

A Symbolic Reading of Toru Dutt's "The Lotus" and "The Casuarina Tree"

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Abstract

The proposed paper, titled "A Symbolic Reading of Toru Dutt's "The Lotus" and "Our Casuarina Tree"," delves into the intricate role of symbolism in Dutt's poetry. It illustrates how In "The Lotus," Dutt uses the lotus flower to symbolize purity and enlightenment, advocating for a cultural milieu that fosters multiculturalism and harmony between the soul and nature, and that the poem contrasts various flowers to explore human desires and ethical frameworks, reflecting on power, greed, love, and identity while promoting inclusivity. Conversely, it also elucidates how "Our Casuarina Tree" employs the casuarina tree as a symbol of resilience and memory, creating a poignant image of nostalgia and continuity. The tree's symbolic significance weaves together personal and cultural histories, demonstrating Dutt's exploration of emotional depth and familial bonds. The reading explores that through these symbols, Dutt bridges cultural divides and highlights the enduring significance of nature and spiritual values. This study simultaneously reveals how Dutt's symbolic use enhances thematic richness and cultural reflection, showcasing her adeptness at blending personal and universal narratives through poetic imagery.

Keywords: symbolism, flowers, spiritual enlightenment, multiculturalism, lotus, casuarina tree

I

Symbols and symbolism are essential components of literature, providing depth of meaning that goes beyond the literal interpretation of words. A symbol is an object, character, figure, or colour that represents abstract ideas or concepts, giving a story greater meaning and enriching the reader's experience. Symbolism, or the use of symbols to represent larger themes, allows writers to portray complex ideas and emotions in a subtle yet powerful manner. Authors weave symbols throughout their work to create layers of meaning, allowing readers to discover and understand underlying messages. This literary strategy not only promotes emotional and intellectual engagement with the text but also connects the tangible with the ethereal and the concrete with the abstract, offering a bridge between the physical world and the realm. The symbolist movement started in France with specific writers such as Charles Baudelaire, Arthur Rimbaud, Paul Verlaine, and Stephane Mallarmé. Baudelaire originated his symbolic mode from the example of American writer Edgar Allan Poe. He asserted the doctrine of symbolism. Edgar Allan Poe once remarked on symbolism: "Everything, form, movement, number, colour, perfume, in the spiritual as in the natural world, is significative, reciprocal, converse, and correspondent." (Abrams 395). Charles Baudelaire compares symbols with nature. Symbols signify that they are full of forests, and these are confusing messages. "Nature is a temple whose living pillars sometimes emit

confusing messages. Man passes through forests of symbols that observe him with familiar glances.” (“Symbolism”) According to Stephen Mallarmé, “to name an object is to suppress three-quarters of the pleasure of the poem, which is meant to be deciphered little by little.” (“Symbolism”)

The poet Jean Moréas wrote a manifesto in the important Parisian daily newspaper *Le Figaro*. All attempts to clearly instruct the reader or to reflect the tangible world directly are rejected by Moréas’ interpretation of symbolism. Moréas favours the use of allusive language that will let readers figure out the concept through a series of comparisons. Moréas elucidates that symbolism’s significant subject matter transcends the tangible realm. Furthermore, Moréas promotes new forms of verse in the manifesto that are unconstrained by conventional guidelines for poetic production. Moréas defined symbolism as

Symbolic poetry seeks to clothe the idea in a perceptible form that nevertheless will not be the ultimate goal in itself but, even as it serves to express the idea, remains subject to it. Accordingly, in this art, the depictions of nature, the actions of human beings, and all the concrete phenomena would not manifest themselves; these are but appearances perceptible to the senses destined to represent their esoteric affinities with primordial ideas. (“Symbolism”)

