

10. देव्यपराध क्षमापण स्तोत्रम् / Devyaparaadha Kshamaapana Stotram

Introduction:

Adi Shankara composed Devyaparaadha Kshamaapana Stotram very similar to Shivaparaadha Kshamaapana Stotram. In Shivaparaadha Kshamaapana Stotram, Adi Shankara addresses Lord Shiva as a father and seeks his pardon with complete surrender, accepting the deviation of the devotee from the path as ordained by Vedas. Here, in Devyaparaadha Kshamaapana Stotram, Adi Shankara appeals to the motherly instincts and seeks Devi's pardon, acceptance, and grace.

1. न मन्त्रं 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 ॥
1. na mantraṁ nō yantraṁ tadapi ca na jānē stutimahō na cāhvānaṁ dhyānam
tadapi ca na jānē stuti kathāḥ |
na jānē mudrāstē tadapi ca na jānē vilapanam param jānē mātastvadanusaraṇam
klēśaharaṇam ||

Meaning and explanation

न मन्त्रं नो यन्त्रं तदपि च न जाने स्तुतिमहो / na mantraṁ nō yantraṁ tadapi ca na jānē stutimahō
न - na - not; मन्त्रं - mantraṁ - hymn; नो - nō - not; यन्त्रं - yantraṁ - symbol; तदपि - tadapi - even
that; च - ca - also; न - na - not; जाने - jānē - know; स्तुतिम् - stuti - stotras /hymns of praise;
अहो - ahō - a form of expression/ wonder

I do not know any mantra or any yantra and I also do not know any stotras (hymns of praise).

Notes:

In Sanskrit, there is a saying: मननात् त्रायते इति मन्त्रः / mananat trayate iti mantraha - meaning, that by repetition of which you overcome/ get protection from bondage/troubles/cycles of birth and death is a mantra. Mantras are different from ordinary prose or poetry. Some stotras have acquired the status of mantras. These Veda mantras are discovered by sages during their meditation. They acquire extraordinary status as they are the breath of Parabrahmam.

Yantra is a figure, a symbol of Paramatma drawn on a plate. Each Devata has an associated yantra.

It is advised to follow and learn these mantras and also the usage of yantras from a competent Guru.

न चाह्वानं ध्यानं तदपि च न जाने स्तुतिकथाः / na cāhvānaṁ dhyānam tadapi ca na jānē stuti kathāḥ
न - na - not; च आह्वानं - ca āhvānaṁ - also invocation; ध्यानं - dhyānam - meditation; तदपि - tadapi -
that also; च - ca - and; न - na - not; जाने - jānē - know; स्तुति कथाः - stuti kathāḥ - stories in
praise.

I do not know how to invoke/call you, and I do not know how to focus and meditate upon you. I also do not know any of the hymns which praise the acts you have done to protect the devotees.

Notes:

Dhyanam is supposed to be done with एकाग्र चित्त - uninterrupted continuous focus on a deity. Stuti/ hymns have two aspects to them. One which is in praise of Devi (describing various forms of Devi, the weapons she is holding, ornaments she is wearing, etc.) and another which details the deity's leelas / acts of triumph, which the deity has done to protect the devotees, as stories.

न जाने मुद्रास्ते तदपि च न जाने विलपनं/ na jānē mudrāstē tadapi ca na jānē vilapanam

न - na - not; जाने - jānē - know; मुद्रा: ते - mudrāḥ tē - your hand-symbols used during puja; तदपि - tadapi - even that; च - ca - and; न - na - not; जाने - jānē - know; विलपनं - vilapanam - wailing/crying over what you lack

I do not know any mudras/symbols to be used during puja and I also do not know how to cry or lament over what I do not know.

Notes:

Mudras refer to gestures/ hand symbols (how to hold the fingers, how to bend them etc.) used while performing the puja, especially during Sri Vidya Upaasana. Each Mudra has a specific purpose and carries meaning. These Mudras are very powerful and are to be learnt from a competent Guru. Usually Mudras are offered during the puja, for invoking Devatas or performing acts such as neivedyam (offering). These Mudras are associated with Mantras/ hymns and have strict rules for their usage.

परं जाने मातस्त्वदनुसरणं क्लेशहरणम्/ param jānē mātastvadanusaraṇam klēśaharaṇam

परं - param - but; जाने - jānē - I know; मातः - mātah – Mother; त्वत् अनुसरणं - tvat anusaraṇam - following you; क्लेश - klēśa- mental miseries ; हरणम्- haraṇam - removal

Oh Mother, but I know, by following you (and thereby following the Dharmic rules), all my mental miseries will be destroyed.

Notes:

Here, Adi Shankara states that one should follow Dharma within the capacity provided by Devi. त्वत् अनुसरणम् means following the acts as laid down by Devi as in Vedas/Smritis/Puranas; this is following Devi. One should have the determination to follow at least a little bit of them as much as possible.

As Bhagawan says in Gita (Chapter 2 verse 40)

स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात् / svalpam apyasya dharmasya trāyate mahato bhayāt

“Even a little effort to follow Dharma saves one from great fear of death and other dangers”

क्लेश /klēśa is a technical term in Yoga Sastra as laid out by Patanjali. Yoga sutra 2.3 states :

अविद्यास्मितारागद्वेषाभिनिवेशाः क्लेशाः /avidyāsmītārāgadveṣābhiniveśāḥ klēśāḥ

There are five klēśas known as pancha klesha viz., अविद्या- avidya, अस्मिता- asmita, राग- raga, द्वेष - dwesha and अभिनिवेश -abhinivesha.

- अविद्या / avidya - ignorance or lack of knowledge. Assuming this body as permanent.
- अस्मिता / asmita - Egotism. Thinking that 'I am an intellect' and that, 'I am different from Paramatma'. Can also be interpreted as Ahamkara.
- राग / raga - Attachment to the worldly objects.
- द्वेष / dwesha - Aversion or hatred.
- अभिनिवेश / abhinivesha - Clinging to life (fear of death).

These five kleshas' will be removed by following the rules laid down by Devi.

Summary:

I do not know any mantra or any yantra and I also do not know any stotras/ (hymns of praise). I do not know how to invoke you/call you and I do not know how to focus and meditate upon you. I do not know any Mudras/gestures to be used during puja and I also do not know how to cry or lament over what I do not know. But I do know, oh Mother, that by following you (and thereby following the Dharmic rules), all the miseries will be destroyed.

