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Five vices

ਪੰਜ ਚੋਰ

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The five thieves (Five vices) are the five major weaknesses of the human personality at variances with its spiritual essence, and are known as “thieves” because they steal a person’s inherent common sense, These five thieves are Kam (Sexual lust), Krodh (Anger), Lobh (Greed), Moh (Emotional Attachment) and Ahankar (Pride, ego), The primary aim of a practicing Sikh is to subdue these five inner vices and rander them inactive, The actions of one’s mind (mann) and by extension one’s body should be above, beyond and without interference fron these five vices. Their effect is stronger than poison. Poison kills only if ingested in any form, but these vices kill the mind (mann), spiritual life and status in the society in such a way that one’s life becomes so miserable that at times people commit suicide, for example peoples accused of rapes and sexual offences (Kam) in “Me Too” movement, One gets angry just by thought of the enemy.

Gurmat discusses at length the effect of these five vices, their effects and how to control them.

- ਅਵਰਿ ਪੰਚ ਹਮ ਏਕ ਜਨਾ ਕਿਉ ਰਾਖਉ ਘਰ ਬਾਰੁ ਮਨਾ॥
  ਮਾਰਹਿ ਲੂਟਹਿ ਨੀਤ ਨੀਤ ਕਿਸੁ ਆਗੈ ਕਰੀ ਪੁਕਾਰ ਜਨਾ॥ (੧੫੫)

O my mind (mann)! My enemy are five vices, but I am all alone. How can I protect my hearth and home (virtues)? They are exploiting and plundering my spiritual life over and over again, unto whom can I complain?

- ਮ੍ਰਿਗ ਮੀਨ ਭ੍ਰਿੰਗ ਪਤੰਗ ਕੁੰਚਰ ਏਕ ਦੋਖ ਬਿਨਾਸ॥ ਪੰਚ ਦੋਖ ਅਸਾਧ ਜਾ ਮਹਿ ਤਾ ਕੀ ਕੇਤਕ ਆਸ॥(੪੮੬)

The deer (pleasure of music, ear), the fish (pleasure of taste, Taste Buds), the bumble bee (pleasure of fragrance of flowers, nose), the moth (pleasure of light, eyes), and the elephant (pleasure of sex), each have a single vice, which cause their downfall. What is the hope for human being who has all these five vices?

- ਕਾਮ ਕ੍ਰੋਧ ਅਰੁ ਲੋਭ ਮੋਹ ਇਹ ਇੰਦ੍ਰੀ ਰਸਿ ਲਪਟਾਧੇ॥
  ਦੀਈ ਭਵਾਰੀ ਪੁਰਖਿ ਬਿਧਾਤੈ ਬਹੁਰਿ ਬਹੁਰਿ ਜਨਮਾਧੇ॥(੪੦੩)

Human being’s senses are beguiled by sensual pleasure of sex, anger, greed and emotional attachment, Because of that one gets into the cycle of spiritual death and rebirth as per Hukam of the God, Still everyone remains intoxicated by these evil pleasures.

- ਕਾਮ ਕ੍ਰੋਧ ਮੋਹ ਬਸਿ ਪ੍ਰਾਨੀ ਹਰਿ ਮੂਰਤਿ ਬਿਸਰਾਈ॥ (੨੧੯)

Under control of sexual desire, anger and emotional attachment, human beings have forgotten Godly virtues.

- ਚਾਰਿ ਬਰਨ ਚਉਹਾ ਕੇ ਮਰਦਨ ਖਟੁ ਦਰਸਨ ਕਰ ਤਲੀ ਰੇ॥

ਸੁੰਦਰ ਸੁਘਰ ਸਰੂਪ ਸਿਆਨੇ ਪੰਚਹੁ ਹੀ ਮੋਹਿ ਛਲੀ ਰੇ॥ ਜਿਨਿ ਮਿਲਿ ਮਾਰੇ ਪੰਚ ਸੂਰਬੀਰ ਐਸੋ ਕਉਨੁ ਬਲੀ ਰੇ॥
ਜਿਨਿ ਪੰਚ ਮਾਰਿ ਬਿਦਾਰਿ ਗੁਦਾਰੇ ਸੋ ਪੂਰਾ ਇਹ ਕਲੀ ਰੇ॥ਰਹਾਉ॥
ਵਡੀ ਕੋਮ ਵਸਿ ਭਾਗਹਿ ਨਾਹੀ ਮੁਹਕਮ ਫਉਜ ਹਠਲੀ ਰੇ॥
ਕਹੁ ਨਾਨਕ ਤਿਨਿ ਜਨਿ ਨਿਰਦਲਿਆ ਸਾਧਸੰਗਤਿ ਕੈ ਝਲੀ ਰੇ॥ (੪੦੪)

The five evils have enticed and beguiled the four castes and social classes, the preachers of the six philosophies (Khat Darshan) and everyone else. These philosophies could not save people from these five evils, Who has seized and conquered the five powerful fighters? Is there anyone strong enough? When everyone has the mentality of Kalyug, one who conquers and defeats the five demons is the perfect. Their Kinship is very strong and powerful, they cannot be controlled, and they do not run away. Their army is mighty and unyielding, Says Nanak, that devotee who is under the protection of the Guru, crushes these terrible demons.

– ਦੁਲਭ ਦੇਹ ਪਾਈ ਵਡਭਾਗੀ॥ ਨਾਮੁ ਨ ਜਪਹਿ ਤੇ ਆਤਮ ਘਾਤੀ॥
ਮਰਿ ਨ ਜਾਹੀ ਜਿਨਾ ਬਿਸਰਤ ਰਾਮ॥ ਨਾਮ ਬਿਹੂਨ ਜੀਵਨ ਕਉਨ ਕਾਮ॥ਰਹਾਉ॥
ਖਾਤ ਪੀਤ ਖੇਲਤ ਹਸਤ ਬਿਸਥਾਰ॥ ਕਵਨ ਅਰਥ ਮਿਰਤਕ ਸੀਗਾਰ॥
ਜੋ ਨ ਸੁਨਹਿ ਜਸੁ ਪਰਮਾਨੰਦਾ॥ ਪਸੁ ਪੰਖੀ ਤ੍ਰਿਗਦ ਜੋਨਿ ਤੇ ਮੰਦਾ॥ (੧੮੮)

Those who do not remember Godly virtues in their daily life get spiritual death. Their life is useless as such person lives a miserable life, One in fortunate to get human body as it has been created after countless number of spices through evolution. Those who do not remember Godly virtues in their daily life get spiritual death. Without Godly virtues in daily life people waste their time in eating, drinking, playing, laughing and showing off (worldly passions), Which is as useless as beautifying a dead body, because beautification is of no use to the dead. Those who do not listen and imbibe the praises (virtues) of the God of supreme bliss are worse off than beasts, birds or creeping creatures.

– ਪ੍ਰਾਣੀ ਤੂ ਆਇਆ ਲਾਹਾ ਲੈਣਿ॥ ਲਗਾ ਕਿਤੁ ਕੁਫਕੜੇ ਸਭ ਮੁਕਦੀ ਚਲੀ ਰੈਣਿ॥ (੪੩)

O mortal, you came here to earn a profit of Godly virtues (Truthfulness), you are indulged in useless activities and your life is slowly coming to its end in falsehood.

– ਕਿਆ ਖਾਧੈ ਕਿਆ ਪੈਧੈ ਹੋਇ॥ ਜਾ ਮਨਿ ਨਾਹੀ ਸਚਾ ਸੋਇ॥
ਕਿਆ ਮੇਵਾ ਕਿਆ ਘਿਉ ਗੁੜੁ ਮਿਠਾ ਕਿਆ ਮੈਦਾ ਕਿਆ ਮਾਸੁ॥
ਕਿਆ ਕਪੜੁ ਕਿਆ ਸੇਜ ਸੁਖਾਲੀ ਕੀਜਹਿ ਭੋਗ ਬਿਲਾਸ॥
ਕਿਆ ਲਸਕਰ ਕਿਆ ਨੇਬ ਖਵਾਸੀ ਆਵੈ ਮਹਲੀ ਵਾਸੁ॥
ਨਾਨਕ ਸਚੇ ਨਾਮ ਵਿਣੁ ਸਭੇ ਟੋਲ ਵਿਣਾਸੁ॥ (੧੪੨)

If we don’t remember and thank the God who has provided us, with all good provisions, what good is relishing good food and wearing good clothes? What good are fruits, ghee, sweet jiggery what good is flour, and what good is meat? What good are clothes and what good is a soft bed to enjoy pleasures and sensual delights? What good is an army, and what good are soldiers, servants and mansions to live in? O Nanak, except the True Godly virtues which gives, celestial peace, all this paraphernalia is perishable.

