

of hearing, being susceptible to vibrations of the relatively vacant air-vibrations, the ear is considered to be akin to void.

The kinship with voidness is the relationship between the ear and the Ākāśa. By practising Saṁyama thereon, there is a development of the Sāttwika 'I'-sense and from the point of view of voidness there is a growth of non-obstructiveness. This is known as divine or subtle hearing.

The meaning of the quotation from Pañchaśikha is that all senses of hearing being made of identical sound element, all organs of hearing are attuned to Ākāśa. This is the physical side of the sense of hearing. From the point of view of power, all senses are modifications of the 'I'-sense.

कायाकाशयोस्सम्बन्धसंयमान्नघुतूलसमापत्तेश्चाकाशगमनम् ॥ ४२ ॥

भाष्यम्—यत्र कायस्तत्राकाशं तस्यावकाशदानात्कायस्य, तेन सम्बन्धः प्राप्तिः (सम्बन्धावाप्तिरिति पाठान्तरम्) । तत्र कृतसंयमो जित्वा तत्सम्बन्धं लघुषु तूलादिष्वाऽऽपरमाणुभ्यः समापत्तिं लब्ध्वा जितसम्बन्धो लघुः, लघुत्वाच्च जले पादाभ्यां विहरति, ततस्तूर्णनाभितन्तुमात्रे विहृत्य रश्मिषु विहरति, ततो यथेष्ट-माकाशगतिरस्य भवतीति ॥ ४२ ॥

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. 42.

Wherever there is body, there is Ākāśa, because void provides the room for the body. That is why body and Ākāśa are related to each other as pervasive. By Saṁyama on that relationship, *i.e.* by conquering that relationship, the yogin becomes light and can move skyward. Or by meditation on cotton wool or other light things down to atoms, the yogin becomes light. By becoming light he can walk on water and then on cobwebs and on rays of light. Thereafter he can move to the sky at will (1).

(1) If Saṁyama is practised on the relationship between the body and Ākāśa, *i.e.* on the existence of the body in the midst of void, the power to move unobstructed at will is acquired.