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2/2/18

IN THE SUPREME COURT OF INDIA

CIVIL APPELLATE JURISDICTION

CIVIL APPEAL NO. 4905-08 OF 2011

IN THE _____ OF:

NIRMOHI AKHARA

VERSUS

RAJENDRA SINGH & ORS.

RESPONDENT

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Ex. 13

In The Hon'ble High Court of Judicature at Allahabad

Lucknow Bench, Lucknow

11/2/94

O.O.S. 3 of 1985

Nirmala Akhans Lalit - - - - - Plaintiff

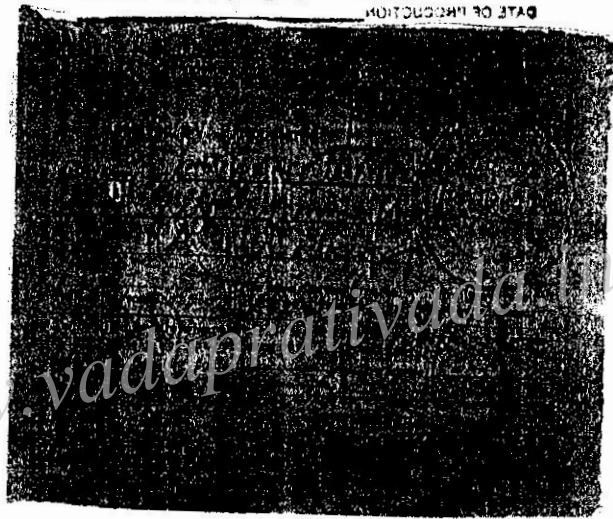
Versus

Babu Pritya Dutt Ram Lalit - - - - -

Defendant

IN THE HIGH COURT OF JUDICATURE AT ALLAHABAD
LAKHNAO BENCH
O.O.S. NO. 3 OF 1985

Procedural Receipt.



Dated 27/9/94

Shubh
Ad

2

10-9-92

IN THE HIGH COURT OF JUDICATURE AT ALLAHABAD
LUCKNOW BENCH, LUCKNOW

S.O.S. NO. 3 OF 1989

Nimati Shara and others

VERSUS

Babur Prasad, Ram and others

PRODUCED BY Plaintiff

DATE OF PRODUCTION 16-9-92

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EX-14

Annexure-A2

In The Honble High Court of Judicature at ^{UIC} Allahabad, Lucknow Bench Lucknow ^{AC}

O.O.S. 3 of 1989

Nirmali Aichang Lellis - - - - - Plaintiffs
Versus

Babu Pray, Dutt Ram Lellis - - - - - Defendants

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IN THE HIGH COURT OF JUDICATURE AT ALLAHABAD
LUCKNOW Bench, LUCKNOW

O.S. NO. 3 1989

Mianati Akhara and others

VERSUS

Baboo Liza Pati Ram and others

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BY ORDER OF THE COURT

22/11/84
O.S.D.

*A History of Dasnami
Naga Sanyasis*

By

Sir Jadunath Sarkar

M. A., C. I. E. Hony. D. Litt., Honorary Member
Royal Asiatic Society of Great Britain

Foreward By

Sri K. M. Munshi

(Ex-Rajyapal, Uttar Pradesh)

(Hindi Rendering)

By

Sri Krishna Pyare Dube M. A.

Printed by

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MAHANIRVANI
DARGAH, ALAHAABAD

COO119

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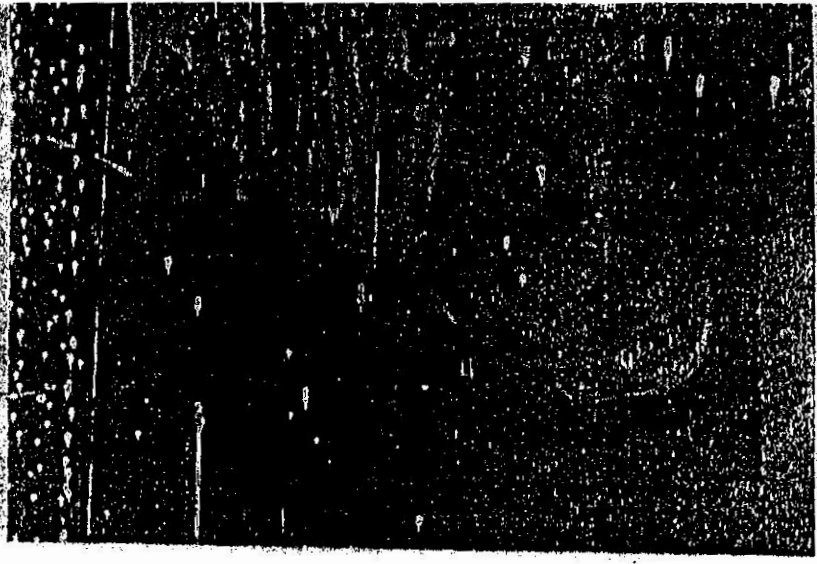
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MR. JADUNATH SARKAR M.A. C.I.E.



