CHAPTER 179

The killing of Andhaka

ऋषय ऊचु:

श्रुत: पद्मोद्भवस्तात विस्तरेण त्वयेरित:।

समासाद्भवमाहात्म्यं भैरवस्य विधीयताम्॥ १॥

The Ṛṣis said– "O Sūta! we have heard the creations from the lotus as explained in detail by you; now tell us about the glory of the Lord Śiva in the form of Bhairava."

सूत उवाच

तस्यापि देवदेवस्य शृणुध्वं कर्म चोत्तमम्।

आसीद्दैत्योऽन्धको नाम भिन्नाञ्जनचयोपम:॥ २॥

तपसा महता युक्तो ह्यवध्यस्त्रिदिवौकसाम्।

Sūta spoke– I shall narrate the excellent deeds of Śiva the Lord of gods, hear with attention. In days of yore there was a demon, known by the name of Andhaka, black as collyrium. He was engaged in great penance and was invulnerable of the Devas.

स कदाचिन्महादेवं पार्वत्या सहितं प्रभुम्॥ ३॥

क्रीडमानं तदा दृष्ट्वा हर्तुं देवीं प्रचक्रमे।

तस्य युद्धं तदा घोरमभवत्सह शम्भुना॥ ४॥

आवन्त्ये विषये घोरे महाकालवनं प्रति।

तस्मिन्युद्धे तदा रुद्रश्चान्धकेनातिपीडित:॥ ५॥

At some time the Lord Śiva and Pārvatī were enjoying in each others company, seeing them, he wished to snatch away the latter from the Lord. Then there was a most fearful battle started between Śiva and the demon Andhaka, fought in the Mahākāla forest, in the district of Avanti. At that time Lord Śiva was very much oppressed by the demon.

सुषुवे बाणमत्युग्रं नाम्ना पाशुपते हि तत्।

रुद्रबाणविनिर्भेदादुधिरादन्धकस्य तु॥ ६॥

अन्धकाश्च समुत्पन्ना: शतशोऽथ सहस्रश:।

तेषां विदार्यमाणानां रुधिरादपरे पुन:॥ ७॥

Then the Lord Rudra discharged the Pāśupata weapon on demon. Through striking

of that arrow, the blood gushed forth out of the body of that demon and thousands of Andhaka demons sprang up, and the gore of those demons also similarly multiplied itself into hundreds of demons. When they were killed the blood from them again sprang up the hundreds of Andhakas of formidable appearances.

बभूबुरन्धका घोरा यैर्व्याप्तमखिलं जगत्।
एवं मायाविनं दृष्ट्वा तं च देवस्तदान्धकम्॥८॥
पानार्थमन्धकास्रस्य सोऽसृजन्मातरस्तदा।
माहेश्वरी तथा ब्राह्मी कौमारी मालिनी तथा॥९॥
सौपर्णी ह्याथ वायव्या शाक्री वै नैर्ऋता तथा।
सौरीसौम्या शिवा दूती चामुण्डा चाथ वारुणी॥१०॥
वाराही नारसिंही च वैष्णवी च चलच्छिखा।
शतानन्दा भगानन्दा पिच्छिला भगमालिनी॥११॥
बला चातिबला रक्ता सुरभी मुखमण्डिका।
मातृनन्दा सुनन्दा च बिडाली शकुनी तथा॥१२॥
रेवती च महारक्ता तथैव पिलपिच्छका।
जया च विजया चैव जयन्ती चापराजिता॥१३॥
काली चैव महाकाली दूती चैव तथैव च।
सुभगा दुभर्गा चैव कराली नन्दिनी तथा॥१४॥
अदितिश्च दितिश्चैव मारी वै मृत्युरेव च।

In such a way innumerable terrible demons took birth and they spread in whole world. Then seeing that illusory Andhaka, God created the following Divine Mothers to drink their blood– Māheśvarī, Brāhmī, Kaumārī, Mālinī, Sauparṇī, Vāyavyā, Śākrī, Nairitī, Saurī, Saumyā, Śivā, Dūtī, Cāmuṇḍā, Vāruṇī, Vārāhī, Nārasiṅhī, Vaiṣṇavī, Calacchikā, Śatānandā, Bhagānandā, Picchillā, Bhagamālinī, Balā, Ādibalā, Raktā, Surabhī-Mukhamaṇḍikā, Mātṛnandā, Śunandā, Viḍālī, Śakunī, Revatī, Mahāraktā, Pilapicchikā, Jayā, Vijayā, Jayantī, Aparājitā, Kālī, Mahākālī, Dūtī, Subhagā, Durbhagā, Karālī, Nandinī, Aditi, Diti, Mārī, Mṛtyu,

