



BHAVAN'S BOOK UNIVERSITY

300

ENDS AND MEANS

ALDOUS HUXLEY

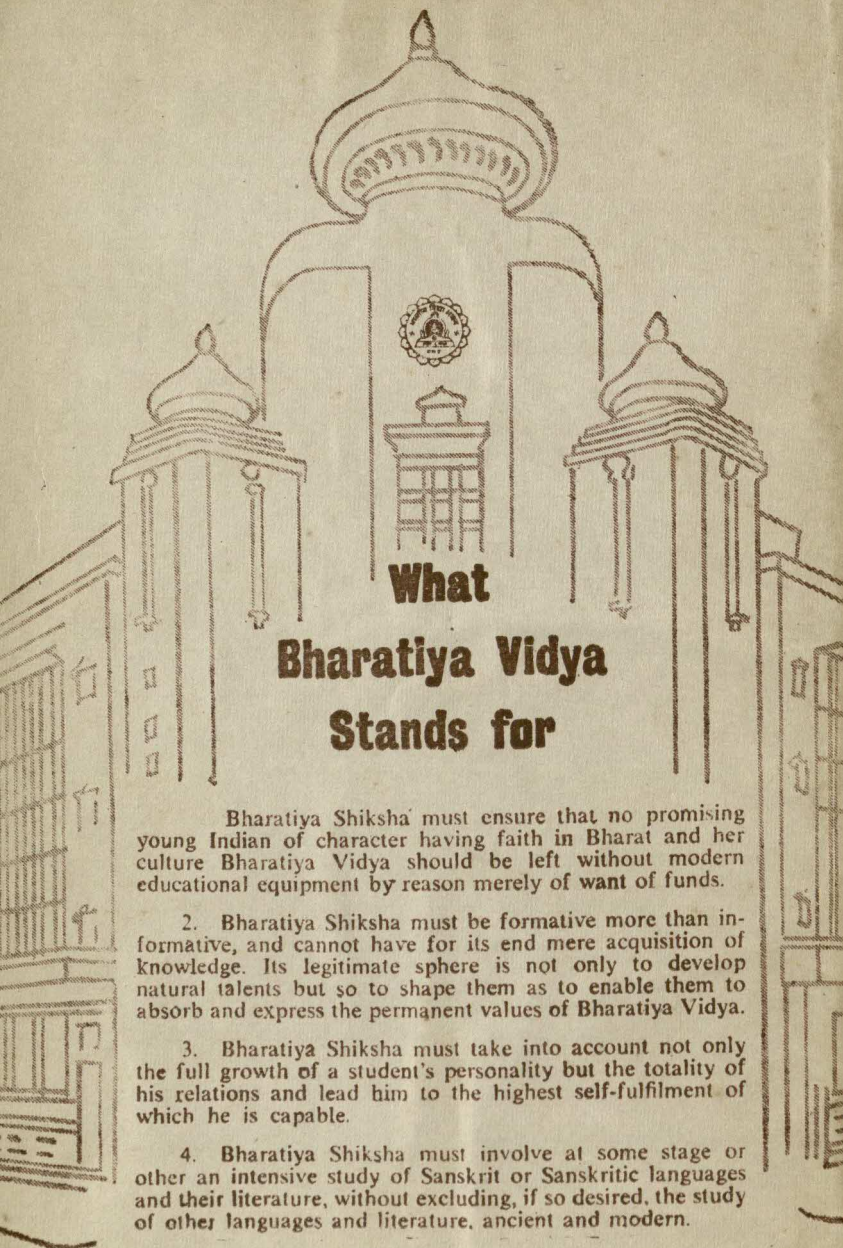
GENERAL EDITORS

K. M. MUNSHI

R. R. DIWAKAR



भारतीय विद्या भवन, बम्बई



What

Bharatiya Vidya Stands for

Bharatiya Shiksha must ensure that no promising young Indian of character having faith in Bharat and her culture Bharatiya Vidya should be left without modern educational equipment by reason merely of want of funds.

2. Bharatiya Shiksha must be formative more than informative, and cannot have for its end mere acquisition of knowledge. Its legitimate sphere is not only to develop natural talents but so to shape them as to enable them to absorb and express the permanent values of Bharatiya Vidya.

3. Bharatiya Shiksha must take into account not only the full growth of a student's personality but the totality of his relations and lead him to the highest self-fulfilment of which he is capable.

4. Bharatiya Shiksha must involve at some stage or other an intensive study of Sanskrit or Sanskritic languages and their literature, without excluding, if so desired, the study of other languages and literature, ancient and modern.

5. The re-integration of Bharatiya Vidya, which is the primary object of Bharatiya Shiksha, can only be attained through a study of forces, movements, motives, ideoforms, forms and art of creative life-energy through which it has expressed itself in different ages as a single continuous process.

