THREE YEARS WITH TAGORE

Hashim Amir Ali

Exactly twenty years ago, I got a cable from London: Would I be willing to accept a fellowship for research in Rural Economics at Tagore's Sriniketan on an honorarium that was more than my salary? Naturally, I was willing.

It turned out that Tagore was in England at the time and he had wanted a Bengali friend of mine to take up the work. And this friend, Boshi Sen, while excusing himself, had recommended me. Hence this most unexpected and welcome offer which kept me in touch with the poet for three years. I had just returned from America after my post-graduate work and degree in Rural Economics and was bubbling with an earnest desire to serve my country. So my journey to Bolpur was a pilgrimage and I felt humble at the great opportunity which God had given me to be associated with a man who combined in himself philosophy, poetry as well as patriotism.

It was this many-sidedness of Gurudeva which gave room for misunderstanding and criticism. Those who were only poets could not appreciate his philosophy and the mere philosophers could not reconcile themselves to his imaginative poetry, the nationalists could find place neither for philosophy nor poetry in their programme of national reconstruction. And he, perceiving all the aspects of human nature, and realising the necessity of all-round development, often lost patience with persons who were concerned only with some particular aspect of human life and evolution.

Philosophers, poets, litterateurs have dealt and will continue to deal, with Tagore in their respective domains. But I was destined to see more of his nationalist aspirations and came in contact with his philosophy and poetry only indirectly as it was manifested in his village reconstruction programme.

It is the creation of an artist which reflects his mind and personality. To explain the nationalist aspect of Tagore's aspirations, therefore, one has to see the work at Sriniketan, a small colony about a mile from both Santiniketan, the educational centre and Bolpur, the railway station, the three together constituting almost an equilateral triangle north of the Ajay river, some 90 miles from Calcutta.

But this Sriniketan, like Santiniketan, had its beginning elsewhere and in

Based on a radio-talk broadcast from Hyderabad in 1951.
order to understand the mature attitude of the poet towards rural reconstruction, the aspect of his work in which I was to help him, I had to go back to his own early and practical experiences as a village worker. And Gurudeva, when I sometimes begged him to tell me what he wanted me to do at Sriniketan, often recounted stories which led to his interest in rural reconstruction, even during what were called the ‘Gay Nineties.’

It seems that long before the Swadeshi movement which started in Bengal in 1905, Tagore had spoken strongly of the danger of neglecting to build up a sound economic and humanistic basis in our almost innumerable villages while fighting for political freedom in our cities and towns. His own experience as a humane zamindar had shown him how the attraction of the cities had drawn away all the well-to-do and how, left for themselves, those remaining in the villages had lost the power to help themselves.

He told us stories of such experiences in his zamindari of Shelidah and Potisar in East Bengal when he actually went and lived among his tenants. In fact several of his stories are based on these experiences. His chief discoveries were, first, the utter poverty of the villages, and second, the psychological inaptitude of the people to strive towards improving their lot.

“I looked round” said Tagore, “and saw famished bodies crying for a handful of rice. I saw women in villages dig up mud for a few drops of water— for wells are even more scarce in Indian villages than schools.”

And referring to his early experiences in Shelidah, he said, “It was difficult to help these people because they despised themselves. They would say ‘we are dogs— only whipping and beating will keep us straight’.”

It was this psychological negativism which had to be, transformed into a positive attitude for bettering one’s own condition. This Tagore realised, but ‘how’ was the question, and Tagore began experiments with the people of his own zamindari. He took each and every opportunity of meeting all and even the humblest among his people. He shared their simple joys and poignant sorrows and did his best even in advising them in matters concerning the technical aspects of agriculture. But soon he discovered that he did not have the technical knowledge to perform the task satisfactorily.

His school in Santiniketan, meanwhile, had found its roots in West Bengal and now that his son, Rathindranath, had come of age for higher learning he directed him and one or two of his companions to devote their time and attention to qualifying themselves in agriculture and animal husbandry so that they may continue the village work he had begun.

