In every figure he hath been the model: that is his only form for us to look on. Indra moves multiform by his illusions; for his Bay Steeds are yoked, ten times a hundred.

- Griffith
Generally, mysticism is considered to be a foreign concept and also the studies pertaining to it have been traced back to the history of European religions. Indian scholars often define mysticism in light of European works on this subject. Here, before investigating into the Vedic mysticism, we shall have to invest our time to in present the picture of nature and features of mysticism in general and thereby dealing with the characteristics of mystic and mysticism discussed by the Indian scholars in modern times. It is useful in this regard to look back into the ancient scriptures both Vedic and Post-Vedic.

However, at the outset, we start with the descriptions and definitions of the occidental scholars and the lexicons.

(i) Etymologies of 'mystic' and 'mysticism'

No word has been so ambiguous as the mysticism itself. This term has been used very lavishly and created lot of confusion among the scholars. Even the same scholar has differently used this term in various contexts. Mysticism is a doctrinal aspect of a mystic and a mystic is "one who seeks by contemplation and surrender to obtain union with or absorption into the deity or who believes in spiritual
apprehension of truths, beyond understanding."\(^1\) The word 'mystic' belongs to the Mystery Religions. In early Christianity 'contemplation' was being used for mystical experience. Literally, 'mystic' means having a secret. First occurrence of the word 'mystical' was witnessed in the writings of Dionysius the Areopagite in the fifth century B.C. But there too, 'mystical' does not indicate experience, but the type of Theology. "Mysticism stands for a religious theory or system, which conceives of God as absolutely transcendent, beyond reason, thought, intellect and all approaches of mind."\(^2\) Generally, Mysticism has been used for a esoteric, agnostic/theosophical types of knowledge not capable of verification. The Germans used the word 'mysticismus' for spurious knowledge, occult lore or abnormal phenomena and 'mystik' for loftier types of expression.\(^3\)

Rudolf Otto derives 'mysticism' from the Greek \(\lambda\nu\mu\nu\) πλειονος meaning 'to seal lips'. It was originally used as an adjective qualifying the substantive 'theologia' signifying unfoldment of hidden or deeper meaning of the scriptural text.\(^4\)

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1. Concise Oxford Dictionary under 'Mystic'.
2. Dictionary of Philosophy, p.204.
3. Ibid.
Definitions of Mysticism

The concepts of mysticism and mystic are closely related to each other. For some writers: "a mystic is any person who believes in thought-transference or spirit-return... The word 'mysticism' and 'mystical' are often used as terms of reproach, to throw at any opinion which we regard as vague and vast and sentimental and without bases in either facts or logic."

Among Indian scholars, T.G. Mainkar observes that normally mysticism is a kind of occultism or spiritualism or specially curious and fantastic views about God and the universe.

The above-cited definitions represent a group of scholars who attribute magical character to mysticism. Undoubtedly, some super-normal elements or extra-sensory factors are found in mysticism. But this quality of miracles cannot be called a permanent and essential character of mysticism. This is an external application of mental powers, which is more akin to occultism. Clairvoyance, telepathy, premonition, etc., are normally seen in the lives of the mystics. Although magic also works on miraculous happenings like the mysticism but there is lot

of difference between the two. Magic claims its strong hold on common natural laws, empowering some supernatural divine deity, while mysticism prays and surrenders to the divine authority, the miracles take place. A magician is not expected to lead a pious and sublime life and may not worship the ideal divine powers as we see in black magic. But a mystic is always seen engaged in his prayers and sublime practices with humility and surrender to the noble divine principle.

Apart from the so-called miraculous quality of mysticism, probably most of the definitions are of religious nature. This is why a great number of scholars call mysticism a branch of religion. As in the narrow sense of religion, we cannot confine the concept of mysticism to be a branch of it. We often see in history of mysticism that the mystics are penalised for their heretic and transcending nature or moreover challenging attitude towards religion of the society. Thus mysticism accepts the real core of religion and its spirit in the broader sense. It may aspire for the Supreme whether personal or impersonal. When we come across the definitions mainly fabricated with religious colour, we should also be prepared to welcome the definitions other than religious in their nature. Heterodox systems of Indian philosophy which do not conceive God as supreme, have also been followed by their religious applications.

An idea of Supreme as a universal principle is inevitable in
religious mysticism. The three faculties of human personality obviously make ground for three-fold classification of definitions. We can present the definitions in the groups of psychological, related to religious practices, and based on ethical or particular type of life.

(a.) Psychological Definitions

The scholars mainly stress the psychological character of mystical experience. Some of the European scholars profess the nature of the mystical experience, as transient. According to R.L. Nettleship, "True mysticism is the consciousness that everything that we experience is an element and only an element in fact, that in being what it is, it is symbolic of something more." Supporting Dr. William James, W.T. Stace has attempted in a new direction that seems partial truth, while he is of the opinion that mysticism is quite a new type of consciousness which has a slight difference from rational consciousness. He uses a new term as "sensory-intellectual consciousness" for it. But the rational or intellectual element is not the only factor of mystical experience, but it equally possesses depth of sensory or emotional element. There is a good number of such scholars who observe mysticism only as a feeling at the level of sensation.

1. Quoted in "Mysticism in Religion" by Dr. W.R. Inge, p.25.
Mr. Pfleiderer has been quoted in the same work of Dr. Inge in the following way:

"Mysticism is the immediate feeling of the unity of the self with God; it is nothing, therefore, but the fundamental feeling of religion, the religious life at its very heart and centre. But what makes the 'mystical' special tendency inside religion is the endeavour to fix the immediateness of the life in God as such, as abstracted from all intervening helps and channels whatever, and find a permanent abode in the abstract inwardness of a life of pious feeling." ¹

Similarly Dr. Bertrand Russel has branded mysticism with feeling or sensation, though he substitutes God to his universality, "Mysticism is, in essence, little more than a certain intensity and depth of feeling in regard to what is believed about the Universe." ²

Actually mysticism is more than consciousness and sensation. It is rather feeling that has noetic and emotional both the elements simultaneously. Lama An-garg Govind expresses this thing in these words: "The intuitive experience of the infinity and the all-embracing oneness of all that is of all consciousness, of all life or however we may call it." ³

¹ Mysticism in Religion, W.R. Inge, p. 25.
² Mysticism and Logic, p. 3.
³ Foundations of Tibetan Mysticism, p. 77.
Though feeling of a mystic communion with Lord, one feels ecstasy and sublime unity inexplicable and similarly transient. This nature of mysticism may not be acceptable to those who are of the conviction that it casts a lasting impact on the experincer. Following this, some scholars call mysticism as an attitude of mind.

Mr. Edward Caird defines mysticism as under:

"It (mysticism) is that attitude of mind in which all other relations are swallowed in the relations of the Soul to God."¹

Dr. Ranade gives a broader dimension to this definition by calling such state of mind as a unique and rare one: "Mysticism denotes that attitude of mind which involves a direct, immediate, first-hand, intuitive apprehension of God."²

Here one more view of C.E.B. Spurgeon is also noteworthy to be quoted. He observes, "Mysticism is, in truth, a temper rather than a doctrine, an atmosphere rather than a system of philosophy."³

This definition separates mysticism from being a school of religion but it cannot be taken as a new one because it is also a deep state or an attitude of mind.

3. Quoted in Mysticism in Bhagvad Geeta, Dr. M.N. Sircar, P.V. (Preface).
Indeed, the same fallacy may be witnessed with it also. The above-cited definitions of mysticism that declare it consciousness, sensation, feeling or attitude, belong to the psychological group in their essence. They belong to the same status. But a true and complete conception cannot be devoid of other factors like activity.

