

# **CONCLUSION**

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When in 2008 in Karnataka the Ramasena attacked on the pubs, a lot of socio-political agitation, went on creating the disturbance in the whole of the state. It took the garb of the fundamentalism. The social mind working behind such disturbances appears to be unhealthy. It is in this regard better to study the different religions and different cultures to understand the essentials of human life. Any study is done at a larger perceptive to bring out a broader mindset. In this regard a study on Akkamahadevi and Emily Dickinson helps understanding the commonalities of human society.

There is an urgency of mending the wall. In order to save the globe from the fundamentalists and fundamental terrorists. It is felt relevant to choose mysticism in the literary works of two woman writers belonging to two different nationalities. There is the renaissance of democracy at basis of the study. Literature Records the contemporary events and transforms them to the next generation. The act of transformation of the historical events from one generation to another is considered as a tradition. Hence tradition is something historical. History

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also suggests what is human and what is inhuman. Literature does not recommend something that is inhuman it always anticipates the fulfillment of the human needs. Both at the lower and the higher levels.

A search for social reality is something related to civilization. A search for the common way of life which is noble and which has grandeur is culture. There is one more level which is more spiritual. That is the mystic one. The mystic state of mind can be achieved. Hence, mysticism is an achievement. It is not in ordinary act but something spiritual. It is the way of realizing the Divine. All the religions of world speak about God, about the Maker or the Creator. There is a faith and there is also an attitude. Mysticism is the soul of every religion. It is the internal force. It selects its own society. Therefore every writer is not mystic. All the religions believe in human power as a resource of production. It is not the resource of power. Human nature is the part of the Nature at large. Each religion identifies man relation to Nature and God. There is no difference in the motive of every religion. Hence universally one can say that there is Monoism. Worship of one God. The Sharanas and the mystics have recongnised

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the truth that God is one and the names are multiple (devanobba, namahalavu).

The human happiness is end of all religion. In this connection this study on mysticism is relevant at least helping to wide, fanatic attitudes of the people and to establish broader outlook to embrace human society at large.

The study has been undertaken with this motive on the title mysticism. The discovery of common truth has been brought out through the analytical study of two woman writers.

In the introduction of the thesis it is hinted that there are certain assumptions on the monastic approaches of the mysticism. Practically the differences are spoken. But the study has found out the truth that there is monism in the world. The layout of the thesis is drawn on the basis of the assumptions. But the study confirms the assumptions. The findings of the research are recorded in the different chapters form the first to the last.

The first chapter about mysticism helps us know the universal meaning of the word mysticism as it experienced by the mystics of East and West. Second gives us brief

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gives us brief biographical sketch of Akkamahadevi and Emily Dickinson. Third chapter gives us the picture of great mystical saint Akkamahadevi. She chose to reject the traditionally prescribed roles of a Hindu woman. Traditionally, it was believed that only high caste men were able to become renouncers. Hindu society identified women with family and sexual pleasures, and thus were not seen to possess the ability to become ascetics. Akkamahadevi disagreed with power of the Brahmins. As a rejection of the traditional roles of men and women, Akka strove to transcend her gender through her spiritual practices. As she described in her poetry, she is female in form, but is the male principle. Through this sentiment Akka was able to dissolve the notions of women as untrustworthy and temptresses. Sexual transcendence was seen as a higher stage of spirituality. The gender boundaries were erased and the saint becomes a sexual. Her yearning is expressed by her desire to transcend the

boundaries placed on her as female and human to achieve true union with Shiva. Her poetry begins with her rejection of the world and ends with her final union with Shiva through whom she escapes the human world. Akka's metaphors of human love are expressions of her Mystic journey.

Fourth chapter has dealt with the mystical aspects of Emily Dickinson. She is a liberal mystic whose approach to mysticism is earth bound. Dickinson's approach to religion or mysticism is anti-traditional and therefore revolutionary in its nature and scope. She is not a blind follower of Christianity. Dickinson believes in the religion of righteousness and mediation rather than the religion of outdated rituals and ceremonies. Dickinson's approach to death is anti-sentimental and therefore realistic. She rejects the Christians concept of immortality because it is vague, illogical and unrealistic. And the last chapter gives us

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contradictions and similarities found between Akkamahadevi and Emily Dickinson. Internal voyage of Satsthala related to transcendental of Thoreau which is found in Emily Dickinson. Dickinson totally internal and closes the windows and society and through the path of poetry tries to attain something higher than normal. Akkamahadevi not only spiritual but also orient with social awareness. It is the internal nature a reflection at the external that is found in Akkamahadevi. but in Emily Dickinson there is no nature a means of transcending the self, Though she is bold in American Romantist. Destination of Akkamahadevi was Kadalivan. Destination of Dickinson was mound in the graveyard or the church. Canvas of Akkamahadevi was much more larger than that of Dickinson's canvas. Lastly we can say that though a puritan Emily does not advocate restrictive and moral ways, but Akkamahadevi develops her Mysticism on the ground of ethics itself.

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