

श्रीशङ्कराचार्यविरचितशिवापराधक्षमापणस्तोत्रम्

VERSES PLEADING FOR FORGIVENESS FROM SHIVA

of

SHREE SHANKARAACHAARYA

Translation and Explanation

by

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INTRODUCTION

This work is a collection of verses pleading for forgiveness from Shiva.

Who is the Shiva?

Shiva mentioned here is not the destruction deity of the creation, residing at Kailaasa in blissful union with Shivaa, his spouse. This Shiva is the inner self of all.

Shiva means auspiciousness; or the highest state of Knowledge.

What can be more auspicious than Knowledge Supreme of the Reality-state that is also known as Brahman, the swollen state of the Reality that stays as the non-real perceived world?

Ishvara, the best of all rulers is known also as Shiva, because he is always absorbed in the Shivam state that refers to the highest level of Knowledge a mind can revel in.

This Shiva is inside you also as your own true essence.

Who are you and what is the so-called you, actually?

The very intellect that understands these words and meanings is empowered by the true essence of Chit, the awareness principle, your true essence called Shivam. The very mind that is crying and regretting its foolish ventures in the life is empowered by your true essence called Shivam. The very hands that use the key board, the very eyes that produce the image of these letters is empowered by your true essence called Shivam. You as the false you of name and form are seeing this world around you because of 'Shivam', your true essence.

And you never bothered to know your own true essence all these days?

What is more idiotic than not to know yourself at all?

Forgetting your true self, you are acting like someone else; that too as the inert stinking body that has no understanding power at all. It is the height of insanity, to forget oneself and act like another one!

Body is just a living organism which reacts to the outside environment; and you believe without any doubt that you are the inert living organism that has evolved to talk and walk!

What can be more foolish than this?

This ignorance is what you should regret for and plead forgiveness from Shiva, the 'real I' in you.

Ignorance is the mistake you have to ask forgiveness from!

Since there is no one else or nothing else but the Reality state of Shivam or Brahman, you have to ask forgiveness from your true essence only.

This is the idiotic mind identified with the inert body pleading forgiveness from the auspicious-state that is always shining as the witness of all actions of mind, body and intellect.

Mind is now having Pashchaattaapa; regretting its foolish actions in life; and wondering why it never tried to rest in its true essence ever; and it laments like this; rather these verses teach you how to lament the state of ignorance.

'What is the grave mistake I (as the mind-entity) have committed?

I did not try to get out of the delusion and that is the biggest mistake I ever committed!

When I have attained a human birth (a very rare occurrence at that) and have been given brains to think, yet I did not try to ponder about my existence on this earth and how this world came to be there first of all.

All my intelligence was wasted away in futile worldly matters, like wasting a gem for buying a handful of rotten peanuts in exchange!

This mistake has got me trapped into countless chains of sufferings that never seem to end.

Hey Shiva, you are always in the auspicious state of Brahman, the essence of all.

Hey Mahaa Deva you are the greatest god of all, because you own everything as the ruler of all the worlds, yet do not own anything in your mind. You are the personified form of dispassion.

For you, the world looks like a heap of ashes only, the ephemeral nothingness; and you stay covered with ashes. You are not actually staying inside the cremation ground; but the entire perceived phenomenon is a place of burnt bodies for you. Every living thing is already dead in your mind, and they dance around you as ghosts and spirits.

You are Shambhu, the source of auspiciousness, the Brahman-state appearing in your white form.

Please guide me along the correct path. Allow me to develop virtues like Shama (calmness), Dama (sense-control) etc and remove the wicked qualities of envy, hatred, attachment etc. Allow me to develop dispassion like you, by contemplating upon you. Allow me to be engaged in the studies of scriptures and the practice of Vichaara. Allow me to attain the Supreme Knowledge-state which you revel in.

Please hold my hand like a kind father and guide me towards the Knowledge of my true essence.