(§) Behaviouristic Definitions

Mysticism cannot be grasped as only inwardness and subjectivity of the experiencer. It also involves activity of the mystic and his living relationship with the supreme consciousness and its manifestation in form of universe.

Miss Underhill is of the opinion that "Mysticism is seen to be a highly specialized form of that search for reality, for heightened and completed life, which we have found to be a constant characteristic of human consciousness."¹

The same trend of defining mysticism may be seen in words of Pringle Pattison who observes: "Mysticism appears in connection with the endeavour of the human mind to grasp the divine essence or the ultimate reality of things, and to enjoy the blessedness of actual communion with the highest. The first is the philosophic side of mysticism, the second its religious side. God ceases to be an object and becomes an experience."²

1. Mysticism, p.93.
2. Quoted in 'Mysticism in Religion,' Dr. Inge, p.25.
This definition has divided the two aspects of mysticism, as philosophic and that pertaining to experience. The goal may be the same, yet two sides are poles apart, while philosophy applies logic and arguments of the behavioural world, and the firm ground of intuitive faculty is unavoidable in religious nature of it. A well-known scholar Albert Schwitzer does not include the endeavour that is not akin to intuition. He says: "All mysticism premises the idea that the soul lives in genuine freedom from the world. Mysticism is the realization, glorification and manifestation of a naturally given state of redemption from the world, it is not struggling and striving to attain that state."¹

There are some scholars who profess mysticism as a means or way to act into God. W.E. Hocking calls it 'a way of dealing with God.'² Similarly Dr. M.N. Sircar is of the opinion that "Mysticism is an approach to Truth and Reality, which can be negatively indicated as non-logical."³

Dr. Radha Kamal Mukerjee wants to place mysticism in the category of art when he says: "Mysticism is the art of inner adjustment by which man apprehends the Universe as a whole, instead of its particular parts."⁴ This definition

1. Indian Thought and its Development, p.77.
seems to be of social type while the preceding ones are of philosophic and religious types. These definitions are not merely classical or theoretical ones, but they also indicate the practical or behavioural aspect of mysticism. They take it to be a way or means to some higher life or feeling. This denotes the secondary importance of the doctrine and also the cognition of the universe.

(c) Ethical Definitions

A certain code of conduct is also a part of mysticism. We cannot detach this from the concept of mysticism. A mystic strictly observes a discipline for himself. The Yogic element in mysticism is of remarkable significance. Late Vasudeva Jagannath Kirtikar says, "It (mysticism) is a moral discipline having for its object the acquisition of a condition in directing, as a European mystic puts it the union of Man with God or (as an Indian Yogin might say) a self-realization within oneself, of one's identity with Brahma, the Universal self...... Mysticism is, in essence, at foundation a scientific faith, and it is entirely practical in its character."

According to Dr. Radha-Krishanan, mysticism is 'a discipline of human nature leading to a realization of spiritual.'

2. Quoted in 'Counter Attack from the East', C.E.M. Joad, p.149.
At another place he holds that Hinduism is more a way of life than a form of thought. While it gives absolute liberty in the world of thought, it enjoins a strict code of practice.1

This definition gives an idea of mysticism as merely a code of conduct that may lead one to the high religious life endowed with equality, bliss and unity with the universe. This puts the definition in the religious category also.

(a) Sentimentalistic Definitions

As previously we have seen that the very important feature of mysticism other than rational is love-sentiment towards the God. We can put here some definitions quoted by Mainkar:2

1. Mysticism is a passion for intimacy with reality and is a spirit not a system, and certainly not a method.
2. It is scholastic of heart and dialectic of feelings.
3. It is science of love, ज्ञान.

The love-sentiment is the keystone of mysticism. It flows towards the supreme Beloved i.e. the God and being enriched with His grace it finds fulfilment in service to the world.

Towards an integral definition

The above-said types of definitions do not present a

1. The Hindu View of Life, Dr. Radha Krishnan, p.77.
synthetic character of mysticism. Now we proceed towards some higher and broader ones. Charles A. Bennett says that, "By mysticism is sometimes meant speculative mysticism, a metaphysical doctrine which proclaims the abstract unity of the Godhead and the obliteration in it of the particularity of individual souls and finite objects. With this doctrine we are not concerned, but with mysticism as a way of life, in which the conspicuous element is the immediate experience of God."\(^1\)

Similarly, Dr. S.N. Dassgupta says: "Mysticism is not an intellectual theory; it is fundamentally an active, formative, creative, elevating and ennobling principle of life. . . . Mysticism means a spiritual grasp of the aims and problems of life in a much more real and ultimate manner than is possible to mere reason. A developing life of mysticism means a gradual ascent in the scale of spiritual values, experience, and spiritual ideals. As such, it is many-sided in its development, and as rich and complete as life itself. Regarded from this point of view, mysticism is the basis of all religions, particularly of religion as it appears in the lives of truly religious men."\(^2\)

On the basis of the definitions cited above if we are to form a concept or a definition after a true criticism of them, we would have to incorporate the following points in it:

1. The Mysticism in the \textit{Revega}.
(a) Mysticism is a way of life.
(b) Acceptance of universal experience of Supreme being.
(c) Direct apprehension of it.
(d) Its inexpressibility of the experience.
(e) Practical life of the mystic.

The definitions quoted till now give a picture of the Western views regarding mysticism and also of Indian scholars who adopt the critical way of dealing with the subject in light of western thought. But to have a clear idea of the Ṛgvedic mysticism, we should also discuss some traditional views of Indian thinkers who have been pondering over the highest principle and have been leading a pious life of Upaniṣadic wisdom and who also enjoyed the divine communion with the Supreme Soul.

(iii) Equivalent Terms for 'Mysticism' in Sanskrit Literature

To have a peep into the Indian tradition of mystical life and study of its nature, we should start with the oldest record of Ṛryan race, i.e. the Ṛgveda. The Ṛgveda itself uses the terms like ninya, guhya, rahasā etc. in various forms denoting the sense of 'the secret and the mysterious'. In Sanskrit, root rahā, denotes the sense of 'secluded, solitary, deserted, lonely and carrying the suggestion of mysterious and secret.' There is only one word rahasū occurred in the Ṛgveda in the sense of 'a woman giving birth in a secret place.' The formations of ninya - ha

1. Ṛ II.29.1.
been popular in the Rgveda. But it is not seen in the later works of post-vedic period. The word guhya comes frequently in the same sense in post-vedic literature. The Bhagavadgītā uses the words like guhyā, guhyataram, sarvaguhyatamaṃ, paramaguhyaṃ etc. denoting ‘mysterious’ sense.¹

The phrases like paramaṃ vyomani,² adhyātman have been popular terms in the Samhitās.³ Similarly in the Brāhmaṇas and Āranyakas, we see the captions like Athādhyātman, Athārānyakah, Ityupaniṣad, evamveda, etc, rahasyam, carrying the mysterious meanings of the respective portions of the text. The word adhyātman carries the sense of ‘pertaining to the physical body’ in its early usage.

In vernacular, we have gūḍhavāḍa or maramiyavāḍa in Marathi language. In modern Hindi, Rahasyavāḍa is the popular term used in the sense of mysticism.

(iv) **General Characteristics of Mysticism in Indian perspective**

In light of Indian heritage, we can add many things to the previous nature and scope of mysticism.

