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Exploring Afterlife Myth in Shehan Karunatilaka's *The Seven Moons of Maali* Almeida(2022)

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Literature

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DEDICATIONS

I dedicate this humble work to my family

To my beloved father Djelloul, who has always been my biggest supporter

To My Beloved Mother Aicha

To all my brothers Sofiane , Bilal and Abdelmalik , My strength and my weakness

To All my sisters Halima , Fatima , Maroua , Hadjar

To my French teacher Hamza Zohra

To my friends: Qamar , Khadija , Hadjer ,Nedjoua, Aroua , Djihane, Raouia ,Khoula , Douaa ,

Mariem , Qamar , Ismahanae , Hadda , Massouda , Dhjahida

With whom I made the most treasonable memories.

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ABSTRACT

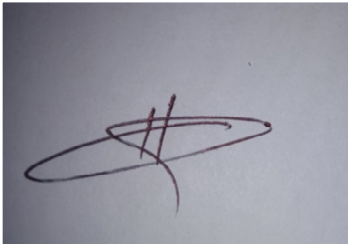
The current research focuses into ShehanKarunatilaka 's novel “ *The Seven Moons Maali Almeida* ” , exploring the afterlife myth. It draws upon the cultural heritage of Sri Lanka to examine the intricate construction of the concept of life after death within the narrative. It also addresses the interplay between culture, religion, and existentialism and how they influence the characters' encounters and perceptions of life after death in terms of social norms and the author's literary approach. By applying the existentialist theory, this study confirms the hypothesis of reflecting the impact of Sri Lankan cultural and religious beliefs, shedding light on the intersection of spirituality and everyday life, providing readers with a deeper understanding of the intricacies of this novel, its characters, and particularly the complex interaction between the concepts of life and death.

Key words : Afterlife myth, Death, Existentialism, life, religion.

DECLARATION

I hereby declare that the content of this dissertation is purely the result of my research, and that appropriate references or acknowledgements to the work of other researchers are made where required.

Signature

A handwritten signature in red ink, consisting of several overlapping loops and a vertical stroke, positioned on a light-colored background.

Haizia HITAMA

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General Introduction

General Introduction

The Seven Moons of Maali Almeida is set in the late of 1980's during the civil war in Sri Lanka. Particularly in Colombo, the story is centered on Maali's journey in different realms between the life and death, so he experiences different challenges including love and family and work complexities. The novel explores the socio-cultural background in Sri Lanka including Legends and Myths such as the afterlife myth, for this journey addresses the ways in which the Afterlife life myth is connected with life realities. This study aims to examine the Sri Lankan culture and traditions, and how it reflects or challenges cultural values and norms.

The protagonist is on a trip of self – discovery and investigation, attempting to come to grips with his own recognition and the significance of his existence. Maali wrestles with issues of authenticity, to figure out who is and where he fits in the world. In addition, he battles with feelings of worry and despair as he tries to make sense of the violence and injustice around him. Each of these existentialist ideas provides readers with a unique and thought – provoking viewpoint on the human situation. By addressing these issues in a literary society, the novel asks readers to consider the nature of existence, the meaning of life, and the search for identity and purpose in a complicated and ever- changing world.

Rationale Study

While the personal interests initially led the researcher to consider the topic like the curiosity for centuries, across various cultures and religions to better understanding for human conditions and existential questions, up further exploration there is several scientific reasons

that support its significance, which is balanced with the comprehending literatures' cultural, philosophical, and literary components .

Literature review

The current study explores the afterlife myth in relevant works of literature, that can be considered to support from the analysis perspective of existentialism and Sartre's assumptions. Jean- Paul Sartre's " Being and Nothingness " dives into existentialism philosophy and discusses subjects such as freedom, awareness, and the meaning of existence. It gives a theoretical foundation for understanding the novel existentialist themes and assumptions.

Jean – Paul Sartre's ideas " Existentialism is a Humanism " can be recognized as a relevant literary work in the study of researching the afterlife myth and existentialism philosophy . Sartre present through explanation of existentialist philosophy in this work , so he addresses issues such as freedom , responsibility , and the meaning of life . He contends that humans are born free and must accept full responsibility for their decisions and actions . Also it can be used to examine how existentialist notions collide .wi, andth the novel's investigation of the afterlife concept . It ca offer light on the character's existential difficulties , their search for purpose and authenticity, and their encounter with the philosophical questions raised by the afterlife myth .

Sartre's work also underlines the significance of individual subjectivity and personal experiences in shaping one's existence . This viewpoint can be used to investigate how the novel's protagonists deal with the afterlife myth and how existentialist ideals influence their particular perspectives and behaviors .

Research Question

In what ways might afterlife myth be connected with life realities in Shehan Karunatilaka's *The Seven Moons of Maali Almeida*?

Sub questions

1. How could the Sri Lankan socio-cultural background elucidate myth on of afterlife?
2. What existentialist view could help understanding the afterlife?
3. What benefits could be found in the representation of afterlife myth?

Methodology

To deal with myths of traditional cultures requires an amount of knowledge that could serve investigating its impact. The researcher intends to use an approach consists mainly of Jean-Paul Sartre assumptions to better cope with life and afterlife while analysing their representations.

Hypothesis

It is hypothesized that:

1. The novel's investigation of the afterlife myth reveals humanity's fear of morality and hope for transcendence, providing insights into the universal human experiences.
2. The novel's depiction of the afterlife myth shows the influence of Sri Lanka cultural and religious beliefs, offering light on the interplay between spirituality and daily life.

Objectives

1. Exploring the ways in which the novel engages with Sri Lankan culture and traditions, and how it reflects or challenges cultural values and norms.

2. Examining the ways in which the novel engages with global cultural trends and influence.

looking at the novel's narrative structure, setting, characters' development, themes, symbolism, and other literary devices used by the author from socio-cultural perspective

Scope and Limitation

Our study examines how the novel depicts the afterlife myth, and the cultural influences on characters' lives, decisions and actions. Also it explores the themes and symbols that related to the afterlife myth and the deeper meaning of cultural background in the context. The existentialism theory is the theory that search on the purpose of life, and the nature of death. It looks for the possibility of rebirth and reincarnation. The afterlife Myth includes all Sri Lankan significance for instance the cultural and religious traditions, and its relation to the afterlife .

Chapters Demarcation

The present study consists of three chapters. Each chapter aims at exploring an aspect from the following investigation in the larger scale of the issue. The first chapter of the research, as entitled “ the cultural background ” Theoretical Framework deals with the history of Sri Lanka including its culture, social norms , and literature. This study offers better understanding of the values, beliefs, and traditions that shape of the lives of Sri

Lankans by investigating these interwoven components. the chapter tow entitled “Debating Life, death and afterlife ” This chapter investigates the afterlife myth in literature, and it facilitates the philosophical investigation into the nature of existence , the purpose of life , and the human predicament. The afterlife myth concept provides a gripping story that digs into philosophical problems and the complexities of human existence. This chapter examines the novel’s afterlife through the lens of existentialism, specifically drawing on the assumptions and ideas advanced by the prominent philosopher Jaen - Paul Sartre. Then , The third chapter entitled “ Taking the road not taken ” which recapitulate the challenges that protagonist has faced and comes up with new convictions.