कर्णमोटी तथा ग्राम्या उलूकी च घटोदरी॥१५॥
कपाली वज्रहस्ता च पिशाची राक्षसी तथा।
भुशुण्डी शाङ्करी चण्डा लाङ्गली कुटभी तथा॥१६॥
खेटा सुलोचना धूम्रा एकवीरा करालिनी।
विशालदंष्ट्रिणी श्यामा त्रिजटी कुक्कुटी तथा॥१७॥
वैनायकी च वैताली उन्मत्तोदुम्बरी तथा।
सिद्धिश्च लेलिहाना च केकरी गर्दभी तथा॥१८॥
भ्रुकुटी बहुपुत्री च प्रेतयाना विडम्बिनी।

Karṇamoṭi, Grāmyā, Ulūkī, Ghaṭodarī, Kapālī, Vajrahastā, Piśācī, Rākṣasī, Bhuśuṇḍī, Śāṅkarī, Caṇḍā, Lāṅgalī, Kuṭabhī, Kheṭā, Sulocanā, Dhūmrā, Ekavīrā, Karālinī, Viśāladaṅṣṭriṇī, Śyāmā. Trijaṭī, Kukkuṭī, Vaināyakī, Vaitālī, Unmattā, Udumbarī, Siddhi, Lelihānā, Kekarī, Gardabhī, Bhrukuṭī, Bahuputrī, Pretayānā, Viḍambinī,

क्रौंचा शैलमुखी चैव विनता सुरसा दनुः॥१९॥
उषा रम्भा मेनका च सलिला चित्ररूपिणी।
स्वाहा स्वधा वषट्कारा धृतिर्ज्येष्ठा कपर्दिनी॥२०॥
माया विचित्ररूपा च कामरूपा च सङ्गमा।
मुखेविला मङ्गला च महानासा महामुखी॥२१॥
कुमारी रोचना भीमा सदाहा च मदोद्धता।
अलम्बाक्षी कालपर्णी कुम्भकर्णी महासुरी॥२२॥
केशिनी शंखिनी लम्बा पिङ्गला लोहितामुखी।
घण्टारवाथ द्रंष्ट्राला रोचना काकजङ्घिका॥२३॥

Krauñcā, Śailamukhī, Vinatā, Surasā, Danu, Uṣā, Rambhā, Menakā, Salilā, Citrarūpiṇī, Svāhā, Svadhā, Vaṣaṭkārā, Dhṛti, Jyeṣṭhā, Kapardinī, Māyā, Vicitrarūpā, Kāmarūpā, Saṅgamā, Mukhevilā, Maṅgalā, Mahānāsā, Mahāmukhī, Kumārī, Rocanā, Bhīmā, Sadāhā, Madoddhatā, Alambākṣī, Kālaparṇī, Kumbhakarṇī, Mahāsurī, Keśinī, Śaṅkhinī, Lambā, Piṅgalā, Lohitāmukhī, Ghaṇṭāravā, Daṅṣṭrālā, Rocanā, Kākajaṅgikā,

गोकर्णिकाजमुखिका महाग्रीवा महामुखी।
उल्कामुखी धूमशिखा कम्पिनी परिकम्पिनी॥२४॥
मोहना कम्पना क्ष्वेला निर्भया बाहुशालिनी।
सर्पकर्णी तथैकाक्षी विशोका नन्दिनी तथा॥२५॥

ज्योत्स्नामुखी च रभसा निकुम्भा रक्तकम्पना।
अविकारा महाचित्रा चन्द्रसेना मनोरमा॥ २६॥
अदर्शना हरत्पापा मातङ्गी लम्बमेखला।
अबाला वञ्चना काली प्रमोदा लाङ्गलावती॥ २७॥
चित्ता चित्तजला कोणा शान्तिकाघविनाशिनी।
लम्बस्तनी लम्बसटा विसटा वासचूर्णिनी॥ २८॥

Gokarṇikā, Ajamukhikā, Mahāgrīvā, Mahāmukhī, Ulkāmukhī, Dhūmaśikhā, Kampinī, Parikampinī, Mohanā, Kampanā, Kṣvelā, Nirbhayā, Bahuśālinī, Sarpakarṇī, Ekākṣī, Viśokā, Nandinī, Jyotsnāmukhī, Rabhasā, Nikumbhā, Raktakampanā, Avikārā, Mahācitrā, Candrasenā, Manoramā, Adarśanā, Haratpāpā, Mātaṅgī, Lamabmekhalā, Abālā, Vañcanā, Kālī, Pramodā, Laṅgalāvatī, Cittā, Cittajalā, Koṇā, Śāntikā, Aghavināśinī, Lambastanī, Lamasaṭā, Visaṭā, Vāsacūrṇinī,