Preface

The size of this book has been greatly reduced from what was originally planned, because of the necessity to reduce the cost of printing, and therefore many useful details have been unavoidably cut out. But it is the author's hope that even in its shortened form this book will give a general picture of the main course of the history of the Dastami sect and their past service and present position in the life of the Indian nation. The chapters on Rajendra Giri and his disciples have been written by Professor Nirod Indran Roy M.A. (of the Sani Niketan University). He has incorporated my previous writings on the subject (in my *Full of the Mughal Empire*, 4 Vols.) and also used my manuscript notes and summaries on that period. His fine draft has been revised and passed by me before printing. I thank him for this contribution which has made it possible to complete the book without further delay.

As the author, I must thank Mahant Dattagiri of the Nirvani Akhara, Allahabad, for the invaluable help which he has given me by the mass of original documents and authentic records placed by him in my hands. But for these materials a trustworthy history of the past would have been impossible. For thirty years Mahant Dattagiri has corresponded and travelled all over India, visiting *maths*, princely States and notable individuals and exploring their records and taking transcripts of useful documents for this history. If there is any merit in this volume the reader's gratitude is due to this history-loving monk, Dattagiri.

Jadunath Sarkar.



Foreword

The Dashnani Sampradaya is perhaps the most powerful monastic order, which has played a great part in the history of India.

The cult of the *nagas*, naked ascetics, has a pre-historic ancestry. It must have been founded when Uttar Pradesh and Bihar were no more than swamps. The famous Mohen-jo-daro seal depicts Pashupati sitting naked and being worshipped by animals. The Vedas refer to the long-haired ascetics. Lord Shiva sitting on Mount Kailash, almost naked and besmeared with ashes, is their appropriate guardian deity.

Monastic orders of such ascetics existed in India long before the dawn of history. The Greeks, when they came with Alexander, met the naked philosophers, the Gymnosophists. Buddha and Mahavi were in fact leaders of two Orders of monks who later spread their doctrine. The *Nagavadis*, the Nagas of the Jain persuasion, are still found in many parts of India.

Most of the Nagas go without ceremonial

occasions. Some of them, however, adhere to their vows of keeping no possessions.

Most of the Nagas belong to the *Dashnamis Sampradaya* organised by Shankaracharya, the oldest, the biggest and the most effective of our monastic Orders.

On initiation, the Dashnamis, as the very name indicates, is given a name combined with one of the ten words: Gini Puri, Bharati, Van, Aranya, Parvat, Sagar, Tirth, Ashram or Saraswati. The initiate has to make strict vows not to indulge in more than one meal a day; not to beg for food from more than seven houses; not to sleep anywhere but upon the ground; not to salute, not to praise, nor speak ill of anyone; not to bow to anyone but a *sunyasi* of a higher order; not to cover himself with a cloth, unless it were a *bhagata* brownish-red colour.

Like other Orders, it has its learned *sanyasis*, who enjoy spiritual leadership, its Yogis, who specialise in Yogic practices; its *nachans*, who look after the temples, monasteries and *Ashrams*; well and its ordinary sadhus and lay members, called *Charbani Uesais*, who marry and do normal

avocations in various parts of the country, but are pledged to the glory of their Order.

The *Dashnamis* are divided into two sections: the *shastradharis*, who specialise in sacred lore, and the *astradharis*, who specialise in arms. The *sanyasis*, are ranged in four ranks. *Kulichak*, *Bahadak*, *Hansa* and *Paramahansa*—the last being the highest. The fighting wing is organised into *akharas*, and, in the past, played a historic role.