Chapter One: Cultural Background

1.1 Introduction

1.2 Sri Lanka Culture

1.2.1 Ethnic groups

1.3 Sri Lanka Social Norms

1.3.1 Gender roles

1.3.2 Family values

1.4 Sri Lanka literature

1.4.1 Language

1.4.2 Themes

1.4.3 Social and Cultural Transformation

1.4.4 Economic Development

1.5 Conclusion

1.1 Introduction

Within the pages of Shehan Karunatilaka's *Seven Moons Maali Almeida*, readers are transported to the late 1980s in the captivating setting of Sri Lanka. This compelling narrative delves into the rich tapestry of Sri Lankan cultural heritage and traditions, unveiling a vibrant blend of Buddhism, Hinduism, Islam, and Christianity. Through the exploration of diverse cultural traditions, encompassing the Sinhalese, Tamil, and Muslim communities, the novel paints a vivid portrait of the country's multi-faceted identity. Moreover, the narrative confronts the pressing political and societal issues that have shaped Sri Lanka's history, including the ramifications of the civil war.

The intricate web of ethnic and religious origins further contributes to the complexity and richness of the cultural backdrop. It becomes evident that the themes of myths, culture, and religion intertwine prominently within Sri Lankan literature, constantly influenced by the cultural nuances and social norms of the nation. In the present chapter poised to unravel the captivating essence of *Seven Moons Maali Almeida* and its profound reflection of Sri Lankan society.

1.2 An Overview to Sri Lanka Culture

Sri Lanka is a combination of different traditions and modern culture, it is influenced by the immigration and the European colonial since 1978 but now both of Tamil and Sinhala recognizes as the official country's language. English, in addition to Sinhala and Tamil is extensively used for official purposes in the country, particularly in urban areas because it is

the language of administration, education and commerce during the British Empire colonialism (Lucy Large 231)

1.2.1 Ethnic Groups

The country is composed of various ethnic groups that can be traced back to historical immigration and European colonialism. Each group has its own unique language, religious perspectives, and beliefs. The majority of the population practices Buddhism, while the remaining minorities consist of Tamils and Muslims. Despite their differences, these groups share common traditions, beliefs, and values.

Following the country's independence in 1948, ethnic conflicts escalated, leading to a civil war. During this time, Sri Lankan Tamils rebelled in an effort to gain independence. The conflict primarily revolved around the national identity, which was dominated by the Sinhala majority, marginalizing other minority groups. Due to this limited access to Sri Lankan identity, the different ethnic groups express their cultural beliefs and values in various areas, such as the economy, gender, and family (Jaysree).

The conflict between the Sinhalese – dominated government military forces and Tamil militants of the liberation Tigers of Tamil Eelam in the last thirty years is often portrayed as a primordial ethnic conflict between two separate linguistic groups practicing different religions. (Lambek 332)

Lambek argues that the root causes of ethnic conflicts in Sri Lanka lie in historical and political factors rather than cultural distinctions. According to him, the tensions between the Sinhalese and Tamil groups can be attributed to policies that favored the Sinhalese while marginalizing the Tamils. He highlights the role of linguistic regulations and the instrumentalization of religion for political purposes in exacerbating these conflicts.

Lambekemphasizes the need for a comprehensive comprehension of the intricate social, historical, and political elements that contribute to conflicts in Sri Lanka (332).

1.3 Sri Lanka Social Norms

Social norms in Sri Lanka vary depending on various factors such as region, religion, ethnicity, and socio-economic status. Sri Lankan society is deeply influenced by its Buddhist heritage, although there are also significant populations of Hindus, Muslims, and Christians in the country. Sri Lanka has a rich social norms and cultural heritage that influences the country's history such as: Gender roles and Family values.

1.3.1 Gendre Roles

In Sri Lanka, it is common for men to prioritize financial opportunities while women tend to prioritize their family responsibilities. However, in comparison to other South Asian countries, women in Sri Lanka hold a higher social status. This is primarily due to the fact that practices such as child marriage, which are prevalent in some South Asian nations, are rare in Sri Lanka. Moreover, Sri Lanka holds the distinction of being the first country in South Asia to elect a female prime minister in 1960. While women in Sri Lanka enjoy full citizenship rights, they are still expected to defer to men in many aspects of life (Scroop&chara 12).

In Sri Lanka, there is also a prevailing belief among many individuals that women should primarily focus on their domestic duties and take care of their families, while men are responsible for earning a livelihood to support the household. This traditional gender role expectation is deeply ingrained in the culture. However, it is important to note that the local poverty levels and limited job opportunities for men often compel many women to seek

employment opportunities abroad through migration. These women leave their homes and families behind in search of better economic prospects to support themselves and their loved ones. The decision to migrate for work is driven by the need to alleviate financial hardships and provide for their families. This phenomenon highlights the complex socioeconomic factors at play in Sri Lanka, where the traditional gender norms collide with the economic realities faced by many households. The pressure to conform to traditional gender roles can be mitigated by the necessity to seek employment opportunities beyond the domestic sphere. (Mines & Lamb111).

1.3.2 Family Values

Sri Lanka family is highly valued, and it is considered as an important part of society unit , it reflects on the entire family rather than each person .It shapes the family life and how to manage issues together as a unit. Also ,Its principals handle the system where children grow , and develop as individuals this structure may impact on children to be an beneficial individuals to the entire society and to themselves as well. It involves the process of making life decisions and having the necessary guidance and support during times of uncertainty. It also includes making personal choices, including religious beliefs and selecting one's own religion (Waters &PHD).

In addition, Family helps to gain a sense of identity and belonging ,and in a young age persons can defines themselves and to which society and religion they belong to . During their early years, the sense of identity begins to form, representing their recognition of their own uniqueness as individuals. This innate understanding of who they are plays a vital role in shaping their thoughts, behaviors, and interactions with the world. It encompasses various aspects such as our self-perception, values, beliefs, and life experiences, blending

together to create a distinct sense of self. Sri Lankan people's sense of identity is a complex facet of their existence that evolves and expands as they grow and encounter new situations. It encompasses not only our individual traits but also our cultural, social, and personal affiliations (N, Sam).

Furthermore, family values play a significant role in guiding individuals on how they should not only treat themselves but also how they interact with others, nurturing and preserving their relationships. When individuals choose the right people and cultivate meaningful connections, relationships such as love and friendship have the potential to endure over time. These relationships provide support and help individuals navigate the challenges they face in their daily lives.

Sri Lanka Literature

Sri Lanka boasts a diverse and abundant collection of narratives in both written and oral traditions. These narratives transcend the boundaries of writers and scholars and are embraced by the culturally receptive population. They are interwoven into various forms of communication, rituals, dances, and even agricultural practices. Sri Lankan literature serves as a platform to address a wide range of social, cultural, religious, ideological, economic, and political issues.

While early Sri Lankan literary works were influenced by styles prevalent in the Indian subcontinent, a significant body of locally rooted literature has emerged. These works reflect historical events, the lives of ordinary people, and the reigns of kings, offering a vast potential for personal exploration of Sri Lankan literature. Sri Lankan Tamil literature took a stand against casteism, racism, and social exploitation, shedding light on the oppression and

victimization experienced by Tamils in the country. This marked a significant moment in the history of Sri Lankan Tamil literature, as writers directed their attention towards addressing these societal issues for the first time (Barathi 3993) .