Salutations to you, Hey Shiva the form of dispassion!

शिवापराधक्षमापणस्तोत्रम्

(1)

INFANCY

I now look at the human life and analyze as to how I wasted my life in meaningless ventures. I do not know whether I had past lives or not; for I was never a person of knowledge; but was always a bundle of desires only. As and how the desires prompted, I took on those forms, as trees, plants, rocks, animals, creatures and so on. And in this course of the long journey of being a 'nobody' in each life, I at last ended up in a human womb. It was not a pleasant experience; which fact I understand now, when I think back. What a terrible experience it was!
I was trapped inside the moist womb where the digestive fires blazed and where the stink of feces and urine overpowered. Not even understanding the horridness of such surroundings, I moved like a fish in the womb-liquid, and did not have the intelligence to think about you.

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

*Because of the (wrong) actions I had previously done, by chasing faulty things,
I am now trapped inside a mother's womb;
and the fire in the belly continuously keeps burning me
who am staying inside surrounded by the feces, urine and disgusting food-matter.*

Who can word the untold miseries that torment one in the womb?

*Hey Mahaadeva, Shambhu, Shiva Shiva Shiva,
the mistake I have done should be forgiven.*

(2)

CHILDHOOD

After getting out of the womb also, I did not fare any better.

I was pushed from one suffering into another more horrid one.

I was now floating in my own urine and feces; and never even had the sense of what was going on in my body.

I was always hungry and intent only on sucking milk out of my mother's breasts. I was bitten by ants and mosquitoes, licked by animals, handled roughly by many; and I could only cry in pain always; but never could call on you for help. I went through ailments every day and was a pain to myself and to others also.

I was just a wretched animal in human form, with no intelligence to think about you.

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

*In the infant state there is always excess of suffering;
 the body is always moist with urine and feces;
 there is an unquenchable thirst for breast-feed.*

I had no control over my organs also.

Various insects and crawling things of the world stung me and caused pain.

*Suffering through various ailments, I always kept crying,
 and did not remember the great auspicious deity Shankara.*

*Hey Mahaadeva, Shambhu, Shiva Shiva Shiva,
 the mistake I have done should be forgiven.*

(3)

YOUTH

I then became a young man where the body, brain and organs are in their peak of efficiency. Instead of increasing my knowledge by developing virtues and dispassion, instead of seeking shelter in the inner reality hidden within myself, I was given to the enjoyments of sense pleasures only. Like getting bitten by five snakes, I was in a faint state of stupor and had no idea of the passing of those precious hours of youth. My desires increased in proportion, at each and every day; and I was fully engaged in the joys brought forth by marriage, sons, daughters, family unions etc; and had to procure wealth for the well-being of my family. My days were busy and crowded with anxieties, worries, very few flashes of joy, and prolonged sorrows. I had no time to think about the deity of dispassion, and never bothered to develop dispassion also. I loved my life filled with attachments and desires; and was forever engaged in seeking joys, which of course were always elusive like the mirage-waters of the desert. There was no true joy in anything; yet I believed the anxiety-filled life as a joyous one and worked hard to be happy; and ended up as an ailing aged weak man with unsatisfied desires.

प्रौढोऽहं यौवनस्थो विषयविषधरैः पञ्चभिर्ममसन्धौ
दष्टो नष्टोऽविवेकः सुतधनयुवतिस्वादुसौख्ये निषण्णः ।
शैवीचिन्ताविहीनं मम हृदयमहो मानगर्वाधिरूढं
क्षन्तव्यो मेऽपराधः शिव शिव शिव भो श्रीमहादेव शम्भो ॥३॥

*I matured into a young man,
and was bitten by the five poisonous snakes in my sensitive parts; and was ruined.
I had no discrimination sense;
and was always absorbed in enjoying the joys of
having a son, company of a woman, and earning wealth.*

*My mind was completely bereft of Shiva's thoughts.
Alas, it was fully taken over by false prestige and self-conceit.*

*Hey Mahaadeva, Shambhu, Shiva Shiva Shiva,
the mistake I have done should be forgiven.*

(4)

OLDAGE

And before I was aware of the passing years, I became weak in the body, my hair turned white and I was stranded in life with all the goodness and strength of youth gone.

