CONCLUSION

After investigation into the Rgvedic Mysticism, I have come to a conclusion that includes the following points in it.

1. The Rgvedic seer has experienced the Unity in Diversity and feels that Diversity comes from One, the Supreme. This pantheistic concept of the reality is Perfect and bearing all opposite elements which indeed are not contradictory but contrary and complementary in the Integral nature of the Supreme. The Rgvedic Mystic has analysed the principle of the Supreme Soul as the source of Individual Self and the Matter i.e. physical and Existing Real Nature. The Reality has been presented in the three Chapters devoted to Mysticism of 'This', 'That' and 'I', the three eternal questions before the human being. The Rgvedic mystic has found out the relation among these three principles.

2. The principle of 'That' has been visualised in two aspects namely Personal and Impersonal. The deities in various names and forms are the personal approach to the Supreme. All the Gods are endowed with their specific individuality and particular nature and their acts. The
concept of Divine as conceived 'Personal' is deeply rooted in mystical nature of the Rgvedic seer. The high sounding epithets doubly playing the role in the Linguistic expression of the Seers are evident for searching their origin in the human consciousness rather than into natural facts and functions. No doubt, the deities are represented or symbolised by the physical, social and psychological entities. The personal aspect of the Supreme Reality or Soul is an object of love and surrender in all respects.

3. As an 'Impersonal Supreme Reality' the (one) 'eka' pervades into this creation. It is beyond the approach of Speech and Reasoning. It is mystery of all i.e. macrocosm and microcosm. We have witnessed the attributes of the Reality with mystical standpoint which are all-embracing.

4. The concept of 'I' is the total existing self analysed as physical body, vital energies, mind and self. Similarly the concept of 'This' places the mystical concepts of Cosmogony or creation. This universe is real and divinity is imbedded in it and also pushing and pulling the human being and the created objects from and towards It. The Supreme Reality is origin and purpose of the Creation. Heaven and earth are syonā visva-sambhūvā. The nature is the object of loving and source of ecstasy and symbol of the creator as well.

5. In this way the Mystical concept of the Reality is very perfect and unique one. Modern Science too supports
the Rgvedic Idea of Mystical Reality. The root of all
stability is enlivened by the utmost activity and creativity
perceived in form of Energy professed by Nuclear Physics.
The Relativity of Einstein may be seen in the paradoxical
description of the Perfect Reality as Ajāyamāno bahudhā
Vijayate, Aparamāra and Sahasrārāma. Sahasrapāt, Aṣataḥ
Sadajayata etc. Whatever is perceived by the senses is
not what is rooted in it. The concept of 'māyā' as power
of creation is the first discovery by the Rgvedic Mystic
in Cosmogonic context. Such a mystical concept of Reality
is not the result of logical method but it is the experience
of the Rgvedic mystic who is Rsi wahas obtained the
supramental level of enlightenment.

6. The Rgvedic mystic decides this reality and its
perfect nature as the Supreme Goal. He lives in the world
which is real, hence all the progress whether material or
spiritual is the mode of the perfect goal. In the Rgveda,
we have witnessed all the possible aspects of the mystical
goal available ever and in any pattern of mystical living
i.e. purposive and meaningful in all respects. All the
faculties of human personality or the aspirations in form
of his destination as self-realization through integral
approach are seen in their full glory. The Rgvedic mystic
expands his self and uses all the apparatuses at his disposal
i.e. love, knowledge and will or action.
7. Through reasoning, the Rgvedic Mystic finds satisfaction in the perfect flight of his mind. He transcends the reasoning and enters the dialectic of heart i.e. devotional chats with the God and affectionate surrender to Him. The intuitive faculty of His being is witnessed in expression of the mystery.

8. Sacrifice is the symbol of a dialogue with the divine. The Rgvedic seer finds this principle deeply enrooted in Universe, Supreme Reality, its order Ṛta and in himself in form of vital activity of the being. All change and surrender is signified by the Sacrifice. The sweetest essence of the person is offered to the God Agni, its symbolic presence of the Divine principle which is purifier of Soul and Creative principle and inspiration of attainment of heaven i.e. perfect Light and Bliss. This mystical feeling of sacrifice is also established as an institution or mode of Mystical Śādhanā in the Rgveda.

9. We may find the origin of Bhakti, Vedānta and various schools of parallel world mysticism. The feeling and sin-consciousness, along with confession may be witnessed in the Rgvedic Śādhanā. Realism and Idealism can be seen here in fine mystical way of the Rgvedic life. The enlightened self with perfect growth is the eternal inspiration for the ages to come. The conception of the Rgvedic Śādhanā includes its world known concepts of Om, Gāyatri Mantra and Svasti or Sam. Svasti (Su + asti) means well-being. The
fearlessness (abhaya), optimism (Jyotis) aesthetic perfection (Madhu and Soma) are the renowned concepts discovered by the Rgvedic Mystics.

10. The expression of mystical experiences is not a problem for the Rgvedic mystics as they speak in symbols often found in fixed idiom of Vedic Language. These symbols express the mystical thought or feeling powerfully and also transcending the limits of the granted meaning rather opening new dimensions of Semantics. These symbols are from all nook and corners of the Rgvedic life and society. The revealed knowledge is best conveyed in the verse form capable of carrying new horizons of the Vedic Poetry in the most ancient age. Brähmanic literature and Upaniṣads developed various vidyās on the symbolic grounds of the Rgvedic mysticism.

11. Complete harmony and unifications of Individual and Society is the message of the Rgvedic Mysticism. The Integral approach to the life and Reality is the method of the Rgvedic Mysticism. The Rgvedic mysticism can be characterised in the following lines:

विद्वुः में सिन्धु अन्तर
एक स्वर में समस्त समीति ।
एक किलक में बौँकल वसन्त
क्षरा पर हो है स्वर्ग पुनीत ।

The Rgvedic mysticism is not a dream but a realised purposive progress to eternity and omni-potency.