2. विधेरज्ञानेन द्रविण विरहेणालसतया विधेयाशक्यत्वात्तव चरणयोर्या च्युतिरभूत् ।
तदेतत् क्षन्तव्यम् जननि सकलोद्धारिणि शिवे कुपुत्रो जायेत क्वचिदपि कुमाता न भवति ॥
2. vidhērajñānēna draviṇa virahēṇālasatayā vidhēyāśakyatvāttava caraṇayōryā cyutirabhūt
tadētat kṣantavyam janani sakalōddhāriṇi śivē kuputrō jāyēta kvacidapi kumātā na bhavati ||

Meaning and explanation

विधेरज्ञानेन द्रविण विरहेणालसतया विधेयाशक्यत्वात्तव चरणयोर्या च्युतिरभूत् /
vidhērajñānēna draviṇa virahēṇālasatayā vidhēyāśakyatvāttava caraṇayōryā cyutirabhūt

विधेः - vidhēhe - rules; अज्ञानेन - ajñānēna - due to ignorance; द्रविण - draviṇa - wealth; विरहेण - virahēṇa - the absence of; अलसतया - alasatayā - idleness/laziness; विधेय - vidhēyā - act of following the rules; अशक्यत्वात् - aśakyatvāttavat - inability to do/not having the power to do; तव - tava - your; चरणयोः - caraṇayoho - at your twin feet; या च्युतिः - yaachuyitih- that act of slipping and falling; अभूत् - abhūt - happened

The falling and slipping from your feet happened, due to ignorance, absence of wealth, laziness, and my inability to follow the ordained duties.

Notes:

Here, च्युति means slipping or falling. Lord Narayana is referred to as अच्युतः - meaning who does not slip and always remains in his state. Adi Shankara mentions various reasons why Jiva is slipping from the feet of Devi.

- विधे: अज्ञानेन/ vidhēhe ajñānēna - The slippages happened due to lack of knowledge or ignorance of the rules. Hence I did not have the mental strength/knowledge to follow the rules as there is a human propensity to err.
- द्रविण विरहेण / draviṇa virahaṇa - I should also have had the wherewithal to follow the rules. However, I did not have the wherewithal/ wealth to procure ingredients to ensure that the rituals are undertaken.
- अलसतया / alasatayā - Due to laziness, I did not follow the proper procedure of the rituals for worshipping you.
- विधेय अशक्यत्वात् / vidhēyāśakyatvāttava – inability to follow ordained duties. विधेय (Vidheya) - Is what is to be done according to the rules. Sandhya Vandanam is a vidheya, an act that includes rules (Vidhih) - doing so many number of chants, and performing pranayama etc., at every step.

Adi Shankara's meaning of "Holding onto Devi's feet" does not mean only chanting stotras. This is the case with other Devatas too. Duty is what is laid out in Vedas/ Shastras as per the Varnashrama dharma. Going to temples, doing religious functions are considered as supplementary duties. The same is also mentioned by Kanchi Maha Periyava many times in his upanyasams.

तदेतत् क्षन्तव्यम् जननि सकलोद्धारिणि शिवे / tadētat kṣantavyaṁ janani sakalōddhāriṇi śivē

तत् एतत् - tat yetat - all that listed; क्षन्तव्यम् - kṣantavyaṁ - may be pardoned; जननि - janani – Oh mother!; सकल - sakala - everyone; उद्धारिणि - udhāriṇi - raising from a lower state to a higher state; शिवे - śivē – oh, auspicious Devi

Oh, Mangalambike (the auspicious Devi), all that listed which I am guilty of not doing, please pardon me as a mother and raise me from my current state, as you are the person who elevates anyone from a lower state to a higher state.

कुपुत्रो जायेत क्वचिदपि कुमाता न भवति / kuputrō jāyēta kvacidapi kumātā na bhavati

कुपुत्रो - kuputrō - evil son; जायेत - jāyēta – can be born; क्वचिदपि - kvacidapi - at any time; कुमाता - kumātā - evil mother; न - na - never; भवति - bhavati – is there

There can be an evil son born, however, there can never be an evil mother on earth. Please therefore pardon me.

Notes:

Devi Mahatmyam states - स्त्रियः समस्ताः सकल जगत्सु तव देवि भेदाः / Striya samasta sakala jagatsu tava devi bhedhah – All women are aspects of Devi so there cannot be an evil mother.

Summary:

I am unable to do the acts which have been ordained as I did not have the knowledge as to what rules are to be followed. Neither did I have the wealth to procure necessary ingredients to perform

certain acts such as yagas etc., and I did not have the ability to do the acts ordained as I was lazy to follow the proper procedure of rituals to worship you. Hence, the slippage of worshipping your twin feet happened. Oh, consort of Shiva/ Mangalambike (the auspicious one), that which I am guilty of not doing, please pardon me as a mother and raise me from my current state, as you are the person who elevates anyone from a lower state to a higher state. There can be an evil/wrong son, however, there has never been an evil mother. Please pardon me.

3. पृथिव्यां पुत्रास्ते जननि बहवः सन्ति सरलाः परं तेषां मध्ये विरलतरलोऽहं तव सुतः ।
मदीयोऽयं त्यागः समुचितमिदं नो तव शिवे कुपुत्रो जायेत क्वचिदपि कुमाता न भवति ॥
3. pr̥thivyāṁ putrāstē janani bahavaḥ santi saralāḥ param̐ tēṣāṁ madhyē virala
taralō:'haṁ tava sutaḥ |
madīyō:'yaṁ tyāgaḥ samucitamidaṁ nō tava śivē kuputrō jāyēta kvacidapi
kumātā na bhavati ||

Meaning and explanation

पृथिव्यां पुत्रास्ते जननि बहवः सन्ति सरलाः / pr̥thivyāṁ putrāstē janani bahavaḥ santi saralāḥ

पृथिव्यां - pr̥thivyāṁ - on this earth; पुत्राः ते - putrāḥ tē - your children (sons & daughters); जननि - janani - Oh mother!; बहवः - bahavaḥ - many in numbers; सन्ति - santi - are there; सरलाः - saralāḥ - straightforward;

Oh Mother! a great many numbers of your sons (& daughters) on this earth are straightforward and honest.

परं तेषां मध्ये विरलतरलोऽहं तव सुतः / param̐ tēṣāṁ madhyē viralataralō:'haṁ tava sutaḥ

परं - param̐ - but; तेषां - tēṣāṁ - all of them; मध्ये - madhyē - amongst; विरल - virala - rare; तरलः - taralah - fickle-minded /unsteady; अहं - ahaṁ - I; तव - tava - your; सुतः - sutaḥ - son

But, amongst them, I am a rare fickle-minded, unsteady, and not a straightforward son of yours. Therefore, I cannot follow your rules properly.