Until 1913, when Rabindranath was awarded the Nobel Prize, he was
not so well-known or recognized. But his educational programme for all-round development of the Indian village had already taken root; and the Institute of Rural Reconstruction, which today enjoys all-India recognition, had already come into existence in 1912 when Tagore purchased a small estate only a mile from Santiniketan in order to establish his experiment in rural reconstruction.

Like Santiniketan, this sister institution, too, was in essence, a manifestation of Tagore’s versatile personality. It had a small school where a Ph.D. from London (now the Education Secretary to the West Bengal Government) taught the small urchins from the neighbouring villages. It had a group of Brati Balak, Bengal’s Boy Scouts, composed of a slightly older group of boys from the same neighbourhood. It had a Mahila Samiti, guided by the Poet’s daughter-in-law in which women from the neighbouring villages came and learnt sewing and child welfare. It had a cottage industries section in which artists from Santiniketan co-operated with the respective artisans in teaching village boys such crafts as spinning, weaving, carpentry, lacquer work, book-binding, carpet-making and a host of the crafts which would give them some income. It had a small dispensary and medical research laboratory in which a doctor lent by the Friends’ Society in America, a young man who subsequently succumbed to the disease he was investigating in South Russia—carried on valuable research in malaria. It had a small farm in which improvements suggested by the different agricultural departments of Government were to be tried out before being recommended to the villagers. And it had also a section for rural research of a varied nature, trying to subject all problems referred to it by the other sections from an economic and analytical point of view. The poet’s son, Rathindranath Tagore, was the administrative guide of the variegated pattern of village education and development, while Rabindranath himself was the inspiration behind each and every one of its activities.

For three years I continued to draw inspiration from Gurudeva in my endeavours to make this institution so efficient as to serve as a model for others in the country. But it was difficult to find such a combination of circumstances elsewhere for its replica to be possible. So while Shrniketan was, and still remains, a remarkable and effective institution for village development its partial failure perhaps lies in the fact that it can serve only as a partial model for other places.

One most poignant memory I have of Gurudeva, concerns this institution itself. I remember once standing by myself on the third storey verandah
of his palatial home in the crowded streets of Calcutta, when, musing by myself, I suddenly found Gurudeva standing beside me.

The young men of Free India will find it difficult to understand on one side, the intense desire to serve, and on the other the cruel frustration which was our lot when we were of their age. But, the political bondage of Mother India had so enveloped us in those days that, try how we might, to serve on a large scale, we found our ways blocked by a Government whose policy was not identical with the interests of our progress and prosperity.

"Gurudeva," I found myself saying, "for three years I have striven to carry Sriniketan at least a few steps towards the goal you had set for it. But while my colleagues and I have not entirely failed, the rate of progress is so slow and the goal still so distant that I sometimes despair. Tell me, Gurudeva, is it only my shortcoming or have I been expecting too much?"

Gurudeva put his hand on my shoulder. "Ali," he answered, "you have striven for three years. I have dreamed and plodded for half a century. I too, have often despair. But always I have realized that one is merely to strive. Whether we succeed or not is not our concern."

That lesson was only a reminder of the one taught by the Gita. But I shall never forget it coming to me just at the moment and from one whose sympathies were as wide as they were sincere.

So much for the contacts which I had with Gurudeva in my more or less official capacity. But these constituted only a small part of what I got from him. When I sometimes meet the friends of those days, we can spend hours reviving our memories of the old patriarch and the affectionate remarks which we youngsters used to express in his close proximity. There are also memories of his walking in the garden early in the morning, a tall, slightly bent, robed figure, with his white hair running into curls and hands behind his back, strolling among the scented shrubs to many of which he had himself given beautiful Bengali names. Or, a little later, the same figure sitting on the porch humming some newly made poem to a tune created by himself. Or again, the dramatist guiding his sixteen-year-old grand-daughter and other girls of the Sangita-Bhavana in dance and song. Once I remember, how, failing to obtain the exact gesture, this seventy-year-old patriarch had risen half in joy and half in anger and executed a movement as an example — and how he had joined in the mirth of the children a moment later when he found the youngsters were amused by this unexpected gesture.

