A sincere attempt has been made, in the previous chapters, to explain apparently contradictory qualities - socialism, secularism, scepticism, nationalism and mysticism in the personality of Harindranath Chattopadhyaya.

1. Harindranath's is a multi-dimensional personality. That is, it touches life at various points - physical, social, ethical, intellectual and spiritual or mystical. As all these qualities are harmonised in him he does not feel any sense of contradiction at all. Actually the so called contradictions exist for the critics. Because they put their weight on one aspect only - as rationalists, as political activists, as materialists and so on. So, looked at from one exclusive angle, there seems to be a contradiction.

2. Even the apparent contradictions can be explained. Harindranath represents what can be called a typical Hindu sensibility. That is, it is aware of the facts of this world and is alive to the intimations of the infinite and this is generally expressed by saying that Jara and Apara must be blended.
In the light of the mystical experience all the diversities and contradictions can be reconciled.

Socialism is a political philosophy which believes in the equality of all men and it is exactly this point which is emphasized in the devotional plays of Haridranath. It is separation and distinction that breeds sorrow and hatred and as pointed out above, in the mystic experience such distinctions are dissolved and therefore a mystic perforce, is a socialist. A real mystic is necessarily a fighter. Mysticism is very important for revolution.

Secularism is a philosophy which emphasizes the material values—this existence more than the religious values. Here also the mystic does not deny the fact of this world and for him it is also an emanation from the divine and therefore, it has its own value. And this makes a mystic appreciate the various values of this world. And in this sense he is a secularist.

3. Scepticism is a philosophy of distrust. Because nothing can be accepted as final. Therefore, a mystic also is a sceptic in a certain sense. The phenomenal world is transitory and therefore the externalities of religion like the forms of worship, rituals and observances lose their force and value.
with the passage of time. In this respect the mystic attaches little importance to external observances. In other words, he is very sceptical about their utility to lead men to the experience of the divine. In fact, they become serious obstacles to the realization of God. We can recall here the Bhakti Movement or the cult of devotion started by the Vaishnava cult in the thirteenth and the fourteenth centuries. So, Harindranath can be said to harmonize all these aspects under a central intuition of his personality which is mystical in character. It is worth remembering that despite his compassion for the poor, he did not turn out to be a dogmatic Marxist who is dominated by the restricting ideology of Communism. He is humanist first and foremost.