My desires had not ended, but my capacity to enjoy them had gone.

I kept forgetting things; was given to more irritation and anger; I was frustrated by the weakness of the body. I was envious of the young who had the good fortune of enjoying pleasures; little knowing that one day they will also stand in the same point of life like me, and lament about the lost days of life (or may not lament also). (Even to lament, you should have done some merit, at sometime of your life.)

I had never found time to think of Shiva at any moment of life, even as I kept chasing the mirage of wealth and pleasures; and did not bother to develop any dispassion like the great Lord.

With desires gnawing at my heart every moment, and with no ways to satisfy them, and worried with so many commitments to fulfill for the family, I now cry at your feet O Lord.

At least now guide me in the correct path of dispassion and discrimination.

वार्धक्ये चेन्द्रियाणां विगतगतिमतिश्चाधिदैवादितापैः
 पापै रोगैर्वियोगैस्त्वन्वसितवपुः प्रौढहीनं च दीनम् ।
 मिथ्यामोहाभिलाषैर्भ्रमति मम मनो धूर्जटेर्ध्यानशून्यं
 क्षन्तव्यो मेऽपराधः शिव शिव शिव भो श्रीमहादेव शम्भो ॥४॥

*In the old age, my sense organs were weak, and I had no proper thinking power;
 suffered through ailments of the mind and body,
 met various types of sorrows brought about by destiny,
 was afflicted by many horrible diseases,
 suffered with many separations of the beloved ones.*

*With the body still holding on to life,
 I had no strength in the body and was a pathetic creature.*

*My mind was still was rolling with
 various desires of wasteful nature and attachments of various sorts.*

*Hey Mahaadeva, Shambhu, Shiva Shiva Shiva,
 the mistake I have done should be forgiven.*

DUTIES ORDAINED

With the mind acting always selfish and greedy, I never led a righteous life also.

I never cared for the Smritis (Knowledge of prescribed and prohibited actions handed over from generation to generation); and what they advised. I was my own master and I made my own rules in my life; always intent on hoarding wealth and enjoying pleasures. I was an abode of arrogance, conceit, envy, hatred, greed and selfishness; and was a creature without any self-control. How can my impure mind ever seek and understand the profound truths of the Shrutis (Upanishads)? I cared two hoots for Brahman Knowledge; and did not know of its importance at all. I worshipped deities not with devotion or humbleness; but made use of such occasions to only show off my wealth and power. I never cared for the needy; and never respected the learned.

I never performed my daily duties also properly as ordained by scriptures; I never studied the scriptures under the guidance of learned men; I never contemplated on the Shiva who was hiding within me. I never had time to think about any truth of the Vedas or worship the deity of dispassion also with devotion.

A Brahmin is one who acquires the Brahman knowledge and performs daily rites of fire; and lives a life of simplicity. How can I call myself a Brahmin, when I do not know at all what Brahman-knowledge is?

नो शक्यं स्मार्तकर्म प्रतिपदगहनप्रत्यवायाकुलाख्यं
श्रौते वार्ता कथं मे द्विजकुलविहिते ब्रह्ममार्गऽसुसारे ।
ज्ञातो धर्मो विचारैः श्रवणमननयोः किं निदिध्यासितव्यं
क्षन्तव्यो मेऽपराधः शिव शिव शिव भो श्रीमहादेव शम्भो ॥७॥

*I was not able to perform even
the daily routine duties ordained by Smritis
that make rules about every step as to what to follow and what to prohibit;
then where comes the question of
listening to and understanding the profound statements of Upanishads
and follow the path of Brahman knowledge, prescribed for the Brahmins,
which speaks about one's essence in truth?*

*Did I ever learn my prescribed duties, or do Vichaara, or listen to scriptural renderings,
or meditate on these truths, or what is to be contemplated upon?*

*Hey Mahaadeva, Shambhu, Shiva Shiva Shiva,
The mistake I have done should be forgiven.*

(6)

WORSHIP OF SHIVA

I never worshipped you in the proper manner, hey Shiva, my self!