Tamil literature in Sri Lanka draws inspiration from ancient works and benefits from its connection to the literary traditions of South India. Though the literary history of Tamil writers in Sri Lanka may be less extensive than that of their Sinhala counterparts, the oral traditions are equally rich. Recent times have witnessed literary expressions on topics such as the prolonged armed conflict and other immediate human experiences in both Sinhala and Tamil. The post-Independence era has been characterized by nationalistic despair, political and social upheaval, resilience, and moments of euphoria. Despite challenges like armed conflict, natural disasters, and governance issues, writing and reading thrive in Sri Lanka. (Piyaratana)

1.3.3 Language

Literature in Sri Lanka includes several languages that represent the country's eclectic heritage. Sinhala, Tamil, and English are the most commonly used languages in Sri Lankan Literature. First, Sinhala is Sri Lanka's official language and contains a large body of literary works, and it has a significant literary legacy which authors use in different works like poetry, novels, short stories, and plays. Then, the Tamil community speaks Tamil language, which has a strong literary legacy. Its origins go back to the ancient Tamil literature, and it progresses through the contributions of Sri Lankan Tamil writers. Also, English was adopted during the colonial period, and it left its imprint in Sri Lankan literature. It reflects both Western and local literary traditions, so it contains works written in English by Sri Lankan authors as well as translations of works from other languages (L & Weerasinghe 20).

The literature of Sri Lanka is abundant and varied, encompassing a wide range of works from ancient Sinhalese and Pali texts to contemporary pieces written in Sinhala, Tamil, and English. Shehan Karunatilaka's novel, despite being written in English, is firmly grounded in Sri Lankan culture and literature. It incorporates elements from Sri Lankan legends and myths, delving into concepts like ghosts, spirits, karma, and the belief in reincarnation. Sri Lankan writers often delve into these themes through the lens of Buddhism, the dominant religion in the country (Ramesh & Wong 21).

1.3.4 Themes

The primary themes explored in the literature are the struggles of war, violence, politics, and culture. The writers aim to depict the harsh realities and suffering experienced during the civil war. The choice of these themes has been influenced by the impact of British colonialism, which has affected numerous Sri Lankan writers. These writers strive to reclaim the cultural history of the island and represent the experiences of the Sri Lankan people in their own authentic voice, which has led to a movement known as the "Sinhala Renaissance." A majority of literary works critique colonialism and address issues of social justice and identity.

The case of Sri Lanka (1987-90) serves as a clear illustration of how states often hesitate to acknowledge the existence of a civil war. In such situations, states may persistently assert that the conflict is merely internal unrest, even when rebel groups have effectively established control over certain territories. This reluctance to label the situation as a civil war can stem from various reasons, including concerns over international perception, potential diplomatic ramifications, or a desire to maintain a semblance of stability within the country. Regardless of the actual circumstances on the ground, the denial of a civil war can perpetuate an inaccurate

narrative, hindering the potential for effective conflict resolution and humanitarian intervention (Gray 91).

The evolution of Sri Lankan literature is a reflection of its diverse culture, religion, and social norms. It draws inspiration from the country's colonial history and the arduous struggle for freedom. The political transformations and modernization that have taken place in Sri Lanka are a direct consequence of its multifaceted and intricate cultural and historical context. A notable novel that encapsulates this essence is "Seven Moons Maali Almeida," which is set in Sri Lanka. It embraces the literary traditions of the country by delving into themes rooted in its history and societal values. The novel skillfully combines elements of the supernatural with a realistic narrative, adding depth and complexity to the storytelling .

1.4 Social and Cultural Transformation

Over the course of Sri Lanka's history, significant social and cultural developments have taken place, with colonialism being a prominent influence. The impact of European colonizers on Sri Lanka's culture, society, and particularly its literary themes cannot be overlooked. After gaining independence from British domination, there has been a deep exploration of Sri Lanka's identity and culture. This introspection seeks to understand and define the unique aspects that shape the country's identity, including its literature.

The phase of cultural transformation continued to the post- independence period that was highlighted by strategic investments of corporations devised to leach out resources and mobilize markets to continue the process of neo colonialism which later on evolved into neo liberalism that further promoted corporatocracy (Punchichewa 11)

Furthermore, the ethnic conflict between the Sinhalese and Tamil communities has had a profound impact on Sri Lanka's literature. Numerous books have been written about this conflict, drawing from the personal experiences of individuals who lived through it. Additionally, the forces of globalization have played a role in shaping the literary landscape. With increased exposure to different beliefs and cultures, writers have embraced new themes and forms of expression. This shift has been facilitated by the widespread use of social media and the internet, allowing writers to effectively connect with a broader audience.

Sri Lanka ethnic conflict has been characterized by a puzzle, the main parties to the conflict have been repeatedly abandoned opportunities to work out a peace settlement through negotiations. For example the Sri Lanka government and the Liberation Tigers of Tamil Eelam (Uyangoda 12).

1.4.1 Economic Development

The economic aspects have both positive and negative effects on the literature of the country. On one hand, the economic expansion in Sri Lanka has led to increased literacy rates and improved access to education. This has created opportunities for authors to freely create and share their work with the public. Furthermore, the growth in the economy has resulted in increased investment in the arts and culture, providing artists and authors with more support and resources (Karlik & all 30).

However, economic inequality can create obstacles for writers hailing from marginalized areas, limiting their access to literary education and opportunities. This disparity in access leads to an underrepresentation of diverse voices and perspectives within the literary world. It is crucial to address this issue and strive for equal opportunities for writers from all backgrounds to participate and contribute to the literary landscape. Sri Lankan literature plays a pivotal role

in shaping the country's cultural, religious, and linguistic traditions. With a history spanning centuries, it draws influences from both Indian and European literary traditions. In response to social, political, and cultural changes, Sri Lankan literature undergoes significant transformations. Overall, it serves as a vibrant reflection of the country's rich cultural heritage, sharing themes and ideas through innovative and contemporary forms of expression (35).

Conclusion

Sri Lankan literature serves as a representation of the intricate history, culture, and social norms of the country. It encompasses a wide array of themes, styles, and perspectives, spanning from ancient epic poems to contemporary novels and poetry. Furthermore, the influence of cultural and social changes leaves a significant impact on literature and the arts. Additionally, the economic development of the country shapes the themes, languages, and perspectives found within Sri Lankan literature. Overall, Sri Lankan literature showcases the resilience, innovation, adaptability, and evolution of the country, providing a unique perspective on its past, present, and future.

The cultural backdrop of Sri Lanka includes myths surrounding the afterlife. Therefore, this chapter delves into how the cultural context provides an appropriate setting and foundation for the exploration of the afterlife myth within the novel. It also delves into the country's culture and traditions, examining how literature both reflects and challenges cultural values and norms.

