



Bhakti Ethics in a Globalised World: A Reading of Lal Dēd's Vākhs

Dr. Deeksha Sharma

Assistant Professor,

Department of English,

Government Degree College,

Gosaikheda-Unnao, U.P., India.

deekshalitt@gmail.com

 <https://orcid.org/0009-0006-8022-2309>

<https://doi.org/10.66376/criterion.v17.n4.15>

Abstract:

This paper seeks to examine and reinterpret the ethical dimensions of the Bhakti movement within the context of contemporary global capitalism through a close reading of the vākhs of the Kashmiri mystic Lal Dēd. The world today is infested with cut-throat competition, values over productivity, self-branding and consumerism. Consequently, burnout, stress, and anxiety are common. The paper is structured into three major parts. The first part maps the key debates surrounding the conditions and consequences of contemporary global capitalist society. The second part traces the critical landscape around the historical trajectory of the Bhakti movement. The third part proposes a framework of Bhakti ethics and values distilled from Dēd's poetry as meaningful alternatives to the dominant logics of neoliberalism in the contemporary world. This retrospective engagement is neither an attempt to idealise the past nor to diminish it. Rather, it acknowledges the cyclical movement of time and understands the act of "looking back" as a source of critical inspiration. While such inspiration may provide the conceptual fabric, the work of transformation must be undertaken in the present, tailored to the specific exigencies and challenges of the contemporary global context.

Keywords: glocal, bhakti ethics, neoliberal, consumerism.

The twenty-first century is marked by pervasive globalisation. The proliferation of the internet, the creation of virtual spaces that transcend geographical, political boundaries, and the spiralling success of social media platforms have redefined political, social, cultural, and psychological spaces. Globalisation, metaphorically speaking, can be seen as one of the tentacles of capitalism. American sociologist and economic historian, Immanuel Wallerstein, in his book *The Modern World System*, argues that globalisation is as old as capitalism and can be traced back to sixteenth-century Western Europe and the Americas. Wallerstein further challenges the dichotomy of First and Third Worlds, highlighting instead the existence of a single, interconnected world system structured through complex economic relationships that shape cultural life (3-38).

Historically, globalisation initially facilitated the transgression of political and geographical boundaries for alignment on the economic front in the garb of colonisation. In the contemporary era, capitalism has evolved into a pervasive and fragmentary force that extends beyond the economic and political realms into the social, cultural, virtual, and psychological dimensions of human existence, exerting influence over individuals' work, relationships, self-perception, and imagination. In *Postmodernism, or The Cultural Logic of Late Capitalism*, Fredric Jameson characterises this condition as a form of 'cultural schizophrenia' marked by a fragmented, disjointed sense of time, meaning, and continuity within cultural space (26).

Mark Fisher further emphasises the systemic depth of capitalism's influence on subjectivity and desire in his book titled *Capitalist Realism: Is There No Alternative?*:

What we are dealing with now is not the incorporation of materials that previously seemed to possess subversive potentials, but instead, their precorporation: the pre-emptive formatting and shaping of desires, aspirations, and hopes by capitalist culture (9).

The real has been replaced with realities, and the lack of an organising framework is an essential feature of late capitalism. This insight underscores the extent to which contemporary capitalism not only structures material relations but also preconfigures human desires, aspirations, and imaginaries, leaving little space for alternative modes of thought or action. Zygmunt Bauman in his book *Liquid Life* coins the term “liquid life”(1) to allude to the unstable, precarious lifestyle of modern existence, wherein one’s identity, relationships, workspace, and politics are victims to systemic uncertainty—fluid and fleetingly changing. In such a milieu, the incessant ambush of images, ideologies, and symbols upon the collective consciousness has rendered the Self increasingly indeterminate. Erich Fromm in *The Sane Society* highlights how capitalism fosters and sustains the alienated modern psyche:

By alienation is meant a mode of experience in which the person experiences himself as an alien. He has become, one might say, estranged from himself. He does not experience himself as the centre of his world, as the creator of his own acts—but his acts and their consequences have become his masters, whom he obeys, or whom he may even worship. The alienated person is out of touch with himself as he is out of touch with any other person (117).

