

CHAPTER 32

The story of Ghuśameśvara- the twelfth Jyotirlinga

सूत उवाच

अतः परं च घुश्मेशं ज्योतिर्लिङ्गमुदाहृतम्।

तस्यैव च सुमाहात्म्यं श्रूयन्तामृषिसत्तमाः॥ १॥

Sūta said, "O Excellent sages, after this, you listen to the glory of Ghuśmeśvara Jyotirlinga.

दक्षिणस्यां दिशि श्रेष्ठो गिरिर्देवेतिसंज्ञकः।

महाशोभान्वितो नित्यं राजतेऽद्भुतदर्शनः॥ २॥

There is an excellent mountain Devagiri in the northern region which it looks quite charming.

तस्यैव निकटे कश्चिद्भारद्वाजकुलोद्भवः।

सुधर्मा नाम विप्रश्च न्यवसद्ब्रह्मवित्तमः॥ ३॥

Close to that, there lives a Brāhmaṇa, born in Bhardvāja race, known by the name of Sudharmā and who was well-versed in all the four Vedas.

तस्य प्रिया सुदेहा च शिवधर्मपरायणा।

पतिसेवापरा नित्यं गृहकर्मविचक्षणा॥ ४॥

His wife named Sudehā was immensely devoted to Śiva. She was also devoted to her husband and was well-versed in her household duties.

सुधर्मा च द्विजश्रेष्ठो देवतातिथिपूजकः।

वेदमार्गपरो नित्यमग्निसेवापरायणः॥ ५॥

The Brāhmaṇa Sudharmā, performed the *homas* prescribed in the Vedas, besides worshipping the gods and the guests.

त्रिकालसन्ध्यया युक्तः सूर्यरूपसमद्युतिः।

शिष्याणां पाठकश्चैव वेदशास्त्रविचक्षणः॥ ६॥

He performed *Sandhyā* thrice a day, was illustrious like the sun, well-read in the Vedic and post-Vedic literature and taught his pupils well.

धनवांश्च परो दाता सौजन्यगुणभाजनः।

शिवकर्मरतो नित्यं शैवः शैवजनप्रियः॥ ७॥

He was wealthy and the abode of nobility, was always engaged in the adoration of Śiva. He was devoted to Śiva besides being the favourite of the devotees of Śiva.

आयुर्बहु व्यतीयाय तस्य धर्मः प्रकुर्वतः।

पुत्रश्च नाभवत्तस्य ऋतुः स्यादफलः स्त्रियाः॥ ८॥

After following *dharma* for a long time, he was not blessed with a son. Because of that the menstruation period of his wife always remained fruitless.

तेन दुःखं कृतं नैव वस्तुज्ञानपरेण हि।

आत्मनस्तारकश्चात्मा ह्यात्मनः पावनश्च सः॥ ९॥

In spite of that, having realised about the reality of things, he did not grieve over this. He was aware of the fact that soul is the uplifter of the soul and the soul is the sanctifier of the soul at the same time.

इत्येवं मानसं धृत्वा दुःखं न कृतवांस्तदा।

सुदेहा च तदा दुःखं चकारापुत्रसम्भवम्॥ १०॥

Thus thinking he remained free from mental grief. But Sudehā, his wife felt distressed for being unable to produce a son.

नित्यं च स्वामिनं सा वै प्रार्थयद्यत्नसाधने।

पुत्रोत्पादनहेतोश्च सर्वविद्याविशारदम्॥ ११॥

Everyday she implored her learned husband to strive for the acquisition of a son.

सोऽपि स्त्रियं तदाभर्त्स्य किं पुत्रश्च करिष्यति।

का माता कः पिता पुत्रः को बन्धुश्च प्रियश्च कः॥ १२॥

He reproached his wife saying, “What shall your son do? Who is the mother? Who is the father? Who are the kins, father, son and the relatives?”

सर्वं स्वार्थपरं देवि! त्रिलोक्यां नात्र संशयः।

जानीहि त्वं विशेषेण बुद्ध्या शोकं न वै कुरु॥ १३॥

O Goddess, all of them serve the selfish purpose in all the three *lokas*. There is no doubt about it. Thus thinking, using your wisdom, don't feel sorrowful.