Toru Dutt, an influential 19th-century Indian poet, was significantly impacted by her travels, particularly her time spent in France. Her exposure to French literature and Romanticism is reflected in her poems “The Lotus” and “Our Casuarina Tree.” Toru Dutt was a pioneer in Anglo-Indian poetry during the Victorian period in England. According to Victorian etiquette, the language of flowers, or “floriography”, was so important during the Victorian period that dictionaries of the symbolic meaning of particular flowers were published in order to ensure smooth communication between people via flower gifts. “Our Casuarina Tree” was also published with “The Lotus” in the collection, *Ancient Ballads and Legends of Hindustan* (1882). Toru Dutt’s poetry is ripe with symbolism, which she employs to speak to concerns about cultural history, identity, and the environment. In “The Lotus,” Dutt uses the lotus flower, a potent symbol, to honour India’s unique character and to cross cultural barriers. The lotus blossom, revered in both Hindu and Buddhist traditions as a symbol of purity, beauty, and spiritual enlightenment, is the ideal fusion of Eastern and Western cultural elements. The tree in “Our Casuarina Tree” stands for memory and resilience. It serves as a living memory of Dutt’s formative years as well as a repository for her recollections and familial bonds. Dutt explores themes of loss, nostalgia, and the enduring relationship between the natural world and human experience, using the casuarina tree as a metaphor. These compositions demonstrate Dutt’s ability to fuse natural imagery with profound symbolic meaning, bridging the gap between personal experience and broader cultural and spiritual subjects. It serves as a living memory of Dutt’s formative years as well as a repository for her recollections and familial bonds. This research paper deals with the symbolic decoding of her poems “The Lotus” and “The Casuarina Tree.” “The Lotus,” a romantic poem published in her collection *Ancient Ballads and Legends of Hindustan* (1882), contains an octave and sestet.

II

Toru Dutt’s poem “The Lotus” delves into the symbolism of the lotus flower in Indian culture, particularly its association with purity, spirituality, and transcendence. The poem

opens with a description of a lotus sprouting from the filthy waters of a pond, unaffected by the contaminants that surround it. This artwork depicts the human soul's power to transcend the material world and achieve spiritual enlightenment. Dutt elaborates on the lotus' significance in Indian mythology, citing it as a symbol of divine beauty and grace in Hindu scriptures. Furthermore, lotus, like a lighted spirit, may remain clean and unadulterated even when Toru Dutt's poem "The Lotus" delves into the symbolism of the lotus flower, particularly its association with purity, spirituality, and transcendence. This artwork depicts the human soul's power to transcend the material world and achieve spiritual enlightenment. Furthermore, lotus, like a lighted spirit, may remain clean and unadulterated even when surrounded by negativity and darkness. This symbolic contrast highlights the subject of inner purity and the pursuit of spiritual enlightenment away from negativity and darkness. In her poetry, she uses lotus as a symbol for the human soul's journey to enlightenment, overcoming earthly attachments, and gaining spiritual purity. In the poem "The Lotus," "Flora" represents nature, fertility, and the nurturing aspect of the feminine, whereas "Love" represents not only yearning, passion, and the pursuit of beauty or perfection, but also the desire or ambition of imperial powers to conquer, judge credit for honour, colonize, and dominate. "Flower" signifies beauty, growth, and the ephemeral nature of life. "Lily" is connected with purity, grace, innocence, rebirth, renewal, enlightenment, the cycle of life, and spirituality. "Rose" represents love, passion, sensuality, desire, beauty, and energy. The term "undisputed" queen alludes to Western countries' goal of complete domination or authority over colonized regions, as well as total rule or dominion over them. "Bards" represent storytellers or poets who extol the virtues of these flowers, emphasizing the role of art and literature in shaping perceptions of beauty. The term "flower-factions" refers to internal divisions or conflicts inside colonial territory that imperial powers use for their own gain, which signifies rival imperial powers or interests seeking to exploit the same region. "Juno" is the Roman goddess of marriage and childbirth, representing femininity, fertility, power, authority, flexibility, and the gullible tendency of the lily as aspects of culture.

The inclination to regard the West as superior to the East, affected by variables such as race, culture, or ideology, displays a belief in imperial dominance, which is frequently depicted in mythological or heavenly imagery. "Psyche's bower" suggests the inner sanctum of the human soul or mind, where inner conflicts of status-consciousness, effects of physical surroundings, and desires dwell. The human mind or soul implies that the discussion over which flower is superior reflects interior struggles or conflicts among individuals. Imperialism causes upheaval, resistance, or cultural disputes within colonial societies. The Lotus, bestowed on love by Flora, is a harmonious merger of the rose and the lily, indicating a perfect balance of their respective attributes. Its rose-red tint indicates passion and desire, while its lily-white colour depicts purity and grace. By combining these characteristics, The Lotus emerges as a pinnacle of beauty and perfection. It symbolizes purity, enlightenment, and spiritual progress. This suggests its ability to preserve purity and beauty even in the face of adversity, while the muddy water can be viewed as an empirical authority confronted by lotus. In the line "Love came to Flora asking for a flower" (Dutt, Love), Love represents the human desire for beauty, flawlessness, and fulfilment. It suggests that humans search for magnificence in the world around them, both in nature and in other people's creations. Approach of Love to Flora implies not only a quest for inspiration and guidance from the natural world but also recognition of the capability of nature to deliver objects epitomizing beauty and perfection. Its appeal to Flora for a flower suggests a yearning to seek a flower that embodies deeper virtues or ideals beyond its mere appearance. Its visit to Flora also symbolizes a quest for an ideal state. By asking for the "perfect" flower, love mirrors

humanity continuously pursuing an ideological state. The phrase "That would of flowers be undisputed queen" (Dutt, Love) implies that the flower Love seeks will be unparalleled in its beauty and magnificence, surpassing all other flowers. It symbolizes the quest for the ultimate symbol of beauty, something that stands out above all others. Highlighting the flower as the "undisputed queen" indicates a sense of dominance and authority. This implicates that the chosen flower will not only possess beauty but also symbolize power, unity, and harmony. It suggests that the chosen flower will bring together diverse qualities or elements in perfect balance, representing a harmonious synthesis of different virtues or attributes. By associating the flower to a queen, an idealized or romanticized view of beauty has been suggested. The line "The lily and the rose, long, long had been/ Rivals for high honor" (Dutt, Love) alludes to the perennial rivalry that has endured between the two plants for many generations. The rose and the lily are both well-known symbols with deep cultural and historical significance. The rose is connected to love, passion, and beauty, but the lily is frequently used to symbolize innocence, purity, and spirituality. Their long-standing rivalry represents the never-ending discussion between various virtues, perceptions, beauty, emotional spaces, historical significance, and attributes. Additionally, their rivalry represents the conflict between opposing facets of human character or values, much as the passion and vigour of the rose contrast with the purity and grace of lilies. Their argument can allude to the richness and diversity of the natural world.

"Bards of power / Had sung their claims"(Dutt, Love) refers to famous poets and painters who have praised the beauty and virtues of the lily and rose. It represents the bards' ability to change perceptions and affect opinions. This exemplifies the importance of art and literature in influencing cultural values and ideas. This also shows that cultural debates and discussions continue beyond generations as people wrestle with themes of beauty, virtue, and purpose. This exemplifies the importance of art and literature in influencing cultural values and ideas. This also shows that cultural debates and discussions continue beyond generations as people wrestle with themes of beauty, virtue, and purpose. The excerpt "The rose can never tower/ Like the pale lily with her Juno mien" (Dutt, Love) highlights the differences between the two plants. The lily is portrayed as having a pale, delicate beauty, whereas the rose is frequently connected with passion, energy, and vibrancy. The lines illustrate how people perceive the lily's exquisiteness and elegance as lofty, divine, and transcendent, in contrast to the rose's colourful and flamboyant beauty, by drawing a comparison between the lily's capacities to "tower" like the rose. "Pale lily with her Juno mien," suggests that the flower has a stately, dignified aura similar to Juno's. The lily's relevance in the debate over which flower is the ultimate and unquestionable queen of flowers is enhanced by this contrast. Additionally, these lines "But is the lily lovelier?" Thus amongst / Flower-factions rang the strife in Psyche's bower" (Dutt, Love) depicts the never-ending conflict, disagreement, and divide among many factions or groups within society, all centered on varying views on beauty and aesthetics. "Flower-faction" represents the divide and rivalry between civilizations, notably the cultural predilection for various flowers that reflect different ideas or traditions. The "strife" in Psyche's bower represents the internal conflict and turbulence generated by competing ideals of beauty and perfection, reflecting the complexities of human nature. "Give me a flower delicious as the rose / And stately as the lily in her pride" (Dutt, Love) expresses a longing for excellence. Love seeks a flower to satiate its thirst for a queen or power, one that encompasses the greatest attributes of both the rose and the lily, blending the rose's attractiveness with the lily's grace. The rose's "deliciousness" evokes passion, desire, and sensual appeal, whereas the lily's "stately" character imparts dignity, elegance, and majesty. Love's wish for a flower with the properties of both blossoms represents the

human desire for harmonic balance and integration in life. “Rose-red,’ Love first chose, / Then prayed – ‘No, lily-white – or, both provide” (Dutt, Love) shows variations in colour selection, which reflects the inherently complicated nature of human emotions and desires. Love’s first preference for “rose-red” might represent a desire for ardour and intensity, but its second request for “lily-white” or both colours possibly reflects a desire to incorporate opposing traits into a cohesive whole. This also represents the fundamental philosophical idea of unity in diversity, which holds that the coexistence and interaction of various traits and viewpoints is what leads to the creation of true beauty. “And Flora gave the lotus, ‘rose-red’ dyed, / And ‘lily-white’ – the queenliest flower that blows” (Dutt, Love) emphasizes the lotus as a symbolic flower that is frequently connected to rebirth, enlightenment, and holiness. Love’s wish for a flower that is both “rose-red” and “lily-white” is satisfied when Flora gives the lotus, which is a flower that combines the characteristics of the rose and the lily. The pairing of red and white represents the coming together of energy and transcendence, passion and purity, desire, and elegance. This illustrates the notion that harmonious fusion of disparate elements as opposed to the exclusion or dominance of one over the other is the source of true beauty. The lotus, which Flora bestows upon us as “the queenliest flower,” is nature’s answer to love’s yearning for both perfection and beauty. Flora, the embodiment of nature, uses the lotus to represent the natural world’s innate harmony and beauty. The lotus serves as a reminder of all things’ connectivity, as well as nature’s unlimited possibilities for beauty and transcendence.

In the poem “Lotus” by Toru Dutt, the lotus transcends ordinary existence. It praises the lotus flower’s ageless symbolism and profound significance in Indian culture, inspiring readers to strive for spiritual purity and transcendence in their own lives. . In many cultures, the lotus is commonly connected to spiritual enlightenment, especially in Buddhism and Hinduism. It represents the soul’s journey toward spiritual enlightenment and freedom from material attachments. The lotus represents fertility, abundance, and heavenly favour. Even though it has a fragile appearance, the lotus shows incredible tenacity and persistence in all kinds of challenging circumstances. The lotus becomes a powerful representation of the human path toward self-realization, metamorphosis, and ultimate freedom. In addition, the lotus strongly represents a subdued kind of resistance against British colonization in this poem. By selecting the lotus, Dutt emphasizes indigenous cultural symbols above foreign ones. This is an affirmation of Indian identity and ideals in the face of British cultural supremacy. The lotus has been contrasted with roses and lilies, which are more typically linked with Western ethnicities and European cultures. By ultimately selecting the lotus, Dutt promotes awareness and respect for Indian heritage. During the age of British imperialism, appreciating indigenous symbols such as the lotus became a form of resistance and national pride. The lotus also represents intellectual purity in Indian thinking, as well as resistance to colonial materialism and cultural dominance.

Thus, in Toru Dutt’s poem “Lotus,” symbolism is used as a powerful literary method to portray the merging of cultural ideals and the transcendence of beauty. Dutt bridges the gap between multiple cultural aesthetics by using the lotus flower, which is respected in both Eastern and Western cultures, as the icon of lyrical perfection. The lotus represents purity, spiritual enlightenment, and the union of love and beauty, transcending the limitations of physical qualities. This choice emphasizes the poet’s idea of a harmonious blend of Eastern and Western literary traditions, which reflects her own bicultural background. Thus, using the complex symbolism of the lotus, Dutt not only celebrates the flower’s natural beauty but also makes a bigger statement about the universal nature of creative and spiritual values.

III

In Toru Dutt's poem "The Casuarina Tree," symbolism emerges as a key literary element, imbuing the natural world with profound emotional and cultural importance. The poem, a moving contemplation on memory, loss, and continuity, employs the Casuarina Tree as a strong emblem of the poet's link to her past and lineage. This tree, standing tall and sturdy, reflects more than simply physical presence; it represents the enduring power of familial relationships, the permanence of nature's beauty, and the continuous flow of time from past to present. Dutt's symbolic depiction of the Casuarina tree tackles themes of nostalgia and the powerful impact of childhood memories, eventually emphasizing the fundamental link between human experiences and the natural world.

"Python" stands for power, strength, and danger in the opening stanza. It's curving around the tree like a protective yet confining embrace. It may represent a powerful, all-encompassing force or influence. The creeper represents parasitism, attachment, and dependency. Similar to how some relationships or circumstances can be dependent on a stronger entity, it depends on the tree for support. The Casuarina Tree represents resilience, growth, and life. Its rough and scarred appearance suggests that it has faced difficulties. It maintains its upright posture in spite of being restrained by the creeper, demonstrating its resilience and fortitude in the face of difficulty. The scars on the tree signify past hardships as well as a tale of tenacity and survival. The excerpt "summit near the stars" (Dutt, *Our Casuarina Tree*) stands for the sublime, aspiration, and accomplishment. The tree reaching toward the stars represents aspirational objectives or a spiritual quest. Red clusters of flowers represent grace, prosperity, and the outcome of hard work. The colour crimson is frequently linked to vigour, passion, and perhaps danger. The tremendous life force of the tree could be represented by the scarlet blossoms. Bees and birds are symbols of vitality, output, and balance with the natural world. Their presence on the tree implies that different forms of life can find food and nourishment from it in spite of its difficulties. The song at night is a representation of calm, harmony, and life's eternal cycle. A feeling of peace and the enduring quality of beauty and life are symbolized by the lovely music that permeates the garden at night. Darkling represents mystery, the unknown, and introspection. The song sung in the dark may represent a persistent hope or a secret strength that remains even in the absence of light.

In the poem "Casement" denotes a viewpoint or the onset of consciousness, while "dawn" stands for fresh starts, clarity, hope, and rejuvenation. The poem opens at dawn, signifying a new beginning or a flash of insight. The colour grey denotes age and wisdom in the expression "grey baboon," while the baboon itself might represent reflection and alertness. It represents quiet and observation as it sits statue-like. "Watching the sunrise" is a metaphor for consciousness, introspection, and gratitude for a fresh day. "Puny offspring" is a symbol for youth, vigour, and happiness. Their antics on the lower boughs provide a contrast to the lone, reflective baboon perched on the peak. "Kokilas," which is actually the Indian cuckoo, or koel, is a sign of gladness, the start of a new day, and the beauty of the natural world. "Sleepy cows" are a metaphor for peace, regularity, simplicity, rusticity, and the pastoral way of life. The beginning of everyday life and the continuation of natural cycles are symbolized by their migration towards pastures. "Hoar Tree" is a sign for age, sagacity, and perseverance. Its shadow is the embodiment of peace and safety. "Water Lilies" stand for

rebirth, beauty, and purity. Growing under the shadow of the tank, they represent hope emerging from difficult circumstances and beauty emerging from the abyss.

The poem implies that the tree's true value is emotional and metaphorical rather than purely aesthetic; its significance extends beyond its physical grandeur. The line "Dear is the Casuarina to my soul" (Dutt, *Our Casuarina Tree*) represents the tree's heartfelt, spiritual connection to the poet. In "Beneath it we have played; though years may roll," the tree represents the enduring power of joyous memories and childhood play across time. The tree serves as a living tribute to the speaker's companions. The tree not only represents how places can carry emotional significance because of their associations with loved ones, but it also represents a merger of the physical and mental, with nature holding and reflecting personal history. The tree represents the sensitive and perhaps painful character of beloved memories. Its "dirge-like murmur" and sounds like "the sea breaking on a shingle beach" represents a natural expression of grief and loss. "The tree's lament, an eerie speech," represents the idea that nature may reflect and mimic human feelings. The tree's lament may reach "the unknown land," representing a link between the physical world and the spiritual or eternal, implying that memories and emotions have a timeless, transcending character. The tree represents a link between the physical and the spiritual, the familiar and the unknown.

It continues to describe the Casuarina tree as "Unknown, yet well-known to the eye of faith!" (Dutt, *Our Casuarina Tree*). It symbolizes that even if the Casuarina Tree is not well-known or well-recognized, to those who know it from faith and first-hand experience, it has a great and indisputable meaning. "She wants the tree to live long like those trees of 'Borrowdale'" making a reference to Wordsworth's "Yew-trees." (Alb) It perfectly captures the idea that some things are deeply and personally known but are not receiving much recognition. The tree's "wail" from "faraway lands" alludes to a profound, enduring recollection or feeling that follows the speaker over long distances. This represents the way that strong emotional bonds and recollections transcend geographical boundaries and have an on-going impact on the speaker, wherever she may be. A serene, timeless connection to nature is indicated in the line: "When slumbered in his cave the water-wraith / And the waves gently kissed the classic shore." (Dutt, *Our Casuarina Tree*). In "Of France or Italy, beneath the moon, / When earth lay tranced in a dreamless swoon" (Dutt, *Our Casuarina Tree*), France and Italy are represented as attractive places filled with richness, beauty, and cultural legacy. The earth's "dreamless swoon" represents a state of profound serenity and stillness, emphasizing the tranquillity and consistency of the Casuarina tree's memory. In "Thy form, O Tree, as in my happy prime / I saw thee, in my own beloved native clime," (Dutt, *Our Casuarina Tree*) the tree is in its prime, and resembles the speaker's youth, represents an idealized and happy moment in her life.