Notes:

There are several challenges when one's honesty is put to test. It is tough to be true to your Dharma unless one has a firm mind. Having referred to himself here as an unstable and fickle-minded son, Adi Shankara implies to Devi that she has every right to not pay attention to him, but being a universal mother, she will not do so.

मदीयोऽयं त्यागः समुचितमिदं नो तव शिवे / madīyō:'yaṁ tyāgaḥ samucita midaṁ nō tava śivē

मदीयः - madīyah- my; अयं - ayaṁ - this; त्यागः - tyāgaḥ - abandonment; सम् - sam - very; उचितम् - uchitam - proper; इदम् - idaṁ - this; नः - nah - not; तव - tava - your; शिवे - śivē - consort of shiva

Oh Shive (consort of Shiva - Mangalambike), this kind of abandoning me is not appropriate to your motherly instinct.

Notes:

Adi Shankara is pleading with the mother Devi - 'In a bad condition like this, how can you abandon me?' Devi is known to be motherly, and auspicious, hence cannot abandon her children.

कुपुत्रो जायेत क्वचिदपि कुमाता न भवति / kuputrō jāyēta kvacidapi kumātā na bhavati

कुपुत्रो - kuputrō - evil son; जायेत - jāyēta - can be born; क्वचिदपि - kvacidapi - at any time; कुमाता - kumātā - evil mother; न - na - never; भवति - bhavati - be

There can be an evil son, however, there has never been an evil mother. Please pardon me.

Summary:

Oh, Mother! A great many of your sons (& daughters) on this earth are straightforward. But, amongst them, I am a rare fickle-minded, unsteady, and not straightforward son of yours. And it is not proper for you to abandon me in this bad state. There can be an evil son, however, there has never been an evil mother. Please pardon me.

4. जगन्मातः मातस्तव चरण सेवा न रचिता न वा दत्तं देवि द्रविणमपि भूयस्तव मया ।
तथापि त्वं स्नेहं मयि निरुपमं यत्प्रकुरुषे कुपुत्रो जायेत क्वचिदपि कुमाता न भवति ॥

4. Jaganmātaḥ mātastava caraṇa sēvā na racitā na vā dattaṁ dēvi
draviṇamapi bhūyastava mayā |
tathāpi tvaṁ snēhaṁ mayi nirupamaṁ yatprakuruṣe kuputrō jāyēta
kvacidapi kumātā na bhavati ||

Meaning and explanation

जगन्मातः मातस्तव चरण सेवा न रचिता / Jaganmātaḥ mātastava caraṇa sēvā na racitā

जगत् - jagat - universe; मातः - maatah - mother; मातः - maatah - mother; तव - tava - your; चरण - caraṇa - feet, सेवा - sēvā - service/worship; न - na - not, रचिता - racitā - done

Oh, mother of the universe, (but you do not cease to be my mother), oh, my mother, I have never worshipped at your feet.

Notes:

Here, worshipping at the feet of Devi can mean various things like going to temples, chanting Devi Mahatmyam, performing Suvasini pujas, regular prayers at home, etc.

न वा दत्तं देवि द्रविणमपि भूयस्तव मया / na vā dattaṁ dēvi draviṇamapi bhūyastava mayā

न - na - neither; वा - vā - nor; दत्तं - dattaṁ - given, देवि - dēvi - oh devi; द्रविणम् - dravinnaṁ - wealth; अपि - api - also; भूयः - bhūyah - abundant; तव - tava - your; मया - mayā - by me

Oh, Devi, I have neither given abundant wealth to your cause.

Notes:

One has to scale up his spending according to one's capability. Devi out of her abundant grace grants wealth to spend on righteous acts (as per Dharma), if not spent for right causes, the wealth is taken away. If the wealth is spent on meritorious activities, religious merit (punya) will accrue. Sastras allow that if one has deviated from religious activity, then wealth can be distributed as atonement.

तथापि त्वं स्नेहं मयि निरुपमं यत्प्रकुरुषे/ tathāpi tvaṁ snēhaṁ mayi nirupamaṁ yatprakuruṣē

तथा - tathaa - then; अपि - api - also; त्वं - tvaṁ - your; स्नेहं - snēhaṁ - love; मयि - mayi - in me; निरुपमं - nirupamaṁ - unparalleled; यत्प्रकुरुषे - yatprakuruṣē - that you show

Even when I have not done any of the good deeds stated above, you are showing your unparalleled, extraordinary love upon me.

कुपुत्रो जायेत क्वचिदपि कुमाता न भवति / kuputrō jāyēta kvacidapi kumātā na bhavati

कुपुत्रो - kuputrō - evil son; जायेत - jāyēta - can be born; क्वचिदपि - kvacidapi - at any time; कुमाता - kumātā - wrong or evil mother; न - na - never; भवति - bhavati - be

There can be an evil/wrong son, however, there has never been an evil mother. Please pardon me.

Summary:

Oh, mother of the universe, (but you do not cease to be my mother), oh my mother, I have never worshipped at your feet. I have never done any pujas worthy of you. Oh Devi, I have also not given abundant wealth to your cause. Even when I have not done any of the above, you are showing your unparalleled, extraordinary love upon me. There can be an evil son, however, there has never been an evil mother. Please pardon me.

5. परित्यक्त्वा देवा विविधविधसेवाकुलतया मया पञ्चाशीतेः अधिकमपनीते तु वयसि ।

इदानीं चेन्मातस्तव यदि कृपा नापि भविता निरालम्बो लम्बोदरजननि कं यामि शरणम् ॥

**5. parityaktā dēvā vividhavidhasēvākulatayā mayā pañcāśītēḥ adhikamapanītē tu vayasi |
idānīm cēnmāstava yadi kṛpā nāpi bhavitā nirālambō lambōdarajanani
kaṁ yāmi śaraṇam ||**

Meaning and explanation

परित्यक्त्वा देवा विविधविधसेवाकुलतया / parityaktā dēvā vividhavidhasēvākulatayā

परित्यक्त्वा - parityaktvā - abandoned; देवा - dēvā - gods; विविध - vividha - different, विध - variety, सेवा - sēvā - service/worship; आकुलतया - ākulatayā - confused

All the Devas were abandoned by me on various occasions as I was perplexed by the procedures. Therefore I did not do service for any Deva.

Notes:

There are many Devatas in the Hindu religion. Every Devata has certain rituals to be followed such as Shivaratri, Krishnaashtami, Rama Navami. Each day is a celebration of a Devata.

