Chapter 3
HUMAN MOTIVES, PROPENSITIES AND PRAXES
(Psycho-ethical evaluation)

3.1: Prolegomena

A person planning to soar high would recognize the need of self-regulation and precision of response as necessary conditions for his efficient progress towards the realization of the ideal. It may be questioned whether a self, which is an easy victim of violent pulls of various impulses and passions in different directions, is in a proper condition to undertake the onerous journey of self-realization. Impulses are very often jealous and once a self gives way to wrong types the praxes, thus accepted, may generate their own vicious circle. It is aptly pointed out by John Dewey that "an impulse or habit which is strongly emotional magnifies all objects that are congruous with it and smothers those which are opposed whenever they present themselves." He cites the case of Oliver Cromwell who "indulged in fits of anger when he wanted to do things that his conscience would not justify."1 (Emphasis added). This brings out the need for the proper education and culture of the various impulses,

passions and propensities involved in human activity.

John Dewey, while tracing the career of an impulse, prefers "sublimation" to "surging explosive discharge-blind, unintelligent" or to "suppression". In this sublimation "a gust of anger may, because of its dynamic incorporation into disposition, be converted into an abiding conviction of social injustice to be remedied. Or, an excitation of sexual attraction may reappear in art, or in tranquil domestic attachments and service." According to John Dewey, "Such an outcome represents the normal or desirable functioning of impulse."¹

In a different philosophical perspective Spinoza and Kant have also recognised the need for proper cultivation and regulation of passions and motives for the autonomy of the self. In India Buddhism "by making the ethical depend upon the motives,"² seeks to provide more profound basis to the ethics. The need to transform the various impulses is also a prominent feature of the different schools of Hindu Philosophy.³ A similar view in regard to the regulation of the various passions is also an important characteristic of

¹Ibid., p. 156.
the Christian ethics. However, it may be doubted whether we can accept in total the psychological analysis in regard to the various passions, dispositions or propensities as postulated during earlier ethical systems.

In view of the recent advance made in the analysis of the motivational structure it may be neither necessary nor proper for us to accept the archaic description regarding the operation of these propensities and motives which seem to have been adopted in earlier attempts to describe some uniform pattern of possibilities and actual activities in the sphere of motivational scheme. It may be pertinent to remember that it was not so long ago that the artifacts, such as instincts, coupled with emotions, were accepted as the proper and adequate description of motivational activity and imperatives were raised on the basis of this view.

However, when due allowance has been made for the time which has elapsed since (fifteenth century) the postulation of the imperatives, in regard to the nature and operation of the various motives and propensities in Sikhism, we may recognize their great truth and relevance to morals even today. The crux of the problem lies in the acceptance of the need to educate those impulses and motives, what some scholar has called habits, or what we may as well call praxes, which may cause the loss of the personal and social equilibrium.

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The recognition of this need is a necessity for the moral hygiene of the self.

3.2: General treatment of motives and propensities in Sikhism

A study of Sikhism reveals that there are four interrelated groups of motivation: (1) The first group includes a cluster of five praxes which are termed as moral evils necessitating their sublimation and regulation by (2) virtues (3) social motives and (4) the urge for the Spiritual. In this motivational scheme only the first group is antagonistic to the unity of the self and as such merits moral culture and regulation.¹ We will examine the first group in the present chapter and the others, namely, the second, the third and the fourth "ethical oughts" will be taken up in the last subsequent chapters. We may describe three groups as positive in the sense that these are desirable motives in contradistinction to the first group which may be termed as negative in the sense that these hamper the realization of the ideal self (Sachiara).


It is pointed out by him that "many oughts of social welfare indeed are calculated to suppress the activity of such instincts as escape, pugnacity, mating, curiosity, assertion, acquisition and the like".

It may be added here that in hormic psychology, "for each of these instincts there is correlated primary emotion; thus fear goes with escape, anger with pugnacity, pride with assertion and so on." (Emphasis added). Ibid., p. 77.
The praxes or propensities usually listed in the first cluster are kam, lobh, moh, krodh and ahankar, \(^1\) which may be respectively rendered as concupiscence (or lust) covetousness (or greed); attachment (and also delusion); ire (wrath); and pride. Some of these propensities are positive in the sense that they involve the attraction of the person towards someone or something, which is its objective pole, whereas the others may be called negative which involve the repulsion of the self from someone or something which is its objective reference.

It may be important and pertinent to add here that these are not biological or primitive urges that are criticised in the ethics of the Sikhs (like kam, etc.). These are rather learnt dispositions characterised by indiscrimination. These may be regarded as ego-sentiments. The propensities such as kam, lobh, moh, krodh and ahankar may have their origin in the biological structure but are criticised in ethics. These are viewed as learnt dispositional activities. Their wide and almost universal occurrence may be due to the continuity of subjective and objective conditions which sustain their motivational structure.

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\(^1\) Adi Granth, Rag Gujri M.1 (6-1), p. 503 ("kam, krodh, ahankar ... "); Ramkali M.1 (3-5), p. 915; Kedara M.4 (1-2-1).
It will also be seen that these propensities are considered evil not only because of their consequences of indiscrimination and praxes leading to socially undesirable results but they are criticised also because they stand in the way of the concentration by the self on the supreme value of relation with the Spiritual Absolute. We may usefully refer to John Dewey who points out, in a different context, that "a bad habit suggests an inherent tendency to action and also holds command over us. It makes us do things we are ashamed of, things which we tell ourselves we prefer not to do. It overrides our formal resolutions, our conscious decisions."¹ In Sikhism, in this sense, ahankar (pride) is regarded as a greater evil than others, because, more than any other of these passions or propensities, it assumes a commanding posture and bars the way to the self-realization. It retards the receptivity of the self to the higher ideals.

This approach of Sikhism to the realization of the ideal, along with the need for self-control, may be seen as a synthesis of something like a Dionysian ideal, in a different context, with the Apollonian stress on self-regulation or control. In this approach of its, Sikhism may be seen to have some similarity to Christianity.²

Analysis of the five propensities in Sikhism

We may now analyse and examine in detail the five propensities namely kam, lobh, moh, krodh and ahankar (concupiscence, covetousness, attachment or delusion, wrath and pride, respectively). Among these, generally speaking, kam, lobh, moh and ahankar are the sentiments while krodh may be considered as an emotion. But this distinction of the sentiment and the emotion does not appear to be fully drawn out in Sikhism as all of these propensities are sometimes stated together and at other times in some groups without any apparent sign of distinction. The reason for our taking up kam, lobh and moh first lies in the fact that these act as the valences of attraction in contradistinction to ire and pride which are generally indicated in repulsion of the person from some thing or a being.

3.3: Kam (concupiscence)

Kam, as a disposition, is criticised by the Gurus in Sikhism but the word kam is used by them very often without delineating its meanings. However, generally speaking, the Gurus use kam in the sense of an unbalancing propensity. Guru Nanak says, "And kam is the adviser ... and subjects are blind and like the dead they dance to the tune," of kama and other

propensities such as covetousness, etc.

