



Research Article

Negotiating Meaning: Challenges and Strategies in Translating Hindi and Sanskrit Literature into English

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DOI: <https://doi.org/10.5281/zenodo.20699472>

Abstract

This paper addresses issues and methods of translating Hindi and Sanskrit literature to English, where translation is seen as a cultural negotiation process rather than a direct transfer of linguistic information. The study points out the structural, lexical, and semantic disparities between the Indian languages and English that make the translation process challenging. Syntactic variability, lexical gaps, and polysemy are the major linguistic issues, with the culturally embedded words like dharma, karma, and moksha being unsuitable to be directly translated. Also, cultural and philosophical complexities, based on religious practices, social practices and symbolic systems, also compound the issue of translation. To get an insight into how translators negotiate meaning in languages, the paper examines significant theoretical perspectives, such as dynamic equivalence, domestication and foreignization, and Skopos theory. It also examines genre-specific issues in poetry, epics, and prose, where both aesthetic form and semantic integrity are especially challenging to maintain. The study reveals how translators strike a balance between readability and cultural authenticity through case studies of the translation of Ret Samadhi (Tomb of Sand) and the adaptation of the Mahabharata. Several strategies are distinguished, such as literal and free translation, cultural substitution, foreignization, and using paratextual materials, such as glossaries and footnotes. The research results indicate that there is no universal approach to it, but it is better to adopt a context-driven, flexible method of translation. In the end, the paper shows that translation is indeed very important in facilitating cross-cultural knowledge, conserving literary heritage, as well as increasing the global coverage of Indian literature, and also in redefining meaning across cultures.

Manuscript Information

- ISSN No: 2583-7397
- Received: 01-05-2026
- Accepted: 11-06-2026
- Published: 15-06-2026
- IJCRM:5(3); 2026: 871-877
- ©2026, All Rights Reserved
- Plagiarism Checked: Yes
- Peer Review Process: Yes

How to Cite this Article

Kumar P, Sharma N. Negotiating Meaning: Challenges and Strategies in Translating Hindi and Sanskrit Literature into English. Int J Contemp Res Multidiscip. 2026;5(3):871-877.

Access this Article Online



www.multiarticlesjournal.com

KEYWORDS: Translation Studies, Cultural Negotiation, Hindi and Sanskrit Literature, Cross-Cultural Translation, Domestication and Foreignization, Lexical Gaps, Literary Translation, Interpretation and Meaning.

1. INTRODUCTION

Translation is not just a linguistic task, it is an intricate process of interpretation, negotiation, and cultural mediation. The task of translating Hindi and Sanskrit literature into English is even more complex because of the immense gap between the linguistic structure, cultural setting, and philosophical richness that these languages have. Hindi and Sanskrit literature as transmitter of the rich literary and spiritual Indian culture is a collection of centuries of cultural knowledge, religious beliefs, and aesthetic expression. English, however, has a different historical and cultural framework and translation between the two languages is a difficult but intellectually stimulating task.

Globalization has brought about a great demand of translations of Indian literary works to English in the 21st century. The booming interest in world literature and the necessity of cross-cultural knowledge are the forces behind this influx (Maheswari et al., 2025). There is a question of meaning, authenticity and representation, however, when translating such texts. What can be done to help translators retain the originality of a text and at the same time be able to make it understandable to the readers who are unfamiliar with the culture in which the text was created. How can culturally specific concepts with no direct equivalents in English be communicated effectively. The paper discusses issues surrounding translation of Hindi and Sanskrit literature into English and also the strategies that translators use to negotiate meaning. It puts forward the argument that translation is not a direct transfer of words but a dynamic process that entails need to balance between the source text fidelity and expectations of the target audience.

