

## JAWALAMUKHI TEMPLE (KANGRA DISTRICT): A COMPLETE STUDY

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### Abstract

*The blue flame that never goes out inside the granite shrine of the Jwalamukhi Temple in Himachal Pradesh, near Kangra, is well-known. The temple is strangely on top of a hill called Kali Dhar. A 3-foot-deep square hole with a road around it is in the building's dome. When lit, the gas coming out of the crack in the middle of the rock makes a big fireball. Many people think that God made this gas. The fact that Jwalamukhi Temple doesn't have a shrine is one thing that makes it stand out. People instead honour the goddess Jwalaji through the eternal flame. The goddess Devi looks like a flame that doesn't go out. A hole in a rock in the sanctuary is where the flame comes from. As part of the Navratra festival, busy fairs are held in September and October and March and April. The temple of Jwalamukhi is about 30 km from Kangra. He is a god in Hinduism. Jawala Ji is also known as Jwala Devi and Jwalamukhi Ji. In Sanskrit, Jwala Ji's name means "flame," and he always looks like a gas fire. In the past, shrines to Jwala Ji were built on cracks where natural gas leaked out. Sometimes there are seven flames on each of the seven sisters of heaven, and sometimes there are nine (for the nine Durgas). The Jwala Devi Temple in the Indian state of Himachal Pradesh is one of the 51 Shaktipeethas. People say that Sati's tongue fell in the village of Jwalamukhi in the Kangra district. In an old storey, a shepherd was taking care of his sheep in the woods when he saw a mountain on fire. He went back to the capital and told the king. The king believed the shepherd and decided that the man had come to this place to get a Darshan of the Goddess. Later, Raja Bhumi Chand built a temple here that was very important. People believe that when they go to the temple of Jwala Devi, the goddess will help them get what they want. Here, you need to give a gift of coconut.*

**Keywords:** Jwalamukhi Temple, Shaktipeethas, Satyuga, Temple Dome, Sudarshana Chakra

## **Introduction**

*The storey of Sati is linked to the Jwalamukhi Temple. Sati is said to have been created when the gods focused all of their energy on the earth below them. These gods wanted a break from the terrible things the demons were doing. This girl was Adishakti, who is known as the first Shakti (Sati or Parvati). She grew up in the home of Prajapati Daksha, and later she married Lord Shiva. People say that Prajapati Daksha once held a yajna and asked everyone but Lord Shiva to come. Because of what her father did, Sati felt like she had no choice but to set herself on fire. She did this in the Havankund fire. Lord Shiva was so angry when he heard this that he carried Sati's burned body as he went between the three worlds. The gods could see that something bad was going to happen, so they gathered in front of Lord Vishnu and begged him to do something to stop Lord Shiva from being angry. Lord Vishnu took Sati's body and cut it up into many pieces with his Sudharshan Chakra. In every place on earth where a piece of Sati's body fell to the ground, a shaktipeeth appeared there. This is the place that is thought to be the goddess' power's nerve centre if you will. At the Jwalamukhi temple, it is said that Sati's tongue hit the ground. Here, the goddess can be seen as tiny flames that are breaking through the cracks in the old rock. According to a legend, the temple was first built by a king who, after getting a complaint from a cowherd, tried to find where a woman came from and drank the cow's milk. Because the king knew the storey of Sati, he didn't give up looking for her and was eventually able to find her. He set up a place of worship there and hired priests to lead the services. The Pandavas came later and did a lot of work to fix up the temple after they got there.*

## **Objective of Paper**

We discuss about the brief history of Jawalamukhi Temple

## **History of Pre-Aryan And Aryan Eras**

Epics like the Vedas, Puranas, and Mahabharata are the best ways to learn about the history of the Pre-Aryan and Aryan times. In the Rigveda, there is talk of a river called Arijikya, which is also called the Beas. This river flows through this area. Many people think that this place is where the gods live, which is why it is called Dev Bhumi. The Vedas say that before the Aryans came, there were many other people living in this area who were not of the

Aryan race. The Mahabharata talks about the kingdom of Trigarta, which is also called Kangra. Sir Lepel Griffin is talking about the Rajput dynasties that live in the hills, of which the Katochs are the oldest. In the Mahabharata, there is talk about King Susharama Chandra. He helped the Kauravas when they were fighting. It is said that he started this family line on his own. During that time, Kangra might have been called Bhim Kot. The rich Kingdom of Trigarta (Kangra) is also mentioned in the writings of the Panani people, which were written between the 7th and 4th centuries B.C. Ferishta had written about Kangra (Nagarkot), and it was found that he had done so.

