

Shadows of the Human

Soul:

The Five Great Evils

Causes & Remedy

By: H. S. Kohli

**Shadows of the Human Soul:
The Five Great Evils – Causes and Remedy**

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ISBN: 9789334382679

Price: Rs. 250/-

Printed in India

USD 3.50/-

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Preface

The journey of this book began with a simple yet profound realization — that the greatest battles we fight are not against the world outside, but within our own hearts and minds. Every human being, regardless of age, culture, or faith, grapples with inner forces that can uplift or destroy. In the teachings of Sikhism and other spiritual traditions, these inner adversaries are identified as the Five Basic Evils: **Kam** (lust), **Krodh** (anger), **Lobh** (greed), **Moh** (attachment), and **Ahankar** (pride and ego).

These are not distant concepts found only in scriptures; they are part of our daily lives — shaping our thoughts, influencing our decisions, and, often, clouding our wisdom. This book seeks to bring these forces into the light of understanding, to examine their roots, and to offer practical, mindful ways of overcoming them. It is not written from the viewpoint of perfection, but from

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the humble journey of a seeker — one who has stumbled, reflected, and risen again.

While spiritual wisdom offers timeless guidance, I believe that real change comes when these teachings are made relatable to our everyday struggles. Hence, you will find both philosophical insights and practical steps to help transform these evils into virtues — lust into love, anger into patience, greed into contentment, attachment into acceptance, and pride into humility.

This book is lovingly **dedicated to my parents**, whose guidance, values, and unwavering support have been the foundation of my life. Their example has been my greatest teacher, showing me that true victory lies not in conquering others, but in mastering oneself.

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With deep gratitude and a sincere hope that these words may serve as a mirror, a guide, and a companion on your own path of self-mastery, I invite you to turn the page and begin this journey inward.

— Harprit Singh Kohli

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I. Introduction to Five Evils

Across countless philosophical and spiritual traditions, there exists a shared understanding that the root of human suffering and societal disharmony lies not in external circumstances, but in the internal workings of the human psyche. These internal flaws, often referred to as "evils" or "vices," are the foundational drivers of all problems and personal calamities. They are the shadows that eclipse our inner light, the chains that bind us to a cycle of misery, and the poison that corrupts our relationships and our world.

This book will explore five of these fundamental evils: **Kam (Lust), Krodh (Anger), Lobh (Greed), Moh (Attachment), and Ahankar (Pride)**. These are not merely abstract concepts; they are powerful, tangible forces that shape our thoughts, words, and actions every single day. They are the architects of our misfortunes, the silent saboteurs of our happiness. All

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problems, from minor misunderstandings to global conflicts, can be traced back to the toxic influence of one or more of these core negative traits.



In Sikhism, the five major internal evils or weaknesses that obstruct spiritual growth are:

1. ਕਾਮ (Kām) – Lust / Sexual Desire

- **Meaning:** Uncontrolled sexual desire, craving for physical pleasures.

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- **Why it's harmful:** It leads to distraction from spiritual goals, loss of self-control, and unethical actions.
- **Sikh Teaching:** Desire should be disciplined and expressed only within the boundaries of a faithful marriage.

Gurbani Reference:

"ਕਾਮ ਕ੍ਰੋਧ ਲੋਭ ਮੋਹ ਬਿਨਸਿ ਜਾਇ ਅਹੰਮੇਵ॥"

(Kām, krodh, lobh, moh are destroyed with the ego.) – Sri Guru Granth Sahib Ji, Ang 1128

2. ਕ੍ਰੋਧ (Krodh) – Anger

- **Meaning:** Intense wrath or rage that leads to destructive behavior.
- **Why it's harmful:** Clouds judgment, ruins relationships, and distances one from inner peace and Waheguru.

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- **Sikh Teaching:** Practicing forgiveness and patience is emphasized to conquer anger.
- **Gurbani Reference:**

"ਕ੍ਰੋਧੁ ਨਿੰਦਿਆ ਹਉਮੈ ਤ੍ਰਿਸਨਾ ਮੋਹੁ ਬਿਨਸਿ ਜਾਇ
ਅਹੰਮੇਵ॥"

(*Anger, slander, ego, desire, and attachment all
vanish with ego.*) – Sri Guru Granth Sahib Ji, Ang
1128

3. ਲੋਭ (Lobh) – Greed

- **Meaning:** An excessive desire for wealth, possessions, or gain.
- **Why it's harmful:** Greed makes people selfish and distracts from righteous living and sharing.
- **Sikh Teaching:** Live in contentment (*santokh*) and practice *vand chakna* (sharing with others).
- **Gurbani Reference:**

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"ਲੋਭੀ ਪਿਆਰਾ ਲੋਭਿ ਵਿਗੁਚੈ ਸਚੁ ਨ ਸੇਵੈ ਝੂਠੈ ਰਾਤਾ॥"

(The greedy beloved is ruined by greed, does not serve truth and is absorbed in falsehood.) – Sri

Guru Granth Sahib Ji, Ang 133

4. ਮੋਹ (Moh) – Attachment

- **Meaning:** Emotional attachment to people, possessions, or worldly relationships.
- **Why it's harmful:** Leads to fear, suffering, and prevents realization of impermanence and God's presence.
- **Sikh Teaching:** Love your family and fulfill your duties, but remain spiritually detached.

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- **Gurbani Reference:**

"ਮਾਇਆ ਮੋਹੁ ਸਭੁ ਏਕੋ ਧੰਧਾ ॥"

(Emotional attachment to Maya (illusion) is a worldly entanglement.) – Sri Guru Granth Sahib Ji, Ang 1186

5. ਅਹੰਕਾਰ (Ahankar) – Ego / Pride

- **Meaning:** Sense of "I", pride in self, status, beauty, or knowledge.
- **Why it's harmful:** It creates separation from God, who is realized through humility and surrender.
- **Sikh Teaching:** Practice humility (*nimrata*) and recognize everything as a gift from Waheguru.

