



2020

Reading "The Treatment of Bibi Haldar" as the Reincarnation of Krishna

Sara White

Georgia Southern University, swhite23@lawmail.mercer.edu

Follow this and additional works at: <https://www.mackseyjournal.org/publications>



Part of the [American Literature Commons](#), [Comparative Literature Commons](#), [Comparative Methodologies and Theories Commons](#), [English Language and Literature Commons](#), [Hindu Studies Commons](#), and the [History Commons](#)

Recommended Citation

White, Sara (2020) "Reading "The Treatment of Bibi Haldar" as the Reincarnation of Krishna," *The Macksey Journal*: Vol. 1 , Article 130.

Available at: <https://www.mackseyjournal.org/publications/vol1/iss1/130>

This Article is brought to you for free and open access by The Johns Hopkins University Macksey Journal. It has been accepted for inclusion in The Macksey Journal by an authorized editor of The Johns Hopkins University Macksey Journal.

Reading "The Treatment of Bibi Haldar" as the Reincarnation of Krishna

Cover Page Footnote

I would like to acknowledge the entirety of the Literature Department at Georgia Southern University and Dr. Bradley Edwards specifically.

Reading "The Treatment of Bibi Haldar" as the Reincarnation of

Krishna

Sara White

Georgia Southern University

Abstract

Jhumpa Lahiri's "The Treatment of Bibi Haldar" is a short story belonging to her 1991 *Interpreter of Maladies* collection. The story's female protagonist, Bibi Haldar, suffers from an unknown illness. Although unnamed, the ailment appears to be epilepsy, a diagnosis that Lahiri later confirms in an interview. As the title suggests, a majority of scholarship surrounding the text focuses on Bibi's mistreatment as a woman within traditional Indian society. This essay, however, offers a different reading. Instead of focusing on Bibi's disposition to convey a feminist interpretation of the text, this essay offers a reading of Bibi as somewhat of a heroine. Through a close textual analysis and examination of the work's religious context, the present discussion will trace the parallels between Bibi and the mother of the Hindu God Krishna. All of which come together to portray Bibi as a reincarnation of Krishna's mother Devaki. In doing so, her malady can be explained by a curse placed on Devaki from a previous life. And as a Bengali-American author, the manifestation of Krishna within the text becomes evident through the social conscious of Lahiri's writing and the story's religious subtext. Ultimately, this essay concludes that contrary to popular opinion, Bibi conforms to the Hindu ideals of femininity while simultaneously embracing a powerful female identity.

Keywords: Jhumpa Lahiri, Hindusim, Krishna, Bibi Haldar

The First Section

Director of Comparative Literature at the University of Saint Andrews, Margaret-Anne Hutton claims that the conversation surrounding Jhumpa Lahiri's American short story collection *Interpreter of Maladies* (1991), abbreviated hereto as *IM*, "fall[s] squarely on postcolonial relations" (2). A discourse that has been largely defined by literature concerned with the subjugation and exclusion associated with imperialism and its residual effects.¹ More simply, it could be said that the majority of critical literature concerned with this collection focuses on its characters' navigation of multicultural existence and their Indian-American identity in particular. As a female author, however, Lahiri's work gives and has received special consideration regarding its application to and portrayal of women. The short story "The Treatment of Bibi Haldar," for example, places an inherent emphasis on the societal constraints placed on women such as marital expectations and beauty standards through the protagonist's lack thereof. Subsequently, as suggested by the title, the text articulates an implied criticism of traditional constructions of female experience that promulgate the mistreatment of women and ultimately rejects traditional power hierarchies by turning to spiritual ones. This outcome is actualized by the protagonist's ability to stray from normative expectations of women through single-motherhood and an entrepreneurial venture in the beauty industry despite failing to be defined by society as beautiful herself.

