



The Upanishadic Theory of Impersonality in Kamala Das's Poems

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Abstract

The world rapidly changes its complexion and ambiance with the help of so many dignitaries' contributions in the chapter on spirituality, psychology, and literature. India is a rich country of spirituality. Spirituality invigorates the approach of any literary person in India. The force of spirituality builds a substantial nest in Kamala Das's poems. It is generally noted that Kamala Das expresses her inner soul in an offensive mode. She asserts her annoyance with worldly love and communal trends and traditions. Her gloominess in her private life changes from the physical level to the Ultimate Reality. She makes a sense that gross and sexual feelings do not provide supreme satisfaction, which is her central aspiration in her life. She wants to surpass her worldly feelings and sorrow due to physical temptation. The present paper investigates the Impersonal philosophy of the Upanishads felt in her poems. The impersonality approach helps her discover the limitations of physical feeling and reach the world of spiritual liberty. The paper highlights Kamala Das's poem in the light of Impersonality prescribed by the Upanishads and the Impersonal theory of the Upanishads stand on points like scientific progression of emotion, decomposition of personality, triumph over alienation, and emphasis on message.

Keywords: Consciousness, Impersonality, Personal Decomposition, Alienation.

Introduction

The Upanishadic idea of Impersonality is an excellent achievement in spiritual progression. The poet is burned in the fire of human passion and subsequent agony in the Physical Plane. When she crosses her mental limitation with the help of spiritual aspiration,

her impersonal identity gives a world of unlimited happiness. She finds the world of infinite tenacity in her interior sphere, where she frees her demands. The Upanishads manipulate spiritual aspirants like Kamala Das how to get the nectar of Conscience by annihilating physical desires. This paper shows how she reaches spiritual Impersonality. The paper

displays that spirituality does not ignore the importance of personal cries, making her feel the shortcomings of personal desires. So, this paper proves that her impersonal hunger lies on the surface of her crisis and sensuous gratification.

Methodology:

The researcher has used the qualitative research method. An intensive study of the primary and secondary sources has been executed to interpret the content. An attempt is made to explore the poet's works through explanatory interpretation and content investigation of the available primary sources. The researcher has to examine Kamala Das's poems and crack the Upanishadic philosophy's ambiguity. He has to study all the possible sources to show the significant similarity and impact of the Upanishads on her poems.

Impersonal Theory

'Personal' refers to one's passion, anger, frustration, and impulsive feelings. There is no connection with others. The personal approach highlights one's philosophy towards life and action, but the idea of 'Impersonal' suggests the opposite idea. It conveys a message that connects the different individuals and gives limitlessness. 'Impersonality' does not mean the loss of personality. Instead, it means the upgradation of personality, at which level a person mixes himself or herself with absolute consciousness. At that time, he or she does not stay as an identity of flesh, blood, and human passion. He or she becomes an entity of I-Consciousness. The impersonal approach recovers the removal of the objective angle from I-ness. At this stage, a man perceives the cosmic connection within every object and realizes that an invisible supreme spiritual power touches everything and makes it special and unique. One does not fight with personal paganism. He or she discovers the same I-ness residing within everyone. The thought of illusive demarcation of figure, name, color, and shape is gone. It can be said that the impersonal approach indeed

sends a message to non-dualists. Thus, the poet says:

One's real world is not what is outside him. It is the immeasurable world inside him that is real. Only the one who has decided to travel inwards will realize that his route has no end. (*My Story*, p. 103)

Emphasis on Message:

In the theory of the Upanishadic Impersonality, all emphasis falls on the message, not on the person who delivers the message. It is a popular idea that the Upanishads are the emission of the sagacious persons from their divine mouth. It would be mistaken if one regards the Upanishads as the experiences of their personal feelings and emotions amalgamated to show the avenue of salvation to the mostly obedient disciples. At the beginning, it is inscribed with an indelible language on the authenticity of the Upanishads. It is an embarkation of human beings from the mortal world to the zone unperturbed by mortal laws and the heinous grip of death. However, the Upanishads never say that man will not meet death. Instead, they try to convince us about our doubted and supercilious idea of death. Simultaneously, the poet says in her autobiographical text *My Story*:

However, Ultimately, we shall discover that we are immortal and that the only mortal things are systems and arrangements (210).

In the above lines, the poet clearly expresses how to forests. It is not all about a childish progression of spirituality. It needs intellectual integrity and transcendental purification of mentality. It is purely impersonal, and one has to depersonalize one's previous idea of spiritual equanimity. Her idea of immortality parallels the idea of the Upanishadic infinitude of human existence.

The Upanishads are the storehouse of unparalleled divine energy. It scatters the

message of struggle and strength. Anyone can tangle in the mystery of Upanishads, but it is not a practice of mystery but continuous continence from mental timidity to intellectual stability. Nonviolence and peace do not assert the message of timidity, but they proclaim the banner of courage. Fearlessness is the ultimate reality of human destiny. Spiritual potentiality is enhanced through courage and internalized modification. Fear, timidity, and torpidity are the qualities of negativity and physicality. However, man is a perfect combination of flesh, mind, and spirit, so the intuitive knowledge of spiritual symmetry centralizes the former two qualities.

Scientific progression of emotion and feelings:

Emotion is regarded as the property of an individual mindset and feelings, but it has its scientific growth like an ascending graphical exposition. When a man gets into an emotional connection with any situation, he dissolves his reasoning verdict and becomes an entirely different individual. However, this moment sustains for a few moments. When this emotional storm gets controlled, an impersonal approach comes on the surface to respond. Besides quite natural science, this scientific theory leads us to the world of progression. Impersonality does not respond at the beginning of any action. It has a definite formula to perform. It always hides in the journey of personal feelings. It has to be discovered by the value of maladies and bloody experiences. In the first stage, the poet gets damaged in her emotional enticement, so she is on the verge of doubt and dilemma.