1. Ch. IV.1-2 and Ch. XVIII.67.
2. RV.I.164.39; MV.
Dr. Shobha Rani Basu dealing with modern Indian mysticism defines it and adds much to its conception:

"Mysticism is the medium for an immediate and fully self-conscious union of the soul with the divine. It aims at transcending both of the individual and the universal consciousness to attain Supernal Bliss. There is an element of mystery in every soul."¹

Further she adds: "The validity and value of mysticism as a medium of direct comprehension of God can hardly be called in question when one finds wonderful harmony in the realisation and expression of different mystics, ancient, medieval or modern in the East or in the West."² The nature of mysticism has certain contrary characteristics as universality and subjectivity, transcendence and diving deep into the unfathomed spiritual love existing in the individual soul, love for nature and the creation, and reinitiation and contempt for its bonds. Thus it is perfect experience in its wide range enveloping one's complete personality. It may reflect the divine in itself in uniqueness and with shades of individual environment, cultural and religious both. There remains no difference in darkness and light for the realised soul.³ It is

1. Modern Indian Mysticism, p.64-65.
2. Ibid, p.65.
3. Ibid.
noteworthy to indicate the nature of mystical experience in the three fundamental notions in words of Jacques De Marquette: "The fundamental idea of the mysticism is that of the essence of life and of the world. It is in all-embracing spiritual substance, which is the reality, in the case of all beings irrespective of their outer appearances or activities. *The other noteworthy quality of mystical state is the individuality of the mystic. The bodily senses keep one informed of its modification and differences. The third general theoretical principle of mysticism is that there is a basic divergence between our two natures. Hence the necessity of subduing the earthly interests and appetites, in order to allow the spiritual faculties to develope fully so as to bring the individual to the new birth which will mark his conscious awakening to the fact of his intrinsic belonging to the realm of spiritual unity." 1

Thus for an Indian mind, Mysticism carries a sense of complete transformation of the personality through an active progress of consciousness so as to enter the realm of direct comprehension of the reality and also living in it with all one's faculties. He is totally absorbed in love and harmony with the universe and service to the mankind.

In its universal character, we cannot classify it into the types, yet from the viewpoints of expression

1. Introduction to Comp. Mysticism.
carrying varied problems of religion and philosophy or practices, the scholars have studied it in various types.

(v) Types of Mysticism

Dr. T.G. Mainkar has classified his study into the following types.

1. Ritualistic (Mystics) - The scholars find indication of miraculous powers in sacrifices and their mantras. Dr. Mainkar seeks spiritual meanings in sacrificial set-up. Dr. S.N. Dassgupta also observes its value and he names it as 'Sacificial Mysticism'. Similarly C.Jinarajadass calls it "Sacramental Mysticism." 1

2. Philosophical (Mystics) - The approach of intellect and its grasp of the supreme may well be called "Philosophical Mysticism." 2 Such mystics have witnessed the secret working of the nature or creation. Mr. C.Jinarajadass names it 'Pantheistic Mysticism.' The mystics feel curiosity and enquires about the eternal questions.

3. Natural Mysticism (Mystics) - There is a type of mystics who find glimpse of the Divine in nature and they are raptured to witness the beauty. Rgvedic

1. Mysticism in the Rgveda.
seers describe with poetic beauty the Dawn, Night, Rain, Clouds, Sun etc. and simultaneously feel the supreme bliss and divine presence in natural phenomena.

4. **Mysticism of Love** - Mr. C. Jinarajadas classifies mysticism on its way of approach to the Supreme. T.G. Mainkar too, finds 'Love and Beauty Mystics' in the Rgveda.

5. **Mysticism of Grace** - This type of mysticism has been evolved in post-vedic period. Such classification of Mysticism is based on its characteristics. Another classification is also popular in historical study of the subject. The development of mysticism is studied in several types such as Upanisadic Mysticism, Yoga Mysticism, Buddhist Mysticism and devotional mysticism. Geographical classification based on cultural communities can also be seen in various studies e.g. Hindu Mysticism, Christian Mysticism, Sufis Mysticism and so on. The problematic classification or the conceptual division of Mysticism too cannot be ignored. We also witness the types of Mysticism such as Mysticism of creation, Mysticism of God and Mysticism of Man, etc.¹

From the standpoint of expression, symbolism is the main language of Mysticism. We also observe various types of Mysticism based on Symbols such as: Mysticism of chariot.

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¹ Nature of Mysticism.
Mysticism of Lotus, Mysticism of Pitcher, Mysticism of Tree, Mysticism of Sun, Mysticism of Numbers, Mysticism of Metres, Mysticism of Prāna, Mysticism of Soma, Mysticism of Fire, Mysticism of Water etc.

Dr. Raghavachar classifies Hindu Mysticism in four types:

1. Soul Mysticism, that is dealt in Upanisads and Yoga.
2. Identity Mysticism as appeared in Vedānta.
3. Theistic Mysticism as in Bhakti age.
4. Surrender Mysticism presented in Gita.¹

In the present study of the Rgvedic Mysticism, we have confined only to the three basic enquiries of the human being, namely, the Supreme being, the World and the Individual self. The approach of a mystic is very clear as being a direct perception through Vision of Soul i.e. Faith, and Love and practices of Yoga.

There may be various types of classifications presented from the specific viewpoints. The present study being a critical one aims at determining the comprehensive character of the Rgvedic Mysticism in the best possible way of classification discussed above.

(Vi) Mysticism related to Religion and Mythology

Generally Mysticism comes from religion with its contents. The Mysticism is intermingled with religious

1. Hinduism, p.76.
concepts and to the great extent, it is related to religion. Mythology also plays a prominent role in religion and in Mysticism as it is, as a granted medium of expression.

For the westerners, the Rgveda has been a book of primitive religion of Aryans. They have either condemned or accepted with an attitude of disregard. Sense of unveiling the mystery of nature has been the prime inspiration of myth-making. According to them, Mythology of people may be designated as a conservative force in religion. The myth rises from the sense of mystery. Man is impressed with the strangeness of certain occurrences in nature, the struggle that undergoes in his endeavour to pierce all this mystery, has its outcome first in worship of the power of whose existence, he cannot be in doubt since he sees its manifestations, and secondly, in theories to account for the various phenomena. Natural result of such workings of savage mind is production of a myth. The myth always corresponds to reality. Mythology is the systematic study of myths, while myth is a result of the working of naive imagination upon the facts of experience. The ancient people named the natural objects as the Sun, the sky, the moon, the earth, the fire etc. They also tried to seek the secret of mysterious functioning of nature in their available terms. They wove the tales to interpret dawn, rains, and

blowing wind, thunderbolts etc. This tendency formed a large bulk of tales, i.e. mythology in a loose sense. In the beginning, the myths were rooted in natural facts and functions but later on the element of nature faded away and they sought their meaning in the light of developing reason and detailed human passions.¹

J. Muir speaks of primitive men who defied the grand natural objects, which they were surrounded by, consequently the sky, earth, sun, even though regarded as deities would naturally be called by names denoting their external characteristics.²

The Mythology, mainly based on the sense of mystery that overwhelmed the primitive man's reason and the sensitive mind. Myth pertaining to imagination, devoid of rational outlook, and hence ultimately they fail in carrying the primitive meaning to the civilised and intelligent mind.³

The man not only strove to solve it, but he also established his personal lively relation with the principal of his system, that is the deity.

This emotional and personified relation included the action such as offering food, and luxuries, the abode

3. Vedic Age, V.M. Apte, (History and culture of Indian People, Ed. R.C. Majumdar), p.363.
and the higher place to the Gods invented. Thus started
the phenomena of religion. Offering sacrifices to the Gods
is the common character of Indo-Iranian religion. The
creative principle like mother-Godess and the prima-couple
of man are also seen in ancient religions. Before discussing
the relation of mythology and religion with mysticism, we
should also have a peep in to the characters and the scope of
religion in the form of a few definitions. To avoid the
partial definitions of religion given by the philosphers and
the moralists such as Kant, (morality) Fichte (knowledge)
Schleirmacher (dependence) Hegel (freedom) Comte (humanity)
and even Maxmüller, we can quote the psychological purport
of religion professed by Reville -

"Religion is an endeavour to secure the recognition
of socially organised values through the specifications
that are believed to evoke some agency different from the
ordinary ego of the individual or from other merely human
beings, and that evokes a feeling of dependence upon this
agency."

