

Practice consists in repeatedly fixing the mind on a single object by withdrawing it from everything else. The Yog following from this, and consisting in concentration of the mind, is *abhyāsa-Yog*.

अभ्यासेऽप्यसमर्थोऽसि मत्कर्मपरमो भव ।  
मदर्थमपि कर्माणि कुर्वन्सिद्धिमवाप्स्यसि ॥१०॥

10. If you are unable even to practise, be intent on works for Me. By undertaking works for Me as well, you will attain perfection. (69)

If *asamarthah asi*, you are unable; *api*, even; *abhyāse*, to practise; then, *bhava*, be; *mat-karmaparamah*, intent on works for Me—works (*karma*) meant for Me (*mat*) are *mat-karma*—that is, you be such that works meant for Me become most important to you. In the absence of Practice, *api*, even; *kurvan*, by undertaking; *karmāni*, works alone; *madartham*, for Me; *avāpsyasi*, you will attain; *siddhim*, perfection—by gradually acquiring purification of mind, concentration and Knowledge.

अथैतदप्यशक्तोऽसि कर्तुं मद्योगमाश्रितः ।  
सर्वकर्मफलत्यागं ततः कुरु यतात्मवान् ॥११॥

11. If you are unable to do even this, in that case, having resorted to the Yog for Me, thereafter renounce the results of all works by becoming controlled in mind.

*Atha*, if, again; *aśaktah asi*, you are unable; *kartum*, to do; *etat api*, even this—what was stated as being ‘intent on doing works for Me’; in that case, *mad-Yogm-āśritah*, having resorted to the Yog for Me—the performance of those works that are being done by dedicating them to Me is *madYogh*; by resorting to that Yog for Me; *tatah*, thereafter; *sarva-karma-phala-tyāgam kuru*, renounce, give up, the results of all works; by becoming *yata-ātmavān*, controlled in mind. (70)

Now the Bhagavān praises the renunciation of the results of all works: