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SAMKHYA-YOGA MEDITATION: PSYCHO-SPIRITUAL TRANSVALUATION

Yoga is Mankind's oldest known, yet still continuing "spirituality". Evidence of Yogic practice may be found among the ruins of Harappa of the ancient Indus Civilization (c. 2,500 B.C.); yet Yoga is still being practised today not only in India but throughout Asia and even in much of our contemporary European and American world. So flexible is this tradition that we are now accustomed to speak with ease of Hindu, Buddhist, Jain, Taoist and, more recently, even of Christian forms of Yoga. What, however, is the essence of the "Spirituality" of Yoga? What does a Yogi seek when he sets out on a path of Yoga "discipline"?

One answer may be found among the scriptural texts which evolve as foundational supports for the emerging Hindu culture. Significantly, abundant testimony to multiple forms of Yoga may be found in the *Vedas*, the *Upanishads*, the *Purānas*, and especially in the *Bhagavad-Gītā*. However, a single text, the *Yoga Sūtras* of Pātañjali, details in aphoristic almost chemical-like formulae the techniques and practices of Yoga. This text, certainly finalized by the close of the second century A.D., is considered the classic statement of the Yoga tradition. Within India, however, the Yoga tradition is most properly known as the *Sāmkhya-Yoga darsana* (*Sāmkhya-Yoga* "vision"). Implicit in this name is the assumption that the ascetical techniques and practices of Yoga cannot possibly be appreciated and understood without reference to the metaphysics and psychology of the related Sāmkhyan tradition. For the Sāmkhyan, again a single text, the *Sāmkhya-Kārikā* of *Iśvarakṛṣṇa* succinctly summarizes and sets down in its classic formation an emerging Sāmkhyan "vision" or metaphysics. Thus by the end of the fourth or certainly the fifth century A.D., concise formulations, of both Yogic technique and Sāmkhyan metaphysics may be found succinctly set-forth in precise formulae. For one wishing to understand the "spirituality" of Yoga, it would then seem

essential to turn to the perspective emerging from these two classical formulations.

Sāmkhya-Yoga spirituality invites man to undertake a profound spiritual journey, a journey which radically challenges the Yogi to totally disengage, decondition, and suppress what is commonly referred to as phenomenal life. So radical a change does Yoga prescribe in man's assessment of himself and his surrounding world, that Mircea Eliade ponders whether the Yogi who attains his final goal ought still to be considered a man. The totally liberated Yogi proclaims a perduring identification *only* in "spirit" of "pure consciousness" (*purusha*) and not at all in any form of "matter" (*prakṛti*).

A contribution to our discussion will be to sketch the "psycho-spiritual journey" proposed by the Sāmkhya-Yoga tradition. Emphasis will be placed more on Sāmkhyan understanding rather than on Yogic technique. Our aim will be to explore the Sāmkhya-Yoga model of meditation with the hope of weighing its radical re-assessment of man. In Sāmkhya-Yoga terminology, that path will be detailed whereby a Yogi moves from a sense of identity as an "Ego", precisely defined in observable matter (*ahamkāra*), to a transphenomenal "Egoless" sense of identification called "pure spirit" or "pure consciousness" (*purusha* in *Kaivalaya*). Four different moments of awakening, four moments of increasingly ratified consciousness, will be distinguished within this Sāmkhya-Yoga "psycho-spiritual journey".

The "Moment" of Human Awareness (Ahamkāra)

Ahamkāra (self-awareness, Ego-assertion) is the Sāmkhyan designation for man's initial moment of awakening, an awakening to an awareness commonly known as human consciousness. Man awakens to the realization that he is a paradox of existence. On the one hand, man naturally posits an "identity" with those precise formations of matter which encompass, envelop, and apparently define him, dawning human consciousness is thus limited by those exact forms of matter, by that body and that Ego which supports physical existence. Yet, on the other hand, these very surrounding material forms are observed to be always changing and ever in flux. On account of this, *Kārikā I* of the *Sāmkhya-Kārikā* describes man as awakening to the "pain" (*duḥkha*) of metaphysical mis-identification. Man awakens to an "identity" apparently linked to frustrating, ever-changing "matter".