2. Conceptual Framework of Translation

2.1 Translation as Cultural Negotiation

Translation is becoming more and more perceived as cultural negotiation as opposed to mere linguistic replacement. All of the languages have a strong connection to their cultural contexts and the meanings are influenced by historical, social and philosophical contexts (Kumar et al., 2016). Translating Hindi and Sanskrit texts into English, translators have to find their way through these cultural layers in order to make sure that the intended meaning is properly conveyed. For example, the terms karma, dharma and moksha are not just lexical elements, but philosophical elements based on the Indian tradition. They require careful handling in order to recognize their cultural and spiritual importance. In this way, translation is a process of interpreting and bargaining between two systems of cultures.

2.2 Key Theoretical Perspectives

There are a number of theoretical frameworks which offer an understanding of the process of translation:

- **Dynamic Equivalence (Eugene Nida):** Focuses on the delivery of the original meaning of the text as the source and not necessarily the form. This method is especially appropriate when one has to work with culturally specific contents.

- **Domestication and Foreignization (Lawrence Venuti):** Domestication changes the text to fit into the target culture so that it can be read, whereas foreignization maintains the uniqueness of the source culture (Kothari et al., 2014).
- **Skopos Theory (Hans Vermeer):** Concentrates on the aim of translation by implying that the approaches to translation must be defined by the role of the text being translated.
- These frameworks highlight the importance of flexibility and context in translation.

3. Linguistic Problems in Translation

3.1 Structural Differences

The differences between Hindi and Sanskrit and English are of fundamental nature in regard to grammar, syntax and structure of a sentence, which poses significant challenges to the translator (Sareen et al., 2000). In the case of Sanskrit, especially, it is a very inflected language with a rich system of cases, genders, and forms of the verb. It has grammatical flexibility whereby the word order can be varied without changing the meaning of a sentence. This contrasts with English where use of a fixed word order (Subject Verb Object) is instrumental in understanding the message. Although Hindi is not as structurally complex as Sanskrit, it has some significant differences. It generally has a Subject Object Verb (SOV) structure and postpositions instead of prepositions. As an example, where English has in the house, Hindi has ghar mein, and the relational part comes after the noun. These differences require important syntactic restructuring in translation.

Consequently, translators are not able to use word-to-word translation. They have to restructure sentence constructions to keep the original meaning, but to fit into the grammatical rules of English. It is usually done by extracting implied relationships in the source text, and rendering them explicit in the target language. Otherwise, there might be awkward, unnatural, or even misleading translations (Consolaro et al., 2025). Accordingly, structural differences require, not only linguistic competence, but interpretive skill.

3.2 Lexical Gaps

The other significant language barrier is lexical gaps, i.e. the cases when the word or idea in Hindi or Sanskrit does not have a direct translation into English. Indian cultural, philosophical and religious traditions are rife with such terms. Such words as maya (illusion or cosmic illusion), atman (the inner self or soul) and yajna (a ritual sacrifice) have various levels of meaning, which cannot be represented in the framework of one English word.

Translators have a number of choices to make in cases of lexical gaps. One is to keep the original term in its translation, thus maintaining its cultural authenticity (Kalekar et al., 2022). Nonetheless, this can bring about comprehension challenges to readers who may not be conversant with the term. The other option is to give a rough translation, but this can tend to lose a touch of finesse. The third method is by use of explanatory notes, glossaries or contextual elaboration in the text.

All these strategies have their pros and cons. Retention maintains authenticity, but risks losing readers; approximation is easier to read, but could be overly simplistic; explanation is easier to understand, but could be disruptive to the text. Thus, the translators should pay close attention to the context and purpose of the translation and select the most suitable strategy.

3.3 Polysemy and Contextual Meaning

Another challenging issue in translation is polysemy, which refers to the presence of multiple meanings of a single word. Many words in both Hindi and Sanskrit are not defined as such, but by context. An example is the word *dharma* which can mean duty, righteousness, law, religion, or moral order, depending on how it is used in a specific text.

Such plurality of meanings necessitates close contextual analysis on the part of the translators. They are not only required to take into consideration the immediate linguistic surrounding, but also the larger philosophical and cultural context of the text. The meaning of such words can be seriously distorted by the misinterpretation of these words.

