

# *The Parāstuti*

*“The Praise of the Goddess Parā”*

by Sahajānanda Yogin



translated by Adaityānanda Sarasvatī

published by Tripurā Tallikā

2025

This is an open access title distributed under the terms of the CC BY-NC-ND 4.0 license, which permits reproduction in any medium or format in an unadapted form only, for non-commercial purposes only, and only as long as attribution is given to the creators. CC BY-NC-ND includes the following elements:



BY: Credit must be given to the creators.



NC: Only non-commercial uses of the work are permitted.



ND: No derivatives or adaptations of the work are permitted.

The Parāstuti “The Praise of the Goddess Parā” © 2025 by Adaityānanda Sarasvatī is licensed under Attribution-NonCommercial-NoDerivatives 4.0 International. To view a copy of this license, visit <http://creativecommons.org/licenses/by-nc-nd/4.0/>

Published by:

Tripurā Tallikā

First Edition: April 2025

[www.tripuratallika.org](http://www.tripuratallika.org)

# *Table of Contents*

Table of Contents.....	3
Introduction.....	4
Verse 1.....	5
Verse 2 .....	5
Verse 3 .....	5
Verse 4 .....	5
Verse 5 .....	6
Verse 6 .....	6
Verse 7.....	6
Verse 8.....	6
Verse 9.....	7
Parāstuti (With word and meter marking) .....	8

## *Introduction*

The *Parāstuti* consists of nine verses composed in the *āryā gīti* meter by one Sahajānanda Yogin (as we are told in the final verse), describing and praising the nature of the Goddess Parā. As of this writing, we are not aware of any more information about the author, aside from this signature in the final verse.

The *Parāstuti* itself is included within the *Nityotsava* of Umānandanātha, a ritual manual based on the *Paraśurāmakalpasūtra* (PKS). It is from the *Nityotsava*<sup>1</sup> that this hymn has been taken and translated. Parā's worship is treated in the 8th chapter of PKS in its *Parākrama* and in the 6th chapter of *Nityotsava*, entitled the *Parāpaddhati*. Though the PKS itself describes the mantras and rituals for its primary deities (Mahāgaṇapati, Lalitā Tripurasundarī, Vārāhī, Mātangi and Parā) it does not directly provide any complete hymns to be recited for them. *Nityotsava* on the other hand provides a hymn for each of these deities within their respective sections of worship, each of these hymns are taken from other sources.

The Goddess Parā has long had a relationship to Śrīvidyā. She is even described as the Heart of Lalitā Tripurasundarī in PKS (8.2). Her seed syllable "SAUḤ" is the final seed syllable of the mantra of Bālā Tripurasundarī, and occurs frequently in mantras in the PKS, though sometimes in inflected form. She is also mentioned in the *Kāmākṣīmāhātmya* of the *Lalitopākhyāna* (LU 39.10). The form described in LU and PKS is the same as the one described in this hymn, She is white in complexion and holds the *cinmudrā* (the hand gesture of consciousness) and a manuscript (of a scripture). The list of Gurus related to the worship of Parā in the PKS also correspond to what is mentioned here in the *Parāstuti*. In PKS the Gurus begin with Parā Bhaṭṭārikā (i.e. the Goddess Parā herself) and next go to Aghora (i.e. the southern face of Śiva). Likewise in this hymn we are told her worship was spread by the Gurus beginning with Aghora.

Her worship in the PKS is highly esoteric and contemplative, it involves uniting and dissolving the *tattvas*, the principles of reality, into Her and worshipping her form as being made up of both *prakāśa*, the light of consciousness and *vimarśa*, reflective awareness. Likewise in this hymn she is described as one's own consciousness (*svasamvid*, verse 1) and the dynamic power of consciousness (*citkalā*, verse 2).

We believe this is the first translation of this text into English and hope practitioners of Śrīvidyā will benefit from studying and reciting this hymn.