Yet Sāmkhyan analysis realistically describes the element *ahamkāra* as formulating that fundamental and essential human distinction between a "subject which knows" and the "objects which are known". Without this distinction, without the awakening of *ahamkāra*, neither human knowledge nor human actions would be able to take place. With exactitude, Sāmkhyan "psycho-analysis" delineates the precise dimensions of both the "subject" and the "object" of human cognition. This Sāmkhyan explanation of the elements which compose the "subject" and "object" of human cognition may be said to formulate the psychological and cosmological perspective not only of the Yoga tradition but of the entire Hindu perspective.

The Sāmkhyan views man's "consciousness" as being filtered through the necessary medium of a psyche. "Consciousness" is translated to man by means of a specific "instrument" or "tool" called "*karana*". According to Sāmkhya Yoga, man's "*karana*" or "instrument" of cognition consists of thirteen fixed elements: a *buddhi*, generally understood as the innermost core of the psyche; a *manas*, roughly comparable to Western notions of "mind"; five faculties for knowing (*buddhindriyas*); and five faculties for acting (*karmendriyas*), all sealed and given a sense of "individual identity" by the critical element *ahamkāra*. This thirteenfold "instrument" is the basic "tool" by which man may be said to know or to become aware. *Ahamkāra* is the critical element in the establishment of this individual psyche; without *ahamkāra*, human acts and human knowledge would be impossible; without *ahamkāra*, there would be no psyche.

Simultaneous with the expression of *ahamkāra*, awareness of "objects" of knowledge also takes place. For the Sāmkhyan, five subtle elements (*tanmātras*) and five gross elements (*pañcabhūtāni*) underline or form the atomic substrata of the objective world. Significantly, for the Sāmkhya-Yogin, all knowledge of this objective world is filtered through the interpretative medium of the psyche delineated by *ahamkāra*. Accordingly, the limitations of human knowledge immediately become obvious. The Ego of Every-Man must interpret and thus filter all phenomenal knowledge.

The Sāmkhya-Yogic assessment of man and the phenomenal world—its cosmology or world-view—may be summarized by its claim that twenty-three subtle material elements underline all phenomenal experience: thirteen of these elements unfold the subjective

psychic instrument of knowing (the *karana*) whereas ten other subtle elements underline the object matter of all experienced reality. For the Sāmkhya-Yoga tradition, these are the noumena which support all observable phenomena. Both the Yoga Sūtras and the *Sāmkhya-Kārikā* conclude that *ahamkāra* (self-consciousness) is the critical, determinative, interpretative "creator" of man and the phenomenal world.

However, these texts actually view the formulation of the psyche and the formation of individual man as a *descent* or fall from a previously unmanifest idealized state to man's current manifest state of "suffering". Potential matter (*prakṛti*), stimulated by perfect consciousness (*puruṣa*), unfold *ahamkāra* thus allowing man and the observable world to become manifest. Concomitant with this unfolding, "light", "consciousness", or at least sufficient "reflection" of intelligibility (*puruṣa*) become involved within the world of material forms. According to the Sāmkhya-Yoga perspective, this unfolding of matter into intelligible forms results in man's current world of "pain" and "suffering" (*duḥkha*), a world dominated and defined by *ahamkāra*. Yet the assertion of *ahamkāra*—this necessary human expression—is not entirely "unhappy"; on the contrary, *ahamkāra* also introduces man to the unique value of "consciousness". *Ahamkāra* in fact marks man's first step on his journey to total and complete identification with such "consciousness".

Man awakening to "consciousness" most naturally identifies himself with that particular body, mind, Ego, and psyche which surround him. This is the natural assumption within which Every Man awakens. Yet the Sāmkhya-Yoga tradition charges that a man who posits total meaning and complete identity in such material formulations *radically underestimates* and denigrates himself and his true nature. As long as man remains content with such a phenomenal "empirical identity", he is destined to a frustrating life of "suffering" (*duḥkha*). This is the starkly realistic assessment the Sāmkhya-Yoga texts paint of Existential Man. "Suffering" appears as the initial state of phenomenal man; man is suffering precisely because he posits his "identity" in transient, ever-changing forms of "matter". From this frustrating, questionable identity, the Sāmkhya-Yogin proposes to lead man to the realization of authentic "identification".