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- **Gurbani Reference:**

"ਅਹੰਕਾਰਿ ਨ ਮਿਟੈ ਵਡਿਆਈ॥"

*(Greatness is not achieved through ego.) – Sri
Guru Granth Sahib Ji, Ang 560*

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II. The Fire of Kam (Lust)



The first of the five evils, Kam, is a powerful and deceptive force. While it is often translated simply as "lust" or "sexual desire," its true scope is far broader, encompassing all forms of intense, unbridled craving for sensory and material pleasure. Kam is the impulse to consume, to possess, and to experience for the sake of the experience itself, without regard for the consequences. It is the raw, instinctual drive that, when left unmanaged, can consume a person entirely.

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At its core, Kam is driven by the illusion that happiness can be found in external objects and sensations. It promises a fleeting moment of pleasure—a delicious meal, a beautiful new possession, a thrilling experience—and fools us into believing that if we can just have more of it, we will be truly content. This promise is a mirage. The pleasure derived from fulfilling a desire is temporary, and as soon as it fades, the mind is already searching for the next source of gratification. This creates a relentless cycle of craving and dissatisfaction, where true peace is always out of reach.

The effects of Kam are manifold and deeply damaging. On a personal level, it leads to a loss of self-control and an addiction to pleasure. The mind becomes a slave to its own desires, constantly plotting and scheming to fulfill the next whim. This can manifest as an addiction to food, gambling, substances, or sexual gratification. In this state, a person's life is no longer guided by reason, morality, or long-term goals, but by the whim of their

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immediate desires. Their energy and focus are drained, leaving little room for more meaningful pursuits like personal growth, service to others, or building healthy relationships.

Kam also poisons our relationships. When we view others through the lens of desire, they cease to be complex human beings with their own inner lives and become mere objects of our gratification. We see a person not for who they are, but for what they can give us—pleasure, status, or validation. This objectification strips away empathy and true connection, leading to a dynamic of exploitation and transaction. Relationships built on Kam are shallow and fragile, destined to collapse when the other person no longer serves the purpose of our desire. The broken promises, shattered trust, and emotional wreckage left in its wake are a direct result of this self-centered pursuit. The most egregious examples of this are seen in acts of **rape**, which are driven by a violent, self-serving desire to

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dominate and possess another person, treating them as an object to be used for one's own gratification rather than as a human being.

On a broader societal level, Kam fuels consumerism and environmental destruction. The insatiable desire for more and better products, for new and thrilling experiences, drives an economic model that is unsustainable and unjust. It creates a culture where possessions define a person's worth and where marketing preys on our deepest insecurities and desires. This perpetual cycle of wanting leaves a trail of waste and depletion, both in our natural world and in our inner peace.

In the pursuit of Kam, a person sacrifices their spiritual and moral well-being. They become a prisoner of their own senses, never knowing the true freedom that comes from being the master of their mind, rather than its servant. The fire of Kam promises warmth but

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delivers only a scorching burn, leaving behind a barren landscape of discontent and unfulfilled longing. The path to overcoming it requires a conscious effort to understand its deceptive nature, to cultivate self-discipline, and to seek a deeper, more enduring source of joy that lies beyond the fleeting world of sensory pleasure.

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III. The Fury of Krodh (Anger)



If Kam is the deceptive fire of desire, Krodh is the destructive blaze of a mind out of control. Translated as anger, fury, or wrath, Krodh is a powerful emotional state that arises from a feeling of obstruction, injustice, or frustration. It is the inner turmoil that seeks an outlet, often manifesting in violent words, actions, or a silent, simmering resentment. Anger is a primitive response, a vestige of our fight-or-flight instincts, but when it becomes a dominant force in our lives, it

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becomes a poison that destroys both the wielder and those around them.

The effects of Krodh are immediate and devastating. On a physical level, it floods the body with stress hormones like cortisol and adrenaline. The heart rate increases, blood pressure rises, and the muscles tense. If this becomes a chronic state, it leads to a host of health problems, including heart disease, digestive issues, and a weakened immune system. In the grip of intense anger, rational thought is replaced by a primitive, reactive mindset. We say and do things we later regret, things that can cause irreparable harm to our relationships and our own reputation. The physical and emotional fallout of a single angry outburst can last for days, weeks, or even a lifetime. A person consumed by rage can inflict physical harm, which can be seen in acts of **domestic violence** where anger and a desire for control escalate into physical abuse. In its most extreme form, unrestrained anger can lead to **murder**, where a

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momentary loss of control results in the most irreversible of tragedies.

Mentally and emotionally, anger is a blinding force. It narrows our perspective, making it impossible to see a situation from any viewpoint other than our own. We become convinced of our own righteousness and the other person's fault, justifying our rage and preventing any possibility of a calm, constructive resolution. This rigidity of mind is a major obstacle to personal growth, as it makes us incapable of admitting our own mistakes or learning from criticism. The angry person is perpetually a victim, seeing themselves as constantly wronged by the world, which only fuels their cycle of resentment and fury.

Krodh is also a potent destroyer of relationships. When we direct anger at others, we create a chasm of fear and distrust. Children who grow up in an environment of constant anger carry those scars for a lifetime. Spouses

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and friends who are the recipients of an angry outburst may forgive, but the memory of the pain lingers, eroding the foundation of trust. Over time, anger creates an environment of walking on eggshells, where communication is stifled and genuine connection becomes impossible. People learn to fear the angry person rather than to love or respect them.

Anger comes in many forms, not all of them overt. There is the explosive rage that lashes out, but there is also the quiet, simmering resentment that eats away at the soul. This passive-aggressive form of anger is often more insidious, as it is harder to confront and resolve. It manifests as sarcasm, stubbornness, and a refusal to communicate openly, slowly poisoning a relationship from the inside out. In both its overt and covert forms, anger is a destructive force that creates pain and misery.

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The solution to anger is not to suppress it, but to understand its source and learn to manage it. It is about recognizing the triggers, practicing patience, and developing a greater capacity for empathy. By understanding that our anger often stems from our own unmet expectations, insecurities, or fears, we can begin to diffuse its power. The path to freedom from Krodh is the path of self-awareness and compassion, both for ourselves and for others.