The notion of kam as an unbalancing propensity is older than Sikhism. It is used in the Sanskrit language in a variety of meanings, so much so, that, according to an Indian scholar, "Kama suffers in the Sanskrit literature from a profuse, popular and indefinite usage." In the *Amar Kosha* one finds eighteen synonyms for kama at one place and six at another. Kama, in old literature, is understood as: (1) an energy (kam shakti) motivating and energising all our activities, (2) the process of desiring itself (kam cheshta) and (3) the object of desire or ambition (kaman or kamana). We may thus see that kam is used for desire in general. But kam is also used for the sexual urge or concupiscence in a particular sense. In Sikhism one notices both these meanings given to kam but usually it is used in the special sense of concupiscence or lust. The reference to this propensity as such is found in the utterances of all the Gurus but we find some detailed reference to it by Guru Arjan Dev, the fifth Guru. In a passage of the *Adi Granth* he has this to say, "O kam, thou landest men in hell, and makest them wander through myriad wombs, and cheated all minds, swayest all the three worlds and vanquishes one's all austerities, meditation and

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1 Kanwar Lal Agrawal, *Yoga As A Science of Psychological Integration*, unpublished manuscript (Delhi: University Library), p. 81.

culture. Thou, whose pleasure is illusory, thou that makes one unsteady and poor (weak) and punishes the high and low alike."¹ We find Guru Arjan Dev referring to it in some detail in two other passages also, apart from the general reference to it throughout the Adi Granth. He says, "The elephant is lured by kam to his enslavement and he goeth as he is led by another. And the deer is lured to death by the sweet melodies of music. Seeing his family, the man is enticed away by the sense of possessiveness and the love of Maya. And then one becometh a part of it and owneth it he, but it forsures leaveth him in the end."² This passage seems to conjoin the general meanings of desire as well as the special meanings of lust by the use of the analogy of the elephant. We may refer to yet another passage in which this stress on the special sense is brought out more clearly, before we take up its analysis. It is said by Guru Arjan Dev that "the man of lust is satiated not with any number of women, and breaketh into others' homes. He sins and then regrets; so is he withered away by sorrow."³ Elsewhere also, the same Guru has said that "some feed eyes on the beauty of others' women, hid from the world's eyes, yea, if these be

¹Adi Granth, Shalokas Sahskriti M.5, p. 1358.
²Ibid., Dhanasri M.5, p. 671.
³Ibid., Dhanasri M.5, p. 672.
their deeds, they come to grief.\(^1\) The last two passages seem to refer to the feeling of guilt involved in this deviant response of the person under the influence of lust.

The language of these passages is terse and the use of the symbols and the analogies seeks to convey more than what meets the superficial eye. The elephant (kunohar) and deer (mrig) are understood in India as symbols of kam.

**Nature of Kam**

The nature of kam, as understood in Sikhism, can be stated briefly. It seems to go beyond mere of Greeks in the sense of intemperance though it appears to have some resemblance with it in the sense of licentiousness. The special stress seems to be on the need to escape from being overpowered by it. We may conclude the following from the passages cited above: (1) kam blinds the individual to higher values. The person seems to lose the power of discrimination, (2) kam as a response of the person may be generalized. The habit of promiscuity may lead to generalized deviant sex response. The person is not satisfied with any one object of lust. We may usefully refer here to a study by Bandura and Waters who refer to many cases of generalization of the sex response some of which, "eventually required clinical treatment."\(^2\) (3) The satisfactions from kam are relatively

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short lived, though, as a propensity, it is fairly permanent.

(4) All individuals, in whatever position they are, may be
affected by it. One is reminded of the *Brihadaranyakopanishad* (2.3.6) where it is said that kam has an irresis-
tible urge and even the sages of yore were led astray by
sexual passion and were constrained to commit sin. (5) The
psychological propulsion which this motive commands may make
the individual oblivious even to his own self-preservation.

(6) One who is enticed by kam becomes weak and unsteady in
one's rational judgement. (7) kam has a great capacity and
possibility of robbing the mind of its supreme authority.

(8) It is a complex propensity and may be operative in
collaboration with other motives or propensities.

This analysis reveals some unique features of kam as
a propensity. Usually kam is examined merely from the affec-
tive aspect, but in the Sikh ethics all the three aspects,
namely, its adverse effect on affective; cognitive and
conative are examined. From the affective aspect under
cruelty generated by it, the self may be blinded to tender
feelings. As to the cognitive aspect it may blind the
perception of moral values. And conatively speaking it may
even lead to actions of self-destruction. The second feature,
which also comes to light, is the recognition of both the
increase and the inhibition of action affected by this
propensity; that is to say, certain activities are accentu-
tated under it (i.e. intensity of feeling and intensity of effort) and some are hampered or even suspended and
stopped (i.e. reflective activity or feeling of self-preservation). Guru Tegh Bahadur views lust conjointly with a mercurial mind and holds that it keeps a person always restless.¹

It is perhaps because all these would lead to the moral degradation of the self that St. Augustine has said, "Justly is man ashamed of this lust, and justly are those members (which lust moves or supresses against our wills) called shameful."² And Dorothea Krook, has pointed out that "St. Augustine's account of concupiscence is at once a peculiarly representative and peculiarly definitive statement of the Christian view."³ We may thus notice a sort of similarity in the ethical evaluation of this propensity in Christianity and Sikhism.

Among the Hindu Schools of Indian Philosophy also, kam, as a propensity, is recognised. According to Praasastapada of Vaisesika, kam is "sexual craving" though he says that sexual craving, when particularised, may mean "longing for happiness in heaven."⁴ Vatsyayana of Nyaya, however, does

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¹Adi Granth, Basant M.9 (1-2) p. 1186.
²St. Augustine, The City of God, Bk. xiv, Ch. 16 (Every man's ed.) p. 47.
⁴S.K. Maitra, op. cit., p. 175.
not state kama as a separate drive for action but traces passions and emotions to one root, viz., moh (delusion)\(^1\) though by deriving it from delusion, its moral evaluation is indicated. Jayanta in Nyaya Manjari also traces kama to moh (delusion), the latter being a sort of disorder of reason.\(^2\) In Jivamukti viveka of Vidyaranyasvami of the Vedanta School, vasanas (tendencies) constitute the source of the emotions and the passions which are unreflective and spontaneous. Kama is included in desire for carnal pleasures (deh vasana) and it is declared to be inauspicious tendencies (ashubh-vasana). These evil tendencies are further declared to be the cause of birth and participation in the Sansara (world).\(^3\) The views of Buddhism are well known on the subject. Edward J. Thomas relates an incident from the life of Buddha. According to this scholar Buddha thought that "when the fire of passions is extinguished, the heart is happy; when the fire of hate, the fire of stupidity are extinguished, it is happy; with the extinction of pride, false views, and all the deprivations and pains, it is what is called 'nibbutam', happy."\(^4\) A somewhat extreme

\(^1\)Ibid., p. 179.

\(^2\)Ibid., p. 181.