On an analysis of the above definition, there come
two elements of religion namely belief and practice. Belief
causes dependence on higher power and practice does not
only mean sacrifice or prayer, but the purity, charity and
chastity may be the keystones of religion if the god possesses
the high conscience of morals and the developed state of

According to M. Jastrow, "religion consists of three elements:

(a) The natural recognition of a power or powers beyond our control.
(b) Feeling of dependence upon the power or powers, and finally,
(c) Entering into relation with the power or powers.

Uniting these three elements into single proposition, "religion may be defined as the natural belief in a power or powers beyond our control and upon whom we feel ourselves dependent; which belief and feeling of dependence prompt: (a) to organisation (b) to specific acts, and (c) to the regulation of conduct with a view to establishing favourable relations between ourselves and the power or powers in question." Maxmuller designates this element of religion, "the perception of the infinite as the source of all religion in the human heart; Teile says, 'It lies at the root of man's whole spiritual life and is revealed in his intellectual, his aesthetic, and his moral life'. In brief, we can say that the very core of religion and mythology stands as in sense of mysterious. 'The personification and the humanised forms of deities are the symbols of his 'narcissism' (love for

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himself) not in Freudian sense but in the sense of his latent powers and possibilities, and his attributes of his very self. Such proposed equation of human being and of deity paved the way to the common factor lying in both the parts. The one Universal being could be conceived that might have reconciled the mysterious and the known and experienced objects, so that the perceived things may be the language of the interpretation of the unknown. This gave birth to symbols and myths, and the religious practices formed the way to establish the mutual relationship of man and the mysterious deities. The universal deities are his own transcendental being that may be approached through his own introspection and purification of self. All the schools of religion and myths are nothing but the practical way of personal relations and the understanding of the unknown through the language of perceived world. We may call the myths, woven with the threads of symbols.

For an Indian mind, religion aims at knowing oneself, equated with the universal consciousness. There are two aspects of Dharma (The principles that we retain in our life) — external and internal. The external aspect of religion deals with perfect adjustment of an individual with society. This includes the codes of moral and righteous living and character that varies in accordance with times and

1. Brh. Up. 2.4.5
2. Mahāvākyā of Vedānta - Śāhām.
climes. This 'changeable' element of religion in its sublimest form adopts universality. This journey starts from without. But there is also a journey that begins with prayer, meditation and unfoldment of one's own energies universally belonging to all. This introvert nature of religion may be called 'Adhyātma'. This form is very akin to mysticism. Thus the inner spirit of the religion falls in the realm of mysticism.

In its sublime state, religion has essentially, the characteristics of mysticism. If any religion without the concept of God happens to inspire its followers, it certainly presupposes some higher principle embracing one's whole personality.

Mysticism in relation with Psychology and Para-psychology

Etymologically, the term psychology denotes the sense as 'science of psyche'. Fortunately, the modern psychology has returned to this original etymology after passing through the chemical and physical sphere of its interpretation. The psyche was also lost in the terms of behaviour and stimulus-response theories mostly derived from materialistic dogmas. Thank Freud who established consciousness or psychic energy and explored the hidden treasure of new possibilities for further advancement of psychology.¹ The Freudian concept of

¹. Psycho-dynamics is the new name for new dimension of modern psychology.
psychoanalysis, though derived from repression and suppression of infantile sexual desires, has paved the way to admit the principle of consciousness. \( \text{Id}, \text{Ego and Super-ego may be enlightened through the Indian system of Yoga.} \) Super-consciousness now has been the new horizon in modern psychology. Thus psychology is progressing towards para-psychology. The western concept of dogmatic psychology as related to laboratory and clinic explains the mystical state in terms of psychic or neurotic disorders or hallucination. The psychoanalysis works in interpreting the mysticism as a disease.

In the hands of abnormal psychology, mysticism loses its dignity and sublime character. Such psychological treatment of mysticism is inadequate. The theory of repression and suppression of infantile sexual impulses cannot prove the saints or mystics as morally down or rather the sinners. Their character and morale cannot be arrested into the limits of unconscious or libido in the sense of Freud. Psychosis and neurosis are often used terms in respect of mystical pantheistic experiences. From the eyes of modern psychology, human mind is the slave to its animal or sexual appetites and beyond the ego and social or super-ego it cannot transcend. While mysticism declares the supramental powers and extra-sensory experiences as of the higher level of human mind. If the unconscious is the past,

superconscious is the future. If unconscious is the dark domain of unfulfilled desires, superconscious is the light and elevating principle of human existence that postulates ideal or sublime living. The transformation of the present mind is the privilege of mysticism. Thus psychology in terms of Yoga is of great help in understanding mysticism. No doubt, so-called psychologies of religions deal with mysticism as an aspect of religion and try to discuss it in the terms of experimental psychology. Truly speaking, the science of behaviour in strict sense loses its hold in the mystical realm of experiences. Yet there is a new hope in psychology, i.e. para-psychology that accepts the supra-normal extra-sensory perceptions as real and tries to systematise them in the testing methods of newly evolved laboratory of psychology. For example—initially hypnotism was explained by Mesmer in 1776 with a hypothesis of animal-magnetism. After testing its genuineness by French Academy of Scientists, hypnosis was termed as an induced sleep-like state of the person highly sensitive to received suggestions. This state may be defined purely in psychic terms. Undoubtedly, the mystical sadhana, meditation and holy living are the main practices in development of extra-sensory perception through mind. Yoga professes such

2. Hypnotism was a method of curing the psychic patients imparting the suggestions in state of trance or in state of rapport by the psychoterapist.
practices and describes the attainment of supernatural powers through meditation.

Dr. Jalota holds the view that "Theoretical basis for such paranormal phenomena will mean the reinstatement of mind in modern psychology, as the soul or spirit of ancient religion and philosophy."\(^1\)

Psychology in new garb of parapsychology is of great help in understanding mysticism and its supernatural powerful incidents. Such saintly powers are often termed as occultism. Mystics often execute such powers and miraculous happenings are most evident in this respect. Every religion has such tales of miracles and occult powers of the mystics. In India Yogins are well-versed in extra-sensory performances. Occultism is very akin to mysticism. And it is studied in modern times in forms of tantra, mantra and yantra. Theosophical Society has its great deal of labour done in this field. Mādām Hlavatsky has paved the way to the modern study of occultism.

(\textit{Viii}) Mysticism and Occultism

We know the miraculous incidents occurring in saintly life, though we may not believe in them as we have not yet developed the examining methods for establishing them. In the previous section, we have discussed the relation of Occultism and Mysticism in terms of parapsychology. And also

\(^1\) Text Book of Psychology, p.401.
that such happenings have broadened the realm and barriers of human consciousness to the unfathomed remote corners of Superconscious or higher mind.

The word 'occultism' is very vague and often taken for all that is beyond the reach of normal phenomena of mind. It includes divination, magic, mystery religions, and healing cults, necromancy, spiritualism, witchcraft. Now occult sciences denote any practice like telepathy, precognition, clairvoyance, apparitions, poltergeists. These are extra-sensory phenomena but not the abnormal ones. These evidences cannot be reproduced for controlled scientific examinations and experimentations. We can well imagine the relation between mysticism and occultism. As both are the products of highly developed mind that have crossed the limits of normalcy. The very logic and reasoning is dwarfened there, as the reality and experience shines beyond doubt.

There are two things about the mystical experience and expression; or there are two paths to the reality — as path of Communion and path of Communication. Mysticism is the path of Communion and Occultism is the path of Communication. No degree in communion may be established as communion is fullness but in communication we find the gradation. This realm of expression of mystical feeling differs according to

the mental apparatus of the mystic. If the way of expression is highly developed and cleanly devoid of barriers also, the communication would be as fair and transparent as the truth is being perceived by normal senses vis-a-vis.