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IV. The Pit of Lobh (Greed)



The third evil, Lobh, is the insatiable craving for more. It is a hunger that can never be satisfied, a relentless pursuit of accumulation that leaves a person perpetually empty and anxious. While often associated with money and wealth, Lobh extends to every aspect of life: the desire for more power, more fame, more possessions, more knowledge, or even more love. Greed is rooted in a deep-seated fear of scarcity and a mistaken belief that

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our worth and security are directly proportional to what we possess.

The pursuit of Lobh is a journey with no end. A person driven by greed is like a man trying to fill a bottomless pit. No matter how much they acquire, it is never enough. The mind, conditioned by this craving, immediately moves on to the next desire, the next goal, the next acquisition. This leaves the person in a state of constant dissatisfaction, unable to enjoy what they have because they are so focused on what they don't. This lack of contentment is the primary punishment of greed.

The effects of Lobh are felt on a personal, interpersonal, and societal level. On a personal level, greed creates immense anxiety and stress. The more a person has, the more they have to lose. This constant fear of loss and the struggle to protect what they have acquired can lead to a life of sleepless nights and worry. Greed also

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corrupts one's character, encouraging dishonesty and unethical behavior. A person consumed by greed will lie, cheat, and **steal** to get what they want, believing that the ends justify the means. This erodes their integrity and leaves them isolated, surrounded by people who are also motivated by greed, not by genuine care.

In relationships, Lobh destroys trust and fosters a transactional mindset. The greedy person views others as instruments for their own gain. They form relationships based on what they can get from the other person, rather than on mutual respect and affection. This makes genuine friendship and love impossible, as the foundation is always conditional. Greed can tear families apart over inheritances, pit colleagues against each other, and create a climate of exploitation and competition. It replaces cooperation with ruthless rivalry, and generosity with self-interest.

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On a societal level, Lobh is the engine of many of the world's greatest problems. It fuels corruption, corporate exploitation, and economic inequality. When leaders are motivated by greed for power or wealth, they make decisions that benefit themselves at the expense of the public good. When corporations prioritize profit above all else, they harm the environment, exploit workers, and sell unsafe products. The gap between the rich and the poor, fueled by the relentless greed of a few, creates social instability and suffering for millions.

The antidote to Lobh is not poverty, but contentment. It is the recognition that true security and happiness come from within, not from external possessions. It is the practice of gratitude for what we already have and the cultivation of generosity, where we find joy not in acquiring, but in giving. When we learn to shift our focus from "more for me" to "enough for all," we begin to dismantle the mental structures of greed and find a deeper, more lasting sense of peace. The path to

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freedom from Lobh is the path of recognizing the true source of our value and finding wealth not in our bank account, but in our character.

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V. The Chains of Moh (Attachment)



Of the five evils, Moh is perhaps the most subtle and deceptive, often masquerading as love or care. Moh, or attachment, is the intense emotional clinging to people, possessions, ideas, or circumstances, accompanied by a deep-seated fear of losing them. It is the belief that our happiness, identity, and security are inextricably tied to these external factors. While love is a pure, unconditional force that seeks the well-being of the other, Moh is possessive and self-centered. It is the

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emotional shackle that prevents us from experiencing true freedom and inner peace.

Moh manifests in many forms. We become attached to our loved ones, believing that we cannot live without them. This attachment, while appearing to be love, often leads to jealousy, over-possessiveness, and a desire to control the other person. We become attached to our possessions, our status, our careers, and our physical appearance, defining our entire sense of self by these external things. The fear of losing them creates a constant state of anxiety and makes us incapable of embracing change, which is the only constant in life. When the inevitable loss occurs—a loved one passes away, a job is lost, possessions are destroyed—the suffering is immense and often prolonged, because our very identity was tied to that which is now gone.

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The primary effect of Moh is the creation of immense suffering. Life is inherently impermanent. Everything and everyone we hold dear will, one day, change or pass away. The greater our attachment, the greater our pain when this inevitable change occurs. Moh prevents us from accepting this fundamental truth, causing us to cling to the past and resist the present moment. It clouds our judgment, as we make decisions not based on what is right or true, but on what we fear losing. We may stay in a harmful relationship because of our attachment, or hold onto a job that makes us miserable because of the fear of change.

Moh also makes us prejudiced and biased. Our attachment to our own beliefs, ideas, and communities can make us intolerant of those who are different. We become protective of our "in-group" and suspicious of the "out-group," leading to conflict, tribalism, and a lack of empathy for those who do not share our attachments. This is the root of many societal divisions,

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from religious wars to political polarization. The "us vs. them" mentality is the natural offspring of Moh.

The illusion of Moh is that it provides security, but in reality, it creates a prison of fear. It prevents us from experiencing true, unconditional love, which is expansive and liberating. True love is a gift given freely, without expectation of return or fear of loss. Moh, by contrast, is a demand, a selfish desire to hold onto something for our own emotional comfort. It reduces the joy of a moment to the anxiety of its eventual end.

The path to overcoming Moh is not to become cold and heartless, but to understand the nature of impermanence. It is to practice non-attachment, which means loving fully and unconditionally while accepting that all things are temporary. It is about shifting our focus from ownership to appreciation. We can appreciate a person, an experience, or a possession without needing to own it or fear its loss. This is the

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essence of true freedom, where our happiness is not dependent on external factors, but rooted in the unshakeable peace of our own being.

VI.The Veil of Ahankar (Pride)



The final evil, Ahankar, is the veil of the ego, an inflated sense of self-importance that creates a distorted view of reality. Translated as pride, ego, or conceit, Ahankar is the belief that "I am the doer," that our achievements, possessions, and opinions make us superior to others. This ego-centric mindset is the ultimate barrier to

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learning, growth, and genuine connection. It is a fortress we build around ourselves, a fortress that ultimately isolates us from the world and from our own true nature.

Ahankar is born from a fundamental insecurity. The proud person often believes they are exceptional, but this belief is a defense mechanism to hide a deep-seated fear of being ordinary or flawed. To protect this fragile self-image, they must constantly seek validation, belittle others, and refuse to admit when they are wrong. The proud person lives in a world of their own making, where they are always the hero and others are either supporting characters, rivals, or antagonists.