तस्माद्देवि त्वया दुःखं त्यजनीयं सुनिश्चितम्।

नित्यं मह्यं त्वया नैव कथनीयं शुभ्रव्रते॥ १४॥

O Chaste lady, misery shall be eschewed by you, certainly. You shall not pester me like this everyday.”

एवं तां सन्निवार्यैव भगवद्धर्मतत्परः।

आसीत्परमसन्तुष्टो द्वन्द्वदुःखं समत्यजत्॥ १५॥

Thus consoling her, he engaged himself in the adoration of the lord, forgetting about the pain of the man and a woman, he was extremely peaceful and contented.

कदाचिच्च सुदेहा वै गेहे च सहवासिनः।

जगाम प्रियगोष्ठ्यर्थं विवादस्तत्र सङ्गतः॥ १६॥

Once Sudehā, went with her maids to the abode of her neighbour, where the marriage was being performed.

तत्पत्नी स्त्रीस्वभावाच्च भर्त्सिता सा तया तदा।

उक्ता चेति दुरुक्त्या वै सुदेहा विप्रकामिनी॥ १७॥

There, Sudharmā's wife was rebuked by the ladies of the neighbourhood calling her as a neutral woman. At these words, Sudehā felt painful at heart.

पत्न्युवाच

अपुत्रिणि! कथं गर्वं कुरुषे पुत्रिणी ह्यहम्।

मद्धनं भोक्ष्यते पुत्रो धनं ते कश्च भोक्ष्यते॥ १८॥

The neighbouring women said, “O Sonless woman, why are you arrogant? I am the

mother of a son who would inherit my wealth, but you have none to inherit your riches.

नूनं हरिष्यते राजा त्वद्धनं नात्र संशयः।

धिग्धिक्त्वां ते धनं धिक्कृ धिक्ते मानं हि वस्यके॥ १९॥

Of course the king will surely confiscate your entire property. You are a barren woman, disgrace to you, your wealth, your honour as well as your prestige.”

सूत उवाच

भर्त्सिता ताभिरिति सा गृहमागत्य दुःखिता।

स्वामिने कथयामास तदुक्तं सर्वमादरात्॥ २०॥

Sūta said, “Having been thus scolded by her neighbour, she was depressed and she returned home. Then she narrated to her husband all that happened in the neighbourhood and the harsh words spoken by the ladies there.

ब्राह्मणोऽपि तदा दुःखं न चकार सुबुद्धिमान्।

कथितं कथ्यतामेव यद्भावि तद्भवेत्त्रिये॥ २१॥

The intelligent Brāhmaṇa remained unmoved with the incident on hearing the same. He said, “Let her speak as she likes. O Beloved, whatever is destined to happen shall happen.”

इत्येवं च तदा तेन ह्याश्रस्तापि पुनः पुनः।

न तदा सात्यजदुःखं ह्याग्रहं कृतवत्यसौ॥ २२॥

The Brāhmaṇa thus pacified and reassured his wife again and again, as a result of which she was free of worries. But she again spoke to her husband.”

सुदेहोवाच

यथा तथा त्वया पुत्रः समुत्पाद्यः प्रियोऽसि मे।

त्यक्ष्यामि ह्यन्यथाऽहं च देहं देहभृतांवर॥ २३॥

Sudehā said, “You are my husband and you will beget a son some how. O Excellent among the humans, otherwise, I shall end my life.”

सूत उवाच

एवमुक्तं तथा श्रुत्वा सुधर्मा ब्राह्मणोत्तमः।

शिवं सस्मर मनसा तदाग्रहनिपीडितः॥ २४॥

Sūta said, "On hearing the words of his wife, Sudharmā, the excellent Brāhmaṇa, because of the persistent demands of his wife for a son, devoted his mind to Śiva.

अग्नेरग्रेऽक्षिपत्युष्पद्वयं विप्रो हतन्द्रितः।

मनसा दक्षिणं पुष्पं तं मेने पुत्रकामदम्॥ २५॥

The conscious Brāhmaṇa then offered two flowers in the sacrificial fire, thinking in his mind that the right side flower would yield a son.

एवं कृत्वा पणं पत्नीमुवाच ब्राह्मणः स च।

अनयोर्ग्राह्यमेकं ते पुष्पं पुत्रफलाप्तये॥ २६॥

With this resolve, the Brāhmaṇa told his wife. You shall take one of these two flowers to decide about your getting a son.

