

Historical Kirti: Jalpesh Temple

Abstract

The Japes Temple was the history of the whole north Bengal is relatively neglected field of research investigation. In spite of the important contributions various researchers. The proposed paper is addressed to the issues mentioned above to develop a full study in the gaps in our knowledge for some practical purpose.

The present study is an attempt to find out the attitude of problems of dating, Myth, legends, Portray, Sanskrit and Regional languages, archival materials, and painting towards the introduction of Historical Kirti : Jalpesh Temple.

Keywords: Japes Temple, Jalpesh Temple.

Introduction

The Earliest tradition of this Siva is that it was Placed Where it now stands or somewhere in the vicinity by a King of Assam, Named Jalpeswar. After a lapse of time it appears to have been ever looked or its existence forgotten and the following is the legend connected with its rediscovery and exaction of the Jalpesh Temple.

If this god be worshipped with due rites and ceremonies, men gain internal salvation. In ancient times certain khatria, being afraid of the oppression of Jama agna, become out casted and sought protection from Jalpeswar. These men worshipped Jalpesh and Conversing in the Mech tangu, forgetting their own contrived to cancel the gloomy of this god. They are now considered as attendants of Jalpeshwar. After propitiating them Jalpesh should be worshipped. This Jalpeswar is as white as kunda flower and is capable of conferring blessings as well as hopes. He should be worshipped as siva himself. The Seat of jalpesh is a very holy one: One who is able to know fully of him is capable of entering Siva loko (heaven). Hence, The present study is an attempt to find out the attitude of problems of dating, Myth, legends, Portray, Sanskrit and Regional languages, archival materials, and painting towards the introduction of Historical Kirti : Jalpesh Temple.

Aim of the Study

While analyzing the religious faith of the people it can be said that religion plays a very important and positive role in human life. Religion is a matter of realization. A community gets its rituals and customs from its religious faith rituals. According to D.H.E, Sunder^[1] said that "The only shine of any importance in the Duars in the temple of siva is taluk gortoli of pargana south maynaguri, the following account of it is given in the list of antiquarian interest in Bengal". The following observation regarding this temple were made in Martin's^[2] Eastern India, vol-III. "There is no place of worship in the Duars of the least consequence, nothing but miserable huts,sticks, stones,bunches of hair, heaps of earth or the like, formerly, indeed, before the bebellion of the Raikats they possessed by far the most celebrated place of worship in all these northern parts". Nothing has however, been done up toinmy for repairs of the building. It is a fine temple and is much venerated by the people of the Duars as well as of the Sadjoing district. It is a pity to allow it to fall into furthir decay and therefore trust that Government will do something for its preservation.

According to the Yogini Tantra^[3] "rose of itself. The first temple was built by certain jalpesar Raja, the Duar mukhtar of koch Bihar had furnished the following information regarding jalpesh temple-Debesswar, the first Raja of the sudra race, obtained the throne of pryagiotishpur at the elso of the first century of christian era.He lived till 76 A.D.,and was succeeded by Raja nagsanker, who was subsequently succded by Raja Jalpeshr". Kalika Puran^[4] said that " This linga is called Anadi (with out beginning) in the hymns of siva. The glory of jalpesh siva is thus narrated". The Social History of Kamrup^[5] said that "some where in the North- west of Kamrup, Mahadev appeared himself in the shape of vast linga". In April 1801^[6] thelieutenant Governor visited Jalpesh temple and thereafter ordered in Government of Bengal,Revenue Department letter

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no,4941.R.,date 17April 1891,that 46 jotes which had been left unassessed at last settlement on account of upkeep of religious serviced in the temple should be resumed and assessed to revenue.

The only shine of any Important in the Western Duars in the Temple of Siva in Taluk Gortali of pargana south Maynaguri. The following account of it is given in the list of the objects of antiquarian interest in Bengal. This is the most conspicuous ruin in the district. It is a remarkable large building, constructed of very durable bricks. The Temple is on a mound and surrounded by a moat and it is near the bank of the river Jarda.

The Area and High

The floor of the basement is sunk some depth in the mound and a flight of the steps leads down to it, while above it raises a large square building surmounted with a large dome, round the base and top of which run galleries. "The height from basement floor to top dome is about 92 feet, the lower stages in 78 feet square, the upper stages 38 feet and 36 feet square. The dome is 34 feet outer and 26 feet inner diameter height 17 feet."¹

Material: Things of Which Anything Is To Be Made

The Red brick apparently was covered over with cement lightly and well decorated. This has almost entirely worn off. The style of this building a massive, plain – looking red-brick Temple, large stones have been used for door for door coping.