With that said, these considerations also appear in critical literature. Literary scholar Adriana Elena Stoican, for example, argues that Lahiri's female characters advance both feminist and postcolonial ethos by "constructing alternative visions of" femininity and tradition (1). These alternative constructions of course include Bibi Haldar who, as a single mother in India

during the 1960s, is far from reinforcing the cultural norm of the period. Authors Moussa Pourya Asl, Nurul Farhana Low Abdullah, and Md. Salleh Yaapar conversely rebuke reading “Lahiri as a (postcolonial) feminist” (91); the trio argues that the depiction of women within Lahiri’s work, and the protagonist of her short story “The Treatment of Bibi Haldar” specifically, aim “to abide by and tend to patriarchal normativities, rather than empow[er] the female subject” (104). That is to say that their belief is that these female characters reinforce and at times even desire to fulfill patriarchal conceptions of womanhood instead of reappropriating them. Importantly, what is not considered is that the reappropriation of power often does as it has seen done; within postcolonialism this phenomenon is not only referred to as mimicry but is also a defining element in classifying it as so. In other words, the oppressed mimic the behaviors that have oppressed them. Outside of these parameters, however, *IM* has been discussed little, if at all, in critical literature.

Interestingly, Steven Vertovec, who is the director of Religious Studies and Ethnic Diversity at the Max Planck Institute, calls attention to the fact that “religion has been,” and is still, “the focus of relatively little attention within” postcolonial literature (1). Existing analyses of *IM* have accordingly failed to recognize how religious subtexts function within this collection and “The Treatment of Bibi Haldar.” When discussing “Mr. Pirzada Came to Dine,” for example, Manoj Kumar points out the protagonist’s ignorance regarding “the partition [of] India and Pakistan” as well as the subcontinental history at large (276). Kumar exclusively illustrates how the protagonist has failed to connect with her Indian heritage as an American but ends at that; yet to know this history is to know that the implications are not simply geo-political but also theological. In fact, the 1947 division of India and Pakistan was executed along the religious lines between Islamic and Hindu nations by the doings of British imperialists and remains an

ongoing religious conflict to date.² Additional instances include the title story in which the Das family itinerary includes visits upon Hindu temples in India and whose surname, *Das*, according to Lynn Blin literally means surrender to God (176). Blin merely deems the title unfit for this family and, like Kumar, declines to investigate the implications of its inclusion.

It is for this reason that the contention of this essay is to partake in Hutton's call to explore how "diegetic figures" are linked to "extradiegetic subjects" and in what ways "these subjects may function as figurative guides" within a text (3). More simply, this essay will analyze the ways in which Lahiri may attempt to engage with readers and what conclusions these interactions give rise to. In doing so, this discussion will add to the conversation by focusing specifically on the presence of religious subtexts/contexts and their effects to offer a reading of "The Treatment of Bibi Haldar" as the reincarnation of the Hindu God Krishna.

Appearing to be epileptic, the short story's female protagonist, Bibi, suffers from a malady that is left unnamed. Set outside of Calcutta, at age 29 and unmarried, a doctor "conclude[s] that a marriage" will "cure [Bibi]" (*IM* 161). This prognosis is quickly corroborated by her peers and actualized by the birth of a male child to an unknown father. When asked about paternity, Bibi "could not remember what had happened" or "who had done it," and without "traces of" "assault" or "intrusion" idealizations of rape are unsupported (*IM* 172). Even so, consensual paternity is plausible, but the impregnation is only ever mentioned indirectly and inconsecutively within four to maybe six lines at most. In fact, readers are told "there [is] no point carrying out an investigation" into who this father may be simply because Bibi is "cured" (*IM* 172).

Without a father in the picture, two images then come to mind. The first of the two most likely being single motherhood, and for an American—majority Christian—audience the second

is the image of Jesus Christ. Born of the Virgin Mary, it is important to note that the immaculate conception of Christ is somewhat traditional of historical divinities and is not a unique Judeo-Christian belief. Acharya S similarly notes how “the story of” the Hindu god Krishna closely parallels “that of Jesus” and claims that the use of the written word *ayonjia* “certainly implies [Krishna] was ‘born of a virgin’” (215). At the very least, the superficial nativities of these two religious figures forges a connection between the two faiths and perhaps cultures even if not immediately apparent. One should then consider how the power of these images may register among various audiences especially when attempting to navigate between two cultural identities as has been previously attributed.