Occultism is the technique of manipulating sensory forces that operate on the physical planes. Occultism helps us improve super-physical conditions of life as science enables us to improve physical conditions of life.¹

Occultism is useful in creating the forms of expression more capable of presenting mystical experiences. Occultism is to supply this channel of expression so that life may unfold itself at various levels with as little obstruction as possible. A mystic must go to occultism for learning the technique of presenting and perfecting forms at different levels. Occultism enables us to increase the volume of our receptivity so that we are in a position to go to the door of communion with bigger vessel. Before entering the mystical communion one must practice for easy emptying of mind and also help delimiting the ego-centric consciousness through occult practices i.e. Yoga in its supremacy to an occultist. A moral character is as much a channel of communication as a ritual or an organisation. Though a mystic becomes an occultist, as he cannot communicate that, which he has experienced. On contrary an

¹ Cf. The Intuitive Philosophy, Rohit Mehta.
occultist must become a mystic, if he has to bring the living matters of life into the channels of communication, which he has constructed. Mysticism and occultism are complementary to each other. Form has to be inspired by life as life has to be expressed in form. Communion and communication are latitudes and longitudes. Liberation is the summum bonum of mysticism, as service is the culmination of communication. Liberation cannot be experienced in isolation, similarly the work or service is lifeless without joy or communion. Mysticism and occultism are not separate from each other. A mystic becomes occultist, when he communicates to others the joy of communion through song or a discourse, a ritual, or a piece of art. Work and liberation are the two poles, along which the life of both the occultist and the mystic, must swing for. Thus alone will there be communion and communication. The truth can be entered with mysticism, but can be communicated to the others in the language of occultism. Occultism, in every age, is the translation of the mystic truth in the language of normally understandable. Each man can commune and communicate. For technique, we must have to take refuge in occultism and for communion, we must go to mysticism. Though occultism is complementary to mysticism, yet it has lower value in ultimate experience of reality. As occult deals with the "invisible" even as the mystic deals with "intangible". Occultism is concerned with the extension of the consciousness. In mysticism, the main concern is with the expansion of consciousness. The distinction between
mystical and occult may be understood in the chapters of Bhagavadgita, Vishvutti Yoga and Visvarupa-darsana. For Visvarupa-darsana, one has to develop his divya eyes i.e., occult powers. Thousand eyes, hands, heads and feet show the immense power of the senses or the deification of the total personality. The development of psychic powers are meant for easy ascent and entrance to Reality and its communication to the lower world of senses. Occultism without mystical background is very often fraught with much danger. If mysticism is purpose, occultism is pattern.

In mysticism, there is an unrelenting negation, but in occultism, there is the emergence of the positive. Positive would be only assertion of mind, if not taking birth from negation. Occultism is related with descent. Emptying of the cup is the process with which mysticism is concerned. Integral yoga is indicative both of the emptiness and the fulness of the cup. With ascent, one comes to the highest summit of negation and with descent, one brings the elixir of life as the positive gift of Divine to the suffering and struggling humanity. Thus Occultism and mysticism are inter-related.

(X) Mysticism in relation with Philosophy

Philosophy postulates reasoning and the logical method scientifically evolved. In its very essence,

1. Ch. XXI.
2. Cf. The Miracle of Descent, Rohit Mehta.
philosophy aims at love for knowledge, that is intellectual grasp of the reality inherent in life and world. Metaphysics, Cosmology, Epistemology and other branches of knowledge come forth from philosophy. Hence philosophy is called mother of all sciences and arts. Every branch of knowledge in its deep analysis and assessment merges into philosophy. The very criteria of distinction between philosophy and other sciences and arts is reasoned method of inductive and deductive logic as adopting the scientific pattern of observation, collection of facts, generalisation, hypothesis, verification of the result, and doctrine. Screening away the logical fallacies and marching forward on inference to the destination is the acclaimed path of philosophising any subject or pondering into any problem of the world.

The 'ism' is the result of philosophising the conviction. There have been many cross-roads, where the philosophers assessed their method of reasoning. They doubted if logic or reasoning is capable in grasping and explaining the real nature of the world. Bergson and Schopenauer introduced intuition and cosmic will as the very method and substance of creation. Materialistic rigidity and dogmatic rationality shook its feet when Descartes and his followers advanced towards the rejection of the role of empirical method based on perception of the external world. On contrary, there were Locke, Berkley and David Hume, who came to the Solipsism or total fall of very nature of knowledge. Kant had to reconcile with the both
exterms. He declared the noumenal reality beyond the approach of the senses. Thus the limitations of reasoning came up in his thought. The aim of these hints is to make assure that in the later medieval thought too, the philosophy had to introspect and retrospect its method of reasoning as indispensable. In contemporary philosophy, we are very lucky to have realised the fate of reasoning and our laboratory methods in light of recent advancement of science. When we talk about the relation between philosophy and mysticism, we are well informed about their reciprocal exchange of nature. When mysticism, being an 'ism', postulates the reasoning and the scientific treatment of its subject, philosophy too, has come nearer and lost its rigidity in its methods. So-called later medieval dogmatic approach of philosophy too, has been liquidated, and no doubt even William James' psycho-analytic approach to mysticism has been outdated and very core of mysticism has evolved as balanced study of mysticism. Mysticism is no more the branch of religion only, but now it has developed as a practical philosophy of sublime living and well-versed in contemporary advancement of civilisation.

In our Indian context, all the philosophers were saints and seers, the very origin of philosophy, i.e. darsana, is direct perception of the truth envisioned by pious or enlightened persons. When this truth is conveyed to the

common man, it adopts the form of philosophy. As the beginning and the end of journey of knowledge is direct perception or realisation of truth through mystical methods. No logic is adequate in grasping the nature of the reality, even not the present mind through senses and speech. Taittiriya Upanishad declares, "The speech returns with mind as not finding that reality." Taittiriya Upanishad quotes Bradley: "Logic would have to, suicide in order to realise the real nature of whole reality." We would have to evolve more capable mind and sense apparatus through the occult practices or yoga in order to grasp the Real. As Aurobindo has called it Supermind or Superconsciousness that is full of light and in harmony with whole existence. Thus, we may say that philosophy is based on the mystical experience for its origin and at last it is destined to merge into direct perception through mystical gates of grasping the truth. Similarly, the mystical state and its expression would have to go under the test of philosophical methods, though not in dogmatic sense of the terms.

1. यतो वाचो निवर्तने ब्राह्मण मनसा मह । - तैत्तिरीय उपनिषद् 2.4
2. Reality and Appearance.
(X) Language of Mysticism

(a) Ineffability and Expression

In certain moments, overwhelmed with deep conscious experience, the language, the vehicle of our thoughts and feelings, proves its inadequacy and inability. All the human progress is credited to the language, the most wonderful gift of God to him. All the success of human journey towards peace and happiness is the play of fine language while all catastrophe is the result of bad language. Though we possess varied scripts and alphabets, yet we have common language of behaviour endowed with virtues and good values of human life. In the field of expression, creative arts and music have very subtle forms, as they have notable impact over the animals and birds too. What to say of man? The universal language of symbols is well-recognised and understood all over the world. While the gross relations of the word and meaning are limited to a particular language only. Even the so-called language is the form of social contract of word and meaning corresponding to the existing real world or our direct feeling of inner changes. The Indian critics have given some grounds of confirmation of the particular meaning of the word.¹

¹ The *śāstra* of language is the mental concepts and the abiding relations duly recognised by a typical society and evolved through the long chain of centuries. The relation of word

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¹ संयोगो विद्याग्रः शाहवयवरोधिता।
वर्गः प्रकर्ष लिङ्ग शब्दस्य-यस्य स्तैऽनविधः।

- Sāhitya Darpaṇa, II.
and meaning is completely conscious and symbolic. The pronunciation and its meaning are two independent things. Their relation is widely accepted and symbolical in nature. Every language grows on these grounds. If we explore this element of a language, we come face to face with universal nature of symbols, almost the same everywhere.