6. Bharatiya Shiksha must stimulate the student's power of expression, both written and oral, at every stage in accordance with the highest ideals attained by the great literary masters in the intellectual and moral spheres.

7. The technique of Bharatiya Shiksha must involve—

(a) the adoption by the teacher of the *Guru* attitude which consists in taking a personal interest in the student; inspiring and encouraging him to achieve distinction in his studies; entering into his life with a view to form ideals and remove psychological obstacles; and creating in him a spirit of consecration; and

(b) the adoption by the student of the *Shishya* attitude by the development of—

(i) respect for the teacher,

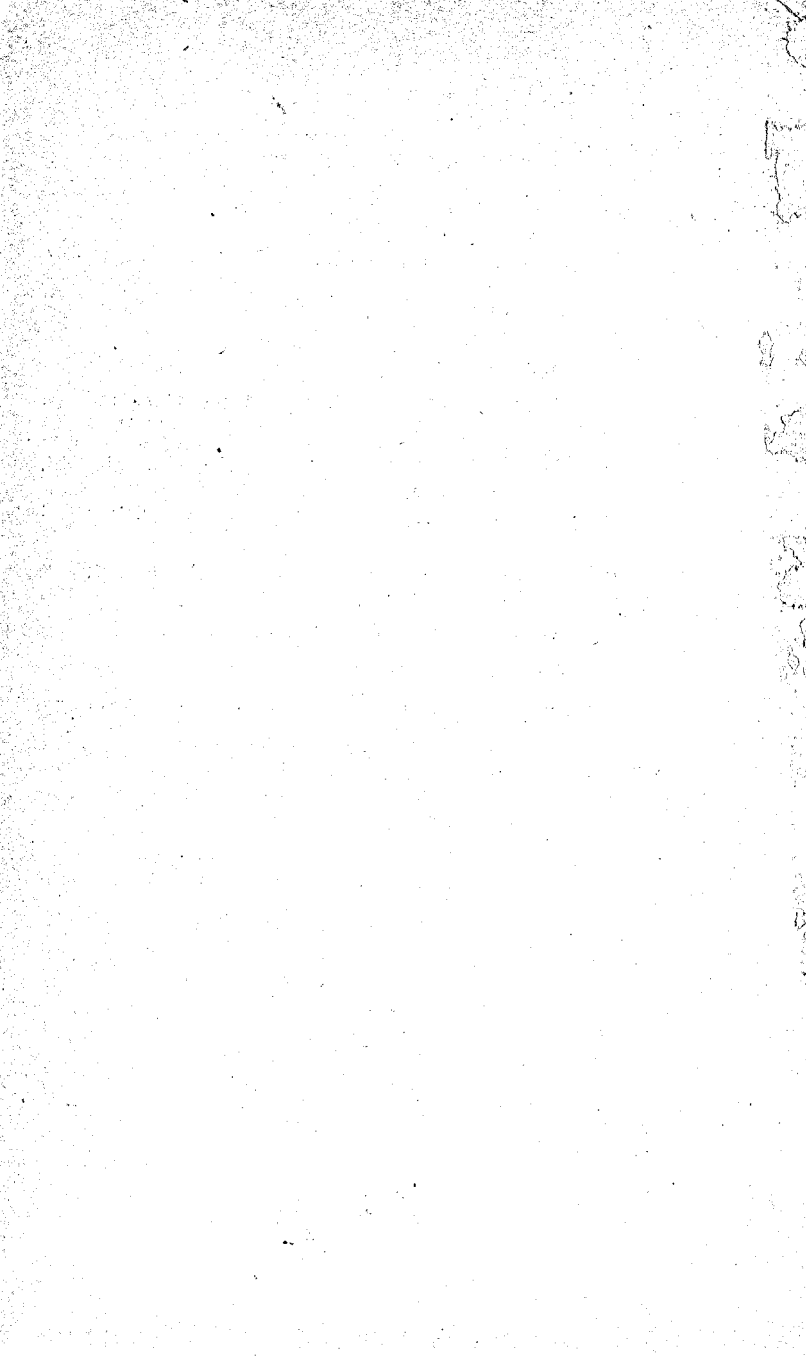
(ii) a spirit of inquiry,

(iii) a spirit of service towards the teacher, the institution, Bharat and Bharatiya Vidya.

8. The ultimate aim of Bharatiya Shiksha is to teach the younger generation to appreciate and live up to the permanent values of Bharatiya Vidya which flowing from the supreme art of creative life-energy as represented by Shri Ramachandra, Shri Krishna, Vyasa, Buddha and Mahavira have expressed themselves in modern times in the life of Shri Ramakrishna Paramahansa, Swami Dayananda Saraswati, and Swami Vivekananda, Shri Aurobindo and Mahatma Gandhi.

