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THE IMPACT OF THE UPANISHADIC CONSCIOUSNESS ON KAMALA DAS'S SELF-AWARENESS

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Abstract

India achieves a strong foundation to show the light of spirituality. Spirituality inspires the mentality of any literary generous in India. The impact of spirituality is immense in Kamala Das's poems. It is generally noted that Kamala Das confesses her inner soul in an outrageous manner. She admits her aggravation in corporeal love and also in communal taboos and traditions. Her dejection in private life gets a fundamental transform from the physical level to the Ultimate Reality. She makes a sense that gross and sexual feelings do not permit her to provide supreme contentment that is her prominent ambition in her life. She needs to transcend her gross feeling and sorrow due to physical enticement. The present paper investigates the 'I'-Awareness of the Upanishads felt in her poems. The 'I'-Consciousness helps her to find out the limitation of physical feeling and to reach the world of spiritual liberty.

Keywords: Self-Awareness, the Physical Plane, Flesh-body, Grossness, Subtlety.

Introduction

The Upanishads constitute a baseline for peaceful life. It does not ignore the importance of worldly feeling, but the Upanishads prescribe that worldly life will be welcomed to the certain limit and life will not be without spirituality. The Upanishads demand that man is potentially divine. He or she dwells with the immortality of Atman, but due to the ignorance of body sense, man cannot capitalize his spiritual entity. The existence of Atman is felt by an individual through his or her Consciousness. The 'I'-Consciousness is the reality of an individual. It brings one from any worldly misery and bondage and ultimately uplifts to the way of subtlety. The present research paper attempts to find out how the 'I'-

Consciousness or 'I'-Awareness works in her poems and ultimately makes her spiritualized. Her Self-Awareness is underlying in her body sense but becomes prominent at the end.

Methodology

The researcher has used the qualitative research method. An intensive study of the primary and secondary sources has been carried out to analyze the content. An attempt is made to investigate the poet's works by involving explanatory interpretation and content analysis of the available primary sources.

Deliverance of Predicament

After the 1980s, feminist writings with spirituality get a fresh commitment. Kamala Das is one of the initiators with regard to spiritualism.

At the initial stage, her mind is invested in the thought of body hunger, so she finds temporary freshness in copulation with her husband in the poem "The Looking Glass".

Getting a man to love you is easy

Only be honest about your wants as

Woman.

(The Looking Glass)

The Upanishads prescribe the four desires of man and woman which are religious work (*Dharma*), money (*Artha*), desire to copulate (*Kama*), and ultimately spiritual deliverance (*Moksha*). These four desires control the entire human world. The desire for this chain of upgradation varies in different individuals in accordance with their position and manifestation of divinity. Kamala Das feels for this spiritual development, but her husband is insensitive in this matter. Thus, this disharmony of their mentality causes a fatal blow to her life. She entangles in the extra-marital relationship, but her goal remains same to realize her inner Self, the 'I'-Consciousness. Kamala Das's poems discover her spiritual transformation from the gross level (The Physical Plane). At the initial stage, the poet is inspired by the hunger of the Physical Plane. In this plane, the 'I'-Consciousness is interwoven with egoism. Egoism is connected with ever-changing objects and is a connection between the body and Pure Consciousness (Self). Egoism is the 'I'-Thought with the theory of consumption and sensuous pleasure. In this level, the mind becomes the victim of hallucination and faces a number of identities. So the poet, at this stage, sees herself in different 'I's in the poem "An Introduction".

..... I am the sinner

I am a Saint, I am the beloved and the

Betrayed.

(An Introduction)

The above lines display her physical distortion from her spouse and also other male partners. Her mental dissonance propels to represent herself as opposing identities side by side. She feels Spiritual Alienation in which she is estranged from her higher Self. Duality is the product of her mental disharmony and Spiritual Alienation. Within this opposition, there is also a great ember of Consciousness that she realizes the limitation of carnal desire and sensuous love. The 'I'-Consciousness generates a spark of realization on the quandary of mind. Her mind gradually gets sublimated and rests in the Pure Consciousness, so the poet admits in the same poem.

... I have no joys which are not yours, no

Aches which are not yours. I too call myself I.