तथा च मनसा धृत्वा पुत्रश्चैव भवेन्मम।

तदा च स्वामिना यच्च धृतं पुष्पं समेतु माम्॥ २७॥

इत्युक्त्वा च तथा तत्र नमस्कृत्य शिवं तदा।

नत्वा चार्त्तिं पुनः प्रार्थ्य गृहीतं पुष्पमेककम्॥ २८॥

She thought, "I shall surely have a son. Let the insignia flower come to me." Then she bowed in reverence to Śiva and the *yajña*-fire." After eulogising again, she picked up one of the two flowers.

स्वामिना चिन्तितं यच्च तद्गृहीतं तथा न हि।

सुदेहया विमोहेन शिवेच्छासम्भवेन वै॥ २९॥

The insignia flower was missed by her due to delusion caused by the desire of Śiva.

तददृष्ट्वा पुरुषश्चैव निःश्वासं पर्यमोचयत्।

स्मृत्वा शिवपदाम्भोजमुवाच निजकामिनीम्॥ ३०॥

Observing this, the husband had a deep sigh. Devoting his mind at the lotus like feet of Śiva, the Brāhmaṇa spoke to his wife

सुधर्मोवाच

निर्मितं चेश्वरेणैव कथं चैवान्यथा भवेत्।

आशां त्यज प्रिये! त्वं च परिचर्यां कुरु प्रभोः॥ ३१॥

Sudharmā said, "O Beloved, how could anything happen against the will of the lord? Shed away your false hope and serve the lord with devotion."

इत्युक्त्वा तु स्वयं विप्र! आशां परिविहाय च।

धर्मकार्यरतः सोऽभूच्छङ्करध्यानतत्परः॥ ३२॥

After saying this, and he feeling defeated the Brāhmaṇa engaged himself in the performing of the sacrificial rites, meditating upon Śiva at the same time.

सा सुदेहाऽऽग्रहं नैव मुमोचात्मजकाम्यया।

प्रत्युवाच पतिं प्रेम्णा साञ्जलिर्नतमस्तका॥ ३३॥

But desirous of getting a son, Sudehā did not discard her desire for having a son. Folding her hands in reverence, and bending her head, she lovingly spoke to her husband.

सुदेहोवाच

मयि पुत्रो न चास्त्वन्यां पत्नीं कुरु मदाज्ञया।

तस्यां नूनं सुतश्चैव भविष्यति न संशयः॥ ३४॥

Sudehā said, "Let me have no son born to me. At my request you take another wife, who would surely bear a son to you."

सूत उवाच

तदैव प्रार्थितो वै स ब्राह्मणः शैवसत्तमः।

उवाच स्वप्रियां तां च सुदेहां धर्मतत्परः॥ ३५॥

Sūta said, "At this prayer of his beloved wife, the Brāhmaṇa, who had been an excellent devotee of Śiva, and fond of performing the sacred rites, said to her."

सुधर्मोवाच

त्वदीयं च मदीयं च सर्वं दुःखं गतं ध्रुवम्।

तस्मात्त्वं धर्मविघ्नं च प्रिये! मा कुरु साम्प्रतम्॥ ३६॥

Sudharmā said, our miseries are over, do not create obstacles in my religious performance now.”

सूत उवाच

इत्येवं वारिता सा च स्वमातुः पुत्रिकां तदा।

गृहमानीय भर्तारं वृणु त्वेनामिदं जगौ॥ ३७॥

Sūta said, “Although, the husband thus prevented her from doing so, but she atonce brought the younger daughter of her mother (sister) and asked her husband to take her.

सुधर्मोवाच

इदानीं वदसि त्वं च मत्प्रियेयं ततः पुनः।

पुत्रसूत्रं यदा स्याद्वै तदा स्पृह्यां करिष्यसि॥ ३८॥

Sudharmā said, “Now you declare her to be my beloved wife. But the moment she gives birth to a son, you would become jealous of her.”

सूत उवाच

इत्युक्ता तेन पतिना सा सुदेहा च तत्प्रिया।

पुनः प्राह करौ बद्ध्वा सुधर्माणं पतिं द्विजाः॥ ३९॥

Sūta said, “At this warning of her husband, Sudehā, folded her hands in reverence and spoke to him.