9. Bharatiya Shiksha while equipping the student with every kind of scientific and technical training must teach the student, not to sacrifice an ancient form or attitude to an unreasoning passion for change; not to retain a form or attitude which in the light of modern times can be replaced by another form or attitude which is a truer and more effective expression of the spirit of Bharatiya Vidya; and to capture the spirit afresh for each generation to present it to the world





आ नो भद्राः ऋतवो यन्तु विश्वतः ।

Let noble thoughts come to us from every side.

—*Rigveda, 1-89-i*

BHAVAN'S BOOK UNIVERSITY

General Editors :

K. M. MUNSHI

R. R. DIWAKAR

105

ENDS AND MEANS

BY

ALDOUS HUXLEY

CONDENSED BY

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1962

BHARATIYA VIDYA BHAVAN
CHAUPATTY, BOMBAY

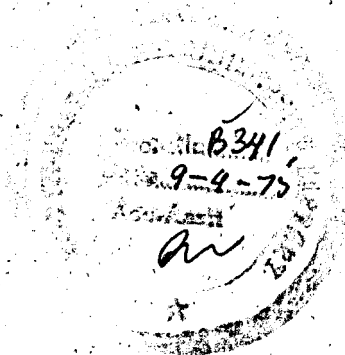
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GENERAL EDITOR'S PREFACE

THE Bharatiya Vidya Bhavan—that Institute of Indian Culture in Bombay—needed a Book University, a series of books which, if read, would serve the purpose of providing higher education. Particular emphasis, however, was to be put on such literature as revealed the deeper impulsions of India. As a first step, it was decided to bring out in English 100 books 50 of which were to be taken in hand almost at once. Each book was to contain from 200 to 250 pages and was to be priced at Rs. 2/-.

It is our intention to publish the books we select, not only in English, but also in the following Indian languages: Hindi, Bengali, Gujarati, Marathi, Tamil, Telugu, Kànnada and Malayalam.

This scheme, involving the publication of 900 volumes, requires ample funds and an all-India organisation. The Bhavan is exerting itself to the utmost to supply them.

The objectives for which the Bhavan stands are the reintegration of Indian culture in the light of modern knowledge and to suit our present-day needs and the resuscitation of its fundamental values in their pristine vigour.

Let me make our goal more explicit :

We seek the dignity of man, which necessarily implies the creation of social conditions that allow him

ENDS AND MEANS

freedom to evolve along the lines of his own temperament and capacities; we seek the harmony of individual efforts and social relations, not in any makeshift way, but within the frame-work of the Moral Order; we seek the creative art of life, by the alchemy of which human limitations are progressively transmuted, so that man may become the instrument of God, and is able to see Him in all and all in Him.

The world, we feel, is too much with us. Nothing would uplift or inspire us so much as the beauty and aspirations which such books can teach.

In this series, therefore, the literature of India, ancient and modern, will be published in a form easily accessible to all. Books from other literatures of the world, if they illustrate the principles we stand for, will also be included.

This common pool of literature, it is hoped, will enable the reader, eastern or western, to understand and appreciate currents of world thought, besides the movements of the Indian mind, which, though they flow through different linguistic channels, have a common urge and aspiration.

Fittingly, the Book University's first venture is the *Mahabharata*, summarised by one of the greatest living Indians, C. Rajagopalachari; the second work is on a section of it, the *Gita*, by H. V. Divatia, an eminent jurist and a student of philosophy. Centuries ago, it was proclaimed of the *Mahabharata*: "What is not in it, is nowhere." After twenty-five centuries, we can use the same words about it. He who does not know it does not know the heights and depths of the soul; he

GENERAL EDITOR'S PREFACE

misses the trials and tragedy and the beauty and grandeur of life.

The *Mahabharata* is not a mere epic; it is a romance, telling the tale of heroic men and women and of some who were divine; it is a whole literature in itself, containing a code of life, a philosophy of social and ethical relations, and speculative thought on human problems that is hard to rival; but, above all, it has for its core the *Gita*, which is, as the world is beginning to find out, the noblest of scriptures and the grandest of sagas the climax of which is reached in the wondrous Apocalypse in the Eleventh Canto.

Through such books alone, the harmonies underlying true culture, I am convinced, will one day reconcile the disorders of modern life.

I thank all those who have helped to make this new branch of the Bhavan's activity successful.

Queen Victoria Road,
NEW DELHI:

K. M. MUNSHI

October 3, 1951.