Rajya Bheenan,
Lucknow,
Uttar Pradesh

K. M. Mureshi



Mundaleshtears living at the time who is recognised as the most learned man among them.

Right of Bathing of Kumbh

Every twelfth year, when the planet Jupiter (*Vrihaspati*) enters the sign of Aquarius (*Kumbh*), the event is considered most sacred and Hindus believe that they can wash away their sins by bathing in some sacred river, especially the Ganges, or the Godāvari (called the Dakshini Ganga) in Southern India. The occasion is called the *Kumbh Jag*. In addition to it, every year, the day when the Sun enters the sign of Capricornus (*Makar*) on the new moon of the month of Māgh (in January), is celebrated by purifying baths and religious ceremonies all over India; it is called *Makar Sankranti*, three months later than this i.e. in April, comes the *Mesh Sankranti*, or the day when the sun enters the sign of Aries (*Mesh*), which is celebrated similarly, especially at the confluence of the Ganges and the Jamuna at Allahabad. These two *Sankrantis* become doubly auspicious every twelfth year when Jupiter happens to be in Aquarius (*Kumbh*) on the Makar and Mesh *Sankranti*.

kranti new moons, and then they are called the Makar *Kumbh* and Mesh *Kumbh* respectively. Extraordinarily large crowds of Hindus assembled at Hardwar and Allahabad on these *Kumbh* bath days,—(e. g., 20 lakhs at Hardwar in 1796 according to Capt. Hardwicke).

The *Kumbh Melas* are held at four different places at a stated time for each, namely—

(1) The *Makar* *Kumbh* bath at Allahabad, when the Sun enters Capricornus (*Makar*), Jupiter being then in Aquarius (*Kumbh*).

(2) The *Mesh* *Kumbh* bath at Hardwar, when Jupiter enter Aquarius, the Sun being in Aries (*Mesh*).

(3) The *Singh* *Kumbh* bath at Trimbak on the Godāvari, when the Sun enters Leo (*Singh*).
(*Hasik*)

(4) The *Kumbh* at Ujjain in the Gwalior State. ~~the bath is held at Ujjain when the Sun enters the sign of Mesha (Aries) and Jupiter enters the sign of Makara (Capricorn).~~

The question of precedence in bathing on these occasions formerly led to bloody fights. But the British Government, after inquiring into

the old time-honoured practice, have laid down the following rules, which are strictly enforced by the Magistrate—First the Naga Gosains(i. e., *akharas*) will bathe, then the Vaishnav Bairagi *Sadhus*, next the Udasi Nanak Panthi Sikhs, and lastly the *Nirmalā Sadhu* Sikhs.

Among the *Akharas* the following order is observed and enforced,—At Hārdwar *first* the *Niranjani Akhara* accompanied by the Juna, Abahan and Ananda Akharas; *Second* the *Nirvani*, accompanied by the Atal.

At Allahabad, *first* the *Nirvani* accompanied by the Atal Akhara, and then come the other four *akharas*. The first ceremonial bath is taken on the Makar *Sankranti*, the second on Magh *amavasyā* (new moon), the third on Vasant *Panchami*.

On this occasion, on the sand bank at the confluence of the Ganges and the Jumna, the *Nirvani Akhara* form the camp and plant two flags 52 cubits high, under which the holy *Chandi* is constantly read. While the flags are standing every comer is supplied with free food. After the

three batis mentioned above, a *hóm* (fire sacrifice) is held, accompanied by *Chandi* reading and the feeding of *Sādhus*, learned scholars (*mandaleshwars*) and ordinary *Brāhmans*; which costs Rs. 525.

On each of the above holy days (*parv*) this Akhara gives away in charity one horse, 5½ maunds of boiled rice and peas (*khichri*) and Rs. 525 in cash or as the price of other things.

Each mela costs the Nirvani Akhara at least Rs. 30,000. At the end of it, these monks move off to Varanasi.

The first English account of the Kumbh that we have was written in 1796 when Hardwar was in the possession of the Marathas. On 8th. April 1796, an English officer named Captain Thomas Hardwicke, accompanied by Dr. Hunter paid a visit to Hardwar during the mela held on that date which was the *Meshi Sankranti*.