(An Introduction)

Here the possessive pronoun 'yours' stands for all the women. The poet's anguish is blended with the soreness of all women in society. Her consciousness makes her well conscious of the women's position in male-made society. Women are offended in society and even in the familial world. Pure Consciousness helps her to create an association among women's undeclared heart piercing experience. She plays a role in demonstrating women's boisterousness. The affliction of women and the poet fetches them one point. So the poet forgets her own misfortune and binds herself to the ache of every woman. As they are the fatalities of suppression in society, they fasten themselves with each other. Their physical disparity is transgressed and become one browbeaten entity. The poet realizes that her experience of pain gets a universal plea and the 'I'-Consciousness. Her earlier alliance with physical love and successive despair causes her temporal titillation and alluring the aspect of worldly life. The detrimental nature of worldly feelings awakens the sense of detachment in the mind of the poet. So she self-assuredly conveys "I too call myself I". Here the 'I'-Consciousness is avoidance of egoism as the 'I'-thought is terminated absolutely, so she finds oneness and singularity among other women's identities.

The Sense of Unitarianism in Gender Inequality:

Her consciousness influences her to transmit women from their limited area of familial world for giving them the world of deliverance. Thus she desires to launch commonness between man and woman in the poem "An Introduction".

... who are you, I ask each and everyone,

The answer is, it is I. Anywhere and

Everywhere, I see the one who calls himself

I; ...

(An Introduction)

The 'I'-Consciousness pushes her to raise an issue about the identity of man and woman. She discovers oneness within all from the approach of Atmic philosophy. She does not find out any difference among all. Her mind is enlightened and free from physical bondage and is illumined with Pure Consciousness. The strange and immaculate beauty of Consciousness smears in the detection of singularity. In Pure Consciousness, plurality is never experienced. The 'I'-Consciousness is a superb luminosity that illuminates the mind to feel the delicacy of every physical being. Thus, the poet realizes a sense of 'I'-Existence within everyone from the perspective of mental subtleness. Her illusion is completely dissolved. At the very stage, her mind moves much, so to find out the actuality of everyone's identity, she pulls the same question to all, and she achieves the common reply of 'I' from everyone. She comprehends that the body is an obstruction to discern singularity within plurality. The body is a gross outcome and inert, when Consciousness illuminates the mind to reflect, her body-sense is completely gone. She realizes the 'I'-Existence within every flesh-body. Her consciousness is enlivened with nonphysical, unaffected, and self-effulgent Atman.

The Brahman, the God of the Vedanta, has nothing outside of Himself; nothing at all. All indeed is he; He is in the Universe; He is the universe Himself. Thou art the man, thou art the woman, thou art the young man walking in the pride of youth, Thou art the old man tottering in his steps.

(Svetasvatara Upanishad, Chapter-IV, Mantra- 03, pp. 107)

The Realization of Ruinous Effect on Body:

Her Pure Consciousness vitalizes her mind to determine the deleteriousness of the body and bodily inducement. She desires to get freedom by advancing herself from corporal bond to spiritual deliverance in the poem 'Composition'.

To e frank,

I have failed.

I feel my age and my Uselessness.

(Composition)

She moves forward for spiritual hunt. Her spiritual appetite spurs her for recovery in the poem 'Composition'.

I must linger on,

Trapped in immortality,

My only freedom being

The freedom to

Discompose.

(Composition)

Her Consciousness makes her sense the drawbacks of a gross body. Her physical needs start to melt by her subtleness of knowledge. Her mind is purely equipped to carry out the finest power of discrimination between allured objectification and spiritual orientation. She evaluates physical temptation as an obstacle to get spiritual emancipation. So her bodily disintegration makes her prepared for spiritual redemption. Her mind is beautifully polished and encouraged by the 'I'-Consciousness that her inner sublimation directs her thoughts and intentions. Her inner extension moves her to experience the ever-changing nature of the body and negligible nature of body pleasure. To realize the trifle nature of her body, she becomes contemplative. Her introspection is supportive of perceiving vastness and infinitude of spirituality.

Her consciousness sustains her beyond the fence of physical existence. She realizes that the body is as true as Soul but the body is immobile and

matter of decomposition and destruction. She does not fully reject the reality of the body but her tendency changes from the body to a subtle mind and ultimately Supreme Bliss. Her realization of delicacy beyond the body is conceived in the poem "The Suicide".

Bereft of soul
My body shall be bare
Bereft of body
My soul shall be bare
.....
I throw the bodies out,
(The Suicide)

The body is a constitution to carry the subtle dimensions like the mind, Consciousness, and ultimately the Soul. It does not generate a blockage for the mind to work and for Consciousness to realize rather than bodily discomfort reminds the poet of the pitfalls of body-pleasure, so the body helps her to grasp the significance of emancipation from physique. She asserts the transparency of the Soul. Her awareness goes finer, and she is fully persuaded that if the body is not refined, the Soul or 'I'-Consciousness will be beyond comprehension. The body-sense or 'I'-Thought causes miser and depressed because the body fastens her in the imperfect feelings of five senses but her hunger retains for the Infinite Soul. She understands that when body-sense is annihilated fully, the 'I'-Consciousness illuminates the mind. The 'I'-Consciousness perceives that she is not merely a body; her real destination is Atmic awareness or the Supreme Soul. The Supreme Soul certainly exists in the inert body that is in command of natural law of decay and destruction but the Soul is unaltered and unmovable. Spiritual realization is a type of Conscience in which the poet apprehends the bondage-free Soul.

