

44. From study and repetition of Mantras, communion with the desired deity is established.
45. From devotion to God, Samādhi is attained.
46. Motionless and agreeable form (of staying) is Āsana (Yogic posture).
47. By relaxation of effort and meditation on the infinite (Āsanas are perfected).
48. From that arises non-affection by Dvandvas or opposite conditions.
49. That (Āsana) having been perfected, regulation of the flow of inhalation and exhalation is Prāṇāyāma (breath control).
50. That (Prāṇāyāma) has external operation (Vāhya Vṛtti), internal operation (Ābhyantara Vṛtti) and suspension (Stambha Vṛtti). These, again, when observed according to space, time and number, become long and subtle.
51. The fourth Prāṇāyāma transcends the external and internal range.
52. By that the veil over manifestation is thinned.
53. (Moreover) The mind acquires fitness for Dhāraṇā.
54. When separated from their corresponding objects, the senses follow, as it were, the nature of the mind, that is called Pratyāhāra (restraining of the sense-organs).
55. That brings supreme control of the sense-organs.

### BOOK III

#### ON SUPERNORMAL POWERS

1. Dhāraṇā or attention is the mind's (Chitta's) fixation on a particular point in space.
2. In that region the continuous flow of the same knowledge is called Dhyāna or meditation.
3. When the object of meditation only shines forth in the mind as if devoid of the thought of self even, then it is called Samādhi or concentration.
4. The three together on the same object is called Samyama.
5. By mastering that (Samyama) the light of knowledge (Prajñā) dawneth.
6. It (Samyama) is to be applied to the stages (of practice).
7. These three are more intimate practices than the previously mentioned ones.