– ਤਿਨ ਕਾ ਖਾਧਾ ਪੈਧਾ ਮਾਇਆ ਸਭੁ ਪਵਿਤੁ ਹੈ ਜੋ ਨਾਮਿ ਹਰਿ ਰਾਤੇ॥
ਤਿਨ ਕੇ ਘਰ ਮੰਦਰ ਮਹਲ ਸਰਾਈ ਸਭਿ ਪਵਿਤੁ ਹਹਿ ਜਿਨੀ

ਗੁਰਮੁਖਿ ਸੇਵਕ ਸਿਖ ਅਭਿਆਗਤ ਜਾਇ ਵਰਸਾਤੇ॥
ਤਿਨ ਕੇ ਤੁਰੇ ਜੀਨ ਖੁਰਗੀਰ ਸਭਿ ਪਵਿਤੁ ਹਹਿ ਜਿਨੀ ਗੁਰਮੁਖਿ ਸਿਖ ਸਾਧ ਸੰਤ ਚੜਿ ਜਾਤੇ॥
ਤਿਨ ਕੇ ਕਰਮ ਧਰਮ ਕਾਰਜ ਸਭਿ ਪਵਿਤੁ ਹਹਿ ਜੋ ਬੋਲਹਿ ਹਰਿ ਹਰਿ ਰਾਮ ਨਾਮੁ ਹਰਿ ਸਾਤੇ॥
ਜਿਨ ਕੈ ਪੋਤੈ ਪੁੰਨੁ ਹੈ ਸੇ ਗੁਰਮੁਖਿ ਸਿਖ ਗੁਰੂ ਪਹਿ ਜਾਤੇ॥ (੬੪੮)

The food and clothes, and all the worldly possessions of those who are attuned to the god's name (virtues) are worth using them. All the homes, temples, places and way-stations are worth, where Guru's Sikhs and the monks go and take their rest. All the horses, saddles and horse blankets are worth, upon which the Gurmukhs, the holy and the saints, mount and ride. All the rituals and religious (Gharmic) practices and deads are worth which are done with virtues of the God in mind (mann). Those Gurumukhs, Who have virtues of accumulative proclivities (Sanskar) of previous deeds, accept the sanctuary of the Guru for spiritual knowledge and wisdom so that their worldly possessions and actions are worth. They use them as necessities, not as ardent desire.

- ਜਿਨੀ ਐਸਾ ਹਰਿ ਨਾਮੁ ਨ ਚੇਤਿਓ ਸੇ ਕਾਹੇ ਜਗਿ ਆਏ ਰਾਮ ਰਾਜੇ॥
ਇਹੁ ਮਾਣਸ ਜਨਮੁ ਦੁਲੰਭੁ ਹੈ ਨਾਮ ਬਿਨਾ ਬਿਰਥਾ ਸਭੁ ਜਾਏ॥ (੪੫੦)

Those who did not live life according to the teachings of the Guru and remember Godly virtues in their conscious mind (mann) waste their life in vain. This human life has been obtained after evolution of countless species and without the Godly virtues is all futile and useless, because it has been spent in falsehood and misery instead of truthfulness and pence.

- ਸਤਿਗੁਰ ਭੀਖਿਆ ਦੇਹਿ ਮੈ ਤੂੰ ਸੰਮ੍ਰਥੁ ਦਾਤਾਰੁ॥ਹਉਮੈ ਗਰਬੁ ਨਿਵਾਰੀਐ ਕਾਮੁ ਕ੍ਰੋਧੁ ਅਹੰਕਾਰੁ॥
ਲਬੁ ਲੋਭੁ ਪਰਜਾਲੀਐ ਨਾਮੁ ਮਿਲੈ ਆਧਾਰੁ॥ ਅਹਿਨਿਸਿ ਨਵਤਨ ਨਿਰਮਲਾ ਮੈਲਾ ਕਬਹੂੰ ਨ ਹੋਇ॥
ਨਾਨਕ ਇਹ ਬਿਧਿ ਛੁਟੀਐ ਨਦਰਿ ਤੇਰੀ ਸੁਖੁ ਹੋਇ॥ (੭੯੦)

O True All-powerful Giver Guru, bless me with your virtues So that I may eradicate my egotism, pride, arrogance, sexual desire and anger. With your virtues (naam) as support and sustenance,I may totally eradicate my desire of worldly passions and greed. Remembering and loving Godly virtues (naam) every moment of life help me not get soiled by filth of worldly passions (maya). Nanak says ,by your Grace, in this way I am saved from the vices of egotism, pride, sexual desire, anger, greed, desire of worldly passions and found peace.

- ਜਿਨੀ ਨਾਮੁ ਵਿਸਾਰਿਆ ਸੇ ਕਿਤੁ ਆਏ ਸੰਸਾਰਿ॥ ਆਗੈ ਪਾਛੈ ਸੁਖੁ ਨਹੀ ਗਾਡੇ ਲਾਦੇ ਛਾਰੁ॥
ਵਿਛੁੜਿਆ ਮੇਲਾ ਨਹੀ ਦੂਖੁ ਘਣੋ ਜਮ ਦੁਆਰਿ॥ (੧੦੧੦)

These who did not live life remembering Godly virtues in their conscious mind (mann) wasted their life in vain. They are not in peace now and will not find peace afterward also, they are loaded with evil immoral acts. Detached from virtues they do not merge with the God and suffer a miserable life indulged in worldly temptations.

- ਨਾਨਕ ਸਤਿਗੁਰਿ ਭੇਟਿਐ ਪੂਰੀ ਹੋਵੈ ਜੁਗਤਿ॥
ਹਸੰਦਿਆ ਖੇਲੰਦਿਆ ਪੈਨੰਦਿਆ ਖਾਵੰਦਿਆ ਵਿਚੇ ਹੋਵੈ ਮੁਕਤਿ॥ (੫੨੨)

O Nanak, meeting the true Guru, one comes to know how to live the perfect life. While laughing, playing, dressing and eating (Doing daily chores of life), one is liberated

from worldly passions (maya). One has to find peace and live truthful life according to the spiritual knowledge and wisdom imported by the Guru while being a householder.

- ਜੈਸੇ ਜਲ ਮਹਿ ਕਮਲੁ ਨਿਰਾਲਮੁ ਮੁਰਗਾਈ ਨੈ ਸਾਣੇ॥
  ਸੁਰਤਿ ਸਬਦਿ ਭਵ ਸਾਗਰੁ ਤਰੀਐ ਨਾਨਕ ਨਾਮੁ ਵਖਾਣੇ॥ (੯੩੮)

The lotus flower floats untouched upon the surface of the water, and the duck swims through the stream. Nanak says, in the same way with one's conscious mind (mann) focused on the teachings of the shabd, practicing Godly virtues one crossover the terrifying world-ocean of maya.

- ਸਤਿਗੁਰ ਕੀ ਐਸੀ ਵਡਿਆਈ॥ ਪੁਤ੍ਰ ਕਲਤ੍ਰ ਵਿਚੇ ਗਤਿ ਪਾਈ॥ (੬੬੧)

Such is the Glory of the True Guru, in the midst of children and spouse (As Householder), one attains emancipation.

- ਜਿਤੁ ਗ੍ਰਿਹਿ ਗੁਨ ਗਾਵਤੇ ਹਰਿ ਕੇ ਗੁਨ ਗਾਵਤੇ ਰਾਮ ਗੁਨ ਗਾਵਤੇ
  ਤਿਤੁ ਗ੍ਰਿਹਿ ਵਾਜੇ ਪੰਚ ਸਬਦ ਵਡ ਭਾਗ ਮਥੋਰਾ॥
  ਤਿਨ੍ ਜਨ ਕੇ ਸਭਿ ਪਾਪ ਗਏ ਸਭਿ ਦੋਖ ਗਏ ਸਭਿ ਰੋਗ ਗਏ
  ਕਾਮੁ ਕ੍ਰੋਧੁ ਲੋਭੁ ਮੋਹੁ ਅਭਿਮਾਨੁ ਗਏ ਤਿਨ੍ ਜਨ ਕੇ ਹਰਿ ਮਾਰਿ ਕਢੇ ਪੰਚ ਚੋਰਾ॥ (੧੨੦੧)

The mind (mann Household) which has by their deeds (Bhag) accepted, adopted and assimilated Godly virtues attains celestial peace as if listening to (panch shabd) the Five primal sounds. All the desire of worldly passions, miseries of life, sexual desire, anger, greed, attachment and egoistical pride (five vices) of such devotees are taken away.

- ਦਸਮੀ ਦਸ ਦੁਆਰ ਬਸਿ ਕੀਨੇ॥ ਮਨਿ ਸੰਤੋਖੁ ਨਾਮ ਜਪਿ ਲੀਨੇ॥
  ਕਰਨੀ ਸੁਨੀਐ ਜਸੁ ਗੋਪਾਲ॥ ਨੈਨੀ ਪੇਖਤ ਸਾਧ ਦਇਆਲ॥
  ਰਸਨਾ ਗੁਨ ਗਾਵੈ ਬੇਅੰਤ॥ ਮਨ ਮਹਿ ਚਿਤਵੈ ਪੂਰਨ ਭਗਵੰਤ॥
  ਹਸਤ ਚਰਨ ਸੰਤ ਟਹਲ ਕਮਾਈਐ॥ ਨਾਨਕ ਇਹੁ ਸੰਜਮੁ ਪ੍ਰਭ ਕਿਰਪਾ ਪਾਈਐ॥ (੨੯੮)

When one practices Godly virtues one attains contentment and controls all ten sense organs. With your ears, hear the praises of the god of the universe. With your eyes, behold the compassionate Guru. With your tongue, sing the Glorious praises of the infinity God. In the mind (mann), remember the virtues of the all pervading God. With your hands and feet earn honest living as per teachings of the Guru (sant Tehl). O Nanak, this way of life as described above is obtained by God's Grace.

So, the five thieves (five vices) Kam(Sexual lust), Krodh(Anger), Lobh(greed), Moh(Emotional Attachment) and Ahankar(pride, ego) are the five major weaknesses of the human personality. Though they are cause of falsehood, miserable life and spiritual downfall, still people are always intoxicated by them. All good paraphernalia of life in these five evils only give miseries. They will give real pleasure if enjoyed while remembering Godly virtues and living truthful life. These vices can only be eradicated by adopting and assimilating Godly virtues while living life a householder, which will give truthful, peaceful life and spiritual uplift.

KAM (Sexual Lust)

In Gurbani Kam is lust, sensuality or lasciviousness, deep desire, uncontrolled longing for sex, and is counted among the five thieves (Five vices). Kam is not unrestricted gratification of carnal desires, but on impulse which needs to be kept under check like other impulses and passions. Unrestrained propensity towards kam, especially sexual relationship outside the marital life, is condemned in the strongest terms in Gurbani. Gurmat does not support the life of a recluse where a person denies the existence of this natural instinct of the body. We are expected to live a life of a householder with adult members living a life as married couples engaged in a moderate but healthy sexual relationship.