I bathed in cold waters, poured the sacred waters of Ganges on your stone form; covered you with Bilva flowers, decorated you with lotuses; and offered incense and sandal to please you. I did all this mechanically to gain merits and fulfill my worldly desires only.

I had no true devotion for you.

I did not understand the proper method of worshipping you.

I should have bathed in the sacred waters of contemplation on you and bathed you with my sincere devotion.

I should have performed countless meritorious acts of charity and given off my wealth to the poor; and

worshipped you with the Bilva leaves of such selfless acts. I should have sought the lake of Satsanga (company of true Knowers) and developed virtues; and worshipped you with the lotuses of good qualities; which I failed to do in my ignorance.

I should have offered you the fragrance of dispassion as incense, and the fragrance of discrimination as the sandal paste; but I polluted your presence with the dirt of attachments and desires, hey Lord.

Forgive my stupid actions of the past!

स्नात्वा प्रत्यूषकाले स्नपनविधिविधौ नाहतं गाङ्गतोयं
 पूजार्थं वा कदाचिद्बहुतरगहनात्खण्डबिल्वीदलानि ।
 नानीता पद्ममाला सरसि विकसिता गन्धधूपैः त्वदर्थं
 क्षन्तव्यो मेऽपराधः शिव शिव शिव भो श्रीमहादेव शम्भो ॥६॥

*I did not get up at the dawn, and bring the Ganges water
 after taking the sacred purifying bath accompanied by prescribed chants;
 and did not pluck and bring Bilva leaves from the highly dense forest ever;
 I did not bring a garland made of lotuses that bloom in the lake,
 and the sandal and incense for your worship.*

*Hey Mahadeva, Shambhu, Shiva Shiva Shiva,
 the mistake I have done should be forgiven.*

(7)

WORSHIP OF SHIVA

I worshipped you with ordinary materials of the world hey Shiva, little knowing what really pleases you. I never knew the principle of Linga-form of yours, though I daily poured milk curds and honey over the stone Linga.

Linga is the symbol of beginningless, endless, formless, nameless state of Reality that shines as the highest state of Knowledge namely Turyaateeta, the formless state of Brahman.

It is the luster of Chit- the principle of awareness, the Truth, the Reality.

How can one worship the formless Truth with material things, which are false and made only of sense perceptions?

Instead of offering cow's milk, I should have cleansed my mind of all impurities and filled it with the milk of scriptural (Upanishad) thoughts.

Instead of offering bee-made honey, I should have made my mind blissful in the contemplation of scriptural meanings.

Instead of offering clarified butter, I should have churned my intellect with Vichaara (reasoning guided by scriptures), got the butter of their content, and practiced the knowledge as a personal experience; and with a mind melted off in the heat of dispassion, I should have offered you my dead clarified mind as ghee.

Instead of offering the milk frozen into curds, I should have made my mind flowing towards the outside world; held it in one place by contemplating on the truths of Upanishads, and frozen it in a stabilized state of knowledge.

I never sought the real Linga, the knowledge of Brahman, my true essence within.

I did not offer the sandal paste of my discrimination; and the incense of dispassion.

The perceived world seen by the senses is nothing but the reality of Brahman appearing as if divided as various shapes, like the gold divided as variously shaped ornaments.

By understanding the undivided nature of Brahman, like the undivided gold among ornaments, I should have offered you the perceived as the decoration; for you are the Brahman decorated by the perceived phenomena. I did not offer you actions made without doership, as flowers.