Another incident which stands out in my memory is that of a marriage which Gurudeva had himself arranged between two of the mature inmates of
The asrama. He loved to make such matrimonial alliances. But when the
day of the wedding arrived there was commotion: Gurudeva had refused to
attend the ceremony!

Charu Babu, a retired i.c.s. officer who often acted as intermediary
between Gurudeva and us of the younger generation, told us that the
difficulty arose out of the bride’s mother having vowed to instal the god
Ganapati in her house when her daughter got married. But Gurudeva had
objected to this as an infringement of the asrama rules as laid down by his
father, the Maharshi: There were to be no idols in the asrama.

Now in my youthful days I was ultra-iconoclastic: that is I enjoyed break-
ing even the principle of breaking idols. And so Charu Babu told Gurudeva
that Ali did not see why a material symbol should be objected to when we
were all the time using verbal symbols for Him whom we all worship. “Ali,”
said Gurudeva, half in anger and half in appreciation, “is the only idolatrous
Mussalman I have met.” Anyway the difficulty was overcome by the
wedding being arranged outside the boundaries of the asrama. Ganapati
was installed but neither Tagore nor his family attended the wedding that
particular day.

Another incident I remember, is of my own marriage. Gurudeva had
been in Hyderabad a few days before that occasion and had given enthusiastic
approval of the bride. But he was not able to stay until the wedding. So,
on going to Santiniketan we had to celebrate a wedding all over again, and
the children took great delight in making me the subject of practical jokes to
which the bride-groom is subjected on such occasions.

And after the repast, I presented Gurudeva a naqar of gold mohurs, as was
usual in Hyderabad. I thought he had finished his part when he touched
the gold and gave his blessings. But, early next morning, there came from
him a gift of a painting which he had sat up late in the night to finish. It is
now one of my most valued treasures.

Once Gurudeva sent me a post card to reply on his behalf. It was from
some Bengali Muslim admirer of his. The man seemed to be a genuine
devotee and admirer of Gurudeva but in his simplicity of mind, he could not
understand how so great a Sufi, as Tagore evidently was, was not a Muslim
as well. I felt a little embarrassed as to what I should reply. But Gurudeva
put me at ease. “Tell him,” he said, “that I am already half a Muslim. My
grand-father spoke and wrote Persian and knew even Arabic. Hafiz was
his constant companion and the influence of Muslim culture is still evident in
the dress and mode of living as seen in my family.”
Three years I stayed in the shadow of Tagore's personality — three years of the best period of my life. As in all small communities, there were often little misunderstandings and personal antagonisms, petty jealousies, and fond favouritisms. Many times I was on the pinnacle of popularity. Many times a persona-non-grata. We indulged in adulation and malignant as well as affectionate criticism. But never during all that period was I treated as any but one of the community sharing all its human joys and sorrows.

Yes, I have met Rabindranath, and the catholicity and hopefulness of his dreams are still my guiding stars in these days when frustration and pettiness pervade our land. May the memory of Rabindranath heal those maladies and make us great in both mind and body. To use the inimitable words of Tagore himself:

Where the mind is without fear and the head is held high,
Where knowledge is free:
Where the world has not been broken up into fragments by narrow domestic walls;
Where words come out from the depth of truth;
Where timeless striving stretches its arms towards perfection;
Where the clear stream of reason has not lost its way into the dreary desert sand of dead habit;
Where the mind is led forward by Thee into ever-widening thought and action —
Into that heaven of freedom, my Father, let my country awake.
THE WORLD IS FULL OF WONDERS An Encyclopaedia in Pictures by Theodor Muller-Alfeld. 35s.