I discover the emptiness

Of a life I spent

And the absence of a God

I can truly count on it. ("The Munafique,"
Closure, lines 62-65)

At this crisis, the poet discovers the insignificant blow of worldly desires. Being fatigued, she goes for spiritual salvation. This

spiritual hunger is not a mere growth of mentality. Instead, it is a scientific step from the gross level to the spiritual layer prescribed in the *Yogasara Upanishad*:

Pleasure also must be given up as pain.
(Mantra 9, p. 26)

Her sensory pleasure does not stay for eternity. She goes for permanent peace. The sense of dissatisfaction brings her a divine ray of Conscience her mental conflict, and shows her the way of logic. Thus, her personal views on peace and pleasure get a fresh turn and prepare her to establish her courage and true spirit of the crusade.

The process of decomposition of personality:

The Upanishads do not celebrate the call of conflict, but it (conflict) is an inevitable fact of life. It comes not to disturb but to demolish the sense of fear. This dilemma continues to dominate us. It is the universal aspect of the Upanishads. Under the curtain of personality, an invincible universal law governs everyone and everything. The developed individual stoops to the feet of these eternal truths, ignoring personal narrowness and trifle nature. An individual reacts to the laws of nature by performing all earthly duties. However, an individual's superiority is above all these transient values. When a person reacts according to the demands of the situation, needless to say, in his character, conversion becomes prominent. His senses do not divert the mind. Instead, the mind modulates the pattern of action executed by the senses. Nature manifests itself through our actions. Human life continues with ups and downs filled with lights and hopes, fuss and fusion, and the panorama of accretion and erosion.

We get the poet who gets her mental health and becomes more sublime and logical. She becomes more fearless and energetic, so she has no insecurity and does not even become the cause of fear to others. This developed personality inspires me to be and become like her. She gets

the ultimate level of mind that she has dissolved in the aura of the Lord Krishna. Thus, she becomes the integrated figure of courage and humility. She comes out from her narrow aspect of relativity and is dissolved into the spiritual redemption in the poem:

Everything in me
It is melting, even the hardness at the core
O Krishna, I am melting, melting, melting
Nothing remains but
You...("Radha," *The Descendants*, lines 6-10)

Another feature of Impersonality is the total surrender of personality that the poet realizes through her experience of sorrow. Devotion is the way that teaches the process of personal decomposition. Surrendering one's personality does not mean losing one's personality. Instead, it defines a refined delicacy as a spiritually balanced character. Action determines the way of detachment and redemption from the attachment of results. In this circumstance, the mind elevates to the acceleration of humility and morality. As a result, the mind stays free from slavery. Doers are not lost in their actions. Instead, they make themselves free from the concern of reaction and ultimate reality. Action with salvation is the inner truth of every action. Action concerning reaction is a natural game, but action without the thought of result is the ultimate goal of spiritual action. Without this spiritual aim, any deed causes the annihilation of personality. Action by our body and within our body brings spiritual salvation. Automatically, her action creates a coil of chain and conflict, but if the poet curbs her dimension to spirituality, devotion becomes the means of deliverance.

I do not think I know It well, nor do I know It. He among us who knows the meaning of neither do I not know nor do I know"- knows Brahman. ("Kena Upanishad," ch. 2, mantra 2, p. 237)

Triumph over Alienation:

Alienation refers to the separation of Self from the true Self, 'Atman.' Due to the lack of clarity about the image of the Self, one will be away from the actual existence (the Supreme Soul). The "Katha Upanishad" asserts that God created the senses, which work outwardly. So, people cannot see the Inner Self; only a few wise men can perceive the Inner Self. The more a person desires pleasure from the external world, the more he will be alienated from his Inner Self. To overcome this problem, hunger for knowledge and education is the only way. The Knowledge of Atman helps them to come close to their Inner Self. In the Upanishad, the main foundation of spirituality is to believe that one should not be alienated from the mainstream of life. The poet spends her life dominated by her father and husband's domination. It causes her psychological alienation.

"... Her husband shut her

In, every morning, locked her in a room of books." ("The Sunshine Cat," *Summer in Calcutta*, lines 14-15)

The Upanishads aim to realize the Inner Self and the experience of *Tat Tvam Asi*, "Thou art That." She feels it is her responsibility to make an entire-fledged society. If she wants to overcome her crisis, she can uplift to the utmost level of recognition. In this case, spirituality, Conscience, integrity, and self-assurance show her the road of deliverance from the eternal sickness. Spirituality has a radiant effect. It only helps to feel that we are all the same. It steadily enters into our senses, unfolds the blocks of sumptuous limits like hatred, suffering, and the sense of dichotomy, and highlights all the spheres of 'Jivatman.' With this realization, she ultimately overcomes her psychological disorder:

... by confessing

By peeling off my layers

I reach closer to thy soul

And

To the bone's

Supreme indifference. ("Composition,"
The Descendants, lines 162-168)

Thus, the poet writes the destiny of human spiritual growth from alienation to the magnanimous reach of mortal salvation.

Conclusion

The poet's impersonal identity inspires her to realize the true essence of I-ness. She ultimately gets her relief from mortal pain in the decomposition of personal anguish. She is on the track to the ultimate realization that peace is not the production of hunger but a fruit of sacrifice. She shows in her literary career through the complete transformation of personality that Conscience enhances aspiration for salvation as it grows the taste of dispassion for sensuous pleasure and makes her passionate for Absolute peace that comes from the annihilation of mental conflict and bondage. The destruction of sensory enticement refers to the birth of the Upanishadic Impersonality, which originates from the renunciation of sensual thoughts.

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