In addition to this, polysemy can also be indicative of the conceptual depth of the mother-tongue, which might not be directly replicated in English (Prasad et al., 2012). Translators thus are obliged to make interpretive choices which are bound to influence the interpretation of the text by the reader. In this respect, translation is an act of interpretation as it is an act of linguistic transfer.

4. Cultural Challenges in Translation

4.1 Culture-Specific Concepts

The Indian cultural practices such as rituals, festivals, caste interaction, and social practices are interwoven with Hindi and Sanskrit literature (Mangalam et al., 2021). These aspects are usually unknown to the English-speaking audience and could not find a direct parallel in their cultural paradigm. Indicatively, mention of practices like *puja*, *vrata*, or *guru-shishya parampara* have certain cultural coded meanings that are not easily translatable.

Translators have to make decisions on whether or not to retain such words, translate or explain them. All options have a trade-off between authenticity and accessibility. Keeping the original term makes it culturally specific and translating or clarifying it makes it easier to understand by the reader. One of the challenges of cultural translation is to strike the correct balance.

4.2 Philosophical and Religious Depth

The literature of Sanskrit, especially, is marked by the deep philosophical and religious themes. Other complex concepts covered by texts like the *Upanishads*, *Bhagavad Gita* and other philosophical texts include metaphysics, ethics and spirituality (Hakala et al., 2016). Even to translate such concepts, it is not enough to know language, a profound knowledge in the philosophical systems is needed. An example of this is that such concepts as *Brahman* (ultimate reality) or *moksha* (liberation) can hardly be translated into English without a lot of exposition. Translators have to decode these concepts and present them in a manner that is accurate and comprehensible. This can usually be

by making complicated ideas simpler without distorting their meaning- an exercise that entails a lot of intellectual and cultural sensitivity.

4.3 Idioms, Symbols, and Metaphors

Literary language also includes idiomatic expressions, symbols, and metaphors that can be significant to the culture of the text where they are used. In Hindi and Sanskrit literature, these expressions often allude to mythology, nature and daily cultural experiences. As an illustration, allusions to the Ganga, lotus or certain mythological creatures have symbolic meanings that might not be easily interpreted by English readers (Chandran et al., 2016).

The translators have to make a decision on what to do with these. They can either keep the original metaphor as it is, or translate it to a culturally similar form, or give some explanatory context. Both methodologies have repercussions to the tone and naturalness of the translation. Maintaining the original metaphor is a way to keep the cultural taste, but it might need more elaboration, whereas adapting it makes it easier to read but possibly changes the original image.

5. Genre-Specific Challenges

5.1 Poetry

Poetry can be considered to be among the most challenging to translate. The Hindi and Sanskrit poetry tend to be based on complex metrical schemes, rhymes, and figurative language. The features are aesthetic and hard to be reproduced in English. Translators have to choose between form or content. To maintain the original meter and rhyme, it might be necessary to change the meaning whereas the emphasis on meaning can lead to degradation of the poetic form (Malik et al., 2011). Striking a balance between these factors is one of the greatest problems in poetry translation.

5.2 Epics and Religious Texts

Epic works like the *Ramayana* and *Mahabharata* represent enormous and complex documents incorporating narrative, philosophy, and ethical lessons. The translation of these works comes with intricate storylines, multiplicity of characters and the values that are entrenched in the culture. Contemporary translations tend to bring about simplification of language as well as to give explanatory notes to improve readability. Nevertheless, it may also result in the lack of depth and nuance. Translators need to strike a balance between accessibility and faithfulness to the original text.

5.3 Prose and Short Stories

Prose is not any less challenging though it might seem simpler. Writers such as Premchand employs terminology which is socially real, dialectal and cultural. The translation of these texts must maintain the tone, style, and the cultural context and the translation must be understandable to the reader.