FOREWORD

THIS is an abridgment of Aldous Huxley's work *Ends and Means* condensed by Sri Narendra Singh Taparia in which the author stands for the position advocated by Gandhiji that the "ends are shaped by the means we employ." This, according to the author, is the foundation of the pacifist creed. In effect therefore, it is a commentary on the aphorisms of the *Yoga Sutra* that when non-violence is confirmed in the heart the opponent gives up his hostility.

In this work Huxley repudiates the generally accepted theory that the causes of war are exclusively or predominantly economic. The author finds the causes of war in the psychological attitudes of men, among other things in nationalism, militarism, religious fanaticism, personal vanity of leaders. According to the author, pacifism is a policy which has not only the merit of being morally right but strictly practical and business-like.

The urge for peace, according to Aldous Huxley, must come from individuals, for, the reform of the individuals alone leads to the reform of the society. Personal pacifism is a personal ethic, a way of life. "Good intentions and personal devotion", says Huxley, "are not enough to save the world; if they were the world would have been saved before this—for the supply

ENDS AND MEANS

of saints has never failed. But the good are sometimes and often ill-informed.”

Fascinated by Aldous Huxley's treatment of War and Peace, Shri Taparia in his appreciative abridgment maintains the spirit of the original.

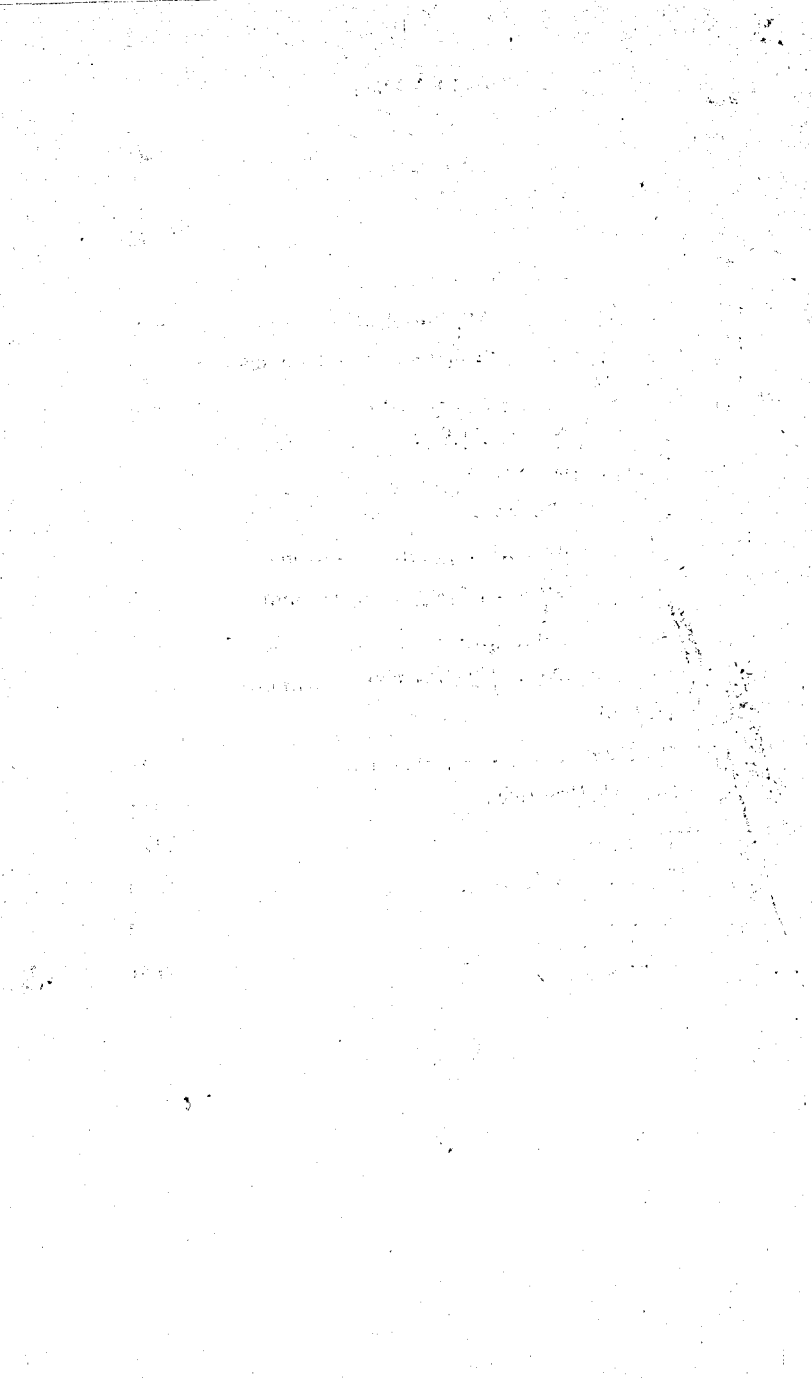
Shri Narendra Singh Taparia, after obtaining the Master's Degree in English Literature from the Allahabad University, took to business, making a success of it. However, he would not give up his first love, and continued his literary pursuits with undiminished interest. A career so full of promise was cut off by the cruel hand of death. The Bhavan is indebted to his wife, Smt. Anasuyadevi Taparia, who, as a tribute to his sacred memory, has helped in the publication of this work.

