

CHAPTER 33

**Regaining of life of the Son of Ghuśmā
by Śiva's grace and establishment of
Ghuśameśvara Śivaliṅga**

सूत उवाच

पुत्रं दृष्ट्वा कनिष्ठया ज्येष्ठा दुःखमुपागता।

विरोधं सा चकाराशु न सहन्ती च तत्सुखम्॥ १॥

Sūta said, "The elder sister felt painful at the birth of a son to the younger sister and she could not tolerate the delight of her younger

sister. She therefore started opposing the younger sister.

सर्वे पुत्रप्रसूतिं तां प्रशंसंसुनिरन्तरम्।

तया तत्सहते न स्म शिशो रूपादिकं तथा॥ २॥

All the people praised the birth of the son, but she was unable to tolerate the felicitations received by her due to birth of a son to her sister.

सुप्रियं तनयं तं च पित्रोः सद्गुणभाजनम्।

दृष्ट्वाऽभवत्तदा तस्य हृदयं तप्तमग्निवत्॥ ३॥

The child happened to be the abode of the auspicious virtues of his parents, but her heart started burning like the fire flames.

एतस्मिन्नन्तरे विप्राः कन्यां दातुं समागताः।

विवाहं तस्य तत्रैव चकार विधिवच्च सः॥ ४॥

After a few days, a Brāhmaṇa arrived there in order to give his daughter to the son in marriage and the father of the boy appropriately married the boy with the girl.

सुधर्मा घृष्मया सार्द्धमानन्दं परमं गतः।

सर्वे सम्बन्धिनस्तस्यां घृष्मायां मानमादधुः॥ ५॥

Sudharmā was quite happy with his second wife Ghuśmā and because of this, all the relatives, honoured Ghuśmā, enormously.

तं दृष्ट्वा सा सुदेहा हि मनसि ज्वलिता तदा।

अत्यन्तं दुःखमापन्ना हा हतास्मीति वादिनी॥ ६॥

In fact Sudehā felt burning in heart by observing her sister Ghuśmā. She felt that she was quite unfortunate and thus remained defeated.

सुधर्मा गृहमागत्य वधूं पुत्रं विवाहितम्।

उत्साहं दर्शयामास प्रियाभ्यां हर्षयन्निवा॥ ७॥

Reaching his abode, the Brāhmaṇas finding his son and the bride- just married, felt delighted and encouraged them.

अभवद्धर्षिता घृष्मा सुदेहा दुःखमागता।

न सहन्ती सुखं तच्च दुःखं कृत्वाऽपतद्भुवि॥ ८॥

Ghuśmā too was pleased but Sudehā felt painful. Being unable to absorb the pleasure, she fell down on earth.

घुश्माऽवदद्बधूपुत्रौ त्वदीयौ न मदीयकौ।

वधू पुत्रं च तां प्रीत्या प्रसूं श्वश्रूममन्यत॥ १॥

But Ghuśmā said, “Both the boy and the bride belong to you. The son and the bride take you as the mother and the mother-in-law respectively.”

भर्ता प्रियां तां ज्येष्ठां च मेने नैव कनिष्ठिकाम्।

तथापि सा तदा ज्येष्ठा स्वान्तर्मलवती ह्यभूत्॥ १०॥

The amount of the honour the husband gave to the elder wife, was not given to the younger one. Still the elder wife became deceitful at heart.

एकस्मिन्दिवसे ज्येष्ठा सा सुदेहा च दुःखिनी।

हृदये सञ्चिन्तेति दुःखशान्तिः कथं भवेत्॥ ११॥

Once the senior wife Sudehā, extremely distressed, thought in her mind, “How could my mind be at peace.”

सुदेहोवाच

मदीयो हृदयाग्निश्च घुश्मानेत्रजलेन वै।

भविष्यति ध्रुवं शान्तो नान्यता दुःखजेन हि॥ १२॥

Sudehā said, “The flames burning in my heart could subside with the tears of Ghuśmā and not otherwise. This is true.

अतोऽहं मारयाप्यद्य तत्पुत्रं प्रियवादिनम्।

अग्रे भावि भवेदेवं निश्चयः परमो मम॥ १३॥

Therefore, I shall kill her son having the loving speech. This is my firm resolve. Whatever would happen thereafter, let it happen.”

सूत उवाच

कदर्याणां विचारश्च कृत्याकृत्ये भवेन्न हि।

कठोरः प्रायशो विप्राः सापन्नो भाव आत्महा॥ १४॥

Sūta said, “O Brāhmaṇas, the inimical

nature among the co-wives is extremely ruthless and suicidal. The wicked people do not bother as to what is to be done and what not.