Having assessed man as "suffering from a fundamental mis-identification with various forms of matter, the Sāmkhya-Yoga tra-

dition prescribes a precise cure. A "psycho-spiritual journey" a way from any form of Ego-identity (*abamkāra*) expressed in matter to a search for a more enduring "identification" is proposed. Significantly, at its very outset, the *Yoga-sūtras* recommend efforts to still the movements of man's body, psyche, and Ego. Significantly also, *Kārikā XXIV* of the *Sāmkhya-Kārikā* questions man's sense of "*abamkāra*" referring to it as "*abhimāna*" (pride, conceit).

Accordingly, for one who has experienced the initial moment of human consciousness, the Sāmkhya-Yoga tradition recommends a deliberate, sustained effort at detachment from all forms of Ego-identity and the explicit pursuit of some other form of identification. Phenomenal man is invited to de-focus and detach himself from all attachment to any form of matter and to re-focus on that which is other than matter (*purusha*). Such Yogic efforts promises to overcome the "pain" within which Sāmkhya-Yogic analysis first locates phenomenal man. The "light" of frustrating and limited human consciousness suggests the possibility of another unlimited "consciousness" (*purusha*).

The "Moment" of the "Subtle Body" (Sūkshmasarira)

Once the limitations of human consciousness have been understood, the Sāmkhya-Yoga tradition prescribes an exact process of curing man's "suffering". The texts describe an ever-deepening process of liberating interiorization, an ever-sharpening and ever-opening process of mental discrimination, a search for more "light". Deliberately stilling body, mind and senses, the Yogi focuses more precisely on inner spiritual "light" or "consciousness", not on more proximate and more obvious "matter". Contemplating and concentrating on such "light" results in a gradual de-focusing on "matter"; gradually, the "identity" which man realizes becomes more "illuminating", more spiritual, and more "revealing"; gradually also the importance of matter begins to recede. Man's "Ego-defined identity", specified within particular strands of observable matter, is questioned and gradually abandoned as concentration within reveals more "light". Man's basic instrument of knowledge, his psyche, becomes recognized as a unity called a "subtle body" (*sūkshmasarira*) which is even described as capable of transmigration (SK XL). This thirteen-fold subjective psychic instrument, together with its supporting

sheath¹, is revealed as a subject capable of retaining a basic sense of "individuality" (*ahamkāra*) even while transmigrating. Although no longer attached to the gross matter of the phenomenal world, this "meta-empirical" unit still retains affection and attachment to a type of "matter". However, in proportion as interior spiritual "light" dominates consciousness more, so does the Yogi's "meta-empirical Ego" become less linked to matter; significantly the Ego (*ahamkāra*) now defines itself in subtle (*sūkṣma*) and no longer in gross matter.² Breaking out of an "identity" precisely defined in recognizable phenomenal matter and becoming aware of a more rarified sense of "Egoness" now considered attached to a "subtle body", united and unentangled by the phenomenal world, is a major step in the *Sāṃkhyan* journey to "liberation".

Yet even though more "Light" has been realized, matter (*prakṛti*) still lingers in a definite form; an "Ego-identity" or an "individuality" defined in subtle strands of matter still perdures. As long as such "Ego-identity" endures, so too does metaphysical "pain" persist. "Suffering is of the nature of things until the deliverance of the subtle body" (SK LV). An "Ego-identity" expressed in subtle matter is again but a temporary identity in search of more "authentic identification".

The "Moment" of Buddhi

When a play has ended, it is customary to applaud the performance before departing. If the drama has been didactic, this moment of "bows" and "applause" provides one last opportunity for the spectator to identify himself with the performers; it offers a transitional moment for the spectator to summarize and impress on his memory the lessons learned from the drama. Such a transitional moment corresponds to that "final, liberating self-recognition", "that moment of the saints" which the *Sāṃkhyan* has labelled "*buddhi*", a transitional moment of profound spiritual learning which immediately precedes total liberation from matter.

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1. The thirteenfold subjective psychic instrument consists of the thirteen psychic dimensions previously mentioned, namely, *buddhi*, *ahamkāra*, *manas*, five *buddhīndriyas*, and five *karmēndriyas*; its supporting sheath would be the five subtle elements of sound (*śabdā*), touch (*sparsa*), form (*rūpa*), taste (*rasa*), and smell (*gandha*).
 2. According to *Sāṃkhya-Yoga*, subtle differs from gross matter only in being finer or lesser accumulations of *prakṛti*.

