

discover its identity. "Part Two of our work, *Individuality*, then seeks to interpret our phenomenal indentity and individuality within the overall context of the common human quest for complete and full and authentic identity" (p. 128). Most of the author's constructive interpretation of the *Sāṃkhya* system is found in this part of the book.

The content of the book may be summarized as follows: The *Sāṃkhyan* is first of all struck with the fact that the present state of human existence is one of suffering (*duḥkha*), and seeks its cure. The suffering arises from the mistaken identity of the human being: man identifies himself with the ego. This sense of the ego is *ahamkāra*, which creates and defines the human psyche as well as the world. It also invites man to search for a more enduring individuality the *puruṣa*, the trans-phenomenal identity of man. The Yoga ascetical techniques provide the means of transcending the *ahamkāra* as a preliminary to discovering the *puruṣa*, a new mode of existence, our Real and Authentic Identity.

A principal goal, and the thrust of this work, is a thorough study of *ahamkāra* within the *Sāṃkhyan* tradition, as the author himself, admits. *Ahamkāra* is, according to the author, the critical and key moment in the folding and refolding process of *prakṛti*, and, therefore, also in the Yogic spiritual journey. It plays a double role, indeed. First of all it creates and defines the human psyche, makes the distinction between subject and object possible, and thus also makes the empirical experience possible. But in being so creative, it conceals *puruṣa*, the real identity of man. Then by the very frustration inherent in the mistaken identity of *ahamkāra*, there arises a quest for a purer and more authentic identity. "Our individuality first realized through *ahamkāra* demands disentanglement from this material confinement" (p. 160-1), and thus *ahamkāra* gradually reveals *Puruṣa*.

Some of the striking points observed by the author in the *Sāṃkhyan* analysis of man are: (i) just as the contemporary existentialist does, the *Sāṃkhyan* also starts with the experience of suffering (*duḥkha* or *angst*), (ii) the sight of *duḥkha* does not lead the *Sāṃkhyan* to despair, and (iii) the nature-centred, human-focused and matter-oriented *Sāṃkhyan* thinking has cleverly interpreted the "words" of matter as an invitation for man to transcend matter.

Finally, the Epilogue presents the author's reflections on Yoga Spirituality from the Western point of view. Here he tries to suggest universal values from *Sāṃkhyan* thought and to show that the *Sāṃkhyan* thinking may be stimulating for different cultures. In the Yogic