The repeated use of religious dialect even implicates the story within this spiritual framework. The opening lines, for example, include both the words “priests” and “prophets” (*IM* 158). The use of *prophet* versus something like *fortune-teller* is indicative of the figurative guides that Hutton refers to, and by definition a *prophecy* is ordained entailing religious authority (*OED*). Prophets are also somewhat universal insofar as they encompass a broad spectrum of religions and geographies. It is later revealed that the waters of “seven holy rivers” failed to cure Bibi (*IM* 158), and these waters refer directly to the Hindu belief and or practice of river worship.³ The admission is again religious in essence and instills spirituality within the text. This type of thinking extends to the “prayers” of those naming Bibi in attempts to cure her; and by means of treatment alone, which includes the “chant[ing] of Vedic verses” and “the suggestion of a blind Christian” to “kiss the tombs of saints and martyrs,” it is implied that Bibi’s ailment is spiritual in nature (*IM* 158).⁴

More importantly, to read this text as the reincarnation of Krishna is to assume that it is in fact the impregnation and birth of Krishna that cures Bibi. This reading would ultimately

position Bibi as Devaki, the mother of Krishna who, according to Hinduism, is a reincarnation of the infinite mother goddess Aditi and a princess of Mathura.⁵ Authors Alireza Farahbakhsh and Shabnam Bozorgi similarly conclude that Bibi gives birth to a “child savior” (129), from which she and her story become “mythical” (130). The birth of this savior, having cured Bibi, is described as “an eminent union etched into her skin,” as if sent by a higher power, and like the circumstances surrounding the birth of Krishna are supplicant in origin (*IM* 159).⁶ While all that is “mystical” in part stems from Farahbakhsh and Bozorgi’s observation that Bibi partakes in the traditional “damsel in distress” archetype that is shared by well-known fairy tales like “*Cinderella*” and “*Snow White*” (126). It is these stock figures that Maurice Bloomfield suggests are derivative of Hinduism (618), and if true include figures like Devaki.

As such, there are many commonalities shared between Bibi and Devaki. Cursed, Devaki must suffer anxiety, imprisonment and the death of her six sons.⁷ Bibi similarly proclaims herself to be cursed⁸ and is likewise “confined” to the storage closet of her cousin Haldar, with whom she lives and is employed—although not paid (*IM* 159). Bibi thus possesses limited economic mobility and, by Haldar’s doings, is kept “ignorant of the events and entertainments of” the world around her (*IM* 163). As a result, social assimilation for Bibi is not an option, she is instead forced into isolation. At times, her “wrists were [even] bound with ropes,” due to an illness that struck without warning, and “[a]nticipation began to plague [Bibi] with such ferocity that the thought” of a husband, “which all her hopes were pinned, threatened . . . to send her into another attack” (*IM* 160). Bibi is then imprisoned literally in mind and body as well as figuratively by the society around her.

Although her physical malady goes unnamed, it is not surprising that Lahiri states in an interview with *Pif* magazine that Bibi is “epileptic.” Within this context, Dr. Ennapadam S.

Krishnamoorthy offers both historical and religious insight by explaining that “[e]pilepsy was once considered a manifestation of gods, demons,” and or “spirits” as well as “their disaffection with” mankind. If Bibi were in fact with divine child, this would explain the violent attack last described by the narrator. Close analyses of Hindu texts additionally refer to the six sons of Devaki as *asuras* or demons and possibly account for the episodes experienced by Bibi.⁹ In fact, this theory is supported by the text and Haldar’s wife, who claims that “the devil himself” possess Bibi (*IM* 163). At times, Hindu scriptures also depict Devaki’s “whole-body trembling” while grieving the deaths of her children (The S’rîmad Devî Bhâgawatam 4.21:34). So, it can be said that an epileptic diagnosis would be supported within the context of this reading.

The peculiarities of Bibi’s illness, however, indicate that this ailment is more than just epilepsy like in nature. Some “rumo[r]” that Bibi sleeps “without dreams” and even speaks “with herself in a fluent but totally incomprehensible language” (*IM* 165). While mystic speech is attributed to the Hindu goddess Aditi, the inuendo is that Bibi speaks in tongues. Also referred to as *glossolalia*, Felicitas D. Goodman points out there is “an absence of any kind of working definition” for the phenomena (xxv). Nevertheless, Goodman notes that it has traditionally been associated with mental illness—including epilepsy—and or spiritual religious possession.¹⁰ Accordingly, Marc Ornelas explains that within “traditional religious Hindu literature” *kriya*, like glossolalia, “is a spontaneous body motion, mumbling or speech in an unknown language” signaling the divine and is often associated with the spiritual practice of yoga (98).¹¹ Combined these accusations reinforce the notion the Bibi’s illness is spiritual in nature and not just physical.

