

Unfinished ritualistic acts will yield no fruits just as ploughing and sowing are not fulfilled, if the sequence of actions --- as ploughing, watering, sowing, weeding, guarding, harvesting, etc., are not kept up exactly in that order. Similarly, some ritualistic acts, when they are not performed faithfully, following all the strict injunctions, the chances are that the very same meritorious acts might result in sins, accrued through the non-performance, or imperfect performance, of enjoined acts. This sin is called, in the language of ritualistic literature, a '*Pratyavaya*.' In the material world also, we can find corresponding instances wherein a medicine misused may bring about a calamitous end for the patient.

These two are the dangers in the field of activities by which we are cheated of all our expected results. Krishna here, as a *pukka* publicity agent for his own philosophy, vigorously asserts that his "Technique of Action," *Karma Yoga*, guarantees safety from these two main dangers.

THE WISDOM CONCERNING SANKHYA AND YOGA
THUS FAR DESCRIBED IS OF THE FOLLOWING
NATURE:

41. Here, O Joy of the Kurus, Kurunandana, there is but a single-pointed determination; many-branched and endless are the thoughts of the irresolute.

In *Karma Yoga*, which the Lord is now explaining, even the highest achievement of Self-realisation is possible because,