If we talk of adequacy of the language, we cannot ignore the fact that in our most closest moments, the language disappears, not only in extreme excitements of impulses but in meditative hours also. In our common experience, we cannot even define and express a smallest molecule or a moment. All the relative terms appear simultaneously and we fail in selecting a language perfect in carrying the absolute truth. Even in all aesthetic experiences, we fail in expressing the feeling of heart. The vedic concept of speech is spiritual and absolute. The poet-seers are not the creators of the hymns but they have heard the divine word during their meditation. We cannot overlook the pantheistic idea of speech in the Vedas. It is the divine word that bestows seerhood to the poet. It is the eternal speech that is recorded in the

1. Taittiriya Upanishad, II.4
2. Sāhityadarpana, III.2-3
3. Ṛṣi. X.71.
4. Ṛṣi. X.125-5
veda and revealed to the highly elevated souls.
Generally, we witness the speech or language possessing various forms. In the Rgveda it is four-footed Vāk of which fourth part is for human life and rest three lie in heaven.¹
We may find these four feet of the speech in Nāgeśa's Paramalaghū-Manjūśa.² When Upaniṣad declares the speech as Absolute, we may compare the four feet of Vāk to those of Puruṣa in the Rgveda.³ Before diving deep into the language of mysticism, here we should estimate the eligibility of the present gross form of language in the realm of deepest state of mind during meditation. No doubt, that we have to use the common language to convey our mystical feelings. In the hands of a mystic or poet, our day-to-day language changes its purport.⁴ It enters the field of spiritual realm and the well-understood words carry the meanings quite changed. If we have a peep into the problem epistemologically, we find some schools of philosophy declaring the Absolute Reality as agnostic (unknowable).⁵

The present state of human reasoning and mind can never know the truth. Both empiricism and rationalism reach on the same conclusion that no correspondence of the

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¹ 1. तुरीयं वाच मनुष्यं वदेन्ति। RV.164.45
² 2. Ī.Śphoṭa-Nirūpaṇam; Cf. Pāṇinīya-Sikṣā, 6-7 and 9.
³ 3. RVX.90.
⁴ 4. History of Philosophy, Thilly.
⁵ 5. Critical Survey of Indian Philosophy, C.D. Sharma.
experiencer mind and the reality is possible. According to
the Empiricists (Lock, Barkley and Hume), only the qualities
are apprehended not the substratum and the qualities are not
the same in nature for every percipient. Hume drew the
conclusion that no perception is possible without relation
of mental categories and the real world. Thus solipsism
took birth. We can compare this state of philosophy with
Śūnyavāda (Nihilism) of Buddhist philosophy. Consequently,
we see that if the concepts alone are the objects of direct
perception, as they are the static in nature and unchanging
while the experience of the real world is not the same for
everybody. Hence no true knowledge can be achieved through
sense-perception. The rational element and the ideas of
the mind are the only reality in his view. Kant played the
role of mediator and tried to reconcile with both the ways.
The middle path presents two divided states for knowledge,
i.e., phenomenal and noumenal. According to him, through our
senses and mental concepts, we cannot grasp the noumenal reality.
He accepts the mental categories working on percepts,
provided by senses from empirical world. Thus the unknow-
ability of truth professed by Kant can be witnessed also in
Indian philosophy at large. Mysticism of Indian soil is not
absolutely pessimistic in this aspect. It prescribes the
method to transform the present state of mind into the
enlightened one. This tendency and optimistic outlook of

1. Critical Survey of Indian Philosophy, C.D. Sharma.
mysticism makes the approach quite practical. But the language of present mind is always inadequate in expressing the truth envisioned through meditation and contemplations and the divine ecstatic moments of Grace.

In order to convey the mystical experience, this language must have to transform itself. It would have to dissolve its limits and enter the integral nature of the organic whole or seeing the things in creative forms bestowing beauty and bliss to the life and to its language itself. The supra-rational is never irrational. Trascendence of rational barriers is a must in it. In its finest expression, mysticism becomes revealed poetry and in its deepest feelings poetry turns into mysticism. If mysticism descends into the world of expression, it would have to adopt the nature of poetry. The figurative elements of language are the best media of expression for mystical thought and feeling. Symbolism evolves through many stages. In figures of speech, symbol may be called as an atom of mystical expression.

(\&) Means of Expression in Mysticism

Allegory

According to the Dictionary of Comparative Religions, allegory presupposes that the text concerned contains another meaning, usually a more significant one, than the literal meaning. It is often asserted that Allegorical interpretation started when pious Greeks, shocked by attacks on the gods of
Homer and Hesiod made by certain philosophers, sought a new meaning behind their texts. The difficult passages of the holy text of the Bible were interpreted allegorically by Paul in the medieval times of Christianity. We find in allegorical poetry the traditionally charged meaning that hides the subtle thought, while the subtle element plays a pivotal role as the spirit of that expression. The role of a metaphor is manipulated in allegory. Theme for the garb may be selected mystical also. We can take an example of the Absalom Achitaphel of John Dryden that criticises the contemporary royal war with help of a semi-historic episode. Wasteland of Eliot is famous for presenting our own age's absurdity in terms of a myth. The sharp satire is the keynote of it. In sanskrit poetry and drama, too, we find allegorical plays, Prabodha-candrodaya, and modern Hindi epic Kāmāyani of Jayasāṅkara Prasāda are the good examples of allegory. The characters are symbolised and personified, thus they form a complete story to unveil the hidden truth of human life. Almost the epic tales are the forms of allegories.

Now we must have a peep into the nature and characteristics of an allegory. According to Urban, an allegory is the intellectual evolution of the simile. The meaning of this statement may be derived that allegory is based on similarity or resemblance. We can differentiate

1. Language and Reality, p.471.
simile and allegory in the words that simile is a static form of the symbolical meaning while allegory is dynamic, and vastness of its environmental meaning is its chief peculiarity. Boscho calls an allegory as false symbolism. If it is true, all the celebrated epics of the best creation of the world lose their prestige. On contrary, they have everlasting influence of thought and expression of these poets. Such epics have great impact on the cultural life of the people and it is the sign of their rich symbolism embodied into the presented allegory. Thus the allegory plays a considerable part in the language of mysticism as it is the garb woven by the symbols. And also, it aims at conveying the abstract and deep meanings conceived by the meditative mind of the poet or the mystic. In Indian context, we are well acquainted with the figurative riches of Drṣṭānta style of the saints.

Myth

Myth-making is a job of a conscious mind and we can, very well, call this a primitive reasoning of nature-physical or mental. Myth has a wide range, as the modern science has its strong hold on all the spheres of life. The phantasies of the fairy-tales are not the only thing in loose sense of mythology. We can see the myths pertaining to sun, moon, creation of earth, animal, birds, men or gods and also the

1. History of Aesthetics, p.44.
daily and annual cycle of nature and many other themes. This stage of myth-making tendency of man is not irrational but pre-rational or of early reasoning. Western view about myth is not a healthy one; on the contrary, the Indian mind observes the history of society and its progressive thought in its Purāṇas. This Purānic element can be traced out right from the Ṛgveda. The metaphysical principles are told in the forms of myths in Brāhmaṇas and Upaniṣads. Actually, the significance of myth does not lie in poetic expression, maybe in hyperbolic style; but in the secret meaning or subtler essence it conveys. This motif is the real spirit of a myth-making tendency. Generally the myths may be classified from various viewpoints, such as nature-myths, god-myths, demon-myths, hero-myths, metaphysical myths, and creation myths and others.