The insidiousness of capitalism lies in its relentless quantification of utility, reducing self-worth to measures of productivity. Relationships are also assessed through a utilitarian lens. This produces a paradoxical condition in which individuals are simultaneously encouraged to prioritise individuality while being increasingly shaped into conformist subjects. The system of capitalism sustains itself by framing social attitudes, lifestyles, and habits that are reinforced by conformity.

Psychological dependence on capitalist imperatives is further reinforced as emotions are themselves commodified, shaped, and harnessed to profit an anonymous authority—the authority of capital. Emotions like happiness are increasingly tethered to consumption, social

status, and individual achievement, all of which are mediated through culturally produced images of desire. The pursuit of these desires is widely construed as synonymous with the pursuit of happiness itself. Shaped and conditioned by the imperatives of global capitalism, individuals thus become entangled in forms of psychological dependency that reproduce cycles of desire, dissatisfaction, and self-surveillance. In this context, the ethical and spiritual orientation of the Bhakti tradition offers a critical resource for liberation, suggesting alternative modes of being that resist desire-driven subjectivity and enable a disentanglement from this form of psychological enslavement.

Locating the Bhakti Movement

Nothing is absolute. No-thing is absolute. The two propositions underscore how meaning itself is contingent upon temporal and linguistic inflection. As time unfolds, linguistic inflections shift, interpretive paradigms evolve, and the very horizon within which concepts acquire significance is reconfigured. Hermeneutically speaking, every utterance is embedded in what Gadamer calls in his book *Truth and Method*, a “fusion of horizons,” (306) continually reshaped by the historical consciousness that receives it. Thus, the readings and interpretations of the Bhakti movement and its literature cannot be understood as static or definitive. They are products of specific epistemic formations, colonial, nationalist, postcolonial, and now digital, each of which foregrounds particular elements while occluding others. In this sense, Bhakti is not a fixed archive but a dynamic discursive field whose meanings are perpetually renegotiated through shifting regimes of knowledge, power, and reception.

Broadly speaking, any movement may be approached through two interpretive modalities: a diachronic reading that situates it within a larger historical trajectory, and a synchronic reading that examines it within the specific cultural moment of its articulation. The diachronic study of the Bhakti movement has long remained in a state of intellectual impasse, shaped by a persistent tension between two competing scholarly positions. On the one side

stands the traditional historical narrative, which anchors the origins of Bhakti literature in classical Hindu sources such as the Vedas and the Bhagavad Gita, identifying within them the conceptual seeds of Bhakti. On the other side are scholars who interpret the Bhakti movement as a phenomenon catalysed, or even constituted, by Sufi mystical traditions and the socio-cultural pressures generated under Islamic rule in medieval India. This interpretive divide exemplifies Hayden White's claim of historical narratives as "verbal fictions" (82) in his essay "The Historical Text as Literary Artifact." Each narrative constructs its own emplotment, coherence, and causal logic, thereby revealing the rhetorical and imaginative operations that underlie historiography. The stalemate between these two positions, however, need not persist if the frameworks are not treated as mutually exclusive claims for primacy but as complementary modes of understanding. It is historically plausible that Sufism and the sociopolitical conditions of Islamic rule acted as significant catalysts for the intensification and articulation of Bhakti. Yet to deny the longstanding devotional currents within Hindu thought prior to the medieval period is to fall into a problematic case of presentism that reads earlier traditions only through the lens of later developments. Manager Pandey brings out this dilemma aptly in his article "Bhakti Poetry: Its Relevance and Significance":

Another perspective of Bhakti Literature is the one held by those who want to preserve the pastness of the past in the name of historicism. Such naive historicists do not consider its contemporary significance. On the other hand, there are the modernists who completely neglect the objectivity and historical context of Bhakti poetry and talk only about its present relevance. Then there are some eager revolutionaries who are different from the above-mentioned kind and who, being overly concerned about the future, think of the sense of pastness as a burden and try to get free from it (131-32).

