



**Subject - Anatomization of Sri Pakhyan Charitar : Sri Mukhwaak Patshahi 10**

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*When the pen of Sahib E Kamaal, Shahi Shahenshah, Jagatguru Dhan Dhan Sahib Sri Guru Gobind Singh Ji Maharaj commences ferrying the Bani of Elahi, even oceans themselves entangle in uncertainty of their depths. It is generally presumed to perceive the spirit, the leitmotif and the significance of Dasam Bani (Kalgidhar Patshah Ji Di Bani) in affluence but in factual, the presumption germinates countless discernments which gets surpassed piercing through the inadequate cognizance of a Homo sapiens. It is for the first time in the all-engrossing annals of human race that a prophet has been imbued with the essence of a poet, a prolific author, a mystic philosopher and a warrior. Connoting to the literary works of Kalgidhar Sachey Patshah Ji, we can apprehend an enormous discrepancy prevailing amidst the Sikh Sangat corresponding to two vast terms, viz. “Sri Dasam Bani” & “Sri Dasam Granth Sahib Ji” or “Sri Dasam Patshah Ji ka Granth”.*

*When we confer “Sri Dasam Bani”, we are implying not only to a specific Granth, i.e., “Sri Dasam Granth Sahib Ji”, rather we are encompassing all the Granth(s) which have been accredited with the authorship of Hazur Sachey Patshah Ji, i.e., Sri Dasam Granth Sahib Ji, Sri Sarbaloh Granth Sahib Ji, Sri Prem Sunmarag Granth, Sri Mukti Marag Granth, Sri Prem Anbodh Granth, Prichia & Sri Mangal Prakash Granth. If the antique chronicles are scrutinized, it can be acclaimed that Sahib E Kamaal Sachey Patshah Ji commenced composing Bani while He was in Sri Paonta Sahib (Himachal Pradesh) which subsequently supervened further. Unambiguously, if the leitmotif of Sri Dasam Bani is pivoted only to Sri Dasam Granth Sahib Ji, then historically it can be analyzed that Hazur Sachey Patshah Ji had inscribed all the compositions of this Granth in North India whereas the elucidation was performed by Dasam Patshah Ji at Sri Abchalnagar Sahib Ji (Nanded).*

*Amongst the compositions inscribed by Sarab Kala Bharpur, Badshah Darvesh, Noor E Elahi, Jagatguru Dhan Dhan Sahib Sri Guru Gobind Singh Ji Maharaj, Sri Pakhyan Charitar, commonly specified as Sri Charitropakhyan is such a Magnum Opus which acts as a torch bearer for the entire human race not only by citing the prejudiced facets of this all-engrossed cosmos, but also to fortify the self from authoritarian clutches of the prevailing civilization. Erstwhile ensuing to elucidate the main context of Sri Charitropakhyan, I would like to reflect on a basic universal epithet that the course of action to infer the ether relies significantly on the human’s perception. The humanly insights can be scrutinized on the grounds of his / her evolutionary thought processes, the level of intellectuality and the impact of adjacent tropospheric company. An ultimate conclusion can hereby be penned that those imbued in a lustful insight will grasp the whole of cosmos in such an aspect.*

*The evidential historicity of Sri Pakhyan Charitar can be accessed from Takhat Sri Keshgarh Sahib Ji (Sri Anandpur Sahib) where an original handwritten manuscript of this Bani as dictated by Kalgidhar Pita, Panth De Vali, Amrit De Daate, Jagatguru Dhan Dhan Sahib Sri Guru Gobind Singh Ji Maharaj to Likhaari Bhai Darbara Singh Ji is still persisting. The inscribing and compilation of all the 405 Charitar(s) was not accomplished in a single instance, rather there were series of events which will be discussed hereby in apt and precise. On the banks of Sutlej River, where currently persists “Gurdwara Sri Bibhor Sahib” (Nangal, Punjab), Maharaj Kalgidhar Patshah Ji started to articulate*



