

*Shri Hari said:*

असंशयं महाबाहो मनो दुर्निग्रहं चलम् ।  
अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते ॥३५॥

35. O mighty-armed one, undoubtedly the mind is untractable and restless. But, O son of Kuntī, it is brought under control through practice and detachment.

*Mahābāho*, O mighty-armed one; *asamśayam*, undoubtedly—there is no doubt with regard to this; that the *manah*, mind; is *durnigraham*, untractable; and *calam*, restless. *Tu*, but; it—the modifications of the mind in the form of distractions—*grhyate*, is brought under control; *abhyāsenā*, through practice—*abhyāsa* means repetition of some idea or thought of the mind on some mental plane (85)—; and *vairāgyena*, through detachment—*vairāgya* means absence of hankering for enjoyment of desirable things, seen or unseen, as a result of the practice of discerning their defects.

That mind is thus brought under control, restrained, that is completely subdued.

By him, however, who has not controlled his mind—

असंयतात्मना योगो दुष्प्राप इति मे मतिः ।  
वश्यात्मना तु यतता शक्योऽवाप्तुमुपायतः ॥३६॥

36. My conviction is that Yog is difficult to be attained by one of uncontrolled mind. But it is possible to be attained through the (above) means by one who strives and has a controlled mind.

*Me*, My; *matih*, conviction; is *iti*, that; Yog is *dusprāpah*, difficult to be attained; *asamśayata-ātmanā*, by one of uncontrolled mind, by one who has not controlled his mind, the internal organ, by practice and detachment. *Tu*, but, on the other hand; *śakyah*, Yog is possible; *avāptum*, to be attained; *yatatā*, by one who strives, who repeatedly makes effort; *upāyatah*, through the means described above; and