Krishna Sharma further complicates the historiographical terrain of the Bhakti movement by arguing that its modern conceptualisation has been significantly inflected by the hermeneutic frameworks introduced during the colonial encounter. According to Sharma, early Indological scholarship imported Christian theological categories, particularly those of sacrificial love, divine grace, and redemptive suffering, into the translation and interpretation of Bhakti texts. Scholars such as Grierson, in foregrounding the eroticised Krishna–Radha paradigm, privileged a Vaishnava affective romanticism at the expense of the seeker-centric, ascetic, and often non-iconic traditions embedded in both Northern and Southern Shaivism of the Bhakti tradition. This further obfuscates the historical pinning down of the Bhakti movement.

Undoubtedly, the social significance of the Bhakti movement lies in the birth of a new socio-cultural consciousness embedded in its heterodoxy, as hierarchies, class, caste, gender, linguistic differences, and religious ritualism held no water in it. It was a movement for the masses that forged a direct connection between God and its bhakta. J.T. F. Jordans comments in his essay “Medieval Hindu Devotionalism” published in *A Cultural Heritage of India* edited by A.L. Basham that:

A new attitude to God, emotional, passionate Bhakti, replaced the old approaches of sacrificial rites and monistic meditation; just a new mysticism, practical yet ecstatic, replaced the former philosophical type. Forms of religious expression changed: love songs to the Lord were sung, and group singing created a new popular cultural form, the Kirtan. Finally, the Bhakti movement, without destroying the Hindu social framework, fostered ideas of brotherhood and equality before the loving God and its saints drawn from all levels of society proclaimed that in Bhakti, caste had no meaning (226).

Moreover, the psychological import of Bhakti literature is of considerable relevance today in this globalised, neoliberal, capital-driven world where media images constantly attack human

imagination and thought to create subjects in the form of consumers. The Self has ceased to function as a space for introspection or *sādhana*. Instead, it exists in a state of continual flux, suffocating under the burden of becoming a commodified identity, curated, branded, and marketed on social media platforms or professional résumés. The ideal of Bhakti in the shaping of an individual's ego through *sādhana* on Self can develop not just emotional maturity, but also the tenacity and resilience needed to survive the hyper-competitive world today. Dr. Suneet Varma in his article “Bhakti and Well Being: A Psychologist's Perspective” corroborates:

And this also has a profound impact on one's dealings with others, as these are characterised by a posture of giving and serving, devoid of any ulterior motives of gaining something. Further, the increasing experience of universal love facilitates the act of complete surrender to the Divine, as a spontaneous and integral process. This is an extraordinarily empowering experience – the shift from a narrow ego-bound consciousness to a psychic consciousness grounded in the true Self (16).

Viewed through this theoretical lens, Bhakti emerges not merely as a devotional tradition but as a mode of counter-conduct, a Foucauldian resistance, to neoliberal modes of subject formation. It cultivates emotional maturity, ethical reciprocity, and resilience by displacing the Self from the logic of commodification and returning it to a space of contemplative depth. In doing so, Bhakti reveals its continuing relevance as both a psychological resource and a critique of the contemporary political economy of the Self.

Lal Ded's Bhakti Ethics in the Global Context

Lal Dēd was a fourteenth-century yoginī initiated into the Trika Śaiva tradition that was systematised and popularised in Kashmir by thinkers such as Vasugupta, Utpaladeva, and Abhinavagupta between the eighth and eleventh centuries C.E. Dēd's fiery individualism, non-

