

असि-आसे अपि अ-समर्थः अ(स्)-सि मद् कर्म(न्)-परमः भव ।

मद्-अर्थम् अपि कर्माणि कुर्वन् सिद्धिम् अव-आप्-स्यसि ॥

*abhyāse 'py asamartho 'si matkarmaparamo bhava ।  
mad artham api karmāṇi kurvan siddhim avāpsyasi ॥*

अभ्यासे *abhyāse* in practice अपि *api* also असमर्थः *asamarthaḥ* not capable असि *asi* (thou) art मत्कर्मपरमः *matkarma paramaḥ* intent on doing actions for my sake भव *bhava* be मद्-अर्थम् *mad artham* for my sake अपि *api* also कर्माणि *karmāṇi* actions कुर्वन् *kurvan* by doing सिद्धिम् *siddhim* perfection अवाप्स्यसि *avāpsyasi* thou shalt attain

If you are unable even to practise Abhyasa-yoga, be you intent on doing actions for My sake; even by performing actions for My sake you will attain perfection. 10

Force of habit is too strong to be altered or curbed; it drags the man along its own way. Even such a bent can be turned to advantage. While the bent is allowed to have its sway, it is utilized in the service of the Lord. A talkative man for example, may go on talking of God instead of worldly things. An active man may work hard for the glory of his Maker and not for mammon. When he becomes an instrument of the Lord in this way, no work taints him. His mind becomes gradually purified. God-hood is reached.

When a man changes his attitude he is freed from bondage. Whatever work takes place through man is actually the work of the Lord. "Lord, You have Your work done by me. In ignorance I feel 'I am the doer.' May I be only an instrument." Attitude of this kind emancipates the aspirant.

— Sri Ramakrishna