

---

power to live, the deliquescence of much else, a tendency to the devitalisation of the rest. A new activity came in, but this was at first crudely and confusedly imitative of the foreign culture. It was a crucial moment and an ordeal of perilous severity; a less vigorous energy of life might well have foundered and perished under the double weight of the deadening of its old innate motives and a servile imitation of alien ideas and habits. History shows us how disastrous this situation can be to nations and civilisations. But fortunately the energy of life was there, sleeping only for a moment, not dead, and, given that energy, the evil carried within itself its own cure. For whatever temporary rotting and destruction this crude impact of European life and culture has caused, it gave three needed impulses. It revived the dormant intellectual and critical impulse; it rehabilitated life and awakened the desire of new creation; it put the reviving Indian spirit face to face with novel conditions and ideals and the urgent necessity of understanding, assimilating and conquering them. The national mind turned a new eye on its past culture, reawoke to its sense and import, but also at the same time saw it in relation to modern knowledge and ideas. Out of this awakening vision and impulse the Indian renaissance is arising, and that must determine its future tendency. The recovery of the old spiritual knowledge and experience in all its splendour, depth and fullness is its first, most essential work; the flowing of this spirituality into new forms of philosophy, literature, art, science and critical knowledge is the second; an original dealing with modern problems in the light of the Indian spirit and the endeavour to formulate a greater synthesis of a spiritualised society is the third and most difficult. Its success on these three lines will be the measure of its help to the future of humanity.

The Spirit is a higher infinite of verities; life is a lower infinite of possibilities which seek to grow and find their own truth and fulfilment in the light of these verities. Our intellect, our will, our ethical and our aesthetic being are the reflectors and the mediators. The method of the West is to exaggerate life and to call down as much — or as little — as may be of the higher powers