conformism to any social or religious groups, and fearlessness to pave and walk her own path kindles vigour and strength in the common masses even today. Dēd's willingness to tread 'the road not taken', particularly within the patriarchal constraints of her historical context, has led contemporary scholars to interpret her as a proto-feminist figure whose life and teachings challenge normative gender roles and assert women's spiritual agency. While Trika Śaivism shares its monotheistic leanings with Vedānta, it does not deny the immanent existence of the world. Instead, within the Trika philosophical framework, Paramshiva is conceived as simultaneously immanent and transcendent, encompassing both absolute consciousness and its dynamic manifestation in the phenomenal realm. This philosophical vision undergirds Dēd's all-embracing revolutionary heterodoxy. Her enduring veneration by both Hindu and Muslim communities in Kashmir attests to the integrative and non-exclusive character of her spiritual legacy. Ranjit Hoskote in the introduction to *I, Lalla* writes: "It is true that Lal Dēd was constructed differently by each community, but she was simultaneously Lalleśvarī or Lalla Yogini to the Hindus and Lal'ārifa to the Muslims;"(x)

Lal Dēd's vākhs present a spiritual ethics grounded in inner freedom, detachment, embodied awareness, and sustainable living that sharply supplements the capitalist pitfalls of accumulation, productivity, external validation, and exploitative ethics. Her mystical insights challenge contemporary capitalist structures of desire, identity, and meaning.

From Ego to Self in Bhakti Praxis

While Self is constantly constructed through external desire in today's world, Pratyabhijñā or Self-recognition attained through knowledge is the foundational stone of Trika Shaivism. The vākhs of Lal Dēd are honest self-revelations of a seeker. Her vākhs are not tinged with haughty absolute declarations of reality. Instead, they are laced with temperance, balance, patience, and a complete acceptance of one's self. Self, in her opinion, is universal, inward, and could be reached through the dissolution of ego. These ethics can serve as an

anchor in this maddening rush of capitalism where all focus is on the hurried frenzy for attainment of an end and not on the refinement of means. Consequently, burnout, depression, stress, and anxiety have emerged as normalised conditions of contemporary subjectivity, as self-worth is increasingly mediated by a utilitarian calculus that equates human value with productivity, performance, and instrumental outcomes. In one of her vākhs in *I, Lalla*, she equates Self-realisation to the act of praying: “Siva is worshipped best when thought lights up the Self” (Hoskote 39).

End, in Lal Dēd’s vākhs, is an ever-receding ideal of mokṣa. Mokṣa can be defined as freedom in action. In one of her vākhs, Dēd describes this end as “...the greenness of faraway grass”(Hoskote 3). This sustained effort to draw the ideal into lived reality through rigorous self-refinement, most clearly manifested in Dēd’s ascetic practice, constitutes one of the most enduring lessons her vākhs offer to the contemporary world. Driven by excessive competition, humans today have lost sight of the values of peace and self-acceptance. At the same time, Dēd carefully underlines the difference between complacent withdrawal into inaction and a reflective acceptance of Self in all its ambiguity and doubt, advocating instead for action even in the face of uncertainty. Her Bhakti ethics is not one of reticence, but one of active action and transformative participation in the world. This is evident in one of her vākhs in *I, Lalla*:

I tested my heart in love’s mortar,
Roasted it and ate it up.
I kept my cool but you can bet I wasn’t sure
Whether I’d live or die (Hoskote 52).

Psychologically, the human mind exhibits a proclivity to cling to objects of desire. By reconfiguring her focus on Self allied with a longing for the Divine, Dēd transforms her actions into sādhanā, chiselling the Self into an abode for God. In this process, the mind’s inclination toward external attachment is inwardly transmuted into a disposition of detachment, akin to

that of a jīvanmukta. This perspective is exemplified in her vākh in *I, Lalla*: “ You can’t take these dishes with you when dinner’s over? Are you sure the buffet’s tickling your palate?”(Hoskote 32)

The greater the freedom that capitalism ostensibly affords individuals in terms of external agency and choice, the more constrained human beings paradoxically become. Contemporary subjects are continuously subjected to pressures of conformity, compelled to internalise normative expectations even as they are encouraged to perceive themselves as autonomous agents. In this sense, individuals are bound by their very freedom of action, relentlessly pursuing externally generated desires that obscure genuine self-determination. Authentic freedom in action, as Dēd’s vākhs suggest, becomes possible only through a practice of conscious detachment grounded in self-awareness. Nonetheless, the awareness produced within late-capitalist conditions, shaped by incessant information flows and cognitive overload, often results in a heightened consciousness of constraint without the capacity for transformation. Modern subjects thus emerge as aware prisoners of capitalism, possessing knowledge without liberation. Awareness alone is therefore insufficient. What is required is ethically grounded action that translates consciousness into meaningful freedom.

