

Identification of 12th Jyotirlinga of Ghushmeshwara Mahadev: A fresh approach

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Shiva is a divine power and supreme god in hindu religion. There are three supreme gods Brahma, Vishnu and Mahesh in which one of the most popular gods is Shiva, who is also known as “the destroyer.” There are three forms of Shiva in which devotees used to worship him. In physical forms he is worshiped through ideals, photos and Shivalingam. Shivalingas are found from Harappan sites.

There are 12 Jyotirlingas across the country. These are believed to be located at Somnath (Gujarat), Mallikarjuna (Andhra Pradesh), Mahakaleshwar (Ujjain), Omkareshwar (Khandaya), Kedarnath (Uttarakhand), Bhimashankar (Pune), Kashi Vishwanath (Varanasi), Trayambakeshwar (Nashik), Nageshwar (Dwarka), Vaidyanath (Deoghar-Jharkhand), Rameshwaram (Tamil Nadu), Ghrushmeshwar (Aurangabad-Maharashtra) (Fig. 1). Parallel to this, the Shivalinga of Ghushmeshwar Mahadev located in Sawai Madhopur district of Rajasthan is also considered to be the 12th Jyotirlinga of India (fig. 2).



Fig. 1, Location of 12 Jyotirlingas in India



Fig. 2, Map of temple (curtsy from Google)

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This temple is located in a village named Shivad, in tehsil Chauth ka Bharwara of Sawai Madhopur district of Rajasthan at latitude 26.199946 north and longitude 76.035040 east (fig.3). One can reach this temple by getting down at Isarda railway station on the railway line going from Sawai Madhopur to Jaipur and further 3 kms by any two-wheeler or four-wheeler in the north direction. At present, this temple is situated on the bank of a huge pond at the foot of Devagiri hill of white stone on which a fort is built. This temple is said to have been situated at this place since the distant past.



(Fig. 3) General view of Temple

The temple has its own significance from ancient times (Fig. 4). Puranas gives a detailed description of Shivaad while it has a sound oral history also. In ancient times, Shivad was known as Shivalaya which is described in Shiv Puran, Koti Rudra Samhita as follows:

सौराष्ट्रे सोमनाथं च श्रीशैले मल्लिकार्जुनम् । उज्जयिन्यां महाकालमोंकारे परमेश्वरम् ॥
 केदारं हिमवत्पृष्ठे डाकिन्यां भीमशंकरम् । वाराणस्यां च विश्वेशं त्रयम्बकं गौतमी तटे ॥
 वैद्यनाथं चिताभूमौ नागेशं दारुकावने । सेतुबन्धे च रामेशं घुश्मेशं तु शिवालये ॥
 द्वादशैतानि नामानि प्रातरुत्थाय यः पठेत् । सर्व पाप विनिर्मुक्तः सर्वसिद्धिफलं लभेत् ॥¹



Fig. 4, General view of Temple, Nandi sitting facing Lingam



Fig. 5, Remains of old structure



Fig. 6, Garbhagriha



Fig. 7, Shikhar of old temple

The old structure of the temple shows that it was built on a tri-rath plan with pyramidal shaped nagar style shikhar covered with amalak which can be dated back to 9th-10th century A.D (Fig. 5-7). It is mentioned on the wall of the temple that the people were digging foundation for a dharamashala and they found a shivaling made of black stone under the debris of ruins of this temple on December 12, 1998 which was installed in present temple on June 21, 1999.

The Shiva Purana, Koti Rudra Samhita, chapter 32 and 33 narrates a story of a loyal lady Ghushma on whose name this Jyotirling is known. It is mentioned that

there was a brahman named Sudharma living near the hill of Devagiri. His wife Sudeha was faithful to her husband but she could not give berth to any child. She proposed to her husband to get remarried with her younger sister Ghushma. Later Ghushma gave birth to a beautiful male child and Sudeha became jealous. Ultimately, she killed her son and threw his body parts in a tank where Ghushma use to worship shiva by thousands of shivalingas and dropping there. Ghushma became worried and started worshipping Shiva. Shiva pleased from his devotion and appeared before her. He made alive his dead son and asked Ghushma to get a boon. Ghushma asked shiva to stay there in form of Shivalinga with her name. Shiva accepted it and the lingam is still known as Ghushmeswar². The place Shivalaya and hill of Deogiri is mentioned in a glorious manner in the astronomical literature by a commentator Narayan in Muhurta Martanda who was resident of a village Tapar of this area³. Its religious importance is described in detail in Shivarasyam⁴.

