This dissertation is an attempt to look at the intellectual and mystical content in the work of Aldous Huxley in relation to Indian Vedantic thought. The range of Huxley's works being vast and diverse, this survey is based on discussions of the relevant poems, essays, and, crucially, on his novels which form a major part of his work. In addition to these, his major non-fictional works like *Elysian Fields* and *Perennial Philosophy*, in which his important philosophical ideas are systematically expounded, have also been taken into account.

This is an attempt to study the totality of his thought and vision. His crucial ideas and vision did not emerge suddenly, but crystallized gradually as he explored the multiple problems of life, and they have also, apparently, changed across the years. His mind is encyclopedic and also responsive to every change in the climate of thought. It is impossible to enumerate exhaustively the manifold formative influences which operated on his complex mind; only some major influences have been investigated.

The dissertation is divided into four chapters. In the first chapter an attempt has been made to scrutinize the factors which disturbed his reflective and sensitive mind. The contraries which animate reality are either to be tolerated or resolved, and it is interesting to note how Huxley reacts to them. The various conflicts have been studied at the individual as well as social level. The particular mental attitudes with which Huxley deals with these conflicts have been brought into focus.
In the second chapter an attempt has been made to analyse the major strands of Huxley's idealism. Essentially a man of ideas, he has contemplated variously on love, emotion, human relationship, sex, and religion. He believes that the universe has a design and is not an outcome of chance. He has an idealistic vision of society, and therefore, he contemplated certain idealistic programmes for the realization of some of his ideas.

The third chapter scrutinizes the mystical trends in Huxley's thought. He believes that life is transcendental and, as such, it eludes the grasp of the empirical mind. The profoundest experiences of the spirit are incomprehensible and baffling to the intellect. It is only through intuition that the subject and object identity can be established. Huxley has discussed two approaches to mystical consciousness: (i) yogic technique, and (ii) mystic euphoria, induced through drugs and anaesthetics. He believes that mysticism is not an egocentric activity or a flight of 'the alone' to 'the alone', but it has a great relevance to the actual world, and is a living force which has the power to transfigure and transform that world. It does not encourage a man to retire or to be a recluse; on the other hand, it enjoins commitment and compulsion to face life with an elevated vision.

In the concluding chapter, an attempt has been made to gather up the various threads of his thought and to study them in the light of the Vedantic system. The impact of Vedanta in the formulation of Huxley's thought has been studied under the following heads: Epistemological, Ontological, Psychological,
Ethical, Eschatological and Axiological. A clear distinction between the Semitic and the non-Semitic traditions has been made, and Huxley's reasons for preferring the Vedantic tradition has been underlined. It is shown how the Vedanta, with its methods of meditation and self-discipline, its exalted conception of self-hood and unitive knowledge, gave Huxley a rich source of a resolution to the many problems of modern life.

Many scholars have paid attention to the subject of Huxley's mysticism, but there seems to be a case for a renewed approach to this subject in the light of Huxley's and, in general way, the present generation's particular fascination with Eastern religions. Interest in the Buddhism and Vedanta has become a considerable force in the intellectual climate of the West. Artists as well as intellectuals living in a fragmented, divided, and confused world search for spiritual values and fulfillment. This search takes the form of self-quest and they believe that the spiritual tradition of the

East may provide a cure for their malaise. In this specific context, Huxley's approach to the Vedanta and his debt to Vedantic thought have been investigated. Studied in relation to the mystical doctrines of Upanishads, his works gain in depth and clarity. The question whether Huxley has actually absorbed the Vedantic ideas and attitudes, directly or indirectly, is not relevant to this study: the important question is that of interpretation, of some major themes in his work, which have a direct relationship with Vedantic thought.

This study is not based on the chronological sequence of his works. The conventional division between the earlier and later Huxley, under the assumption that these are two completely distinct phases of his work has been dispensed with in favour of a more critical and comprehensive approach. I have tried to show that the later Huxley is inherent in the earlier one. For reinforcing this point of view I have traced distinct intimations of Huxley's mysticism in his earlier works. I have looked at Huxley as "psychologically ... all of a piece" and not as one who first a satirist, cynic, agnostic and futilitarian, suddenly renounces every temporal pursuit and becomes a saint.

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