I should have offered you the fragrant smoke (Dhupa) produced by detachment to the family and objects, and not the smoky incense.

I, the ignorant idiot did not offer you the lighted lamp of Viveka also, and showed you only the material light.

I did not offer you the various delicacies as my knowledge gained by the unbroken studies of scriptures explaining the Brahman knowledge.

Forgive me for regarding you as a stone Linga and offering you material things in worship, hey Shiva!

दुग्धैर्मध्वाज्युतैर्दधिसितसहितैः स्नापितं नैव लिङ्गं
नो लिप्तं चन्दनाद्यैः कनकविरचितैः पूजितं न प्रसूनैः ।
धूपैः कर्पूरदीपैर्विधिरसयुतैर्नैव भक्ष्योपहारैः
क्षन्तव्यो मेऽपराधः शिव शिव शिव भो श्रीमहादेव शम्भो ॥७॥

*Your Linga form was not bathed by me
with various forms of milk, honey, ghee, with curd and white butter.
I did not smear it with sandal and other fragrant pastes.
I did not decorate you with garlands made of gold and flowers.
I did not offer you incense camphor, lamps and various types of delicacies.*

*Hey Mahadeva, Shambhu, Shiva Shiva Shiva,
the mistake I have done should be forgiven.*

JEEVANMUKTA STATE

I worshipped the form of Shiva little knowing the truth of Shiva's essence. I believed falsely that worshipping a deity with form will fulfill all my worldly needs; and never bothered to enquire the true essence of Shiva. I never practiced postures proper, so that the body could remain motionless at one place for long. I never practiced Praanaayaama and get control of the mind; so that it could remain thoughtless. I repeated the Pranava verbally in my mouth; but never contemplated on its real meaning which leads to the silence-state of the Reality essence within me, by melting off the mind. I never knew the true Shiva is my own essence. I never knew I was that true essence; and falsely identified myself with a physical body, which is nothing but an object produced by the senses.

Shankara is the producer of auspiciousness called the perceived world. There is nothing inauspicious in this world; for it is the very form of Shiva, like the Linga. The world itself is a Linga-form for a Knower of Brahman; and he worships it by remaining as the Reality-state of Brahman.

A knower of Brahman of the highest level is Shiva in person. He is Brahman acting through a pure mind.

This state is very quiet, even amidst the world activities, because like Shiva, this mind sees everything as ashes only; already destroyed. It is without any disturbance; because the world is no more real for the Knower of Brahman.

It is the form of light, because it is the awareness which sees both the light and darkness. It transcends all the states of mind which are classified as Jaagrata, Svapna and Sushupti (waking, dream and deep sleep). It is Turyaa state which supports all these three states. It is supreme because it is beyond Turyaa also; for no perceived world corrupts that knowledge.

This Brahman is worshipped in the stone-Linga form by the ignorant with flowers and leaves. The Knower of Brahman worships the perceived world itself as the Linga form of Brahman (Shivam), by realizing the true essence which shines as all.

If a man who is born with proper intellectual capacity does not spend his life in seeking the Knowledge Supreme, he is no better than cows and buffaloes which eat, reproduce, and die without anything achieved in life. Where is even the sense to ask forgiveness from Shiva for the ignorant man?

स्थित्वा स्थाने सरोजे प्रणवमयमरुत्कुम्भके सूक्ष्ममार्गे
शान्ते स्वान्ते प्रलीने प्रकटितविभवे ज्योतिरूपेऽपराख्ये ।
लिङ्गजे ब्रह्मवाक्ये सकलतनुगतं शङ्करं न स्मरामि
क्षन्तव्यो मेऽपराधः शिव शिव शिव भो श्रीमहादेव शम्भो ॥९॥

