

39. By conquering the vital force (of life) called Udāna, the chance of immersion in water or mud or entanglement in thorns, is avoided and exit from the body at will is assured.
40. By conquering the vital force called Samāna, effulgence is acquired.
41. By Saṁyama on the relationship between Ākāśa and the power of hearing, divine sense of hearing is gained.
42. By practising Saṁyama on the relationship between the body and Ākāśa and by concentrating on the lightness of cotton wool, passage through the sky can be secured.
43. When the unimagined conception can be held outside, i.e. unconnected with the body, it is called Mahāvīdeha or the great discarnate. By Saṁyama on that, the obstruction to illumination (of the Buddhishattva) is removed.
44. By Saṁyama on the grossness, the essential character, the subtlety, the inherence, and the objectiveness—these five forms of the Bhūtas or elements, mastery over the Bhūtas is obtained.
45. Thence develop the power of minification and other bodily acquisitions; there is also no resistance by its characteristics.
46. Perfection of body consists in beauty, grace, strength and adamant hardness.
47. By Saṁyama on the receptivity, essential natural character, 'I'-sense, inherent quality and objectiveness of the five sense-organs, power over them can be acquired.
48. Thence come power of rapid movement as of mind, action of instruments apart from the body and mastery over the primordial cause.
49. To one established in the discernment between Buddhi and Puruṣa come Omnipotence and Omniscience.
50. By renunciation of that (Viśokā attainment) even, comes isolation on account of the destruction of the seeds of evil.
51. When invited by the presiding deities, it should not be accepted nor should it cause vanity because it involves possibility of undesirable consequences.
52. Discriminative knowledge comes from practising Saṁyama on moment and its sequence.
53. When species, symptom and position of two different things being indiscernible they look alike, they can be differentiated thereby (with discriminative knowledge).
54. Discriminative knowledge is Tāraka or intuitional, is comprehensive of all things and of all times, and is without succession.