Chapter Two: Debating Death, Life and The Afterlife

2.1 Introduction

2.2 The Mythology in Sri Lanka

2.3 Religion

2.3.1. Death

2.3.2 Life

2.4 The Afterlife

2.5 Conclusion

2.1 Introduction

In Shehan Karunatilaka's novel the photographer Maali Almeida starts a new self-discovering journey after he dies. He goes through unknown, mysterious and personal journey, where he finds himself in between the space, where there is no limits between death and life. He enters the afterlife existence questioning about different aspects for instance; the meaning of life and his identity, so he is interested in discovering the meaning of existence (Gardsaver)

Existentialism is one of the main spotlighted theme in this literary work; it defines as

“ a philosophical and literary movement that emerged in the 20 century .it is primarily concerned with the individual search for meaning and purpose in a world that is seen inherently meaningless and indifferent” (Kaufmann 11).

As Walter Kaufmann explained existentialism asserts That individuals are free to create their own goals in life and make free choices as well based on their conditions. Since they are aware of their decisions, they can take their full responsibility for each. Which means that humans are not born with inherent goals in life in contrast they made their own one(11).

This theoretical chapter aims to provide a comprehensive analysis of the afterlife myth in the seven moons Maali Almeida, and its denotation in the novel. Also illustrates how it is represented using the existentialism theory, and interpret some themes and concerns which involves with the broader cultural and philosophical that rises questions about Life, death and afterlife.

2.2 The Mythology in Sri Lanka

In general mythology can be defined as a legends and stories basically has relation to Gods and several phenomena that human mind can not explain it . Mythology is a :

“ collection of myths , legends and stories that belong to a particular culture or group of people . these stories often feature supernatural or fantastical elements and are used to explain the origins of the world, natural phenomena and human behavior.” (Hamilton and Tierney 22) .

As Hamilton and Tierney explain that mythology interrelated to supernatural events , God and ghosts that can not be explained scientifically but people do believe it . they usually explain its origins through their spiritual perspectives . Then it passes on from one generation to another by storytelling and folklore. Like the myths that Shehan mentions in his novel : the Krama Myth ,the afterlife myth, the existence of life after death and the ability to chat with dead . Also , the existence of seven moons to rich the last one which is the light (22).

During Maaali 's journey to discover her cultural identity and deeply understand his place in the world . The narrator draws a collection of myths that belongs to the Sri Lankan culture for instance : the Krama , rebirth and personal transformation. Starting by the Krama , the Buddhism believes in the idea of reincarnation which teaches people to believe in doing good to return back as something better , yet they suffered a lot in the moment but they will return back they got to be human. The Buddhism believe that we are responsible for the quality of our lives , our happiness , and our resources , so individual can achieve the meaning of life ”

(Vreeland and Gere 19) .

So far , human have to live happily yet they suffers from wars violence to rich their goals of life .in addition to that , the Buddhism teaches people to create their own happiness through their choices and that refers to the philosophy of Karma which supports the idea that everyone is responsible of his action and its consequence in this life and other one , it may be either positive or negative linked to our personal actions and choices which effects on the Karma .

Accordingly , our extensive investigation of the work led to this summary of the findings from our research on a literary myths ; a collection of myths are mentioned in the work for instance : creation myth that questions the origins of the universe and the fundamental principles of existence , relied on religious background that rises questions weather God made the planet . In addition , the seven moons legend ; which symbolized to various stages of Maali's life and identity.

Also the Afterlife myth , where it concerned with the death and the meaning of life and what will happened after the death .the novel explores how do people imagine afterlife through their beliefs which this has relation to their action in life and their own choices According to the Buddhist 's beliefs there are three main truths and it shows how people have to practice them in this statement : “ Suffering is to be recognized , Its origins eliminated ; Cessation must be actualized, And the path cultivated”(Vreelan and Gere 43) .

Vreelan explains that in order to overcome suffering and be effective when people acknowledge it and try to treat it with positive energy and also search for its causes in that way they may achieve best inner peace in their life .

2.3 Relegion

Religion is one of the important theme that discussed in our novel , Since the Buddhism is the prevalent religion in Sri Lanka for decades, and it has an effects on the country's society , politics and culture as well .In addition to that , Sri Lanka is the home of Hindu , Muslim and Christian society .This diversity of cultures and religion causes to warm the conflict , especially between the Buddhists and the Hindu and the Christian Tamil. The differences between the religions causes to warm the violence and the conflict in the country and it lasted from 1986 to 2009 (Lama 5).

The three main philosophy of the Hindu and Buddhism and Christianity as well have link to Maali's story and each one has its characteristics and beliefs , for the Buddhism is the dominant religion in Sri Lanka and it teaches a collections of concepts not only the Karma but also the rebirth .Those Buddhist traditions and concepts were a part from Maali'sself discovering journey , since he attends one of their festivals and he describes their rituals and traditions , and the denotation of the long term effectuality of religion in people's way of life . Moreover, the novel explores the Buddhist philosophy in which Maali was deeply influenced by its beliefs (Lama 7) .

In addition to that , Hinduism is one of the old religion in Sri Lanka that stands out by a variety of beliefs and activities and as a basicsprincipal the belief in Karma which teaches people that after death may influence their fate in future lives .

“the religion Brahmins , which evolved into Hinduism , responded to Jainism and Buddhism by incorporating popular devotional images of gods and spirits into its rituals of worship and making these rituals relate more closely to people's daily lives” (Wodehouse et all 75).

The authors claim within the history of religion in India that Hinduism compete with other religions and integrate popular devotional images and rituals most linked to it , and it develop these changes India and the world , so many followed it and became easy to access .It aims to achieve Moksha, or liberation from the cycle of rebirth through spiritual practice and devotion.(Wodehouse et all 69).Repet the author last name and page or not .

While Christianity is not a big religion in Sri Lanka , but it have an big effect on Maali 's self - awareness , one of experiences that let him quest for his identity and his the purpose in his life . Overall , the inclusion of these religions add to the story a depth to Maali character and his discovering journey , so he explores his ways to seek the meaning and the purpose of his life Maali tap into experiences and emotions that resonate from different cultures and background in Sri Lanka .

Religions agree on the idea that death is not the end of life, but rather a transition to a new existence, and this idea come from different spiritual and cultural perspectives of the characters and setting .Those Religions impact on people in shaping ideas about life and death in Sri Lanka. These beliefs are reflected in cultural practices surrounding death, such as funeral rites and mourning traditions (San FilippoPh.D 6)

2.3.1 Death

Thondup explains not that death is not the end of human life rather than there is another existence beyond the death of the human body , the soul still exist in other realm, and other concepts will continue to exist . This belief emphasize on the existence of afterlife(20).

“The world’s major religions agree that The death is not the end , that

something is survives , although they differ in details and interpretation . Mind , consciousness, soul , spirit - whatever we call it - will continue to exist in one form or another ” (23) .

Varghese & Thondup define the death as the stopping of human's body functions inclusive the brain's vigor . he claims that the survival of the person's soul beyond the bodily death and each of the soul and mind are not following to body's function (23) .

Karuntilaka 's story happens during the civil war Sri Lanka in the late of 1989 s. This conflict is between variety ethnic groups , and politics groups which joined them later this conflict left many victims and dead in the entire country. In a register lobby Maali finds himself dead , so he thinks that it is a dream where he find himself with dead people who have missing limbs , so he believes that the soul can not exist beyond the body's death . Maali says: “The odds of the soul surviving the body's are not nothing , one in nada , one in zilch ”(28).