PABLO PICASSO by Wilhelm Boeck and Jaime Sabartes. An outstanding addition to our knowledge of the life and work of this great Spanish painter. £5.5s.

BERNARD SHAW: HIS LIFE, WORK AND FRIENDS by St. John Ervine. The first complete life of the famous dramatist by one who was a close friend of Shaw for 40 years. 50s.

PARLIAMENT IN INDIA by W. H. Morris-Jones. The first full scale study of a modern Indian political institution. Rs. 25/-

CAPITAL TAXATION IN A DEVELOPING ECONOMY (INDIA) by I. S. Gulati. A book of immense help in understanding the new Capital Taxes in the 1957 Budget and their role in India's Five-Year Plans. Rs. 12.50.

CRITICAL APPROACHES TO LITERATURE by David Daiches. A comprehensive and extremely well-documented study of the whole field of literary criticism. 25s.

SHAKESPEARE: A Pictorial Biography by F. E. Halliday. Fills a curiously wide gap in the enormous literature of Shakespeare. 25s.

TALKING OF GANDHIJI by Francis Watson and Maurice Brown. Not just another book on Gandhi, but a living testimony of a new and different kind. Rs. 6/-

DANGEROUS ESTATE: The Anatomy of Newspapers by Francis Williams. 24s.

A GUIDE TO DIPLOMATIC PRACTICE by late Rt. Hon. Sir Ernest Satow. Edited by Sir Neville Bland. 63s.

EUROPE SINCE NAPOLEON by David Thomson. An integral history in the full sense of the term. 42s.

MODERN JAPANESE LITERATURE From 1868 to the Present Day. Compiled and Edited by Donald Keene. The first collection of its kind to be published in English. 35s.

STUDIES IN INDIAN HISTORY AND CULTURE by U. N. Ghoshal. Deals critically and comprehensively with the current views of well-known scholars in the field. Rs. 25/-

A COMPREHENSIVE HISTORY OF INDIA — Vol. 2. The Mauryas and Satavahanas 325 B.C. — A.D. 300. This work to be published in 12 volumes, is the first full-scale survey of the political and economic history of the country and of its social, educational, artistic and religious movements, undertaken by Indian scholars. Rs. 45/-

ORIENT LONGMANS PRIVATE LTD.
Calcutta, Bombay, Madras, New Delhi, Hyderabad
The only training which I had from my young days was the training in rhythm, the rhythm in sound. I had come to know that rhythm gives reality to that which is desultory, which insignificant in itself. And therefore, when the scratches in my manuscript cried, like sinners, for salvation, and assailed my eyes with the ugliness of their irrelevance, I often took more time in rescuing them into a merciful finality of rhythm than in carrying on what was my obvious task.

It was probably in 1928 that Rabindranath abandoned the starting point of turning erasures into designs and commenced painting pictures for their own sake.

The first exhibition of his paintings was presented in Paris in 1930. The same year exhibitions were held also in England, Germany, Denmark, Russia and in America. In India his pictures were shown for the first time in Calcutta in 1931 on the occasion of his seventy-first birthday celebrations.

Rabindranath Tagore
Chitraili

Ten Colour Plates
Five monochrome plates
Rs. 18/-

ABANINDRANATH; H.S EARLY WORKS: 13 Colour Plates. With introductory essays by O.C. Gangoly, Stella Kramrisch and Binodbihari Mukhopadhyaya. Rs. 15/-.

SANTINIKETAN 1951-51: A chronicle in pictures of the 'Poet's School', with two introductory essays by Rabindra Tagore. Rs. 10/-
VISVABHARATI NEWS: SILVER JUBILEE NUMBER 1957

( Issued on the occasion of Visvabharati News completing its twenty-five years of publication )

EDITOR: NRIPENDRA C. BHATTACHARYA

CONTENTS

MESSAGES from the President and Vice-President of India, the Prime Minister of India, and the Governor of West Bengal.