मया पञ्चाशीतेः अधिकमपनीते तु वयसि/ mayā pañcāśītēḥ adhikamapanītē tu vayasi

मया- mayā - by me; पञ्चाशीतेः - pañcāśītēḥ - 85 years of age; अधिकम् - adhikam - more than; अपनीते - apanītē - /removed/taken away; तु - tu - but; वयसि - vayasi - in terms of age

But more than eighty-five years of age have been taken away from me. Here, Adi Shankara's age is just a number and not his actual age but is just indicative of the years wasted.

Notes:

In Appayya dikshitar's last shloka, he says

**चिदम्बरमिदं प्रथितमेव पुण्यस्थलं सुताः विनयोज्ज्वलाः सुकृतयश्च काश्चित्कृताः ।
वयांसि मे सप्ततेरुपरि नैव भोगे स्पृहा न किञ्चिदहमर्थये शिवपदम् दिदृक्षे परम् ॥**

"I have crossed seventy years of age. All my sons have been taught the Dharmas; they have done some acts of merit. I have done all my duties, I have no more desire; it is time for you to call me, please call me". While saying this shloka itself, he saw Lord Nataraja at Chidambaram. He mentioned only half the sentence of his next shloka at his home and then he merged with the Lord. The remaining half was completed by Neelakanta Dikshitar (Appayya dikshitar's brother's grandson). When Appayya dikshitar was breathing his last at his home, his mortal form was seen at Chidambaram merging with Lord Nataraja.

इदानीं चेन्मातस्तव यदि कृपा नापि भविता / idānīm cēnmātastava yadi kṛpā nāpi bhavitā

इदानीं - idānīm - even now; चेत् - chet - if; मातः - maatah - mother; तव - tava - your; यदि - yadi - if; कृपा - kṛpā - compassion; न - na - not; अपि - api - also; भविता - bhavitā - happen

Oh mother, even now also if your compassion does not fall on me,

निरालम्बो लम्बोदरजननि कं यामि शरणम् / nirālambō lambōdarajanani kaṁ yāmi śaraṇam

निरालम्बः - nirālambah - without support; लम्ब उदर - lamba udara - large bellied- Ganapati; जननि - Janani - mother of; कं - kaṁ - in whom; यामि - yāmi - go to; शरणम् - śaraṇam - take refuge

Oh, Lambodara's /Ganesha's mother, I am now without support, in whom should I take refuge?

Notes:

When Lord Shiva beheaded Ganesha as he did not recognize him, Parvati was angered and Viswakarma then brought a north-facing elephant's head to attach to Ganesha's torso. Therefore, Adi Shankara is pleading, Oh Mother, you went out of the way to help Ganesha when he lost his life at the hands of Lord Shiva. I am now without support, now whom should I take refuge in?

Summary:

All the Devas were abandoned by me, on various occasions as I was perplexed by various procedures. Therefore, I did not do service for any Deva. More than eighty-five years of age have been wasted by me not doing any seva for any Devata. Even now, if your compassion does not fall on me, Oh Lambodara's mother, I am now without support, in whom should I take refuge?

6. श्वपाको जल्पाको भवति मधुपाकोपमगिरा निरातङ्को रङ्को विहरति चिरं कोटिकनकैः ।
तवापर्णे कर्णे विशति मनु वर्णे फलमिदम् जनः को जानीते जननि जपनीयं जपविधौ ॥
6. śvapākō jalpākō bhavati madhupākōpamagirā nirāntaṅkō raṅkō viharati
ciraṁ kōṭikanakaiḥ |
tavāparṇē karṇē viśati manu varṇē phalamidaṁ janaḥ kō jānītē janani
japanīyaṁ japavidhau ||

Meaning and explanation

In this Shloka, Adi Shankara, shares instances where Devi has shown her grace.

श्वपाको जल्पाको भवति मधुपाकोपमगिरा / śvapākō jalpākō bhavati madhupākōpamagirā

श्व - śva – dog; पाकः- pākah- cooks–(one who cooks and consumes dog’s meat – Chandala);
जल्पाकः - jalpākah - one who continuously recites; भवति - bhavati - happens; मधुपाक -
madhupāka - sweet melon; उपम - upama - similar to; गिरा - gira - words

The words recited (Devi’s shlokas) by a Chandala are so sweet like a sweet melon.

Notes:

The Chandala (dog eater) who cannot speak well, becomes Jalpaka (talkative) with a speech like that of a Madhupaaka (like melon). This could be possible only because of Devi Saraswati's blessings.

निरातङ्को रङ्को विहरति चिरं कोटिकनकैः / nirāntaṅkōraṅkō viharati ciraṁ kōṭikanakaiḥ

निरातङ्कः - nirāntaṅkō - without any harassment/ fears; रङ्कः - raṅkah - destitute; विहरति - viharati -
sporting around; चिरं - ciraṁ - continuously; कोटिकनकैः - kōṭikanakaiḥ - crores of gold coins

The poor/destitute who had nothing with him is now sporting around with crores of gold coins continuously without any fear or worries. This is only possible due to Devi Lakshmi’s blessings.

Notes:

Devi Lakshmi is chanchala - constantly moving and will not be in one place forever. But with Devi’s grace, she can be perpetual.

तवापर्णे कर्णे विशति मनु वर्णे फलमिदम्/ tavāparṇē karṇē viśati manu varṇē phalamidaṁ

तव - tava - your; अपर्णे - aparna - one who fasted without having even leaves; कर्णे - karṇē - ears;
विशति - viśati - enters/ heard; मनु - manu - mantra; वर्णे - varṇē - akshara; फलम्- phalam - fruit ;
इदम् - idaṁ - this

By having a mere chance of hearing the Mantras of Aparna (Devi), the fruit the devotee obtains is explained in the earlier two lines of this shloka.

Notes:

Aparna - a beautiful appellation of Devi. When Devi was five years old and a daughter of Himavan - lord of the mountains, she wanted to go to the forest and do penance. She then created a “parna kuti” - a cottage of leaves. She started fasting by eating fruits, leaves and thereafter, stopped eating even dry leaves. Aparna - one who did not even eat leaves.

It can also be interpreted as Apa Runa (अप ऋण), one without any debts. Every person comes with three debts: Pitru Runa- debt towards the Pitrus, Deva Runa - debt towards Devatas, Rishi Runa - debt towards Rishis. Devi’s grace rids the devotee of these Runas.