Then he knows that he is really dead and he has seven days to find his light however , he doesn't remember how he dies. Then he met a young men named Sena who advices him to use his soul to take revenge for his death rather than looking for the light. So Maali decides to follow the police investigation and discover his killer and find out the hidden photographs.

(Zimmerman & Greg 52) .

It is clear that dead people can communicate with each other , however; Maali don't know how to connect with alive people so he can tell them about his secrets photo that represents the government's corrupted work ,then Maali learns to get into people's dreams and converse with them from Dr. Renee . He follows her instruction and get in his friend Jaki's dreams and

tell her where the secret photos takes a place. Maali's memory return back in the fifth moon , when he recalls his death night he remember that DD's father Satnley kills him because DD is Maali boyfriend and his father is against their relationship (Karuntilaka 12) .

Nikon camera is a clue to Maali identity and his murder because it is still around his neck after his death , it is the crime too whose DD's father uses to kill him. It also represents his passion to show the truth to the world and brings the government down . there is also the Mara tree that belongs to Buddhism beliefs . it is a Buddhist evil linked to the deat , reincarnation . It represents the cycle of death , rebirth and desire . it is also a symbol of maali desire to be part of the living world again , and he won't visit it when he give up and move on to his self spiritual.

In conclusion, The death theme is linked to the afterlife and transformation process that opens up the chance of discovering who kills him .and complete his unfinished work. Additionally , the author questions the nature of death and the afterlife , he gives different myth to interpret what happens when someone dies as it happens to Maali when he stands up to his fear of being derelict by his loved ones while he has an unfinished work to do and he has no connection with is family and the one he loves . also the idea of reincarnation that believes in death is a move to new existence .

2.3.2 life

Varghese sees in his book that life can be understood by the state of being alive ,which represents the vital and biological functions that keep human body alive such as breathing , eating , and growth (15). Kaunatilaka also explores what the meaning of life is , and he tries to find an answers which can't ascertainment without looking back for cultural background

. Besides Maali's personality is deeply influenced by Buddhist beliefs, he believes in the idea of reincarnation and rebirth. He questions the meaning of life is especially in a time of such turmoil where there's like suicide bombs , and there is death squads happened in Sri Lanka during that time .

“We must all find pointlessness to live for why bother with breath because on reflection once you have seen your own face and recognize the color of your eyes , tasted the air and smelled the soil drunk from the purest Mountains and the kindest thing you say about life it's not nothing.”(336)

Karuntilaka explains the value of life after we experience its functions like and life is not meaningless , so life is joy worth cherishing and there are goals to be existed. In his novel the protagonist Maali is a photographer during the civil war , he die while he took photos of violence to s indicate the extent of government corruption and the human losses it left behind , even he knows the danger he put himself in but he keep doing it .

Besides , Nikon camera is Maali's obsession that offers him a reasons to live for despite the ongoing dangers in Sri Lanka , so he is devoted to expose government showing the injustices accruing the Sri Lankan people to the society , and brings the government down , for achieve such objectives only by the help of his friend and boyfriend , by find out the place where the camera hide and show the world the photos of innocent people are killed and their building are destroyed .The photographs represent people's suffering ,and how the government use violence to achieve selfish purposes at the expense of those innocent people .Also Theses epic photos captures a real-life events that shows the government's cruelty in the conflict ,and the violence exploded in Sri Lanka

“ Evil is not what we should fear . Creators with power acting in their own interest : that is what should make us shudder . Mirror lie as much as memories do”(Karuntilaka 29).

Karuntilaka explicate how those who have power positions can threaten the human life because they prioritize their own needs over the needs of others . He also implies that mirrors and memory can both be deceiving ; a mirror reflects the outside image only not the entire reality therefore pre- judgments that can put human life in risk should be abandoned . Also the memory can be changed or lost with time , and that confirms the idea of believing in reality is not necessarily true thus meaning individuals should not trust neither their memories nor perceptions (29).

In addition , he explores the theme of human life 's value, so he examines the existentialism using the nihilism tone , and supports this theory using both personal and cultural basis. This tone appears in the novel particularly after the protagonist death, when the police dismiss his sudden disappearance Intentionally , but his family fight to demonstrate the reasons behind his death; Especially his friend Jaki who puts her self on risk to investigate in that case and finish what her friend Maali starts before ; this scarify is an example of strong love and friendship, it makes Maali senses how to appreciate himself and the value of life .

2.4 The Afterlife

The after life can be defined as the transition after the death from the life existence to another existence or rebirth . as Meriam defines it in her Dictionary :

“ the life that some people believe exists after death. This belief in an afterlife , or a continuation of existence beyond death , is common theme in many

religious and spiritual traditions .” (SanFilippoPh .D 8) .

“ *The Seven Moons* ” explores the after life myth through Maali ‘s thoughts and beliefs , and his experiences in the after life realm .He argues that the afterlife is a finding oneself journey , and chance to reconnect to a broader spiritual world . His experiences is an escape through different realms , where he uses different ways to connect with his loved one who is still alive in the realm of life, so this is confirm the possibility of communication between the tow .

Furthermore, the atheists chooses to reject any sense of morality , and they don’t regard its consequences therefore, it frees people from the responsibility from their actions ; rather than accept their aloneness and work to create a better world . the narrator says : “For atheists there are only moral choices. Accept that we are alone and strive to create heaven on earth .Or accept that no one’s watching and do whatever the hell you like. The latter is by far easier”

(Karuntilaka 29) .

Additionally , the novel questions the meaning of life and the nature of existence ; especially through Maali ‘s journey in the afterlife , where it is a chance to revise the choices he made it in life. On other hand, The existentialism is a philosophy that promotes the personal freedom and choices and finding individual purposes in life , for instance ; Sartre ideas about the nature of existence and the conditions that may effect on death , life and the afterlife.

The novel examines the existentialism in the setting afterlife , and it explains a variety of Sartre ideas including freedom , responsibility , authenticity and the absurdum in life and death .

According to Jean-Paul Sartre, existentialism is a philosophical movement that emphasizes the existence of the individual as the starting point for understanding human existence. Sartre argues that existence precedes essence, meaning that individuals exist first and then define themselves through their choices and actions. Here are some key aspects of Sartre's existentialism: 1. Existence precedes essence: Sartre rejects the idea that human beings have predetermined natures or essences. Instead, he believes that individuals are free and responsible for creating their own meanings and values through their choices. (Sartre 66).

Then , the authenticity is about being true to oneself and one's principles rather than following external expectation like in the novel *Maali* lives a life on his own way even if others reject it or criticize when it goes to be either atheists or gay. *Maali* strives to live authentically by staying true to herself and her desires. She rejects the conventional paths laid out for her and instead follows her own path, even if it means going against societal expectations. *Maali's* actions reflect her desire to live a life that is true to her own values and aspirations.(Geertz 33)

Additionally , the idea of absurdism believes in the existence is meaningless and senseless ,and individuals should create their own like *Maali* who tries to find out his purpose in life .

Sartre claims in his book "*Being or Nothingness* " that individuals create their own meaning in life therefore , he prioritize the personal experiences and the freedom of choice ,so existentialism makes each person's unique and accept his actions' responsibility

Sartre claims that :

“ What is meant by existentialism is a doctrine that makes human life possible and in addition , declares that every truth and every action imply a human setting and human subjectivity ”(23) .