---

<sup>1</sup> *Nityotsava* of Umānandanātha (Supplement to *Paraśurāma-kalpa-sūtra*). edited by A. Mahadeva Sastri. Oriental Institute Vadodara. 2000.

## VERSE 1

याऽघोरादिभिरेतैः पारम्पर्यक्रमागतैर्नाथैः ।

प्रथते तां विश्वमयीं विश्वातीतां स्वसंविदं नौमि ॥१॥

**yā'ghorādibhiretaiḥ pāramparyakramāgatairnāthaiḥ ।**

**prathate tāṃ viśvamayīm viśvātītāṃ svasaṃvidam naumi ॥ 1 ॥**

I make reverent salutations to the Goddess Parā, who was revealed by the masters in the lineage beginning from Aghora (i.e. Śiva) himself. She is composed of this universe and again transcends this universe and is my own consciousness.

## VERSE 2

आनन्दचरणकमलामकळङ्कशशाङ्कमण्डलच्छायाम् ।

तन्मण्डलाधिरूढां तत्कलया कलितचित्कलां नौमि ॥२॥

**ānandacarṇakamalāmakalaṅkaśaśāṅkamaṇḍalacchāyām ।**

**tanmaṇḍalādhirūḍhāṃ tatkalayā kalitacitkalāṃ naumi ॥ 2 ॥**

I bow to the Goddess Parā, whose lotus feet bestow bliss and whose beautiful complexion is like the orb of the moon free from any blemish. She is the dynamic power/aspect (*kalā*) of consciousness, ornamented with the digit/aspect (*kalā*) of the moon, and is seated upon its orb as well.

## VERSE 3

इच्छादिशक्तिशूलांबुजमूलां मूलकुण्डलीरूपाम् ।

नित्यामप्यणुरूपामणोश्च महतो महीयसीं नौमि ॥३॥

**icchādiśaktiśūlāmbujamūlāṃ mūlakuṇḍalīrūpām ।**

**nityāmapyaṇurūpāmaṇośca mahato mahīyasīṃ naumi ॥ 3 ॥**

I bow to the Goddess Parā, who is the root of the lotus of the trident of the three powers (*śaktis*), of will (*icchā*), knowledge (*jñāna*) and action (*kriyā*), in the form of the *kuṇḍalinī* in the root *cakra* (*mūlādhāra*). She is eternal, and though her form is more minute than an atom, she is more massive and great than largest of things.

## VERSE 4

मौक्तिकमणिगणरुचिरां शशाङ्कनिर्मोकनिर्मलं क्षौमम् ।

निवसानां परमेशीं नमामि सौवर्णसम्पुटान्तःस्थाम् ॥ ४ ॥

**śaśāṅkanirmokanirmalaṃ kṣaumam ।**

**nivasānāṃ parameśīṃ namāmi sauvarṇasamputāntaḥsthām ॥ 4 ॥**

I bow to Parā, the Supreme Goddess, situated within a golden sphere, ornamented with a charming collection of jewels and pearls and attired with pure stainless linen garments which are emanating moon light.

## VERSE 5

भक्तजनभेदभञ्जनचिन्मुद्राकलितदक्षपाणितलाम् ।  
पूर्णहन्ताकारणपुस्तकवर्येण रुचिरवामकराम् ॥ ५ ॥

**bhaktajanabhedabhañjanacinmudrākalitadakṣapāṇitalām ।  
pūrṇāhantākāraṇapustakavaryeṇa ruciravāmakarām ॥ 5 ॥**

With her right hand she makes the gesture of Consciousness (*cit mudrā*), shattering the notion of duality in her devotees. Her charming left hand holds the Supreme Scripture which brings about the state of the all-embracing identity (*pūrṇāhantā*).<sup>2</sup>

## VERSE 6

सृष्टिस्थितिलयकृद्भिर्नयनाम्भोजैश्शशीनदहनाख्यैः ।  
मौक्तिकताटङ्गाभ्यां मण्डितमुखमण्डलां परां नौमि ॥ ६ ॥

**sr̥ṣṭisthitilayakṛdbhirnayanāmbhojaiśśāśīnadahanākhyaiḥ ।  
mauktikatāṭaṅkābhyāṃ maṇḍitamukhamaṇḍalāṃ parāṃ naumi ॥ 6 ॥**

I bow to the Goddess Parā, who creates, preserves and destroys the universe with her lotus eyes known as the sun, moon and fire. The orb of her face is decorated with a pair of pearl earrings.