Buddhi is that moment when the "light" of *purusha* becomes so attractive that all urges at Ego-expression within any form of matter are abandoned as useless. An ever-widening appreciation of the unlimited range of "consciousness" dispels all attraction toward phenomenal experience (*bhoga*). "Authentic indentification" is now sought in the ever more illuminating "light" of *purusha*. *Buddhi* is characterized as a moment of spiritual wisdom and profound understanding. What then has been learned during the Yogi's experience within the world?

First and foremost, the laws of material nature have been mastered. According to the Sāmkhya-Yogic world-view, matter both unfolds and refolds in a cycle designed to awaken man to the real meaning of "consciousness". By understanding the laws of nature, the Yogi is able to diagnose and thus overcome his fundamental metaphysical illness of "mis-identification with matter". Man's linkage of "consciousness" with matter becomes recognized as a foundational misconception (SK XX); the Yogi discovers his initial self-assessment as *ahamkāra* to be an assumption which invites him to deeper reflection. If unfolding evolution has revealed an "Ego-identity" precisely defined and thus limited by matter, the possibility of another less entangled and more spiritual identification has also been suggested by this process. Yet a purpose may be detected within the Sāmkhyan world-view. Matter in all of its various forms and movements is recognized as but the *servant* of "consciousness" or "spirit" (*purusha*). If matter unfolds as an Ego, it is to awaken human consciousness; if matter refolds and moves from the spotlight of attention, a less entangled "consciousness" is able to be appreciated. Matter is thus but a "tool" or "instrument" whose prime purpose is the liberation of "consciousness" (SK LVII: *purushavimokshanimitam*). Gradually then, the lesson that "consciousness" is radically different from and totally other than matter becomes mastered by the Yogi. As all material-based assessments of Ego fade, the brilliance and radiance of *purusha* becomes more dominant. Now even that basic human distinction between "a subject which knows" and "an object which is known", that apparent essential for phenomenal knowledge, fades as a more transphenomenal wisdom (*Jñāna*) begins to be realized.

For the Yogi then, this grand process of matter unfolding and refolding appears to teach a lesson of supreme value. Not only does it teach that "identity" cannot be carved out or sought within any form of matter but it even more explicitly proclaims that "au-

thentic identification" is to be sought in that which is "other than matter". Matter testifies to and points in the direction of "consciousness" or spiritual *purusha*. Human awareness introduces "reflection", the beginning of an ever-deepening process of interiorization. "Reflection" first extracts the mind, the emotions the will, and even the Ego. Once such liberation from matter is effected, all that remains is for this ever more illuminating "reflection" to fully appreciate man's "authentic identification" as that "consciousness" or "spirit" which is totally "other than all forms of matter".

The "Moment" of Liberation (Purusha in Kaivalya; Samādhi.)

It is but one short yet radical step from the illuminating wisdom reviewed within *buddhi* to the radiance of "perfect wisdom" (SK LXVII: *samyag-jñāna*). *Kārikā* LXIV suggests "contemplative realization" rather than intellectual attainment as an explanation of such "*jñāna*". All Ego-expressions having been abandoned the Yogi's quest for authenticity deepens; he now focuses and directly contemplates the disentangled and unfiltered "light" of *purusha*. Therein is discovered the most profound meaning of "I", the real answer to that quest for "identity" first formulated by *ahamkāra*. "I" is able to recognize and appreciate genuine meaning and worth; "I" realizes "I" am neither Ego nor mind nor body nor emotions; "I" discovers "I" am "unentangled consciousness", "pure knowing", "pure seeing". This liberating appreciation of *purusha* results in the discovery of a "transphenomenal identity" which *perdures*; it is the direct experience of a previously hidden Real Self. This Sāmkhya-Yogic liberation may even be said to parallel what the Westerner means by "salvation". In strikingly similar passage, Thomas Merton writes:

Contemplation is not and cannot be a function of this external self. There is an irreducible opposition between the deep, transcendent self that awakens only in contemplation, and the superficial, external self which we commonly identify with the first person singular. We must remember that this superficial "I" is not our real self. It is our "individuality" and our "empirical self" but it is not truly the hidden and mysterious person in whom we subsist before the eyes of God. This "I" that works in the world, thinks about itself, observes its own reactions, and talks about itself,

is not the true "I"... This self is doomed to disappear as completely as smoke from a chimney. It is utterly frail and evanescent. Contemplation is precisely the awareness that this "I" is really "not I" but an awakening of the unknown "I" that is beyond observation.³