– ਮਾਤ ਪਿਤਾ ਸੰਜੋਗਿ ਉਪਾਏ ਰਕਤੁ ਬਿੰਦੁ ਮਿਲਿ ਪਿੰਡੁ ਕਰੇ॥
ਅੰਤਰਿ ਗਰਭ ਉਰਧਿ ਲਿਵ ਲਾਗੀ ਸੋ ਪ੍ਰਭੁ ਸਾਰੇ ਦਾਤਿ ਕਰੇ॥ (੧੦੧੩)

Through the union of mother and father, mother's egg and father's sperm join together to form the foetus. While foetus lie upside-down within the womb, it dwells on the God who provides it nourishment there.

– ਨਿਮਖ ਕਾਮ ਸੁਆਦ ਕਾਰਣਿ ਕੋਟਿ ਦਿਨਸ ਦੁਖੁ ਪਾਵਹਿ॥
ਘਰੀ ਮੁਹਤ ਰੰਗ ਮਾਣਹਿ ਫਿਰਿ ਬਹੁਰਿ ਬਹੁਰਿ ਪਛੁਤਾਵਹਿ॥ (੪੦੩)

For an instant, one may savour pressure, but afterwards, shall regret it, again and again. It has been seen in "me Too" movement that many celesbrites have fallen from grace because of sexual impulses and passions.

– ਪਾਪੀ ਹੀਐ ਮੈ ਕਾਮੁ ਬਸਾਇ॥ ਮਨੁ ਚੰਚਲੁ ਯਾ ਤੇ ਗਹਿਓ ਨ ਜਾਇ॥ਰਹਾਉ॥
ਜੋਗੀ ਜੰਗਮ ਅਰੁ ਸੰਨਿਆਸ॥ ਸਭ ਹੀ ਪਰਿ ਡਾਰੀ ਇਹ ਫਾਸ॥ (੧੧੮੬)

The vice of unfulfilled sexual desire abide in the mind (mann). That is why one cannot control fickle mind, maya has cast the net of kam on the yogis, wandering asceties and renunciates, who think they have controlled Maya.

– ਅਖੀ ਸੂਤਕੁ ਵੇਖਣਾ ਪਰ ਤ੍ਰਿਅ ਪਰ ਧਨ ਰੂਪੁ॥ (੪੭੨)

The impurity of the eyes is to gaze upon the beauty of the spouse other than your own with sexual desire and wealth belonging to others.

– ਕਾਮੁ ਕ੍ਰੋਧੁ ਕਾਇਆ ਕਉ ਗਾਲੈ॥ ਜਿਉ ਕੰਚਨ ਸੋਹਾਗਾ ਢਾਲੈ॥ (੯੩੨)

Unfulfilled sexual desire and unresolved anger waste the body away, as gold is dissolved by borax.

– ਇਸਤਰੀ ਪੁਰਖ ਕਾਮਿ ਵਿਆਪੇ ਜੀਉ ਰਾਮ ਨਾਮ ਕੀ ਬਿਧਿ ਨਹੀ ਜਾਣੀ॥ (੨੪੬)

Because of their obsession and indulgence in sexual pleasures, men and women have forgotten the Godly virtues.

– ਈਹਾ ਕਾਮਿ ਕ੍ਰੋਧਿ ਮੋਹਿ ਵਿਆਪਿਆ ਆਗੈ ਮੁਸਿ ਮੁਸਿ ਰੋਏ॥ (੩੯੧)

One is engrossed in sexual desire, anger and emotional attachment, hereafter, shall suffer in misery. It has been seen in "Me Too" movement that many celebrities have fallen from grace because of sexual impulses and passions and are living a miserable life in disgrace.

– ਮਾਇਆ ਕਾਮਿ ਵਿਆਪਿਆ ਸਮਝੈ ਨਾਹੀ ਗਾਵਾਰੁ॥ (੪੩)

Engrossed in Maya and ardent sexual desire, the fool does not understand that one will suffer later.

– ਮਨਮੁਖਿ ਕਾਮਿ ਵਿਆਪੀ ਮੋਹਿ ਸੰਤਾਪੀ ਕਿਸੁ ਆਗੈ ਜਾਇ ਪੁਕਾਰੇ॥ (੨੪੫)

The self-willed (manmukh) is engrossed in ardent sexual desire, and tormented by emotional attachment. No one can help such self-willed (manmukh) unless one comes to the refuge of the Guru.

– ਸਾਰਾ ਦਿਨੁ ਲਾਲਚਿ ਅਟਿਆ ਮਨਮੁਖਿ ਹੋਰੇ ਗਲਾ॥ ਰਾਤੀ ਊਘੈ ਦਬਿਆ ਨਵੇ ਸੋਤ ਸਭਿ ਢਿਲਾ॥
ਮਨਮੁਖਾ ਦੈ ਸਿਰਿ ਜੋਰਾ ਅਮਰੁ ਹੈ ਨਿਤ ਦੇਵਹਿ ਭਲਾ॥
ਜੋਰਾ ਦਾ ਆਖਿਆ ਪੁਰਖ ਕਮਾਵਦੇ ਸੇ ਅਪਵਿਤ ਅਮੇਧ ਖਲਾ॥
ਕਾਮਿ ਵਿਆਪੇ ਕੁਸੁਧ ਨਰ ਸੇ ਜੋਰਾ ਪੁਛਿ ਚਲਾ॥ ਸਤਿਗੁਰ ਕੈ ਆਖਿਐ ਜੋ ਚਲੈ ਸੋ ਸਤਿ ਪੁਰਖੁ ਭਲ ਭਲਾ॥
ਜੋਰਾ ਪੁਰਖ ਸਭਿ ਆਪਿ ਉਪਾਇਅਨੁ ਹਰਿ ਖੇਲ ਸਭਿ ਖਿਲਾ॥
ਸਭ ਤੇਰੀ ਬਣਤ ਬਣਾਵਣੀ ਨਾਨਕ ਭਲ ਭਲਾ॥ (੩੦੪)

The self-willed (manmukh) is occupied with greed all day long, although one may claim otherwise. Overcome by greed of mind (mann) all nine sense organs are fatigued and weekend. Such manmukhs are under the control of kam and are busy fulfilling their wishes of sexual gratification. Those who act under the influence of kam for only sexual gratification are impure, filthy and foolish. One, who acts as per teachings os the True Guru, is the best of the best. Nanak says those who act in the code of conduct (Hukam) of the god are the best of the best.

– ਇਸੁ ਤਨ ਮਨ ਮਧੇ ਮਦਨ ਚੋਰ॥ ਜਿਨਿ ਗਿਆਨ ਰਤਨੁ ਹਿਰਿ ਲੀਨ ਮੋਰ॥
ਮੈ ਅਨਾਥੁ ਪ੍ਰਭ ਕਹਉ ਕਾਹਿ॥ ਕੋ ਕੋ ਨ ਬਿਗੂਤੋ ਮੈ ਕੋ ਆਹਿ॥ (੧੧੯੪)

Because of my playful flirtatious nature, sexuality (kam) abides in my mind (mann). It has stolen my jewel of spiritual wisdom. I am helpless, O God, unto whom should I complain? Who has not been ruined by sexual desire? What am I? That mean everyone has been ruined by Kam.

– ਦੇਇ ਕਿਵਾੜ ਅਨਿਕ ਪੜਦੇ ਮਹਿ ਪਰ ਦਾਰਾ ਸੰਗਿ ਫਾਕੈ॥
ਚਿਤ੍ਰ ਗੁਪਤੁ ਜਬ ਲੇਖਾ ਮਾਗਹਿ ਤਬ ਕਉਨੁ ਪੜਦਾ ਤੇਰਾ ਢਾਕੈ॥ (੬੧੬)

Behind closes doors, hidden by many screens, one gratifies sexual desire with other's spouse. But no one can hide from one's own consciousness (Chitr Gupat).

– ਪਰ ਧਨ ਪਰ ਤਨ ਪਰ ਤੀ ਨਿੰਦਾ ਪਰ ਅਪਬਾਦੁ ਨ ਛੂਟੈ॥
ਆਵਾ ਗਵਨੁ ਹੋਤੁ ਹੈ ਫੁਨਿ ਫੁਨਿ ਇਹੁ ਪਰਸੰਗੁ ਨ ਤੂਟੈ॥ (੯੭੧)

Other's wealth, other's bodies, spouse, other's slander and other's fights-I have not given them up. For the sake of these, I die and born spiritually over and over again, and this story never ends.

– ਪਰ ਧਨ ਪਰ ਦਾਰਾ ਪਰਹਰੀ॥ ਤਾ ਕੈ ਨਿਕਟਿ ਬਸੈ ਨਰਹਰੀ॥ (੧੧੬੩)

One who stays away from other's wealth and spouse other than their own the god abides in them.

– ਹਾਥ ਕਮੰਡਲੁ ਕਾਪੜੀਆ ਮਨਿ ਤ੍ਰਿਸਨਾ ਉਪਜੀ ਭਾਰੀ॥
ਇਸਤ੍ਰੀ ਤਜਿ ਕਰਿ ਕਾਮਿ ਵਿਆਪਿਆ ਚਿਤੁ ਲਾਇਆ ਪਰ ਨਾਰੀ॥ (੧੦੧੩)

Recluse hold bowl in hand, wears patched coat, but ardent desires still abide in his mid (mann). Abandoning his own wife as a recluse, engrossed in ardent sexual desire, his thoughts are on other women.