Sartre explains that the human existence is interrelated to subjectivity and personal experiences. Subjectivity and individual experience: Sartre emphasizes the importance of subjective experience and personal perspectives in understanding human existence. He argues that individuals create their own meanings and values based on their unique perspectives and interpretations(24).

Radical freedom: Sartre emphasizes the concept of radical freedom, which means that individuals have absolute freedom to choose their actions and determine their own paths in life. Existential anguish and despair: Sartre acknowledges the inherent anguish and despair that arise from the human condition. The awareness of our freedom and the realization of our mortality can lead to existential anxiety and the search for meaning and purpose in life.(25).

The existentialism alone can be a complex philosophy , but in the afterlife context it gives a valuable insight to the life and death as well . It represents another deeper look into its assumptions , that it offers the consequences of individual ‘s actions in life and compare it to others personal experiences (Sartre 24).

2.5 Conclusion

The novel “ *the seven moons Maali Almeida*” explores these interconnected themes of Myths, death , life and afterlife to examine what it means to be human . The extensive weaves from one concept to another illustrate the essence of life referring back to cultural and religious

beliefs . Also the death is a shift to another existence rather than it ends because people have the chance to think back on their past experiences .

Additionally , the life presents a journey of change and transformation that tries to find out the purpose of human existence . While this journey people try to discover their own identity, and they made some decisions and actions that have effects in the other existence . However ,the death is a part of the life which could be a tool to transmit one's soul to another realm of being , so it reflects deeply on the life's goals. the novel examines the afterlife myth in perspective with existentialism concepts like freedom of choices and seeking for meaning of life , and it is linked to the cultural and religious background .

These cultural beliefs illustrate the existence of human goals , through covering a variety perspective, and questioning the meaning of life and what comes after death . Knowing that death is not the end of existence and there is other realm where the soul continuous being . this is what we call it the afterlife that have link to the Sartre assumptions . Both agree on the freedom of choices and responsibility of each action's consequences.

Chapter Three: Taking the Road Not Taken

3.1 Introduction

3.2 A space for healing

3.2.1 Memory and past

3.2.2 The Afterlife

3.2.3 The Light

3.3 Chasing the meaning

3.3.1 Discovering the identity

3.3.2 Discovering the Mystery of death

3.3.3 Laern new activities

3.3.4 The meaning of life

3.4 Escaping realities

3.5 New convictions

3.6 Conclusion

3.1 Introduction

In between the space 's journey is linked to a historic and political backgrounds where the protagonist has the chance to realize what misses him during the present conflict, and to fix it before going to the light. This trip is full of questions that has no answers, but walking through the way it takes him to find out the answers he need. This realm is known for the absolute freedom in making decisions, and chooses the right options that will help him to reach his destination.

The following chapter is an analysis of afterlife myth that shaped in between the space, and it highlights four major stages affected on the protagonist. The First section entitled "A space for healing" examines the mental and the physical situation of Maali to his flow reality, where the civil war take place in Sri Lanka. During that time he follows his friends and try to connect with them to certain reasons. After he has a space to heal from his past and memories. the second section entitled "Chasing the meaning" analyses the questions he has about the fulfillment of life and the real purpose behind our existence. The third section entitled "Escaping realities" analyzes the ways he faces challenges and how give up to save his friends and lovers. The last sections as entitled "New convictions" explores the new ideas and principals that adopted recently about life, death and the afterlife.

3.2 A space for healing

A space for healing can be defined as taking a personnel room when individual can feel safe and secure, so it sees as a person's run away from the past or present problems that hits him, rather than faced it he prefers to fin out for a home to hide in (Awakin,& Nguyen). Maali's journey is full of stations he stops to find a space for inner healing like :

3.2.1 Memory and the past

Maali's memories follow his unexpected death that serves the inspiration for the reader to research in the feelings of complexity involved with memory space and the past's events. Initially, after Maali enters in between, he maintains thinking himself in a dream and soon he will wake up. "All things passed, especially dreams" (Karuntilaka 336).

He explains that everything in life is transient and nothing lasts ever, and especially dreams which may change or dissolve over time. It is linked to the transient nature of life. When he remembers his past experiences and interactions with others, he finally realizes that he should enjoy every past moment because it is temporary and it will disappear over time.

Karuntilaka explores the afterlife realm in which Maali suffers from loss of the short-term memory, so it prevents him from remembering significant occurrences from his life shortly previous to his death. However, as much as he stays in this realm, the more clear it becomes that he can organize his life for many past years.

"the memories come to you with Pain. the pain has many shades" (64)

It implies that memories have two different sides, it may bring happy or bad emotions. While it may bring painful feelings that associated with past events, these feelings may be a regret, despair or anger. This shows how memories can be complex especially when it influences our emotions and mental state (the book RAGS).

3.2.2. The Afterlife

This realm represents Maali's challenge to reevaluate his controversial beliefs about life and death. The afterlife is linked to the memory with friends, family and lovers. The transitional

character looks for the value of the world existence , starting healing himself from the inside therefore , each person aims to find his inner peace and go to the light .(thebook RAGS)

3.2.3 the light

Going through the suffering of losses the one Maali loves and the loss of memory and the loneliness in a realm which is unknown , empty and mysterious , At the end of the journey Maali realizes that the family and friends are the support , the protection and the safety . Although , he no longer will be with them but he is glad for what he live and share with them . they support him at the most moments he need it . he realizes that the healing of his loses finally introduces his biggest gains .

3.3. Chasing Meanings

Chasing meaning defines as searching and finding in a person's experiences , so it can be motivated by either personal , religious or cultural interests (Martela et all 2016).

During Maali transition from the life to the afterlife realm , and he pursue of several concepts from his experiences , so he goes after these elements ' meaning

3.2.4 Discovering identity

Maali 's self- discovering journey is a chance to identify who really is , he knows his family and friend and the ne he loves .

3.2.5 Discovering the Mystery of his death

Maali wake up dead , where he find himself in unknown realm and he doesn't remember what happens with him . the he discovers that he has aggressively murders and he has seven days to complete his remaining business before he goes to the light, then he decides to follows the investigation of his murder and find out who kills him .

3.2.6 Learn new activities to connect living persons

Maali wants to show the general public the photographs he has hidden them in a secret box and he needs help of his partner DD and his friend Jaki , he asks for Senahelp to teach him how to whispers to alive person and tells him to find the hidden photographs box in his mother's house, he asks them to prepare and print it to share it to the public . These photographs that exposes the Minister's corrupted events, horrors and abuses. Finally , His work will be valuable when the people will realize the truth .

3.2.7 The meaning of life

There are different ways to understand the meaning of life , which constructs on coherence and goals which means that person's life . Individuals should have a clear and valuable goals that may impact on themselves and others . Also it can be understood by answering the question why do we exist ? A person attains his life's objectives (Martela& Steger 553).

