

Power of hearing is the cause, and hearing is its effect. Effect does not guide the cause, *i.e.* under the influence of the effect the cause is not guided in producing a result. Therefore only practising hearing, no other form of hearing can be developed. Hearing is not the material cause of the power of hearing.

The power of hearing exists and it can be of different types according to the variations of the three Gunas. If the characteristic of one such variation is suppressed, another will appear in it through impenetration. The human nature is opposed to divine nature. Therefore through the cause, in the shape of suppression of human nature, divine nature manifests itself. To illustrate this point, the maker of the Sūtra has cited the case of the farmer letting in water, while the commentator has mentioned the example of removal of weeds. Cause does not guide nature innate but only defeats the contrary properties, which helps nature to impenetrate and manifest itself.

In the story of Nandiśwara referred to above, he having by his piety and pious acts overcome impiety, his divine nature manifested itself in his present life which changed him into a Deva. Similarly, it is stated in the Purāṇas that King Nahuṣa having suppressed piety through impiety was transformed into a huge snake in his life-time.

भाष्यम्—यदा तु योगी बहून् कायान् निर्मिमीते तदा किमेकमनस्कास्ते भवन्त्यथानेकमनस्का इति—

निर्माणचित्तान्यस्मितामात्रात् ॥ ४ ॥

अस्मितामात्रं चित्तकारणमुपादाय निर्माणचित्तानि करोति, ततः सचित्तानि भवन्ति ॥ ४ ॥

When the Yogin constructs many bodies, have they only one mind or many minds? (In reply to such a question it is a being said—).