– ਪਰ ਧਨ ਪਰ ਦਾਰਾ ਪਰ ਨਿੰਦਾ ਇਨ ਸਿਉ ਪ੍ਰੀਤਿ ਨਿਵਾਰਿ॥
ਚਰਨ ਕਮਲ ਸੇਵੀ ਰਿਦ ਅੰਤਰਿ ਗੁਰ ਪੂਰੇ ਕੈ ਆਧਾਰਿ॥ (੩੭੯)

To renounce craving from other's wealth, spouse, and the slander of others, one should take refuge in the teachings of the Guru and adopt the Godly virtues in mind (mann).

– ਹਉ ਤਿਸੁ ਘੋਲਿ ਘੁਮਾਇਆ ਪਰ ਨਾਰੀ ਦੇ ਨੇੜਿ ਨ ਜਾਵੈ॥ (ਭਾ: ਗੁਰਦਾਸ ਵਾਰ ੧੨, ਪਉੜੀ ੪)

I love him deeply who does not go near other's women.

– ਏਕਾ ਨਾਰੀ ਜਤੀ ਹੋਇ ਪਰ ਨਾਰੀ ਧੀ ਭੈਣ ਵਖਾਣੈ॥ (ਭਾ: ਗੁਰਦਾਸ ਵਾਰ ੬, ਪਉੜੀ ੮)

One should have sexual relations with only the wife and considers other women as his daughter or a sister. Same goes for the women as well.

– ਦੇਖਿ ਪਰਾਈਆ ਚੰਗੀਆ ਮਾਵਾਂ ਭੈਣਾਂ ਧੀਆਂ ਜਾਣੈ॥ (ਭਾ: ਗੁਰਦਾਸ ਵਾਰ ੨੯, ਪਉੜੀ ੧੧)

One ought to treat other beautiful of as his mothers, sisters and daughters. Same goes for the women also.

– ਕਾਮਿ ਕਰੋਧਿ ਨਗਰੁ ਬਹੁ ਭਰਿਆ ਮਿਲਿ ਸਾਧੂ ਖੰਡਲ ਖੰਡਾ ਹੇ॥ (੧੩)

The mind (mann-village) is overflowing with anger and ardent sexual desire; these are broken into bits with the spiritual teachings from the Guru.

So, It can be concluded that kam (sexual lust) which is the one of the five thieves (Five vices) is an impulse of sexual gratification other than from one's spouse, which needs to be kept under check like other impulses and temptations. One regrets again and again an instant of sexual pleasure of that nature. It has been seen in "Me Too" movement that many celebrities have fallen from grace because of sexual impulses and temptations. To renounce craving of kam, one should take refuge in the teachings of the Guru and adopt the Godly virtues in mind (mann) and consider other women as his mothers, sister and daughters. Same goes for the women as well to consider other men as father and brother.

KRODH (Anger)

Krodh (Anger) is one of the Five thieves (Five vices) described in Gurbani. Anger can be caused by both external and internal events. One could be angry at a specific person (such as a co-worker or supervisor) or event (a traffic jam, a cancelled flight) or anger could be caused by worring or brooding about personal problems or something said by someone else. One gets anger why my spouse does not think like me, why my children don't obey me? It is good to hope but expectation when not met cause anger. Memories of traumatic or enraging

events can also trigger angry feelings. Anger is expressed in several forms from silent sullenness, verbal anger, to hysterical tantrums and violence.

Gurbani counts Krodh among the four rivers of fire.

- ਹੰਸੁ ਹੇਤੁ ਲੋਭੁ ਕੋਪੁ ਚਾਰੇ ਨਦੀਆ ਅਗਿ॥ ਪਵਹਿ ਦਝਹਿ ਨਾਨਕਾ ਤਰੀਐ ਕਰਮੀ ਲਗਿ॥(੧੪੭)

Violence, material attachment, greed and anger are the four rivers of fire in the mind (mann). Falling into them, one is burned emotionally and spiritually. O Nanak! One is saved only by holding tight to good deeds. Anger and violence go together. One does not exist without the other. Anger is also associated with unfulfilled material attachment and greed.

In Gurbani Krodh usually appears with kam (sexual lust), because krodh is direct result of unfulfilled sexual desire (kam).

- ਕਾਮਿ ਕਰੋਧਿ ਜਲੈ ਸਭੁ ਕੋਈ॥ (੧੦੬੨)

Everyone is burning in the fires of ardent sexual desire and anger.

- ਓਨਾ ਪਾਸਿ ਦੁਆਸਿ ਨ ਭਿਟੀਐ ਜਿਨ ਅੰਤਰਿ ਕ੍ਰੋਧੁ ਚੰਡਾਲ॥ (੪੦)

Do not meet or even approach those people, whom mind (mann) is filled with horrible merciless anger.

- ਕਲੀ ਅੰਦਰਿ ਨਾਨਕਾ ਜਿੰਨਾਂ ਦਾ ਅਉਤਾਰੁ॥ਪੁਤੁ ਜਿਨੂਰਾ ਧੀਅ ਜਿੰਨੂਰੀ ਜੋਰੂ ਜਿੰਨਾ ਦਾ ਸਿਕਦਾਰੁ॥(੫੫੬)

Nanak says in immoral sinful life of kalyug mentality, people have turned to be demons. The son is demon, and the daughter is a demon, the wife is the chief of the demons .Guru is talking about spiritual family. Wife is God's devotion (Bhakti) which produces children (son and daughter) of truthfulness. People with immoral sinful mentality of Kalyug have devotion to Maya (wife), which gives birth to children of falsehood.

- ਕਠਨ ਕਰੋਧ ਘਟ ਹੀ ਕੇ ਭੀਤਰਿ ਜਿਹ ਸੁਧਿ ਸਭ ਬਿਸਰਾਈ॥ (੨੧੯)

The mind (mann) is filled with anger and violence, which cause all good senses to be forgotten and one becomes helpless.

- ਅਗਿਆਨੀ ਮਨਿ ਰੋਸੁ ਕਰੇਇ॥ (੨੬੮)

The ignorant mind devoid spiritual knowledge shows anger.

- ਟੂਟਿ ਪਰੀਤਿ ਗਈ ਬੁਰ ਬੋਲਿ॥ (੯੩੩)

Love breaks when the speech goes sour. No one likes the person speaking foul in anger (krodh).

- ਗੰਢੁ ਪਰੀਤੀ ਮਿਠੇ ਬੋਲ॥ (੧੪੩)

There is a bond between love and words of sweetness.

- ਜਿਤੁ ਬੋਲਿਐ ਪਤਿ ਪਾਈਐ ਸੋ ਬੋਲਿਆ ਪਰਵਾਨੁ॥ ਫਿਕਾ ਬੋਲਿ ਵਿਗੁਚਣਾ ਸੁਣਿ ਮੂਰਖ ਮਨ ਅਜਾਣ॥
  ਜੋ ਤਿਸੁ ਭਾਵਹਿ ਸੇ ਭਲੇ ਹੋਰਿ ਕਿ ਕਹਣ ਵਖਾਣ॥ (੧੫)

Those words are acceptable, which when spoken, bring honour. Harsh words bring only grief. Listen O foolish and ignorant mind (mann)! Everything said according to the Godly virtues are good, rest are in vain.

How to control anger (Krodh)

- ਫਰੀਦਾ ਬੁਰੇ ਦਾ ਭਲਾ ਕਰਿ ਗੁਸਾ ਮਨਿ ਨ ਹਢਾਇ॥ ਦੇਹੀ ਰੋਗੁ ਨ ਲਗਈ ਪਲੈ ਸਭੁ ਕਿਛੁ ਪਾਇ॥(੧੩੮੧)

Farid, answer evil with goodness, do not fill your mind with anger. Your body shall not suffer from any disease and you shall obtain happiness.

- ਰੋਸੁ ਨ ਕਾਹੂ ਸੰਗ ਕਰਹੁ ਆਪਨ ਆਪੁ ਬੀਚਾਰਿ॥ ਹੋਇ ਨਿਮਾਨਾ ਜਗਿ ਰਹਹੁ ਨਾਨਕ ਨਦਰੀ ਪਾਰਿ॥(੨੫੯)

Do not be angry with anyone else, search within your own self instead. Be humble in this world, O Nanak, and by God's Grace you shall be carried across the ocean of Maya.

- ਸਤਿਗੁਰ ਦਇਆਲ ਕਿਰਪਾਲ ਭੇਟਤ ਹਰੇ ਕਾਮੁ ਕ੍ਰੋਧੁ ਲੋਭੁ ਮਾਰਿਆ॥ (੯੧)

Through the kind and compassionate True Guru, I have met the God and conquered sexual desire, anger and greed.

- ਕਾਮਿ ਕਰੋਧਿ ਨਗਰੁ ਬਹੁ ਭਰਿਆ ਮਿਲਿ ਸਾਧੂ ਖੰਡਲ ਖੰਡਾ ਹੇ॥ (੧੩)

The mind (mann-village) is overflowing with anger and ardent sexual desire, these are broken into bits with the spiritual teachings from the Guru.

We can conclude that the goal is to control anger and reduce both emotional feelings and the physiological arousal, we can't get rid of, or avoid the things or the people that enrage us, nor we can change them, but we can change ourself and learn to control our reactions. People who are easily angered generally have low tolerance for frustration. They can't take things in stride, and they are particularly infuriated if the situation seems somehow unjust. Its best to find out what triggers anger, and them develop strategies to keep those triggers from tipping us over the edge.

Human beings are like water. As water at room temperature is cool, so are humans. Hot water will scald, so are humans when hot (Angry). It is not the fault of water when it is hot. The fault is of the one who lit fire to make water hot. Some way when someone is angry, fault lies with the person or situation which made them angry. When water is on fire it boils over and extinguishes fire. In the same way when we are made angry by someone, we should try to control our anger and resolve the causative situation. Let ego go away, be humble and compassionate. Apologise, if wrong, forgive if not, communicate at a neutral place.