Thus, it is mentioned that the place of Ghushmeshwar is in Shivalaya. The name of Shivalaya itself got corrupted in the medieval period to "Shivala" and then from Shivala it became "Shivad" at present. Apart from this, Shivad has also been described in detail in Ghushmeshwar Mahatmya, due to which the places of the ancient Shivalaya around the present Shivad appear as they are, though corrupted geographically⁵.

Similarly, the description of Shivaad is also found in Skanda Purana, where Soota ji is telling about Ghushmeshwar to Shaunak rishi. Soota ji told Shaunak rishi that Ghushmeshwar's place is in Shivalaya, the length and breadth of Shivalaya area is 1 yojana each. This area has four gates, in which the name of the eastern gate is "Sarvasarp" where Bhairav is the protector (so nowadays a village named Sarasop is settled at this place, where Bhairav's place is still present.) The name of the second northern gate is written to be Vrishabh Dwar, whose present name has changed to "Bahal" of Vrish and become "Bahad" which is situated in the north direction of Shivad. The name of the third western gate is written to be Natyashala Dwar, which has been corrupted and has become "Natwara" nowadays. It is situated in the village in the west direction of Shivad. The fourth is written to be Ishwar Dwar in the south. Where there is mention of a Linga named 'Ishwreshwar' (so at the place of this gate, a village named 'Isarda' is settled today, where a Shivling named 'Ishwreshwar' is still present). There is a description of Vashishthi river near this area, which has been corrupted to 'Banas River', it is written that there is a forest of Mandar (Aak tree) on its bank. In its place, a village named Mandawar is settled today. It is written that there is a lake named Sursar in the north-west. Where the Sursar lake has broken, its

drain passes near Siras village, in place of which 'Siram' village is settled. Further ahead, it is written that there is a forest of Bilva leaves on the bank of Vashishti river. This forest of Bilva leaves is present near 'Sureli station' on the bank of Banas River. From where, Bilva leaves are brought even today and offered to Lord Ghushmeshwar. Similarly, the corruptions of the words mentioned in Ghushmeshwar Mahatmya, included in the ancient Skandh Purana, took place. All these places exist as they are in all four directions of Shivad. With time, villages have come up in place of the gates, but the ancient Shivalaya is the present-day town of Shivad⁶

In the year 1081, when Mahmud Ghazni was going towards Somnath after looting Mathura, he saw this temple on the way. He ordered his commander Salar Masood to break this temple and loot its treasure. According to popular belief, when Salar Masood tried to break the sanctum sanctorum of the temple, he saw a very bright beam of light, seeing which he got frightened and informed Mahmud Ghazni about the facts.



(Fig. 8-9 some written notes on pillars)

Ghazni asked him to go back from there. These were some written notes on pillars in temple premises that identify the attack of Salar Masud on Shivaad (fig.8-9 and 10). This attack of Syed Salar was faced by the then Gond dynasty's king Chandrasen, his son Indrasen and his commander Revat Rathore and they attained martyrdom on the battlefield. (fig.11)



Fig.10



Fig. 11 Painting, showing attack of Mahmud Gaznavi on Shivad

There after, his wives committed sati by sacrificing themselves in the fire flame in the temple premises itself. In their memory, sati pillars (Fig. 12-15) and chhataris are still seen in the temple premises.



Fig. 12



Fig.13



Fig. 14



Fig.15, Sati pillars

Some figures are engraved on all four sides of this sati stone. On one side, palm of hand with wrist full of bangles on the other side, the figure of a sati woman, on the third side, Shivling and worshippers, and on the fourth side, Sun and Moon are engraved. (Fig.12-15). Brief inscriptions are also inscribed below these sati pillars (Fig.16). A beautiful chhatari is built on the top of a sati stone here (Fig. 17).



Fig.-16, Inscription



Fig. 17, Chhatari on Sati stone



Fig.18, Sati stone

Some broken parts of this temple, some broken idols and many Shivalings are still found kept in the temple premises, which are evidence of this destruction. (Fig. 19-21)



Fig. 19, Shivalings



Fig. 20, Fragments of



Fig.21, Broken door jambs

Later, in 1179 AD, King Shivbir Singh Chauhan of Mandawar got this temple renovated but in 1358 AD, Alauddin Khilji attacked on King Hammir of Ranthambore and while on his way, he again attacked this temple and tried to destroy its structure. This event is displayed on wall paintings in the temple (Fig. 22-23)



Fig. 22



Fig. 23

Although most of the people know that the Ghushmeshwar Jyotirling is situated in Maharashtra but literary evidences, oral traditions, geographical location of the temple along with names of places are in favor to the temple located in the district of Sawai Madhopur of Rajasthan.

