Conclusion

Both the Indian and the American poets experienced a sense of isolation in their lives and this sense is reflected in their works. Their works cannot be isolated as products separated from their lives. The biographical aspects are interlined into their poetry and they wrote at an age when society still considered a woman as belonging to the home and hearth.

Toru's early Christian influences amidst a Hindu culture caused confusion in her young mind. Emily, on the other hand, repudiated the morose aspects of Puritanism. The Indian poet used her religious alienation both to her personal advantage and in her tales and ballads. She gained the inner strength of faith to swim against the tide of illness that finally swept her but did not overcome her. The American poet obsessed herself with the eternal themes of Faith, Truth, Heaven, Death, Immortality, God and Salvation and wrote her one thousand and seven hundred and seventy five poems. She believed in the Immortality of the Soul. She saw herself in all living and non-living things. Her person was to her an all-encompassing universe. She recognised a Supreme being, God, only with a deep grudge. Such a nature can only experience more pain than joy in life. Her life was internal, even her friendships.

Toru and Emily felt isolated in two different ways. Toru was too integral a person not to feel the isolation of pre-independent Bengal. It was thrust upon her sensitive nature and she was much of a gentle-woman to rebel. Emily was ambitious to be identified; (At Last, to be identified Poem.174). She had lived as a non-entity under the patriarchy of Edward for too long; She wanted recognition. When it was denied to her in life, she left the matter to posterity.
Toru's poetry speaks to an immediate and future audience simultaneously. She tried to reach out to the human heart in her poems. While Prahlad tries to fuse the essential values of Christianity and Hinduism; Jogadhya Uma brings out a romantic sensibility in the mind of the reader. Sindhu, Buttoo, Lakshman, Sita, Savitri and Dhruba portray idealism, essential for corporeal and spiritual well being.

Toru's shorter poems Near Hastings, The Tree of life and Our Casuarina Tree expresses her nostalgia for bygone times, her poetic ambition and her physical resignation.

Emily Dickinson's poems reveal the inner conflict of the mind and heart. They are ideas that flashes across the mind like lightning which had to be captured and recorded. Emily gave these visions a form and body in her workshop of solitude.

In poems like Tell all the truth, but tell it slant-(Poem 1129), Of all the souls that stand create (Poem 664), The soul Selects her own Society(Poem 303), Success is counted sweetest (Poem 67 ), At last to be Identified (Poem 174), all speak of Emily's inner sense of standing apart from the mainstream of the world's activities.

Poems like Sleep is supposed to be (Poem 13), I had a Crimson Robin (Poem 23), the Nearest Dream recedes - unrealised -(Poem 319), She died - This was the way she died (Poem 159), Faith is a fine invention (Poem 185) reveal the poet's sense of despair, loss, resignation, emptiness and agony. A torrent of emotion flows from one poem to the other, each culminating in Emily's need for recognition and identity.
Emily's frustrations and ecstasies in love find expression in poems 754 (My life had stood - a loaded Gun -), 756 (One Blessing had I than the rest), 341 (After Great Pain, a formal feeling comes -) 352 (Perhaps I asked too large-) 1346 (As summer into Autumn slips)

Her poetic ambitions are vocal in poems 816 (A Death-blow is a Life-blow to some), 441 (This is my letter to the world), 1365(Take all away:) 835 (Nature and God, I neither knew) 1059 (Sang from the Heart, fire) 324 (Some keep the Sabbath going to Church)

From all this it is very evident that this sense of isolation dominated the lives and writings of these two poets. However, the reasons for this sense of isolation are not exactly the same for both. The expression of this sense of isolation has many striking similarities. The similarity is apparent in the theme of expression. The themes that dominate their poems are more or less the same. For example Death, Immortality, Life after death, Faith, Doubt, Despair and so on. Only the expression of these themes in both the poets is characterised by a dissimilarity in style. While Emily projects an unconventional style of expression, Toru uses the conventional metres and rhyme schemes in her poetry. No maturity of genius is evident in the poetry of Emily Dickinson. A slow yet incomplete perfection in the conventional forms of expressions is exhibited in the later poetry of Toru Dutt. Thus we find that in spite of a vast difference in the social, political, cultural, religious, linguistic and economic background, these two poets share very many things in common. It would not be an exaggeration to state that their poetry is complimentary.

Therefore, the sense of isolation in Emily Dickinson is heightened by the sense of isolation in Toru Dutt. The American's self inflicted isolation is complimented by the Indian poet's circumstantial isolation. Though their sense of isolation marred the quantity in their lives, it did
mar its quality or the beauty of their poetry. The need for solitude, which they preferred and lived could have enhanced their personal lives in spite of their poetry, had they not allowed themselves to sacrifice life's corporeal happiness at the altar of the idol of isolation.