Bharatiya Vidya Bhavan,
Chaupatty Road, Bombay-7.
December 14, 1962.

K. M. MUNSHI

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CHAPTER I

GOALS AND ROADS

Since the dawn of history the prophets and the founders of religions have spoken with one voice about the ideal goal of human effort. They all looked forward to a Golden Age in which there will be liberty, peace, justice and love.

There is, however, a clash of contradictory opinions with regard to the roads which lead to that goal. Among those who think in terms of social machinery, some believe that the royal road to a better world is the road of economic reform, for others the short-cut to Utopia is military conquest, still others believe in armed revolution. Among those who think in terms of changing the individuals who compose society, there are those who believe that the ideal individuals of an ideal society can alone create a Golden Age which we all desire.

What is the ideal individual of the idealists, the prophets and the founders of religions?

From time to time particular social circumstances have evolved the magnanimous man, the chivalrous man, the respectable man, the liberal man, and the sheep-like man—all contradictory ideals.

The ideals of the idealists—that is, those who have freed themselves from the prejudices of their time and place—are singularly alike. The idealists, the prophets, the founders of religions, the free philosophers, and the

CHAPTER II

THE NATURE OF EXPLANATION

In what does the process of explaining consist? In any given explanation, what is the quality which is intellectually satisfying?

The human mind (as opposed to the animal mind) has a tendency to reduce the diverse to the identical. We recognise things by reducing diversity to identity, multiplicity to unity. To this fact is due the existence of science, of philosophy, of theology.

Natural science, however, recognises the fact that there is a residue of diversity which cannot be reduced to the identical. Science tends to identify and generalise, but also recognises brute reality.

The human tendency towards identification and generalisation, if allowed too much scope, results in excessive simplification. Then the intellect tends to impose more identity than really exists in the brute diversity of phenomena. Man is a double being and can take, now the god's-eye view of things, now the brute's-eye view. These two views are essential—to know the difference between what is wholesome and what is poisonous. Thus chalk and cheese are both composed of electrons, but cheese is edible while chalk is not. Over-simplification in regard to some phenomena is fatal. The penalty for over-simplification in regard to other phenomena is not immediate. An extreme case

CHAPTER III

EFFICACY AND LIMITATION OF LARGE-SCALE REFORM

Can the ends we all desire be best achieved by a large-scale reform of society?

Reform is preventive ethics. The Christian Sermon on the Mount prays that "we may not be led into temptation." The reformer believes that man's environment can be so well organized that the majority of temptations will never arise. In other words, the individual will behave desirably, not because he will be non-attached, but because he will never be given the chance of attaching himself. There is no doubt much truth in this contention of the reformer. The reduction in the murder rate is due to a number of reforms. Reforms have unquestionably had the effect of reducing the number of temptations into which individuals may be led. The absence of temptation leads to the creation of an ethical habit. Thus the credit of behaving desirably, as a result of large-scale reform, is due to circumstances, not to the individuals. Therefore in a society moulded by large-scale reform the preservation of any ethical habit so formed becomes very important. Hence the vital necessity of avoiding war. Ethical standards break down in an atmosphere of war and violence. War not only destroys lives, but also shakes the whole fabric of society.

Reforms may also deliver men from one set of evils,

CHAPTER IV

REFORM AND VIOLENCE

Violence cannot achieve anything except the inevitable results of violence. It is not possible to achieve progress in charity (which is real progress) by means that are essentially uncharitable. Still we go on believing that bad means can achieve the good ends we desire. Violence cannot lead to real progress, unless it is followed by non-violence by way of compensation and reparation. The longer violence has been used, the more difficult do the users find it to perform acts of non-violence. Violence tends to become a tradition or habit.

Any reform which requires violence for its imposition will fail to produce good results. Violence can produce only the effects of violence—counter-violence, suspicion, resentment, more violence. Violence ends liberties, and has been the main cause of the rise of totalitarian and imperial tyrannies. The effects of violence can be undone only by acts of non-violence.

We must choose our reforms in such a way that no violence or very little violence will be needed to enforce them. They must also visualise no future violence.

We must also not make the mistake committed by Hegel and every modern tyrant of affirming that the real is the rational, that the historical is the same as the ideal. The real is not the rational, not the right. Even among the things that are, some are more right than

CHAPTER V

THE PLANNED SOCIETY

The idea of planning has achieved universal popularity. Deliberate planning *is* necessary to improve the world, but we must not plan it into the likeness of hell.

