

Mystical strain in Lal Ded's poetry.

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Abstract:- Mysticism is an immediate consciousness of the transcendent or ultimate reality of God. Mysticism is about trying to seek spiritual truth through direct experience from God. Lal Ded a great Kashmiri mystic poet reaffirm the sacred and transcendental roots of all existence and by her sayings announce a spiritual revivalism for a searching self.

Keywords:- Mysticism, consciousness, Godspiritual, truth, Lal Ded.

Introduction:- In this 21th Century man has reached the pinnacle of development and progress. Still man is not happy. What is the reason for all this agony? The reason for this agony is that man has lost touch with his inner self. When the whole world is in chaos and confusion and we are aware of living at a time of moral crises affecting our relations with the transcendent, with the human and with the natural world. It is only men like Emerson and Iqbal and women like Emily Dickinson and Lal Ded who can come to our rescue. Their writings offer guidance in healing the rupture that has occurred in our relationships with ourselves, with others, with nature and with God.

Poetic contents:- we have achieved much in the field of material welfare still we are not happy! What is the reason for all this agony? The mystics try to answer this by saying that we have lost touch with our inner self. Mysticism is the immediate feeling of unity of the self with God.

We can retain our sanity and survive these troubled times. It is Lal Ded's voice of reason that can be a beacon-light of hope to the whole of humanity and guide us all to the divine.

Mysticism is about trying to seek spiritual truth through direct experience from God. Mysticism is the natural science or the way of bringing one's self near to God. The mystic, not content with the bare externals of religion, seeks a direct experience of God or the Ultimate reality.

The chief components of the mysticism are imagination and prayer.

Imagination

Prayer

Imagination is the basis of the existence of God & hence our lord has become a reality for us. Every human being and every living creature is enslaved by imagination, Anyone who imagines himself in the company of God, will surely find His grace. Every religion teaches us some sort of a ritual prayer and its main aim is to beseech a favour or a reward.

Prayers have a power to bring solace to the practitioner.

Once imagination has helped a man to bring the presence of God before him, God is awakened in his own heart. Then every word of prayer he utters is a living word.

Mysticism can be traced in any religion of the world including Judaism, Hinduism, Buddhism, Zoroastrianism, Christianity, Sikhism, Confucianism, Taoism and Islam. It is the religion of the heart, the religion in which the thing of primary importance is to seek God in the hearts of mankind.

There are three ways of seeking God in human heart.

The first way is to recognise the divine in every person, with whom we come into contact. The second way is to think of the feelings of those who are out of sight and sympathize with them. The third way is to realise that love is the divine spark in one's heart and this spark held illuminate the path of one's self.

Salutations to our master, the glorious Prophet who says:

“He who knows his own self, knows Allah”

Can what is mystical or deeply religious be communicated poetically? Religious devotion and mystical contemplation are not incompatible but often go together to the extent experiences of this sort can be articulated, one can think of no better medium of communication than poetry itself. Poetry is the natural speech of mysticism. Because the imagery and tone of a poem can convey more than ordinary words can express, poetic language is used to describe what would otherwise be inexpressible, through image and tone. Poets, who have gifts of language beyond the ordinary, can put into words what other people can feel but cannot express themselves.

Many cultures have made use of poetry to express mystical insight and the mind's capacity for higher consciousness.

Poems stimulate the mind of their reader so that the reader is led into the same deep level of awareness from which the poems have sprung. The mystical intimacy comes to the poet through inspiration and to the reader through acknowledgement of the ultimate

nature revealed in the poem. Poetry is a way of knowledge. Both science and poetry can describe the world down to the minutest particulars but only poetry can stretch to its sublime value.

Jammu& Kashmir is called as "Reash Waar" The Garden of Mystics. Kashmir proved very fertile for spiritual people and mysticism flourished here because of the peace loving population and favourable environment of the valley.

Kashmiri poetry begins with the works of great mystic poetess Lal Ded of 14th century.No Kashmiri has such a super abundant wealth of spirituality that she had and in this regard none has deeper significance than she

Lalla was a rare genius-both as a saint and, as a poet-is disputed by none, and isacknowledged by all Kashmiris, Hindus and Muslims alike.Lal Ded is considered the greatest spiritual seer and saint-poetess ofKashmir. She lived in Kashmir in the 14th century. Yet, her spiritualeminence is known to every Kashmiri even to this day. Her Vaakhs have come to us in oral tradition. It must be said that sixty verses collected and translated into sanskrit verse by Rajanka Bhaskar,about two hundred years ago, were perhaps the only genuine Lal Vaakh known then. Her Vaakhs or sayings provide peace and harmony. Religious extremism will gave way to traditional love between communities and bring enlightenment.Lal Ded's spiritual philosophy is bound to create anew cosmic vision of mankind, which will greatly benefit the recent world order. HerVaakhs have freshness that is perennial. Their truth is eternal andappropriate for the modern mind.Her Vaakhs made a tremendous impact on the collective psyche ofthe twocommunities. Lal Ded has explained some truths in herVaakhsif they are divine messages. Their freshness is perennial. Their truth is eternal and more appropriate to the modern world. Lal Ded is accepted as a spiritual leader by all faiths. Tolerance of religions is found in the soil of Kashmir and in the geneand hearts of the people of Kashmir. Religious tolerance is of courselargely a legacy of Lal Ded from the fourteenth century onwards.

I am towing my boat on the sea

With a slender thread;

Would that God heard my prayer

And ferried me across!

Like water vanishing

In Plates of unbanked clay,

All my striving is proving futile;

How I pine to get back home!

In the above verse, Lal Ded says that water is leaking from my unbaked pots. That means, through the 'pots' of 'days & nights' her water (life) is leaking, while I yearn for hereafter so that my meeting with my beloved matures & my craving, yearning and wait comes to an end and I reach my goal.

In this superb poetic marvel and a very popular poetic composition Lal Ded employs an image of the self as a boat tossed about on the ocean of life. She uses the image of a river boat being towed by men or horses on a tow-path. Thus she gives a wonderful description of her journey through life. She has made two appropriate comparisons. One with a boat sailing through turbulent waters being towed probably by men or on a low path by a frail untwisted cotton thread and the other unbaked earthen dishes filled with water ready to fall apart. The former indicates the uncertainty of this life constantly living in the fear of death and the latter indicating the truth of life which slowly wastes away that entire one has earned, easily mixing with material nature rather than being above it or in control of it. Man has no control over these circumstances. He is compelled to live under severe pressure of the scare of death and disease, the essential factors of this life. There is no ultimate remedy to this except being one with the Lord which Lal Ded calls her real home. So with the same hope she pleads with God to take her across the sea of existence of her real home the home here after.

Lal Ded as a seer has said in one of her Vaakhs that there is one God and one should not distinguish between Muslim and Hindu.

She says:

Shiva abides in all that is, everywhere
 Then do not discriminate between
 A Hindu or a Musalman,
 If thou art wise, know thyself,
 That is true knowledge of the Lord.

Conclusion:- we spend so much time rushing from activity to activity, and trying to get things done. Similarly we spend a great deal of time either listening to or vigorously trying to distract ourselves from myriad of thoughts that are rushing in our minds. Practising mysticism can give us a quite respite from all this rushing around. The main thrust of the argument presented in this paper is that Mysticism shares universal characteristics despite the variety it comprehends. As the Mystic advances in the spiritual path, whatever his affiliations, he realizes that all religions are one in essence and lead to the same goal. The whole traditions of mystics all over the world experience and confirm

the absolute centre of everything and have devised various necessary ways to attain the absolute.

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