताविहीनं मम हृदयमहो मानगर्वाधिरूढं

शिवापराधक्षमापणस्तोत्रम्

क्षन्तव्यो मेऽपराधः शिव शिव शिव भो श्री महादेव शम्भो ॥ ३ ॥

When I mature into my youth, the five serpents called sense objects bite me in my vital organs. I lose all discrimination (viveka) and become addicted to enjoying the (fleeting) pleasures of wealth, wife, and children. Alas! Even then, my mind is devoid of thoughts of Shiva, but filled with great pride and arrogance! O Shiva! O MahAdeva! O Shambhu! Forgive my offense!

वार्धक्ये चेन्द्रियाणां विगतगतिमतिश्चाधिदैवादितापैः

पापै रोगैर्वियोगैस्त्वनवसितवपुः प्रौढहीनं च दीनम् ।

मिथ्यामोहाभिलाषैर्भ्रमति मम मनो धूर्जटिर्ध्यानशून्यं

क्षन्तव्यो मेऽपराधः शिव शिव शिव भो श्री महादेव शम्भो ॥ ४ ॥

And in my old age, my organs lose their vitality and sharpness. I am miserable, subjected to the three kinds of miseries (tApatraya - Adhidaivika, Adhibhautika and AdhyAtmika) from sins, diseases, and losses, and my body is decayed due to loss of youth. Even in this sorry state, my mind wanders about being distracted by unreal things, delusion, and vain desires but is devoid of thoughts of (You) dhUrjaTi (One who wears matted locks of hair on the head)! O Shiva! O MahAdeva! O Shambhu! Forgive my offense!

नो शक्यं स्मार्तकर्म प्रतिपदगहनप्रत्यवायाकुलाख्यं

श्रौते वार्ता कथं मे द्विजकुलविहिते ब्रह्ममार्गे सुसारे ।

नास्था धर्मे विचारः श्रवणमननयोः किं निदिध्यासितव्यं

क्षन्तव्यो मेऽपराधः शिव शिव शिव भो श्री महादेव शम्भो ॥ ५ ॥

I am unable to perform the smArta karmas (nitya karmas) even though omission of even a single step of such karmas is extremely sinful. (While I cannot even do the smArta karmas) how can I (defend my non-performance of) the (obligatory) shrauta karmas that are enjoined for the dvijas and

शिवापराधक्षमापणस्तोत्रम्

are essential for attaining Brahman? I do not have any respect for dharma, nor do I inquire into shravaNa (hearing the shruti) and manana (reasoning about and reflection on the shruti texts). What can I contemplate on (nididhyAsitavyam.h) ? O Shiva! O MahAdeva! O Shambhu! Forgive my offense!

स्नात्वा प्रत्यूषकाले स्नपनविधिविधौ नाहृतं गाङ्गतोयं

पूजार्थं वा कदाचिद्बहुतरगहनात्खण्डबिल्वीदलानि ।

नानीता पद्ममाला सरसि विकसिता गन्धपुष्पे त्वदर्थं

क्षन्तव्यो मेऽपराधः शिव शिव शिव भो श्रीमहादेव शम्भो ॥ ६ ॥

Taking a bath early in the morning, I have never brought the water of the GangA river to perform Your abhishheka (bathing ceremony). And I have never gone to the dense forest to bring Bilva leaves for Your pUjA. Nor have I offered You a garland of lotuses grown in the lake or fragrant flowers of any kind. O Shiva! O MahAdeva! O Shambhu! Forgive my offense!

दुग्धैर्मध्वाज्युतैर्दधिसितसहितैः स्नापितं नैव लिङ्गं

नो लिप्तं चन्दनाद्यैः कनकविरचितैः पूजितं न प्रसूनैः ।

धूपैः कर्पूरदीपैर्विधिरसयुतैर्नैव भक्ष्योपहारैः

क्षन्तव्यो मेऽपराधः शिव शिव शिव भो श्रीमहादेव शम्भो ॥ ७ ॥

I have never performed the bathing ceremony of Your liN^ga with milk and honey, ghee, yogurt, and sugar (paJNchAmR^ita-abhishheka). I have never anointed the liN^ga with sandalwood paste. Nor have I worshipped You with dhattUra flowers, incense, and lights of camphor. I have never offered You naivedya (food offered to God) consisting of various dainty delicacies. O Shiva! O MahAdeva! O Shambhu! Forgive my offense!

ध्यात्वा चित्ते शिवाख्यं प्रचुरतरधनं नैव दत्तं द्विजेभ्यो

हव्यं ते लक्षसङ्ख्यैर्हुतवहवदने नार्पितं बीजमन्त्रैः ।

शिवापराधक्षमापणस्तोत्रम्

नो तप्तं गाङ्गातीरे व्रतजपनियमैः रुद्रजाप्यैर्न वेदैः

क्षन्तव्यो मेऽपराधः शिव शिव शिव भो श्रीमहादेव शम्भो ॥ ८ ॥

I have not donated extensive wealth to brAhmaNas, contemplating on Shiva. I have never offered oblations in agni accompanied by one lakh (a hundred thousand) utterances of Your bIja-mantra. I have never performed austerities on the banks of the gaN^gA river, following the rules for Vratas (observances) and japa, accompanied by the recitation of the shrI-rudra-adhyAya and other Vedic hymns. O Shiva! O MahAdeva! O Shambhu ! Forgive my offense!