Democratisation of God in Bhakti Ethics

God is the most perfect idea of human imagination and aspiration till date. Humanisation of God in Bhakti tradition functions as a crucial mediatory gesture. It collapses the distance between the ideal and the real, rendering the divine accessible to all seekers. In *I, Lalla*, Ranjit Hoskote relates this humanisation of God in one of Lalla’s vākhs:

You’ve got six and I’ve got six.

Now tell me, Blue-Throated One, what’s the difference?

Or don’t. I know. You keep your six on a leash

And my six have strung me along (Hoskote 24).

Across cultures and eras, humans have strived to draw the ideal into the realm of lived experience from time immemorial. In Lal Dēd's poetry, this longing for the ideal, away from the illusory and transient fabric of existence, raises important interpretive questions. Should this yearning be read as a form of escapism, a withdrawal from the world? Or does it reflect a heightened detachment that ultimately encourages the transformation of the Self and, by extension, the evolution of human consciousness? I incline toward the latter, interpreting Lal Dēd through the lens of Aurobindo's notion of evolutionary consciousness, which envisions humanity as consciously striving to bring the supramental down (avataran) into the domains of the vital and the physical.

Dēd reconfigures conventional religious rituals into metaphors of inner transformation, thereby subverting the conservative and hegemonic religious norms of her time. In *I, Lalla*, she articulates her path of knowledge, deconstructing conventional religious imagery:

Knowledge is a garden. Hedge it with calm,
self-restraint, right effort. Let your past acts graze in it,
goats fattened for the altars of the Mother Goddess.

When the garden is bare, the goats killed, you can walk free (Hoskote 67).

This verse derides not only excessive ritualism but also all forms of extremism. Her work consistently advances an ethic of moderation, which resonates strikingly with contemporary concerns surrounding burnout, over-productivity, and the psychological toll of relentless competition. Balance emerges as a foundational principle in her vision of spiritual and ethical life. For her, the body becomes the dwelling place of the divine Shiva. She rejects both its severe mortification and its excessive indulgence in *I, Lalla*: "Don't torture this body with thirst and hunger," (Hoskote 141).

Bhakti as Non-violent Rebellion

In a socio-cultural milieu that marginalised women in the role of sādḥaks, Lal Dēd forged her own path of embodied resistance, democratising spiritual realisation, demonstrating how spirituality is not contingent upon gender and that the quest for the divine transcends normative bodily and social identities. Her praxis of resistance can be interpreted through the theological framework of Dorothee Sölle's articulation of mysticism as an act of rebellion against social, political, and theological structures. Contrary to traditional conceptualisation of mysticism as inward and apolitical, Sölle reconciles it as a transformative engagement with the social and the political. In *The Silent Cry*, she articulates the thematic underpinnings of her writings: "to erase the [unnecessary] distinction between a mystical internal and a political external" (3). Prayers, in Sölle's framework, are non-violent acts of resistance against the systemic injustices of the socio-political structures. This resonates deeply with Dēd's rebellion, which advocates for a transformation of not just the oppressive political structure, but also critiques parochial social and religious structures. Her poetics of resistance explicitly challenge the prevalent religious disharmony. As articulated in one of her verses in *I, Lalla*: "Shiva lives in many places./He doesn't know Hindu from Muslim" (Hoskote 106).

Her vākhs display her transformational Bhakti praxis that moulds suffering, gender marginalisation, and adversity into a medium of spiritual refinement:

I, Lalla, set out to bloom like a cotton flower.

The cleaner tore me, the carder shredded me on his bow.

That gossamer: that was I

The spinning woman lifted from her wheel.

At the weaver's, they hung me out on the loom (Hoskote 40).