जनः को जानीते जननि जपनीयं जपविधौ/ janaḥ kō jānītē janani japanīyaṁ japa vidhau

जनः - janaḥ - man; को - kō - which; जानीते - jānītē - knows; जननि - janani - oh mother; जपनीयं - japanīyaṁ - that which is to be chanted; जपविधौ - japa vidhau - following the procedures of Japa

Oh mother, who (which man) would know the fruits, if the mantra is chanted as per the procedures?

Notes

Adi Shankara states, by mere chance of hearing the mantra of Devi, if one could attain such fruit, if the same mantra is chanted per procedures, who would explain the magnitude of fruit it would bring?

The following two stories from Devi Bhagavatam, that help drive home the above point are related to the power of Beeja mantras.

Story of Satyavrata

Once there was a brahmana boy, who at the time of birth was cursed by a Rishi that he will be a मूर्ख (moorkha), a stupid fellow. But at the plea of the boy's father, the Rishi altered his curse that this boy will be stupid for a long time and then will become a great scholar. At the age of seven, he had his Upanayanam. However, he was not able to utter a single word, and became a figure of fun in the whole village; at the age of twelve, he left home for the forest as he was completely upset about being ridiculed. In the forest, he decided to always speak the truth. He had set up a small parna kuti - a cottage made up of leaves and started living there. He lived there for about twelve years. By then, he had built a reputation of always speaking the truth, Satyavrata; although, he did not recite any mantra even then. One day, a hunter was hunting a pig and Satyavrata gave refuge to the pig at his home. The hunter came looking along for the pig and pleaded for its whereabouts as his family was starving and dependent on the pig's meat for a meal. The hunter kept pleading to Satyavrata for an answer. Satyavrata continued to keep quiet.

Then, suddenly a miracle happened. When the pig entered Satyavrata’s premises, he had exclaimed ‘Ai’ out of surprise / exclamation. Devi being compassionate, considered his utterance as ‘Aim’, the beeja mantra of Saraswati, and blessed him with all the knowledge. While Satyavrata was struggling to answer the hunter, all universal knowledge entered him. Then, he uttered a very meaningful shloka to the hunter asking the hunter to go home. The hunter could not understand his words and left.

The shloka Satyavrata recited is: या पश्यति न सा ब्रूते या ब्रूते सा न पश्यति.

This means: That which speaks cannot see and that which can see cannot speak. Implies the eye is an organ that sees but cannot speak and the mouth is an organ that can speak but cannot see.

This half shloka is depicting the essence of Advaita Vedanta. A Jnani who has a direct vision/ experience of Paramatma would never speak of it, as it is an inexpressible feeling. If one goes on speaking about Paramatma, it means that he has not experienced Paramatma.

Veda Vyasa concluded this story by mentioning that Satyavrata became a great poet equivalent to Sage Valmiki just with this incident; thus explaining Devi's Kripa on uttering beeja mantra by mere chance.

Story of King Sudarshan

This is a story of a king Sudarshan in the lineage of Suryavamsha / Ikshvaku clan, the same as king Dasaratha. When Sudarshan was a child, he was exiled to the forest by his stepmother. Sudarshan and his mother took refuge in an ashram that belonged to the descendants of Sage Bharadwaja. Sudarshan grew up as a prince with all the princely education in the ashram, under the tutelage of the rishis there. One day, Sudarshan overheard two people talking and heard the syllable 'Kleem'. Sudarshan was fascinated by the syllable, though he did not know the Beeja mantra. 'Kleem', is known as the Kaama beeja mantra or manmatha beeja mantra and has the capacity of granting anything one desires. Sudharshan developed a strong affiliation to this beeja mantra, and started chanting 'Kleem', without really knowing its significance. Pleased with Sudarshan's chant, Devi appeared to him as Vaishnavi and offered him a ratha (chariot) and an inexhaustible quiver of arrows and a bow.

Sudarshan, went to participate in a swayamvara (a practice in ancient India, where a girl could choose her husband, from among a list of suitors) organized by Subahu, the King of Kashi. Kashi princess had been told by Devi to choose Sudarshan; she liked Sudarshan and chose him as her suitor. However, the rest of the kings assembled there opposed this marriage. They all waited for six days to eliminate Sudarshan. Then, Devi appeared on a lion and vanquished the entire opposing army on behalf of Sudarshan. Devi then instructed Sudarshan to take up Ayodhya kingship. This story is inscribed on the walls of the Durga temple at Kashi which can be seen even today.

These two stories portray the compassion of Devi and the extent she would go to help those in need.

Summary

Adi Shankara explains how Devi, can create miracles, and bless her devotees in this shloka. A Chandala (who cooks and consumes dog's meat) who cannot speak much, becomes a Jalpaaka (talkative) with speech like Madhupaaka (honey). This is nothing other than Devi Saraswati's blessings. The poor/ destitute who had nothing could sportily acquire crores of wealth in perpetuity without any fears or worries. This is only possible due to Devi Lakshmi's blessings. When a devotee just happens to hear Beeja mantra (beeja mantra enters a devotee's ears) the devotee obtains great fruit. If the same beeja mantra is chanted per procedure, who could explain the magnitude of fruit it can bring?

7. चिताभस्मालेपो गरलमशनं दिक्पटधरो जटाधारी कण्ठे भुजगपतिहारी पशुपति : |

कपाली भूतेशो भजति जगदीशैकपदवीं भवानि त्वत्पाणिग्रहण परिपाटीफलमिदम् ||

7. citābhasmālēpō garalamaśanaṁ dikpaṭadharō jaṭādhārī kaṇṭhē bhujaḡapatiḥārī paśupatiḥ |
kapālī bhūtēśō bhajati jagadīśaikaḡadavīm bhavānī tvatpāṇigrahaṇa paripāṭīphalamidam ||

Meaning and explanation

This verse explains Shiva's appearance as ninda stuti / sarcastic praise.

चिताभस्मालेपो गरलमशनं दिक्पटधरो/ citābhasmālēpō garalamaśanaṁ dikpaṭadharō

चिता - citā - cremation ground; भस्म - bhasma - ashes; आलेपः - ālēpah - smearing; गरलं - garalam - poison; अशनं - aśanaṁ - food; दिक् - dik - directions; पट - paṭa - dress; धरः - dharah - wearing

He smears his body with ashes from the cremation ground, takes poison as his food. Wears the directions as his dress (indicating he is naked).