The effects of Ahankar are pervasive and destructive. On a personal level, pride makes us incapable of learning from our mistakes. If we believe we are always right, there is no room for self-correction. We are unable to accept constructive criticism, viewing it as a

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personal attack rather than an opportunity for growth. This stagnation prevents us from reaching our full potential and condemns us to repeat the same errors over and over again. The proud person is also a poor leader, as they are unable to listen to the advice of others or delegate tasks effectively, believing that only they can do things correctly.

In relationships, Ahankar is a poison that corrodes trust and intimacy. It makes a person arrogant and condescending, treating others as inferior. This behavior pushes people away, leading to a life of loneliness and isolation. The proud person's relationships are often transactional, seeking people who will praise them and validate their self-image. They are incapable of forming genuine, deep connections based on mutual respect and vulnerability, because true intimacy requires a humility they are unwilling to show. Their pride is a wall that prevents them from giving or receiving unconditional love.

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On a societal level, Ahankar is the root of prejudice, discrimination, and conflict. When we are proud of our own nation, our own culture, or our own race, we are quick to see others as lesser. This leads to intolerance, xenophobia, and **war**. **War** is often the result of national pride and an inflated sense of a nation's own righteousness, leading to a refusal to compromise and a willingness to assert dominance through violence. The belief that "my way is the only way" is a direct result of an unchecked ego.

The antidote to Ahankar is not to become a doormat, but to cultivate genuine humility. Humility is not thinking less of yourself; it is thinking of yourself less. It is the recognition that we are all interconnected, that our strengths are not just our own, and that we have much to learn from everyone around us. It is the willingness to admit "I don't know" and "I was wrong." The practice of selfless service, where we put the needs of others before our own, is a powerful tool for

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dismantling the ego. When we truly see ourselves as part of a larger whole, the fortress of Ahankar begins to crumble, and we are able to experience the profound joy of true connection and genuine humility.

VII. Why Evils added in our Lives



Whatever is happening in this universe is in control of Almighty. That means every happening whether good or bad has an approval of Our Creator (God). Below are the reasons, why so:

1. For Spiritual Evolution

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God gave us **free will and inner challenges** so we can **grow, evolve, and realize our true self**.

These evils act as **obstacles** that push us to:

- develop self-awareness,
- exercise self-control,
- and rise above the animalistic tendencies.

Without challenges, there would be **no real growth**.

2. They Are Part of Duality

Creation operates in **pairs**: joy-sorrow, light-darkness, love-hate. These evils are part of the **duality** of life:

- Lust tests **self-discipline**.
- Anger tests **patience**.
- Greed tests **contentment**.

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- Attachment test **detachment and love without control.**
- Ego tests **humility.**

God allows this duality so that we can **choose** the higher path through **conscious effort.**

3. They Help Reveal the Truth

Only when we battle these inner forces can we discover:

- our **true nature** (Atman or soul),
- the **impermanence** of the material world,
- and the need to seek something higher
— **God or Truth.**

Thus, evils are not merely punishments, but **pointers to the divine** when handled with awareness.

4. They Create Karma & Responsibility

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Through these evils, we **create karma** — both good and bad. This makes us responsible for our own actions. It sets up a **moral and spiritual law of cause and effect**, which:

- teaches us accountability,
- and gives meaning to our journey.

5. To Distinguish Saints from the Ordinary

Without darkness, light has no meaning. Without evil, goodness cannot shine. Great souls become **saints, sages, and divine examples** only because they conquer these evils.

“He who conquers himself is mightier than he who conquers a city.” – **Proverbs / Bhagavad Gita concept**

How to Respond to These Evils?

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God may have allowed these within us, but **He also gave us tools to overcome them:**

- **Meditation** – to master the mind.
- **Selfless service (Seva)** – to reduce ego and attachment.
- **Spiritual wisdom (Gyan)** – to understand the traps of lust, greed, etc.
- **Satsang (good company)** – to stay inspired.

In Sikhism, for example:

The 5 evils are clearly mentioned. The path to liberation is:

Naam Simran (meditating on God's Name),
Seva (selfless service), and
Sangat (holy company).

The idea is not to destroy these forces but to **transcend them.**

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VIII. Current Control on Evils



From the dawn of civilization, human beings have struggled with forces that undermine peace, harmony, and trust. Every generation faces its own manifestations of theft, violence, exploitation, and corruption. In our present world, these evils take many forms: armed conflicts that devastate nations, domestic violence that destroys families, road rage incidents that turn simple commutes into deadly encounters, sexual crimes that

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shatter lives, and countless acts of greed, deceit, and abuse that erode the social fabric.

To confront such behavior, societies have constructed elaborate mechanisms — schools to educate the young, police to enforce the law, courts to deliver justice, government regulations to set boundaries, non-governmental organizations to support vulnerable populations, and religious institutions to offer moral guidance. These remedies are essential pillars of any functioning society. Without them, chaos would spread more quickly and deeply.

Yet, despite their existence, these evils persist. Wars are still fought. Crime statistics in most countries remain stubbornly high. Corruption scandals erupt regularly. Social unrest flares up even in nations with long histories of democracy and strong institutions.

The uncomfortable truth is that **our current remedies are not enough**. They are often reactive, fragmented,

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under-resourced, and, most critically, unable to address the root causes of harmful human behavior. This chapter explores why that is so, examining historical precedents, psychological factors, and modern examples, before considering what more can be done.

1. The Persistent Nature of Human Evils



If we look at history with an honest eye, we find that crime and cruelty have never been absent. The ancient Greeks recorded tales of betrayal, political corruption, and revenge. The Roman Empire had advanced laws and

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governance systems, yet was plagued by political assassinations, slavery, and exploitation. Medieval Europe saw centuries of feudal oppression, religious persecution, and bloodshed. The 20th century — despite unprecedented advances in education, democracy, and technology — witnessed two world wars, the Holocaust, genocides in Rwanda and Cambodia, and numerous other atrocities.

