

(1) By the vital force called Samāna, all parts of the body are properly nourished, *i.e.* the energy supplied by food is evenly distributed. By conquering that vital force a yogin gets an aura around his body.

श्रोत्राकाशयोस्सम्बन्धसंयमादिव्यं श्रोत्रम् ॥ ४१ ॥

भाष्यम्—सर्वश्रोत्राणामाकाशं प्रतिष्ठा सर्वशब्दानां च, यथोक्तं “तुल्यदेश-  
श्रवणानामेकदेशश्रुतित्वं सर्वेषामभवति” इति । तच्चैतदाकाशस्य लिङ्गमनावरणं  
चोक्तम् । तथाऽमूर्तस्यानावरणदर्शनादिभूत्वमपि प्रख्यातमाकाशस्य । शब्द-  
ग्रहणानुमितं श्रोत्रं बधिराबधिरयोरिकः शब्दं गृह्णात्यपरो न गृह्णातीति, तस्मात्  
श्रोत्रमेव शब्दविषयम् । श्रोत्राकाशयोः सम्बन्धे कृतसंयमस्य योगिनो दिव्यं  
श्रोत्रं प्रवर्त्तते ॥ ४१ ॥

**By Samyama On The Relationship Between Ākāśa And The  
Power Of Hearing, Divine Sense Of Hearing Is Gained. 41.**

All powers of hearing and all sounds abide in Ākāśa. It has thus been said that ‘As the sense of hearing of all has a bearing on the identical sound element so it is related to that single element’ (1). It is that conditioned hearing which is the Liṅga or token of Ākāśa, and absence of obstruction (void) is also mentioned as its Liṅga or token. Moreover, it is found that a formless thing or a thing intangible, is not limited by anything (as it can stay anywhere) ; thus the all-pervasiveness of Ākāśa is established. From the perception of sound it is inferred that the organ of hearing exists, for of two one who is deaf does not take in sound, while who is not deaf takes it in. Hence it is the organ of hearing only of which the sound is the object. The yogin who practises Samyama on the relationship between the organ of hearing and the Ākāśa, develops subtle sense of hearing.

(1) Ākāśa has the property of sound. Sound is the most unobstructible property because it can go through other things