LOBH (Greed)

Lobh (Greed) is a strong desire for worldly possessions and constantly focussing on possessing material items to an extent that is far beyond one's real needs and requirements, and the urge to possess what rightfully belongs to others. According to Gurmat it makes an individual selfish and self-centred. It is one of the Five Thieves (Panj Chor) described in Gurbani.

Gurmat do not believe that it is wrong to enjoy the good things of life, to be wealthy or to be admired by others. The Gurus taught that human beings should make the most of everything that God has provided. However, if a person's actions and thoughts are focused on possessing the material things, then one is no longer focused on God.

- ਲੋਭੀ ਕਾ ਵੇਸਾਹੁ ਨ ਕੀਜੈ ਜੇ ਕਾ ਪਾਰਿ ਵਸਾਇ॥ਅੰਤਿ ਕਾਲਿ ਤਿਥੈ ਧੁਹੈ ਜਿਥੈ ਹਥੁ ਨ ਪਾਇ॥
  ਮਨਮੁਖ ਸੇਤੀ ਸੰਗੁ ਕਰੇ ਮੁਹਿ ਕਾਲਖ ਦਾਗੁ ਲਗਾਇ॥ ਮੁਹ ਕਾਲੇ ਤਿਨ੍ ਲੋਭੀਆਂ ਜਾਸਨਿ ਜਨਮੁ ਗਵਾਇ॥
  ਸਤਸੰਗਤਿ ਹਰਿ ਮੇਲਿ ਪ੍ਰਭ ਹਰਿ ਨਾਮੁ ਵਸੈ ਮਨਿ ਆਇ॥
  ਜਨਮ ਮਰਨ ਕੀ ਮਲੁ ਉਤਰੈ ਜਨ ਨਾਨਕ ਹਰਿ ਗੁਨ ਗਾਇ॥ (੧੪੧੭)

Do not trust greedy people, if you can avoid doing so. At the very last moment, they will deceive you, where no one will be able to lend a helping hand. Whoever associates with the self-willed (Manmukhs) also earns notoriety and is disgraced. Greedy (Lobhi) earns bad reputation and get spiritual death. One can only be saved through the company of the Guru and abiding Godly Virtues in the mind (mann). Nanak says the filth of spiritual death and birth is washed away of such devotees of the god who remember Godly Virtues all the time.

- ਲੋਭ ਲਹਰਿ ਸਭੁ ਸੁਆਨੁ ਹਲਕੁ ਹੈ ਹਲਕਿਓ ਸਭਹਿ ਬਿਗਾਰੇ॥ (੯੮੩)

The waves of greed are like mad rabid dogs. The way whoever rabid dog bites gets the sickness, in the same way whoever associates with greedy becomes Greedy (Lobhi).

- ਜਿਉ ਕੂਕਰੁ ਹਰਕਾਇਆ ਧਾਵੈ ਦਹ ਦਿਸ ਜਾਇ॥ ਲੋਭੀ ਜੰਤੁ ਨ ਜਾਣਈ ਭਖੁ ਅਭਖੁ ਸਭ ਖਾਇ॥ (੫੦)

Like the mad dog running around in all directions, the mind (mann) of the greedy person, unaware, runs around wanting to possess even useless material items.

- ਸਹਸ ਖਟੇ ਲਖ ਕਉ ਉਠਿ ਧਾਵੈ॥ ਤ੍ਰਿਪਤਿ ਨ ਆਵੈ ਮਾਇਆ ਪਾਛੈ ਪਾਵੈ॥
  ਅਨਿਕ ਭੋਗ ਬਿਖਿਆ ਕੇ ਕਰੈ॥ ਨਹ ਤ੍ਰਿਪਤਾਵੈ ਖਪਿ ਖਪਿ ਮਰੈ॥ (੨੭੮)

Earning a thousand, one wants hundred thousand and more. Satisfaction is not obtained by chasing after ardent worldly passions (Maya). One may enjoy all sorts of corrupt pleasures, but is never satisfied and suffers spiritual death.

- ਇਸੁ ਜਰ ਕਾਰਣਿ ਘਣੀ ਵਿਗੁਤੀ ਇਨਿ ਜਰ ਘਣੀ ਖੁਆਈ॥
  ਪਾਪਾ ਬਾਝਹੁ ਹੋਵੈ ਨਾਹੀ ਮੁਇਆ ਸਾਥਿ ਨ ਜਾਈ॥ (੪੧੭)

For the sake of the wealth, so many have been ruined and disgraced. It cannot be gathered without corrupt mans, and it does not go along with the dead.

- ਤ੍ਰਿਸਨਾ ਅਗਨਿ ਜਲੈ ਸੰਸਾਰਾ॥ ਜਲਿ ਜਲਿ ਖਪੈ ਬਹੁਤੁ ਵਿਕਾਰਾ॥ (੧੦੪੪)

The world is spiritually burning in the fire of ardent desires. Because of corruption and immoral acts, people are lamenting all the time.

- ਮਰਕਟ ਮੁਸਟੀ ਅਨਾਜ ਕੀ ਮਨ ਬਉਰਾ ਰੇ ਲੀਨੀ ਹਾਥੁ ਪਸਾਰਿ॥
  ਛੂਟਨ ਕੋ ਸਹਸਾ ਪਰਿਆ ਮਨ ਬਉਰਾ ਰੇ ਨਾਚਿਓ ਘਰ ਘਰ ਬਾਰਿ॥ (੩੩੬)

Monkey catcher to catch monkey put corn in a pot with narrow opening and bury it in the ground. Monkey in its greed for corn put hand in it but cannot take it out because it is full of corn and monkey does not want to leave corn. Monkey is caught and made to dance door

to door. Same way mind (mann) is held captive by greed (Lobh) and dances around in misery because of greed (Lobh).

- ਵਡੇ ਵਡੇ ਰਾਜਨ ਅਰੁ ਭੂਮਨ ਤਾ ਕੀ ਤ੍ਰਿਸਨ ਨ ਬੂਝੀ॥ ਲਪਟਿ ਰਹੇ ਮਾਇਆ ਰੰਗ ਮਾਤੇ ਲੋਚਨ ਕਛੂ ਨ ਸੂਝੀ॥
  ਬਿਖਿਆ ਮਹਿ ਕਿਨ ਹੀ ਤ੍ਰਿਪਤਿ ਨ ਪਾਈ॥
  ਜਿਉ ਪਾਵਕੁ ਈਧਨਿ ਨਹੀ ਧ੍ਰਾਪੈ ਬਿਨੁ ਹਰਿ ਕਹਾ ਅਘਾਈ॥ਰਹਾਉ॥
  ਦਿਨੁ ਦਿਨੁ ਕਰਤ ਭੋਜਨ ਬਹੁ ਬਿੰਜਨ ਤਾ ਕੀ ਮਿਟੈ ਨ ਭੂਖਾ॥
  ਉਦਮੁ ਕਰੈ ਸੁਆਨ ਕੀ ਨਿਆਈ ਚਾਰੇ ਕੁੰਟਾ ਘੋਖਾ॥
  ਕਾਮਵੰਤ ਕਾਮੀ ਬਹੁ ਨਾਰੀ ਪਰ ਗ੍ਰਿਹ ਜੋਹ ਨ ਚੂਕੈ॥ ਦਿਨ ਪ੍ਰਤਿ ਕਰੈ ਕਰੈ ਪਛੁਤਾਪੈ ਸੋਗ ਲੋਭ ਮਹਿ ਸੂਕੈ॥
  ਹਰਿ ਹਰਿ ਨਾਮੁ ਅਪਾਰ ਅਮੋਲਾ ਅੰਮ੍ਰਿਤੁ ਏਕੁ ਨਿਧਾਨਾ॥
  ਸੂਖੁ ਸਹਜੁ ਆਨੰਦੁ ਸੰਤਨ ਕੈ ਨਾਨਕ ਗੁਰ ਤੇ ਜਾਨਾ॥ (੬੭੨)

Even the ardent desires of the greatest of the great kings and landlords have not been satisfied. They remain engrossed in worldly temptations (Maya), intoxicated with the pleasures of their wealth, their eyes see nothing else at all. The way flame is not satisfied by more fuel, no one has ever found satisfaction in more wealth collected by immoral acts and corruption. One cannot be contented without Godly Virtues. Day after day one eats meals with many different foods, but hunger is not eradicated. One runs around like a dog, searching for good food everywhere. The lustful, lecherous man desires many women and never stops peeking into the homes of others. Day after day, one commits adultery again and again, and then regrets his actions. One wastes away spiritual life in misery and greed. The Godly virtues (Naam) is the only incomparable and priceless treasure which gives spiritual life. Nanak says I came to know from the Guru that true devotees of God abide in peace, poise and bliss.

- ਆਖਣੁ ਆਖਿ ਨ ਰਜਿਆ ਸੁਨਣਿ ਨ ਰਜੇ ਕੰਨ॥ ਅਖੀ ਦੇਖਿ ਨ ਰਜੀਆ ਗੁਣ ਗਾਹਕ ਇਕ ਵੰਨ॥
  ਭੁਖਿਆ ਭੁਖ ਨ ਉਤਰੈ ਗਲੀ ਭੁਖ ਨ ਜਾਇ॥ ਨਾਨਕ ਭੁਖਾ ਤਾ ਰਜੈ ਜਾ ਗੁਣ ਕਹਿ ਗੁਣੀ ਸਮਾਇ॥ (੧੪੭)

The mouth is not satisfied by speaking, and the ears are not satisfied by hearing. The eyes are not satisfied by seeing. Each organ seeks out one sensory quality and their ardent desire and addiction is never satisfied. The hunger of the hungry is not appeased and relieved by mere advising and explaining. Nanak says hunger of ardent desire and addiction is only relieved if one adopts and assimilates the spiritual knowledge and wisdom of the Guru.