The Temple Entrance

Only in very rare instances does a flat-roofed Temple have a single entrance-discounting nondescript shrines.

Description of Architecture:

It was billed by Prana Narayan and Modona Narayan the fourth and the fifth Rajas of Cooch Behar. They procured a Muhammadam artist from Delhi and have acted judiciously for the design possesses some taste. The image as usual is supposed to be of great antiquity and according to the Yoginitantra rose of itself.

It was at this time that Maharaja Prana Narayan commenced building the Temple by Muhammadam artist procured from Delhi. Shortly, after the Maharaja died. The completion of the Temple was effected during the time of the Maharaja Madona Narayan, his successors. The Temple is a spacious as it high and exactly resembles a musjit in form, which alone attach that artists were Muhammadam.

Description of The Adorable God

The object of worship in this Temple is a 'Siva lingo' which is fixed in a hole in the floor of the under-ground basement and which has no 'Gouripat'. The depth of the floor below the surface causes it to be at all times more or less covered with water and it is customary to bail out the water before the idol can be worshipped.

This lingo is called Anadyr (without beginning) in the hymns of Siva. In Kalika puran also the glory of Jalpesh Siva is thus narrated.

It Was Used For The Worship Purpose

If this god be worshipped with due rites and ceremonies, men gain internal salvation. In ancient

times certain khatria, being afraid of the oppression of Jamadagna, become out casted and sought protection from Jalpeswar. These men worshipped Jalpesh and conserving in the Mach tongue, forgetting their own contrived to conceal of the glory of this god. They are now considered as attendants of Jalpeswar. After propitiating them Jalpesh should be worshipped. This Jalpeshwar is as white as Kaunda flower and is capable of conferring blessing as well as hopes. He should be worshipped as Siva himself. The seat of Jalpesh is very holy acne; one who is able to know fully of him is capable of entering Siva loco (heaven).

Conventioning Numours

The Earliest tradition of this Siva is that it was placed where it now stands or somewhere in the vicinity by a king of Assam, named Jalpeswar. After a lapse of time it appears to have been ever looked or its existence forgotten and the following is the legend connected with its rediscovery and erection of the Jalpesh Temple. "Some 280 years ago Prana Narayan, Raja of Cooch Behar dream that Siva appeared to him and said that he was at Gortoli and would be found if search was made. Inspired by this dream, Prana Narayan left his usual place of residence and accompanied the search. After a long search and with the aid of a cow while it was found used every day to go to the neighbouring jungle and drop its milk, the Raja succeeded in tracing the Siva lingo and ordered the erection of a Temple over the spot. The present Temple was then commenced. The Raja and his son having died successively, the Temple were finally completed by his grandson Mahindra Narayan."²

The Governmental Cooperation

In April 1801 the lieutenants-Governor visited Jalpesh Temple and there after ordered in Government of Bengal, Revenue Department letter no. 4941 L.R. That "dated 17 April 1891 that 46 Jotes which had been left unassisted at last account of upkeep of religion services in the Temple should be resumed and assessed to revenue; but that Government should devote from the proceeds there of Rs. 60 per menses for the three perjurers who attend to the Temple worship and Rs.1000 per annum for repairs to the Temple, the latter sum to be paid to a committee to be appointed at Jalpaiguri, through whom it should be admitted and who would it was thought, be able to get further subsidies from the public for this purpose."³

Nothing has however, been done up toinomy for repairs of the building. It is a fine Temple and is the adjoining districts. It is a pity to allow it to fall into further decay and therefore trust that Government will do something for its preservation.

Description of the Jalpesh Fair

The principal fair of the Duars is that held at Jalpesh in the Maynagui tahasil, during to the month of February-March to offer special puja to Siva and during sravani meals in July-August. During the month of February-March at the Sivaratri festival. It lasts for about a fortnight and during this period people attend it from all part of the district as also from Dinajpur, Rangpur and other district of North Bengal. Bhutias come from Darjeeling, Buxa and Bhutan with cloth,

blankets, ponies, skins and woollen cloths, betel nut and tobacco. The chief attraction at this fair, however is the famous Temple of Jalpaiguri of which a fall account is given.⁴

Conclusion

The principle fair of region is that held at jalpesh in the maynaguri tahasil of jalpaiguri district, during to the month of february-March to offer special puja to siva and during sravanti Mella in July- August. During the month of feb- March at the sivaratri festival. In last for about afortriht and during this period people attend it from all part of the district as also from Dinajpur, Ranpur and other district of north Bengal. Bhutias come from Darjeling, Buxa and Bhutan with croth, blankets, poryes skins and woollen cloths, beteaut and tobacco. The chief attraction at this fair, however is the famous Temple of Jalpesh of which a fall account is given.

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