जटाधारी कण्ठे भुजगपतिहारी पशुपति : / jaṭādhārī kaṇṭhē bhujaḡapatiḥārī paśupatiḥ

जटा - jaṭā - matted tress; धारी - dhārī - wearing; कण्ठे - kaṇṭhe - on his neck; भुजगपति - bhujaḡapati - head of serpents; हारी - hārī - wearer of the necklace; पशुपतिः - paśupatiḥ - known as Pashupati

His crown is a matted tress (not any beautiful crown-like other Devatas). He is wearing on his neck, the king of serpents (Adishesha and not any gem-studded necklace) and is known as Pashupati.

Notes:

Pashupati is not a ninda stuti, should be read with जगदीशैकपदवीं/ jagadīśaikaḡadavīm in the next line. Pashupati is a great post – “pashunaam patih” meaning he is the head of all the living organisms. All living organisms are bound by Pasha, and he is the one who cuts the pasha - strings of all living beings. “Pashu Pasham Pashupati” are the three ideas in Shaiva Siddhanta.

कपाली भूतेशो जगदीशैकपदवीं भजति / kapālī bhūtēśō jagadīśaikaḡadavīm bhajati

कपाली - kapālī - row of skulls; भूत ईशः - the lord of Bhoota ganaas; जगदीश - jagadeesha - Lord of the universe; एक - eka - the one and only; पदवीं - padaveem - position; भजति - bhajati - attains

He is wearing a row of skulls as his necklace and his followers are Bhoota ganaas and pramatha ganaas. This kind of Devata attains Jagadeesha padhavi, the unique position of being the Lord of the universe by marrying Bhavani (next line).

भवानि त्वत्पाणिग्रहण परिपाटीफलमिदम् / bhavānī tvatpāṇigrahaṇa paripāṭīphalamidam

भवानि - bhavānī - Devi; त्वत् - tvat - your; पाणिग्रहण - pāṇigrahaṇa - holding hand during the marriage; परिपाटी - paripaati - arrangement/procedure; फलं - phalam - fruit; इदम् - idam - this

Oh Bhavani, by marrying you (holding your hand and following other procedures of marriage), Shiva has obtained the fruit of attaining the unique position of being the Lord of the universe.

Notes:

Bhavani means consort of Bhava (Shiva) and also one who creates samsara.

Summary:

Oh Bhavani, by marrying you, Shiva who has very different appearance and characteristics has attained the position of being the Lord of the universe (as Devi is Bhavani - the universal mother).

The following lines explain Shiva's appearance as ninda stuti / sarcastic praise.

He smears the ashes from the cremation ground and takes poison as his food. Wears directions as dress, indicating that he is naked. His crown is a matted tress. He wears the king of the serpents (Adishesha) around his neck as garland and is known as Pashupati. He is wearing a row of skulls as his necklace and has the Bhoota ganaas as his followers.

8. न मोक्षस्याकाङ्क्षा भवविभववाञ्छापि च न मे न विज्ञानापेक्षा शशिमुखि सुखेच्छापि न पुनः ।
अतस्त्वां संयाचे जननि जननं यातु मम वै मृडानि रुद्राणी शिव शिव भवानीति जपतः ॥

8. na mōkṣāsyākāṅkṣā bhavavibhavavāñchāpi ca na mē na vijñānāpēkṣā śaśimukhi!
sukhēcchāpi na punaḥ |
atastvāṁ samyācē janani jananaṁ yātu mama vai mṛḍānī rudrāṇī śiva śiva bhavānīti japataḥ
||

Meaning and explanation

After extolling the virtues of Devi and detailing the benefits one obtains from being devoted to Devi, Adi Shankara expresses his want in these verses.

In these verses, Adi Shankara says - "I am not qualified for Moksha, and I am not qualified for your grace. I have appealed to you as a mother. Now, I am going to tell you what I want". This is the height of Bhakthi and should not be considered as a mere wish.

Though by no means, Moksha can be decried, Bhakthi is presented with a higher stature than Moksha in order to inculcate complete surrender. This is typical of Vaishnava Bhakthi, where we find Azhwars say - "I don't want Moksha, I want to be your sevaka".

न मोक्षस्याकाङ्क्षा भवविभववाञ्छापि च न मे / na mōkṣāsyākāṅkṣā bhavavibhavavāñchāpi ca na mē

न - na - not; मोक्षस्य - mōkṣāsyā- of moksha; आकाङ्क्षा - ākāṅkṣā - expectation; भव - bhava - life;
विभव - vibhava - glory; वाञ्छा अपि - vāñchā api - desire also; च - ca - and; न - na - not; मे - mē - of
me

I do not have any expectations of Moksha; I also do not desire any glory in this life/ samsara.

Here glory means to be called as a learned man, wealthy man, or other normal pleasures of this life.

न विज्ञानापेक्षा शशिमुखि सुखेच्छापि न पुनः/ na vijñānāpēkṣā śaśimukhi sukhēcchāpi na punaḥ

न - na - not; विज्ञान - vijñāna - sakshatkaara or experience of Brahman; अपेक्षा - āpēkṣā -
expectation; शशि - śaśi - moon; मुखि - mukhi - face; सुख - sukha - happiness; इच्छा - iccha - desire;
अपि - api - also; न - na - not; पुनः - punaḥ - again

I do not have any expectations of having the saakshatkaara or the experience of Brahman, which is the highest of experiences and predecessor to Moksha. Oh, moon-faced Devi, again I do not have any desire for ordinary pleasures/ happiness such as a house, wife, children, etc.,

अतस्त्वां संयाचे जननि जननं यातु मम वै/ ata stvām samyācē janani jananaṁ yātu mama vai

अतः - atah - therefore; त्वां - tvām - you; संयाचे - samyācē - beg you (refer याचकं - begging), जननि - janani - mother; जननं - jananaṁ - life; यातु - yātu - let it go; मम - mama - my; वै - vai - so

Therefore, I beg you, oh mother, let my present life, go on like this.

मृडानि रुद्राणी शिव शिव भवानीति जपतः/ mṛḍānī rudrāṇī śiva śiva bhavānīti japataḥ

मृडानि - mṛḍānī – consort of Mruda (मृडा / mruda is the name of Shiva, mrudani means the consort of mruda); रुद्राणी - rudrāṇī - consort of Rudra; शिव शिव - śiva śiva, - Oh auspicious Shiva; भवानी - bhavānī - consort of Bhava; इति - iti - so on; जपतः - japataḥ - chanting

Here, Adi Shankara expresses, how he would like to spend his life. I should spend the rest of my life, chanting names such as Mrudaani, Rudraani, Shiva, Shiva, Bhavaani etc.