Between AD 629 and 644, when Harshvardhana was king, the Chinese traveller Heun Tsang spent time in India. In his writing, he talks about how this area has been ruled by many different people over the years. Also, it is known that King Harshvardhana made the state of Kangra part of his territory. When these outsiders first tried to take control of the area, the people in charge of the area stood in their way and stopped them. In addition, he found out that the kingdom of Jullundur had not yet been split up. Later, maybe around the time of the Muhammadan invasion, the Katoch princes were forced into the highlands, where Kangra was already one of their main fortresses. There, they were eventually defeated and sent away. Even though they were constantly attacked, the small Hindu kingdoms that were hidden in the glens of the Himalayas were able to stand up to the Muhammadans' overwhelming power for a long time. Mahmud of Ghazni was interested in the wealth of the Nagarkot temple in the year 1009. He defeated the Hindu rulers at Peshawar, took the fort of Kangra, and stole a huge amount of gold, silver, and gems from the shrine. After this, Kangra is not mentioned again in history until 1360, when the emperor Firoz Tughlak led an army against the area for the second time. The Raja gave in to the Muhammadans' demands and let them keep their power, but that didn't stop them from robbing the temple again.

In 1556, Akbar led a group of soldiers into the highlands and took over the Kangra fort. After the fertile valley was taken over as an imperial demesne, the only land left in the hands of the local leaders was the barren highlands. One of Akbar's ministers, Todar Mal, said that "he chopped out the flesh and left the bones." However, the Rajput princes were pushed to rebel by the isolation of the imperial capital and the strength of the natural mountain strongholds. After the imperial forces were beaten twice, the fort of Kangra was starved into

submission and turned over to an army led by prince Khurram himself (1620). There was a time when Jahangir wanted to build a palace in the valley. The spot where the palace was supposed to be can still be seen marked on the ground near the village of Gargari. It's likely that the emperor's trip to Kashmir not long afterward, where he saw how beautiful it was, was the reason he changed his mind. When Shah Jahan became emperor, the hill Rajas had already calmly accepted their roles as subordinates. They listened to and followed the new emperor's orders without question. There are still letters patent (sanadas) that were given between the reigns of Akbar and Aurangzeb to appoint people to different judicial and revenue posts, such as kazi, kanungo, or chaudhri. There are still copies of these letters patent. In some cases, the current members of the family still have the same privileges and powers that the Mughal emperors gave to their ancestors. Even though the responsibilities that came with the honorary title are no longer necessary, the title itself has been kept. During the time when Muhammad came to power, it seems like the hill princes were treated more kindly. They still had a lot of power, and they ruled the large areas of land they still controlled without any trouble. They fought battles among themselves, built forts, and had powers similar to those of small sovereigns. Because the hill Rajas were so loyal to the empire, they were often sent on dangerous missions and given jobs that required a lot of trust. This seems to have made their conquerors like and trust them. In 1758, for example, Raja Ghamand Chand of Kangra was given the job of running the Jullundur Doab and the hilly area between the Sutluj and Ravi rivers.

### **Jwalamukhi Devi Temple**

It is well-known that the temple is a shrine to the goddess Jwalamukhi. People say that Jwalamukhi is a form of the goddess Adi Parashakti, who is also known as Durga or Kali. People think of it as one of the 51 holy places called Shakti Peethas. The king at the time, Raja Bhumi Chand Katoch of Kangra, was said to be a devout follower of the goddess Durga and to have had a dream about where the holy site was. The king then sent people on a mission to find out where the temple was. It was decided where the spot was, and the Raja had a temple built there. The shrine's current version has a golden dome, a number of silver pinnacles, and a silver door. The temple is in the Dhauladhar mountain range. In the sanctum sanctorum, the goddess Jwalamukhi is seen in the form of a flame that never goes out. Some

people say that this light comes from a small crack in the granite. People think that the shrine is where the Navadurgas, who are represented by nine fires, are worshipped. No one knows how long the fire has been going on, and no one knows where the fire came from. Researchers think that the temple is built on top of an underground volcano, and that the flames are caused by the volcano's natural gas burning through the rock. Akbar, a former Mughal emperor, was afraid that the fire would destroy the city, so he tried to put it out by pouring water on it and putting an iron disc on top of it. He did this because he was afraid the fire would burn the city down. All of these plans failed, though, because of the fire. After that, Akbar gave the temple a golden chhatra, which is a kind of umbrella. But it fell down without warning, and the gold inside it mixed with something else to make a metal that no one else had ever seen before. His belief in the god was greatly strengthened by what had just happened. Every year, tens of thousands of people come to the shrine to satisfy their spiritual needs.

