

'abhyāsayoga' which leads to salvation. If there is only practice, but there is no Yoga, a state will be formed which will not lead to salvation.

To control the mind or to concentrate it on God again and again is 'abhyāsa'. In 'abhyāsayoga', the mind is not controlled, but the mind is detached from the Self—'samatvaṁ yoga ucyate' (Gītā 2/48).



अभ्यासेऽप्यसमर्थोऽसि मत्कर्मपरमो भव ।

मदर्थमपि कर्माणि कुर्वन्सिद्धिमवाप्स्यसि ॥ १० ॥

abhyāse'pyasamartho'si matkarmaparamo bhava  
madarthamapi karmāṇi kurvansiddhimavāpsyasi

If you are unable to practise as above said, be thou intent on performing ordained actions for Me; and thus doing selfless actions for My sake, thou shalt achieve perfection. 10

*Comment:—*

'Abhyāse'pyasamartho'si matkarmaparamo bhava'—Here the term 'Abhyāse', stands for 'Abhyāsayoga', described in the preceding verse. In the Gītā, the topic of preceding verse, is described in brief, in the next verse. The topic of fixing the mind on Him, and the intellect in Him, described in the eighth verse, was mentioned in the ninth verse, by the expression 'to fix the mind', which also includes intellect. In the same way the term 'Abhyāse', (in the tenth verse), has been used for 'Abhyāsayoga' as in the ninth verse.

The Lord declares, that if he is unable to practise as described, in the preceding verse, he should work for His sake. It means, that all actions (according to one's caste, order of life, for earning livelihood and for maintenance of the body, as well as, adoration, meditation and chanting of His name, and other spiritual activities) should, instead of being performed for mundane

pleasure and prosperity, be performed, only for God-realization. Actions which are performed, for God-realization according to His direction, are called 'Matkarma', and a striver who is intent on performing actions, for His sake, is 'Matkarmaparama'. Such a striver, should have his affinity, only for God, and his activities should also be performed, only for God.

When a striver, ceases to hanker after mundane pleasure and prosperity, the forbidden actions, are totally renounced by him, because it is desire which tends a man, to perform forbidden actions (Gītā 3/37). Therefore, when a striver decides on God-realization, as the aim, all his actions are in accordance with, scriptural injunctions and they are performed for the sake of God, only.

**'Madarthamapi karmāṇi kurvansiddhimavāpsyasi'**—Whatever has been said, in the first half of the verse by the expression 'Matkarmaparamo bhava', has been repeated in the second half. When a striver, performs actions only for His sake, he attains, perfection or God-realization.

As the Lord, in the eighth verse, explained fixation of the mind on Him, and the intellect in Him, the independent means of God-realization, and, in the ninth verse, the constant practice of divine name etc., the independent means to realize Him, so does He mention here the performance of actions for His sake, as the independent means to realize him.

As profit in business acts, as an encouragement to a businessman, and he tries to earn more and more money, and more enthusiastically, so, when all actions are performed for God's sake, a striver, develops a keener desire for, God-realization and also practises spiritual discipline, more enthusiastically. When he has such a burning desire, that he cannot bear separation, from the all-pervading God, God does not remain veiled, but by His grace He is attained, by him. If a striver's only aim is God-realization, and he performs all actions only for His sake, it means, that he

has invested his intellect, ability, time and resources, in God-realization by considering them as the Lord's. What more can he do than this? The Lord, does not expect anything more, from him. So He enables him, to realize Him.

**Appendix**—Performance of actions for God's sake is easier than practice. The reason is that practice being new has to be done but actions are performed naturally as a man is so habituated. A man gets bound by performing actions for himself—'karmanā badhyate jantuh'. Therefore by offering actions to God, a man easily attains God (Gītā 9/27-28).

'Madarthamapi'—this expression means that actions should be done only for God's sake from the beginning.



अथैतदप्यशक्तोऽसि कर्तुं मद्योगमाश्रितः ।

सर्वकर्मफलत्यागं ततः कुरु यतात्मवान् ॥ ११ ॥

athaitadapyaśakto'si kartum madyogamāśritaḥ  
sarvakarmaphalatyāgam tataḥ kuru yatātmavān

Resorting to Yoga if thou art unable to do even this (the discipline mentioned in the preceding verse) then subduing your mind, senses and intellect etc., (equanimity) and renounce the fruit, of all actions. 11

*Comment:—*

'Athaitadapyaśakto'si kartum madyogamāśritaḥ'—In the preceding verse, the Lord declared, "Thou shalt attain Me by performing actions, for My sake" while, here He declares, "Thou shalt attain Me, by renouncing the fruit of all actions." The former, can be called the path of devotion, while the latter, the path of action. Both of these are independent means, of God-realization.

In this verse, it seems proper that the expression 'Madyogamāśritaḥ' (resorting to union with Me), is related with