*Sri Pakhyan Charitar, the narrow minded Masand(s) rushed to Jagatmata Mai Gujri Ji and furnished a series of complaints against Guru Pita that He is violating the basic tenants of Pehli Patshah Ji by inscribing the Negative Charitar of women. Mata Ji grinned and emanated at the spot where the Bani was being uttered. Getting infused in the Heavenly Ecstasy, Mataji realized the words of truth and by indicating towards the corrupt Masand(s), proclaimed the following -*

***“Laal Ji, the human perception is still incapable of accepting the essence of truth as Your words are immersed in the mirror of Dhur ki Bani”.***

*History also prevails that when Hazur Sachey Patshah Ji fulfilled the utterance of 324 Charitar, He went in a state of contemplation which resisted for nearly some days. Post getting regained to the previous consciousness, Badshah Darvesh, Faiz E Noor, Sahib Sri Guru Gobind Singh Ji Maharaj commanded Likhaari Bhai Darbara Ji to commence inscribing from Charitar No. 326. Adhering to the utterances of Guru Patshah Ji, the whole manuscript got accomplished up-to Charitar No. 405. Subsequently, Zahira Zahoor Hazur Kalgidhar Pita proclaimed that inscribing 405 Charitar(s) under the title of “Ath Pakhyan Charitar Granth Likhyate” is hereby accomplished. To everyone’s astonishment, Likhaari Bhai Darbari Ji probed Guru Maharaj Ji,*

***“Rajan ke Raaja, you have left 325<sup>th</sup> Charitar blank and hence, there are all inclusively 404 Charitar. Myself as well as the Sangat wishes to know why have you left this Charitar void !”***

*Maharaj Sachey Patshah Ji retorted that this Charitar corresponds to that of Maha Maya through which the all-engrossing universe has been created. If such theologies get revealed, then the entire Universe would collapse and the entire human race will subsequent towards Sachkhand. Hence, when the tyrannical annals will come to an end on the very day of Divine Virgince, then under the Huqum of Akaal Purakh Sri Waheguru Ji the 325<sup>th</sup> Charitar will be inscribed in the presence of Jagatguru Dhan Dhan Aad Sri Guru Granth Sahib Ji Maharaj and Sri Dasam Granth Sahib Ji. Lest, the readers should also comprehend that it is the Charitar No. 405 of “Sri Pakhyan Charitar” which connotes to be one of the Bani(s) of Nitnem. Although, the Guru Nindak Missionaries have trimmed it, the whole of it is still read at all the Nihang Sampradaya(s), Takhat Sri Harimandar Ji Patna Sahib (Bihar) & Takhat Sachkhand Sri Hazur Abchalnagar Sahib Ji, Nanded.*

*Being a native of Odisha, it gives me immense pleasure to note that wo of the Dasam Bani, entitled “Sri Pakhyan Charitar” of Sri Dasam Granth Sahib Ji and “Sri Sarbaloh Aytar” of Sri Sarbaloh Granth Sahib Ji have their direct assemblage to this state. In case of Sri Pakhyan Charitar, there persisted a Raja named Chitrasen who had his marriage knots with that that of Indra’s damsel from a son Hanuvant Singh was born. When the damsel returned to Indra’s court, the lustrous blind folded king discovered look alike princess Chitra Mati who was the daughter of Odisha’s ruler. When Raja Chitrasen sent his son Hanuvant Singh to acquire the princess who will be his second wife post conquering the ruler of Odisha. Raj Kumari Chitra Mati was not of a pious character and was akin to the age of Hanuvant Singh. She tried intensely to seduce him but failed and hence, out of rage, she lodged a complaint imbued with fallacies seeking for immediate action.*

