

Arjuna said:

योऽयं योगस्त्वया प्रोक्तः साम्येन मधुसूदन ।
एतस्याहं न पश्यामि चञ्चलत्वात् स्थितिं स्थिराम् ॥ ३३ ॥

33. O Madhusudan (Krishna), this Yog that has been spoken of by You as sameness, I do not see its steady continuance, owing to the restlessness (of the mind).

O Madhusudan, *ayam*, this; *Yogh*, Yog; *yah proktah*, that has been spoken of; *tvayā*, by You; *sāmyena*, as sameness; *na paśyāmi*, I do not see, I cannot conceive;—what?—*etasya*, its; *sthirām*, steady, undisturbed; *sthitim*, continuance; *cañcalatvāt*, owing to the unsteadiness of the mind, which is well known.

चञ्चलं हि मनः कृष्ण प्रमाथि बलवद्दृढम् ।
तस्याहं निग्रहं मन्ये वायोरिव सुदुष्करम् ॥ ३४ ॥

34. For, O Krishna, the mind is unsteady, turbulent, strong and obstinate. I consider its control to be as greatly difficult as of the wind.

Hi, for, O Krishna—the word *Krishna* is derived from the root *krs*, (84) in the sense of ‘uprooting’; He is Krishna because He uproots the defects such as sin etc. of devotees—; *manah*, the mind; is *cañcalam*, unsteady. Not only is it very unsteady, it is also *pramāthi*, turbulent. It torments, agitates, the body and the organs. It brings them under extraneous control. Besides, it is *balavat*, strong, not amenable to anybody’s restraint. Again, it is *drḍham*, obstinate, hard as the (large shark called) *Tantu-nāga* (also known as *Varuna-pāśa*).

Aham, I; *manyē*, consider; *tasya*, its—of the mind which is of this kind; *nigrahaḥ*, control, restraint; to be (*suduskaram*, greatly difficult;) *vayoh iva*, as of the wind. Control of the wind is difficult. I consider the control of the mind to be even more difficult than that. This is the idea.

‘This is just as you say.’