Notes:

Mruda is the name of Lord Shiva, it means one who makes us happy/ delights and the one who showers compassion. Mrudani is the consort of Mruda, can be interpreted as the one who is compassionate and merciful.

Rudraani is the consort of Lord Shiva in Rudra form. Rudra means the one who drives away the miseries of devotees - रुदं द्रावयति इति रुद्रः. Devi as Rudraani, can be interpreted as the one who directly drives away our weeping/ our miseries.

Rudra is generally interpreted as a fierce form while Shiva is a serene/ calm form. रोदयति इति रुद्रः - the one who makes you weep. Rudra ganaas makes us weep due to the sins committed.

Summary:

In these verses, Adi Shankara says: I am not qualified for Moksha, and I am not qualified for your grace. I appeal to you as a mother, and here is what I want - I do not have expectations of having the saakshatkaara or experience of Brahman, which is the highest of experiences and predecessor of Moksha. Oh, moon-faced Devi, I do not have any desire for ordinary pleasures/happiness such as a house, wife, children, etc., Oh, Mother, I beg you to let my present life, go on like this, chanting names such as Mrudaani, Rudraani, Shiva, Shiva, Bhavaani, etc.,

**9. नाराधितासि विधिना विविधोपचारैः किं रूक्षचिन्तन परैः कृतं वचोभिः ।
श्यामे त्वमेव यदि किञ्चन मय्यनाथे धत्से कृपाम् उचितमम्ब परं तवैव ॥**

**9. nārādhitāsi vidhinā vividhōpacāraiḥ kiṁ rūkṣacintana parairnakṛtaṁ vacōbhiḥ |
śyāmē tvamēva yadi kiñcana mayyanāthē ucitamamba paraṁ tavaiva ||**

Meaning and explanation

नाराधितासि विधिना विविधोपचारैः / nārādhitāsi vidhinā vividhōpacāraiḥ

न - na - not; आराधितासि - ārādhitāsi - worshipped; विधिना - vidhinā - as per rules; विविध - vividha - different; उपचारैः - upacāraiḥ - types of worship/ procedures

You have not been worshipped by me with different pujas as per the prescribed rituals/ procedures.

Notes:

There are elaborate pujas with many upacharas/ procedures to worship deities. Every upachara is accompanied by a certain kriya and certain mantra. When we say Vastram Samarpayami , we offer Vastram to the deity which is one of the upacharas. There are as many as sixty-four upacharas with gestures to be followed for each one of them. Some pujas have shodasha (sixteen) upacharas and the minimum is pancha (five) upachara.

किं रूक्षचिन्तन परैः कृतं वचोभिः / kiṁ rūkṣacintana parairnakṛtaṁ vacōbhiḥ

किं - kiṁ - what; रूक्ष - rooksha - harsh; चिन्तन - cintana - thoughts; परैः - paraiḥ - immersed; कृतं - kṛtaṁ - have done; वचोभिः - vacōbhiḥ - with words

Immersed with all harsh thoughts, I have not made good use of the speech/ words that have been gifted by you.

If not for elaborate poojas, I could have spent my time usefully by chanting mantras or listening to chants by others. Here, Adi Shankara says: the power of speech given by you was used for the most unholy purpose.

श्यामे त्वमेव यदि किञ्चन मय्यनाथे / śyāmē tvamēva yadi kiñcana mayyanāthē

श्यामे - śyāmē - Oh Devi in black colour; त्वमेव - tvamēva - on your own (because I am not qualified); यदि - yadi if; किञ्चन - kiñcana - little bit; मयि - mayi - to me; अनाथे - anāthē - destitute/ without any support;

Oh Devi, beautiful one in black color, to me who is without any support on your own if little bit

Notes:

Here, Devi is referred to as Kaali, who helps quell the evil. In this case, it is to be considered as quelling one's evil thoughts/ harsh words.

धत्से कृपाम् उचितमम्ब परं तवैव/ dhatsē kṛpām ucitamamba param tavaiva

धत्से - dhatsē - hold; कृपाम् - kṛpām - mercy ; उचितम् - uchitam - appropriate; अम्ब - amba - oh mother; परं - param - most; तव - tava - your; एव - eva - only

Oh, mother, you are the only refuge as you are my mother and showing mercy on me would be most appropriate for you as you are the most compassionate one, and I am destitute. I seek your refuge, though I am hardly qualified for your mercy/ compassion.

Notes:

Here Adi Shankara conveys that, Devi assumes Tamo gunaa (tamasic characteristics to destroy the tamo (evil) tendencies in the devotees) and hence alludes to the black color.

When someone is in deep danger, they should think of Devi. This is mentioned in Prashnottara Ratnamaalika (or dialogue of Sri Appayya Dikshita with Sri Nilakantha Dikshita). The following is featured as a series of questions and answers, detailing, what one obtains with Devi's grace.

Q: आपदि किं करणीयम् - what should one do when faced with dangers?

A: अम्बायाः चरणयुगलं स्मरणीयं - one should offer worship at the twin-feet of Devi

Q: तत् स्मरणं किं कुरुते - what happens if one worships her?

A: ब्रह्मादीनपि किङ्करी कुरुते – Even Devatas such as Brahma will become your servant.

Summary:

Adi Shankara states - you have not been worshipped by me as per the prescribed rituals/procedures. If not elaborate poojas, I could have better spent my time by chanting mantras or listening to good chants by others. Having the gift of speech, all harsh thoughts I have had and not made good use of speech/ words gifted by you. Oh, mother, you are the only refuge and showering some mercy on me would be the most appropriate thing for you; since you are the most compassionate one, and I'm the destitute. I seek your mercy, though I hardly qualify for your mercy/ compassion.

10. आपत्सु मग्नः स्मरणं त्वदीयं करोमि दुर्गे करुणार्णवेशि ।

नैतच्छठत्वं मम भावयेथाः क्षुधातृषार्ता जननीं स्मरन्ति ॥

10. āpatsu magnassmaraṇaṁ tvadīyaṁ karōmi durgē karuṇārṇavēśi |

naitacchaṭhatvaṁ mama bhāvayēthāḥ kṣudhātṛṣārtā janānīm smaranti ||

Meaning and explanation

आपत्सु मग्नः स्मरणं त्वदीयं करोमि/ āpatsumagnassmaraṇaṁ tvadīyaṁ karōmi

आपत्सु - āpatsu - dangers; मग्नः - magnaha - immersed; स्मरणं - smarannam - thinking; त्वदीयं - tvadīyaṁ - of you; करोमि - karōmi - I do

When I am immersed in dangers, I think of you.