एकस्मिन्दिवसे ज्येष्ठा सुप्तं पुत्रं वधूयुतम्।

चिच्छिदे निशि चाङ्गेषु गृहीत्वा छुरिकां च सा॥ १५॥

Once during the night, as the son was sleeping with his wife, she took out a big knife and cut off his limbs.

सर्वाङ्गं खण्डयामास रात्रौ घुश्मासुतस्य सा।

नीत्वा सरसि तत्रैवाक्षिपद्दृसा महाबला॥ १६॥

यत्र क्षिप्तानि लिङ्गानि घुश्मया नित्यमेव हि।

तत्र क्षिप्त्वा समायाता सुष्वाप सुखमागता॥ १७॥

Thus the elder wife cut off the limbs of Ghuśmā's son, during the night. Since she was quite strong, she carried the limbs to the lake, where the earthen *lingas* of Śiva were daily consigned into the water by Ghuśmā. After consigning the son's limbs in the lake water, she returned home and slept.

प्रातश्चैव समुत्थाय घुश्मा नित्यं तथाऽकरोत्।

सुधर्मा च स्वयं श्रेष्ठो नित्यकर्म समाचरत्॥ १८॥

Ghuśmā got up early in the morning and busied herself in the household jobs with delight. Sudharmā was also engaged in the routine business.

एतस्मिन्नन्तरे सा च ज्येष्ठा कार्यं गृहस्य वै।

चकारानन्दसंयुक्ता सुशान्तहृदयानला॥ १९॥

Sudehā also, after having the burning of her heart subsided, started attending to the daily routine of the household.

प्रातःकाले समुत्थाय वधूः शयां विलोक्य सा।

रुधिरार्द्रा देहखण्डैर्युक्तां दुःखमुपागता॥ २०॥

When the bride got up in the morning, she found the bed was soaked in blood. She also found the pieces of flesh there. She therefore felt painful.

श्वश्रूं निवेदयामास पुत्रस्ते च कुतो गतः।

शया च रुधिरार्द्रा वै दृश्यन्ते देहखण्डकाः॥ २१॥

Then she asked her mother-in-law, "Where has your son gone? The bed is soaked in blood and the limbs of the body can be found there.

हा हताऽस्मि कृतं केन दुष्टं कर्म शुचिव्रते!।

इत्युच्चार्य रुरोदाति विविधं तत्प्रिया च सा॥ २२॥

The bride who was fond of her husband, started lamenting, "Oh, I am doomed. O My mother of holy rites, who has committed this heinous crime?"

ज्येष्ठा दुःखं तदापन्ना हा हतास्मि किलेति च।

बहिर्दुःखं चकारासौ मनसा हर्षसंयुता॥ २३॥

The senior wife, though was internally delighted, but outwardly displayed the pitiable condition, saying, "Oh, I am doomed.

घुश्मा चापि तदा तस्या वध्वा दुःखं निशम्य सा।

न चचाल व्रतात्तस्मान्नित्र्यपार्थिवपूजनात्॥ २४॥

Ghuśmā, heard the miserable lamentation of the bride, but did not discard the performing of the sacred rites, besides the daily adoration of Śiva in the form of earthen *lingas*.

मनश्चैवोत्सुकं नैव जातं तस्या मनागपि।

भर्तापि च तथैवासीद्यावद्व्रतविधिर्भवेत्॥ २५॥

Her mind was free from disturbance. The husband also did not shed away his calm, till the completion of the daily worship.

मध्याह्ने पूजनान्ते च दृष्ट्वा शयां भयावहाम्।

तथापि न तदा किञ्चित्कृतं दुःखं हि घुश्मया॥ २६॥

The worship of Śiva was ended at noon, then she looked at the terrible bed but inspite of that Ghuśmā did not feel painful at all.

येनैव चार्पितश्चायं स वै रक्षां करिष्यति।

भक्तप्रियः स विख्यातः कालकालः सतां गतिः॥ २७॥

यदि नो रक्षिता शम्भुरीश्वरः प्रभुरेकलः।

मालाकार इवासौ यान्युङ्क्ते तान्वियुनक्ति च॥ २८॥

अद्य मे चिन्त्या किं स्यादिति तत्त्वं विचार्य सा।

न चकार तदा दुःखं शिवे धैर्यं समागता॥ २९॥

She uttered, "The one who has given the boy shall protect him too. He is the destroyer of Kāla, the goal of the noble people. He is well known as the favourite of his devotees. He is ours protector, the sole lord, and resembles a gardener. He can separate those who are united by him. What shall I gain by worrying over (the death of the son)? Thus realising the truth and getting enthusiastic in dedicating herself to Śiva, she did not grieve much.