*The blindfolded lustrous Raja Chitrasen instantly issued the execution order of Hanuvant Singh by getting him beheaded. The wise advisor of the ruler realizes the all-engrossing plot and in order to*



change the mindset of the king as well as his decision-making skills, he renders 405 stories (the Charitar(s)) heeding to which, the mindset of the king alters and thus, Hanuvant Singh is proved innocent. The inscriptions of all these Charitar(s) got accomplished on Bikrami Samvat 1753, the 18<sup>th</sup> day of Bhadon Month (August 1696) as mentioned by Hazur Sachey Patshah Ji at the end of last Charitar. If these Charitar(s) are vividly analyzed, then one can make out that these are not only based on mythological entities, rather the religious as well as secular texts from Hindu, Islamic, Christianity and Buddhism are also quoted. Even, Guru Maharaj Ji has attributed one Charitar for Himself where He states that His Father (Nauwey Patshah Ji) has guided Him in the following attribute,

***“Enhance love with your peculiar wife. But never, even by mistake, bed with another’s wife. By savoring another’s wife, Indra was perturbed with female genitals, Moon was tarnished, Ten Headed Ravan lost all his heads and also the Kaurav got annihilated”.***

Quantitatively encompassing 7,555 verses (in compliance to the Puraatan Bir(s)), Sri Pakhyan Charitar is an epitome, pungently infused with the spirit of a ferocious combatant who can not only terminate the extrinsic autocracies but also the intrinsic absolutisms which confines every solitary individual to inculcate within him / her the majestic essence of Gur Khalsa Ideology. Generally, the Guru Nindak(s) have demarcated this holy treatise of Kalgidhar Sachey Patshah Ji as “The Trickeries of Women” to engender hullabalos amongst the Gur Khalsa Panth and exterminate Sri Dasam Bani which exposes every solitary stint of their thought process as well as their run-of-the-mill. If penetratingly scrutinized, the term “Charitar” connotes to characterization while the term “Pakhyan” refers to a moral tale. Hence, Sri Charitropakhyan is such poetic opus of Hazur Dasam Patshah Ji which depicts wiles as well as the magnitude of masculine and feminine.

The organizational edifice of Sri Charitropakhyan is enormously antique which embraces an all total of 405 Charitar(s) in which Shahi Shahenshah, Jagatguru Dhan Dhan Sahib Sri Guru Gobind Singh Ji Maharaj has depicted the gallantry alike leitmotifs of a female in Charitar No.195 & also in Charitar No. 204. The Pakhyan Charitar has been diversified under two-fold headers, viz. “Ath Sri Charitropakhyan Purkh Charitar” for male and “Ath Sri Charitropakhyan Triya Charitar” for female. Those who proclaim Ath Sri Pakhyan Charitar to be pornographic are worst in their own imaginative leitmotif which is permeated with adulteration. If logically scrutinized, those who are upsurging disagreements pertaining to Sri Dasam Bani are branched under the category of those who have never perceived Jagatguru Dhan Dhan Aad Sri Guru Granth Sahib Ji Maharaj, the writings of Satkaaryog Bhai Gurdas as well as those of Satkaaryog Bhai Nand Lal Ji.

These semi-baked and self-acclaimed Panthak Vidwaan(s) may hereby asked to leaf through the pages of any Zoological Literature / Literatures pertaining to Human Physiology & Anatomy. Post to a comprehensive turn over of pages, will these hooligans proscribe their progenies from attaining medical / nursing degrees or ensue to strip down few of their organs prior visiting religious places? These unscientific as well as illogical proclamations are all inclusively baseless and must not be entertained in any aspect. Conclusively, it can be stated that the basic necessity of inscribing Ath Sri Pakhyan Charitar in Sri Dasam Granth Sahib Ji is to instill all the worldly wisdoms in the mindset of a Khalsa to alter him / her for getting acclaimed with the title of Sarab Kala Paripurn (All Rounder). Hazur Kalgidhar Patshah Ji in His Magnum Treatise “Sri Sarbaloh Granth Sahib Ji” has accredited



