

23. Through Saṁyama in friendliness (amity) and other similar virtues, strength is obtained therein.
24. (By practising Saṁyama) On strength, the strength of elephants etc. can be acquired.
25. By applying the effulgent light of the higher sense perception—Jyotiṣmatī, knowledge of subtle objects or things obstructed from view or placed at a great distance, can be acquired.
26. (By practising Saṁyama) On the Sun (the point in the body known as the Solar entrance) the knowledge of the cosmic regions is acquired.
27. (By practising Saṁyama) On the Moon (the lunar entrance) knowledge of the arrangement of stars is acquired.
28. (By practising saṁyama) On the pole-star, motion of the stars is known.
29. (By practising Saṁyama) On the plexus of the navel, knowledge of the bodily system is derived.
30. (By practising Saṁyama) On the trachea, hunger and thirst can be subdued.
31. Calmness is attained by Saṁyama on the bronchial tube.
- 32.. (By practising Saṁyama) On the coronal light, Siddhas can be seen.
33. (By practising Saṁyama) On knowledge known as Prātibha (intuition) everything becomes known.
34. (By practising Saṁyama) On the heart, knowledge of the mind is acquired.
35. Experience (of pleasure or pain) arises from a conception which does not distinguish between the two extremely different entities, viz. Buddhisattva and Puruṣa. Such experience exists for another (i.e. Puruṣa). That is why through Saṁyama on the distinction between Buddhi and Puruṣa, a knowledge regarding Puruṣa is acquired.
36. Thence (from knowledge of Puruṣa) arise Prātibha (prescience), Śrāvaṇa (supernormal power of hearing), Vedana (supernormal power of touch), Ādarśa (supernormal power of sight), Āsvāda (supernormal power of taste) and Vārtā (supernormal power of smell).
37. They (these powers) are impediments to Samādhi but are (regarded as) acquisitions in a fluctuating state of the mind.
38. When the cause of bondage gets relaxed and the movements of the mind are known, the mind can get into another body.