The Sāmkhya-Yogic "moment" of "*samādhi*" or "*purusha in kaivalya*" is that liberation or freeing realization which climaxes the inner "psycho-spiritual journey" of the Yogi, a type of "ecstasy" which follows the Yogi's deliberate efforts at "*enstasis*"; it is a release into the absolute realms of "consciousness" following the Yogi's austere, disciplined journey of interiorization. So striking a contrast does there appear between phenomenal man and this transphenomenal realization of unentangled *purusha*, that Mircea Eliade describes this as a "difference of an ontological order; they belong to two different modes of being".⁴ To speak, then, of "man and to equate him with liberated *purusha* seems almost a semantic confusion of words. That which had once been man (*pumān*) has now been radically dehumanized, deconditioned, disengaged, and de-Egoized; *a new mode of existence, man's Real and authentic identification is realized.*

The figure of an independent witness, the "*sākshin*" who really "sees", is the image most frequently employed by the Sāmkhyan to explain the unique "vision" of *Purusha*. Comparing such a perfect witness to a wandering *sannyāsin*, Gaudapāda explains the unbiased "vision" of such a witness as especially perceptive precisely because of his unique perspective. Accordingly, the Yogi who attains such "*purusha-identification*" must necessarily correct his former entangled perspective; a radical epistemic change, a re-evaluation and transvaluation within the Yogi, is necessary to correct man's former confusion of matter with consciousness. Contemplating *purusha* in its fullness frees the Yogi, from any lingering attraction to matter. The liberation of the Yogi then must be understood as a *radical epistemic transvaluation* implying a transition and deepening of self-understanding and "identification"; this change takes place *within* and yet, according to the Sāmkhya-Yoga tradition, is capable of taking man out of the phenomenal world.

3. Thomas Merton, *New Seeds of Contemplation* (London: Burns & Oates, 1962), pp. 5-6.

4. Mircea Eliade, *Yoga: Immortality and Freedom*, Bollingen Series, No. 56, 2nd ed. (Princeton: Princeton University Press, 1969), p. 15.

With this shift or epistemic change from an "identity" defined in "matter" to an "identification" in "consciousness" or "spirit", what becomes of the material body which envelops the "liberated Yogi?" The Yogic texts distinguish between a state of "embodied liberation" (*jivanmukti*) and a state of "disembodied liberation" (*videhamukti*). Just as past influences keep a spinning wheel moving even after the hand of the potter has been removed, so may the Yogi, even though realizing his goal, still remain "embodied" until all "*prārabdha karma*", all lingering attractions to matter, become exhausted. Even though still temporarily embodied, the liberated Yogi's sense of "identity" is not confined to this temporary material encasement. Finally, just as the potter's wheel eventually stops spinning, so also do all the "*prārabdha karma*" and indeed all past influences (*samskāras*) become exhausted. The texts then speak of an "isolation which is both invariable and absolute" (SK LXVIII): this final and absolute "isolation" is the state of "*videhamukti*" (disembodied liberation). With this final separation, the Yogic "psycho-spiritual journey" is complete; "separation" or "isolation of "consciousness" overcomes man's fundamental metaphysical illness of mis-identification with matter; "liberation" enables the Yogi to realize his authentic identification as "ever free and ever disentangled consciousness". This is the ultimate cure, the separation or isolation of *purusha*, the *samādhi*, which the Sāṃkhya-Yogic tradition prescribes as the radical cure for man's foundational metaphysical "*dukkha*" (pain).

This Yogic "cure" has often been compared with the Buddhist prescription for man. Both observe the "*dukkha*" of phenomenal man and both seek an effective "cure"; the disciplines they recommend bear marked similarities. The Yogic "isolation-experience" also seems remarkably similar to the Buddhist "*nirvāna* experience". The Sāṃkhya-Yogin's radical deconditioning of man has yielded an abstract, passionless, subjectless-objectless "consciousness" framed in isolation; Gerald Larson refers to this as a "translucent emptiness or nothingness"⁵, which is the very reverse of life as ordinarily understood. This total and absolute movement away from the phenomenal dove-tails the Buddhist effort at annihilation or extinction of phenomenal expression. More specifically, the Buddhist seeks to extinguish "*asmitā*", man's

5. Gerald Larson, *Classical Sāṃkhya: An Interpretation of its History and Meaning* (Varanasi: Motilal Banarsidass, 1969), p. 224.

sense of "I-am-ness". This objective parallels the Yogic effort to correct "*ahamkāra*", that sense of Ego which prevents man from realizing "authentic identification." Both the Buddhist and the Yogi radically negate all phenomenal and infratemporal experience. Yet the Sāmkhya-Yoga tradition also differs dramatically; it proclaims an individual "authentic identification" which persists and perdures.