पार्थिवांश्च गृहीत्वा सा पूर्ववत्स्वस्थमानसा।

शम्भोर्नामान्युच्चरन्ती जगाम सरसस्तटे॥ ३०॥

Carrying the earthen *lingas* she proceeded towards the bank of the lake, reciting Śiva's name. She kept herself well-composed as usual.

क्षिप्त्वा च पार्थिवांस्तत्र परावर्त्तत सा यदा।

तदा पुत्रस्तडागस्थो दृश्यते स्म तटे तथा॥ ३१॥

When the earthen *lingas* were consigned by her, thereafter she found her son standing on the bank of the lake.

पुत्र उवाच

मातरं हि मिलिष्यामि मृतोऽहं जीवतोऽधुना।

तव पुण्यप्रभावाद्धि कृपया शङ्करस्य वै॥ ३२॥

The son said, "I would like to see my mother. After my death, I have been brought back to life by lord Śiva because of the grace of my mother and the grace of lord Śiva."

सूत उवाच

जीवितं तं सुतं दृष्ट्वा घुश्मा सा तत्प्रसूद्धिजाः।

प्रहृष्टा नाभवत्तत्र दुःखिता न यथा पुरा॥ ३३॥

Sūta said, "O Brāhmaṇas, finding that her son had been brought back to life, the mother

did not feel so delightful, since she did not feel so painful even at his death earlier.

एतस्मिन्समये तत्र स्वाविरासीच्छिवो द्रुतम्।
ज्योतीरूपो महेशश्च सन्तुष्टः प्रत्युवाच ह॥ ३४॥

Lord Śiva appeared before her at the same time in the form of a mass of lustre who spoke to her delightfully.

शिव उवाच

प्रसन्नोऽस्मि वरं ब्रूहि दुष्टया मारितो ह्ययम्।
एनां च मारयिष्यामि त्रिशूलेन वरानने॥ ३५॥

Lord Śiva said, “O Lady with a beautiful face, I am pleased with you. You better ask for the boon you desire. The boy had been killed by the wicked woman, who is going to be killed with my trident.”

सूत उवाच

घुश्मा तदा वरं वन्दे सुप्रणम्य शिवं नता।
रक्षणीया त्वया नाथ सुदेहेयं स्वसा मम॥ ३६॥

Sūta said, “Ghuśmā bowed in reverence to Śiva and prayed to him for the boon saying, “O Lord, you save my sister Sudehā.”

शिव उवाच

अपकारः कृतस्तस्यामुपकारः कथं त्वया।
क्रियते हननीया च सुदेहा दुष्टकारिणी॥ ३७॥

Śiva said, “Sudehā did immense harm to you, then why should you save her. Since she indulged in the evil deeds, she deserves to be killed.

घुश्मोवाच

तव दर्शनमात्रेण पातकं नैव तिष्ठति।
इदानीं त्वां च वै दृष्ट्वा तत्पापं भस्मतां व्रजेत्॥ ३८॥

Ghuśmā said, “At your auspicious sight all the sins disappear and as such after having an audience with you all her sins have been reduced to ashes.

अपकारेषु यश्चैव ह्युपकारं करोति च।

तस्य दर्शनमात्रेण पापं दूरतरं व्रजेत्॥ ३९॥

In fact the sins are washed out at the mere look at a person who helps those who harm him.

इति श्रुतं मया देव! भगवद्वाक्यमद्भुतम्।
तस्माच्चैवं कृतं येन क्रियतां च सदाशिवः॥ ४०॥

These are the wonderful words spoken by the lord himself, which have been heard by me. Therefore O Lord Sadāśiva, let these words not be falsified.

सूत उवाच

इत्युक्तस्तु तथा तत्र प्रसन्नोऽत्यभवत्युनः।
महेश्वरः कृपासिन्धुः तामूचे भक्तवत्सलः॥ ४१॥

Sūta said, “At the request of Ghuśmā, lord Śiva, who happens to be the ocean of compassion and favourably disposed towards his devotees, was immensely pleased with his devotee and with delight spoke to her.”

शिव उवाच

अन्यद्वरं ब्रूहि घुश्मे! ददामि च हितं तवा।
त्वद्भक्त्या सुप्रसन्नोऽस्मि निर्विकारस्वभावतः॥ ४२॥

सूत उवाच

सोवाच तद्वचः श्रुत्वा यदि देवो वरस्त्वया।
लोकानां चैव रक्षार्थमत्र स्थेयं मदाख्यया॥ ४३॥

Śiva said, “O Ghuśmā, you better ask for another boon that could be beneficial to you which will be granted by me. I am immensely pleased with your devotion and your nature of being free from attachment.” Sūta said, “Hearing these words of Śiva Ghuśmā said, “In case the lord is desirous of granting a boon to me, then you stay here in my name, for the protection of the universe.”