- ਕਬੀਰਾ ਜਹਾ ਗਿਆਨੁ ਤਹ ਧਰਮੁ ਹੈ ਜਹਾ ਝੂਠੁ ਤਹ ਪਾਪੁ॥
  ਜਹਾ ਲੋਭੁ ਤਹ ਕਾਲੁ ਹੈ ਜਹਾ ਖਿਮਾ ਤਹ ਆਪਿ॥ (੧੩੭੨)

Bhagat Kabir says, where there is spiritual wisdom, there is righteousness (Dharma) where there is falsehood, there is sin. Where there is greed, there is spiritual death. Where there is forgiveness, there is God Itself.

- ਬਿਨਾ ਸੰਤੋਖ ਨਹੀ ਕੋਊ ਰਾਜੈ॥ (੨੭੯)

Without contentment, no one is satisfied.

- ਤ੍ਰਿਸਨਾ ਬੁਝੈ ਹਰਿ ਕੈ ਨਾਮਿ॥ ਮਹਾ ਸੰਤੋਖੁ ਹੋਵੈ ਗੁਰ ਬਚਨੀ ਪ੍ਰਭ ਸਿਉ ਲਾਗੈ ਪੂਰਨ ਧਿਆਨੁ॥ (੬੮੨)

Ardent desire is quenched by adopting Godly Virtues (Naam). Great peace and contentment is achieved by focussing with conscious mind (mann) on the spiritual knowledge and wisdom of the Guru.

– ਅਗਿਆਨੁ ਤ੍ਰਿਸਨਾ ਇਸੁ ਤਨਹਿ ਜਲਾਏ॥ ਤਿਸ ਦੀ ਬੂਝੈ ਜਿ ਗੁਰ ਸਬਦੁ ਕਮਾਏ॥ (੧੦੬੭)

Ardent desire because of spiritual ignorance destroys the mind (mann) and this human body. This fire of ardent desire can only be quenched by remembering and adopting the Godlt virtues as preached by the Guru.

– ਘਾਲਿ ਖਾਇ ਕਿਛੁ ਹਥਹੁ ਦੇਇ॥ ਨਾਨਕ ਰਾਹੁ ਪਛਾਣਹਿ ਸੇਇ॥ (੧੨੪੫)

Nanak says only those who earns honestly and gives some of what one has to the needy knows the real proper way to live in this world. Earning money by honest means and sharing with others is recommended by Gurmat.

Need is necessary for growth. The whole universe is expanding every moment. Seed grows into a plant, then tree, flower and fruits. One needs food, clothes and house to survive. When needs turn to possession of more and more wealth, possessing material items to an extent that is far beyond one's real needs and requirements, it turns to greed (Lobh). It spoils the mental balance and one dies spiritually trying to collect more and more by corrupt means. Greed (Lobh) can only be quenched through contentment which is achieved by remembering and adopting Godly Virtues through spiritual knowledge and wisdom (Giyan) by the Guru.

MOH

(Emotional Attachment)

Moh generally means emotional attachment to worldly things and relations. It may arise from the egoistic feelings. In Gurbani this term frequently occurs coupled with ardent worldly passions (Maya). Moh for Maya or "attachment to the world", i.e., for the transient world of the senses and pleasures, hinders the soul's search for its ultimate goal and is therefore, one of the five vices (Panj Chor) as it stops us progressing spiritually.

– ਪੰਕਜੁ ਮੋਹ ਪਗੁ ਨਹੀ ਚਾਲੈ ਹਮ ਦੇਖਾ ਤਹ ਡੂਬੀਅਲੇ॥ (੧੨)

Moh is compared to a person stuck in a muddy swamp where one is unable to move one's feet and hence drowns. In the same way attachment to worldly passions and relations (moh) can lead a person to a miserable life and spiritual death.

It is related, on the one hand, to Kam (Sexual Lust) and Lobh (Possessiveness, Greed) and Ahankar (Sense of me, my and mine). That is how moh has been referred to as a net of ardent world passions, "Maya Jal".

– ਛੂਟਸਿ ਨਾਹੀ ਊਭ ਪਇਆਲਿ॥ ਮੋਹਿ ਬਿਆਪਹਿ ਮਾਇਆ ਜਾਲਿ॥ (੨੬੬)

Emotional attachment (Moh) makes the net of ardent worldly passions (Maya Jal). One cannot escape from it even if one hid in the sky or the nether regions (Anywhere).

– ਮਾਇਆ ਮੋਹੁ ਹੁਕਮਿ ਬਣਾਇਆ॥ (੧੦੬੬)

Maya and Moh were created by the Hukam of the Creator.

- ਮਾਇਆ ਮੋਹ ਪਰੀਤਿ ਧ੍ਰਿਗੁ ਸੁਖੀ ਨ ਦੀਸੈ ਕੋਇ॥ (੪੭)

No one is seen to be at peace because of cursed love of emotional attachment (Moh) of Maya.

- ਇਹੁ ਮੋਹੁ ਮਾਇਆ ਤੇਰੈ ਸੰਗਿ ਨ ਚਾਲੈ ਝੂਠੀ ਪ੍ਰੀਤਿ ਲਗਾਈ॥ (੭੮)

The love of emotional attachment (Moh) and Maya is false as it will not stay with you forever.

- ਮਾਇਆ ਮੋਹੁ ਦੁਖੁ ਸਾਗਰੁ ਹੈ ਬਿਖੁ ਦੁਤਰੁ ਤਰਿਆ ਨ ਜਾਇ॥ (੧੪੧੭)

Emotional attachment to Maya is a treacherous ocean of pain and poison, which cannot be crossed.

- ਮਾਇਆ ਮੋਹੁ ਧਰਕਟੀ ਨਾਰਿ॥ ਭੂੰਡੀ ਕਾਮਣਿ ਕਾਮਣਿਆਰਿ॥ (੭੯੬)

Emotional attachment (Moh) to Maya is like a promiscuous, irascible woman who never belongs to anyone.

- ਏਹ ਮਾਇਆ ਜਿਤੁ ਹਰਿ ਵਿਸਰੈ ਮੋਹੁ ਉਪਜੈ ਭਾਉ ਦੂਜਾ ਲਾਇਆ॥ (੯੨੧)

Because of Maya one forgets God, and emotional attachment (Moh) of worldly passions and love of duality wells up.

- ਮਾਇਆ ਮੋਹੁ ਸਭੁ ਦੁਖੁ ਹੈ ਖੋਟਾ ਇਹੁ ਵਾਪਾਰਾ ਰਾਮ॥ (੫੭੦)

Emotional attachment (Moh) of Maya gives miserable life and is a bad deal for spiritual life.

- ਮਮਤਾ ਮੋਹੁ ਸੁ ਬੰਧਨਾ ਪੁਤ੍ਰ ਕਲਤ੍ਰ ਸੁ ਧੰਧੁ॥ (੫੫੧)

The mother's love of children and love of spouse if turned to bond of emotional attachment (moh) gives misery and unpleasantness.

- ਹਉਮੈ ਬਿਖਿਆ ਨਿਤ ਲੋਭਿ ਲੁਭਾਨੇ ਪੁਤ ਕਲਤ ਮੋਹਿ ਲੁਭਿਭਾ॥ (੧੩੩੭)

Those who are continually lured by greed, egotism, corruption and by emotional attachment to their children and spouse (Family) are always miserable.

- ਮੋਹ ਕੂੜੁ ਕੁਟੰਬੁ ਹੈ ਮਨਮੁਖੁ ਮੁਗਧੁ ਰਤਾ॥ (੭੮੭)

The foolish, self-willed (Manmukh) is engrossed in false attachment (Moh) to family. Love to family is different than emotional attachment (moh).

- ਤ੍ਰਿਸਨਾ ਮਾਇਆ ਮੋਹਣੀ ਸੁਤ ਬੰਧਪ ਘਰ ਨਾਰਿ॥ (੬੧)

The enticing desire (Maya) leads people to become emotionally attached (Moh) to their children, relatives, households and spouses ((Family).

- ਮੋਹ ਭਰਮ ਬੂਡਤ ਘਣੋ ਮਹਾ ਨਰਕ ਮਹਿ ਵਾਸ॥ (੨੯੭)

So many are being drowned in emotional attachment (moh) and doubt that they live a life of horrible misery.

– ਮੋਹ ਚੀਕੜਿ ਫਾਥੇ ਨਿਘਰਤ ਹਮ ਜਾਤੇ ਹਰਿ ਬਾਂਹ ਪ੍ਰਭੂ ਪਕਰਾਇ ਜੀਉ॥ (੪੪੬)

Spiritual knowledge and wisdom of Godly virtues helped me out of swamp of emotional attachment (Moh).

– ਤਜਿ ਮਾਨੁ ਮੋਹੁ ਬਿਕਾਰੁ ਦੂਜਾ ਸੇਵਿ ਏਕੁ ਨਿਰੰਜਨੋ॥ (੮੪੭)

To live truthful peaceful life, renounce pride, emotional attachment (moh), sorruption and duality and take refuge in spiritual knowledge and wisdom of the Godly Virtues.

– ਮਾਇਆ ਮੋਹੁ ਸਬਦਿ ਜਲਾਇਆ ਗਿਆਨਿ ਤਤਿ ਬੀਚਾਰੀ॥ (੯੧੧)

Contemplating on the essence of the spiritual knowledge and wisdom of the Guru takes away emotional attachment (Moh) to Maya.

– ਏਕਸ ਬਿਨੁ ਸਭ ਧੰਧੁ ਹੈ ਸਭ ਮਿਥਿਆ ਮੋਹੁ ਮਾਇ॥ (੪੪)

Without the Virtues of one God, all entanglements, emotional attachment to Maya are false and worthless.