"But every 12th year, when Jupiter is in Aquarius, at the time of the Sun's entering Aries, the concourse of people is greatly augmented. The present is one of those periods, and the multitude

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collected here on this occasion may, I think, with moderation, be computed at two million of souls.

"The Gosains...are the first here in point of numbers and power.....in the early part of the fair, this sect of *faqirs* erected the standard of superiority, and proclaimed themselves regulators of the police.....They Published an edict, prohibiting all other tribes from entering the place with their swords or arms of any other description..... The Vairagis, who were the next powerful sect, gave up the point, and next followed their example. Thus the Gosains paraded with their swords and shields, while every other tribe...boos through the fair.

"The ruling power was consequently held by the priests of the Gosains, distinguished by the appellation of *Mahants*, and during the continuance of the fair, the police was under their authority, and all duties levied and collected from them.....no part is remitted to the Maratha State. These Mahants meet in council daily, hear and decide upon all complaints brought before them, either against individuals or of a nature tending to disturb the tranquillity, and the well management of this immense multitude.

The Kumbh mela of 1882 is thus described by Mr. T. Benson, I. C. S., in his report :—

"To each corporation (*Akhara*) of religious ascetics was assigned a space of ground, within which it erected a temporary village or town for the accommodation of its members, in the centre of which moved the standards of the guild on a lofty flag-staff. These encampments were orderly and well laid out, and of a comfortable description... The various camps formed were,

- (1) Nirvani Naga Goswains.
- (2) Niranjani, with whom were associated the Juna.
- (3) Vairagis, including three sects.
- (4) Chhota Akhara Panchayati Udasi Nanak-Panthis,
- (5) Bara Akhara Panchayati with the Bandhua Akhara (Sikhs).
- (6) Nirmala Sikhs, with the Vrinda-vani.

In 1775, the Jat ruler Naval Singh was no doubt a weak man, but he was buttressed by the warrior-lord Balanand and his Gosain contingent. It was Balanand who in concert with Dan Shah-Jat had put Naval Singh at the head of affairs in 1775 in reference to Ranjit Singh. It was mainly under his influence and inspiration that the Jats tried conclusions with the Marathas hired by Ranjit at Sonkh-Ating on 4th April. Notwithstanding the reverse sustained here, Balanand maintained his position of ascendancy and the spirits of the Jats remained high. Hence the Gosain troops formed the core of opposition during Najaf's repeated tussles with the Jat power. When Nawal Singh cowered under the terror of Najaf's arms, these Gosains barred the Mughal's path at Barsana. In the action that was fought there on 30th October, 12,000 of them (*Ibarat*, i. 236) armed with muskets took their position on the Jat left under the command of Balanand, while opposite their ranks stood the Ruhelas under Rahimbadi. The Nagas began the action by a fusillade from their firearms, but it was not effective. The mass of charging Puhela infantry rose and fell before them like the waves in a tempestuous sea and by dodging the bullets, bore down.

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upon them in a tumultuous rush. The wall of the Naga line held for a time the surging billow of the Ruhela attack, but broke after a thousand of the Nagas had laid down their lives. The position could yet have been retrieved for the Jat right under Samru had scattered the Mughal left; but at last the Jats went down for lack of grit and commanding ability in their generalissimo, Nawal Singh.

During Najaf's second offensive, 1775-76, Balanand must have done his part in frustrating Najaf's swoop upon the Jat Raja, 10th June, 1775, in the course of the Rajah's pilgrimage from Dig to Govardhan, (*Fall*, III 114-15). His greatest service to the Jat State was to liberate Dig from the grip of Rahimabad Ruhela. The latter had seized the occasion of general mourning on the death of Nawal Singh to make himself master of the fortress-city. But it was wrested from him by a bold coup organised by the monk. Allied with a body of 2000 Maratha horse under Jaswant Rao Bable the Gosain marched under cover of darkness in the night from Kumbher and fell upon the Ruhela camp under the fort-walls at break of day. Attracted by the uproar,

previously built by himself, belonging to Raja Udikaran, (Ibrat, A. S. B. II 476, C.) P. C. no. 574 P, R. C. I. no. 39, while his brother Anupgiri gained the protection of Almas Ali Khan the Oudh Nawab's governor of Etawah.