The lesson here is sobering: progress in science and governance does not automatically lead to moral progress. The impulses behind evil — greed, lust, envy, anger, pride — are deeply rooted in human psychology. Religious traditions from Christianity's "Seven Deadly Sins" to Sikhism's *kam, krodh, lobh, moh, ahankar* have long recognized these inner battles.

These impulses are further aggravated by:

- **Social inequality**, which fuels resentment and desperation.

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- **Historical legacies** of prejudice or oppression, which normalize certain wrongs.
- **Economic pressures**, which can push people toward illegal or unethical means.
- **Evolutionary instincts**, such as territorial aggression or dominance behaviors, that sometimes clash with modern moral standards.

Against such deep-seated forces, even the strongest institutions are fighting an uphill battle.

2. Education: Necessary but Insufficient



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It is natural to believe education is the ultimate cure. Schools shape young minds, instill knowledge, and prepare people for productive roles in society. The assumption is simple: an informed, intelligent population will avoid destructive behavior. Reality, however, tells a different story.

Knowledge Does Not Guarantee Virtue.

Highly educated individuals have orchestrated massive frauds (e.g., Enron's executives in the U.S.), designed sophisticated cybercrimes, or even engineered weapons of mass destruction. Intelligence without moral compass can magnify harm.

Inequality in Educational Access.

UNESCO reports show stark disparities in education quality between urban and rural areas, rich and poor communities. Underfunded schools, overcrowded

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classrooms, and lack of trained teachers perpetuate cycles of disadvantage.

Curriculum Gaps.

Moral education often takes a back seat to academic achievement. In Japan, where “moral education” is a formal subject, crime rates among youth are lower — but even there, bullying and suicide remain pressing issues. This shows moral education helps, but does not fully solve the problem.

3. Police Forces: The Front Line That Can't Be Everywhere



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Police forces exist to enforce laws, prevent crime, and maintain order. Their role is essential — but their capacity is finite.

Reactive Rather Than Preventive.

Most policing is reactive. They intervene after a crime occurs. The 2012 Nirbhaya rape case in Delhi is a tragic example: police were not present to prevent the attack, and systemic failures delayed emergency response.

Resource and Training Constraints.

In developing countries, police-to-citizen ratios are often far below UN recommendations. Undertraining can lead to mishandled evidence or escalated conflicts.

Corruption and Misuse of Power.

From petty bribery to high-level cover-ups, corruption undermines justice. In some cases, police become

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enforcers for political or criminal interests rather than protectors of citizens.

4. Courts & Justice System: Delayed, Unequal, Overwhelmed



Courts exist to deliver justice impartially, but many systems fail in practice.

Justice Delayed.

India's court system has millions of backlogged cases. Some victims die before verdicts are reached. The

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Bhopal Gas Tragedy litigation took decades, leaving many victims uncompensated.

Economic and Social Bias.

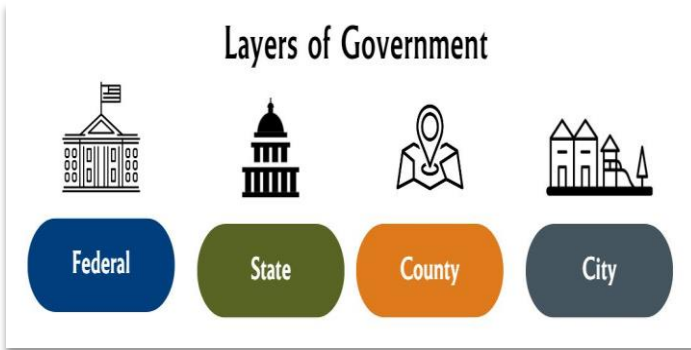
Wealthy defendants can afford better legal representation, sometimes escaping harsh penalties. Poor defendants may languish in jail for years awaiting trial.

Overburdened Systems.

Even in developed countries, courts can be overloaded. In the U.S., plea bargains resolve most criminal cases — often pressuring even innocent defendants to plead guilty to avoid harsher sentences.

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5. Government Regulations: Necessary but Not Sufficient



Governments create laws to protect citizens, but enforcement and design flaws limit their impact.

Laws Lag Behind Reality.

Cybercrime laws in many countries were written decades ago and fail to address emerging threats like AI-enabled fraud or cryptocurrency scams.

Enforcement Gaps.

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Traffic laws exist almost everywhere, yet road rage and drunk driving persist because enforcement is inconsistent.

Political Interests.

In some cases, laws are shaped to protect powerful groups, even if they harm the broader public. For instance, weak environmental regulations in some countries protect industrial polluters at the cost of public health.

6. NGOs: Vital but Limited



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NGOs often act where governments fail — providing shelters for abuse victims, fighting human trafficking, or advocating for policy change. Yet:

Funding Instability.

Many NGOs depend on donor funding cycles. When money dries up, projects collapse, leaving communities vulnerable again.

Limited Scale.

NGOs may transform lives in a single village or city, but systemic change requires coordination with governments and other large bodies.

Volunteer Dependency.

High turnover among volunteers can reduce effectiveness, especially in complex areas like legal aid or psychological counseling.

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7. Religious Institutions: Guiding Light or Double-Edged Sword?



Religions can promote compassion, charity, and social cohesion. The Sikh principle of *seva* (selfless service) has inspired countless charitable acts. But history shows religion can also divide.

Teaching vs. Practice.

Moral preaching does not guarantee moral living. Scandals involving religious leaders in multiple faiths have eroded public trust.

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Sectarian Conflict.

The Thirty Years' War in Europe and more recent sectarian violence in the Middle East reveal how religious identity can fuel conflict.

Abuse of Authority.

Misuse of religious authority for personal or political gain remains a recurring issue worldwide.

8. Why These Remedies Fail Collectively



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The key problem is not just that each system has flaws — it's that they often fail to work together.

Fragmentation.

A school might notice a student showing signs of violent tendencies, but without a coordinated system to connect educators, social workers, and law enforcement, early intervention fails.

Focus on Symptoms, Not Causes.

