

*niyata-mānasah*, of controlled mind; *adhi-gacchati*, achieves; *śāntim*, the Peace, the indifference to worldly attachments and possessions; *nirvāna-paramām*, which culminates in Liberation; and *mat-saṁsthām*, which abides in Me.

Now are being mentioned the rules about the yogī's food etc.:

नात्यश्नतस्तु योगोऽस्ति न चैकान्तमनश्नतः ।  
न चातिस्वप्नशीलस्य जाग्रतो नैव चार्जुन ॥१६॥

16. But, O Arjuna, Yog is not for one who eats too much, nor for one who does not eat at all; neither for one who habitually sleeps too long, nor surely for one who keeps awake.

(*Tu*, but) O Arjuna, Yog *na asti*, is not; *ati-aśnatah*, for one who eats too much, for one who eats food more than his capacity; *na ca*, nor is Yog; *anaśnatah*, for one who does not eat; *ekāntam*, at all. This accords with the Vedic text, 'As is well known, if one eats that much food which is within one's capacity, then it sustains him, it does not hurt him; that which is more, it harms him; that which is less, it does not sustain him' (Śa. Br.; Bo. Sm. 2.7.22). Therefore, a yogī should not eat food more or less than what is suitable for him. Or the meaning is that Yog is not for one who eats more food than what is prescribed for a yogī in the scriptures on Yog. Indeed, the quantity has been mentioned in, 'One half of the stomach is to be filled with food including curries; the third quarter is to be filled with water; but the fourth quarter is to be left for the movement of air,' etc.

Similarly, Yog is not for *ati svapna-śīlasya*, one who habitually sleeps too long; and Yog is *na eva*, surely not; *jāgratah*, for one who keeps awake too long.

How, again, does Yog become possible? This is being stated:

युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु ।  
युक्तस्वप्नावबोधस्य योगो भवति दुःखहा ॥१७॥

17. Yog becomes a destroyer of sorrow of one whose eating and movements are regulated, whose effort in works is moderate, and