This Gosain insurrection is no doubt, a minor episode, but it had important consequences for the Jaipur state. The Maratha's distraction was the Kachhwa's opportunity; It put the brake to Sindhia's ambition and enabled the Jaipur Raja to obtain better terms (P. R. C I I nos. 56 & 59).

Balananda Mahant.

It has been sated that Mahadji had already marched into the Jaipur territory. Renewed parleys for the adjustment of the tribute brought again into prominence the gosain Balananda Mahant, who after his flight from the Jāt land, had been leading a secluded existence as the Guru of Sawai Madho Singh of Jaipur and after his demise, that of Pratap Singh. In the face of Sindhia's threat to overthrow the Kachhwa monarchy, the monk exchanged his bowl for the diplomatist's wallet and set out with the Dewal Khush-hali Ram

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prove. Though they did not rise to the rank of barons like Hirmat Bahadur, their loyalty and heroism in defence of the right cause may be totally forgotten in their deeds are not included in this general history of the Ten Orders. Our only disadvantage is that these acts of heroism and loyalty were done in many scattered States and at different times, and detailed descriptions of the fights are not available, because the records of the fudal States of India have not been searched and indexed for the use of historical research scholars.

Many other orders of Hindu religious warriors took part in the wars of Rajputana and Malwa along with the Dhanamis. But the exact proportion of Naga and non-Naga fighters in those old half-forgotten battles and the names of their captains cannot be clearly distinguished now for want of detailed records. The only information that we get from the Persian Marathi and Hindi manuscripts is that Gosain and Vairagis (and some called Ramanandis and Vishnu-swaragis), under the general name of Maha-purushas or Gosains fought in defense of our Rajahs, and only the general result of their actions is given in

defence of his ally the Kachhwa Raja. In the battle of Tunga that followed, these Gosain fought most bravely, fired 35 rockets (*bans*) and prevented the advance of the Maratha cavalry. At the end of the day Sindhia had to retreat in disappointment. Naga monks also fought on the side of the Jaipur Raja against De Boigne and Jiva Dada (the generals of Sindhia) at the battle of Patna, in the left wing of the Jaipur army (20 Jhne 1790). They checked Holkar's cavalry during the engagement. Romanandi and Vishnu-Swami monk also fought for the Jodhpur Raja at the battles of Merta on 10th, September, 1790. (See Jadunath Sarkar's *Fall of the Mughal Empire*, Vol. IV. Ch. 58 for details).

In November 1791, Bijay Singh, having become an old and ~~crazy~~ ^{half-crazy} man in weak health, wanted to ~~please~~ ^{seduce} his concubine of the Oswal caste by seating his heir on her lap and forcing the nobles to salute her. At this a rebellion broke out in Marwar. All the nobles with their contingents, numbering at it said to 80,000 Rathore, left the court and assembled at Jamwar, wishing to set up another prince, Bhim Singh, as their Maharajah. But Bijay Singh was supported

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To: The Hon'ble High Court of Judicature at Allahabad
Lucknow Bench, Lucknow

C.C. 37/1989

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Mirmohi Dikshu Lal Singh vs Babu Prady, Day Ram lals

000105

To

Mahant Raghu Nath Dass,
Chela Mahant Dharma Dass,
Mahant and Sarbabakur of Hirundi Akhara,
Ramhat, Alorhya City, Distt. Allahabad.

Subject:- Notice under section 80 C.P.C. dated 6.10.89
for the removal of defendant no.1 from the
management of charge of the said temple (Jandhoshwar)

Sir,

I am directed to inform you that the defendant no.1
mentioned above, who is a Mahant of the said Akhara,
has been removed from the management of charge of the
said temple (Jandhoshwar) and the same will be
managed by the defendant no.2, who is a Mahant of the
said Akhara.