Police arrest criminals after a theft, but rarely address why poverty or addiction drove the theft in the first place.

Resistance to Change.

Bureaucracy, tradition, and vested interests keep systems slow to adapt — even when new threats emerge.

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9. The Role of Human Nature

Even perfect institutions cannot erase certain human tendencies.



Self-Interest.

Corruption thrives because individuals place personal gain above public duty.

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Emotional Impulses.

Psychologists note that intense emotions can shut down rational thinking, making crimes of passion difficult to prevent.

Moral Relativism.

Cultural norms differ. What one society condemns, another may excuse — complicating global standards of justice.

Examples:

- We cannot force thieves to give up their greed for others' belongings merely through police, courts, or jails.
- We cannot compel rapists to control their lustful instincts by only relying on laws, NGOs, or awareness programs.

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- We cannot stop domestic violence just by counseling centers, legal actions, or social institutions.
- We cannot eliminate murders solely through government regulations, punishments, or fear of imprisonment.
- We cannot prevent road rages simply by traffic rules, penalties, or surveillance cameras.
- We cannot eradicate office politics by HR policies, company codes of conduct, or training sessions.
- Moreover, we cannot compel leaders like Vladimir Putin, Volodymyr Zelenskiy, Benjamin Netanyahu, or even Donald Trump to abandon their egos or the greed for power through the

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existing institutions of police, courts, NGOs, government laws, or even educational systems.

- Likewise, we cannot realistically expect Donald Trump to forgo nuclear weapons while he simultaneously pressures other nations, such as Iran, not to possess them.

10. Case Studies of Failure



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Case Study 1: Rwanda, 1994.

Despite the presence of government, courts, religious institutions, and international NGOs, over 800,000 people were killed in the Rwandan genocide. The remedies failed because institutional bias, propaganda, and deep-seated ethnic hatred overpowered moral and legal safeguards.

Case Study 2: The 2008 Global Financial Crisis.

Highly educated bankers, operating under regulated systems, still caused catastrophic economic collapse through greed-driven risk-taking. Regulations existed, but loopholes and lack of enforcement let destructive practices flourish.

Case Study 3: Delhi Road Rage Incidents.

Strict traffic laws and police presence have not prevented fatal road rage cases, because the root

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problem — uncontrolled anger and lack of emotional regulation — is not addressed by enforcement alone.

11. Towards More Effective Solutions



Holistic Education.

Integrating moral philosophy, empathy training, and community service into all levels of education. Finland's curriculum, which emphasizes life skills alongside academics, has seen positive social impacts.

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Technology in Prevention.

AI surveillance in some cities has reduced street crime by enabling rapid response — though it raises privacy debates.

Restorative Justice.

New Zealand's use of restorative justice in juvenile cases has reduced reoffending by focusing on reconciliation between offender and victim.

Community-Led Safety.

In Medellín, Colombia, community programs offering youth employment and mentorship reduced gang violence more effectively than policing alone.

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Global Ethical Frameworks.

The Universal Declaration of Human Rights is one example — though imperfect, it sets a moral baseline for nations.

Conclusion

The persistence of theft, rape, war, domestic violence, and other evils despite the presence of schools, police, courts, government regulations, NGOs, and religious institutions forces us to confront a hard reality: these remedies are necessary but insufficient. They can slow harm, but cannot root it out entirely, because they operate within flawed human systems and are up against deeply ingrained human impulses.

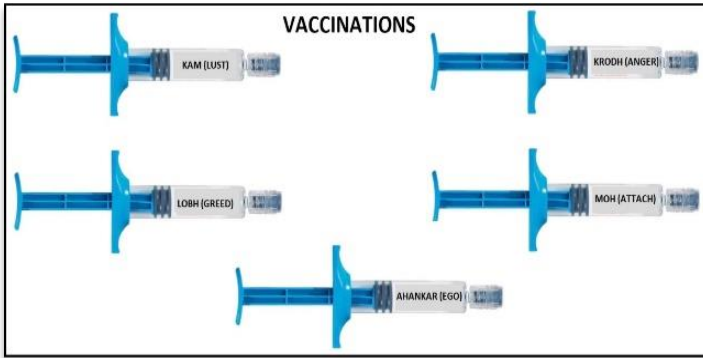
Lasting progress requires **integration across institutions, focus on root causes, and cultural transformation** that nurtures moral responsibility from within each individual. Without that, our existing

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remedies will remain patches on a leaking vessel —
delaying the flood, but never stopping it.

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IX. Proposed Solution -- Vaccination



In the wake of the global COVID-19 pandemic, the world witnessed how science could rapidly develop vaccines to combat physical threats to human life. But long before any virus plagued our health, humankind has been silently suffering from a far more pervasive disease — the internal afflictions that deteriorate the soul: Lust, Anger, Greed, Attachment, and Pride. Known in many spiritual traditions as the "five evils," these deep-rooted tendencies corrode moral clarity, disrupt relationships, and block inner peace.

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What if, just as we developed a vaccine for the coronavirus, we could devise "vaccines" for these five evils? Not in the form of injections, but as carefully designed psychological, social, and spiritual inoculations — preventive and curative measures tailored to each affliction. This article explores the vision of developing separate “vaccinations” for each of these five enemies of the self.

1. Vaccination for Lust (Kam)

The Affliction: Lust distorts perception and reduces individuals to objects of desire. It hijacks thought and leads to impulsive actions that often end in regret or harm.

The Vaccine:

- **Education-Based Inoculation:**

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Comprehensive emotional and relationship education that fosters respect, consent, and sacredness of human connection.

- **Mindfulness Meditation:**

Practices like Vipassana or Satipatthana to observe desires without acting on them.

- **Digital Detox Programs:**

Limiting exposure to hypersexualized content that fuels lust unnaturally.

- **Spiritual Refocusing:**

Promoting inner fulfillment through higher purpose, art, devotion, or service.

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2. Vaccination for Anger (Krodh)

The Affliction: Anger is often a reaction to hurt, fear, or injustice, but uncontrolled anger can destroy relationships, health, and reason.