\(^3\)Ibid., p. 186.

position appears to have been taken by Jainism in this regard, where, complete abstinence of sexual indulgence is regarded as a high ideal. In Jainism "abrahmacarya" that is, "unchastity, indulgence in sexual intercourse mentally or physically" is considered as one of the eighteen demerits or vicious acts (papas).¹

We have already referred to the fact that this propensity seems to be criticised in Sikhism as a learnt sentiment and not wholly as a biological one. The analysis of kama in Sikhism, therefore, may be understood as pointing to a propensity which may attain a dimension, morally and spiritually harmful, in terms of the characteristics already noticed by us. Sikhism, however, does not go to the extreme of declaring all normal sexual relationships as immoral. This conclusion is also reinforced from the direction of the Gurus to lead a life of the householder, as well as from their own life history. The Sikh Rahit Maryada (code of conduct) seeks to channelise this propensity into normal marital sex consummations.² The Gurus themselves were married and had maintained families. The only conclusion, therefore, which can satisfactorily explain their treatment of this propensity

is that the heightened passionate sensualism, which may over-
power all the activities of the self, is evaluated as moral
sickness and evil. In regard to the sex impulse a scholar
has pointed to a possibility in a different context when it
may result in "a domination of the emotions, perceptions and
social incorporation of the person" and "the whole environment
and most bodily feelings become sexualized."\(^1\) Guru Nanak
has also pointed out that "the lover of women is lured by
lust ... the man of passions is lured by another's wife and
he engageth himself in strife."\(^2\) It is thus the lascivious-
ness which is disapproved of and not the consummation of
relationships within the marital bonds. This seems to be
a special connotation of kam. The sex response, when it is
transformed and fortified through chastity, loyalty and
purity of mind (through marriage), is held to be desirable
in Sikhism. A psychologist, advising a wholesome attitude
towards sex, maintains that "most important of all is adoption
by the adolescent of a pattern of values in which sex grati-
fication plays a role, but not the dominant role."\(^3\) In
Sikhism the Gurus advise the seeker to sublimate and regulate

\(^1\)Hans Gerth, C. Wright Mills, *Character and Social


\(^3\)Harry S. Broody, Eugene L. Freil, *Psychology for
General Education* (New York: Longmans Green and Company,
various propensities and responses in terms of the various moral virtues which we will examine in the present thesis.

3.4: Lobh (covetousness)

In Gursabad Ratnakar, Bhai Kahan Singh renders lobh as the "desire to possess what belongs to others," though the propensity, as stated in the Adi Granth, seems to stretch beyond these meanings. Guru Arjan Dev refers to it thus, "O, Lobh, thou hast swayed even the best of men by thy waves. And men's minds waver and wobble and run in all conceivable directions, to gather more and more; Thou hast respect neither for friendship, or ideals nor father, no mother, no kindreds. Thou maketh one do what one must not do, and to eat what is eaten not; and to build what cannot be built." Guru Nanak says, "The greedy mind is never at peace and outgoeth in all directions." Guru Arjan Dev points out that for the greedy riches become the mainstay of life. As to the social relations of the greedy person Guru Amar Dass says that such a person is not trustworthy. The greedy is not loyal to anything else except his own riches, for which, he would

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1Bhai Kahan Singh, Guru Sabadratnakar (Patiala: Language Department, 1960).
2Adi Granth, Shalokas Sahskriti, M.5, p. 1358.
3Ibid., Ramkali M.1 (2-1) Chaupadas, p. 876.
The above descriptions of lobh or lobhi may give us some insight into the nature of this propensity, the behaviour pattern of the subject moved by it, as well as the psychological power which this spring of action may command over other activities.

**Nature of lobh**

We have noticed that (1) in the above passage lobh is described as a wave (lahir) which implies that the activity and propensity is the product of something in the object of lobh as well as the presence of some reciprocating tendency in man, the joint effect of which is that one attracts and the other has the inclination to be attracted. (2) lobh also seems to create a false perspective of value. One gives an overriding value to riches or money, which value it does not have from the moral or spiritual point of view. Thus it topsy turvises the value scale. It is said to create a mirage-like illusion. It perpetuates a sense of unsatiation as it has been described as "mrig trishna". The self, under lobh, is shown as one who is incessently restless. The wavering and wobbling in all conceivable directions incapacitates the individual from viewing the values in their proper perspective.

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(3) It may also be seen as a limiting factor and extremely individualistic in nature; extremely egotistic and selfish.

(4) The self under its sway pays no heed to its social and even family obligations what to say of the humanitarian and its dealings may create social and personal difficulties.

(5) We have already drawn attention to the fact that a greedy self is untrustworthy and devoid of social loyalties ("Lobhi ka visaha na keeje").

**Psychological charge of this motive**

The psychological strength of this propensity, according to Sikhism, can be gauged from the fact that it commands instantaneous trend towards its object. ("And whatever sharpens his greed, he runneth after instantaneously").

Secondly, even those men who have attained some amount of perfection may be sometimes tempted by it, that is, they are also required to be careful against it. This additional characteristic, referred to in the passage, perhaps takes cognizance of the often witnessed facts of history as well as that of the Indian legendary tales wherein men, otherwise acclaimed as great in many spheres, succumbed to avariciousness.

The above description of this propensity has some remarkable resemblance to the exposition of J. Butler in which he has contended that even though some propensities are lower in ethical scale they may yet command greater psychological power at any time and may in actuality surpass

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*Ibid., Devgandhari M.5, p. 531.*
the ethically higher principles, such as conscience.\textsuperscript{1}

\textbf{Some comparative references}

A reference to the various schools of Hindu Philosophy in regard to lobh reveals that Prasastapada does not mention it as a separate propensity. Vatsyayana of Nyaya mentions it but he traces it to one ultimate root, viz., delusion or moh as he does in case of kam as well. According to him from moh arise various passions and emotions characterised by attraction and repulsion. Lobh (greed) is at this stage a motive along with mendacity (asatya) and deceitfulness (maya kaptata).\textsuperscript{2} We find that Guru Nanak also uses "kapti" with lobhi (Lobhi kapti papi)\textsuperscript{3} so as to stress the deceitfulness involved in the greedy self, which, in a way, is a pointer to the social impact of this propensity.

Jayanta's rendition of lobh in the Hindu ethics is followed by Kahan Singh in Sikhism when he defines lobh as the desire to obtain a forbidden thing, the slight difference being, that Kahan Singh adds "what belongs to others\textsuperscript{4} and thereby brings out the emphasis more clearly on the anti-social

\textsuperscript{1}"In any actual man self-love may overpower conscience and so spread itself at the expense of benevolence", C.D. Broad, \textit{Five Types of Ethical Theory} (London: Routledge & Kegan Paul, 1951), p. 61.


\textsuperscript{3}\textit{Adi Granth}, Asa M.1 (2-1-34), p. 359.