Yours faithfully,

RPS

For Deputy Commissioner

ATTESTED BY SIGNATURE AT ALLAHABAD
LUCKNOW BENCH, LUCKNOW

OF 1989

MAHANT RAGHU NATH DASS

MAHANT DHARMA DASS

MAHANT AND SARBABAKUR OF HIRUNDI AKHARA

RAMHAT, ALORHYA CITY, DISTT. ALLAHABAD

ATTESTED BY SIGNATURE AT ALLAHABAD

OF 1989

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Annexure-A5

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17-17

In The Hon'ble High Court of Judicature at Allahabad

Lucknow Bench, Lucknow

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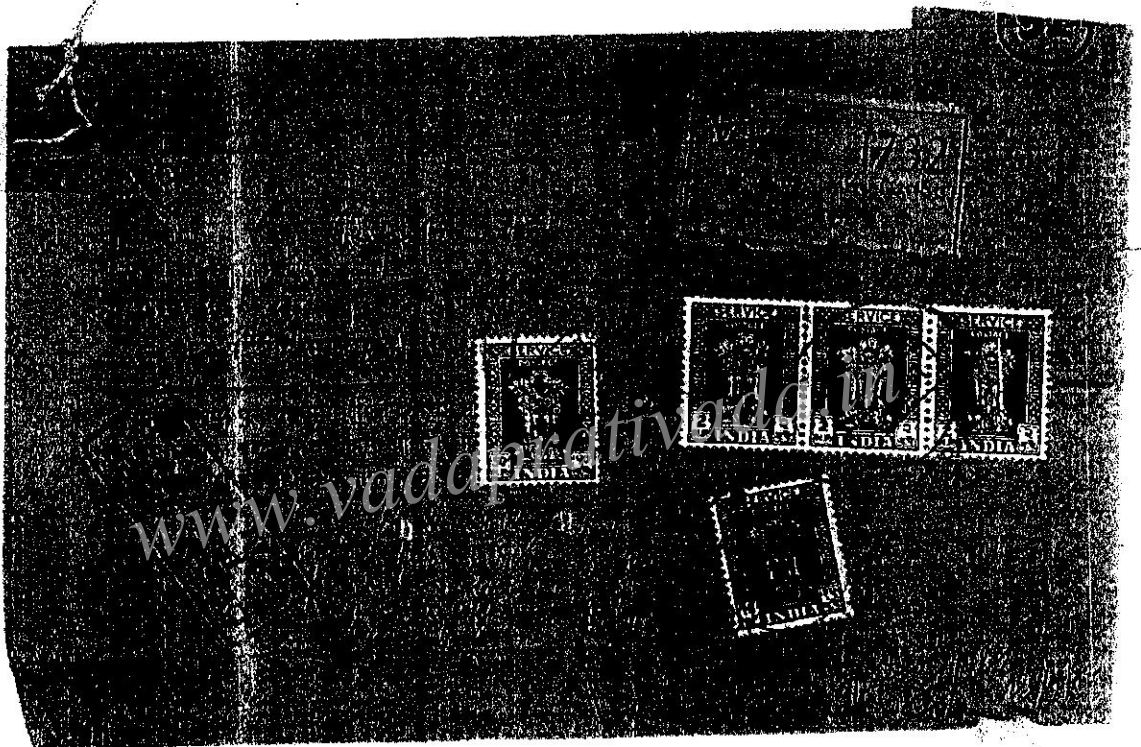
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C.O.S. 30/1989

Nirmoke Ali Hassan Lillo

vs Babu Prigya Dutt Ram Lillo

000105



HIGH COURT OF JUDICATURE AT ALLAHABAD
LUCKNOW

S.O. NO. 3 OF 1989
Nirmoke Ali Hassan Lillo

vs Babu Prigya Dutt Ram Lillo

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O.S.D. 26.3.2009

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EX-18

In The Honorable High Court of Judicature at Allahabad

Lucknow Bench Lucknow

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C. C. S. 3 of 1989

Nirmala Akhona Lalia vs. Babu Prayag, Dutt Ram Lal

Acknowledgment

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R. P. 54

प्राप्ति-स्वीकृति (रसीद)

ACKNOWLEDGMENT

(प्रेषक को देने के लिए इसे भेजने वाले दफ्तर को लौटा दिया जाय)

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वितरण की तारीख

Date of delivery

प्राप्त हुआ।

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*अवस्था के अनुसार यहाँ पर 'पत्र', 'पोस्टकार्ड', 'पैकेट' या 'पार्सल' लिखें।

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*To be filled up only in the case of insured articles, and only if the insured article is damaged.

Dated 23/9/89

THE HIGH COURT OF JUDICATURE AT ALLAHABAD

LUCKNOW Bench, LUCKNOW

C.C.S. NO. 3 OF 1989

Nirmala Akhona

vs. Babu Prayag Dutt Ram Lal

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