तदोवाच शिवस्तत्र सुप्रसन्नो महेश्वरः।

स्थास्येऽत्र तव नाम्नाहं घुश्मेशाख्यः सुखप्रदः॥ ४४॥

At this Śiva felt delighted and he said, “I shall be lodged here in your name and shall be

known as Ghuśmeśvara in order to bestow comforts over the people.

घुश्मेशाख्यं सुप्रसिद्धं लिङ्गं मे जायतां शुभम्।
इदं सरस्तु लिङ्गानामालयं जायतां सदा॥४५॥

The *Śivalinga* of mine shall be known as Ghuśmeśvara besides being sacred and famous. This lake too (would be auspicious as well) being the store house of the *Śivalingas* for all times to come.

तस्माच्छिवालयं नाम प्रसिद्धं भुवनत्रये।
सर्वकामप्रदं ह्येतद्दर्शनात्स्यात्सदा सरः॥४६॥

This place would be popular in the three worlds and shall be known as Śivālaya (the abode of Śiva). This lake too will fulfil all the desires of the people at its mere sight.

तव वंशे शतं चैकं पुरुषावधि सुव्रते!।
ईदृशाः पुत्रकाः श्रेष्ठा भविष्यन्ति न संशयः॥४७॥

O Auspicious lady, upto a hundred and one generations of your family, the illustrious sons of great excellence like this will be born. There is no doubt about it.

सुस्त्रीकाः सुधनाश्चैव स्वायुष्याश्च विचक्षणाः।
विद्यावन्तो ह्युदाराश्च भुक्तिमुक्तिफलाप्तये॥४८॥

They will have pleasant wives, will possess enormous wealth, long life and shall also possess skill in everything. They will be learned and liberal and shall attain all the worldly pleasures.

शतमेकोत्तरं चैव भविष्यन्ति गुणाधिकाः।
ईदृशो वंशविस्तारो भविष्यति सुशोभनः॥४९॥

Upto a hundred and one generations, the sons will be endowed with many qualities. Therefore, there would be an all-round expansion of your family.

सूत उवाच

इत्युक्त्वा च शिवस्तत्र लिङ्गरूपोऽभवत्तदा।

घुश्मेशो नाम विख्यातः सरश्चैव शिवालयम्॥५०॥

Sūta said, "Thus speaking, Śiva was then transformed as Ghuśmeśa *linga* and the lake came to be known as Śivālaya.

सुधर्मा स च घुश्मा च सुदेहा च समागताः।
प्रदक्षिणं शिवस्याशु शतमेकोत्तरं दधुः॥५१॥

Then Ghuśmā, Sudehā and Sudharmā arrived there and circumambulated Śiva a hundred and one times.

पूजां कृत्वा महेशस्य मिलित्वा च परस्परम्।
हित्वा चान्तर्मलं तत्र लेभिरे परमं सुखम्॥५२॥

Thereafter adoring Śiva, getting relieved of the pollution of the mind, they moved collectively feeling comfortable.

पुत्रं दृष्ट्वा सुदेहा सा जीवितं लज्जिताऽभवत्।
तौ क्षमाप्याचरद्विप्रा निजपापापहं व्रतम्॥५३॥

O Excellent sages, this is story of the emerging of Ghuśmeśvara Jyotirlinga. By looking at it or adoring it, there is an increase in the human comforts.

घुश्मेशाख्यमिदं लिङ्गमित्यं जातं मुनीश्वराः।
तद्दृष्ट्वा पूजयित्वा हि सुखं संवर्द्धते सदा॥५४॥

Sudehā felt ashamed finding the son became alive. O Brāhmanas, then she begged forgiveness from both the husband and wife and she performed *vrata* in order to rid herself of the sin.

इति वक्ष्ये समाख्याता ज्योतिर्लिङ्गावली मया।
द्वादशप्रमिता सर्वकामदा भुक्तिमुक्तिदा॥५५॥

Thus I have discussed about the importance of twelve *Jyotirlingas*. All of them fulfil all the desires besides bestowing the devotion as well as the salvation.

एतज्ज्योतिर्लिङ्गकथां यः पठेच्छृणुयादपि।
मुच्यते सर्वपापेभ्यो भुक्तिं मुक्तिं च विन्दति॥५६॥

Whosoever will read or listen to the story