

psycho-spiritual discipline the author finds a challenge for spiritual athletes of many different traditions. In the *Sāṃkhyan* interpretation of the “words” of matter, he finds a kinship with Cusanus, Bonaventure, Karl Marx, Teilhard de Chardin, Sri Aurobundo, and a host of others. However, the *Sāṃkhyan* poses a greater challenge to the materialist who denies the human possibility of transcending matter. Again, in the Yogic recognition of the transphenomenal identity of man, the author detects an affinity with the Buddhist quest for *śūnyatā*, Carl Jung’s understanding of the Higher Self, and Thomas Merton’s idea of “the deep transcendent self.” He has also suggested comparisons between the experiences of a Yogi on the one hand, and of St. John of the Cross, St Teresa of Avila and others on the other.

The work certainly provides reading which is very rewarding. I am afraid, however, that it is somewhat repetitive. The author may have deliberately made it so keeping in view the Western readers.

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