*I did not sit in the lotus posture;
I did not control the Praana and guided it along the subtle nerves holding the air within,
repeating Pranava Mantra.
I did not contemplate on Shankara within my mind
where he stays as the quiescent state, who shines as all this perceived world,
who is of the form of light, who is the transcending reality,
who is understood in his Linga form,
and in described as Brahman, and who is in everybody as the true essence.
Hey Mahadeva, Shambhu, Shiva Shiva Shiva, the mistake I have done should be forgiven.*

॥इति श्रीमद्शङ्कराचार्यकृतशिवापराधक्षमापणस्तोत्रं संपूर्णम् ॥

VERSES PRAISING SHIVA, THE FORM OF DISPASSION

[These are a few verses which praise Shiva who is always absorbed in the Shivam state of Brahman. By worshipping this Shiva who is the personified form of Brahman state, a man develops dispassion and discrimination; and becomes qualified for the knowledge of Brahman by Shiva's grace.]

(1)

चन्द्रोद्भासितशेखरे स्मरहरे गङ्गाधरे शङ्करे
 सर्पैर्भूषितकण्ठकर्णयुगले नेत्रोत्थवैश्वानरे ।
 दन्तित्वक्कृतसुन्दराम्बरधरे त्रैलोक्यसारे हरे
 मोक्षार्थं कुरु चित्तवृत्तिमचलामन्यैस्तु किं कर्मभिः ॥

*Hey man! Make your mind seek liberation (Knowledge-state)
 and stabilize it in the true knowledge.
 What use are the other actions of the world
 which are spent in satisfying the desires for sense pleasures?*

Shiva is Brahman-state in form.

*He (Brahman-state) is Hara, because he steals away your desires.
 He is the essence of the three worlds and brings reality to them.*

*He wears the elephant skin, namely the perceived world
 as his beautiful garment made of emptiness.*

*His ears and neck are decorated
 by the snakes namely senses (and the pleasures imagined in them).
 (His ears represent the sounds with meaning (Shabda)
 and the throat represents the enjoyership of objects as Jeevas).*

His eyes shine like the fires that burn the reality if the perceived world.

His head is decorated by the moon, the mind which shines as the essence of purity.

He destroys the passion in the heart.

He wears the pure Ganges of virtues.

He is the supreme Brahman who produces the auspicious state of the perceived.

(2)

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

*What use is the wealth that abounds in horses and elephants,
 or even what use is a kingdom and its rulership?
 What use is a son, wife, friend, or animal, or the body or a house?
 Understanding all this to be momentary existences,
 throw them off from the mind to very far immediately.
 Think about the welfare that is to be sought for yourself (AatmaJnaanam),
 and following the guidelines of a True Knower,
 place your mind at the feet of Paarvati's lover.*

(Paarvati refers here to the mountain-born, namely the solid structure of the perceived.
 Brahman state is the essence of this world; and so is referred to as the Lord of Paarvati.
 Renunciation of the objects and people of the world is not to be taken literally as physical renunciation.
 Renunciation here is the renunciation of seeing the reality in these things, and thus feeling attached to
 them.)

(3)

आयुर्नश्यति पश्यतां प्रतिदिनं यातिक्षयं यौवनं
 प्रत्यायान्ति गताः पुनर्न दिवसाः कालो जगद्भक्षकः ।
 लक्ष्मीस्तोयतरङ्गभण्डचपला विद्युच्चलं जीवितं
 तस्मात्मां शरणागतं शरणद त्वं रक्ष रक्षाधुना ॥

*The life is ebbing away day by day, even as I see it going.
 (Life goes off fast in the ordinary day to day affairs of the world.)
 The youth-state is also disappearing away slowly to give way to old age.
 (Youth is wasted away in pleasure pursuits only.)
 The days that are gone never come back.
 Time swallows the entire world.
 (Each and every moment of a man's life is very precious
 and should be spent in the pursuit of knowledge alone through Vichaara.)
 Life is as short as the flash of lightning.
 (Imagine the millions and millions of years of the earth-evolution;
 and observe the meaninglessness of yours sixty or eighty years of life.)
 Wealth is as unstable as the wave rising on the ocean surface.
 (No object you own is permanent.)
 Therefore, I have taken shelter in you Hey Shiva, the shelter of all.
 Quickly save me from this ignorance, by guiding me in the path of knowledge.*