\textsuperscript{4}Kahan Singh, "Lobh" \textit{Gursabadratnkar} (Patiala: Language Department, 1960).
element in lobh. Patanjali finds, lobh (greed) as a co-motive along with the other sub-motives of human actions, viz., cruelty and mendacity and gives it the meanings of desire for the pleasure, which meanings, as we have seen earlier, are accepted as a part of lobh, though, it may be added here, that sometimes lobhi may be so engulfed by this propensity that all activity may be directed towards the attainment of the object without aiming at happiness directly. This may cause restlessness. And it is this lack of rest or tranquility caused by lobh which is stressed in the preceding passages cited from the Adi Granth. We have also seen that lobh is regarded in Sikhism as a separate propensity and not as a part of any other motive as postulated by Patanjali. However, it is recognised in Sikhism that lobh may conjoin with other praxes in the course of its operation.

This analysis and comparison show that the recognition of lobh as a spring of action is not something unique to the Sikh ethics but it is distinguished slightly by its greater emphasis on the social aspect, since, in Sikhism, it is stressed that lobh may motivate disregard for social loyalties and responsibilities. It is, therefore, termed as vikar (an evil act). The imperative as regards to lobh, in Sikhism, may be seen to have some remarkable similarity to the description of the various restraints by Vyas who

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^Adi Granth, Todi M.4, p. 443 (Lobh vikar ..).
includes the imperative to control avariciousness in his scheme of self-discipline. It is explained by a scholar of the Yoga that "aparigraha (absence of avariciousness) is the nonappropriation of things that do not belong to one and it is a consequence of one's comprehension of the sin that consists in being attached to possessions, and of the harm produced by the accumulation, preservation or destruction of possessions."¹

It is pointed out by David Hume that "avarice, which, as it both deprives a man of all use of his riches, and checks hospitality and every social enjoyment, is justly censured on a double account."²

We have already noted the various references in Sikhism to the mental unsatiation, deceitfulness and untrustworthiness generated by lobh. This shows it to be an undesirable praxis. But all this, in turn, also points out that it is a psychological disposition and as such we may see the possibility of its being transformed. In its stress on the social aspect of lobh Sikhism may be seen to have some similarity to the Christian view where one finds a commandment against covetousness.


The great need for the moral control of covetousness may be conceded by all. We may even say that the regulation of avarice of man, and further of nations, is a necessity of personal and social survival.

3.5: Moh (attachment and delusion)

Moh, as a propensity, is understood in two meanings, though both of them are inter-related. The term is used to convey the sense of delusion, loss of consciousness, bewilderment, perplexity, error and folly. It is an inability to view the values in right perspective. But it is also used in the sense of attachment with mundane things and in this meaning it seeks to convey attitude of the self. In Buddhism it is used to mean ignorance which is one of the three roots of vice.\(^1\) It is often used as "moha jala", that is a net of illusion, mundane fascination. In Sikhism this term conveys both of these senses, namely, a sense of being cheated of consciousness (delusion) as well as an attitude of attachment for the mundane.

In a way, delusion is more general and exhaustive a meaning and may include the attachment born out of wrong views. It is the general view of the schools of philosophy in India, except Carvaka, that the phenomenal world is

\(^1\)Sir Monier Monier Williams, *op. cit.*, p. 836.
relatively real, that is, it is non-permanent and, therefore, any attachment to it in the sense of taking it to be eternal is evil. The central theme of Buddhism may be viewed in this sense when suffering is said to be caused by mistaking that which is changing to be eternal. Guru Nanak says, "The whole world is engulfed by mundane values and attachment to it." At another place he says, "Moh createth the family; yea, through moh are all works. Rid thyself then of moh, for it leadeth to nothing but sin. O, thou brave one, shed they moh and doubt." The fifth Guru analyses this propensity thus, "O, unconquerable moh! O powerful hero of the battle-field, that moveth down every thing before it; O thou hast enticed away the hearts of even the gods and their attendants, and of the heavenly musicians, and men and the animal life and even of the birds." 

**Nature of moh**

The preceding passages reveal to us the nature of moh and the behaviour pattern of the individual moved by it, as well as, its psychological charge. We may recognise that it is a tendency whereby men cling to the things with which they identify themselves, that is, the family, wealth, etc.

This tenacity ultimately reduces the individual's chance of viewing things in the right perspective. This propensity narrows down the individual's outlook and may, therefore, help cause and feed his narrow prejudices. It is all pervasive. The reference to supra quotes, heavenly musicians, gods, etc., have been drawn from the Indian mythology just to bring out this meaning clearly. Moh may be the outcome of one's ignorance of the real and the changing nature of the things of this world and thus, in a way, it may be said to be the result of delusion, though the fact that the brave one is indicated to have the possibility of shedding it shows it to be a learnt propensity, eventhough it is all pervasive in scope.

**Behaviour pattern of the individual under moh**

The individual under moh manifests a remarkable tenacity toward the things near and dear to him and, therefore, he may show a complete disregard to the things which are beyond his circle of preferences. The moh may thus arise from the egoistic feelings and also be fed by the egotistic acts thereby creating a sort of a vicious circle.

Moh also perplexes the individual and casts him into doubt as to the real value of things. Viewed in this sense it may be understood to create hesitation and, therefore, partially inhibit the individual in his activities.

The individual moved by it may be continuously enveloped in a sort of morbidity and because all the things, with which
one is attached to do not survive for ever, in this ever-changing Heraclitan world, the moment one is forced to part with the object of one's attachment, one is bound to feel morose and lugubrious. It is in this sense that Buddha taught one to adopt an attitude of non-attachment to things if one wanted to avoid pain and sorrow. But, it may be relevant to remind ourselves, that in Sikhism the ideal life is that of the householder and, therefore, the attitude of non-attachment is to be viewed in the same perspective. The non-attachment, therefore, is to be a matter of the attitude and is not to be realized by leaving the home and running away from social responsibilities.

Psychological charge of moh

Moh (in the passages already referred to) has, by the Guru, been called the unconquerable and also the powerful hero of the battle-field. This description is sufficiently lucid to describe the psychological power which this motive may command and may, therefore, even over-rule other motives which may be higher in the ethical scale. The individual who is able to escape from the command of this tendency has been called brave (bir). This reminds us of a similar view expressed in the Bhagavadgita (II, 31) by Sri Krishna in his sermon to Arjuna who was overcome, in the battle-field, by this attachment for his kith and kin against whom he hesitated to take up arms (I, 29). This incident in the Bhagavadgita

\footnote{Ibid., Asa M.1, p. 356.}
amply brings out the threat this propensity poses to one's sense of duty.

The reference to the mythological stories of Hinduism has been made here to show that the influence of this propensity may extend even to persons who may appear to have attained some spiritual discipline; a warning that one has to watch it continuously, which, incidentally, also indicates its great psychological power.

Here it may be added that the consciousness of the fact that a certain amount of affection might be inevitable when the life of the house-holder is held to be desirable and preferred to that of the ascetic, appears to have led the author of the Premsumarag to add the word 'bahuta' (too much) - thus holding that "bahuta moh na kare" (one should not be too much attached). This attempt, coming after the tenth Guru, could be seen as an attempt to rationalise, what, to the author of the Premsumarag, seemed to be an arduous and difficult task. The texts in the Adi Granth, however, do not generally appear to grant this relaxation. An attitude of detachment seems to be the ideal cherished therein. This absence of attachment, which may be distinguished from apathy, may be seen as the necessary spirit which sustained Sikhism, historically, during the period of its persecution. This amply provided for the attitude necessary for making sacrifices for a cause. In a way, in Islam, the tradition of 'Bakar Id' 

could also be viewed as an attempt in the similar direction.

