

विविक्तसेवी लघ्वाशी यतवाक्कायमानसः ।  
ध्यानयोगपरो नित्यं वैराग्यं समुपाश्रितः ॥५२॥

52. One who resorts to solitude, eats sparingly, has speech, body and mind under control, to whom meditation and concentration are ever the highest (duty), and who is possessed of dispassion;

*Vivikta-sevī*, one who resorts to solitude, is habituated to repairing into such solitary places as a forest, bank of a river, mountain caves, etc.; *laghuāśī*, eats sparingly, is habituated to eating a little—repairing to solitary places and eating sparingly are mentioned here since they are the causes of tranquillity of mind through the elimination of defects like sleep etc.—; the person steadfast in Knowledge, *yata-vāk-kāya-mānasah*, who has speech, body and mind under control—. That monk, steadfast in Knowledge, should have his speech, body and mind under control. Having all his organs withdrawn thus, *dhyāna-Yog-parah nityam*, one to whom meditation and concentration are ever the highest (duty)—meditation is thinking of the real nature of the Self, and concentration is making the mind one-pointed with regard to the Self itself; one to whom these meditation and concentration are the highest (duty) is *dhyāna-Yog-parah*—. *Nityam*, (ever) is used to indicate the absence of other duties like repetition of *mantra* (246) etc.

*Samupāśritāh*, one who is fully possessed, that is ever possessed; of *vairāgyam*, dispassion, absence of longing for objects seen or unseen—.

Further,

अहंकारं बलं दर्पं कामं क्रोधं परिग्रहम् ।  
विमुच्य निर्ममः शान्तो ब्रह्मभूयाय कल्पते ॥५३॥

53. (That person,) having discarded egotism, force, pride, desire, anger and superfluous possessions, free from the idea of possession, and serene, is fit for becoming Brahman.