



From Sacred Text to Popular Fiction: Transformation of Indian Myths in English Literature

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Abstract

Indian mythology is really important in India. It comes from texts like the Vedas, Upanishads, Ramayana, Mahabharata and Puranas. These texts have always been the base of culture and help people understand what is right and wrong. People used to think of these texts as books that have wisdom and guidance from God. They did not think of them as made up stories.. Now Indian mythology is seen in a different way, in English books especially in popular stories. Indian mythology is changing because of this. This paper is about how Indian myths are changing from being in sacred scriptures to being in English stories that people can easily read and buy. The paper looks at the work of writers, like R.K. Narayan, Chitra Banerjee Divakaruni, Amish Tripathi, Devdutt Pattanaik, Anand Neelakantan and Kavita Kane. It sees how these writers make Indian myths more real by making the gods and goddesses seem like people. Indian myths are also being used to talk about people who are not often heard from and to think about how men and women should be treated. The writers are using myths to discuss the issues that people are dealing with today. Indian myths are being changed to fit the concerns of society. The paper says that when Indian myths change they become a little less sacred.. This change also makes mythology more interesting to people who read about it today and to people all around the world. So when Indian myths are written about in literature it shows how the culture of modern India is changing. It also shows that mythology is something that's alive and can change, rather than something that is just a old religious thing. Indian myths are still relevant to people today. That is what makes them special. The transformation of myths in English literature is important because it helps people see that mythology is not just something, from the past but something that is still a part of Indian culture today.

Keywords: Indian mythology, sacred texts, English literature, popular fiction, retellings, contemporary India

Indian mythology is really special because it is both a book and a story that people tell. Indian mythology is different, from the myths of countries. In countries people usually study myths to learn about literature or culture.. Indian myths are connected to what people believe how they worship and how they live together. The Ramayana and the Mahabharata are important texts. People think of them as itihasa, which means "this is what really happened". These stories mix together history and philosophy and morals and religion. Indian mythology is a part of the Indian culture. The

Ramayana and the Mahabharata are still. Loved today because they teach people about Indian mythology and the culture of India.

For a long time people told these stories by word of mouth and they also wrote them down in Sanskrit and the languages that people spoke in different areas.

They would tell these stories in temples and people would act them out in folk performances and they would also talk about them when they prayed.

The main reason people told these stories was to teach people and help them be closer to God not to entertain them.

The people in these stories like Rama and Krishna and Sita were not just characters in a story they were, like examples of what God's like and what is right and wrong.

These stories were a part of how people learned about Rama and Krishna and Sita and what they stood for.

The English education system came to India when it was a colony and this led to people writing in English. This change made people think about mythology in a way and present it differently. English gave writers a way to show their culture to people in their own country and to people in other countries. After India became independent and in recent times people have been using Indian mythology in popular stories written in English. They often use these stories in a way that's not strictly, about religion. Indian mythology is being reimagined in popular fiction.

This paper looks at how Indian myths have changed from being in texts to being in popular fiction in English literature. Indian myths are being rewritten by writers to talk about things that matter today like making sure men and women are treated equally being fair, to everyone figuring out who you are and dealing with right and wrong not being so clear cut. The study also looks at how Indian myths are affected by people being less religious by businesses making money from them and by the world becoming more connected. Indian myths are still being used by writers to say something new.

Sacred Nature and Cultural Authority of Indian Mythological Texts

In India people looked up to mythology for guidance on how to live a good life. The Vedas and Upanishads were like the basics of philosophy. Then you had these long stories, the Ramayana and Mahabharata that showed people what these ideas meant in real life.

These stories taught people about things like dharma, which's like doing what you are supposed to do and karma, which is what happens when you do something good or bad. They also talked about moksha, which is being free from all the things, in life. The Ramayana and Mahabharata were full of examples of dharma and karma. How people could achieve moksha.

These texts are really special. People made sure everyone knew that by reading them in a special way going to the temple and performing things like Ramlila and Kathakali. People usually did not ask questions about the characters in these texts because they thought it would make people doubt their religion. The stories, in these texts were seen as always right than stories that could be seen in

different ways. The texts were important because they taught people what is right and wrong and people believed in them completely so they did not want to change them. These texts, the Ramlila and Kathakali were a part of peoples lives and they helped people understand the stories better.

Classical stories like Tulsidass Ramcharitmanas or Kambans Tamil Ramayana were written in languages. These stories were very religious. Even though they were told in ways the stories were still considered very special and important. The main idea of these stories was to help people be more devoted, to their religion not to change what people thought about myths. Tulsidass Ramcharitmanas and Kambans Tamil Ramayana were meant to make people love their religion more that is why they were written.