A scholar of Hinduism, Swami Ramakrishnananda, asks the question, "How does attachment come?" and himself proceeds to answer that the "man who makes much of sensual enjoyment, who thinks that out of sounds, forms and touches alone enjoyment can come, naturally becomes attached to them ... A man thinks 'I want to be happy only in the world, and no where else can I be happy' and out of this belief attachment for the world springs up." This process of the development of attachment appears to be accepted in Sikhism also, except that, in Sikhism it is impressed upon the seeker that the cultivation of non-attachment has to be carried on within the context of social participation.

Non-attachment, in Sikhism, is not equated with renunciation of social duties, or asceticism. The ideal stressed by the Gurus in this regard is that one ought to live in the world just as the lotus flower lives in water. The flower is in the water and is yet unaffected by it in the sense that it does not sink in the water. Similarly, man should not renounce the social context but at the same time he ought not to be attached to it.

3.6: Krodh (wrath)

Krodh (wrath) is another emotion, recognised in Sikhism

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which serves as a spring of conation. Individuals and nations, under the sway of this emotion, may be led to their own destruction, as well as that of those towards whom it is directed. Guru Arjan Dev says, "O, Krodh (wrath), O father of strife, thou who knowest no compassion, thou hast a powerful sway over vicious men, who dance to thy tune like monkeys, and then have to face immense punishment at the hands of the couriers of Yama (death); O thou, in whose society, men turn into devils." Kabir, in a similar vein, says, "And wrath, the great garrulous being, reigneth supreme." Guru Nanak also remarks, "The anger destroyeth all the evil ones."

Let us now analyse (1) the nature of krodh, (2) behaviour pattern of the agent under and (3) the psychological charge of this emotion.

**Nature of krodh**

One thing which emerges from the above passage is the inclusion of krodh among the emotions which shows that it is not considered, in Sikhism, as merely 'situation-inspired', but 'subjectively-inspired' also. Secondly, by calling it the 'father of strife' it is shown to be a complex motive from which arise actions causing social conflict and strife.

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The actions may take different forms but they remain the same in quality, which quality is described as cruelty. If we look around the truth of this dictum would easily impress us. More cruelties—both personal and social—emanate from this emotion than from any other. In the recent times the whole nations have been seen to be consumed by the fire of ire in contradistinction to righteous indignation, as the latter lacks cruelty as constituent, though, very often, under the garb of righteous indignation, it is plain krodh which is active. Thirdly, it is an emotion which may be termed as a double-edged one, because, it harms the object which it is directed to as well as the organism which it has been directed from. Guru Nanak says, "Lust and wrath destroy the body as flux melteth the gold."¹ Thus, while in its direction outward its impact may be social, inwardly it may lead to the disturbance of the peace of self and the loss of equilibrium ("Nis meh neend na pae dukhara.")² Here one may refer to Professor Prem Nath, who, while reporting the psychosomatic findings in regard to the evil effect of anger on a person, observes, "Anger can kill a man. It does kill him indeed". He points out further that "anger is not only biologically hurting but is socially destructive too, destroying brutally as it does so many social relations.

¹Ibid., Ramkali M.i, p. 932.
which become difficult to redeem. Paralyzing reason and reasonableness, it follows its own dialectic of destruction.\(^1\)

This observation directly supports the views expressed by the Gurus and their warning that one should overcome wrath or otherwise "it would destroy the body as the flux melteth the gold." Fourthly, as the generator of hatred, or itself being the outcome of hatred, it militates against an attempt to establish social cohesion and integration. As jealousy is not mentioned separately in Sikhism, it appears to have been included under krodh, because, in jealousy too, like anger, the self may strive to remove the cause of it.

Fifthly, a Sikh scholar, Bhai Kahan Singh, in a footnote to Tankhanama of Nand Lal, while referring to krodha, says that the persons who regard themselves as men of discrimination and knowledge ("vibeki") and insult others (as devoid of knowledge) are also examples of misplaced krodh.\(^2\) The anger in this case seems to be the result of pride. Sixthly, in contradistinction to "kam, lobh or moh - which are propensities of attraction - krodh involves an aversion from its object.

**Behaviour pattern of the individual under wrath**

The individual moved by wrath seems to be incapable of reflection ("Budh sabh naseh")\(^3\) and becomes highly suggestive

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as is evident from the simile of the monkey dancing to the tune. The man is bereft of any consciousness of the consequences of his action in this world (or hereafter). He may, though, be intensely conscious of the need to have vengeance on the noxious person or the object of krodh. There may even be some consciousness that such a vengeance is good. But this cannot be called the rational consciousness since the person is more or less a puppet under the influence of this passion, like the monkey dancing to the tune. Secondly, even men who are normally endowed with a well developed rational faculty, **compos mentis**, may take to ugly behaviour under its influence. Thirdly, the man moved by it seeks to destroy the object of his wrath and in such destruction he exhibits no compassion or sympathy. Then, does anger lead to taciturnity? It does not necessarily appear to Guru Tegh Bahadur, who in his address to a Sikh, says that an angry man utters harsh words ("Nisthor vak kahe sumdai"). In this Sikhism may be seen to agree with St. Thomas Aquinas who supports a similar view and quotes the Christian Bible to sustain it.

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1. Ibid., para 1034.
2. St. Thomas Aquinas, *Summa Theologica*, tr., Fathers of English Dominican Province (New York: Benziger Brothers Inc. 1947), p. 702. The quotation from Bible says "Whoever is angry with his brother; and whosoever shall say to his brother "Haca" and whosoever shall say to his brother, "Thou fool"."
Psychological power of wrath

Wrath as a passion is charged with great psychological power whereby it may supercede other propensities including one's own physical and mental well-being. This sway of krodh seems to be directly proportionate to the perversity of the individual (powerful sway over vicious men as already referred to in the passages cited above). Thus, this emotion, also or the spring of human action, may draw its strength from the already existent evil tendencies in a man. It is also said to pervade all which shows its strength not only in terms of intensity or depth but also in those of extensity.

Some comparative references

Krodh, in the old Indian literature, is "personified as child of lobh and Nikriti; or of Death, or of Brahma." In the sermon from Guru Tegh Bahadur, referred to earlier, the Guru also recognises that it may arise from the thwarted desires and, therefore, it may be called a child of kama. In this sense it could be said to be related to lobh. But in Sikhisms we do not find it described as a child of Brahma. Perhaps in the old Indian literature it was sought to be associated with the 'tandav' dance of Shiva (dance of destruction) and the passage under reference may perhaps be alluding

1Adi Granth, Maru M.3 (15-4-18), p. 1062.
to that fact. In the latter schools of Hindu Philosophy we find it mentioned by all the schools. Patanjali of Yoga refers to it in Sutra 34 of the Sadhanapada of the Yoga Sutra. Similarly, we find that krodh is mentioned in the compounds under aversion in Jayanta's classification of the springs of action where it is called "an explosive emotion of the painful type." In the case of Prasastapad, too, this passion is mentioned.