The temple is on a short side road off the main road between Dharamshala and Shimla. It is about 20 km from the Jawalamukhi Road Railway Station. Every year, tens of thousands, if not hundreds of thousands, of people make the trip to the temple. In front of the temple is a small platform and a large mandapa. In the mandapa is a huge brass bell that the King of Nepal gave to the temple. Most of the time, milk and water are given to the god as an offering, and abhisheka is done on the holy fires that are in the pit.

### **The Jawalamukhi shrine as a Shakti Peeth**

The temple is thought to be a Shakti Peetha by some. There is a story that Sati's tongue ended up here. Shakti Peethas are holy places where Adi Parashakti, an old form of the Mother Goddess, is worshipped. Each Shakti Peetha has a temple for the goddess Shakti and Bhairava, a form of Shiva who is thought to be Shakti's husband. In this situation, Jawalamukhi is thought of as the Shakti, and Unmatta Bhairava is thought of as the Bhairava. Both the Daksha yaga and Sati's act of self-immolation were important to the development of ancient Sanskrit literature, and they also had an effect on the culture of India. It led to the creation of the idea of Shakti Peethas, which in turn helped to make Shaktism stronger. In most of the puranas' stories, the Daksha Yagna was said to be the reason why it started. It is

an important part of Shaivism that Sati was reborn as Parvati, that Parvati married Shiva, that Ganesha and Kartikeya were born, and that Shiva became grihastha because of all of these things. Because of all of these things, Shiva became a grihastha.

### **Legend of Jwalamukhi Temple:-**

The narrative that is associated with the Jwalamukhi Temple is about Sati, who is said to have come into being when the gods focused all of their unique energies on the earth. These gods were seeking some relief from the evil that the demons had unleashed onto the world. This girl was Adishakti, who is also called the first shakti (Sati or Parvati). She was raised in the home of Prajapati Daksha, and after she grew up there, she married Lord Shiva. People say that Prajapati Daksha once held a yajna and asked everyone to come except Lord Shiva. Lord Shiva was not invited. As a result of this action taken by her father, Sati experienced extreme shame, and she chose to commit suicide by setting herself ablaze in the Havankund fire. As soon as Lord Shiva heard this, he got so enraged that he dragged Sati's burned corpse about with him as he travelled between the three worlds. The gods were able to perceive that a catastrophe was on its way, so they gathered in front of Lord Vishnu and beseeched him to take some action that would calm Lord Shiva's wrath. Using his Sudharshan Chakra, Lord Vishnu hacked Sati's corpse up into numerous parts. A shaktipeeth sprung from the ground at each location on earth where a piece of Sati's corpse had fallen. These are the coordinates of the area that are considered to be the power hub of the goddess. The tongue of Sati is said to have fallen in the direction of the Jwalamukhi temple. At this location, the goddess is said to take the form of little flames that blaze through the cracks in the ancient granite. It is said that the temple was first constructed by a monarch who, in response to the complaint of a cowherd, endeavoured to locate the spot from where a female appeared and drank the milk of the cow. The cowherd had asked the king to build the temple. In light of the fact that the monarch was familiar with the storey of Sati, he persisted in looking for the location and was eventually successful. He built a temple on the site and recruited priests to do the necessary rituals. After some time, the Pandavas arrived, and while they were there, they renovated the temple.

## Temple Construction

During the Satyuga period, a shepherd is said to have brought Emperor Bhumi Chand's cows to graze in the area around this place. A young woman who is full of heavenly leela will milk a milk cow throughout the day. When this cow spent the night in the cowshed, she didn't give any milk. When it was found, flames were already coming out of the place. Because King Bhumi Chand had a dream about this holy place, he decided to build a temple there. Over time, people started calling it the Jawalamukhi temple. Two Brahmins from the Shak Dweep caste of the Bhojak tribe were given the right to worship this god. People who came from the same Brahmins have kept worshipping at the court of Goddess Jwalamukhi up to the present day.

## Temple Dome Architecture

In 1765, Maharana Ranjit Singh beat Ahmad Shah Abdali at Khyber Darwaza, which is also called the gate of foreign invaders. This place is in Afghanistan, in Walakot. Maharana Ranjit Singh was able to get the gold reserves and the Kohinoor diamond because of this victory. 50 percent of the Maharana's gold was used to build the main dome of the Golden Temple in Amritsar, 25 percent was used to build the Jawalamukhi temple, and the other 25 percent was used to build the Kashi Vishwanath temple. The main dome was built in the mandapa style, and the style was also used to build the current temple. After that, the silver on the front of the temple was a gift from Maharaja Ranjit Singh's son.

