

# Devi Aparadha Kshamapana Stotram

न मत्रं नो यन्त्रं तदपि च न जाने स्तुतिमहो

न चाह्वानं ध्यानं तदपि च न जाने स्तुतिकथाः ।

न जाने मुद्रास्ते तदपि च न जाने विलपनं

परं जाने मातस्त्वदनुसरणं क्लेशहरणम् ॥१॥

*ṇa maṭram ṇo yaṅtram ṭad-āpi Ca ṇa Jāne Stutim-āho*

*ṇa Ca-[ā]ahvānam dhyānam ṭad-āpi Ca ṇa Jāne Stuti-khathāh |*

*ṇa Jāne mudrās-ṭe ṭad-āpi Ca ṇa Jāne Vilapanam*

*Param Jāne mātas-ṭvad-ānusarannam khleśa-ḥarannam ||1||*

**Meaning:** (O Mama) or your mantra, or yantra (I do not know); and alas, I do not even know your stuti (eulogy),

I do not know how to plead with you for dhyana (meditation); (and alas), I do not even know how to tell of your glory (stuti-katha),

I do not know your mudras (meditation on you); (and alas), I do not know how to weep,

However, one thing I do know (certainly); by following you (somehow remembering but not completely) will remove all my troubles (in my mind).

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विधेरज्ञानेन द्रविणविरहेणालसतया

विधेयाशक्यत्वात्तव चरणयोर्या च्युतिरभूत् ।

तदेतत् क्षन्तव्यं जननि सकलोद्धारिणि शिवे

कुपुत्रो जायेत क्वचिदपि कुमाता न भवति ॥२॥

*Vidher-ājnyānena dravinna-Virahenna-ālasatayā*

*Vidheya-āśakyatvāt-ṭava Carannayoryā Cyutir-ābhūt |*

*ṭad-ētat khssantavyam Janani Sakalo[a-ū]ddhārinni ṣive*

*khuputro Jāyeta khvacid-āpi khumātā ṇa Bhavati ||2||*

**Meaning:** (O Mama) because of ignorance of vidhis (rules of worship), and lack of wealth, and because of my lazy nature, ...

it was not possible for me to serve your lotus feet; there have been failures in my duties (I agree with that),

(but) all this is forgiven (by you), Mother; for she is the savior of them all, O Shivaa (good mother),

there may be Kuputra (the disobedient fallen son turning his back on his mother), but there can be no Kumata (the mother who turns her back on the son permanently).

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*पृथिव्यां पुत्रास्ते जननि बहवः सन्ति सरलाः*

*परं तेषां मध्ये विरलतरलोऽहं तव सुतः ।*

*मदीयोऽयं त्यागः समुचितमिदं नो तव शिवे*

*कुपुत्रो जायेत क्वचिदपि कुमाता न भवति ॥३॥*

*Prthivyām Putrās-ṭe Janani Bahavah Santi Saralāh*

*Param ṭessām ṃadhye Virala-ṭaralo[a-ā]ham ṭava Sutah |*

*ṃadiyo-[ā]yam ṭyāgah Samucitam-īdam ṇo ṭava ṣive*

*khuputro Jāyeta khvacid-āpi khumātā ṇa Bhavati ||3||*

**Meaning:** (O Mother) in this world, there are so many of your foolish sons,

however, among them I am your rarely restless son;

for this reason alone, it is not right for you to abandon me O Shivaa (kind mother),

(because) there may be Kuputra (disobedient fallen son turning his back on his mother), but there can be no Kumata (mother who turns her back on son permanently).

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जगन्मातर्मातस्तव चरणसेवा न रचिता  
न वा दत्तं देवि द्रविणमपि भूयस्तव मया ।  
तथापि त्वं स्नेहं मयि निरुपमं यत्प्रकुरुषे  
कुपुत्रो जायेत क्वचिदपि कुमाता न भवति ॥४॥

*Jaganmātar-ṃātas-ṭava Caranna-Sevā ṇa racitā  
ṇa Vā ḍattam ḍevi ḍravinnam-āpi Bhūyas-ṭava ṃayā |  
ṭathā-[ā]pi ṭvam Sneham ṃayi ṇirupamam ṃat-Prakurusse  
khuputro Jāyeta khvacid-āpi khumātā ṇa Bhavati ||4||*

**Meaning:** O Jaganmata (mother of the world), O Mother, I have never served your lotus feet, and I have not given you, Devi, the riches that are abundant in your feet (during worship) in spite of this, you have kept your motherly love for me unconditionally, (because) there may be Kuputra (disobedient fallen son turning his back on his mother), but there can be no Kumata (mother who turns her back on son permanently).