In Christianity we find St. Thomas Aquinas writing a large number of articles on anger while dealing with human acts (question 46 ff.). Treatment of anger in the Sikh ethics appears to lay greater stress on the social aspect of this propensity in conformity with its general social line of approach and in this it may be seen to have some similarity of approach to the one adopted (in the above cited analysis) by Christianity.

Immanuel Kant also regards the "self-conquest in times of anger" as a "virtue of merit" and stresses the need for controlling the activity of this impulse. A psychologist points out that "the contractive moods that affect us as individuals are chiefly moods of anger and fear." (Emphasis

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1S.K. Maitra, op. cit., p. 182.
2St. Thomas Aquinas, op. cit., p. 778, ff.
added.) He also stresses the need for replacing it by "an expansive mood*. According to him "to make the switch over oneself, is to gain a fine sense of power and at the same time to resolve the conflict".¹

We may here refer to an interesting hypothesis of Herbert Spencer, in his writings on moral education, in regard to irascibility in human beings. After referring to some situations in which a person has reacted with an irate response Herbert Spencer concludes that these instances exhibit "in human beings that blind instinct which impels brutes to destroy the weakly and injured of their own race."²

The inference here may be taken merely as a stress on the moral undesirability of an angry response without our conceding the conjecture that it is the continuation in man of the same animal instinct which leads the latter to destroy the weak and injured of their race. The fact that it is not always the case even among the animals must have been known even to Spencer. Secondly, it is not necessary that the irate response is only directed towards the weak and injured. Nevertheless, his observation serves the purpose of showing the moral undesirability of an angry response.


It is very aptly pointed out by Professor Prem Nath that "enormous damage caused by anger has not been reduced to statistical language" but he quotes James Bolton to point out that "half the sorrows of mankind could be averted if people grew up to keep anger at a safe distance."\(^1\) All this supports the viewpoint of the Sikh ethics which requires men to control and overcome the angry response. Guru Nanak's dictum that anger destroys the men\(^2\) is an apt caution to mankind. There is a greater need to be vigilant against arousal and sustaining of anger today in view of the enhanced human resources and potentials of causing destruction, on the one hand, and the increased chances of frustration, born of ever multiplying competition between individuals and social groups, on the other hand.

3.7: Ahankar (pride)

Ahankar (pride), also written as 'hankar' in the Punjabi language, is another of the springs of action under discussion. If one takes into consideration all the references to ahankar in the Sikh scripture and allied literature it would be easily seen that ahankar is considered to be a greater evil than the other propensities. But before we

\(^1\)Prem Nath, op. cit., p. 126. (we may, however, not agree with the rather exaggerated claim of James Bolton in respect of "half the sorrows ... ".

\(^2\)Adi Granth, Ramkali M.1, p. 932 ("Kam, kwēdh kaya ko gale").
commence our examination of this propensity it may be necessary to state that this meaning of ahankar as pride is different from ahankar in the sense of the principle of individuation as understood in the Sankhya school of Indian Philosophy. The term which more appropriately conveys this principle of individuation in Sikhism is houman. So ahankar in Sankhya corresponds to houman in Sikhism. Presently, however, we are examining a psychological propensity and not a metaphysical category as it is used in Sankhya.

Ahankar may arise from one's possession of "beauty" or "power." Another cause for the rise of this propensity could be that the individual becomes proud of his acts of charity or of some religious merit attained by him through pilgrimages. It is in this sense that "riches of the world which give rise to pride are called poison" because, thereby, "one is drowned and loseth (real) honour." At another place, Guru Arjan Dev says, "O, ahankar (pride), the cause of our coming and going [In the world], O, soul of sin, thou that estrangest friends, confirmest enmities and makest man spread out the net of illusion far and wide. And tirest

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3 Ibid., Shalokas M.9, page 1428.
4 Ibid., Dhanasri M.3 (4-8), p. 666.
men by keeping them over on the round, and making them experience now pleasure, now pain. And men walk through the utter wilderness of doubt: 0 thou that afflictest man with incurable maladies.\textsuperscript{1} These passages give us an understanding of the nature of this propensity, the behaviour pattern of the agent under it and as well as the intensity of its psychological charge.

**Nature of pride (shankar)**

The distinguishing mark of pride appears to be that it is secondary in the sense that it, in itself, is the effect of factors like possession of the aesthetically or sensually valued object, the acts of philanthropy (charity) or the performance of scriptural duties. These may give an individual the feeling that he has some superiority over others and then this feeling may become a tendency in him to treat others as inferior to his own self. This would estrange him from humanity at large. Kabir says in this connection, "Thou thinkest thyself to be great and others but tiny little dots; but they who look upon others as small through word, thought, or deed are cast in hell."\textsuperscript{2} Pride, as pointed out in this passage, may arise from one's feeling of superiority and it may be reflected in word, thought and deed. The intellectuals may easily fall a prey to it. As Kant says about himself, "There was a time when I despised the masses who know

\footnote{\textsuperscript{1}Ibid., Shalokas Sahskriti M.5 (49), p. 1356.}

\footnote{\textsuperscript{2}Ibid., Maru Kabir (2-1), p. 1105.}
nothing. Rousseau has set me right. This blind prejudice disappears. I learn to honour men ... ¹ A.K. Teale, commenting upon this, says, "Now it may be surprising that a child of German Pietism should wait upon the author of *Emile* to learn about the inherent worth and dignity of every human being regardless of birth, rank, or station". But he himself clarifies further that "it may not be quite so surprising when we recall the prevalence and extent of intellec-
tual pride among learned people."²

However, it may be called secondary only in the sense of its origin and not in respect of its importance or its capacity to give rise to some particular types of action. From another view this tendency ("it afflicts test man with incurable maladies") may appear to become a source-tendency and, therefore, primary in relation to these later tendencies like hatred, etc. Secondly, the man may, under its influence, treat even his friends as strangers, that is, may refuse to acknowledge his relationship or fulfil his social obligations. Though, at times one may perform even heroic deeds for feeding one's pride. The Guru, however, holds such actions in low estimation. He says, "heroes are not they


who die of ego ... " In the same passage he cites Vedas to support this view. He says, "But God loveth not pride, yea, the Vedas proclaim this truth." Thirdly, pride is of no avail in winning over enemies, rather it accentuates the enmity and jealousy already existent between individuals, since a proud man may be scorned, shunned or feared but not loved and respected in any real sense. Fourthly, this propensity blinds the individual to the underlying unity of mankind and of existence and, therefore, it will divert him from the realization of the ideal of spiritual unity.