– ਮੋਹੁ ਕੁਟੰਬੁ ਮੋਹੁ ਸਭ ਕਾਰ॥ ਮੋਹੁ ਤੁਮ ਤਜਹੁ ਸਗਲ ਵੇਕਾਰ॥
ਮੋਹੁ ਅਰੁ ਭਰਮੁ ਤਜਹੁ ਤੁਮ੍ ਬੀਰ॥ ਸਾਚੁ ਨਾਮੁ ਰਿਦੇ ਰਵੈ ਸਰੀਰ॥ਰਹਾਉ॥
ਸਚੁ ਨਾਮੁ ਜਾ ਨਵ ਨਿਧਿ ਪਾਈ॥ ਰੋਵੈ ਪੂਤੁ ਨ ਕਲਪੈ ਮਾਈ॥
ਏਤੁ ਮੋਹਿ ਡੂਬਾ ਸੰਸਾਰੁ॥ ਗੁਰਮੁਖਿ ਕੋਈ ਉਤਰੈ ਪਾਰਿ॥
ਏਤੁ ਮੋਹਿ ਫਿਰਿ ਜੂਨੀ ਪਾਹਿ॥ ਮੋਹੇ ਲਾਗਾ ਜਮ ਪੁਰਿ ਜਾਹਿ॥
ਗੁਰ ਦੀਖਿਆ ਲੇ ਜਪੁ ਤਪੁ ਕਮਾਹਿ॥ ਨਾ ਮੋਹੁ ਤੂਟੈ ਨਾ ਥਾਇ ਪਾਹਿ॥
ਨਦਰਿ ਕਰੇ ਤਾ ਏਹੁ ਮੋਹੁ ਜਾਇ॥ ਨਾਨਕ ਹਰਿ ਸਿਉ ਰਹੈ ਸਮਾਇ॥ (੩੫੬)

O my mind (mann)! Renounce your attachments (moh) and doubts. Only then Godly Virtues (Naam) can abide in the mind (mann). Renounce emotional attachement (moh) of your family, attachment to all your affairs, because emotional attachment (moh) leads to corruption. When one receives the nine treasures (As per Vedic philosophy) in the form of Godly Virtues (Naam) then one's mind (mann) is no more the product (son) of Maya. Then mind (mann) does not lament for maya. The world is suffering because of this attachment (moh). Few who live life according to the spiritual knowledge and wisdom of the Guru (Gurmukhs) swim across this world ocean of maya. Because of this emotional attachment (moh) people enter the cycle of spiritual death and birth over again and suffer in life. Those who practice false meditation and penance, neither get rid of attachment (moh), nor get peaceful life. Nanak says one can get rid of emotional attachment (moh) if one gets spiritual knowledge and wisdom of Godly Virtues. They merge with the God and live truthful peaceful life.

It can be said that emotional attachment (Moh) and worldly passions (Maya) has been used in tandem in Gurbani. Emotional attachment (Moh) to worldly passions (Maya) and family takes one away from God and gives miserable life. Love for family is good but emotional attachment (moh) feeds to refusal to let them go in case spouse or children want to leave. In such cases one suffers a miserable life and in some cases lead to murder and suicide.

The only remedy is to get spiritual knowledge and wisdom of the Godly Virtues and live life accordingly. Then one will understand that if spouse or children want to love, it is their right and accept it as will (Hukam) of the God. One can then control worldly passions (maya) as well and lives a truthful life.

AHANKAR (Excessive Pride)

Ahankar means ego or excessive pride over one's possessions, material wealth, beauty, talents, intelligence, authoritative powers, charity work, spirituality and even religiosity. Individual feels that these gifts from God make one superior to others. It makes them forget that God is responsible for these things, and leads them away from reunion with the God. Pride leads to ego (Haume) because it makes people believe that they are the most important in life and leads to self-centredness. This is one of the cardinal evil of the five evils (Panj Chor).

- ਧਨ ਪਿਰ ਕਾ ਇਕ ਹੀ ਸੰਗਿ ਵਾਸਾ ਵਿਚਿ ਹਉਮੈ ਭੀਤਿ ਕਰਾਰੀ॥
  ਗੁਰਿ ਪੂਰੈ ਹਉਮੈ ਭੀਤਿ ਤੋਰੀ ਜਨ ਨਾਨਕ ਮਿਲੇ ਬਨਵਾਰੀ॥ (੧੨੬੩)

The soul-bride and the Husband God live together as one, but the hard wall of egotism has come between them. Though one is part of God but because of ego believe to be independent of the God. Nanak says the wall of egotism can only be broken by the spiritual teachings of the perfect Guru, and then Godly virtues abide in the mind (mann) of such a soul-bride.

- ਹਉ ਹਉ ਭੀਤਿ ਭਇਓ ਹੈ ਬੀਚੋ ਸੁਨਤ ਦੇਸਿ ਨਿਕਟਾਇਓ॥
  ਭਾਂਭੀਰੀ ਕੇ ਪਾਤ ਪਰਦੋ ਬਿਨੁ ਪੇਖੇ ਦੂਰਾਇਓ॥
  ਭਇਓ ਕਿਰਪਾਲੁ ਸਰਬ ਕੋ ਠਾਕੁਰੁ ਸਗਰੋ ਦੂਖੁ ਮਿਟਾਇਓ॥
  ਕਹੁ ਨਾਨਕ ਹਉਮੈ ਭੀਤਿ ਗੁਰਿ ਖੋਈ ਤਉ ਦਇਆਰੁ ਬੀਠਲੋ ਪਾਇਓ॥ (੬੨੪)

The God is native of our mind (mann) country but the wall of egotism and pride separates us from God. There is a veil like the wings of butterfly between us and the God. As the wings of the butterfly cannot be seen because they are very thin and transparent, in the same way ego cannot be seen, and though God is within but seems far away. When we make ourselves worthy of God's Grace by accepting the teachings of the Guru, the wall of egotism (The wings of butterfly) is torn away and all miseries are dispelled. Nanak says then only we realize the God within.

- ਰੰਗਿ ਸੰਗਿ ਬਿਖਿਆ ਕੇ ਭੋਗਾ ਇਨ ਸੰਗਿ ਅੰਧ ਨ ਜਾਨੀ॥
  ਹਉ ਸੰਚਉ ਹਉ ਖਾਟਤਾ ਸਗਲੀ ਅਵਧ ਬਿਹਾਨੀ॥ਰਹਾਉ॥
  ਹਉ ਸੂਰਾ ਪਰਧਾਨੁ ਹਉ ਕੋ ਨਾਹੀ ਮੁਝਹਿ ਸਮਾਨੀ॥
  ਜੋਬਨਵੰਤ ਅਚਾਰ ਕੁਲੀਨਾ ਮਨ ਮਹਿ ਹੋਇ ਗੁਮਾਨੀ॥ (੨੪੨)

One spends whole life saying "I am earning profits, I am getting rich". The fool wastes life immersed in the enjoyment of corrupt pleasures. "I am a hero, I am famous and distinguished, no one is equal to me." One proudly says "I am young, cultured, and born of a good family."

- ਜਜਾ ਜਾਨੈ ਹਉ ਕਛੁ ਹੂਆ॥ ਬਾਧਿਓ ਜਿਉ ਨਲਿਨੀ ਭ੍ਰਮਿ ਸੂਆ॥

ਜਉ ਜਾਨੈ ਹਉ ਭਗਤੁ ਗਿਆਨੀ॥ ਆਗੈ ਠਾਕੁਰਿ ਤਿਲੁ ਨਹੀ ਮਾਨੀ॥
ਜਉ ਜਾਨੈ ਮੈ ਕਥਨੀ ਕਰਤਾ॥ ਬਿਆਪਾਰੀ ਬਸੁਧਾ ਜਿਉ ਫਿਰਤਾ॥
ਸਾਧਸੰਗਿ ਜਿਹ ਹਉਮੈ ਮਾਰੀ॥ ਨਾਨਕ ਤਾ ਕਉ ਮਿਲੇ ਮੁਰਾਰੀ॥ (੨੫੫)

When someone in ego believes that one has become something, is caught in this error, like a parrot in a trap. When one believes in ego that one is a devotee and a spiritual teacher, the egotism takes one away from the God. When one believes oneself to be a spiritual preacher, one is merely like a peddler wandering over selling wares to others but does not get any benefit out of it. Same way such a spiritual preacher does not get any spiritual benefit out of what one preachers. Nanak says only those merge with God who eradicate ego through the spiritual wisdom from Guru.

- ਹਉ ਬੰਧਉ ਹਉ ਸਾਧਉ ਬੈਰੁ॥ ਹਮਰੀ ਭੂਮਿ ਕਉਨੁ ਘਾਲੈ ਪੈਰੁ॥
ਹਉ ਪੰਡਿਤੁ ਹਉ ਚਤੁਰੁ ਸਿਆਣਾ॥ ਕਰਣੈਹਾਰੁ ਨ ਬੁਝੈ ਬਿਗਾਨਾ॥ (੧੭੮)

The foolish person talks like "I shall tie up my enemy, and I shall cut him down. Who dares to set foot upon my land? I am learned, I am clever and wise." In egotism the ignorant fool does not recognize even the creator.

- ਅੰਤਰਿ ਅਲਖੁ ਨ ਜਾਈ ਲਖਿਆ ਵਿਚਿ ਪੜਦਾ ਹਉਮੈ ਪਾਈ॥
ਮਾਇਆ ਮੋਹਿ ਸਭੋ ਜਗੁ ਸੋਇਆ ਇਹੁ ਭਰਮੁ ਕਹਹੁ ਕਿਉ ਜਾਈ॥ (੨੦੫)

The unseen God abides deep within the self, but one does not realize it because the curtain of egotism intervenes. The whole world is entangled in the emotional attachment to Maya. Tell me, how can this doubt be dispelled?