स्खलन्ती दीर्घकेशी च सुचिरा सुन्दरी शुभा।
अयोमुखी कटुमुखी क्रोधनी च तथाशनी॥ २९॥
कुटुम्बिका मुक्तिका च चन्द्रिका बलमोहिनी।
सामान्या हासिनी लम्बा कोविदारी समासवी॥ ३०॥
शङ्कुकर्णी महानादा महादेवी महोदरी।
हुङ्कारी रुद्रसुसटा रुद्रेशी भूतडामरी॥ ३१॥
पिण्डजिह्वा चलज्ज्वाला शिखा ज्वालामुखी तथा।
एताश्चान्याश्च देवेशः सोऽसृजन्मातरस्तदा॥ ३२॥

Skhalantī, Dīrghakeśī, Sucirā, Sundarī, Śubhā, Ayomukhī, Kaṭumukhī, Krodhanī, Aśanī, Kuṭumbikā, Muktikā, Candrikā, Balamohinī, Sāmānyā, Hāsinī, Lambā, Kovidārī, Samāsavī, Śaṅkukarṇī, Mahānadā, Mahādevī, Mahodarī, Huṅkārī, Rudrasusaṭā, Rudreśi, Bhūtaḍāmarī, Piṇḍajihvā, Calajjvālā, Śikhā, Jvālāmukhī, and many others.

अन्धकानां महाघोराः पपुस्तद्रुधिरं तदा।
ततोऽन्धकासृजः सर्वाः परां तृप्तिमुपागताः॥ ३३॥
तासु तृप्तासु संभूतां भूय एवान्धकप्रजाः।
अर्दितस्तैर्महादेवः शूलमूद्यरपाणिभिः॥ ३४॥
ततः स शङ्करो देवस्त्वन्धकैर्व्याकुलीकृतः।
जगाम शरणं देवं वासुदेवमजं विभुम्॥ ३५॥

Most terrible they all drank the blood of those Andhakas and become exceedingly satiated. After they were quite satisfied and could not drink more blood, the demons again sprang up all over and having a spear and mallet in hands, they afflicted Lord Śiva. Then God went to seek the refuge of birthless and all-pervading lord Viṣṇu.

ततस्तु भगवान् विष्णुः सृष्टवान् शुष्करेवतीम्।
या पपौ सकलं तेषामन्धकानामसृक् क्षणात्॥ ३६॥
यथा यथा च रुधिरं पिबन्त्यन्धकसम्भवम्।
तथा तथाधिकं देवी संशुष्यति जनाधिप॥ ३७॥
पीयमाने तया तेषामन्धकानां तथासृजि।
अन्धकास्तु क्षयं नीताः सर्वे ते त्रिपुरारिणा॥ ३८॥

Then Lord Viṣṇu created Śuṣka-Revatī who at the moment drank the blood of all the Andhaka demons. She became more withered and dry as she drank the blood of demons, and when all the blood was drunk, all demons were completely annihilated by enemy of Tripura.

मूलान्धकं तु विक्रम्य तदा शर्वस्त्रिलोकधृक्।
चकार वेगाच्छूलाग्रे स च तुष्टाव शङ्करम्॥ ३९॥
अन्धकस्तु महावीर्यस्तस्य तुष्टोऽभवद्भवः।
सामीप्यं प्रददौ नित्यं गणेशत्वं तथैव च॥ ४०॥

When Śiva, the lord of three worlds with His valour was ready to pierce Andhaka the primary demon, with His trident, the great powerful Andhaka prayed to the Lord and He being pleased with His devotion, bestowed Ganeśatva to him, and also made him the attendant-in-chief, and granted him Sāmīpya in His company for ever.

ततो मातृगणाः सर्वे शङ्करं वाक्यमब्रुवन्।
भगवन् भक्षयिष्यामः सदेवासुरमानुषान्।
त्वत्प्रसादाज्जगत्सर्वं तदनुज्ञातुमर्हसि॥ ४१॥

Then all the Divine Mothers said to Śiva

these words– "O Lord! by your grace, we are ready to eat up all the Devas, demons and men of the three realms. Please give us permission."

