Imagine the face of a Westerner recoiling in repugnance hearing from a Hindu of a ‘sacrifice’ coming up in home. Images of gory killings and bloody entrails coming out of animals and even humans, haunts the Westerner, who does not even bother to check up the Hindu meaning of ‘sacrifice’. Kathryn McClymond urges the reader to come out of this reductionist understanding of sacrifice or yajna, which has a broad meaning, widely different from its Semitic concept. Comparing Vedic and Jewish sacrifices, she shows how yajna was synonymous with the entire life, both of the individual and of the universe. Quoting extensively from the scriptures of both the traditions, she gives an authoritative evidence of the needless Western colouring of Eastern religious practices. This book is also a call to situate Eastern religious traditions in their own framework, not borrowing from Western scholarly paradigms and also not being apologetic to the Western ideas of life, religion, and the beyond. Written in an engaging and informative style, this book would be interesting to both scholars and ordinary readers.

Spare the rod and spoil the child was the old adage, but now you could end up in jail for using a rod! Increasing media intrusion and excessive unnecessary human-right championing has made us lose the domains of our families to different societal agencies including law. How does a parent bring up a child in such a society? The authors, from backgrounds of education and political science, stress on the value of family and also the freedom of a parent in raising children. Intimate family relations can never be substituted by the protection of social agencies. This book is at once a work of political science and family relationships. Where and how does politics intrude the family? Investigating the changing nature of various traditional constructs of family, parent, and children, the authors have remarkably brought out a timely work questioning the resignation to collective institutional child-rearing.

The authors definitely become the voice of countless parents when they say: ‘Healthy family life requires parents to enjoy a good deal of discretion over their children’s lives and to be experienced by their children as exercising authoritative judgments in many areas. … But parents cannot exercise that discretion and enjoy that unmonitored interaction without being allowed the space to make mistakes … parents have no right to abuse children—but they do have a right to the space within which abuse may occur’ (120). This book forces us to focus on the family, so neglected today, and emphasises its role in shaping values of future generations.

Should God exist? Should God have a form, an icon, or an idol? Marion explores the possibility of a God who would not be, who would not have a being. He sees God in agape, Christian charity, or love and obviates the need for imagining or positing the existence or being of God. He thinks that the ‘unthinkable forces us to substitute the idola-itous quotation marks around “God” with the very God that no mark of knowledge can demarcate,