

The essential structure of the Vedic karma doctrine, according to the author, is to be found in the Brahminic notions of the ritual process which helps the sacrificer to attain *mukti*, the real cosmos. The Brahminic abstraction of death in the ritual context provided the Upanishads the ability to confirm death and to move beyond the ritual sphere toward a larger world of experience the experience of wholeness. Thus it is the same principle which underlies the Brahminic ritual theories, that operate in the Upanishadic doctrine of karma. They are only extended from world of rituals to a world of experience.

The author undoubtedly has succeeded in his scholarly exposition of the inspiring message and spirit of the Brahmnas which generally has been undervalued as priestly rubbish due to its overemphasis on sacrificial regulations engendered by the corrupted sacerdotism of the pre-upanishadic period. The author deserves our appreciation for his logical and convincing arguments backed by sufficient datas in establishing the validity of his thesis. As an original contribution to the field of Indian philosophical and religious literature the book will be a great help to those who are interested in this field.

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