This propensity, therefore, has been accorded a negative value and Sikhs are enjoined upon to eschew it. Bhai Gurdas, the scribe of the first recension of the Adi Granth, says, "a Sikh loses ahankar and takes to good deeds."²

**Behaviour of the agent under pride**

We find from the passages quoted earlier, that the person under the influence of pride remains restless and is exhausted in his attempt to fulfil the heavy demands of this propensity. The proud person is called blind or suffering from false notion (bharam). ⁴ This refers to those actions of a person which seem to be based on considerations of his difference.

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¹ Adi Granth, Shaloka M.3 (9), Pauri, p. 1089.  
² Bhai Gurdas, Var, Var 11, paori 3.  
³ Adi Granth, Shaloka M.3 (9), p. 1089.  
⁴ Ibid., Shalokas Sahskriti (49), p. 1358.
from others and which actions would, consequently, again be directed towards the furtherance of those differences. Thus the person would continuously/moving in a vicious circle. This also brings to light that the actions would be directed towards the self. And this self-directedness would be continued through words, thoughts and deeds. Also, pride does not always lead one to pleasure but makes the individual "experience now pleasure now pain." The behaviour pattern under it must, therefore, be something like 'spreading-out' and 'shrinking-in'.

Psychological power of ahankar

Psychologically speaking pride seems to have sway over the sentiment of friendship but it appears to acquire some reinforcement in the case of already existent enmity towards someone. Secondly, the possibilities of sway and intensity of sway of pride would, relatively speaking, increase with the achievements of the person and may be a continuous source of danger to the intellectuals and others in this regard.

Some comparative references

In respect to ahankar the Sikh ethics seems to differ generally from the various schools of Indian philosophy, except in the case of Vidyaranyasvami of the Vedanta school, who recognises this propensity and mentions it by the name of 'darpa' in his treatment of motives in Jivamuktiviveka.1

In the teachings of Hatha special attention is given to the eradication of pride. In the hermitage of Gheranda, in reply to Canda-Kapali, he declares, "There is no friend higher than knowledge and no greater enemy than ahankar."

Sikhism also has a striking resemblance to Christianity in this regard. Von-Hilderbrand points out that "the Gospel, St. Augustine and the whole Christian theology and philosophy consider pride to be the deepest and the most fundamental root of moral evil." He quotes St. Augustine to support it. St. Augustine remarks, "The head and origin of all evil is pride which reigns without flesh in the devil."

We may refer here to Nicolai Hartmann's attempt to "break down" the seemingly antinomic relation between humility and pride and show the approvable compatibility of their simultaneous co-existence. However, the fact that he attempts to redefine humility and pride as "genuine humility" and "genuine pride" shows that the solution offered by him does not break down the antinomic relation between pride and humility, as commonly understood, but may do so in some special sense sought to be conveyed by the use of

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3 St. Augustine, De Civitate Dei, ed., J. Healey, XIV, 3.
the additional symbol 'genuine'. That could be one argument against the above attempt of Hartmann. But we may also submit that it is not impossible to show that even what he calls as "genuine pride" is a moral evil in the sense in which we have been discussing it and that, as such, it still stands in the antinomic relation with humility. According to Hartmann "genuine pride is far removed from vain self-admiration", which may mean that that pride is immoral only which is not based on some achievement but which is a vain claim, in the sense of a false claim. (Emphasis added.)

Now it is precisely this pride of achievement which is the pride, as recognised by common sense, Sikhism, Christianity as well as by Kant (in the passage referred to earlier).

Again, Hartmann says that "true moral pride" arises when "one measures oneself by a standard which is absolute and attainably high". This, plainly speaking, would not give rise to moral pride but moral humility. Thus Hartmann may be seen to have defined pride not in terms of 'pride' but in terms of humility and then to have claimed to show that there is no antinomy between pride and humility. We may submit that in fact that is shown by him is that there is no antinomy between humility and humility; even though for the humility used in the first instance Hartmann substitutes the symbol "genuine pride" still conveying the generally accepted meaning of humility. Thus we may conclude that Hartmann has not conclusively shown that pride is not immoral.
and not antinomic to humility. And, in a way his solution is rather linguistic than substantial in nature. In Sikhism this pride of achievement is treated as evil. Guru Arjan Dev says that one who has pride (abhiman) of dominion, or of beauty, or wealth is an evil person. It is held that even the pride of good deeds is evil and if a man does good deeds under pride all his toil has gone waste. Similarly, the deeds done with the motive of being held high by others are called acts which goodness touches not. In all these texts, we may notice the keenness of the Gurus to ensure that pride (shankar, abhiman, garbh or aapa—all used here as synonyms) is overcome. Bhai Nand Lal, the court-poet of Guru Gobind Singh, has laid special stress on the need to overcome "Khud-prasti" (love for the self) and self-glorification. The author of Gurpratapsurya reports Guru Ramdas as having said that the first requisite for a Sikh was to shed the "shankar" of the mind. Pride is the outcome of the failure of the individual to see the inter-relatedness

1 Adi Granth, Gauri Sukhmani M. 5(1-12), p. 278.
2 Ibid., (2-12), p. 278.
3 Ibid., p. 288.
4 Ibid., (3-12), p. 278.
5 Bhai Nand Lal, "Zindgi Nama", ed. by Bhai Kahan Singh, Gurmatsudhakar (Amritsar 1922) paras 50, 51, 52.
6 Gurpratapsurya, Rash 1, Adhya 11.
of life and existence as a whole. It is the psychological narcissism, fraught with dangerous potentialities, both for the self as well as the social, and is absolutely incompatible with the realization of the Spiritual. Ahankar, therefore, may be seen as an immoral propensity.

3.8: Concluding remarks

What then is the broad conclusion which emerges from our discussion of the various propensities and springs of action of the first group, namely, those which are categorized as moral evils and are required to be regulated and sublimated by virtues, social motives and the urge for the spiritual? These are called evil ones (Bikar),¹ or "chor"² (thieves). The Gurus stress the need to control them or over-power them ("Vas"). It may be asked whether there is any characteristic common to them all. From the preceding discussion it may be seen that these propensities keep a person in a pent up state of restlessness, apart from their serious social repercussions. This leaves no scope for the

¹Adi Granth, Thitti Gauri M.5 (5), p. 97 ("Panch Bikar mun ...").

²Ibid., Bilawal M.5 (2 & 3-9-39), p. 810 ("Panch Chor age bhage jab sadh sangte ...") "The five thieves run away when one takes to the company of pure beings. His capital remains whole and earneth he immense profit and arriveth at home with glory. He is no more moved by these [Valences], his cares and waverings end".
peace of the self or "wholeness" (Sabat)¹ and "Sukh".² Their regulation or control, however, is not to be affected by any violent forcing of one's will through special ascetic practices or inflictions on the body. Guru Arjan Dev cites a long list of such evil practices,² indulged into by some, without identifying by name, the person or groups indulging in them. The notion that body is something unclean and an obstruction, in terms of passions, in the path of the realization of the Spiritual, has often resulted in torturing of the body by way of self-purification. This has been exalted ethically and religiously by the term asceticism. A characteristic example of the medieval asceticism, and the aggressive purification of the moral personality for peace and bliss in the knowledge of union with God, has come down to us in Suso's (ca. 1295 - 1366) description of himself.⁴ The description makes rather a sad reading, full of 'blows, blood and nails', reportedly used to overcome the physical aspect of the personality. In India, in the post-Vedic period, asceticism has sometimes got the upper hand, perhaps due to the theoretical and the practical life situations. Some of

¹Ibid., Gauri Guareri M.5 (4-20-89), p. 182.
²Ibid., Prabhati M.i. (3-10), p. 1330 "Panch mar sukh paya".
the teachings of Hatha-Yoga in India, are further examples of violent controls.