6. Strategies for Negotiating Meaning

There is more than linguistic proficiency to the task of translating the Hindi and Sanskrit literature into English, it requires a

collection of strategically selected strategies which help the translator to negotiate meaning across the cultural, philosophical and linguistic boundaries (Sato et al., 2017). Considering the intricacy of source texts, translators should be flexible and context-specific instead of adhering to one specific strict approach. Some of the most common methods of dealing with the problem of translation and making an attempt to strike the balance between fidelity and readability are discussed below.

6.1 Literal and Free Translation

Among the most basic differences in translation studies, there is the literal (word-to-word) and free (sense-to-sense) translation. Literal translation aims to maintain the grammatical and syntactic structure, and even lexical decisions of the original text to the greatest extent possible. This style is especially pertinent in cases where accuracy and faithfulness are important, like in philosophical or religious texts where exact wording can have a serious consequence (Gangane et al., 2025). But literal translation can lead to clumsy or unnatural English, particularly where the source language is radically different in structure and idiom.

In comparison, free translation is concerned with transferring the overall sense or meaning of the text and not with its form. The method enables the translator to modify the sentence structures, idiomatic expressions and stylistic elements to fit the target language. Although free translation makes the information more readable and easier to understand, it simultaneously runs a risk of simplification or loss of the original message.

In reality, the majority of translators use a moderate approach that integrates the two strategies. They can make use of literal translation of culturally important terms and freer translation of narrative passages, for example (Maharana et al., 2025). This mixed approach enables translators to maintain the necessary meanings and at the same time make the text clear and interesting to English readers. The difficulty is how to find the right balance which frequently depends on the intended use of translation and the character of the source text.

6.2 Domestication

One of the translation strategies is called domestication, which presupposes adjusting the source text to the cultural norms and expectations of the target audience. This style is coined and popularized by Lawrence Venuti and is meant to ensure that the translated text seems to have been originally written in the target language (Maharana et al., 2025). Domestication tends to include the substitution of culturally specific references with those that are more familiar, simplifying of complex constructions, and modifying of stylistic features to fit the target culture. The domestication of Hindi and Sanskrit literature in the context of the English-speaking reader who might not be conversant with Indian cultural practice or philosophical ideas could make the literature more accessible. As an example, a culturally specific metaphor, could be substituted with a more widely recognized image or a complicated philosophical concept can be explained in a simplified way.

There are, however, some limits of domestication. Over-adaptation may cause the loss of cultural uniqueness, which may translate to loss of authenticity. The text that has been translated

might not be as diverse and intricate as the original when cultural elements are substituted or made more simplistic (Vandana et al., 2022). Those opposed to domestication claim that it may produce a kind of cultural homogenization, in which the distinctiveness of the source culture is detrimental to the standards of the target culture. Thus, domestication can be beneficial in improving readability, but it should be used prudently. Translators should be aware of those parts that can be translated without interfering with the original text.

6.3 Foreignization

The other strategy is foreignization, which aims at maintaining the cultural and linguistic aspects of the source text. Foreignization does not adapt the text to the target culture but rather preserves features that indicate that it is foreign. This can involve transliteration, retention of cultural reference, and holding onto stylistic devices, which indicate the source language.

When it comes to translating from Hindi and Sanskrit literature, foreignization enables the reader to relate to the cultural context of the original text. As an example, other words such as dharma, karma, or guru can be kept in their original form to maintain their culture and philosophy (Kumar et al., 2023). This method focuses on the authenticity and invites readers to experience the text as a product of another cultural tradition.

Nonetheless, the foreignization has its problems as well. Retention of unfamiliar terms and concepts can complicate the text to be understood especially to those who have minimal background information. This makes foreignized translations particularly in need of further explanatory notes, e.g., footnotes or glossaries.

Nevertheless, foreignization is nowadays considered an ethically right practice because it honors the wholeness of the original culture (Shukul et al., 2025). It does not encourage the habit of homogenizing or simplification of cultural differences but encourages readers to explore them. Foreignization in this respect fosters cultural awareness and intellectualism.