Interestingly, these religious insights add additional depth to the text. The claim that Bibi “sleeps without dreams,” for example, holds spiritual importance in addition to simply characterizing her physical behavior (*IM* 165). Within Hinduism Krishna is regarded as the

eighth incarnation of Vishnu, and Vishnu is believed to be the preserver within the Hindu trinity. This trinity also includes the Hindu gods Brahma, the creator, and Shiva, the destroyer. As the creator, it is believed that Brahma dreamed consciously during his creation of worlds and is often characterized as being born of Vishnu. Accordingly, within this context Bibi's dreamless sleep could similarly be described as a conscious dream sleep while Vishnu descended upon her. Additional analysis also reveals that six sons of Devaki not cursed once but twice. In the fourth book of *The Bhagavatam*, it is said that "[a]t present [the Sadgarbha] would be always involved in deep sleep and remain in Pâtâla for many years" (*The S'rîmad Devî Bhâgawatam* 4.22:20-1). Here, Pâtâla is associated with the deepest realm of the underworld, and in ancient Greek mythology played home to Hypnos: the god of sleep. The Greeks believed the underworld to be a place absent of time or progress, in which the psyche is more or less frozen ("Shrine of Hypnos, The Greek God of Sleep"). That is to say Bibi becomes or is perhaps consumed by a temporary Pâtâla the six sons of Devaki are cursed to inhabit. Ultimately these religious parallels offer additional meaning to Bibi's physical peculiarities.

It is equally as important to note how Bibi's relationship with Haldar mirrors Devaki's relationship with the patriarch of her family. While it is believed that Devaki is literally held captive by her brother Kamsa, Bibi is indirectly inhibited by her crippling physical and financial dependency on Haldar. Both women are even characterized by their male counterparts as invariable trouble and positioned as sources of worry or angst by iterations that are near verbatim.¹² Most notably however, within the Hindu faith, Krishna, who, like Christ, is born of the flesh for the sole purpose of restoring peace to men on earth does so successfully by dethroning the tyrant King Kamsa. While outside of Calcutta, the wake of Haldar's absence allows Bibi to find self-sufficiency and fulfillment.¹³ Lastly, Kamsa may commonly be referred

to as the brother of Devaki but refers to her as the “daughter of” his “paternal uncle” (*The S'rîmad Devî Bhâgawatam* 4.20:66-7).¹⁴ This would actually make the pair cousins like Bibi and Haldar. So, a clear connection can be made between the two-family patriarchies.

Both women, Bibi and Devaki, additionally find spiritual healing through the birth of their sons. Bereaved over the loss of her children, Devaki is ailed by grief and forsakes all earthly remedies as “utterly fruitless and false!” (*The S'rîmad Devî Bhâgawatam* 4.21:12)¹⁵ while “Bibi’s life was,” likewise, merely “an encounter with one fruitless antidote after another” (*IM* 159). In dealing with her own malady, Bibi “bemoan[s] her fate and challenge[s] her stars” (*IM* 159) until “one evening in September” Bibi “deliver[s] a son” and is cured (*IM* 172).¹⁶ The six children of Devaki were also later returned to her following the birth of her eighth son (SB 10.85.51). Author Binda Sah similarly writes that Bibi can be compared to “Kubuja of *The Mahabharata*” who suffers until “she is cured by the touch of Lord Krishna” (105). Although Sah concludes that Bibi is cured by a man’s phallic touch, Krishna declares in *The Mahabharata*: of “each mortal form, Brahma conceives, And I am He that fathers, sending seed!” (14:1909-14). It can then be said that both women are healed by motherhood alone.

Contrary to the majority literary consensus, Bibi is ultimately celebrated as a mother. Not only does she receive a strong network of support from her peers but also the only direct instance of mistreatment seen of Bibi within the text is at the hands of Haldar and his wife’s doings. Stoican concludes that while Bibi is cured by motherhood, she must deviate from tradition in order to do so as a single mother. Although perhaps not in practice, traditional Hindu literature dictates that the “[w]ife is the sacred soil in which the husband is born again” (Dutt 104); and according to Sah the name *Bibi* means wife itself (104). Here female identity is privileged over man insofar as he cannot exist without her. This is further supported by Aditi being a goddess of

both the earth and sky, whereas the majority of ancient religions believed that the sky was male. Bibi is thus privileged by motherhood and its tradition.