Guru Nanak says, "he who tortures his body to wither away, is not approved ... "¹ The same is echoed in the shalokas of Sheikh Farid in the Adi Granth, when he says, "Heat not thy body like an oven, burn not they bones like firewood; what harm have thy head and feet done thee."² There are, thus, in Sikhism, injunctions against physical torture to achieve self-regulation. According to the Sikh Gurus, the ideal is to be attained in the natural way (Sehaj subhai), "Sehaj" is the equipoise and balance; it is emancipation, in the natural way, during life itself. It is opposed to the violence of Hatha-Yoga. The emancipation from these passions according to Sikhism, is to be attained in this 'balanced way' by sublimating them by virtues and by recourse to the company of the realized selves.

We may, however, ask another question before proceeding to the next chapter. It is whether all of these five propensities and passions have a common root, so that by controlling the root all of them may be controlled. It could be inferred from a remark of Guru Arjan Dev that these arise from 'trishna',³ (desire). Desire here means a scale of values,

in which we accord a priority to the mundane over the spiritual, and fail to regulate the lower by the higher. Almost a similar position is said to have been adopted in a sermon by Guru Tegh Bahadur reported to have been delivered by him to Makhlan Shah.¹ According to this sermon kam, in the sense of 'unbridled mundane desires', is the "mul" (root) and all other evils are its branches ("apar vikar kand"). Anger is the resultant passion when an individual is obstructed in the attainment of the object of his desire. The angry person then loses all sense of balance and respect for everybody else and no evil is too great for him. The individual may even take to self-destruction. Thus kam is the root according to the above cited passage. But, on the other hand, generally all these propensities are mentioned both collectively as well as distributively. Guru Arjan Dev himself, in the Adi Granth (Shalokas Sahskriti)— to which reference has already been made— has addressed to all these praxes, namely, kam, lobh, moh, krodh and ahankar, separately, in different passages, thus emphasising their separateness. In this treatment of the praxes kam is mentioned as one of the five propensities. It may, therefore, be more appropriate to assume that it is not usual in Sikhism to trace all the praxes to only any one of the propensities.

It may be interesting to add that in the ancient Indian

¹Bhai Kahan Singh, Gurmatsudhakar, para 1034.
thought there are many variants of these propensities which are required to be controlled by the individuals. In fact the "theme of the five sins" is very popular in India. It is also familiar to Buddhism (for example, see Dhammapada 370). Hopkins, (The Great Epic of India, p. 181) gives some list of the 'Five Sins' that the Yogi must cut off. One of these lists (Mahabharata, XII, 241, 3) names sexual desire (kama); wrath (krodha); greed (lobba); fear (bhaya) and sleep (svapna).\footnote{Mireea Eliade, Yoga, Immortality and Freedom tr. from French by Williard R. Trask (London: Routledge & Kegan Paul, 1958), p. 151, note 21.}

We may note that the first three of this list of five are also found in Sikhism as we have seen in our preceding analysis.

The need for the regulation of emotions and propensities is, thus, generally recognised by the various schools of Indian Philosophy. It is aptly stated by Professor Prem Nath that mental health implies "cultural and emotional maturity. It means the rounding off of one's ego and liquidating one's selfishness to be able to live at peace with one's ownself as well as with others."\footnote{Prem Nath, The Basis of Education, A Philosophical and Sociological Approach (Delhi: S. Chand & Co., 1987), p. 83.} In a similar tone Bertrand Russell warns that "a human ego, like gas will always expand unless restrained by external pressure. The object of education is to let the external pressure take the
form of habits, ideas and sympathies ... ①

Our discussion so far has pointed to one fact: that we ought to voluntarily control the various praxes and propensities. In this control by one's own self lies the freedom or autonomy of the self. We may refer to Alfred North Whitehead who similarly points out that "the only discipline important for its own sake is self-discipline and this can only be acquired by a wide use of freedom." ②

We have reiterated many a time, in the present chapter, that various propensities or motives enumerated here have great force of impulsion, or psychological charge, to propel the conduct. Their regulation, therefore, is not an easy task. The course suggested by the Gurus lies in the cultivation of what we may call, the religious sentiment. Guru Aje Jan Dev says, "Enshrine the God's Name in the mind, contemplate thy Guru in thy home ... and thy all sins are effaced, joining the society of the saints. The Lord's Name is the Treasure of Virtue." ③ The culture of religious reverence and expansive consciousness, thus, is a step, in the right direction, for the effective regulation of these praxes and the realization of the unity of self.

We may refer to the findings, in a different context, of a psychologist to support the above possibility. Gordon W. Allport says, "In a person who has gradually evolved a guiding philosophy of life where the religious sentiment exerts a generally normative force upon behaviour and confers intelligibility to life as a whole, we infer that this particular ego formation is not only a dominant motive, but it must be accepted at its face value. It is a master motive and an ego ideal whose shape and substance are essentially what appear in consciousness." We may thus accept the possibility of guiding the conduct of a person normatively—perhaps more effectively—as indicated in the above cited advice from Guru Arjan Dev. However, we may perhaps not rule out entirely the possibility of some one attaining the ideal self-regulation even without the above referred to religious sentiment. But it may be submitted here that if a person has to cover a certain distance by walking he may do so more conveniently and effectively by using both the legs. A person who chooses to use only one leg, when he can use the both, may also cover the distance but this needlessly cumbersome course shall be adopted only when the person either has a strong prejudice against his second leg or when he sincerely believes that he has got only one leg.

Finally, it may be asked what practical steps ought to be taken so as to control the undesirable praxes and propensities. Here we may refer to John Dewey. While discussing 'Habit and Will', he says that in order to correct a bad habit, "we must start to do another thing which on one side inhibits our falling into customary bad position and on the other side is the beginning of a series of acts which may lead into the correct position."¹ We may say that for the proper and effective control and regulation of the various praxes, listed in the present chapter, one may adopt a somewhat similar course. Guru Nanak has in fact stressed the need of regulating the empirical self by virtues (the desirable conduct). He observes, "one removeth vice with virtues, for the virtue is our only true friend."² Again, while pointing to a desirable self and its conduct, he says "This township (of the body) is manned by truthfulness, contentment, chastity, charity and self-control altogether—naturally, (then) is one met with the Life of life."³

² Adi Granth, Sorath M.1 (4-1), p. 595 ("Nanak Augan jaitre .. Je gun hon tan katya").
³ Ibid., Maru M.1 (16-4-16), p. 1037.