6.4 Use of Paratextual Elements

The role of paratextual elements (footnotes, endnotes, glossaries, prefaces and introductions) is important in mediating between the target and the source culture. Such information further elaborates, making the reader be able to decipher culturally-specific terms, historical allusions, and philosophical beliefs without necessarily altering the main section of the work. Paratextual tools are especially useful in the translation of Hindi and Sanskrit literature since they contain complicated cultural and philosophical information. As an example, a translator might leave a word such as moksha in the text but elaborate on the word in a footnote. Equally, an introduction can offer a background to the work as per the cultural and historical background.

Translators can help preserve the original text in its original form and also help it to be comprehensible to the reader through the use of paratexts. It also enables the translation to be finer as it does not involve simplification of the translation that involves the substitution of complex ideas. But overuse of paratextual features may interfere with the reading process. Frequent footnotes may be disruptive to the reading process and

excessively long explanations may slow readers down (Adahalli et al., 2026). Thus, translations have to balance the need to include the required information and readability.

6.5 Cultural Substitution and Adaptation

Cultural substitution and adaptation are a process of substituting the aspects of the source culture with similar aspects of the target culture. This is a technique which is often used in the instances in which the literal translation would have sounded strange or disjointed to the reader. Indicatively, a culturally reference to a local festival or a local practice can be replaced with a more familiar idea. Though such an approach enhances the readability and aids in comprehension of the article, it also brings serious concerns (Deka et al., 2025). Replacement of cultural elements can result in loss of original meaning and nuance since the replaced element might not be able to convey the original meaning. It can even warp the cultural context of the text in certain instances.

A more malleable version of this strategy is adaptation when the translator takes the original component and restructures it instead of completely substituting it. An example of a culturally specific metaphor would be reworded so that it could be more comprehensible, but would still maintain some of the original images. Both substitution and adaptation should be taken into consideration. Translators need to consider the costs and benefits of greater readability versus the cost and loss of cultural authenticity. Most situations are best met with a combination of adaptation combined with explanation.

7. Case Examples

This theory analysis of translation practice is more important when it is premised on real-life literary practices that demonstrate how theoretical concepts can be translated into practice. The two big cases, translation of *Ret Samadhi* into *Tomb of Sand* and numerous versions of the *Mahabharata* are useful sources of information on the complexities, strategies and implications of literary translation. English translation of Hindi novel *Ret Samadhi* by Geetanjali Shree by Daisy Rockwell is a pioneer in contemporary translation of Indian literature. The book gained recognition internationally, such as the International Booker Prize and also became a good example to show that translation can be a successful way of mediating between linguistic and creative translation (CC et al., 2024). The ancient Hindi text is imbued with the Indian cultural context, linguistic quirkiness and philosophical implications. It uses folkloric phrases and allusions, stylistic inventions, which are not easily translatable into English. The translation of Rockwell is not even an attempt to rigidly and literally transfer the text, but a more naturalistic and interpretive translation, which does not deprive the text of the spirit and art.

The fact that culturally specific objects, such as the references to the Indian practices, family relationships, and socio-political circumstances, and, simultaneously, enabling the story to be read by a global audience, is one of the most noticeable strategies employed in the *Tomb of Sand*. Instead of substituting the culturally charged words with the rough English translations, the translator may prefer to leave them in place so that the readers may interact with the cultural particularity of the text (Fatihi et

al., 2024). In the meantime, language is also altered with all caution in order not to disrupt the flow of the story and readability. This kind of compromise between domestication and foreignization can be considered a good illustration of an effective translation policy that does not disintegrate the source culture but does not estrange the audience.

In addition, the translation is indicative of experimental style of narration of the original, its variations of tone, discontinuous arrangement and poetic phrases. This shows that translation is not simply a transfer of content, but also a recreation of literary form and stylistic nuances. In her work, Rockwell stresses the importance of the translator and her creative agency and capability to interpret in developing a text that is attractive to the reader despite the language and cultural difference.

