

their power to function. When these dualities are done away with, the senses cease to be enemies. Likes and dislikes are created by the egoistic attitude. When this hurtful attitude is changed into the helpful devotional attitude, likes and dislikes melt away; the senses in their turn get tamed down.

The function of the scriptures is to exhort man to change his attitude from the base to the noble. When the life for the individual is converted into the life for the Lord, the senses cease to be enemies.

When can desire and hatred, the enemies of man be destroyed? These propensities of the mind prove themselves enemies when directed to worldly affairs. They become allies when directed Godward. Desires for worldly things must be converted into the desire for God. Let man be annoyed with God and angry with Him for not revealing Himself. Desire and anger cannot be totally destroyed, but they can be transmuted; then they become harmless.

— Sri Ramakrishna

Attachment and aversion cause harm in other respects also. The evil ensuing from them is enunciated :—

श्रेयान् स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।

स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ॥ ३५

श्रेयान् स्व-धर्मः वि-गुणः पर-धर्मात् सु-अनु-स्थितात् ।

स्व-धर्मे निधनम् श्रेयः पर-धर्मः भय-आ-वहः ॥

śreyān svadharma viguṇaḥ paradharmāt svanuṣṭhitāt ।
svadharma nidhanam śreyaḥ paradharmo bhayāvahaḥ ॥

श्रेयान् *śreyān* better स्वधर्मः *svadharmaḥ* one's own duty विगुणः *viguṇaḥ* devoid of merit परधर्मात् *paradharmāt* than the duty of another स्वनुष्ठितात् *svanuṣṭhitāt*