Colonial Encounter and the Introduction of English

The time when other countries ruled India was a change for Indian mythology, in books and stories. When people started learning English they also learned about ways of looking at literature how to criticize it and how to understand it without thinking about religion. People began to study mythology like they studied Greek and Roman myths often without thinking about what it meant to people who believed in it and instead just looking at it as stories. Indian mythology was being looked at in a way and people were comparing it to Greek and Roman myths.

Indian English writers from the days were really careful when they wrote about mythology. People like Raja Rao said it was very hard to put spiritual experiences into words in a language that was not their own.. Over time English became a way for people to talk about their culture and share their ideas, rather than something that made them feel like outsiders. Indian English writers started to use English to connect with others. It became a tool, for Indian English writers to negotiate their cultural identity.

R.K. Narayan did a job of bringing together the old stories and the people who read books today. He took the Ramayana and Mahabharata. Told them in a way that was easy to understand. He kept the story and the important lessons but he used simpler words and focused on how the characters felt. R.K. Narayan treated the stories with respect but he also made them easy for people to read even if they did not know much about Indian traditions. R.K. Narayan made the Ramayana and Mahabharata accessible, to a lot of people who might not have been able to understand them.

Rise of Popular Fiction and Mythological Retellings

The 20th and early 21st centuries saw Indian mythology become really popular again in English stories that people like to read. Indian mythology was everywhere. This happened at the time that the world was becoming more connected and the publishing industry was getting bigger. People also wanted to read stories, about cultures that were easy to understand. Indian mythology was a part of this. It was a part of the stories that people were reading.

Fiction writers who are really popular started to retell myths in a way. They used ways of telling stories like making the story go from start to finish in order adding surprises and making the characters seem

real. Fiction writers did this by using things like plotting and suspense to make the myths more interesting. They also added depth to the stories and made the characters drive the story. These new versions of myths often focus on being fun to read and easy to relate to than treating the myths with a lot of respect. Fiction writers made myths into character-driven narratives that people can enjoy.

Amish Tripathi and the Humanization of Divinity

Amish Tripathi's Shiva Trilogy is an example of how old stories can become popular books. In the Shiva Trilogy Shiva is not shown as a god from the beginning. As a human leader who does great things and becomes a god. The way the story is told is similar, to what people believe in today which is that if you work hard and make choices you can achieve great things and be a good person. The Shiva Trilogy shows that it is our actions that make us who we are and that is something that many people can relate to.

Tripathi's work changes the way we see mythology. He makes mythology seem like it could be history that we're not really sure about instead of something that God said. When we talk about things like good and bad Tripathi shows us that they depend on the situation they are not always the same. This helps readers think carefully about decisions and what is right or wrong. Tripathi's work makes readers think about mythology in a way and it makes them think about what is good and what is bad, in a new way too.

Anand Neelakantan and Counter-Mythology

Anand Neelakantan's Asura: Tale of the Vanquished is a book that tells the story of the Ramayana from Ravana's point of view. This is different, from the way the Ramayana is told. The book Asura: Tale of the Vanquished makes us think about what's good and what is bad. It shows that the Ramayana is not one simple story but it can be seen in many different ways. The Ramayana is a story that has been passed down for a time and Anand Neelakantan's Asura: Tale of the Vanquished gives us a new way to look at the Ramayana and its characters, especially Ravana.

These stories that go against what people believe show that people today are questioning the idea that there is only one true way to see things. This idea is something that people who like literature and people who think about how countries used to be controlled by other countries can really get into. These new versions of stories are interesting to people who like to think about different ways of looking at the world and they like to question what is really true. The idea of these counter stories is really popular, among people who read a lot of books and people who think about how the world used to be.

Feminist Reinterpretations and Gender Discourse

English mythological fiction has seen a change with the feminist view of traditional stories. In mythology women are often shown as perfect examples of being pure, devoted and sacrificial. This means that women in these stories do not have power or say. The feminist re-reading of narratives is really important in English mythological fiction because it looks at classical mythology in a new way. Classical mythology often does this to women, which's not fair to women in these stories. Women in

mythology are limited by being seen as symbols of purity, devotion and sacrifice and this limits their agency and voice, in the stories.

Chitra Banerjee Divakaruni's *The Palace of Illusions* tells the story of the Mahabharata from Draupadi's point of view. This book is about what Draupadi feels and wants and what makes her frustrated. The Palace of Illusions is special because it does not see things from the man's side. It shows that Draupadi is a person, with her own thoughts and feelings not just a character who stands for something. The Palace of Illusions challenges the way men have traditionally seen the Mahabharata and the way they have seen Draupadi. It presents The Mahabharata and Draupadi in a way.

