

**Varahi Nigrahashtakam**  
**(The octet of death addressed to Varahi)**  
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 to kill and trouble one's enemies. The other prayer to her for blessing is called Varahi Anugrahashtakam. This is also given in this web site.

One who has not mastered Thanthra under a great Guru should not recite this stothra, If done it may become counter productive.)

**Devi, kroda mukhithwadangri kamala dwandwa anurakthathmane,  
Mahyam druhyathi yo mahesi manasa kayenna vacha nara,  
Thasyasu thwadaogra nishtoorahala gatha prabhootha vyadha,  
Paryasyan manaso bhavanthu vapusha prana prayanonmukha.**

1

**Hey goddess, Who is with a very angry face,  
Since I have devotion to your lotus like feet,  
Any one who thinks of troubling me, by body , words or mind,  
Should become extremely sad, beaten by your very dangerous iron plough,**

And should become one from whose body the soul starts to depart.

Devi thwad pada padma bhakthi vibhava praksheena dushkarmani,  
Pradhur bhootha nrusamsa bhava malinam, vruthim vidathe mayi,  
Yo dehi bhuvane thadheeya hrudayannir gathwarair lohithai,  
Sadhya poorayase karabhja chashakam, vanchaphalair mamapi. 2

Hey goddess because I have lost all sins due to devotion to your lotus like feet,  
He who observes dirty behavior towards me due to cruelty,  
Should fill your drinking goblet by the blood of his heart,  
And also please grant me all my desired objectives.

Chandothunda vidheerna dushta hrudaya prad binna raktha cchata,  
Halapana madhattahasa ninadhatopa prathapathkatam,  
Matharmath paripandhi namapahruthai, pranaisthwadangridhwayam,  
Dhyanoddamara vaibhavodaya vasath, sandharpayami kshaanath. 3

Because of meditating on you, after the great wonderful,  
Powers which have dawned in me,  
I offer at your feet the souls of my evil enemies , which were stolen by me ,  
By drinking the alcohol of their constant spurt of blood ,  
Caused by breaking the hearts of my enemies by your fierce and upturned face,  
Accompanied by horrifying shouts which,  
Emanates due to your zest from you from time to time.

Shyamam thamarasananaamgri nayanam somardha choodam jagath,  
Thrana vyagra halayudhaagramusalam santhra samudhravareem,  
Ye thwam raktha kapalineem hara varaarohe varahananam,  
Bhavai sandhadathe kadham kshanamapi prananthi thesham dwisham.  
4

How can the enemies of those extremely devoted to you.  
Who is black, who has lotus like feet and face,  
Who wears the crescent of the moon,  
Who carries with her a plough and an axe  
As well the sign of terrorizing fear,  
Who carries blood dripping skulls,  
And who has the face of a wild boar,  
Live for at least a few seconds?

Viswadheeswara vallabhe vijayase yaa thwam niyanthrathmika,  
Bhoothaanam purushayushaavdhi karee paka pradha karmanaam,  
Thwam yache bhavatheem kimapy a vithadham ko madhvirodhi jana,  
Sthyayurmama vanchithavadhi bhaven mathasthavaivagnaya. 5

Victory to you, Mother, who is ,

The darling of the lord of the universe,  
Who controls the lives of all beings,  
Who also exists as the killer of all beings,  
Who controls the span of life of all men,  
And who grants suitable rewards for action performed.  
I request you Oh Goddess, that the life span of my enemies,  
Should be as long as I desire , based on your orders.

Matha samyagupasithum jadamathisthwam naiva saknomyaham,  
Yadhapya anwitha daisikangri kamalanukrosa pathrasya may,  
Jandhu kaschana chinthayathya kusalam yasthasya thadvaisasam,  
Bhooya devi virodhino mama cha they sreya pada sangina.

6

Oh mother, as I am a fool , I am not capable of,  
Properly worshipping you at any time,  
Still having received the blessings of my guru,  
I pray that any one who wishes bad things for me,  
Should go to hell as he is my enemy,  
And also pray that all the fame should come to me ,  
As I am a great devotee of yours.

Varahi vyadha mana manasa galath soukhyam thadasa balim,  
Seedantham yama prakruthadhya vasitham prapthakhilopathitham,  
Kranthath bandhu janai kalam kitha kalam kandavrunodhyath krumeem,  
Pasyami prathiakshamasu pathitham brantham ludantham muhoo.

7

Hey Varahi, I who am devoted to you,  
Should see my enemy with a sad mind,  
Full of disappointment, very feeble and tired,  
Made scared by the servants of god of death,  
Full of all miseries and liabilities,  
Surrounded by crying relatives,  
And only contributing blemishes to his family.

Varahi thwamasesha janthushu puna pranathmika spandhase,  
Shakthi vyaptha charachara khalu yathasthwamethadhabhyarthaye,  
Thwath padambhuja sangino mama sukruth papam chikeershayanthi ye,  
Thesham mama kuru Sankara priyathame , dehantharava sthitham.

8

Hey Varahi, Because of the fact that ,  
By your own power you have spread yourself,  
In all beings and you exist as the form,  
Of Soul in all beings and make them throb,  
I request a favour from you,  
If any one wishes any bad things on me,

**Who is the devotee of your lotus like feet,  
You should not live within him any further,**