## VERSE 7

षड्गतिषडूर्मिषडरीन् धिक्कृत्याशु स्वभक्तवर्गस्य ।  
कञ्चुकपञ्चकनोदनसञ्चितसंवित्प्रकाशिनीं नौमि ॥ ७ ॥

**ṣaḍgatiṣaḍūrmiṣaḍarīn dhikkṛtyāśu svabhaktavargasya ।  
kañcukapañcakanodanasañcitasamvitprakāśinīm naumi ॥ 7 ॥**

I bow to the Goddess Parā, whose devotees are able to quickly renounce the six realms of rebirth, the six waves of worldly existence and also the six inner enemies. With the illumination of the light of the totality of consciousness she removes the five coverings of *māyā*.

## VERSE 8

अध्वातीतं बुद्धा बुधाः प्रबुद्धाः परं पदं यस्याः ।  
कैवल्यं यान्ति हठात् कटाक्षपातेन तां परां नौमि ॥ ८ ॥

**adhvātitaṃ buddhvā budhāḥ prabuddhāḥ param padam yasyāḥ ।  
kaivalyaṃ yānti haṭhāt kaṭākṣapātena tāṃ parāṃ naumi ॥ 8 ॥**

I bow to the Goddess Parā. The wise and enlightened beings realizing Her supreme state, which is beyond the paths to liberation, without fail enter the Absolute (*kaivalya*) merely by receiving the grace of her side long glance.

<sup>2</sup> Following Dr. Ben Williams' translation of *pūrṇāhantā* as 'all-embracing identity' published in the *Saubbhāgyahr̥dayastotra*: Praise to the Heart of Auspiciousness. Tripurā Tallikā. 2024.

**VERSE 9**

---

यः पठतीदं स्तोत्रं पात्रं स भवेच्च पञ्चवर्गस्य ।

गुरुचरणकमलभाजा सहजानन्देन योगिनाऽभिहितम् ॥ ९ ॥

**yaḥ paṭhatīdaṁ stotraṁ pātraṁ sa bhavecce pañcavargasya ।**

**gurucaraṇakamalabhājā sahajānandena yoginā'bhihitam ॥ 9 ॥**

Whoever recites this praise poem spoken by the yogī Sahajānanda, who reveres the Guru's lotus feet, becomes the receptacle of the group of five (or master of the five senses or powers).

इति परस्तुतिः सम्पूर्णा ॥

**iti parastutiḥ sampūrṇā ॥**

Thus the praise of the Goddess Parā is fully complete.

## परास्तुति

*Parāstuti**(With Word and Meter Marking)*Meter: *Āryā - Gīti*

Mātrā Count: 12, 18 | 12, 18 ||

यथा  
yathā

याऽघोरादिभिरेतैः, पारम्पर्यक्रमागतैर्नाथैः ।  
 प्रथते तां विश्वमयीं, विश्वातीतां स्वसंविदं नौमि ॥ १ ॥  
 yā'ghorādibhiretaiḥ, pāraṃparya-kramā-gatair-nāthaiḥ |  
 prathate tām viśva-mayīm, viśvātītām sva-saṃvidam naumi ॥ 1 ॥