नाहं स्पृह्यां भगिन्या वै करिष्ये द्विजसत्तमः।

उपयच्छस्व पुत्रार्थमिमामाज्ञापयामि च॥ ४०॥

“O Excellent Brāhmaṇa, I shall never be jealous of my own sister. You may marry her and beget a son. I insist on this.”

इत्येवं प्रार्थितः सोऽपि सुधर्मा प्रियया तया।

घुश्मा तां समुपायंस्त विवाहविधिना द्विजः॥ ४१॥

At the insistence of his wife, the Brāhmaṇa Sudharmā, married the girl Ghūśma with all the due ceremonies.

ततस्तां परिणीयाथ प्रार्थयामास तां द्विजः।

त्वदीयेयं कनिष्ठा हि सदा पोष्याऽनघे! प्रिये॥ ४२॥

After the marriage was performed the Brāhmaṇa requested Sudehā, “O Auspicious beloved, she is your younger sister, therefore you should bring her up.”

उक्तैवं स च धर्मात्मा सुधर्मा शैवसत्तमः।

यथायोग्यं चकाराशु धर्मसद्ग्रहमात्मनः॥ ४३॥

Thus speaking, Sudharmā, the most excellent devotee of Śiva, continued to perform the sacred rites as before.

सा चापि मातृपुत्रीं तां सखीवत्पर्यवर्तत।

परित्यज्य विरोधं हि पुपोषाहर्निशं प्रिया॥ ४४॥

Sudehā, on the other hand served her sister like a slave, shedding away all the jealousy and opposition, quite lovingly.

कनिष्ठा चैव या पत्नी स्वस्ननुज्ञामवाप्य च।

पार्थिवान्सा चकाराशु नित्यमेकोत्तरं शतम्॥ ४५॥

The younger wife with the approval of his sister, made hundred and one *lingas* of Śiva daily.

विधानपूर्वकं घुश्मा सोपचारसमन्वितम्।

कृत्वा तान्प्राक्षिपत्तत्र तडागे निकटस्थिते॥ ४६॥

According to the auspicious religious provisions, Ghūśmā, rendered devotional worship to these *lingas* and consigned them daily in the lake nearby.

एवं नित्यं सा चकार शिवपूजां स्वकामदाम्।

विमृज्य पुनरावाह्य तत्सपर्याविधानतः॥ ४७॥

In this way she performed the wish-fulfilling adoration of Śiva daily making them and then consigning them in the nearby lake as per the existing tradition with devotion.

कुर्वन्त्या नित्यमेवं हि तस्याः शङ्करपूजनम्।

लक्षसङ्ख्याऽभवत्पूर्णा सर्वकामफलप्रदा॥ ४८॥

Thus performing the worship of Śiva regularly she completed the adoration of a hundred thousand *lingas*, which could yield the benefits of all the desires.

कृपया शङ्करस्यैव तस्याः पुत्रो व्यजायत।

सुन्दरः सुभगश्चैव कल्याणगुणभाजनः॥४९॥

By the grace of Śiva, a son was born to her, who was quite beautiful, fortunate, and possessed all the auspicious virtues.

तं दृष्ट्वा परमप्रीतो स विप्रो धर्मवित्तमः।

अनासक्तः सुखं भेजे ज्ञानधर्मपरायणः॥५०॥

He possessed the divine knowledge and followed the *dharma*. The Brāhmaṇa, inspite of his being unattached, felt extremely delighted.

सुदेहा तावदस्यास्तु स्पृद्धामुग्रां चकार सा।

प्रथमं शीतलं तस्या हृदयं ह्यसिवत्पुनः॥५१॥

Since then Sudehā, became envious of her. Earlier her heart was quite cool and then it became blazing like the fire.

ततः परं च यज्ज्ञातं कुत्सितं कर्म दुःखदम्।

सावधानेन मनसा श्रूयतां तन्मुनीश्वराः॥५२॥

Since then Sudehā, became envious of her. Earlier her heart was quite cool and then it became blazing like the fire. Thereafter the painful event that occurred, you listen to it, O Sages with an attentive mind.

इति श्रीशिवमहापुराणे चतुर्थ्यां कोटिरुद्रसंहितायां

घुश्मेश्वरमाहात्म्ये सुदेहासुधर्माचरितवर्णनं नाम

द्वात्रिंशोऽध्यायः॥३२॥