Additional considerations informing this reading include the growing Indian population within the United States at the time of the publication. Published in 1991, the Naturalization Act of 1965 increased immigration from India into the United States by nearly 3,000% (Lucia) and led to the establishment of the International Society for Krishna Consciousness, more commonly referred to as the Hare Krishna Movement, the following year (Lucia). In an interview with Tyler Cowen, Lahiri even claims that sitar “music,” which is based broadly on Hindu folklores, is a part of her and her “formation” (*Conversations with Tyler*). So, it can be said that having this loose interpretation of Hindu tradition would certainly allow Lahiri to incorporate it within her writing and that there was a growing Hindu/Indian audience present to cater to.

Lastly, one must consider the specificity of the details included. Suffering from a violent attack, “what had” previously “freed Bibi from the clutches of her torment” was “a cowhide sandal held under her nostrils” (*IM* 168). According to Lahiri, this episode holds little to no significance and claims in an interview that the idea simply came from word that a girl suffering from a seizure in her aunt’s apartment-complex was helped by leather held close to her (*Conversations with Tyler*). Interestingly, in conversation Lahiri simply says leather. Within the story, however, she chooses to specify that this is *cowhide* leather. Not only are cows important to the Hindu faith but also Krishna in particular, who is often associated with cattle and became a cowherder in his youth. In the same interview, Lahiri moves on to say she was inspired by William Faulkner’s “A Rose for Emily” when writing this story, and Faulkner similarly asserts that there is little to any meaning behind his story—even though that is highly debated.

Therefore, it is important to consider all of the symbolic aspects and details within this text and the conclusions that they could give rise to.

By analyzing how religious contexts—such as descriptors, critical origins, and archetypes—this essay has shown how Lahiri’s stylistic choices as a writer have informed this short story. The discussion has espoused the parallels between the text and Hindu mythologies to offer a reading of "The Treatment of Bibi Haldar" as the reincarnation of Krishna. While the majority of literary critics have failed to acknowledge in what way multicultural aspects of religion are present within this collection this discussion has added to the conversation by focusing specifically on the presence of religious subtexts and their effects within “The Treatment of Bibi Haldar.” Lastly additional readings would benefit to expand this reading and analysis to the other short stories within the collection.

Notes

1. According to author Manoj Kumar, it is the ways in which Lahiri navigates her own Bengali-American identity that her characters “always find themselves caught [between] two different worlds” and this postcolonial discourse is conveyed (274).

2. See Blahnk, Tate. “A History of the Conflict between India and Pakistan: with Intervention from the United Nations.” *Edge*, Stanford U, 19 Aug. 1999.

3. Notedly, those rivers referred to are associated with female goddesses. What is not mentioned, however, is the lesser discussed belief in an eighth holy river attributed to the Hindu God Krishna (“Holy Rivers, Lakes, and Oceans”). It is this river that could arguably cure Bibi and its covert reference in the eighth line could also be read as a foreshadowing of the birth of Krishna.

4. Vedic here of course refers to the Vedas, which are sacred Hindu scriptures.

5. On the wedding day of Devaki and her husband Vasudeva, it is believed that the Sky spoke to her brother Kamsa: Mathura’s tyrant king. The sky prophesized that Kamsa would be killed by the eighth child of his sister. He then imprisoned Devaki. While imprisoned, Kamsa killed six of Devaki’s children, which are referred to as the Sadgarbha or unborn (*The S’rîmad Devî Bhâgawatam* 4.20).

6. According to *The Bhagavatam*, it was the Vedic chants of the men on earth praying to Brahma to rid the earth of its evils that partly brought about the incarnation and birth of Krishna (*The S’rîmad Devî Bhâgawatam* 4.20). Thus, the Vedic chants may actually have cured Bibi’s malady.