Poem ('A Song'), two Articles ('Can Science be Humanised?' and 'The History and Ideals of Sriniketan') and two Paintings (one used as cover-design) of Rabindranath Tagore.

Correspondences of Rabindranath Tagore, Mahatma Gandhi, G. B. Shaw and Jawaharlal Nehru.


Illustrations:

A facsimile of Gurudeva's handwriting;
Nine other illustrations from Abanindranath Tagore, Ju Peon, Nandalal Bose, Surendranath Kar, Ramendranath Chakravarty, Binodebehari Mukhopadhyaya and Ram Kinkar.

Price. Rs. 3.75 (ordinary), Rs. 5.25 (De-luxe).

VISVABHARATI (Publishing Department) CALCUTTA-7
STEEL IS THE STARTING POINT

The combination of raw materials and skilled labor makes India the world's cheapest producer of steel.

India's deposits of iron ore, with the highest iron content in the world, can last a hundred years. Adequate supplies of metallurgical coal and other raw materials abound.

The steel only when you must today. There will be more tomorrow.

India's immediate target—eight hundred thousand tons of finished steel and two hundred and eighty thousand tons of pig iron—is India's immediate target for the Third Five Year Plan. It can be done.
RECENT RESEARCH PUBLICATIONS

*The Path of Universal Love*
(English edition of ‘Maitri-Sadhana’ in Bengali: with additions).
By Sujitkumar Mukhopadhyaya. Price Rupees Three.

*Odia Lokagiti-O-Kahani*
(A collection of Oriya Folk-songs and Fables, in Oriya).
By Dr. Kunjabehari Das. Price Rupees Fifteen.

VISVABHARATI (Publishing Department) CALCUTTA-7
Announcing Another Special Number

THE TEN FATEFUL YEARS
Special 10th year Anniversary Number

FEBRUARY 1958
being a review of the impact of Freedom and Western Democracy on the socio-economic, political and cultural life of the people in

SOUTH AND SOUTHEAST ASIA

Offering
a stimulating discussion on problems like:
Surviving colonialism
Socialism
Strains and strains in Asian Societies
Economic dependence on the West
A survey of Cultural trends
Parliamentary Democracy in S E Asia
Economic Development Plans
Foreign Policies of major powers, etc.

A Special Survey of Theatre in South East Asia

SPECIAL FEATURE
A Symposium on:
The Role of Privatized Sector in Indian Economic Development

UNITED ASIA  12 Rampart Row  Bombay 1
Price Rs. 3.00, 75 c., s. 5.

The Bhudan Revolution
a symposium

JANUARY 1958

H. S. L. Polak  Gandhi and Vinoba
Kaka Kalekar  The Growing Tradition of Gandhi
J. Mabarty  Vinoba and Gandhi : a suggestion
U. N. Dhebar  Bhudan and the Socialist Pattern of Society
Gyan Chand  Bhudan as a Social Revolution
Josselyn Hennessy  Welfare and the State : an Indian View
V. V. Bhatt  Gramdan and Economic Development
M. L. Dantwala  Institutional Base for Moral Ideas
Philip Zealey  Possible Limitations
G. Ramachandran  Bhudan and Community Development
Meghabhai Desai  Gramdan and the Community Development Program
Rohit Dave  Whither Bhudan : a Study in Ends and Means
Evelyn Wood  Some Ethical and Psychological Aspects of Bhudan

Bhudan as Communication

Rs. 1.50 the copy
Rs. 5 ($2.00 ; 10s.) a year

Jan Apr Jul Oct

GANDHI MARG
mani bhuwan laburnum road bombay 7
ORIENT REVIEW
&
LITERARY DIGEST.

Edited by
ALFRED SCHENKMAN

ORIENT REVIEW & LITERARY DIGEST is a non-partisan monthly review of literature, the arts and cultural affairs. It concentrates specially on the cultural and philosophical contributions of India and other Asian countries. Apart from well-written articles on literature and literary life, short stories, poems, review of books; each issue of the ORIENT REVIEW & LITERARY DIGEST contains the latest "Orient Opinion".

