

to the utter absence of ego in it. Not only the ego but the inherent tendencies also are lying latent in that nursing. The question cannot be raised as to why the infant does not oppose the murder taking place before it. This is so because agency is not where ego is not. No karma good or bad can be attributed to one who is free from ego. But the duty is different of the man who cognizes evil in society. He ought not to pretend the attitude of a baby. The Lord's exhortation to Arjuna is as follows —

‘You have been nurtured to this day to the duty of a Kshatriya. Your attainments and aptitudes are such that you vehemently oppose evil wherever you find it. Is it possible for you to practise quietism when wickedness is let loose in your presence? Your hand unconsciously resists a mosquito bite even in sound sleep, that is how your nature works in spite of yourself. That very nature will drag you on to resist evil in the pending war. Any decision on your part contrary to it, amounts to a conflict in your personality. There is no greater harm to you than your make up being split up.’

‘The feeling is surging in you that evil must be eliminated. But physically you want to desist from war, marring your valour. And this is due to egoism born of *Rajas*. Do not yield to it and disgrace yourself.’

*Jnana* and *mukti* cannot be had as long as egoism persists. Birth and death also do not come to an end to him who is given to egoism.