दुर्गे करुणार्णवेशि/ durgē karuṇārṇavēśi

दुर्गे - durgē - Oh Durga - the one who helps us cross difficulties; करुण - karuṇa - compassion; अर्णव - arṇava - ocean; ईशि - eeshi - goddess

Oh! Durga, you are the ocean of compassion, please help me cross the dangers.

Notes:

In this shloka, Adi Shankara pleads to Devi to not consider him as one who is thinking/worshipping her only during difficult times and not during good times.

नैतच्छठत्वं मम भावयेथाः / naitacchaṭhatvaṁ mama bhāvayēthāḥ

न - na - not; एतत् - yetat - this development; शठत्वं - chaṭhatvaṁ - deceit/ cheating; मम - mama - my; भावयेथाः - bhāvayēthāḥ - consider thus

Do not ascribe deceit to my feelings.

क्षुधातृषार्ता जननीं स्मरन्ति / kṣudhātṛṣārtā jananīm smaranti

क्षुधा - kṣudhā - hunger; तृषा - tṛṣā - thirst; आर्ता - ārtā - those who suffer, जननीं - jananīm - mother; स्मरन्ति - smaranti - thinking of

When children are hungry, thirsty, or in pain, they only think of their mother. Oh, mother, please show krupa / compassion on me and get me out of this dangerous situation.

Notes:

शठ - a very interesting word, used in Vaishnava literature. शठ कोप (shathakopa - the one who is angry with cheating is a common name amongst vaishnavites. This name stems from the story of Nammazhwar (the first azhwar).

The moment a child is born, Vaishnavi maaya encircles the child (as described in Srimad Bhagavatam). The child before being born suffers so much in the womb with thirst and hunger and decides, 'I have suffered so much and do not want any further suffering and want to attain Paramatma the moment I come out of this suffering womb.' But Vaishnavi maaya engulfs the child at birth and the child faces deceit in her hands (शठ - deception). Vaishnavi maaya makes the child forget what was decided by him while in the womb.

Nammazhwar, at the time of his birth, discovers Vaishnavi maaya and drives her away. So, he is referred to as शठ कोप, the one who drives away the 'शठ cheating'.

When one visits Vishnu temples, the paduka is placed on our heads and that is known as शठारि (Shatha ari - enemy of shatha and that is Nammazhwar and it is his paduka that is placed on our head).

Summary:

In this shloka, Adi Shankara, emphasizes that when a devotee is in deep trouble, he/she thinks of Devi. So, he says - Oh, Durga, help me cross the dangers, you are the ocean of compassion. Just as a child when hungry, thirsty or in pain, thinks of the mother, I think of you, when I am immersed in dangers. So, please show Krupa / compassion on me, and take me out of this dangerous situation.

11. जगदम्ब विचित्रमत्र किं परिपूर्णा करुणास्ति चेन्मयि ।

अपराधपरम्परावृतं न हि माता समुपेक्षते सुतम् ॥

11. jagadamba vicitramatra kiṃ paripūrṇā karuṇāsti cē nmayi |
aparādhaparamparāvṛtaṃ na hi mātā samupēkṣatē sutam

Meaning and explanation

जगदम्ब विचित्रमत्र किं/ jagadamba vicitramatra kiṃ

जगदम्ब - jagadamba - oh mother of the universe; विचित्रम् - vichitram - wonderful; अत्र - atra - here,
किं - kiṃ - what

Oh, mother of the universe, what is so wonderful here?

परिपूर्णा करुणास्ति चेन्मयि/ paripūrṇā karuṇāsti cēnmayi

परिपूर्णा - paripūrṇā - complete; करुणा - karuṇā - compassion; अस्ति - asti - is there; चेत् - chet - if;
मयि - mayi - on me

If there is complete/overflowing compassion shown on me.

Notes:

Adi Shankara moves from kinchit karunaa (just a little compassion) in the earlier verses to paripoornaa karuna (complete or overflowing compassion) in this Shloka.

अपराधपरम्परावृतं/ aparādhaparamparāvṛtaṃ

अपराध - aparādha - faults; परम्परा - paramparaa - series; आवृतं - āvṛtaṃ - surrounded/engulfed
when the son is engulfed/ surrounded by a series of faults.

न हि माता समुपेक्षते सुतम्/ na hi mātā samupēkṣatē sutam

न - na - not; हि - hi - indeed; माता - mātā - mother; समुपेक्षते - samupēkṣatē - ignore; सुतम् - sutam
- son

The mother indeed does not ignore him.

Summary:

Oh, mother of the universe, when the son is engulfed/surrounded by a series of faults, you indeed do not ignore your son, which is natural to a mother; so what is there to wonder here.

12. मत्समः पातकी नास्ति पापघ्नी त्वत्समा न हि ।

एवं ज्ञात्वा महादेवि यथायोग्यं तथा कुरु ॥

12. matsamaḥ pātakī nāsti pāpaghnī tvatsamā na hi |
ēvaṃ jñātvā mahādēvī yathā yōgyaṃ tathā kuru

Meaning and explanation

मत्समः पातकी नास्ति पापघ्नी त्वत्समा न हि/ matsamah pātakī nāsti pāpaghnī tvatsamā na hi

मत् - mat - me; समः - samah - equal to; पातकी - paatakī - sinner; न - na - not; अस्ति - asti - is there; पापघ्नी - paapaghni - killer of paapa/sins; त्वत् - tvat - your; समा - samā - equal; न - na - not; हि - hi - indeed

There is no sinner equal to me existing and there is none equal to you who destroys sins as you are the best redeemer of sins.

एवं ज्ञात्वा महादेवि यथायोग्यं तथा कुरु/ evaṃ jñātvā mahādēvī yathā yōgyaṃ tathā kuru

एवं - evam - thus; ज्ञात्वा - jñātvā - knowing; महादेवि - mahādēvī - greatest Devi; यथा - yathā - as; योग्यं - yōgyaṃ - appropriate; तथा - tathā - that way; कुरु - kuru - do

Having known this, oh greatest Devi, do what is suitable. Can also be interpreted as suitable to your reputation as a destroyer of sins as Devi has unlimited capacity.

Summary:

There is no sinner equal to me and there is none equal to you who destroys sins as you are the best redeemer of sins. Having known this, oh greatest Devi, do what is suitable. (Suitable to your reputation as a destroyer of sins, as Devi has unlimited capacity.)

॥ श्री देव्यपराध क्षमापण स्तोत्रं संपूर्णम् ॥

॥ Sri Devyaparaadha Kshamaapana Stotram Sampurnam ॥