ORIENT REVIEW & LITERARY DIGEST is widely circulated in India and other Asian countries and serves as a mirror of life in the East today. Apart from its ever increasing newsstand sale, it enjoys wide circulation amongst educational and cultural institutions in India and abroad.

ORIENT REVIEW & LITERARY DIGEST is on sale in many bookshops in India but if you have any difficulty or if you want to enter a subscription (Rs. 12/- per annum, post free), please write direct to:

MRS. S. DUTTA, BUSINESS MANAGER
ORIENT REVIEW
12-B, NETAJI SUBHAS ROAD, CALCUTTA 1
Telephone No : 22/7660

Specimen copy can be supplied on receipt of application along with postage stamps of the value of Rupee One only.
HISTORY OF
THE RAMAKRISHNA MATH AND MISSION

By
SWAMI GAMBHIRANANDA

Edited by SWAMI MADHAVANANDA

With a Foreword by CHRISTOPHER ISHERWOOD

Tracing the development of the representative institutions of the Ramakrishna Math and Mission, the book primarily sets forth the actualisation of the ideas and ideals taught by Shri Ramakrishna and Swami Vivekananda.

Christopher Isherwood says in the Foreword, "Spiritual truth is eternal, but it has to be restated and re-demonstrated in a human life in order that it may solve the varying problems of succeeding epoch. Ramakrishna's teaching is our modern gospel. He lived and taught for us, not for the men of two thousand years ago; and the Ramakrishna Movement is responsible for the spreading of his gospel among us, here and now. For this reason alone, the Movement must be regarded as the most important of all existing religious movements, no matter how large or influential or venerable the others may be."

Neatly printed on good paper and attractively got up
With 34 Illustrations and an Index

Demy 8vo. Pages 452+xii Price Rs. 10

ADVAITA ASHRAMA, 4, Wellington Lane, CALCUTTA-13

TRIVENI
[Founded in 1928]

JOURNAL OF INDIAN RENAISSANCE
PUBLISHED QUARTERLY

Editor: K. Ramakotiswara Rau

The Journal is published on the 15th of April, July, October and January, a new volume beginning in April every year. Subscriptions may commence from any number, but no enlistments are made for less than a year.

Annual Subscription: India Rs. 6
Foreign 12 sh or 2 Dollars

Further particulars can be had from:

TRIVENI PUBLISHERS
MASULIPATAM
(Andhra Pradesh)
EXCELLENT SUSTAINER

IN

CONVALESCENCE AND MENTAL FATIGUE

ENERGON

THE ENERGY-GIVING TONIC

Combination of

Glycerophosphates, Strychnine,
Vitamin B complex and Lecithin.

• BANISHES FATIGUE
• TONES THE NERVES
• HELPS DIGESTION
• RESTORES HEALTH

Obtainable from
ALL GOOD CHEMISTS

BENGAL CHEMICAL & PHARMACEUTICAL WORKS LIMITED
CALCUTTA : BOMBAY : KANPUR
INDIAN FOLK-LORE

Quarterly journal devoted to folk-literature, folk-arts & crafts.
Single copy Rs. 2.50;
Annual Rs. 10.

Secretary
SANKAR SEN GUPTA

General Editor
P. C. Pal & G. N. Sen

INDIAN WAR OF INDEPENDENCE

Centenary Souvenir;
Price Rs. 5.