The Absolute Surrender

Her consciousness builds the way of realization. She feels the connotation of absolute surrender to the lotus feet of Lord Krishna in the poem, 'Radha'.

Every thing in me
Is melting, even the hardness at the core
O Krishna, I am melting, melting, melting
Nothing remains but
You ...

The poet opens her favour of the character of Radha. She wishes to be Radha as she nurses her dream to achieve the abode of Lord Krishna. Radha is an incarnation of submission to the feet of Lord Krishna. Total surrender refers to absolute dedication in which the devotee has no personal preference and longing. She is totally lost in fidelity and perceives amalgamation with the Absolute Soul. Her consciousness is converted into "Krishna Consciousness". Her individual entity is dissolving to be the part of Lord Krishna. She exposes that in the spiritual relief, dedication has an immense magnitude.

Devotion liquefies her physical wall to reach the world of subtle Consciousness. Desires, sense indulgence, and carnality are diluted in the tears of devotion. She becomes purified and is prepared for the access of Krishna Conscience. Body-feeling does not perform. Grossness is vaporized and vanished and in the place of grossness, a sense of delicacy anticipates her feeling spiritualized. She realizes that she not only fastens with Lord Krishna but also becomes Lord Krishna. In the plane of 'I'-Consciousness, one comprehends that one's ground of reality is not dissimilar from the Absolute Reality (Atman). This type of understanding happens in the case of the poet. So her assimilation with Lord Krishna reflects her spiritual liberty.

The Realization of the Shortcomings of Ritual based Religions:

Her consciousness certainly finds out awkwardness in the religious traditions and beliefs. She wants spiritual recovery, so she regards her aspiration is not for any religious rituals rather than God's realization. She clears her approach to religious dogmas in the conversation with Eunice de Souza.

I've moved away from temples and religions.
No edifice can contain God. Religions have an expiry

date. If you move away from religion, you go closer to God. The myths are like costumes. You don't need them. Religion is not relevant. (Conversation with Kamala Das, pp. 27)

Her conscience enlightens to assume that religions are the full of rituals. When religions are cramped in customs avoiding their spiritual essence, they lead one to the zone of unawareness and worldly bondage. The customs confine her immeasurable inner Self in which she finds the limitless experience and peace of union with the Supreme Self.

Verily, those worlds of the demons are enveloped in blind darkness; and thereto they all repair after deaths who are slayers of Atman. (Isa Upanishad, Mantra- 03, pp. 203)

Her change of religion from Hinduism to Muslim does not obstruct her real aspiration of spiritual liberation. Her love to Lord Krishna and Allah is the pursuance of spiritual mysticism. She changes her road to reach the Ultimate Goal (Atman). Religion means the science of values and traditions. Simply, it covers the way of spirituality, but spirituality simulates one to discover one's true Self-Identity or 'I'-Consciousness. The poet wants spiritual salvation, to which rituals based religion is absolute irrelevant. Her former religion does not suit for her ultimate design, but she remains fixed on her devotion for the Supreme Soul. Her spiritual obedience is pulsated in the poem "Ya Mohammed".

We prepare for you

The banquets of love

You came like the raindrops

On the desert, ... (Ya Mohammed)

Like her previous obedience to Lord Krishna, she longs for the Ultimate pleasure under the authority of Allah. He (Allah pours the endless shower of pure love over her mortal pain and worldly melancholy. Her acceptance is obvious that total submission can capitalize to the world of spirituality and ultimate peace.

Conclusion

The Upanishads establish that Self-Awareness is the 'I'-Consciousness. The deliverance from egoism paves the lane of Self-Realization. It is a great obstruction for spiritual liberty and Consciousness. The obliteration of the 'I'-Thought is liberation. The 'I'-Consciousness is a supreme kind of level in which egoism is terminated, and objective association is destroyed. According to the Upanishadic values, the 'I'-Consciousness appends with gross body and sensuous pleasure at the Physical Plane due to the physical attachment.

However, this Supreme Consciousness generates a glimmer of Self-Realization because the nature of physicality and grossness is detrimental and transitory. The incessant attachment to temporal grossness causes misery and unhappiness, so the 'I'-Consciousness drives the mind to the path of Ultimate Reality.

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