आनन्दचरणकमलां, अकलङ्कशशाङ्कमण्डलच्छायाम् ।  
 तन्मण्डलाधिरूढां, तत्कलया कलितचित्कलां नौमि ॥ २ ॥  
 ānanda-caraṇa-kamalām, akalaṅka-śaśāṅka-maṇḍalac-chāyām |  
 tan-maṇḍalādhirūḍhām, tat-kalayā kalita-cit-kalām naumi ॥ 2 ॥

इच्छादिशक्तिशूलां, बुजमूलां मूलकुण्डलीरूपाम् ।  
 नित्यामप्यणुरूपां, अणोश्च महतो महीयसीं नौमि ॥ ३ ॥  
 icchādi-śakti-śulām, buja-mūlām mūla-kuṇḍalī-rūpām |  
 nityāmapyaṇurūpām, aṇośca mahato mahīyasīm naumi ॥ 3 ॥

मौक्तिकमणिगणरुचिरां, शशाङ्कनिर्मोकनिर्मलं क्षौमम् ।  
 निवसानां परमेशीं, नमामि सौवर्णसम्पुटान्तःस्थाम् ॥ ४ ॥  
 mauktika-maṇi-gaṇa-rucirām, śaśāṅka-nirmoka-nirmalam kṣaumam |  
 nivasānām parameśīm, namāmi sauvarṇa-samputāntaḥ-sthām ॥ 4 ॥

भक्तजनभेदभञ्जन, चिन्मुद्राकलितदक्षपाणितलाम् ।  
 पूर्णाहन्ताकारण, पुस्तकवर्येण रुचिरवामकराम् ॥ ५ ॥  
 bhakta-jana-bheda-bhañjana, cin-mudrā-kalita-dakṣa-pāṇi-talām |  
 pūrṇā-hantā-kāraṇa, pustaka-varyeṇa rucira-vāma-karām ॥ 5 ॥



सृष्टिस्थितिलयकृद्भिर, नयनाम्भोजैश्शशीनदहनारव्यैः ।

मौक्तिकताटङ्काभ्यां, मण्डितमुखमण्डलां परां नौमि ॥ ६ ॥

srṣṭi-sthiti-laya-kṛdbhir, nayanāmbhojaiś-śaśīna-dahanākhyaiḥ ।

mauktika-tāṭaṅkābhyāṃ, maṇḍita-mukha-maṇḍalāṃ parāṃ naumi ॥ 6 ॥

षड्गतिषडूर्मिषडरीन्, धिक्कृत्याशु स्वभक्तवर्गस्य ।

कञ्चुकपञ्चकनोदन, सञ्चितसंवित्प्रकाशिनीं नौमि ॥ ७ ॥

ṣaḍgati-ṣaḍūrmi-ṣaḍarīn, dhikkṛtyāśu sva-bhakta-vargasya ।

kañcuka-pañcaka-nodana, sañcita-saṃvit-prakāśinīm naumi ॥ 7 ॥

अध्वातीतं बुद्धा, बुधाः प्रबुद्धाः परं पदं यस्याः ।

कैवल्यं यान्ति हठात्, कटाक्षपातेन तां परां नौमि ॥ ८ ॥

adhvātītaṃ buddhvā, budhāḥ prabuddhāḥ paraṃ padaṃ yasyāḥ ।

kaivalyaṃ yānti haṭhāt, kaṭākṣa-pātena tāṃ parāṃ naumi ॥ 8 ॥

यः पठतीदं स्तोत्रं, पात्रं स भवेच्च पञ्चवर्गस्य ।

गुरुचरणकमलभाजा, सहजानन्देन योगिनाऽभिहितम् ॥ ९ ॥

yaḥ paṭhatīdaṃ stotraṃ, pātraṃ sa bhavec-ca pañca-vargasya ।

guru-carāṇa-kamala-bhājā, sahajānandena yoginā'bhihitam ॥ 9 ॥

इति परस्तुतिः सम्पूर्णा ॥

iti parastutiḥ sampūrṇā ॥

TRIPURĀ TALLIKĀ  
[www.tripuratallika.org](http://www.tripuratallika.org)