Il शिवापराध - क्षमापना स्तोत्रम् Il
ŚIVĀPARĀDHĀ-KSHAMĀPANA-STOTRAM

(1)
Aadhi karmanāsāatu kalyātity
kalūṣa mātukushi sthītā maṁ
vignātmādevyai kathātity
nitarāṇa jātharo jātvedā: 

Yadante tatra du:খখān vyāthātity
nitarāṇa shaktaye kēṇa vaktuṁ
kṣnātvāṃ mēdparyāḥ: śiśv
śiśv śiśv bhō, śrīmahādeva śhambho Il

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)

bālye du:খātirēkō, malakulīt-
ব্যাপ顿:, stānypāne pīpāsā (সু:)
nōpiśaktādhyāmyaḥ, bhāgūṇ-

Janati janātob māṁ tūtānti 

nānaṁgaḍhī(ति) du:খাদुदān-
pārasā: sādhrāṁ n śmarāmi
kṣnātvāṃ mēdparyāḥ: śiśv
śiśv śiśv bhō, śrīmahādeva śhambho Il
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)

प्रौढः ध्यानस्यो विषयविषयः
ध्यानार्थम् संधोः
द्यो, नद्यो विवेकः, सुतधनः
युगति स्वाभूद(ि) सौरवे निष्णमः।
श्रैवीचिन्ताविशीनं मम हृदयः
महो मानगर्भिधिरुँधः
क्षत्रियो मेडपराः, 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 चेन्द्रियां विगतगतिमति-
श्राधिदेवा (देहा)दि तपैः:
पापे रोगतयोगैथ्यसनकृतनातनु:
(गैस्त्वनवसितचणु:), प्रौढिहीं च दीनम्।
रितेः (टे)
ध्यानशून्यं (धूर्षिंध्यानशून्यं)
क्षन्त्वयो मेंथपाराध., 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)

नौ शक्यं स्मार्तकतः प्रतिपदः
गहनप्रत्यवायाकुलायं,
श्रौते वाती कथं में द्रिष्टकुलविहिले,
ब्रह्मागृंजुसारे (मार्गानुसारे)।

नास्या, धर्मं, विचारं श्रवणमनन्त्योः
किने निदिष्च्यासितवभं
क्षन्त्वयो मेंथपाराध., 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 Brahma. 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)

स्माता प्रत्युष्कारे स्पनविधि-
विधौ नाहि गाज्ञतोयं
पूजार्थे वा कदाचिद्धुतरे-
गहनात् कण्डिचिल्लिदलानि |

नानीता पद्ममाला सरसि विकसिता,
गन्धपुष्पे: (गन्धपुष्पे) त्वदर्थः
क्षन्त्वयो मेदपरथः, 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)

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)
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-
मरुकुम्भके (मरुकुण्डले) सुखमागेः
शान्ते, स्वान्ते प्रलीने प्रकटिति-
विभेश ज्योतिरूपे पराध्ये।

तिः श्रवावः सकल-
तनुगतं शृङ्गरं न स्मरामि
क्षन्र्यो मेडपराम:, ज्ञिव
ज्ञिव ज्ञिव 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 (süßumṇa-ṇāḍi) 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.
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)

इवं वेदान्तवेदं हृदयसरसिजे
दीपवत्सवप्रकाशं
सत्यं शान्तस्वरूपं सकलमुनि-
मनः पद्यपड़ैवेदान्तम्।
जागरत्वप्रेम सुझिस्त्रिगुणं-
परहृतं (विरहितं) श्राक्रं न स्मरामि
श्रान्तव्यो मेदप्रायः, शिव
शिव शिव भो, श्रीमहदेव 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.

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.
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).

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.
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.

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.
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 तां गिरिजा मति: परिजना:
(सहचराः) प्राणा: शरीरं गृहं
पूजा ते विषयोपभोगर्जना
निद्रा समाधिस्थितिः

सञ्चारः पदयो: प्रदक्षिणविधि:
स्तोत्राणि सर्वं गिरो
यद्यत्कर्म करोमि तत्तद्धिलं
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.