शङ्कर उवाच

भवतीभिः प्रजाः सर्वा रक्षणाय न संशयः।
तस्माद्घोरादभिप्रायान्मनः शीघ्रं निवर्त्त्यताम्॥४२॥
इत्येवं शङ्करेणोक्तमनादृत्य वचस्तदा।
भक्षयामासुरत्युग्रास्त्रैलोक्यं सचराचरम्॥४३॥

Śiva said– "You should all undoubtedly protect the creation; so you should divert the mind from this dreadful idea of yours." But they disrespected the words of the Lord Śaṅkara, and started their campaign of destruction of the three worlds, assuming terrific appearance.

त्रैलोक्ये भक्ष्यमाणे तु तदा मातृगणेन वै।
नृसिंहमूर्त्तिं देवेशं प्रदध्यौ भगवाञ्छिवः॥४४॥
अनादिनिधनं देवं सर्वलोकभवोद्भवम्।
दैत्येन्द्रवक्षोरुधिरचर्चितायं महानखम्॥४५॥

When all mothers had eaten up the three worlds, then Śiva meditated upon Narasiṁha, the birthless and deathless one and the creator of all the Lokas, Who instantly appeared then and there with His claws besmeared with the gore of Hiraṇyakaśyapu,

विद्युज्जिह्वं महादंष्ट्रं स्फुरत्केसरकण्ठकम्।
कल्पान्तमारुतक्षुब्धं सप्तार्णवसमस्वनम्॥४६॥
वज्रतीक्ष्णनखं घोरमाकर्णव्यादिताननम्।
मेरुशैलप्रतीकाशमुदयार्कसमेक्षणम्॥४७॥
हिमाद्रिशिखराकारं चारुदंष्ट्रोज्ज्वलाननम्।
नखनिस्सृतरोषाग्निज्वालाकेसरमालिनम्॥४८॥
वज्राङ्कदं सुमुकुटं हारकेयूरभूषणम्।
श्रोणीसूत्रेण महता काञ्चनेन विराजितम्॥४९॥
नीलोत्पलदलश्यामं वासोयुगविभूषणम्।
तेजसाक्रान्तसकलब्रह्माण्डागारसंकुलम्॥५०॥
पवनं भ्राम्यमाणानां हुतहव्यवहार्च्चिषाम्।
आवर्त्तसदृशाकारैः संयुक्तं देहलोमजैः॥५१॥
सर्वपुष्पविचित्रां च धारयन्तं महास्रजम्।
स ध्यातमात्रो भगवान्प्रददौ तस्य दर्शनम्॥५२॥

His tongue flapping out like a spark of lightning, with His formidable fangs and long teeth, full of mighty splendour and roaring like that of the rumbling clouds, agitated by the fearful wind that blows at the time of the destruction of the universe, thundering like the seven oceans, with His mouth wide open, with His nails sharpened like thunderbolt, His face very dreadful extended till the ears, His appearance looked like the mountain Meru and His two eyes looked like the rising Sun. His shape looked like the peak of Himālaya, His fearful rows of teeth, though formidable yet beautiful, illumined His face with His nails burning with the fire of fury, and having majestic hair, wearing a crown, garlands, armlets, girdle of bells, fine garments, spreading His lustre all over the universe. His colour was blue like blue lotuses. He was adorned with a pair of garments. The whole universe was overpowered with His lustre. The waving of the hairs on His body looked like so many rays of fire moving in wind and wearing garlands of various kinds of beautiful flowers.

यादृशेनैव रूपेण ध्यातो रुद्रेण धीमता।
तादृशेनैव रूपेण दुर्निरीक्ष्येण दैवतैः॥५३॥
प्रणिपत्य तु देवेशं तदा तुष्टाव शङ्करः॥५४॥

Narasiṁha appeared before Śiva in the same form as was thought of by Him. Even gods can not attain this form easily. Then Lord Śiva saluted Him and praised by following prayer–

शंकर उवाच

नमस्तेऽस्तु जगन्नाथ नरसिंहवपुर्द्धर।
दैत्यनाथासृजापूर्णनखशक्तिविराजित॥५५॥
ततः सकलसंलग्न हेमपिङ्गलविग्रह।
नतोऽस्मि पद्मनाभ त्वां सुरशत्रु जगद्गुरो॥५६॥
कल्पान्ताम्भोदनिर्घोष सूर्यकोटिसमप्रभ।
सहस्रयमसंक्रोध सहस्रेन्द्रपराक्रम॥५७॥