Reference:

1. Pandit Ramnath, Shiva Purana, Part 4, Koti Rudra Samhita, 1/21-24
2. Pandit Ramnath, Shiva Purana, Part 4, Koti Rudra Samhita, Chapter 33, Verse 44-50

तदोवाच शिवस्तत्र सुप्रसन्नो महेश्वरः । स्थास्येऽत्र तव नाम्नाहं घुश्मेशाख्यस्सुखप्रदः ।।44
 घुश्मेशाख्यं सुप्रसिद्धं लिंगं मे जायतां शुभम् । इदं सरस्तु लिंगानामालयं जायतां सदा ।।45
 तस्माच्छिवालयां नाम प्रसिद्धं भुवनत्रये । सर्वकामप्रदं ह्येत दर्शनात्स्यात्सदा सरः ।। 46
 तव वंशे शतं चैकं पुरुषावधि सुव्रते । ईदृशाः पुत्रकाः श्रेष्ठा भविष्यन्ति न संशयः ।।47
 सुस्त्रीकास्सुधनाश्चैव स्वायुष्याश्च विचक्षणाः । विद्यावन्तो ह्युदाराश्च भुक्ति मुक्ति
 फलाप्तये ।।48
 शतमेकोत्तरं चैव भविष्यन्ति गुणाधिकाः । ईदृशो वंशविस्तारो भविष्यति सुशोभना ।।49
 इत्युक्त्वा च शिवस्तत्र लिंगरूपोऽभवत्तदा । घुश्मेशो नाम विख्यातः सरश्चैव शिवालयात् ।। 50

3. पंडित सीताराम झा, (टीकाकार), दैवज्ञ नारायण विरचित मुहूर्त मार्तण्ड, काशी, संवत् 1986, पृष्ठ 129–30
 श्रीमत्कौशिक पावनो हरिपदद्वंद्वार्पितात्मा—
 स्तज्जनोऽनंत इलासुराचिंतगुणो नारायणस्तत्सुतः ।
 क्षयातं देवगिरेः शिववालयमुदक् तस्मादुदक् टापर—
 ग्रामस्तद्वसतिमुहूर्त भवं मार्तण्डमत्राकरोत् ।।

4. शिव रहस्यम्, अध्याय 19, 1–34 घुसृणेश्वर माहात्म्य
 ईश्वर— अस्त्येकं क्षेत्रमबलेघुसृणीश्वरसंज्ञकम् । ज्योतिर्लिंगं महादेवि शृणु तन्महिमां पुनः ।।1
 हृतरत्नाः पुरा सर्वे क्षीरसागरपूर्वकाः । समुद्रास्तेयु सम्भूय तपोऽतप्यन्त दारुणम् ।।2
 परिम्लानमुखाः सर्ववेलाकल्लोलवर्जिताः । हतमण्डं रुथा भाति दधिभाण्डं सुराधिपे ।।3
 निस्सारभूता निःसारा सागरा मामुपाययुः । भस्मनोद्धूत्य सर्वाङ्गं रुद्राक्षवरकंकणाः ।।4
 जपन्तः शतरुद्रीयं पंचाक्षरपरायणाः । लिंगपूजापरानित्यं घुसृणीशार्चने रताः ।।5
 बिल्वत्रैश्च कमलैः रक्तनीलोत्पलैरपि । ततःकालान्तरे देवस्तेषां प्रादुरभूत्पुरः ।।6
 दृष्ट्वा शिवं तुष्टुवस्ते समुद्रा मां तदाम्बिके । पुण्यमार्यं पुरारातिमरातिं मन्मथस्य च ।।7
 अन्तकस्य च देवेशं महेशं वृषभध्वजं । अन्धकान्तकमाशास्यं त्रियम्बकमुमासखम् ।। 8हं
 प्रणमामो महादेवमुदाराङ्गं कपर्दिनम् । महोदाराद्रत्नहारोकण्ठं भुसुण्ठीकराब्जं गरानीलकण्ठम् ।।9
 गृणद्गुणद्रुजाप्याघहारं हरन्तं महाकामठत्वक् परीतं लुठन्तः । सदा नो भवाब्धौ परित्राहि
 शम्भो ।।10
 तवाङ्घ्रिद्वन्द्वार्च्यविधिनियतभारात्मकतया । सदा नेदिषुश्चेत्वयि च सहितो जापनपरः ।।
 स एवानङ्ग्राह्यस्तव हि सततं हृद्यतम इत्यहो । भावो भावैर्भवहर भवाब्धिं स तरते ।।11
 तव गुणगणगणानां वा केन कार्या महेश । श्रुतिशिखरनिविष्टः शान्तचित्तैकगम्यः ।।