The Vaccine:

- **Cognitive Behavioral Tools:**

Training to identify triggers, reframe perspectives, and regulate responses.

- **Breathing Techniques:**

Yogic pranayama and box breathing to cool the nervous system.

- **Conflict Resolution Skills:**

Teaching emotional intelligence and nonviolent communication from a young age.

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- **Forgiveness Therapy:**

Encouraging structured forgiveness practices for emotional healing.

3. Vaccination for Greed (Lobh)

The Affliction:

Greed, the endless desire for more, creates inequality, environmental degradation, and personal dissatisfaction.

The Vaccine:

- **Gratitude Training:**

Daily journaling or reflection to appreciate what one already has.

- **Minimalist Living Models:**

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Encouraging simple living, voluntary simplicity, and mindful consumption.

- **Service-Oriented Programs:**

Engaging youth in community work to cultivate empathy and contentment.

- **Ethics-Based Economic Education:**

Integrating morality with money — teaching the “enough” principle.

4. Vaccination for Attachment (Moh)

The Affliction:

Attachment to people, possessions, or outcomes causes suffering when change or loss occurs.

The Vaccine:

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- **Stoic and Buddhist Philosophies:**

Training in impermanence, non-clinging, and the nature of change.

- **Detachment Practices:**

Encouraging reflective solitude, letting-go rituals, and regular digital fasts.

- **Relational Boundaries Workshops:**

Teaching healthy attachment styles and emotional independence.

- **Spiritual Anchoring:**

Cultivating connection to something greater than the material or transient.

5. Vaccination for Pride (Ahankar)

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The Affliction: Pride clouds humility and leads to ego battles, superiority complexes, and disconnection.

The Vaccine:

- **Self-Awareness Exercises:**

Regular introspection, journaling, and feedback loops to reveal blind spots.

- **Humility Practices:**

Emphasizing collective success, servant leadership, and “beginner’s mind” attitude.

- **Role Reversal Activities:**

Situations that put individuals in others’ shoes to dismantle superiority thinking.

- **Spiritual Reminders:**

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Affirmations or teachings that “I am not the doer” — shifting the locus of control to higher consciousness.

The Future of Inner Immunity

Unlike viral vaccines developed in laboratories, these vaccines must be crafted within the classroom, the home, the temple, the therapist’s office, and the self. Governments, educators, and spiritual leaders must collaborate to design these “mental and moral immunization programs” to uplift societies plagued by inner diseases more destructive than physical ones.

Why Now?

The world faces unprecedented access to technology, wealth, and freedom — yet simultaneously suffers from rising anxiety, conflict, and disconnection. To progress as a civilization, external development must be matched with **inner evolution**.

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Vaccinating against Lust, Anger, Greed, Attachment, and Pride is not science fiction. It is the next frontier of human development. Just as the world rallied together to fight a pandemic, it is time to unite to cleanse the human spirit — not just for individual liberation, but for the collective awakening of humanity.

“The greatest revolution of our times will be the conquest of the self — one evil at a time.”

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X. How to implement Vaccination



This is a powerful metaphorical question — imagining **vaccines for lust, anger, greed, attachment, and ego**, just like we had for the coronavirus. If such **spiritual vaccines** were developed, the challenge would not be in the injection, but in the **acceptance** — because:

People don't see these evils as "diseases." Many even enjoy them.

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Let's explore how we can **implement these "vaccinations"** in society, even if people aren't ready to accept them openly:

1. Disguise the Vaccine in Appealing Forms (Spiritual Sugar-Coating)

People avoid bitter medicine unless it's sweetened. So we must **deliver the vaccine in forms people love**, such as:

- **Stories, films, music** that inspire compassion, selflessness, and wisdom.
- **Games or apps** that promote inner virtues subtly.
- **Motivational talks or social media content** by influencers who "vaccinate" through lifestyle appeal.

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Don't label it "anti-lust" or "anti-ego" — label it "life mastery," "mental peace," "true success."

2. Create Centers for "Inner Immunity"

Instead of hospitals, we can build **Inner Peace Clinics** or **Mind Wellness Camps**, especially for youth.

These would:

- Offer meditation and mindfulness as "booster doses"
- Use interactive sessions to help people **identify and weaken** their inner enemies
- Avoid moral preaching — focus on **practical transformation**

3. Integrate into the Education System (Preventive Doses)

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Start young — introduce **Value-based Education** as part of school curriculum:

- Teach children about emotions, desires, and the mind.
- Use activities that promote empathy, sharing, patience, and humility.
- Teachers can be trained to be **spiritual vaccinators** in disguise.

A child who learns to recognize greed or anger early is already immune.

4. Role Models as “Vaccine Influencers”

Just like celebrities promoted COVID vaccines, we need **real-life heroes** — monks, saints, selfless workers, and even celebrities who:

- Live humble, detached lives

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- Show joy in service, simplicity, and spiritual living
- Influence others by example, not sermons

“Be so happy and peaceful that others ask what medicine you’re on.”

5. Give Micro-Doses Instead of One Big Injection

People can’t give up ego, lust, or attachment overnight.

So give **daily micro-doses**:

- One act of selflessness
- One moment of forgiveness
- One renunciation of desire
- One pause before reacting

Over time, these build **mental immunity**, just like boosters.

6. Spiritual Herd Immunity

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When a **critical mass of people awaken**, the rest get influenced naturally.

So don't try to vaccinate everyone. Start with a **small, committed group**:

- They'll create a ripple effect.
- Communities evolve gradually, not by force.

7. Use Compassion, Not Force

Just like no one can be *forced* to be spiritual, people can't be *forced* to overcome their inner evils. But we can:

- **Listen to their pain**
- **Relate these evils to their suffering**
- Then gently introduce the solution

People accept change **when it reduces their suffering**, not when it preaches morality.

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Implementation of spiritual vaccines must be subtle, attractive, voluntary, and integrated into daily life.

