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M. Natarajan
Abstract

Chapter I is an introductory assessment of Nissim Ezekiel, A. K. Ramanujan and Kamala Das and their works as an exploration of the career graphs and discusses how the study of the lives of the three poets helps one in understanding their works, how the impact of the members of the family influenced their inner development, and how the experiences they underwent contributed to artistic achievement.

Chapter II underlines the living past in the poetry of Nissim Ezekiel. It shows, from varied angles, his past - the personal, the familial, the social, the sensual, the marital and his commitment to India. It traces the development of the Indian sensibility in Ezekiel. The different parts of his life are related to each other and they contribute to the whole. It is rather difficult to isolate one type of past from another and this chapter establishes the unified vision in Nissim Ezekiel.

Chapter III brings before one’s mind the members of A. K. Ramanujan’s family. With his keen power of observation, the poet makes a scrutiny of how the characters strike him. Not only does he give the readers the portraits of the members of his family but also he never fails to record the sense of alienation felt by him in a sophisticated American atmosphere because of the pulls he felt from the Hindu religion to which he belonged. There also follow a number of episodes, incidents and his marriage to a Syrian Christian which have their impact on him. The images he made use of embody and enrich the meanings of his experiences – personal, familial, social – both at home and abroad.
**Chapter IV** is a careful consideration of the past in the career of Kamala Das (Kamala Suraya) seen differently such as the familial past, the ancestral past, the personal past and the religious past. The different types of past variously designated have fused themselves into one another that it is no easy task to treat them wide apart. They are not exclusive but run into one another proving the blended vision in Kamala Das.

**Chapter V** sums up the poetical achievements of the three poets discussed in the preceding chapters, rounding off the study of each poet in their evolution, for example Ezekiel from a sense of alienation to the final acceptance of India, though backward it is; Kamala Das from her aversion to skin-communicated ecstasy to a final merger with a bodyless form, Krishna or Allah, in her quest for ideal love; A. K. Ramanujan from his familial remembrances, while living abroad to his final wish to get his body cremated on the Indian soil in conformity with the Hindu rituals, wherever the end may be.