Through Maali's journey in between the space , he was seeking for a significance in his life , and being away from the living once makes him understands how to reach the life objectives by having a beneficial effects on the world. During his experiences in various realms his mental and religious healing has change, and makes him realizes that the existence is not a random appearance , yet it is a wider global plan. Also ,Maali's develops and grows, and he learns more about himself and the world around him . Therefore his perspective of meaning of life derives from his personal development and how he makes connection with the larger the

universe . At the end of the seven days and after his friends helps him to publicize the photographs, He goes to the light and he realizes that instead of his work . it is the love and friendship with DD and Jaki give his life a meaning and make it precious and significant . He realizes that death and life have intrinsic value.

3.3 Escaping Realities

Escaping realities can be defined as a situation where person's avoid facing problems in life, so it is a running away rather than solve it and find out a solutions .As APA Dictionary defines it as :

“ a defensive reaction involving the use of fantasy as a means of avoiding conflicts and problems of daily living” (Apa Dictionary).

Karuntilaka 's novel set during the civil war conflicts , Where Maaliworks with shady organization and he refuses to attach himself to any political organization because he losses trust in any political leader or group and he witness the Horrible acts of repression and mass murder .this let him disappointments from the government .

/Being a ghost isn't that different to being a war photographer . Long periods of boredom interspersed with short bursts of terror much too much / (170) .

He explains how the differences from being a ghost or war photographer , and whether he has chance to choose . He experiences both , as a ghost he struggles to navigate the afterlife rules .he travels through the wind and he learns that the dead can whisper to the living and connect each other (170) . Through the story Mali has faced a different challenges . First , He

is aware that his life is in threat during the conflict, yet he determines to make a meaningful contribution to society. He investigates the issue of corrupted government and the Minister to show the world his photographs that present the government's oppression against its citizens.

Then he fights to show the photos he took to the general public, and he fights for radical change in both mentally and physically; how do people think and how to take a position from the events that happen and let their voice heard. His thinking is revolutionary; he aims to change the public, and his photographs inspired them to move for the change, but Maali can not face the corruption and the political conspiracy and overcome the tragedy alone because the Sri Lankan people were hopeless, and they used to see the incident of violence for a long time.

Additionally, Maali challenges the society's beliefs by being a gay and atheist, he has a love relationship with his secret partner DD, and before his death he dreams to take his boyfriend and move in San Francisco and live freely and openly. This tragic and sad elements were combined to have a huge emotional impact on Maali's memories like when they have:

“ a hall lined with books that you and DD have gifted each other for misremembered birthdays. Neither of you have read the books received as presents, only the ones you bought for the other” (Karuntilaka 107).

Maali is open minded about his relationship but the society will refuse it especially the closet ones, they keep it secret until DD's father knew it, he opposed their relationship and threatened him..

Overall, escaping realities can impact on a positive or negative way, Maali aims to impact positively on the society by changing their mind towards the present corruption in the government, or give them an alternative to adopt a new convictions, He aims to change their beliefs and their value in life.

3.4 New Convictions

New convictions defines as acquiring new ideas and principals that persons create by personal experiences and perspectives, so it gives human direction in life. Also it is relevant to a new beliefs or understandings gained via personal memories, and this views frequently led to the change in behaviors and actions that refers to the insights or realizations in a journey's achievements.

“ You dream, you do things for pleasure, you feel happy and sad. You understood pain and grief and love and family and friendship ”.

(Karuntilaka 333)

Through walking in that trip, Maali explains how his life was full of different emotions and experiences such as love, happiness and suffering. He argues that life is more than doing actions for pleasure, it is about faces the difficulties and grief moments as well as the friendship and share it, therefore; people feels that comfort and support.

Moreover, Maali's experiences allowed him to adopt a new ideas about life, death and family as well, after his challenges to investigate on his killer and the secret photographs, he decide not to enter the light before represent the corrupted system to the general public.

“You know why the battle of good vs evil is so one-sided, Malin? Because evil is better organized, better equipped and better paid”

(Karuntilaka 335).

Karuntilakastates that the conflict between good and evil is frequently unfairly matched , and with evil having the upper hand . He argues that this is due to the fact that those who do evil often better organized , armed and sponsored than the good ones . This has many including contemplating the status of society , politics and human nature. Additionally , the remarkable journey of self –discovery and spiritual awakening through the story gains the protagonist Maali a multiple perspectives as a result of his interactions with the dead and his research in the afterlife realm , which influence the way he views the world and shape him as a person .these are among the new convictions that attained by Maali ; starting by the believing in the inclusion of the afterlife beyond the physical World. Then, the discovery of the interconnection between all beings ; it explicate how alive and dead people are interconnected and their actions have a consequences that move across the universe .Next , the strength of love that makes him believe in love as a powerful force that can transcend death and reunite individuals even after they have die .Besides, Maali learns how valuable is the forgiveness and the impermanence of life he comes to appreciate the presence moments

Despite all attempts and even the gambler but he realizes that

“ the state will always win but he should keep trying because what he achieves is still phenomenal”(Jayasinghe&Pasan).

It explains that although the state has greater resources , authority and control , the individuals can still achieve considerable progress toward their goals if they persevere and are determined . Also the act of trying itself is an effort.. Ultimately, all these convictions

defines Maali's journey that led her to better understanding of himself and the world around him

Despite all attempts and even the gambler but he realizes that

“ thestate will always win but he should keep trying because what he achieves is still phenomenal”. (Jayasinghe&Pasan)

3.5 Conclusion

During the late of 1989's , Maali 's witnesses the Sri Lankan conflict and he is a part from the suffering of people during that war , he takes a photographs to the war's victims and losses that left behind . he is aware of the risk he put himself in , because he has long range goals as a war photographer .

The death is an obstacle in achieving the goals , where Maali wake up in between the space and not remembering anything happens with . He has a space for healing from the lost of the memory and the past . He takes a personal room where he find himself secure Moreover , he learns a new skills to connect the living world where there are his friends and the one he loves to help him in his uncompleted business. In this realm he explores the meaning of various concepts like his identity and belonging , the life and death .He understands no matter how a life and death shows up, and they both have innate significance

Finally , Before he enters the light , so Maali realizes how valuable is the relationship he has with the family and friends around him , he adopted a new principals that suits him as being an atheist and a guy . Then he chooses to enters to the light.

General Conclusion

General Conclusion

The Exploring of the afterlife myth in the novel “ *Seven Moons MaaliAlmedia* ” by ShehanKarunatilaka offers a compelling exploration into the cultural and the existential dimensions of the characters’ experiences . Through examining the cultural background , Mythology , existential themes , and the characters ‘ pursuit of meaning and escape . This research sheds light on the intricate interplay between literature and human existence . It also contributes to a deeper understanding of how the afterlife myth influences individual beliefs, that shapes social norms and reflects broader cultural contexts . Through its nuanced analysis, it underscores the enduring significance of literature as a vehicle for examining profound existential questions and cultural narrative .

Karunatilaka’s writing adds a comprehension of Sri Lankan literature and its cultural relevance , by diving into the afterlife myth . Through investigation of Sri Lankan society ingrained beliefs , customs , and values , giving the insight into its rich cultural legacy . in this study the analysis of the literary work sheds light on the human conditions and the universal themes of life , death , and the afterlife . It provides for a more in –depth understanding of existential concerns , the desire for meaning , and the intricacies of human existence and experiences .

