

VIBHUTI PADA
sutra 35-37

these three sutras contain the famous warning against the siddhis, which are not special, magical powers, but enhancements of ordinary sensory faculties that can prevent the deep internalisation of awareness by producing fascination with phenomenalisation and form.

**35 sattva purusayoh atyanta asankirayoh pratyaya avishesah bhogah
pararthatvat svartha samyamat purusha jnana**

= understanding of the Self comes from meditating on the significance of the Self to itself so that luminosity and the identification of consciousness with its organism are completely distinguished from the undifferentiated subliminal impulses that define experience

sattva = luminosity

purusayoh = localised consciousness identified with its organism

atyanta = completely

asankirayoh = distinguished

pratyaya = subliminal impulse

avishesah = undifferentiated

bhogah = experience

pararthatvat = significance

svartha = for itself

samyamat = meditation

purusha = the Self

jnana = wisdom, understanding

36 tatah pratibha sravana vedana adarsha asvada varta jayanta
hyper sensory perceptions

= from that hyper-sensory insights are generated

tatah = from that

pratibha = insights

sravana = enhanced hearing

vedana = enhanced touch

adarsha = enhanced sight
asvada = enhanced taste
varta = enhanced smell
jayanta = produced

37 te samadhi upasrga vyutthana siddhi
= these externalising enhancements obstruct samadhi

te = these
samadhi = meditative absorption
upasrga = obstruct, prevent
vyutthana = extraversion, wordly interest
siddhi = enhancement, perfection

understanding of the Self comes from meditating on the significance of the Self to itself so that luminosity and the identification of consciosuness with its organism are completely distinguished from the undifferentiated subliminal impulses that define experience. within that distinction hyper-sensory insights can be generated that externalise awareness and prevent samadhi.