सहस्रधनदस्फीत सहस्रवरुणात्मक।
सहस्रकालरचित सहस्रनियतेन्द्रिय॥५८॥
सहस्रभूर्महाधैर्य सह स्नानन्तमूर्त्तिमन्।
सहस्रचन्द्रप्रतिम सहस्राग्रहविक्रम॥५९॥
सहस्ररुद्रतेजस्क सहस्रब्रह्मसंस्तुत।
सहस्रबाहुवेगोग्र सहस्रास्यनिरीक्षण।
सहस्रयन्त्रमथन सहस्रवधमोचन॥६०॥
अन्धकस्य विनाशाय या सृष्टा मातरो मया।
अनादृत्य तु मद्वाक्यं भक्षयन्त्यद्य ता: प्रजा:॥६१॥
कृत्वा ताश्च न शक्तोऽहं संहर्तुमपराजित।
स्वयं कृत्वा कथं तासां विनाशमभिकारये॥६२॥

"O Lord of the universe! Devadeva in the form of Narasiṁha, my salutations to you. Looking handsome with your claws dyed in the gore of the demons, shining like gold, Padmanābha (from whose navel sprouted the lotus) the superior of the universe, my salutations to Thee. Thundering like the clouds at the time of the dissolution of the universe, illustrious like the thousands of suns, charged with the fury of a thousand Yamas, powerful like the thousands of Indras, prosperous like thousand Kuberas, the soul of a thousand Varuṇa and Kāla, calm like a thousand earths, lustresome like thousand Moons, glorified like a thousands Rudras, valiant like a thousand heavenly bodies, having a thousand arms and eyes, the destroyer of many weapons, the liberator of thousands, such you are. Deva! the Divine Mothers that I had created for the destruction of Andhaka are now ready to devour the whole universe with utter disregard of my orders. I have created them, but I cannot destroy them now Myself. How can I, being their Creator become their Destroyer–"

एवमुक्त: स रुद्रेण नरसिंह वपुर्द्धर:।
ससर्ज देवी जिह्वायास्तदा वाणीश्वरीं हरि:॥६३॥
हृदयाच्च तथा माया गुह्याच्च भवमालिनी।
अस्थिभ्यश्च तथा काली सृष्टा पूर्वं महात्मना॥६४॥
यया तद्रुधिरं पीतमन्धकानां महात्मनाम्।
या चास्मिन् कथिता लोके नामत: शुष्करेवती॥६५॥

Having praised through these words by Rudra, Lord Viṣṇu in form of Narasiṁha created goddess Vāṇīśvarī from His tongue, Māyā from His heart, Bhavamālinī from His concealable part, Kālī from His bones who drank the blood of the high-bodied demon Andhaka. She is known in this world by the name of Śuṣka-Revatī.

द्वात्रिंशन्मातर: सृष्टा गात्रेभ्यश्चक्रिणा तत:।
तासां नामानि वक्ष्यामि तानि मे गदत: शृणु॥६६॥

After that, Viṣṇu created the thirty-two Divine Mothers from His body. I shall narrate you names of them.

सर्वास्तास्तु महाभागा घण्टाकर्णी तथैव च।
त्रैलोक्यमोहिनी पुण्या सर्वसत्त्ववशंकरी॥६७॥
तथा च चक्रहृदया पञ्चमी व्योमचारिणी।
शङ्खिनी लेखिनी चैव कालसंकर्षणी तथा॥६८॥
इत्येता: पृष्ठगा राजन् वागीशानुचरा: स्मृता:।
सङ्कर्षणी तथाश्वत्था बीजभावापराजिता॥६९॥
कल्याणी मधुदंष्ट्री च कमलोत्पलहस्तिका।
इति देव्यष्टकं राजन् मायानुचरमुच्यते॥७०॥

They are all prosperous and fortunate. Their names are– Ghaṇṭākarṇī, Trailokyamohinī, Sarvasattvavaśaṁkarī, Cakrahṛdayā, Vyomacāriṇī, Śaṅkhinī, Lekhanī, Kāmasaṅkarṣiṇī, are the maids of honour of Vāṇīśvarī; and Saṅkarṣiṇī, Aśvatthā, Bījabhāvā, Aparājitā, Kalyāṇī, Madhudaṅṣṭrī, Kamalotpalahastikā. These eight are the maids of Māyā.

अजिता सूक्ष्महृदया वृद्धा वेशाश्मदंशना।
नृसिंहभैरवा बिल्वा गरुत्मद्धृदया जया॥७१॥
भतमालिन्यनुचरा इत्यष्टौ नृप मातर:।
आकर्णनी सम्भटा च तथैवोत्तरमालिका॥७२॥
ज्वालामुखी भीषणिका कामधेनुश्च बालिका।
तथा पद्मकरा राजन् रवेत्यनुचरा: स्मृता:॥७३॥