Further more , The afterlife myth is a large subject that contributes a comparative literature and mythological studies . this study crosses-cultural study of mythological narratives and their variations across different nations and literary works by comparing the afterlife myth with other cultural and literary traditions .Also it reveals the various layers of the novel’s narrative structure and topics , that investigates the author’s creative choices , the character development , and storytelling strategies by scrutinizing the afterlife myth .

Based on the last hypothesis from the investigation of the afterlife myth, here it is the findings which is from the presence study The depiction of the afterlife myth represents Sri Lanka cultural and religious beliefs, demonstrating the profound effect of spiritual on individual and community lives. Additionally, within the story, the afterlife myth acts as a strong symbol of human transformation and spiritual awakening, so it lead the characters on a path of self- discovery and enlightenment .

The outcomes of this study emphasize the complicated linkage between culture, literature, and existential issues. The afterlife myth acts as a prism through which the individuals' experiences and existential issues are examined, mirroring the greater human condition . The integration of existentialist notions adds depth and complexity to the understanding of the characters' actions, decisions, and search fro meaning in a complex world . It adds to existing, cultural, and literary studies by bridging the gap in the examination of the afterlife myth in Sri Lankan literature and using existentialist theory . Also it offers vital insights into the cultural and societal contexts that form the novel's narrative and thematic aspects, allowing for more complete comprehension of the novel.

Finally, this research has looked into ShehanKarunatilaka's novel "*Seven Moons Maali*

Almeida "and its analysis of the afterlife myth . the study shed light on the significance and impact of the afterlife myth in the novel by examining the cultural background , social conventions , and literature of Sri Lanka , as well a s using existentialist theory and Sartre's assumptions .

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Appendices

Appendices

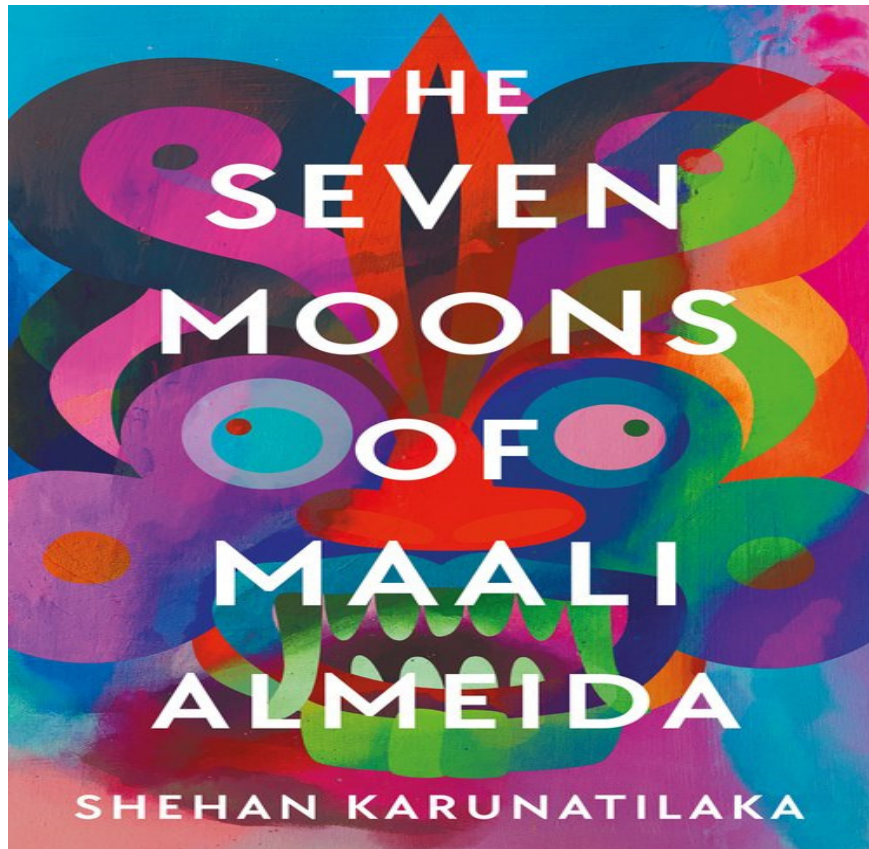
The Sri Lankan writer Shehan Karunatilaka



The Sri Lankan Writer wrote first publish as " chats with Dead " in India in February 2020, then the second publish is “ the seven Moons Maaali Almedia in August 2022.

<https://amp.theguardian.com/books/2022/oct/08/shehan-karunatilaka-seven-moons-of-maali-almeida-theres-a-sri-lankan-gallows-humour-weve-been-through-a-lot-of-catastrophes>

“The Seven Moons MaaliAlmedia, 4 August 2022”



<https://www.amazon.com/Seven-Moons-Maali-Almeida/dp/132406482X>

Glossary

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Karma: Karma is a Hinduism , Buddhism and Jain concept , it relates to effects of individual 's actions or deeds . It depends on the idea that every action has an equivalent reaction and every cause has an effect , therefore; an individual's ethics quality will impact the nature of their future experiences , whether favorable or unpleasant . The accumulation of these activities over time forms a person's Karma , which can influence both their current life and their future lives via the reincarnation cycle .

Mare Tree :is a legendary belief considered across multiple cultures in the world , it is a massive ash tree that stands at the center of the cosmos , connecting the nine planets . This mythology is known as the “ tree of life”, it represents the link between life and death .

Moksha:is a Hinduism , Buddhism and Jain concept that refers to liberation from the cycle of rebirth . It is seen as the highest spiritual goal , achieved by knowledge , detachment and ethical behavior .

Reincarnation cycle: is a religious idea that refers to the reincarnation of a person 's soul or consciousness after death into a new body or a form of existence . This new existence is often claimed to be determined by one's Karma , or the accumulation of consequences of one's earlier actions and intentions .

Key words : Moon , Dreams , , Mythology , Reincarnation , death, Afterlife, Reality , Escape, Identity , Religion, Karma , Moksha, Illusion , Enlightenment , Perception

ملخص

تركز هذه الدراسة على رواية " الأقمار السبعة معالي أميدا " للكاتب شيهانكارونتلاك وتخليها للأسطورة الحياة بعد الموت . تستند هذه الدراسة إلى التراث الثقافي في سيرلاتكا لاستكشاف هيكل المفهوم المعقد للحياة بعد الموت فيما يتضمن السرد . و تعالج أيضا التداخلات بين الثقافة والدين والوجودية وكيف تؤثر في لقاءات الشخصيات وتصورهم للحياة بعد الموت من منظور متعدد التخصصات ، كما تهدف إلى توفير نظرية داخلية حول الأهمية الثقافية لأسطورة الحياة بعد الموت من حيث المعايير الاجتماعية والنهج الأدبي للكاتب. مما يساعد القارئ على فهم أفضل لتفاصيل هذه الرواية وشخصياتها وبالأخص التفاعل المعقد بين مفهومي الحياة والموت وذلك بتطبيق نظرية الوجودية الذي سمح لنا بتأكيد فرضية انعكاس تأثير المعتقدات الثقافية والدينية السيريلانكية مسلطا الضوء بين الروحية والحياة اليومية .

الكلمات المفتاحية : أسطورة الحياة بعد الموت ، الموت ، الوجودية ، الحياة ، الدين .