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परित्यक्ता देवा विविधविधसेवाकुलतया  
मया पञ्चाशीतेरधिकमपनीते तु वयसि ।  
इदानीं चेन्मातस्तव यदि कृपा नापि भविता  
निरालम्बो लम्बोदरजननि कं यामि शरणम् ॥५॥  
*Parityaktā ḍevā Vividha-Vidha-Sevā-khulatayā  
ṃayā Pan.cāśīter-ādhikam-āpanīte ṭu Vayasi |  
īdānīm Cenmātas-ṭava ṃadi khrpā ṇa-āpi Bhavitā  
ṇirālambo lambo-dara-Janani kham ṃāmi ṣarannam ||5||*

**Meaning:** (O Mama) I am releasing (that is, left or never done) traditional devas worship services ...

for me, more than eighty-five years of my life has passed,

even at this time (near death), if your grace does not descend, O Mother (present) of a state of happiness, ...

where will you flee to this niralamba (Someone unsupported), O Lambodara Janani (mother of Lambodara or Ganesha).

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श्वपाको जल्पाको भवति मधुपाकोपमगिरा

निरातङ्को रङ्को विहरति चिरं कोटिकनकैः ।

तवापर्णे कर्णे विशति मनुवर्णे फलमिदं

जनः को जानीते जननि जपनीयं जपविधौ ॥६॥

*ṣvapāko Jalpāko Bhavati madhupāko[a-ū]pama-gīrā*

*ṇirātaṅko raṅko Viharati Ciram khotti-khanakaih |*

*ṭava-āparṇne khaṇne Viśati maṇu-Varṇne Phalam-īdam*

*Janah kḥo Jānīte Janani Japanīyam Japa-Vidhau ||6||*

**Meaning:** (O Mama) swapaka (eats dogs or chandala) (there is not much that comes out of his mouth about sweet talk) becomes jalpaka (speaking) with madhupaka speech (in his mouth comes sweet words like honey) by your kindness),

ranka (poor and miserable) becomes niratanka (free from fear) forever, and wanders around earning millions of gold (by your grace),

O Aparna (another name of Devi Parvati), when your prayer (and glory) enters the ear of man (and sits in the heart), the result is,

(then) who among men can you, Mother, the destiny that can not be revealed by your holy japa?

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चिताभस्मालेपो गरलमशनं दिक्पटधरो

जटाधारी कण्ठे भुजगपतिहारी पशुपतिः ।

कपाली भूतेशो भजति जगदीशैकपदवीं

भवानि त्वत्पाणिग्रहणपरिपाटीफलमिदम् ॥७॥

*Citā-Bhasmā-ḷepo ḡaralam-āśanam ḍik-Patta-ḍharo*

*Jattā-ḍhārī kḥanntthe Bhujaga-Pati-ḥārī Paśupatih |*

*kḥapālī Bhūteśo Bhajati Jagadīśai[a-ě]ka-Padavīm*

*Bhavāni ṭvat-Pānni-ḡrahanna-Paripāṭṭī-Phalam-īdam ||7||*

**Meaning:** (O Mama) (Lord Shankara), anointed with chitabhasma (ashes from the burning ground), whose food is poison, his clothes are a guide, ...

who had hair on his head, and wore a crown of king of serpents on his neck; (on top of all this he is called) Pashupati (king of lungs or living creatures),

holding a skull bowl in his hand but he is worshiped as Bhutesh (king of butterflies or creatures) and earned the title Jagadisha eka (one universal king), ...

O Bhavani, all this is due to the effect of your panl grahana (accepting your hand in marriage).