The other outstanding example is the translation of *Mahabharata* that is one of the greatest Indian epics (Das et al., 2025). The *Mahabharata* poses its own problems because of its vast scope and its intricate narrative structure and depth of philosophical content. It covers a broad scope of themes, such as dharma, karma, moksha and ethical issues that the characters of this story are involved with. The translation of such a text cannot be done by only linguistic ability, but must involve a profound acquaintance with the cultural, dharmic and philosophical aspect of it.

Mahabharata has been translated into contemporary languages (such as C. Rajagopalachari, R.K. Narayan, Bibek Debroy and others) and the translation process demonstrates the way in which different translators seek to make the epic palatable to the contemporary audience. Majority of translators would like to simplify the story, shorten the length of the long passages and provide clarification by making annotations to clarify the challenging concepts. This adaptation is also essential in making the ancient texts and modern viewers closer; the latter may be unaware of historical and cultural context of the epic.

One of them is the philosophical literature like the *Bhagavad Gita* which is a part of the *Mahabharata* and which must be read critically in order to reveal its richness and meaning. The issue of translating words in Sanskrit which do not have any direct equivalents in English is a common challenge facing translators (Ashwinkumar et al., 2023). Dharma and karma are some of the words that have multifaceted meanings that extend beyond definition. Translators can use the original words and give contextual explanations in such instances to maintain the richness in meaning of the words and ease interpretation.

The variety of interpretative possibilities is also depicted by these translations. Each translator has his or her side that results in differences in tone, emphasis and interpretation. Translations focus on the intelligibility of the story and its accessibility, and those focus on the textual fidelity and scholarly precision (Singh et al., 2025). This multiple translation highlights the dynamic and changing aspect of literary texts, which are still and will be reinterpreted in various historical and cultural settings.

8. Role of the Translator

The job of the translator goes way beyond that of a linguistic intermediary. When it comes to literary translation, the translator plays a variety of roles, the role of a cultural mediator, interpreter, and creative writer. It is not only the duty of the

translator to translate words in one language into the other language but to convey meaning, emotion, and cultural meaning in a way that makes the target audience to associate with it in some way. A cultural mediator is a translator, who is a mediator between two worlds of culture. It involves the deciphering of cultural references, social practices and symbolic meaning in the source text and their presentation to the readers on a different cultural background (Kumar et al., 2023). This is particularly important in the context of the Hindi and Sanskrit literature where cultural and philosophical tradition of these languages have reached a high degree of advancement. The translator must bridge their culture differences and ensure that the spirit of the original work is not lost and the translation must also be comprehensible to a new audience.

Meanwhile, subjectivity of the translator is an important factor in the translation process. Translation cannot be done without interpretation and the judgments of a translator are based on his/her knowledge, experiences and viewpoint. Even translators of the same text can get very different translations, based on their interpretations of the text, and the style they use. The subjectivity is not the disadvantage but the aspect of the translation since it adds diversity and richness to the translated literature. Yet there are ethical requirements also to this interpretative freedom. The translator ought to endeavour to strike a balance between the fidelity to the original text and understanding to the target audience. They should not be misrepresentative, distorted or simplified versions of the original content. Ethical translation is about being attentive to cultural elements and integrity of the text. It also entails the correct translation of the meaning of the author, cultural settings and not imposing the bias of the translator. In addition, translators have to make important choices on the extent of adaptation or alteration to be made (Nardini et al., 2024). The adaptation must not be excessively high and the originality of the text can be lost. The problem is that it needs to strike a balance that would allow the text being translated to be effective in the target culture without losing its originality.

9. Impact of Translation

The translations have played a crucial role in bringing knowledge and scope of influence of Hindi and Sanskrit literature to new regions and nations. Translation has made such texts to be integrated in the literary discourse of the world by putting them in languages such as English that are spoken by many people. One of the most significant impacts of Indian literature to the global knowledge is translation. Readers all over the world can now read the literature which was formerly limited to specific linguistic groups. It has helped to achieve a better appreciation of the literary tradition of India and put texts in Hindi and Sanskrit in a comparison with world literature (Barkhade et al., 2025). The success of translation in giving regional voices an international presence has been demonstrated by the works that have been translated, including the *Tomb of Sand*.