Lal Dēd's ethical vision is fundamentally praxis-oriented and may be productively read in the light of Dorothee Sölle's insistence on the inseparability of belief and action. In Sölle's

theological framework, faith that remains confined to abstraction or contemplation, without embodiment in action, is rendered ethically inadequate. Similarly, Lal Dēd repeatedly critiques excessive philosophising and the privileging of discursive knowledge over lived spiritual practice. This emphasis is articulated in one of her vākhs in *I, Lalla*: “It’s so much easier to study than act,/to philosophise than go looking for the Self” (Hoskote 131). Read in the context of contemporary society marked by informational excess and cognitive saturation, Lal Dēd’s insight acquires renewed relevance. The condition of information overload has rendered overthinking a pervasive malaise in modern society, often inhibiting meaningful action. This vākh may thus be interpreted as gesturing toward a corrective: a turn from incessant rumination toward embodied action as a mode of spiritual and ethical clarity.

Sustainability, Niṣkāma Karma and Sthitaprajña: Bhakti Counter Ethics to Alienation and Existential Crisis

The experience of alienation is not an exclusive characteristic of modern civilisation. Within Lal Dēd’s socio-historical milieu, alienation manifests on multiple levels, most notably in social terms, as she occupies the marginal position of a woman mystic operating outside entrenched patriarchal and religious hierarchies. Psychologically and existentially, Dēd confronts alienation through the inner tension between worldly attachments and spiritual aspiration, a struggle that finds sustained expression in her poetic corpus. In this respect, her work bears a striking affinity to Erich Fromm’s account of estrangement from one’s essential human potential.

In *The Sane Society*, Fromm identifies several interrelated forms of alienation: alienation from the product of one’s labour, from the act of production itself, from fellow human beings, and ultimately from the self. He characterises alienation as:

In this sense, the neurotic person is an alienated person. His actions are not his own; while he is under the illusion of doing what he wants, he is driven by

forces which are separated from his self, which work behind his back; he is a stranger to himself, just as his fellow man is a stranger to him. He experiences the other and himself not as what they really are, but distorted by the unconscious forces which operate in them (118).

Děd's response to such alienation is articulated through an ethical and psychological posture akin to the ideal of the *sthitaprajña* (131) as expounded in the *Bhagavad Gītā*, which is a state of equanimous awareness that remains undisturbed by oppositional binaries. Rather than resolving contradiction by negation, Děd embraces the coexistence of flux and stability, affirmation and negation, cultivating a resilient consciousness capable of inhabiting paradox without fragmentation. This ethic of *sthitaprajñā*, when coupled with an expansive empathy, offers a means of alleviating both alienation from the self and estrangement from others. Such an orientation is vividly expressed in *I, Lalla*, where Děd writes:

Now I see a flowing stream,
 Now a flood that's drowned all bridges,
 Now I see a bush flaming with flowers,
 Now a skeleton of twigs (Hoskote 34).

In a global environment shaped by rampant consumerism and diminishing resources, Děd's insistence on restraint assumes renewed significance. Sustainability must not remain a perpetually deferred aspiration in international policy rhetoric but should be actualised as a lived ethical practice. At an individual level, her teachings urge a conscious calibration between restraint and indulgence, fostering not only personal well-being but also a more equitable and sustainable world for future generations. Indeed, it is this culture of unregulated consumption that underlies many contemporary maladies—excessive competition, chronic stress, burnout, and widespread psychological exhaustion.

Death's inevitability has often been invoked as an argument in Dēd's verses to promote the idea of sustainable consumption:

Wear just enough to keep the cold out,

Eat just enough to keep hunger from your door...(Hoskote 82)

Contemporary hustle work culture, particularly within neoliberal economies, conditions individuals to evaluate their worth through outputs, rewards, performance indicators, and perpetual self-surveillance. Her verses endorse the idea of niṣkāma karma embedded in the *Bhagavad Gītā*. The ethic of niṣkāma karma can help cope with alienation from labour and production. She advocates an ethic of purposeful action devoid of the anxiety of outcome.