Which kind of deliberate planning is necessary? How much of deliberate planning is necessary? All planning must be judged by our ideal postulates. Will any given plan help to transform society into a just, peaceable, morally and intellectually progressive society of non-attached and responsible men and women? There are evil-intentioned people who do not accept our ideal postulates. In this class we must place all totalitarian and military planners who base their plans on violence and consider peace as harmful to progress. Such planners believe that the best society is a nation living in hostility towards other nations. They despise the non-attached individual. They admire the individual who cultivates servility and other unworthy passions like pride, anger, envy and hatred. Such planning has only one ultimate aim, that of preparing nations for war against other nations, and educating people to be servile citizens.

There are also well-meaning people who accept our ideal postulates, who imagine that the ends can be achieved by wicked means, that desirable ends can be achieved by undesirable means. Such planners are like pacifists who believe that peace can be achieved by

CHAPTER VI

NATURE OF THE MODERN STATE

There are a few rulers and many ruled. The rulers are actuated by love of power, occasionally by a sense of duty, more often by both. For the ruled, the general rule is obedience; revolt is the exception.

The common people are patient, and are prepared to tolerate the intolerable. There are many reasons for this, among them ignorance, fear, and sense of kinship.

The main reason for obedience to law, however, is indolence. Now, sloth or indolence is a deadly sin. The poisonous fruits of sloth are irresponsible dictatorship and equally irresponsible obedience. Reforms of society should, therefore, aim at delivering men from the temptations of sloth and indolence no less than from the temptations of ambition and avarice.

Rulers aspire to rule *de jure* as well as *de facto*. All tyrants have their own theories of the State, theories which seek to justify their rule, e.g. the rule by divine right. Such theories are special pleadings for tyrants or would-be tyrants. We must, however, judge the nature of the State in terms of our ideal postulates. Hegel considered the judgment of the nature of the State in terms of the ideal postulates as "shallow." If the profundity of Hegel leads to Prussianism (militarism), shallowness is preferable.

To a greater or less degree, all the civilised nations of

CHAPTER VII

CENTRALISATION AND DECENTRALISATION

All—even Radicals, Anarchists, Communists—agree that authoritarian rule and too much concentration of power stand in the way of individual and social progress.

Our earth is round, but our history is flat. To attain a goal, we must advance directly towards it, and not walk round and round. The goal is freedom, justice, and co-operation between non-attached, yet active and responsible individuals. Can such a goal be reached through police espionage, military slavery, centralisation of power, political snobbery, doctrinated education and suppression of free discussion? No.

Marx described the State as a "parasite on society" and hoped that it would "wither away" after the revolution. Any state—whether feudal, capitalist, or communist—ensures the privileges of the ruling class who are a small minority. Rule by a privileged minority does not lead to liberty, justice, peace, co-operation, and a non-attached, yet active society. It leads to dictatorship, war and revolution in rapid succession. A state may be smashed by war or overturned by a revolution, but it will not wither.

The political road to a better society is the road of decentralisation and responsible self-government. No society which is preparing for war can introduce decen-

CHAPTER VIII

DECENTRALISATION AND SELF-GOVERNMENT

The Anarchists propose the abolition of the state because it is the source of domestic oppression, foreign war, irresponsible domination and irresponsible submission. But in complex societies, the state has to act for and on behalf of society. Therefore the nature of the state should be reformed. The desirable contexts for reform are decentralisation and self-government; the desirable methods are non-violent methods.

To understand self-government, we must understand the psychology of people—of crowds and groups. A crowd is a lot of people; a group is a few people.

Human beings like to be members of a crowd. To escape from the self is a human craving. As they do not know how to travel upwards, human beings descend from self to animality. All totalitarian states encourage their subjects to be a crowd. Only thus can dictators prevent men from taking the road of non-attachment to the things of this world and attachment to God. A crowd idolises, not God, but the worldly gods—nation, party, class, boss. A group becomes a crowd when it exceeds the optimum size of ten to thirty.

Units of self-government should be groups of the optimum size. This principle can be introduced in all spheres of a nation's life, particularly industry and govern-

CHAPTER IX

WAR

Every road towards a better society is blocked, sooner or later, by war, by threats of war, by preparations for war.

I. NATURE OF WAR

(i) War is a purely human phenomenon. The animals fight among themselves in the heat of excitement, kill for food and for sport. Only some insects fight in armies but against another species. Man is unique in organizing the mass murder of his own species.