Kavita Kane's novels are about women who are not treated fairly. These women are the characters in her stories. Kavita Kane's novels give us a way of looking at things. They make us think about how men and women're supposed to behave.

The stories she tells are based on myths but she looks at them in a new way. This way of looking at things is similar to what people who believe in equality for women're saying today. Kavita Kane's novels take stories and use them to talk about problems, in our society.

Secularization and Democratization of Myth

People who retell stories in Modern English usually do not connect mythology to strict religious beliefs. They show mythology as philosophical truth instead of something that God has commanded. Devdutt Pattanaik's writings focus on the idea that there are ways to understand mythology. He does not think that there is one correct version of myth. Devdutt Pattanaik's writings are, about having interpretations of mythology.

This way of looking at mythology makes it available to everyone, which means people, from backgrounds can share their thoughts and ideas. It also asks readers to think about mythology for themselves than just believing what they have been told. Mythology becomes a way to understand why people think and behave in ways how societies are organized and what people consider important in their culture. Mythology helps us understand psychology, social structures and cultural values by looking at mythology in a new light.

Secularization helps mythology deal with things that are happening today like leadership and ethics and taking care of the environment and social inequality. When we look at mythology in a way not just as something we do in a ritual it becomes more relevant to our everyday lives. Mythology is really important, for life.

Commercialization and Mass Appeal

Mythological fiction is really popular these days. This has made it something that people can make money from. We see a lot of bestselling novels and film adaptations of fiction. There are also novels and digital media based on mythological fiction. All of these things have changed fiction into something that can be sold. Mythological fiction is now a product that people buy and sell.

People who do not like the idea say that when you make money from something it can make complex philosophical ideas seem simple. On the hand the people who like the idea say that popular fiction is good for mythology because it helps mythology survive in a world where culture is changing very fast. The thing about commercialization is that it can be bad for ideas but popular fiction can be good, for mythology.

English language retellings of mythology are really important because they help people from all around the world learn about Indian mythology. This puts mythology on the same level as mythologies from other parts of the world. Indian mythology is now standing next to world mythological traditions. This also means that Indian mythology is challenging the stories that come from countries, which have been very popular, for a long time. English language retellings of mythology are helping to make Indian mythology well known to global audiences.

Postcolonial and Global Perspectives

When we look at mythology from a different point of view writing about it in English is, like taking back what is ours. Indian writers want to make sure that people do not just read about myths from countries. They want to share stories and legends with the world through the English language. This way Indian mythology and the stories that are a part of culture are shared with everyone. Indian writers are showing that Indian mythology is important and that it should be a part of literature. Indian mythology is a part of Indian culture and Indian writers are working to make sure that it is recognized.

Indian mythology is going around the world and that shows how Indias culture is changing. Indian mythology is a way for people to talk about things and new things things that happen in India and things that happen in other countries and things that are about religion and things that are not. Indian mythology helps people understand the difference, between these things.

Critical Debates and Scholarly Perspectives

People who study this stuff do not agree on what happens when sacred myths become stories. Some people think it is a thing because it takes away the special meaning and importance of the myths. They are worried that people will not respect the myths much as they used to. On the hand people who study literature think it is a good thing because it shows that people can be creative and think of new ways to understand the myths. They also think it helps to keep the culture of the myths alive. Sacred myths are still important, to these people. They like to see sacred myths used in new and interesting ways.

The discussion is about the differences between keeping things the same and trying new things between what people believe and what is made up and between what has been around, for a long time and what is new. This paper says that when things change it is not always a thing it is just the Culture changing and getting new ideas it is like the Culture is evolving over time the Culture is changing and that is what the paper is trying to say the Culture is always changing.

The Indian myths are changing from being in texts to being in popular fiction in English literature. This shows that cultural traditions are always changing and adapting.

Indian myths used to be about devotion and following rules and people believed in the power of gods. Now people are telling these stories in ways that focus on what it is like to be human and they are trying to show that there are many different perspectives and that these stories are still relevant to our lives. Indian myths are still important. Now they are more, about human experience and plurality and relevance.

English mythological fiction can change the way we think about stories but it also makes them exciting again for new readers and talks about things that matter to us today. When these stories mix ideas with modern thoughts they show that mythology is still very important to our culture and that it is still alive. English mythological fiction is a way to keep mythology alive by making it interesting, to new generations of readers. English mythological fiction does this by taking the things from old stories and making them work with the way people think nowadays.

The journey from a text, to a popular story does not mean that the culture is being lost. It means that the culture is still alive it is just changing into something. The culture is continuing it is just being transformed into a form. The sacred text and the popular fiction are connected they are part of the culture the culture is just evolving over time.

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