भुवनभवनमध्ये कश्चिदस्त्येव शम्भो तव पदकमलोत्थामोदसम्मोदितात्मा ।।12
 अस्मिन्महत्पर्णवगस्त्वमीशो विश्वेश आशास्य इति प्रतीतः ।
 निषंगभूतान्भयतश्च सागरान्अस्मानथो पाहि महेशदृष्ट्या ।।13
 इति सागर वाक्यानि श्रुत्वाऽहं गिरिजे तदा । तेषां प्रसन्ना ह्ययम्भवं तांस्तदा पूरयामि वै ।।14
 रत्नैरनर्घ्यैः शतशस्तिमिगिलगणैस्तदा । पुरान्धकासुरं हत्वा तद्रक्ताक्तं करे मम ।।15
 न धार्यमिति देवेश भूमौ शूलं महत्तरं । तदा त्यक्तं मया देवि घुसृणीश्वरसन्निधौ ।।16
 शूलपातमभून्नाम्ना तततीर्थं संमनोहरं । तत्सागरजलैः पूर्णं शूलपातं महत्सरः ।।17
 वसन्ति शैवा नियतं शूलपातसरस्तटे । पंचाग्निरताश्चान्ये वायुभक्षास्तथापरे ।।18
 अश्मकुट्टा महादेवि दन्तोलूखलिनस्तदा । सर्वे मल्लिंगपूजाभिः नयन्त्यायुर्मुनीश्वाः ।।19
 भस्माभ्यक्ताः सदा गौरि शिवनामजपादराः । तत्र तान्सततं दृष्ट्वा निलिम्पा भयकम्पिता ।।20
 इन्द्रोपेन्द्रा वचयित्वा विष्णोर्देवपदेयु च । तेषां वांछा नैव गौरि मत्पादार्चापरायणाः ।।21
 पदे पदे भविष्यन्ति भावुकानि न संशयः । भवानि नियतं सत्यं मम भक्तस्य केवलम् ।।22
 मद भक्तवर्यैर्धृत्यस्ता लोकाः सर्वे चतुर्दश । अगस्त्येनापि भक्तेन सागराश्चुलकीकृता ।।23
 वीरभद्रगणेनापि ब्रह्मविष्णवालयः सुराः । दक्षयज्ञे तदा गौरि क्षिक्षिताश्चापि खण्डिताः ।।24
 एतादृशानां भक्तानां सुरेयु गणनाऽपि न । किं चतुर्दहलोकोत्थश्रिया तेषां भविष्यति ।।25
 एतादृशानां भक्तानां सुरेषु गणनाऽपि न । किं चतुर्दहलोकोत्थश्रिया तेषां भविष्यति ।।26
 आपातमधुरा सा श्रीः संयोगा हि वियांगजाः । धनधान्यानि सर्वाणि रत्नानि विविधं वसु ।।27
 नश्वराण्यतिदुखानि भयमूलानि शंकरि । मम भक्तिः सदा गौरि अनश्वरसुखं धनम् ।।28
 मुक्तये मम भक्तिश्च बन्धाय नरकाय च । धनं तद्भौतिं गौरि सर्वापन्निलयं सदा ।।29
 आनन्दकन्दं मदभक्तिर्मोक्षदा कामदा ध्रुवम् । तथा भक्त्या विराजन्ते चन्द्ररेखेव शारदी ।।30
 मदभक्ता नियताः सर्वे वसन्ति शिवपूजकाः । तृणीकृतेन्द्रचन्द्रानां तेषां रूवर्गस्तु तुच्छकः ।।31
 अच्छानां च निरिच्छानां मच्छासनयतात्मनाम् । आनन्दनन्दितस्वान्त आनन्दघनपूजया ।।32
 ते वै शिवरसास्वादनन्दिताखिलवृत्तयः । घुसृणीशपदद्वन्द्वपूजाक्षपितकल्मषाः ।।33
 वसन्ति सततं शैवाः तस्मिन्क्षेत्रे गिरीन्द्रजे ।।34

5. Sarkar D.C., Studies in the Geography of Ancient and Medieval India, Page 104
6. Sankshipt Shiv Purana, Geeta Press, Hindi version, Page 339