This enduring "authentic identification", this uncovering of the hidden Real Self, is that "liberating wisdom" which is recognized and appreciated when *purusha* is directly experienced. This deepest "I" is contemplated and understood as "consciousness" in complete and absolute separation from all forms of "matter". "Liberation", "freedom", "separation", and "isolation" common Yogic descriptives, all emphasize movement away from phenomenal and infratemporal experience; all such experience is, after all, found within a world interpreted through *ahamkāra*'s partial way of knowing. The ultimate goal of man, then, at least means the abandonment of all "sense of identity" carved-out within any form of matter; it also implies the forsaking of all concepts, ideas, and words framed within the phenomenal experience of man. Yet, for the Sāmkhya-Yogin, matter does push towards, and "isolation" does specify, an *ecstasis* or "liberation" which surpasses finite experience. Are there any suggestions as to the meaning of this transphenomenal, mystical *ecstasis* which so many Yogis claim to experience? It has been suggested that the world-process of unfolding evolution has impressed upon the evolvent a sense of "identity" or "individuality". For the Yogi, whose basic thrust is to reverse and still this process in regard to himself, "empirical identity" yields to a "meta-empirical identity" which in turn opens to "transphenomenal, Egoless, authentic identification"; this is the Sāmkhya-Yoga description of man's "psycho-spiritual journey" to "freedom". The *Sāmkhya-Kārikā* has preferred to explain "authentic identification" in terms of an unentangled or unbiased witness (*sākshin*); for confused and suffering man to attain such unbiased "vision", a radical epistemic change, a radical re-evaluation, is demanded. *Purusha* resembles a lamp which illuminates. Empirical man's "light" is filtered through the shrouded medium of *ahamkāra*; it is thus only a "partial seeing" or "partial knowing". In contrast, the illumination of the liberated Yogi appears as an "unentangled pure seeing", "perfect knowing", "pure consciousness" and "perfect contemplation". The "vision" of the "liberated" appears as a "consciousness" and "intelligence"

which *infinitely* surpasses and transcends man's limited "awareness" and limited human "knowledge". Speculation suggests absolutely unimpeded and unentangled "consciousnesses", radiant "seers", and brilliant "knower" as the ultimate Sāmkhya-Yogic goal.

What effect does this uncovering of "authenticity" have on man? What re-orientation result from the discovery of a liberated "authentic identification" which perdures? The answer is total the realized Yogi is called upon to thoroughly reverse his former customary "self-assessment". *The Yogi is challenged to radically re-orient his fundamental attitudes and values.* No longer can he judge himself to be what he once assumed himself to be, phenomenal man; he is, in fact, transphenomenal *purusha*. Even his former distinction of bondage and liberation must be evaluated as a mere empirical perspective. The "liberated Yogi" ponders the paradox or mystery of *purusha's* eternal freedom. "No one is bound, no one is released... Only matter in its various forms is bound and released". (SK LXII). Thus the Yogi challenges man to radically re-evaluate himself and his basic epistemology; the result of such a transvaluation could scarcely be described as man; rather it must be called *purusha*, the real "light", the authentic "I" formerly hidden within the Ego. Clearly, such "reflection" and such "contemplation" "radically modifies the human being's ontological condition".⁶

Who am "I"? The Sāmkhya-Yoga tradition responds to this most basic question of man with the word "*purusha*." The "liberated Yogi" proclaims: "I" am not body nor mind nor Ego; "I" am *purusha*, unentangled "consciousness", pure "seeings" an "authentic self" which has always been freed and unentangled but never fully appreciated. This radical epistemic change, this total re-assessment, this recognition of a formerly hidden mode of being, is the Yogic understanding of liberation (*moksha*); herein man uncovers "authentic identification." Man is not "matter but pure and unentangled "consciousness" or "spirit" to which all "matter" testifies.

6. Eliade. *Yoga*, p. 94.