Whatever I've started, I'll finish.

But the accounts are someone else's headache.

Keep the reward, whatever I do is an offering to the Self.

Wherever I go, my only burden is lightness of step (Hoskote 90).

Her refusal to keep accounts challenges the transactional logic that today shapes not only professional life but also personal relationships, spiritual practice, and digital presence. The idea of dedicating one's actions to a higher principle, whether understood spiritually, ethically, or existentially, offers an alternative mode of living that prioritises integrity of effort over accumulation or recognition.

In contemporary society, religion itself has increasingly assumed the characteristics of a marketable commodity. Although religious institutions have historically always sought to expand their communities of adherents, what distinguishes the present era is the unparalleled technological ease with which potential followers can be accessed and mobilised. Digital platforms continually spring up a motley of new gurus, preachers, motivational theologians, and self-styled custodians of the sacred, who compete within an ever-expanding economy of

visibility and influence. This competitive pursuit of followers transforms spiritual guidance into a form of brand management, where religious legitimacy becomes inseparable from metrics of reach and engagement. In such a milieu, Lal Dēd's radically inward orientation acquires renewed significance: her verses advocate a direct, unmediated relationship with the divine, thereby displacing the need for institutional intermediaries or charismatic brokers of spiritual experience. Her stance functions as a counter-discourse to the commodification of religiosity, reasserting the possibility of a reflective self that resists incorporation into the contemporary marketplace of faith. Lal Dēd's inward-turning poetics foreground a non-instrumental mode of spiritual subjectivity, one that neither seeks an audience nor relies on external validation, thereby challenging the logics of visibility, competition, and performativity that structure the modern religious marketplace.

Works Cited:

- Bauman, Zygmunt. *Liquid Life*. Polity, 2005..
- Sölle, Dorothee. *The Silent Cry*. Fortress Press, 2001.
- Fisher, Mark. *Capitalist Realism*. Zero Books, 2022.
- Fromm, Erich. *The Sane Society*. Routledge Classics, 2002.
- Gadamer, Hans-Georg. *Truth and Method*. Translated by Joel Weinsheimer and Donald G. Marshall. Bloomsbury, 2013.
- Grierson, Sir George, Barnett, Lionel D. *Lalla Vakyani the Wise Sayings of Lal Ded*. Royal Asiatic Society, 1920.
- Hoskote, Ranjit, translator. *I, Lalla: The Poems of Lal Ded*. Penguin Books, 2013.
- Jameson, Fredric. *Postmodernism, or, the Cultural Logic of Late Capitalism*. Duke University Press, 1991.

Jordans, J.T.F. “Medieval Hindu Devotionalism.” *A Cultural History of India*, edited by A.L. Basham, OUP, 1975.

Pandey, Manager, and Alka Tyagi. “Bhakti Poetry: Its Relevance and Significance.” *Indian Literature*, vol. 45, no. 6 (2001), pp. 129–38. *JSTOR*, <http://www.jstor.org/stable/23345761>. Accessed 4 Nov. 2024.

Prabhupāda, A. C. Bhaktivedanta Swami, trans. *The Bhagavad-Gita as It Is: With the Original Sanskrit Text, Roman Transliteration, English Equivalents, Translation and Elaborate Purports*. The Bhaktivedanta Book Trust, 2008.

Sharma, Krishna. *Bhakti and the Bhakti Movement: A New Perspective*. Mushiram Manoharlal Publishers, 1987.

Varma, Dr. Suneet. “Bhakti and Well-Being: A Psychologist’s Perspective.” www.indigenousspsych.org/Interest%20Group/Varma/Suneet_Bhakti.pdf.

Wallerstein, Immanuel. *The Modern World-System I: Capitalist Agriculture and the Origins of the European World-Economy in the Sixteenth Century*. University of California Press, 2011.

White, Hayden. “The Historical Text as Literary Artifact.” *Tropics of Discourse: Essays in Cultural Criticism*. Johns Hopkins University Press, 1978, pp. 81–100.