The wish to "consecrate a lay" to the tree highlights the importance of artistic expression in maintaining memory by symbolizing the use of poetry and art to honour and immortalize. The strong emotional connection between the tree and the departed friends represents how history and nature are entwined, as well as the lasting influence of departed loved ones. Making the analogy between the Casuarina tree and the "deathless trees" of Borrowdale represents a desire for the tree's legacy to last a lifetime. The allusions to time, mortality, hope, and fear beneath the old tree represent the tree's role as a witness to both global forces and the essential elements of human existence. In portraying the tree's beauty, it represents humility and appreciation for the natural world, as well as the limitations of human speech. The hope that love will "defend" the tree from "Oblivion's curse" represents the enduring power of love and remembrance to protect the beloved from the ravages of time and oblivion.

The speaker's admittance "though weak the verse"(Dutt, Our Casuarina Tree) in portraying the tree's beauty represents humility and appreciation for the natural world, as well as the limitations of human speech.

Toru Dutt's poetry "Our Casuarina Tree" is filled with metaphors and figures that symbolize the emotions and events in her life. The tree itself serves as a central symbol in the poem, signifying sturdiness, strength, and the connection to Dutt's past. It acts as a living memorial to her formative years and the recollections of her family, particularly the siblings who have passed away. Her childhood was spent mostly in the company of birds and bees, whose soothing calls could be heard both during the day and at night. "A grey baboon" represents her father, who supported her as a writer all of her life. Like a parent, a baboon looks forward to seeing what their child will do in life. The casuarina tree's "creeper," which envelops it, symbolizes the intertwining of Dutt's memories with the tree. It suggests that the tree and the individuals she was associated with are inextricably linked to her past, rendering it a powerful representation of her past. Throughout the entire poem, Dutt refers to the "dearly departed" and recalls her siblings and the tree beneath which they had played. "Our Casuarina Tree" becomes both a reflection of the mournful beauty of recollection and an ode to her family. Their home nation, the "cave," is a place of companionship, love, aspiration, and support. Nevertheless, it does occasionally make it to France and Italy, the "classic shore." Using distinctive symbols for each culture and nation, the poet seeks to establish a state of balance. In Toru Dutt's poetry, "The Casuarina Tree," symbolism weaves an intriguing tapestry of memory, continuity, and emotional resonance. The Casuarina Tree serves as a living memorial to the poet's past, symbolizing the enduring connection between nature and human experience. It represents not only the constant presence of childhood memories but also the tenacity and stability of natural beauty in the face of time. Dutt's tree tackles themes of nostalgia, familial affection, and the relationship between the ephemeral and the eternal. The tree's towering presence, standing tall against the passage of time, reflects the poet's desire for a connection with her roots and the preservation of cherished memories. As a result, the casuarina tree serves as a potent symbol of the past's eternal heritage, nature's stability, and the unbreakable bond between the human soul and nature.

IV

Poetry is truly a reflection of life, soul, mind, and nature by the path of imitation, with the power of imagination and beauty of verses. Dutt's poetry reflects a fine hold on myths and symbols with her power of imitation. This research paper deals with decoding symbolism and mythology in her poems 'The Lotus' and "Our Casuarina Tree" that contain sublime use of symbols, multifarious myths, and also the ascendancy of Indian culture and literature. Her love for flowers is enchanting in her poems; flowers symbolize the elevation of Indian poets in the form of the Lotus in her poem The Lotus and differently in her poem "Our Casuarina Tree". There is a weaving light of myths, symbols, and multiculturalism in her poems, which depicts her magnetism towards fantasy, so she was the finest and most momentous literary figure. In "Lotus" and "The Casuarina Tree," Toru Dutt deftly uses symbolism to explore themes of everlasting beauty, cultural synthesis, and the interaction of the past and present. Both the casuarina tree in "The Casuarina Tree" and the lotus flower in "Lotus" transcend their material forms to become profound symbols with deep spiritual and emotional meaning. The casuarina tree represents remembrance, tenacity, and the unbreakable connection

between nature and human experience, while the lotus unites Eastern and Western cultural ideas by representing purity, enlightenment, and the oneness of love and beauty. By using these symbols, Dutt considers her bicultural background, the universality of spiritual and artistic values, and the intrinsic beauty of nature. Her poetry is enhanced by the symbolism she employs, which provides a profound and poignant reflection on life, death, and the unbreakable bonds that unite us to our ancestors and to one another.

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