1. Group of solar or lunar myths, river myths, mountain myths, day and night myths, rain myths, etc., are nature myths. To interpret the mystery and miracle of nature, the man works on his simple reasoning adopting the language of poetic fancy.

2. Creation myths are an attempt in solving the curiosity of mind that ponders about the beginning and the evolution of him and his surroundings. Concept of Brahmān—the creator and his laws take birth. The metaphysical myths may be seen in the further growth of creation myths. Upaniṣads preach about oneness of truth and outcoming of the universe in the
myths of spark and a fire, gold and ornaments or pots and clay etc.

3. Gods and Demon myths: Everywhere we witness the deities and demons. They represent the primitive likings and dislikings. The inner conflict of good and evil forces is symbolised in the battles of gods and demons.

All the above-cited types of myths may be seen everywhere. Deluge myths, the primal couple, the symbol of sacrifice, the myth of transmigration and miracles of saints are universal feature of myths.

Indian purānas contain a large bulk of typical tales and myths. Some scholars study the myths or legends through the angle of evolutionary theory applied to anthropology. Natural interpretation is an attempt to unveil the mystery of myth.

We also have the similar field of knowledge as Folk-lore. Franz Boss has not distinguished between myth and a folklore (legend). Both the legends and myths may appear having the similar qualities. In style and symbols, both may have similarity, yet in their subject they may differ. Myths deal with the creation, gods and natural phenomena, while legends adopt the human life, kings, heroes and also the didactic fables like Hitopadesa or Pañcatantra. The aim of folklore is not the religious enquiry but an entertainment.

The legends may also contain spirits, witches, demons and gods too, yet they are not the main themes. Some princes or the princesses may be heroes or heroines. Both the myths and legends are intermingling in their content and style. Myths are not for recreation. They are the garb of facts. The symbolicity of legends too is found i.e. the cunningness, bravery, revenge, innocence are denoted by fox, lion, goat or a deer. They symbolise their qualities. Hegel has called it conscious symbolism.¹

Thus myths and legends, being symbolic in their contents may be the possible expression of mystical experience. The use of legend or a historic tale may be seen in Sufi creation like Padmāvata, the Hindi epic that is aimed at conveying the tenets of Sufism in poetic garb. And this thing may be seen in the poet's own words in the end of the epic. There he has unfolded the symbolicity or allegory of the historical legend. Finally we may conclude the discussion as myths and allegories are the fine garb of symbols.

Symbol and Symbolism

During the mystical experience, our mind becomes devoid of all worldly associations and all activities of mind and speech become quiet and a mystic feels serene silence gifted with the joy of communion with the Lord. But when he likes to communicate his experience he has to accept the limitations

¹. The Philosophy of Fine Arts, p.56.
of language and mental laws of expression or thought. He has to use the language of his own age, yet in his hands the familiar meanings of the well-acquainted words disappear and they are filled with fresh spirit and meanings that echo the divine harmony of the experiencer soul achieved during the most sublime moments of realisation. In this stage, the words and postures and the geometrical diagrams convey their symbolic sense. In mystical writings, we find the aesthetic quality of language duly enriched with figures of speech, often originated by the mystic himself. Sometimes the mystic uses the scriptural events and historical elements in new sense of spiritual meaning. Though we need not narrate the history of symbol and symbolism, yet we must have a peep into the nature and significance of it, so as to pave the way to the Ṛgvedic symbols.

(Xii) Nature and Definitions: Occidental views

Symbol is "a word of various meanings derived from the Greek word Symbolon, a sign or symbol, a composition. It is also used to indicate, either in a religious or profane sense an emblem, figure or type, something which especially, distinguished one regarded in a particular office or holding a special place in legend or mythology. "Symbol is the term given to a visible object representing to the mind the semblance of the something which is not shown but realised by association with it." According to A.E. Taylor,  

1. Encyclopædia Americana Vol.26, p.159  
a description of a real event, is quite impossible, if not in symbolic language. He adds that even a day-to-day language without symbols is quite impossible. Further Symons says that the birth of a symbol may be traced to the time when a primitive man used a name of any substance for the first time.

It is noteworthy to quote from Whitehead that "a word is a symbol that has its meaning, idea, image and emotion that arises in reader." Langer has assessed a great significance of symbols in general language:

"Why all the individuals use language? Its answer in my opinion is that everyone has certain similarity in nature and mankind has reached at such a stage, where use of symbol and making of symbol are the main activities."

Similarly, Urban too professes the symbolicity of language as there is no language without symbolic quality.

Carlyle is of the opinion that a real symbol, as it is called, always unveils the mystery of Infinite truth. Freud has also interpreted the nature and origin of symbol in psycho-analytical lines, but that is not possible to accept

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1. The Faith of a Moralist, p.141.
4. Philosophy in New Key, p.142.
5. Language and Reality, p.136.
for religious symbolism. Urban did not accept the Freuian theory. A.Sabotier says that one of the characteristics of religions is that it is symbolic in itself.¹

C.G. Jung has too, dignified the religious symbols as the product of cultural and collected Unconscious inherited from age to age. For him, universality of religious symbols should not be interpreted in Freudian way. Archetypal image of deity is the innate quality of human mind. It remains dormant till one finds proper object for its projection.² Each and every image is the indication of his nature and his fate; it contains the history of pleasure and pains that existed in our fore-fathers' lives.³ We cannot ignore the opinion of A. Coomarswamy⁴ the true symbol is the manifestation of insight, about which we know nothing and which has not been manifested in any way previously.⁴

Symbolic language is the language in which world outside is a symbol of the world inside, a symbol for our soul and mind.⁵ Underhill suggests that the role of a symbol is to help depict the sense intended. Symbolic language is understood successfully only due to the suggestive quality of it.⁶

1. Quoted in Speculum Mentis, Collingwood, p.125.
2. Psychology and Religion.
5. Symbols and Values, p.231.
With help of symbol, the matters about which a language finds itself unable and mute, are presented well.  

Symbol provides a concrete indication to the idea or thought, and that is helpful in apprehension of it.  

The above-quoted definitions are clear signs of approaches of the Western thinkers to the nature and significance of symbols. In their works, the symbol has been treated through various angles. But it is quite true that word-symbol has played a prime role in aesthetic expression and especially the religious symbols have enriched the mystical works. Now before coming to any conclusion regarding the role of symbols, it is also desired to look into the oriental views regarding the place and use of symbol, i.e. Pratika, in art and religion.

(Xiii) Pratika: Oriental Views

For symbol, we do not have Pratika as an equivalent term in Sanskrit. In the Rgveda the word pratika occurs at many places and it has been generally translated by Śāyaṇa as mukham (face). Yāska has etymologised the word as 'external appearance, visage' and traced to the Skt. vāni to go. The literal meaning of the term is one 'that is turned

3. Tyeśapratika, sucipratika, supratika, gārupratika and ghrapratika etc. are in common use in the Rgveda. 
4. Nirukta VII.31 (Rv.X.88.19)
towards." In Brāhmaṇa works, pratikas are the first symbols of the mantras. According to Monier Williams, the Chāndogya Upaniṣad used the word Pratīkā as a symbol or image for the first time. Amarakośa gives three synonyms as pratīkā, āṇga and avayava. In ancient literature, nidāna is also used in the sense of symbol. The other terms such as cihna, līṅga, sāṅketa, mūrti, pratimā and bimba are also ingrained in the resemblance as the pratikas do. Dr. V.S. Agarwala assesses the value of symbol that being able in carrying the maximum depth of meaning, use of symbols is professed in the field of philosophy and religion. A.3. Purani holds the view that all language is symbolic.