Just as modern vaccines use mRNA to train the body, **spiritual vaccines must train the mind — through awareness, practice, and example.**

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XI. Summary

This book began by introducing the five fundamental evils that have been recognized across cultures and religions: Kam (lust), Krodh (anger), Lobh (greed), Moh (attachment), and Ahankar (ego). These forces, though subtle in nature, have the power to disturb the balance of human life, relationships, and societies at large. They silently infiltrate human thought and action, often without conscious recognition, and gradually shape the destiny of individuals and nations alike.

A detailed discussion followed on each of these evils, examining how they manifest in individuals, how they grow unchecked, and the destructive impact they create on both personal and social levels. Through examples and reflections, the book highlighted how lust blinds judgment, anger fuels conflict, greed widens inequalities, attachment binds us to false securities, and ego separates us from humility and truth. Each of these

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evils, when left uncontrolled, becomes a chain that limits human freedom and potential.

The narrative then moved toward a deeper question: Why were these evils added to human life in the first place? Possible spiritual, psychological, and philosophical reasons were explored—whether they were placed as tests, as lessons, or as catalysts for growth in human evolution. Could it be that they serve as challenges to strengthen our moral fibre, just as physical resistance builds muscle?

From there, the book examined the current remedies available to society in the fight against these vices: schools and educational institutes that promote discipline and values; government rules and regulations to maintain order; religious institutions and spiritual teachings to guide morality; NGOs that attempt to reform behaviour; and courts and prisons that punish wrongdoing. These systems provide structure, yet they

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often address only the symptoms rather than the root causes.

Yet, despite these institutions and systems, the evils persist, suggesting that the present solutions are either not strong enough or not effective in the long run. This recognition led the author to propose an innovative and thought-provoking idea: the invention of “vaccinations” for these evils, just as humanity invented vaccines to control viruses like corona. The metaphor of vaccination symbolizes prevention, protection, and resilience against forces that otherwise weaken humanity from within.

The latter part of the book explored how such a bold concept could be implemented—how scientific, psychological, and spiritual dimensions might converge to design preventive measures that protect human minds and hearts against lust, anger, greed, attachment, and ego. The implementation steps envisioned a future

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where society does not merely punish evils after they occur, but proactively immunizes individuals against them through education, awareness, technology, and possibly even biological or psychological interventions. Such an approach calls for collaboration among thinkers, leaders, scientists, and spiritual guides who dare to imagine a better humanity.

In conclusion, this journey through the five evils has shown both the limitations of current approaches and the potential of new solutions. It invites readers to imagine a future where humanity is equipped not only with external controls but also with internal defences— a true vaccination of the soul against the five eternal evils of life. By embracing this vision, we step closer to building a world where peace, compassion, humility, and wisdom replace the shadows of the human soul.

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XII. About the Author

	About the Author HARPRIT SINGH KOHLI BSC - IT, MBA – PM PMP Certified IT Professional 30+ Years of Experience
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Harprit Singh Kohli, an Indian National, born in 1971, was raised in the vibrant city of **Tehran, Iran**, where he completed his schooling at the **Indian Higher Secondary School**. His professional journey began in Tehran, where he worked for seven years as a **Software Engineer**, gaining early exposure to technology and problem-solving in diverse business environments.

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In the year **2000**, he migrated to **Delhi, India**, to pursue further studies and career growth. With a strong determination to advance his knowledge, he completed his **B.Sc. in Information Technology** followed by an **MBA in Project Management**. His career path in India was marked by steady progress — starting once again as a **Software Engineer**, he grew into leadership roles including **Team Lead, Project Lead, Project Manager, and eventually Delivery Manager**.

Over the years, Harprit has been instrumental in developing **web and mobile applications** across a wide spectrum of industries, including **Chemical and Manufacturing, Education, Banking and Financial Services, Logistics, E-commerce, Trading, Import & Export, Telecom**, and many others. His versatility and cross-industry expertise allowed him to contribute to innovative solutions and manage complex technology projects for clients in different countries **as Iran**,

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Denmark, Australia, USA, China, Kuwait, UAE, Thailand & India.

During this journey, he gained hands-on experience with **17 different programming languages** — notably **C, Fortran, Lotus Notes, VB6, Visual Studio C#, .NET, Python, Java, PHP, MS SQL, MySQL, MongoDB** and many more. He also worked extensively on **6 major operating systems** including **DOS, Unix, Novell NetWare, Windows, and Linux**. Keeping pace with rapid technological evolution, he is now actively working with the latest **Full Stack (MERN)** technologies and exploring emerging fields like **Artificial Intelligence (AI), Machine Learning (ML), Data Science, and Quantum Computing**.

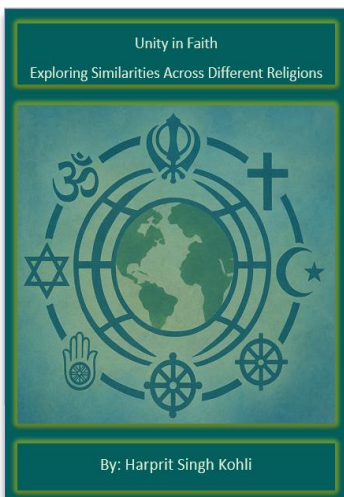
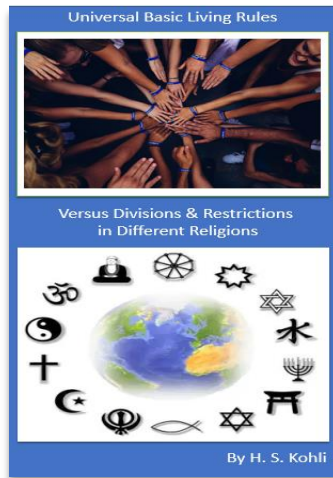
Beyond his professional achievements, Harprit has also dedicated himself to writing. His works include **articles and books** spanning topics in **society, religion, and technology**, reflecting his diverse interests and deep insights into human values, culture, and innovation.

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***“Knowledge becomes powerful only when shared —
for in sharing, it multiplies and transforms lives.”***

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Other Books (Both in Hindi & Punjabi as well)



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XII. Reader's Feedback

If you have new ideas or suggestions, please call +91
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