

Varahi anugrahashtakam

**Translated by
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(Varahi is one of the saptha mathrukas(seven mothers) who aided the devi in her fight against Shumbha, Nishumbha and their armies. She is described to have human body with eight arms, head of a boar and also having three eyes.

In the Sri Vidhya tradition, she "is also called the Danda-natha (Lady Commander of the forces of the mother-goddess, symbolizing the might of Sri Vidya). As Varahi ("hog-faced" or "the great consumer") she destroys evil forces that obstructs the devotees' progress, paralyses the enemies, and lead the devotees ultimately to Sri-Vidyas. She is classed as the fifth among the seven "mother-like" divinities (Saptmatrukas) and hence also called Panchami.

With Kurukulla, she is accorded the parental status to Sri-Chakra (Lalitha Tripura-Sundari). While Kurukulla represents the full moon, Varahi (the devoured) represents the new-moon.

And while Varahi represents the illumination (prakasa) aspects of the mother-goddess, Kurukulla is the "deliberation" (vimarsa) aspect.

In another aspect, Varahi is also said to be one of the Yoginis, taking the form of a boar. She is said to lift up the earth with her tusks to confer benefits on all creatures. She is imagined as an eight-armed and three-eyed lady with a face of a hog, seated under a Palmyra tree, and functioning as a trusted attendant of the Goddess as her chief counselor

In this form she is known as Chaitanya-bhairavi (the devotee's association of strength) She is being described as a fierce (Maha-Ghora) and as Commander of the forces, she moves about in a chariot drawn by boars. She is said to reside in the ocean of sugar-cane juice (ikshu), one of the four oceans that surrounds the mother goddess, holding her court in the island of nine-jewels, and facing the mother-goddess. This prayer seeks her blessings The other prayer to her for punishment of our enemies is called Varahi Nigrahashtakam. This is also given in this web site)

**Matha jagatdrachana natake suthra dhara,
Sadroopamakalyithum paramarthatho yam,
Eesopyameeswara padam sampaiti thadruk,
Konyasthavam kimiva thavaka madha dathu.**

1

Oh mother even the great God Easwara,
Who is the director of the drama,
Of creation of earth not being able to,
Understand your real true form,
Became a non-Easwara and how can,
Anyone be capable to write a poem praising you?

**Namani kinthu granatha sthava loka thunde,
Nadambaram sprusathi danda dharasya dhanda,
Thallesa langitha bhavambu nidheeya thoyam,
Thannama samsmrutheriyam na puna sthuthisthe.** 2

Oh mother whose face is the entire world,
The one who sings your name,
Will never have any punishment,
From the stick of the god of death,
For with very little of that song,
He would have crossed ,
The sea of day to day life,
And so this is only remembering of your names,
And not a song of your praise.

**Twachinda nadarasamulla sada prameya,
Nandhodayath samuditha sphuta roma harsha,
Mathar namami sudithani sadhetyamum thwa,
Mabhyarthayerthamithi poorayathadhayalo.** 3

Hey goddess, because of the intensity of my thought of you,
I became inexpressibly happy and I salute you,
With my hairs standing out due to happiness.
I entreat and beg from you for this wealth,
And so please grant it to me and bless me.

**Indrendu mouli vidhi kesava mouli rathna,
Rochischayojjwallitha pada saroja yugme,
Chethonathou mama sada prathibimbitha thwam,
Bhooya bhavani bhava nasini bhavaye thwaam.** 4

She whose black colour is made dazzling ,
By the shine from the gems in the crowns of,
Indra, Shiva, Brahma and Vishnu who ,
Are worshipping her lotus like feet,
May please get always reflected,
In the recesses of my mind.
Hey Goddess who destroys all sorrows,
I serve you with all my heart.

**Lelodrutha kshithi thalasya varahamoorthar,
Varaha moorthirakhilartha kari thwameva,
Praaleya rasmisukalollasithavathamsa,
Thwam devi vamathanu bhagahara harasya.** 5

You who are blessed with all good things,

Are the body of the boar of the,
Varaha who playfully lifted the earth,
You have your head decorated by the crescent,
And you are the one who occupied the left side of Lord Shiva.

**Thamambha thaptha kanakojjwala kanthi mantha,
Aarye chinthayanthi yuvathi thanu magaalaantham,
Chakrayudhm trinayanam vara pathri vakthram,
Thesham padambhuja yugam pramanthi deva.** 6

Oh mother who has the gold like ,
Shining body of woman up to neck,
Who has the head of boar with three eyes,
And who holds in her hand the holy wheel,
The feet of those who are meditating on you,
Would be humbly saluted by all the devas.

**Thwath sevana skhalitha papachayasya matha,
Mokshopi yasya na satho gananam upaithi,
Devasuroraga nrupoojitha pada peeta,
Kasya sriya sa khalu bhajanatham ne dathe.** 7

Oh mother, for an ordinary man whose sins ,
Have been washed away by serving you,
Even getting salvation, is not that important
For his feet would be worshipped by.
Devas, asuras , nagas and kings,
And anything in this world,
Could be got easily by him.

**Kim dushkaram thwayi mano vishayam gathayam,
Kim durlabham thwayi vidhanu vadarchithayam,
Kim durbharam thwayi sakruth smruthi magathayam,
Kim durjayam thwayi krutha sthuthi vada pumsam.** 8

What is not reachable for him, when he has you in his mind?
What is not available to him, when he worships you?
What is beyond him, when you enter his mind?
Where is the defeat for him who offers a prayer to you?