- ਹੰਉਮੈ ਅੰਦਰਿ ਖੜਕੁ ਹੈ ਖੜਕੇ ਖੜਕਿ ਵਿਹਾਇ॥ ਹੰਉਮੈ ਵਡਾ ਰੋਗੁ ਹੈ ਮਰਿ ਜੰਮੈ ਆਵੈ ਜਾਇ॥
ਜਿਨ ਕਉ ਪੂਰਬਿ ਲਿਖਿਆ ਤਿਨਾ ਸਤਗੁਰੁ ਮਿਲਿਆ ਪ੍ਰਭੁ ਆਇ॥
ਨਾਨਕ ਗੁਰ ਪਰਸਾਦੀ ਉਬਰੇ ਹਉਮੈ ਸਬਦਿ ਜਲਾਇ॥ (੫੯੨)

Guru replies the above question that in egotism, one is troubled by mental peace and passes life in turmoil. Egotism is such a terrible disease that one die spiritually and reborn over and over again. Nanak says those who seek for the True Guru and get spiritual knowledge and wisdom eradicate ego.

- ਸਾਕਤ ਹਰਿ ਰਸ ਸਾਦੁ ਨ ਜਾਣਿਆ ਤਿਨ ਅੰਤਰਿ ਹਉਮੈ ਕੰਡਾ ਹੇ॥
ਜਿਉ ਜਿਉ ਚਲਹਿ ਚੁਭੈ ਦੁਖੁ ਪਾਵਹਿ ਜਮਕਾਲੁ ਸਹਹਿ ਸਿਰਿ ਡੰਡਾ ਹੇ॥ (੧੩)

Those faithless cynics who are attached to worldly passions (maya) do not know the benefits of truthful life. It is as if thorn of egotism is embedded deep within their mind (mann). More a person with thorn in the foot walk, the deeper it pierces, and more they suffer in pain. In the same way as time passes, egoistc person suffer more and more in life with worldly passions (maya) and get spiritual death.

- ਪਉਣ ਪਾਣੀ ਕੀ ਇਹ ਦੇਹ ਸਰੀਰਾ॥ ਹਉਮੈ ਰੋਗੁ ਕਠਿਨ ਤਨਿ ਪੀਰਾ॥
ਗੁਰਮੁਖਿ ਰਾਮ ਨਾਮ ਦਾਰੂ ਗੁਣ ਗਾਇਆ॥ ਕਰਿ ਕਿਰਪਾ ਗੁਰਿ ਰੋਗੁ ਗਵਾਇਆ॥ (੧੧੭੨)

This body is built of elements like air and water and is afflicted with the terribly painful illness of egotism. Those, who obtain spiritual teachings from the Guru (Gurmukh), the Godly Virtues acts as medicine to ease the pain and cure illness of egotism.

– ਜੇਤੇ ਰੇ ਤੀਰਥ ਨਾਏ ਅਹੰਬੁਧਿ ਮੈਲੁ ਲਾਏ ਘਰ ਕੋ ਠਾਕੁਰੁ ਇਕੁ ਤਿਲੁ ਨ ਮਾਨੈ॥
ਕਦਿ ਪਾਵਉ ਸਾਧਸੰਗੁ ਹਰਿ ਹਰਿ ਸਦਾ ਆਨੰਦੁ ਗਿਆਨ ਅੰਜਨਿ ਮੇਰਾ ਮਨੁ ਇਸਨਾਨੈ॥ (੬੮੭)

In spite of the many places of pilgrimage for people to bathe in, their mind (mann) is still stained by their stubborn ego, the God is not pleased by this at all. I wish to get company of the Guru so that I can wash my mind (mann) in the spiritual wisdom, to achieve blissful state.

– ਨਾਨਕ ਸੋ ਸੂਰਾ ਵਰੀਆਮੁ ਜਿਨਿ ਵਿਚਹੁ ਦੁਸਟੁ ਅਹੰਕਰਣੁ ਮਾਰਿਆ॥ (੮੬)

O Nanak, that person is a brave warrior, who conquers and subdues the vicious inner ego.

– ਸੋ ਜਨੁ ਸਾਚਾ ਜਿ ਹਉਮੈ ਮਾਰੈ॥ ਗੁਰ ਕੈ ਸਬਦਿ ਪੰਚ ਸੰਘਾਰੈ॥ ਆਪਿ ਤਰੈ ਸਗਲੇ ਕੁਲ ਤਾਰੈ॥ (੨੩੦)

That true devotee who through the spiritual knowledge and wisdom of the Guru eradicates ego and conquer five thieves, liberates oneself from ocean of worldly passions (maya) and help liberate those who associate with them.

– ਹਉਮੈ ਏਹਾ ਜਾਤਿ ਹੈ ਹਉਮੈ ਕਰਮ ਕਮਾਹਿ॥ਹਉਮੈ ਏਈ ਬੰਧਨਾ ਫਿਰਿ ਫਿਰਿ ਜੋਨੀ ਪਾਹਿ॥
ਹਉਮੈ ਕਿਥਹੁ ਊਪਜੈ ਕਿਤੁ ਸੰਜਮਿ ਇਹ ਜਾਇ॥ ਹਉਮੈ ਏਹੋ ਹੁਕਮੁ ਹੈ ਪਇਐ ਕਿਰਤਿ ਫਿਰਾਹਿ॥
ਹਉਮੈ ਦੀਰਘ ਰੋਗੁ ਹੈ ਦਾਰੂ ਭੀ ਇਸੁ ਮਾਹਿ॥ ਕਿਰਪਾ ਕਰੇ ਜੇ ਆਪਣੀ ਤਾ ਗੁਰ ਕਾ ਸਬਦੁ ਕਮਾਹਿ॥
ਨਾਨਕੁ ਕਹੈ ਸੁਣਹੁ ਜਨਹੁ ਇਤੁ ਸੰਜਮਿ ਦੁਖ ਜਾਹਿ॥ (੪੬੬)

This is the nature of ego, that people perform their actions in ego to keep their individualism separate from the God. This is the bondage of ego that they spiritually die and reborn again and again. Guru asks the question where does ego come from and how can it be eradicated? Guru then replies that ego exists by the command of God (Hukam) and people perform actions in ego all the time. Ego is a chronic disease but it is not incurable. Nanak says ego can be eradicated if one works hard on the spiritual knowledge and wisdom of the Guru and achieves Godly Virtues.

– ਹਉਮੈ ਨਾਵੈ ਨਾਲਿ ਵਿਰੋਧੁ ਹੈ ਦੁਇ ਨ ਵਸਹਿ ਇਕ ਠਾਇ॥
ਹਉਮੈ ਵਿਚਿ ਸੇਵਾ ਨ ਹੋਵਈ ਤਾ ਮਨੁ ਬਿਰਥਾ ਜਾਇ॥
ਹਰਿ ਚੇਤਿ ਮਨ ਮੇਰੇ ਤੂ ਗੁਰ ਕਾ ਸਬਦੁ ਕਮਾਇ॥
ਹੁਕਮੁ ਮੰਨਹਿ ਤਾ ਹਰਿ ਮਿਲੈ ਤਾ ਵਿਚਹੁ ਹਉਮੈ ਜਾਇ॥ਰਹਾਉ॥
ਹਉਮੈ ਸਭੁ ਸਰੀਰੁ ਹੈ ਹਉਮੈ ਓਪਤਿ ਹੋਇ॥
ਹਉਮੈ ਵਡਾ ਗੁਬਾਰੁ ਹੈ ਹਉਮੈ ਵਿਚਿ ਬੁਝਿ ਨ ਸਕੈ ਕੋਇ॥
ਹਉਮੈ ਵਿਚਿ ਭਗਤਿ ਨ ਹੋਵਈ ਹੁਕਮੁ ਨ ਬੁਝਿਆ ਜਾਇ॥
ਹਉਮੈ ਵਿਚਿ ਜੀਉ ਬੰਧੁ ਹੈ ਨਾਮੁ ਨ ਵਸੈ ਮਨਿ ਆਇ॥
ਨਾਨਕ ਸਤਗੁਰਿ ਮਿਲਿਐ ਹਉਮੈ ਗਈ ਤਾ ਸਚੁ ਵਸਿਆ ਮਨਿ ਆਇ॥
ਸਚੁ ਕਮਾਵੈ ਸਚਿ ਰਹੈ ਸਚੇ ਸੇਵਿ ਸਮਾਇ॥ (੫੬੦)

O my mind (mann)! Make efforts to earn the Godly Virtues through working hard on the spiritual knowledge of the Guru. If you submit to the (Hukam) God's command, then you shall merge with the God and your ego depart from within. Ego is opposed to the Godly virtues, the two cannot dwell in the same mind (mann) one cannot get the spiritual knowledge from the Guru in egotism, and all efforts by mind (mann) in ego are in futility. Egotism is within all bodies, through egotism, we come to be born. Egotism is like total darkness due to

which one cannot find way to spiritual life. In egotism one cannot perform devotional worship, and understand the Command (Hukam) of the God. Because of egotism the mind (mann) is bonded to worldly passions (maya), so Godly Virtues cannot abode in such a mind (mann). O Nanak, meeting with the true Guru, egotism is eliminated and then, the Godly Virtues dwell in the mind (mann). One then starts practicing truth, abides in truth and ultimately merge with the Truthful God.

Ahankar (Pride) leads to ego (Haume) which takes as away from the Godly Vortues to individuality and self-centredness. To merge with the God, one needs to eradicate ego. It can only be eradicated by working hard on the spiritual knowledge and wisdom of the True Guru and adopting Godly Virtues.