Śvāmi Dayananda has unfolded the symbolicity of vedic terms in Ślesa alankāra and the derivative sense supported by the Brāhmaṇic etymology and synonyms of Nighantu of Yāska. In our hoary past, the whole dignified literature is enriched with deep meanings, capsuled in symbols and brought through the long tradition of seers and poets. For an Indian student pratīka has religious context of discussion where Śaṅkarācārya has mentioned pratīka-upāsanā for a mumukṣu. In Indian mysticism, Upaniṣads present the long discussion regarding the meditation of the Absolute Soul with help of symbols, like sun, lightening, fire, the omnipresent sky and vital breath etc.

Though in Sanskrit poetics, word pratīka is not witnessed, yet the symbolic use of the words may well be seen in the literary creations. We have the figures of speech and the use of power of literary words unfolding their deep beauty accordingly. Symbol in modern sense may be seen in the traditional concepts of poetics of Indian soil. Here we can discern the place of literary symbol in order to determine the nature and character of mystical expression in Sanskrit Poetical terms.

(1) Symbol and Sanskrit Poetics

In the previous pages of the present chapter, we have peeped into the other similar means of mystical expression that include the role of allegory, metaphor, simile and myths in religious sense. We find the excellent form of poetry in mystical writings. So the pratīkas open a long realm of depth and expansion of beauty of expression in terms of poetics, too. It is desirable here to open this discussion about the place of pratīka in Indian Poetics. Here pratīka would be treated from several angles:

(4) Symbol and the Figure of Speech

It is clear that pratīka plays its role with its own quality of resemblance. In poetics, we have upamā, rūpaka, atisāyokti, utpreksā, etc. A pratīka is a word, enveloping the broad suggestive meaning based on resemblance of one or more certain qualities. Upamāna or aprastuta is the familiar

term in our traditional criticism. In all figures of speech akin to the character of pratıka, there is a single term upamāna. Due to the long use of the traditional upamāna, it becomes rigid and confined to a particular suggestive meaning. Upamā places the upameya and upamāna side by side and also the indicative word of resemblance like vat, iva, yathā, sadṛśa, sama etc. In rūpaka (metaphor), we leave the indicative word and upamāya accompanies the upamāna. But only in rūpakātisāyokti, upamāna is enough for representing the complete beauty of sense as it assimilates the upameya. Hence aprastuta in rūpakātisāyokti may be placed as traditional equivalent for modern pratıka. Though one may discern pratıka as possessing the wider realm of meaning. Upamāna in rūpakātisāyokti is often famous one, but pratıka may be new and of uncelebrated nature. But this distinction is not in theory but in usage. In anyokti also, we find only upamāna representing the upameya and the complete sense of resembling quality. The symbolicity of the term enhances the suggestive power of the word. In our traditional upamānas, we lose the life of symbolicity due to excess of usage. Thus pratıka may be witnessed in Sanskrit poetics, though not in full modern sense of the term.

(c) Pratıka and the Power of the Word

All alārikāras advocate the uncommon meaning of the common words. In the hands of a mystic or poet the day-to-day

language changes its course. It becomes full of beauty and aesthetic experience. In Indian poetics, we have three levels of meaning of a word viz, vācyārtha, lakṣyārtha and vyāngyārtha being expressed by three powers viz. abhidhā, lakṣanā and vyāñjanā respectively. When one fails to express meaning, one jumps into the lakṣyārtha i.e. secondary sense of the term. Under the prayojaṇavati lakṣanā, there are two types, viz, sāropā and sādyavaṣāṇā. Sāropā presents adjective along with the qualified object. But sādyavaṣāṇā is, to some extent, akin to pratika as it assimilates its noun. While abhidhā is limited to the word, lakṣanā depends on the context and sentence.

The third one, the suggestive power of the word vyāñjanā plays a prime role in poetry. The grandeur of beauty is exposed with help of vyāñjanā. It is applied to add some thing more to the meaning.

In real sense, the pratika is said to have been enriched with vyāngyārtha. Vyāñjanā depends on its context and similarly pratika represents whole environment.

Pratika and Image

In modern poetics, imagism has gained a good momentum. If a poet succeeds in creating a live image of a passion or thought, a natural object or an event of life, he is called a successful poet. The poetic image is a word picture charged with emotion or passion. The main character of an

1. Sahityadarpan, II.
2. Poetic Image, C.D. Lewis,
image is presentation of a certain object through words, but symbol presents a unity of effect. Image possesses only one meaning but symbol has two, one in the description and another extraneous. An image may be said to have depended on svabhāvokti, while symbol on vakrokti. Thus pratika has quite broad aspect evoking the intellectual beauty of the thing presented. Till now, we have tried to present a clear picture of symbol in light of Sanskrit poetics and to establish the relation with modern theory of imagery. Just to differentiate symbol from scientific knowledge and its language, we must determine the place of a symbol therein, if any. Though we lavishly use the word symbol in sense of a sign, but certain scholars have tried to draw a dividing line between symbol and sign.

**Pratika and Sign**

Signs are adopted syllables, letters, words or the objects for certain facts or functionings. Though a symbol too, serves this purpose; yet it has got much more depth and width. A symbol possesses more than one meaning according to the context. In natural sciences or mathematics, the signs automatically present the expected meaning, while in symbol one has to project the meaning. When in rituals we use the physical objects or actions or postures to represent the spiritual facts, we form signs there, not the symbols. In literature, symbol has a wide scope while in sciences signs

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play the limited role, but always the same everywhere. Even an image is closer to the sign being static in meaning. It has nothing to do with vyangyārtha. The religious symbols too seem to be signs, but when we unfold their secret of formation and their origin of spiritual significance, we enter the symbolic nature of the term. Signs in religion are often objects or certain actions, not the words in general. For example, yantra, figures, the syllables or the mantras are signs, not dynamic like symbols. Sign represents intellectual doctrine of real fact, while symbol conveys the spiritual or literary meaning. Signs become symbols for the students of the particular science as these are mere static signs for a layman. Signs too carry the complete context with them for the student thereof. Rationality and intellectual consideration are the prime insignia of the signs.

In due course of time, the symbols too become rigid and stagnant. They lose their breadth of meaning and the vast context, but the elementary nature of signs share with that of symbols. The symbolicity of the signs is not so clear, but they are mute symbols and have lost their dynamic quality of multifarious meanings.

(xiv) Types of the Symbols

The symbols may be classified on several grounds:

1. On content, the type of truth they represent.
2. On their nature, resemblance of name, form, quality, colour or actions.
3. On relational grounds, to particular science or knowledge they belong.

Urban has studied the symbols in three classes -

1. Indicative.
2. Expressional.
3. Metaphoric.

Dr. Virendra Singh has studied the symbols on the relative grounds -

1. Religious symbols.
2. Poetic symbols.
3. Psychological symbols.
4. Linguistic symbols.
5. Scientific symbols.
6. Philosophical symbols.

Dr. S.P. Singh studies the symbols on the relative grounds and on the basis of contents - both -

1. Physical symbols.
2. Organic symbols.
3. Psychic symbols.
4. Human symbols.
5. Super-human symbols.
7. Sacrificial symbols.
8. Mantric symbols.

We may add few more to this list as numerical, posture
symbols and metre symbols as such. We would discuss these types particularly with Rgvedic references in the succeeding chapter

(\textit{XV}) \textbf{CONCLUSION}

After the investigation into the nature and scope of mysticism, we come to the conclusion that the perfect modification of the latent powers and possibilities of human being is witnessed in the mystic's life. The individual enlightenment and universal harmony is realised through all the faculties of human being. The Rgvedic mystics are not exception in this regard. They express the mystical feelings with symbolic character of poetic language.