In addition to raising readership, translation ensures intercultural communication. The translated literature favors understanding and respect as it also exposes the readers to different cultural perspectives, values, and tales. It helps the readers not only to be introduced to the other worldviews but also to get acquainted

with the social, dharmik, and philosophical traditions of other cultures. This kind of exchange of ideas has the effect of enriching the world literary culture. The other important aspect of translation is the transformation in the meaning. As a text is translated into a new language and culture, it can be given new meanings and importance. It is a dynamic process, which is synonymous to literature as it is influenced by its interactions with different audiences (Banerjee et al., 2025). Although certain aspects of the original meaning can change, the change also leaves new possibilities of interpretation and involvement. Translating is also essential in preserving and reviving the classical books. By availing ancient works in the present languages, translators can also maintain the relevancy of such works and render them to current readers (Singh et al., 2022). The process is effective in preserving the culture heritage and enables future generations to associate themselves with their literature.

10. Challenges in the Contemporary Context

Despite its significant contributions, there are several issues of literary translation in the contemporary context. The most prominent ones are the increased reliance on technology, particularly machine translations. Although fast and convenient, such tools are not as culturally sensitive and interpretative as literary translation. Machine translator may not be able to capture nuances, idiomatic phrases and stylistic devices and may run to technical accuracy, at the cost of a culturally and aesthetically bad translation. The other issue is the changing tastes of the modern readers (Song et al., 2025). The contemporary reader is more inclined towards directness, simplicity, and plots that are quick to get to the point. This change affects the approach to translation, as translators make complicated texts easier to understand or modernize them. Though such an approach raises the degree of readability, it may also result in the loss of depth and complexity of the text being studied.

The market and publishing factors are also important in determining the translation practices. Commerciality, such as target audience, market demand and sales potential, might be relevant to the decisions which regulate the translation of texts and presentation. Publishers can in certain instances be focused on readability and marketability rather than authenticity and fidelity. It could lead to the development of more accessible yet less faithful to the source-text translations. The lack of acknowledgment and appreciation of translators is an issue as well, but it always remains the same. Translators do not always receive much visibility and credit as are received by authors, though they do through their work a very important service to make sure works of literature reach other audiences (Ashwinkumar et al., 2025). In order to address this issue, translation must be taken more as a creative and scholarly process.

In conclusion, literary translation is not only emerging as a product of the advancement of technologies and changes in culture, but it is also a complex and multidimensional process. As will be observed in *Tomb of Sand* and *Mahabharata* translations, there are challenges and opportunities in translation, creativity, cultural sensitivity and moral responsibility do matter.

As a place where the languages and cultures meet, translation is a chance to not only communicate but also add to the world of literary works and ensure that other voices and traditions are not silenced and disrespected.

11. FINDINGS AND DISCUSSION

The paper has shown that translation is a multidimensional process which entails linguistic, cultural and philosophical negotiation (Sarkar et al., 2025). There is no one set of strategies that can be used to solve all the challenges; translators need to be flexible and use a variety of approaches based on the text and the audience. The discussion is also culturally sensitive and theoretically conscious as the most important aspects in translation. Good translations are those that not only strive to remain faithful to the spirit of the source but also those that make it comprehensible to the reader.

12. CONCLUSION

The translation of Hindi and Sanskrit literature translating to English is a difficult but a rewarding job. It does not only entail language proficiency but also cultural knowledge and imaginative interpretation. The combination of adopted strategies among translators can be used positively to negotiate meaning and overcome cultural differences. The importance of translation in the processes of cross-cultural sensitivity development will increase because of the constantly increasing globalization. Further research should be performed on more nuanced means of translation that will embrace linguistic and cultural diversity.

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