Editor:
SANKAR SEN GUPTA

For details please contact

INDIAN PUBLICATIONS
3, British Indian Street,
Calcutta-1.
DEPARTMENT OF PUBLICATIONS,
TATA INSTITUTE OF SOCIAL SCIENCES, BOMBAY 38

DHARAVI: AN ECONOMIC AND SOCIAL SURVEY OF A VILLAGE ... 1/00
GOING TO U. S.—A GUIDE. Krishnayya, G. S. and Kumarappa, J. M. ... 6/50
HANDICAPPED CHILD. Wadia, A. R. (Editor) ... 4/50
OUR BEGGAR PROBLEM—HOW TO TACKLE IT. Kumarapya, J.M. (Editor) 6/50
PUBLIC SHOPPING HABITS AND CONVENIENCES Lorenzo, A. M. ... 1/50
SEX DELINQUENT WOMEN AND THEIR REHABILITATION. Banerjee, G. R. 4/50
SOCIAL SERVICE DEPARTMENT IN A HOSPITAL. Banerjee, G. R. ... 1/00
STUDENTS AND SOCIAL WORK—By Students and for Students ... 1/75
TOWARDS BETTER UNDERSTANDING OF THE SICK CHILD. Banerjee, G. R. 8/75

INDIAN JOURNAL OF SOCIAL WORK (Quarterly) Professor A. R.
Wadia, M. P. (Editor). Yearly Subscription for India, Pakistan, Burma
& Ceylon—Rs. 10/-. for U. S. A. $ 4.00, and for other foreign countries
Rs. 11/-. Back numbers of the journal are available.

POPULATION REVIEW
Biannual Journal of Asian Demography
Editor: S. Chandrasekhar

JANUARY 1958
Vol. 2. No. 1

CONTENTS

The Ecological Structure of an Asian City:
An East-West Comparison
Professor Noel P. Gist
The Phenomenon of Longevity
Professor Chester Alexander
Spatial Aspects of the Housing Problem in
Aligarh, U. P., India
Professor Howard F. Hirt
Psychiatric Institutional Services in India
Professor Arthur J. Hobins
The Composition of India's Population
according to the 1951 Census
Professor S. Chandrasekhar

From the Press Cuttings
Institute's Activities
Reviews of Books
Publications Received

Published by the Indian Institute for Population Studies, Gandhinagar, Madras 20, India.

Subscription: Rs. 10; 20 sh.; $ 4.00 per year
Checks payable to Indian Institute for Population Studies
TABLE OF CONTENTS

Kwei-chi’s Note on Šālabana  AIYASWAMISASTRI N.
Rigveda Rup.  BAILEY H. W.
Sogdian Pr.  WP
Atta-dipā in Pali  BAPAT P. V.
Literature
Causalité dans le  BARBAU André
Hinayāna
Notes to Abhisamayā-  CONZE Edward
lankāra
Our Debt to China  DATTA Dhirendra Mohan
and Japan
Ānanda and Vakula in  ECKE Gustav
Chinese Carvings
Buddhism and Com-  GLASENAPP Helmuth von
parative Religion
Suspension Bridges  GODRICH L. Carrington
in China
The “Wheel”  HORSCH Paul
“Render unto Caesar”  HURVITZ Leon
Asokan Edicts  KASUGAI Shinya
Philosophical Treatise  KITAGAWA Hidenori
ascribed to Digna

Story of the White  KURANISHI Takeshiro
Snake
Connotations of the  NAGAO Gadjin M.
word Āśraya
Confucian Ethics and  NAKAMURA Hajime
Buddhist Sutras
Elephant in South-  RAHDER Johannes
east Asian Languages
Tibetan Loan-Words  ROHRICH G. N.
in Mongolian
Vinayasamukasa  SASTRI Vidyasekhara
Asoka’s Ideal of  SEN Prabodh-chandra
Dharma
A Chinese Prayer in  SIMON Walter
Tibetan Script
Le Lińga des danse-  STEIN R. A.
masquées lamêtes
The Fifth Dalai Lama  TUCCI Giuseppe
A Legend about the  WALTON Arthur
Caves
Characteristics of the  WAYMAN Alex
Great Person
A Note on Sun Ch’o  WILHELM Hellmut
Seng-jui alias Hui-jui  WRIGHT Arthur F.