(ii) To describe war as "nature's pruning hook," ensuring the survival of the fittest, is nonsense. War tends to eliminate the fittest—the young and the strong. Survival and domination after war is at random for nations; sometimes the unwarlike survive and the warlike are destroyed, and *vice versa*. So far as individuals are concerned, war selects dysgenically (fine offspring).

(iii) In primitive human societies like that of Eskimos war is unknown and unthinkable. All civilized societies, are, however, warlike. Are war and civilization correlated? War made its appearance at a particular moment in the history of early civilization—a moment of abrupt change in the mode of human consciousness to which increased sexual continence may have contributed. The archaeological evidence of this change is the sudden appearance of royal palaces and mauso-

CHAPTER X

INDIVIDUAL WORK FOR REFORM

Any reform imposed through violence will lead to failure. Non-violent methods of reform can succeed only when a people favour a reform or do not oppose it. History is full of instances of failure of reforms initiated by enlightened kings or autocrats—reforms which were desirable but not desired by the people.

In countries where rulers are chosen by popular vote, there is no chance of novel reforms being initiated by the government. Therefore the movement for reform must start at the periphery and move towards the centre. Private individuals, either alone or in groups, must formulate and popularise any reform before government can be compelled to enact it.

The great obstacle to all desirable change is war. The cardinal reform is therefore a reform in the policy of nations in regard to one another. Rulers will never initiate this reform. Therefore private individuals must persuade the majority of their fellows that the policy of peace is preferable to the policy of war. Only then the national policies based on militarism can be changed. Propaganda for peace by private individuals will alone influence the majority of men and women all over the world who ardently desire peace but do nothing about preventing war.

“All men desire peace, but very few desire those things

CHAPTER XI

INEQUALITY

If there is to be intelligent co-operation between all members of a society, the gulf between the rich and the poor must be made as narrow as possible. To obtain complete equality of income for all is impossible and perhaps undesirable. Even capitalism admits now the principle not only of the minimum but also of the maximum wage. It is generally agreed that there are limits beyond which incomes and accumulations of wealth ought not to go. The principle of the limitation of wealth has come to stay.

What should be the maximum wage? What is the relation between income and happiness? Increase of income tends to result in increase of personal satisfaction up to a limit, beyond which it degenerates into lust. Non-attachment is difficult or impossible in both cases of extreme wealth or extreme poverty, and therefore both are undesirable. The problem of the maximum wage can also be posed as follows: how much does an individual require in order to live in the highest state of physical and intellectual efficiency? The degree of economic inequality is not the same in all countries. What is the degree of economic inequality that should be allowed to exist in any community? There can be no universally valid answer. But no society can progress with economic disparity. Highest incomes should not be more than

CHAPTER XII

EDUCATION

A man is affected, not only by his past, but also by his present and what he foresees of the future. The conditioning process which takes place during childhood is re-conditioned by the circumstances of adolescent and adult life. This re-conditioning after childhood may be in a desirable direction or in an undesirable direction according to man's will. The conditioning of childhood received in nursery schools is on the whole excellent. That which is received in advanced schools is generally bad. The bad conditioning during adolescence neutralises the good conditioning of childhood. In his *Anatomy of Frustration*, H. G. Wells makes his hero comment upon the distressing difference between "the charm, the alert intelligence, the fearless freedom of the modern child of six or seven and the slouching mental futility of the ordinary youth in his later teens." We educate young children for freedom, intelligence, responsibility and voluntary co-operation. On the other hand, we educate older children for passive acceptance of tradition and for either dominance or subordination. There is uncertainty of purpose in the education of our children.

Children, however, should not be given more freedom than they can profitably deal with, more responsibility than they desire or know how to take. To give children too much freedom and responsibility is imposing a dis-

CHAPTER XIII

RELIGIOUS PRACTICES

Among many other things, religion is a system of education. Alas, all the doctrines and practices of the existing religions are not calculated to ameliorate character or heighten consciousness! A great deal is pernicious; and a great deal more is ethically neutral, that is, not particularly bad but not particularly good. The rational idealist must oppose religious practices which lead to moral evil and a darkening of the mind. Persecution and the suppression or distortion of truths can have nothing to do with religion.

If ethically neutral customs serve to facilitate and enrich the relations between man and man, between group and group, the rational idealist will accord them a certain qualified favour, but also recognise that such things do not help but hinder men to attain the highest forms of human development. Gautama Buddha described ritual as one of the Ten Fetters which bind men to illusion and prevent them from attaining enlightenment. Rites may help such individuals as have neither the desire nor the capacity for enlightenment, to behave a little better. To be enlightened means to be developed to the limits of human capacity.

The founders of religions and religious philosophers have divided human beings into a minority of individuals capable of making efforts for attaining enlightenment, and a great majority incapable of making such

CHAPTER XIV.

BELIEFS.