स्थित्वा स्थाने सरोजे प्रणवमयमरुत्कुण्डले सूक्ष्ममार्गे

शान्ते स्वान्ते प्रलीने प्रकटितविभवे ज्योतिरूपे पराख्ये ।

लिङ्गज्ञे ब्रह्मवाक्ये सकलतनुगतं शङ्करं न स्मरामि

क्षन्तव्यो मेऽपराधः शिव शिव शिव भो श्रीमहादेव शम्भो ॥ ९ ॥

I do not remember Shankara, the Inner Controller (antaryAmin) of all, being situated in the thousand-petaled lotus (sahasrAra chakra) where the subtle energy rises, where the prANas merge into the praNava sound (AUM), where the purports of the veda-vAkyas merge into the Supreme Reality that is fully manifested as being full of brilliance and peace. O Shiva! O MahAdeva! O Shambhu! Forgive my offense!

नम्रो निःसङ्गशुद्धस्त्रिगुणविरहितो ध्वस्तमोहान्धकारो

नासाग्रे न्यस्तदृष्टिर्विदितभवगुणो नैव दृष्टः कदाचित् ।

उन्मन्याऽवस्थया त्वां विगतकलिमलं शङ्करं न स्मरामि

क्षन्तव्यो मेऽपराधः शिव शिव शिव भो श्रीमहादेव शम्भो ॥ १० ॥

I have never had a vision of You, after becoming completely detached, naked, beyond the three guNas, having destroyed the darkness of delusion, having concentrated my gaze on the tip of the nose, and having known Your attributes. Nor have I ever remembered, even in an agitated state, You Shankara, who are completely untainted by the (evils) of Kali Yuga. O Shiva! O MahAdeva! O Shambhu! Forgive my offense!

शिवापराधक्षमापणस्तोत्रम्

चन्द्रोद्भासितशेखरे स्मरहरे गङ्गाधरे शङ्करे  
सर्पैर्भूषितकण्ठकर्णयुगले विवरे नेत्रोत्थवैश्वानरे ।  
दन्तित्वक्कृतसुन्दराम्बरधरे त्रैलोक्यसारे हरे  
मोक्षार्थं कुरु चित्तवृत्तिमचलामन्यैस्तु किं कर्माभिः ॥ ११ ॥

What is the use of other karmas? In order to attain MokSha, make the mind's vR^itti's (activities) firm in Shiva, on whose head the moon shines, who is the destroyer of kAma, who bears the gaN^gA, who is Shankara (bestower of happiness), whose neck and ears are adorned by serpents, from whose eyes fire emanates, who wears the hide of an elephant as a garment, and who is the essence of the three worlds.

किं वाऽनेन धनेन वाजिकरिभिः प्राप्तेन राज्येन किं  
किं वा पुत्रकलत्रमित्रपशुभिर्देहेन गेहेन किम् ।  
ज्ञात्वैतत्कण्ठभङ्गुरं सपदि रे त्याज्यं मनो दूरतः  
स्वात्मार्थं गुरुवाक्यतो भज भज श्रीपार्वतीवल्लभम् ॥ १२ ॥

What is the use of all this wealth, horses, elephants? What is the use of even having a kingdom (ie. power and wealth)? What is the use of having sons, wife, friends, animals, houses? What is the use of the body? Knowing all this to be liable to perish in a moment, O mind, renounce it from a distance immediately! In order to realize your Self, follow the advise of the Guru and worship the Lord of PARvatI, Shankara.

आयुर्नश्यति पश्यतां प्रतिदिनं याति क्षयं यौवनं  
प्रत्यायान्ति गताः पुनर्न दिवसाः कालो जगद्भ्रवशकः ।  
लक्ष्मीस्तोयतरङ्गभङ्गचपला विद्युच्चलं जीवितं  
तस्मान्मां शरणागतं शरणद त्वं रक्ष रक्षाधुना ॥ १३ ॥

Even as one is seeing it, day by day, life is being shortened and my youth is being reduced! Days that are gone will never come back! Time is devourer of the world! lakShmI (wealth) is wavering like the waves of

शिवापराधक्षमापणस्तोत्रम्

water (with crests and troughs). And life itself is uncertain and of short duration like lightning. Therefore, You who provide refuge to those who approach You for refuge, protect me even now who have approached You for refuge!

करचरणकृतं वाक्कायजं कर्मजं वा

श्रवणनयनजं वा मानसं वापराधम् ।

विहितमविहितं वा सर्वमेतत्क्षमस्व

जय जय करुणाब्धे श्रीमहादेव शम्भो ॥ १४ ॥

With my hands, legs, words, body, actions, by hearing, eyes, or even in my mind alone, whether as part of an enjoined act or as a forbidden act, whatever offense I have committed, forgive me! Victory be to You, O Ocean of compassion! O MahAdeva ! O Shambhu!

॥ इति श्रीमच्छङ्करभगवत्पादविरचितं शिवापराधक्षमापणस्तोत्रं संपूर्णम् ॥

Translated by Anand Hudli