7. It is believed that out of jealousy, Aditi convinced one of her sons to split the womb of her pregnant sister into seven pieces. According to *The Bhagavatam*, her sister cursed her as follows: “And as the sinful Aditi has secretly caused the destruction of my son, her sons, too, would also die after their birth consecutively and she would dwell in the prison house in much trouble and anxiety and would also bear still born sons in her next birth” (*The S’rîmad Devî Bhâgawatam* 4.3:48-9).

8. Specifically, Lahiri writes: “[i]s it not punishment enough that I bear this **curse** alone? Must I also be blamed for infecting another?” (*emphasis added: IM* 167). In this context, an additional argument for the use of the word “others” could possibly refer to the six children of Devaki.

9. The seventh child of Devaki is also believed to be the god Balarama. Her seventh child, however, is believed to have been transferred to the womb of Rohini; she is her husband’s second wife. Thus, Bibi would’ve

bore not one but two gods in her womb – Balarama and Krishna – by reading her as Devaki. While it is additionally believed that Brahma cursed the Sadgarbha to be born as *asuras* or demons, these six demon sons of Devaki could then also account for Bibi's seizures.

10. Some Christian faiths similarly feature a holy trinity that is viewed as one God comprised of three persons.

11. In *The Mahabharata*, Krishna even lists *kriya* as a path to spiritual attainment and can be achieved through *yoga* which is often associated with conscious meditation. This meditation being similar to sleeping without dreams.

12. Kamsa refers to Devaki as the source of his constant worries and appears to be consumed by anxiety over the birth of her sons (*The S'rîmad Devî Bhâgawatam* 4.20-1). Haldar says the best thing for Bibi "is to keep her occupied, away from the trouble she invariably creates" (*IM* 164). He, Haldar, then later remarks "[w]hat won't be cured must be endured. Bibi has caused enough worry . . ." (*IM* 163). Here, Haldar adapts a similar attitude towards Bibi to Kamsa's attitude toward Devaki.

13. Specifically, it is believed Krishna's descent was due the Kamsa's cruel behavior as King in Mathura; in *The Mahabharata*, Krishna ultimately defeats Kamsa – restoring peace on earth. One could also argue that peace is restored to Bibi's town in Haldar's absence.

14. Kamsa says exactly that "[s]he [Devaki] is my sister, daughter of my paternal uncle and therefore fit to be worshipped; how can I kill her!" (*The S'rîmad Devî Bhâgawatam* 4.20:66-7). Here, Kamsa claims that Devaki is the daughter of his father's brother; if Devaki is the daughter of Kamsa's uncle, then Kamsa and Devaki are cousins like Bibi and Haldar rather than siblings.

15. Devaki says specifically that "[w]hat is in the womb of Fate will surely come to pass, if this be taken as granted, then the whole Ayurveda (medicinal books) and Mantra vâdas, the science and recitation of mantras or sacred formulae turn out utterly fruitless and false!" (*The S'rîmad Devî Bhâgawatam* 4.21:12).

16. Interestingly, Janmashtami is celebrated in either September or August depending on the lunar calendar and is the festival commemorating the birth of Krishna. In 1999, the year the story was published, the festival fell on September third.

Work Cited

Blahnk, Tate. "A History of the Conflict between India and Pakistan: with Intervention from the United Nations." *Edge*, Stanford U, 19 Aug. 1999.

Blin, Lynn. "Found in Translation: The Standard in Jhumpa Lahiri's 'Interpreter of Maladies.'" *Études de stylistique anglaise*, vol. 7, 2014, DOI: 10.4000/esa.1311.

Bloomfield, Maurice. "The Character and Adventures of Muladeva." *Proceedings of the American Philosophical Society: Held at Philadelphia for Promoting Useful Knowledge*. 1913. Vol. 52, Princeton UP, 2009.

Farahbakhsh, Alireza, and Shabnam Bozorgi. "The Cixousian Woman in Jhumpa Lahiri's 'The Treatment of Bibi Halder.'" *Journal of Language, Literature and Culture*, vol. 60, no. 2, Aug. 2013, pp. 118-31. *EBSCHost*, search.ebscohost.com/login.aspx?direct=true&db=mzh&AN=2013701687.

Goodman, Felicitas D. *Speaking in Tongues: A Cross-Cultural Study of Glossolalia*. 1972. Wipf and Stock, 2008.