What do we want to become? What are we now? How do we propose to pass from our present condition to the condition we desire to reach?

It is impossible to live without a metaphysic. The choice is not between a metaphysic and no metaphysic, but between the good metaphysic and a bad metaphysic.

What do we know about the world we live in? We seek identity behind diversity, although science recognises the specificity of things as well as their underlying sameness. Hegel mistook the nature of the world as only rational and therefore deducible *a priori*. Between material phenomena there is a difference not only of quantity but also of quality.

Science pictures the material universe as composed of a diversity of patterns of a single substance. An individual existent is nothing except in so far as it is a part of a larger whole. The network of separate, individual existents, gives them their being and reality. Thus a man is what he is, only in virtue of his relationships with the surrounding universe. The common-sense claim that we live among, and ourselves are, independent existents, is based on ignorance. The truth is that we are interdependent parts of a totality. The tendency in political theory, to regard entities like nation and state as realities more concrete than human beings,

CHAPTER XV

ETHICS

The ethic of cosmology is: Good is that which makes for unity; Evil is that which makes for separateness. Separateness is attachment. Without non-attachment no individual can achieve unity with God or, through God, with other individuals.

Good and evil exist on the plane of the body, on the plane of the emotions, and on the plane of the intellect. In practice all these planes are inseparable.

Good and evil on the plane of the body and in relation to sex:—Any physical sensation, pleasurable or painful, causes the individual to identify himself with that sensation. In general, excess of pain as of pleasure makes for separateness or attachment. Bodily health is a condition of spiritual union with ultimate reality. Pascal considered mortification or sickness of the body as preparing man for an ideal life. But sickness may create distractions in the form of pain and temptations in the form of self-egotism. A moderate sickness or physical defect may act as a reminder that the things of this world are not so important as the animal and the social climber in us imagine them to be. In proclaiming the value of sickness Pascal was advocating a physiological method of self-education through the mastery of pain. But too frequently pain is not mastered, but achieves mastery—leads to attachment rather than non-attachment.

Bharatiya Vidyā Bhavan

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An Oriental College, teaching Sanskrit and the Shastras by traditional methods.

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An Academy for the study of Indian Culture with special reference to the *Bhagavad Gita*. Classes conducted at the Bhavan and 19 centres. Examinations for the Gita Vid and Gita Visharad Diplomas are conducted and scholarships, medals and prizes are given to successful candidates.

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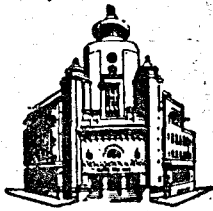
4. BHARATIYA ITIHASA VIBHAG: (Dept. of Indian History)

The Bharatiya Itihasa Vibhag was organised in 1944. The Vibhag's 10-Volume scheme of "History & Culture of the Indian People" is a monumental work designed to give a comprehensive and authentic, balanced and up-to-date account of India's History and Culture through the ages.

5. MUNSHI SARASVATI MANDIR: (An Institute of Culture)

Departments

(a) *Library* with about 60,000 printed volumes, including rare indological volumes and a Children's section; (b) *Museum* consisting of ancient and valuable manuscripts, paintings, bronzes, etc.; (c) *All-India Cultural Essay Competition*; (d) *Bharatiya Sangit*



Shikshapith—An Academy of Music for teaching and conducting research in Music—affiliated to the National Academy of Hindustani Music, Lucknow, teaching for Intermediate and Graduate courses.

6. BHARATIYA KALA KENDRA—An Academy of Arts and Dramatics, including a School of Dancing.

7. MUDRAN AUR PRAKASHAN MANDIR:

As a first step towards establishing an Academy of Printing, Bhavan has acquired Messrs. Associated Advertisers & Printers—one of the biggest presses in Bombay.

(a) This department publishes the results of the research work of the Bhavan, the Gujarati Sahitya Parishad and the Munshi Sahitya; (b) ... books—ancient and ... at a low price with ... of India and the ... erstand-
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THE AUTHOR

Born on 26th July 1894, Aldous Huxley had his education at Eton and Balliol College, Oxford. He worked on the editorial staff of the *Athenaeum* in 1919-20 and was dramatic critic of the *Westminster Gazette* in 1920-21.

Huxley had his first book, *The Burning Wheel*, published as early as 1916. More books followed, and over a period of nearly fifty years he has had to his credit as many titles, covering a broad variety of subjects. His literary output continues and even this year he has brought forth *Island*.

Huxley's thinking is so simple and his expression of it so clear that there is no risk of his readers not understanding him. And what they understand will surely set them thinking and keep them at it. For a sick world torn with the pain of conflict in every field of human activity, Huxley prescribes the wholesome medicine—an admixture of the moral virtues with intellectual ability and physical efficiency.