*the entitlement of “Akaal Purakh Di Fauj” (Sant Sipahi) to the Gur Khalsa. A Sant Sipahi is not meant to remain confined within the four corners of his / her dwelling. Either his destination connotes to be in the battle field / in the combatant encamping. As per the conceptualization of endocrinology, the human body is a mixture of hormones, and hence, the Sant Sipahi being a Homo sapiens possesses several needs which may also include those of physical pleasure as he / she is stranded in an isolated destination miles apart from family and abode. During such stances, it may be perceived that in a motive to quench the thirst of his / her physical needs, the integrity of Sant Sipahi may get unsounded and hence, Badshah Darvesh, Sahib E Kamaal, Kalgidhar Patshah Ji has penned the Pakhyan Charitar to aware Hs Khalsa(s) from falling into such pits of oceanic darkness. The pandemic impact of lust is strenuously abrupt which has even ensued towards the disgrace of Hercules as well as that of Sher E Punjab Maharaja Ranjit Singh Ji’s Majestic Kingdoms.*

*Sri Pakhyan Charitar by Hazur Sachey Patshah Ji also acts as a medium of moral ingraining for the social upliftment in various aspects. In some Charitar(s), Guru Maharaj Ji has exposed the hypocrite yogis who misuse their powers for prejudiced practices and in some He has bare the narrow minded brahmins along with their charlatan Brahmanwaad. For an instance, in Charitar No. 5 Sahib E Kamaal Kalgidhar Patshah Ji narrates the story of a Yogi who used to dwell in timberlands on a treehouse and ensue to the town for begging alms. On an instance, he spelled his incantations on a girl named Sahaj Kala, abducted from her real consciousness and used to make lovemaking every day and night. Also, in Charitar No. 268, Dasam Patshah Ji has unmasked the insincerities of a Brahmin who used to deliver long enchanting alike hymns in greed of wealth, without possessing a tiniest of Divine Intoxication who is akin to a crane exemplifying some strenuous austerities.*

*The words of Kalgidhar Sachey Patshah Ji in the afore cited Charitar(s) and the inclusive theme is a symbolic representation of alertness which a father is bequeathing upon his children to be cognizant of all such social atrocities prevailing all across the ambience. The charms of wealth, exemplification and hypocrisy can penetrate into the mindsets of an individual to such an extent that it can even stray the majestic of all the emperors from the path of intoxication. The lustful insights be it be of a male or female can abandon the celestial intuition and let them ensue towards a very dreadful end which one can ever imagine of. The entire Pakhyan Charitar penned by Dasam Patshah Ji is based on this leitmotif. Hence, those who sprout venom against this composition of Guru Maharaj Ji have imbued within them the lustful attributes for which the arrow of truth hits directly on their slumbering realization, the agonies and discomforts of which are intensely unbearable.*

*Ath Sri Pakhyan Charitar by Shahi Shahenshah Jagatguru Dhan Dhan Sahib Sri Guru Gobind Singh Ji Maharaj forms a real basis of Antarmukhi Dharam Yudh which commences from the praise of Akaal Purakh Sri Waheguru Ji in a mission to alter the Kaam Rass of a solitary to Naam Rass by the concept of self-discipline in order to embellish a Khalsa with the basic tenant of Sant Sipahi. The Bani of Rajan ke Raaja, Chandoha tey Chavar Seva de Malik, Jagatguru Dhan Dhan Aad Sri Guru Granth Sahib Ji Maharaj reflects both the positive as well as negative attributes of the human race. Hence, ascending debates on the pen of Kalgidhar Sachey Patshah Ji proclaiming about its authenticity and claiming its leitmotif to be pornographic is significantly profane and Manmukhi. The Gur Khalsa(s) should come under one umbrella with the concept of Ek Matt – Gurmat, Ek Soch – Panthak and Ek Maryada – Takhat Sri Hazur Sahib Maryada (Hazuri Maryada).*