(4)

वन्दे देवमुमापतिं सुरगुरुं वन्दे जगत्कारणं
 वन्दे पन्नगभूषणं मृगधरं वन्दे पशूनां पतिम् ।
 वन्दे सूर्यशशाङ्कवह्निनयनं वन्दे मुकुन्दप्रियं
 वन्दे भक्तजनाश्रयं च वरदं वन्दे शिवं शङ्करम् ॥

*I salute Lord Umaapati (the Brahman who is the lord of the perceived)
 the master for of Devas (all the Knowers who shine with the luster of knowledge).
 I salute the Lord, who wears the snake (the unreal perceived world) on his neck.
 and the deer skin (mind that is destroyed) as his garment.
 I salute the lord of all beings.
 I salute him who has the three eyes
 as the sun (witness state), the moon (mind) and the fire (Jeeva).
 I salute the lover of Mukunda (Giver of liberation, Knower who enlightens others).
 I salute him who is the shelter of devotees and bestows the desired boons.
 I salute Shiva, the maker of auspiciousness.*

(5)

(Knowledge is white, because it is a pure state unaffected by anything.
 A pure mind alone can acquire the knowledge of the pure state of Brahman/Aatman.
 Shiva is the whitest of all, because he is a form made of knowledge alone.
 Brahman state (as a NityaMukta Shiva) is described here.)

गात्रे भस्मसितं च हसितं हस्ते कपालं सितं
 खट्वाङ्गं च सितं सितश्च वृषभः कर्णे सिते कुण्डले ।
 गङ्गाफेनसिता जटा पशुपतेश्चन्द्रः सितो मूर्धनि
 सोऽयं सर्वसितो ददातु विभवं पापक्षयं सर्वदा ॥

*His body is white since it is covered all over by ashes.
 (Shiva sees the world as already perished; and burns the world to ashes with his knowledge.)
 And his smile also is white (for it is the bliss of Self.)
 The skull-bowl in his hand also is white
 (for it is the non-existent world that he holds as full).
 The skull-staff is also white, for it represents the ruler of the emptiness called the world.
 The bull he rides also is white, because it represents his power (of knowledge).
 The ear ornaments are also white; and they represent the Vedas.
 The matted locks of this lord of beings, are also white
 getting drenched by the foam of Gangaa.
 (Matted locks represent the ascetic, unaffected state of dispassion.
 Gangaa is the desireless state of the mind. Foam is the dirt called the world.)
 The moon which is shining on his head (as the purest state of the mind) is also white.
 Let him who is white all over bestow the state of knowledge (as the greatest wealth)
 and destroy my sin which is ignorance of the Self.)*

करचरणकृतं वाक्कायजं कर्मजं वा श्रवणनयनजं वा मानसं वाऽपराधम् ।
विहितमविहितं वा सर्वमेतत्क्षमस्व शिव शिव करुणाब्धे श्री महादेव शम्भो ॥

*Hey Mahaadeva, Shambhu, Shiva Shiva, Ocean of compassion!
Forgive all the 'mistakes' that are done
by the hands and feet (as physical unclean actions),
or by the speech (expressed as rude, obscene, anger or irritation)
or by the body (seeking bodily pleasures),
or by the actions (that are selfish and harmful to others),
or by the senses of hearing and seeing (prohibited sense objects),
or by the mind (overflowing with all vices, desires and attachments),
whether done with intention (purposely for one's own benefit)
or done without knowing (by randomly acting harmful to others).*

॥VERSES ON SHIVA COMPLETED॥