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न मोक्षस्याकाङ्क्षा भवविभववाञ्छापि च न मे

न विज्ञानापेक्षा शशिमुखि सुखेच्छापि न पुनः ।

अतस्त्वां संयाचे जननि जननं यातु मम वै

मृडानी रुद्राणी शिव शिव भवानीति जपतः ॥८॥

*ṇa mokssasya-[ā]akāṅgkssā Bhava-Vibhava-Vān.cā-[ā]pi Ca ṇa me*

*ṇa Vijnyāna-āpekssā śaśi-ṣukhi Sukhe[a-ī]cca-āpi ṇa Punah |*

*ātas-ṭvām Samyāce Janani Jananam yātu ṣama Vai*

*ṣrddānī rudrānī śiva śiva Bhavāni-īti Japatah ||8||*

**Meaning:** (O Mama) I have no desire for moksha (freedom); and I have no desire for the good of the world.

and I do not long for the knowledge of the world, O Shashi Mukhi (facing the moon); I have no desire to enjoy the comforts of the world,

from now on I beg you, Mother, may you guide my life (in remembrance of your names)

(series of your holy names) Middanl Rudranl Shiva Shiva Bhavani; may my future life be spent in the service of thy holy name.

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नाराधितासि विधिना विविधोपचारैः

किं रुक्षचिन्तनपरैर्न कृतं वचोभिः ।

श्यामे त्वमेव यदि किञ्चन मय्यनाथे

धत्से कृपामुचितमम्ब परं तवैव ॥९॥

*ṇa-[ā]arādhitāsi Vidhinā Vividho[a-ū]pacāraih*

*khim rukssa-Cintana-Parair-ṇa khrtam Vacobhih |*

*ṣyāme tvameva yadi khin.cana mayy-ānāthe*

*ḍhatse khrpām-ūcitam-āmba Param ṭavai[a-ě]va ||9||*

**Meaning:** (O Mama) I did not serve you as prescribed by various customs,

(On the other hand) what bad thoughts did my mind not think and my speech pronounced?

O Shyama, in spite of this, if indeed, to a lesser degree, this orphan ...

increase your kindness, O high mother, indeed it is only you (i.e. it is possible for you).

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आपत्सु मग्नः स्मरणं त्वदीयं

करोमि दुर्गे करुणार्णवेशि ।

नैतच्छठत्वं मम भावयेथाः

क्षुधातृषार्ता जननीं स्मरन्ति ॥१०॥

*āapatsu ṃagnah Smarannam ṭvadīyam*

*kharomi ḍurge kharunnā-[ā]rnnav[a-ī]eśi |*

*ṇai[a-ě]ṭac-chattha-ṭvam ṃama Bhāvayethāh*

*khssudhā-ṭr̥ssā-[āa]rtā Jananīm Smaranti ||10||*

**Meaning:** (O Mama) I'm in trouble so I miss you now (which I never did before)

O Mama Durga, (you own) sea of compassion, ...

(therefore) do not think of me as a lie (and my plea as a pretense),

(because) when children suffer from hunger and thirst, they naturally remember their mother (Only).

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जगदम्ब विचित्रमत्र किं

परिपूर्णा करुणास्ति चेन्मयि ।

अपराधपरम्परापरं

न हि माता समुपेक्षते सुतम् ॥११॥

*Jagadamba Vicitram-ātra khim*

*Paripūrnā kharunnā-[ā]sti Cenmayi |*

*āparādha-Paramparā-Param*

*ṇa ḥi mātā Samupekssate Sutam ||11||*

**Meaning:** O Jagadamba (mother of the universe), what a wonderful thing this is!

Mother's (sweet) kindness is always full,

(because) despite the fact that the son makes mistakes after mistakes,

the mother never abandoned her son.

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मत्समः पातकी नास्ति पापघ्नी त्वत्समा न हि ।

एवं ज्ञात्वा महादेवि यथायोग्यं तथा कुरु ॥१२॥

*ṃatsamah Pātakī nāsti Pāpa-ghnī tvatsamā ṇa ḥi |*

*ēvam Jnyātvā mahādevi yathā-yogyam tathā khuru ||12||*

**Meaning:** (O Mother) no one has fallen as I am, and no one lifts (by removing sins) like you, with that thought, O Mahadevi, please do whatever is right (to save me).

## **Description**

Created by Sri Adi Shankaracharya. Aparadha Kshamapana stotram is often mentioned after the recitation or after the completion of Puja. It is like asking Goddess for forgiveness for various mistakes that a person may have made during a repetition / puja which includes (but not limited to) the mispronunciation of the mantra, the rendering of bindu visargas etc., not showing proper mudras etc.