## Dhyanu Bhagat Story

During the reign of the Mughal emperor Akbar, a man from the village of Nadaun named Dhyanu Bhagat was on the road with other people who wanted to see the temple. The same thing was important to these other travellers as it was to Dhyanu Bhagat. When Akbar's guards saw how many people were there, they took him to the king's court and questioned him about why he was on this trip and what the shrine meant. Akbar wanted to put the Bhagat to the test, so he cut off the head of a horse and asked Dhyanu Bhagat to use the power of his Jwala Mai to bring the horse back to life. Dhyanu Bhagat had said that Jwala

Mai was the master of the whole world, so Akbar decided to put the Bhagat to the test. Dhyanu Bhagat went to Jwala Mai's court and asked her to hear his prayer. If she didn't, he would cut off his own head and give it to Mahamayi. If she didn't agree, Dhyanu Bhagat would cut off his own head and give it to Mahamayi. After waiting for a while for the goddess Bhagwati to perform a miracle, Dhyanu Bhagat cut off his own head and put it at her feet. At this point, Mother Bhagwati turned into a real person, and she attached the heads of Dhyanu Bhagat and the horse that was kept at Akbar's court. The goddess was happy with Dhyanu Bhagat's devotion, so she gave him the boon of abhay daan. This means that any devotee who comes to her court with a pure heart and offers a coconut instead of the head will get everything he wants.

### Akbar Story

King Akbar was inspired by Dhyanu Bhagat's love and devotion for Jawalamukhi, and as a result, he sent his warriors to go there. King Akbar was informed by his advisors that the flames there originate from the earth and do not need any fuel, ghee, or other substances. Although Akbar constructed a water channel in an effort to extinguish these flames, Mother Bhagwati maintained her form as a flame. Then, large iron pans were used in an effort to extinguish these sacred flames; nevertheless, the flames succeeded in rekindling themselves by shredding the iron. King Akbar followed the counsel of the courtiers and extended an arm toward Jwala Mai while holding a golden umbrella. However, Bhagwati altered the form of the umbrella as well as the material it was made of in order to humiliate him. This umbrella was transformed into a metal that is neither iron, copper, or glass. Instead, it is something entirely new. This umbrella may be found stored somewhere on the premises of the temple.

### Maa Jwalaji's Festivals and Busy Times

During Chaitra Aswin Navratras and Shrawan Months, a lot of devotees from Delhi, Punjab, Himachal, and other parts of India come to this area. Still, as modern followers' habits change, a lot of people from north India, especially Delhi and Punjab, come here on weekends. Most people who live nearby come on Tuesdays and Fridays.



- The Jwalamukhi festival is held twice a year, in Chaitra and Aswin, during the Navratri holidays. People who pray bring their gifts to the "Jwala Kund," where the holy fire burns. The "Gorakh Tibbi" is the centre of the Gorakhpanti Naths. Nearby is the Jwala Kund. Some of the most popular things at the fair are folk dances, songs, plays, wrestling matches, and sports. There is a big fair at the Jwalamukhi Temple in Kangra.
- In Kangra, Himachal Pradesh, people worship the Goddess of the Jwalamukhi volcano in April and October. They think that the jets of flammable gas coming out of the volcano are sacred fires coming from their Goddess's mouth. People bring red silken flags to greet the Mother Goddess "JwalaJi" (dhwaja). Worship of that Eternal led to the start of the fair.

### **Conclusion**

Due to the fact that they are still seeking for hints, scientists and geologists have not made any statements as of yet. There are legends that describe how the flame belonging to Jwala Devi never goes out. The legend of Sati, who was Brahma's granddaughter and Shiva's bride, is intertwined with the history of the Jwala Ji Temple. The flame reveals the location of where Sati's tongue crashed to the ground, which can now be seen. According to the legend, when Lord Shiva was upset with Sati's father, Sati deliberately lit herself on fire so that she would die. While he was carrying the charred remains of Sati on his shoulders, Shiva performed the horrific and spectacular Tandava dance. This demonstrated how furious he was that he had been separated from his wife. While Sati was dancing, her body began to disassemble, and the various parts of it dropped to the ground in various locations. In a different telling of the storey, Shiva is said to have carried Sati's corpse throughout the globe on his shoulder while acting crazed and running about like a madman. The gods pleaded with Vishnu to help Shiva regain his composure so that he might return to being himself. Shiva was able to regain his composure after the corpse of Sati was dismembered by Vishnu using the Sudarshana Chakra, which is in the form of a spinning disc. In each of the two accounts, 51 distinct bits of Sati's corpse were dispersed to various locations on the planet. These locations earned the name "Shakti Peeths" among the locals.

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