"Holy Rivers, Lakes, and Oceans." *Heart Of Hinduism*, [iskconeducationservices.org/HoH/practice/pilgrimage/holy-rivers-lakes-and-oceans/](http://iskconeducationalservices.org/HoH/practice/pilgrimage/holy-rivers-lakes-and-oceans/)

Hutton, Margaret-Anne. "Figuring the Guide in Jhumpa Lahiri's 'Interpreter of Maladies,' R.K. Narayan's *The Guide* and E.M. Forster's *A Passage to India*." *Modern Languages Open*, vol. 1, no. 4, 3 May 2020, pp. 1-4.

Krishnamoorthy, Ennapadam S. "The Whole Picture." *The Hindu*, 22 Nov. 2014, www.thehindu.com/features/magazine/everything-you-need-to-know-about-epilepsy/article6624834.ece.

- Kumar, Manoj. "The Cultural Conflict: An Analysis of Jhumpa Lahiri's *Interpreter of Maladies*." *Veda's Journal of English Language and Literature*. JOELL, vol.4, no.4, 2017, pp. 274-8.
- Lahiri, Jhumpa. *Interpreter of Maladies*. 1991. Houghton Mifflin Harcourt, 1999.
- . "Jhumpa Lahiri on Writing, Translation, and Crossing Between Cultures." Interviewed by Tyler Cowen, *Conversations with Tyler*, episode 17, 11 Jan. 2017.
www.medium.com/conversations-with-tyler/jhumpa-lahiri-books-novels-in-other-words-6271de0ac8d9.
- . "One on One." Interviewed by Arun Aguiar, *Pif Magazine*, no. 27, 1999.
www.pifmagazine.com/1999/08/interview-with-jhumpa-lahiri/.
- Lucia, Amanda. "Hinduism in America." *Oxford Research Encyclopedia of Religion*, Oxford UP, 11 Dec. 2017,
oxfordre.com/religion/view/10.1093/acrefore/9780199340378.001.0001/acrefore-9780199340378-e-436.
- The Mahabharata: A Prose English Translation*. Translated by Manmatha Nath Dutt, Calcutta, Elysium P, 1895.
- Moussa Pourya Asl, et al. "Sexual Politics of the Gaze and Objectification of the (Immigrant) Woman in Jhumpa Lahiri's *Interpreter of Maladies*." *American Studies in Scandinavia*, vol. 50, no. 2, July 2018, pp. 89–109. EBSCOhost,
search.ebscohost.com/login.aspx?direct=true&AuthType=ip,shib&db=31h&AN=133195470.
- Ornelas, Marco. "Speaking-In-Tongues as Kriya: The Hindu Connection." *Revista Cultura Religi n*, vol. 7, no.1, 2018, pp. 97-114.

Oxford English Dictionary. OED Online, 2019, www.oxforddictionaries.com/.

S., Acharya. *Suns of God: Krishna, Buddha and Christ Unveiled*. Adventures Unlimited, 2004.

Sah, Binda. *Jhumpa Lahiri and Margaret Wilson: A Study in Sexuality, Ecology and Trauma*.

Scotts Valley, CreateSpace Publishing, 2012.

“Shrine of Hypnos, The Greek God of Sleep.” *The UK College of Hypnosis and Hypnotherapy - Hypnotherapy Training Courses*, www.ukhypnosis.com/shrine-hypnos-greek-god-sleep/.

The Song Celestial or Bhagabad-gîtâ (from the Mahâbhârata): Being a Discourse Between Arjuna, Prince of India, and the Supreme Being Under the Form of Krishna. Translated by Sir Arnold Edwards, Roberts Bros. 1885. Digitalized by Harvard U, *HathiTrust*, www.babel.hathitrust.org/cgi/pt?id=hvd.32044105341390&view=1up&seq=10.

Stoican, Adriana Elena. “Continuities and Discontinuities in Jhumpa Lahiri’s *Interpreter of Maladies*.” *TRANS*, 2008, www.inst.at/trans/17Nr/5-4/5-4_stoican.htm.

The S'rîmad Devî Bhâgawatam. Translated by Swami Vijñanananda, Global Grey, 2018.

Vertovec, Steven. “Religion and Diaspora.” *Institute of Social & Cultural Anthropology*, U of Oxford, Sept. 2000.