Huxley's quest for the actualization of the inner potentialities of the individual drives him to seek a solution in idealistic propositions and programmes. This is expressed in terms of his emphasis on the supremacy of mind over body, of ideas over matter, of reason over sensibility, of the primacy of quality over quantity, and of unity over differences. In a larger sense, this is expressed in the presence, in his work, of a realization of the importance, in the individual life, of thought and intuitive awareness, a heightened consciousness of the distinction between appearance and reality, an active interest in the Platonic scheme of education and planning, a harmony of opposites, a love of spontaneity and freedom as against determinism and mechanism, a predisposition towards the individual as against a totalitarian scheme of things, an absorbing interest in values as against a dry analysis of facts, an inclination towards order and design as against chaos and contingency, a search for goodness, truth and beauty and a striving for the unity of all three in the form of a human truth as against non-human truth, an urge for synthesis as against analysis, a stress on universality as against particularity, and an exploration into a world of meaningful idealism as opposed to realism.

The term idealism has many connotations. It has many colours and its forms are varied. It has been used to describe attitudes varying from the rejection of materialism to utopianism; yet underneath all the variations and oppositions
there are certain common fundamental assumptions that show them all to be the products of the same spirit. Plato, Berkeley, Kant, Hegel, Green, Bradley, Fichte, Nietzsche, Croce and Gentile, however, widely they may differ among themselves, can reasonably be described as idealists. Keeping in view the broad characteristics of idealism, Prof. Kemp Smith defines it as covering "all those philosophies which agree in maintaining that spiritual values have a determining voice in the ordering of the universe". The idealist thinkers hold that the universe is not a mechanical process and a human way of life is not a blind alley, but behind the universal change lies a universal purpose which is an expression of the universal mind. They affirm that the individual is a spiritual being, endowed by nature or by a supernatural Creator with the power to conceive of values which he calls the good, the true and the beautiful and also with the power and will to realize them.

In Huxley's writings all these general strands of idealism are clearly discernible and hence in the broad sense of the term he can be regarded as an idealist. He embarks upon idealism after the rejection of materialism. He reckons with the reality of matter but regards it as an epiphenomenon of mind which suggests that mind is superior to matter. He regards the individual as a spiritual element grounded in a divinely ordered universe and struggling to realise in his individual life a consonance with that universe. He maintains

that the universe is an ideological process and is evolving towards order. Like a utopian, he puts forward certain idealistic programmes to enable the individual to actualize all his human potentialities. His basic problem is to create a climate pervaded with an ideal existence, where an individual can live in harmony with the cosmos. This ideal existence consists in the maximum realization of the highest truth, the highest beauty and the highest good.

I. Huxley's Criticism of the Mechanistic Conception of Reality.

Huxley could not approve of the materialistic and mechanistic conception of the universe because it was hostile to man's conception of value. This conception of the universe was not so much the result of rational philosophy as the starting triumph of modern science and technology. The penetration and proliferation of science and technology in all fields were so thorough that its premises were accepted unchallenged.

Modern physics, for example, with its theory of relativity presents a different and almost incomprehensible conception of time and space, or of the time-space continuum. Modern psychology, with its new teachings on the nature of consciousness, has changed our notion of mind. Freud's psycho-analytical discoveries, Watson's behaviourist psychology, Thorndike's experiments on rats and Pavlov's study of conditioned reflexes have greatly altered the conception of man's freedom—both ethical and metaphysical. The concepts of "time, space, matter, energy, mind, freedom, consciousness and almost all the basic concepts of thought
are being given completely new interpretations and meanings."

These trends in experimental sciences demonstrate that the universe does not seem to have any set purpose. It is the product of unconscious mechanistic energy, so that whatever is not amenable to mechanistic causation is not quite real. The materialistic and mechanistic conception of the universe affirms that reality of the world is derived neither from the mind nor from any external source. The mind is a product of matter which is primary and antecedent to the mind. In Ends and Means, Huxley focuses our attention on this point. He writes:

Some scientific investigators insist that mind is merely an epiphenomenon of matter;... that the very notion of consciousness can be discarded altogether and that all mental activity can be explained in terms of conditioned reflexes; that the mind is nothing but an instrument, forged during the course of evolution, for securing food, sexual satisfaction and conditions of physical survival. 2

Huxley expresses his dissatisfaction with the materialistic interpretation of the universe and advances an idealistic conception of the cosmos. He feels that consciousness is fundamental and matter is derivative. He holds that the mind occupies a pivotal position in the universe and is the first and the most direct thing in our experience; all else is remote

2. Ends and Means, pp.256-257.
Huxley maintains that science takes account of one kind of reality and recognizes one kind of law. It deals with abstractions and compartmental knowledge and fails when it comes to view life as an organic whole. There are aspects of human life which escape the framework both of sensory experience and scientific knowledge. Science does not possess the necessary intellectual instrument to grasp "the vision of the artist, the religious consciousness of the saint", and the qualitative values which endow life with meaning and purpose. The failure of science to provide a true


Huxley observes that:

Recent research in medicine, in experimental psychology and in what is still called para-psychology has thrown some light on the nature of mind and its position in the world ... that mind, or at any rate something of a mental nature - a psychic factor within a psychic medium - exists independently of the body and of the spatial and temporal conditions of bodily life ... Mind, as we know, can affect the body profoundly and in a great variety of ways.


From the world we actually live in, the world that is given by our senses, our intuitions of beauty and goodness, our emotions and impulses, our moods and sentiments, the man of science abstracts a simplified private universe of things possessing only those qualities which used to be called 'primary'. Arbitrarily, because it happens to be convenient; because his methods do not allow him to deal with the immense complexity of reality, he selects from the whole of experience only those elements which can be weighed, measured, numbered, or which lend themselves in any other way to mathematical treatment ... Reality as actually experienced contains intuitions of value and significance, contains love, beauty, mystical ecstasy, intimations of godhead. Science did not and still does not possess intellectual instrument with which to deal with these aspects of reality.
and satisfying world view is acutely felt in the works of Aldous Huxley. Huxley perceives a phenomenal change that has occurred in the attitude of modern scientists in regard to the treatment of reality. They have begun to realize the limitations of science in giving an accurate and total view of reality. They are not inclined to dismiss aesthetic, moral and spiritual values as necessarily illusory. He writes:

We are living now, not in the delicious intoxication induced by the early successes of science, but in a rather grisly morning-after, when it has become apparent that what triumphant science has done hitherto is to improve the means for achieving unimproved or actually deteriorated ends. In this condition of comprehensive sobriety, we are able to see that the contents of literature, art, music— even in some measure of divinity and school metaphysics—are not sophistry and illusion, but simply those elements of experience which scientists chose to leave out of account, for the good reason that they had no intellectual methods for dealing with them. In the arts, in philosophy, in religion men are trying—doubtless, without complete success—to describe and explain the non-measurable, purely qualitative aspects of reality. Since the time of Galileo, scientists have admitted sometimes explicitly, but much more often by implication, that they are incompetent to discuss such matters. The scientific picture of the world is what it is because men of science combine this incompetence with certain special competences. They have no right to claim that this product of incompetence and specialization is a complete picture of reality. As a matter of historical fact, however, this claim has constantly been made. The successive steps in the process of identifying an arbitrary abstraction from reality with reality itself have been described, very fully and lucidly in Burtt's excellent Metaphysical Foundations of Modern Science, ... many men of science have come to realize that the scientific picture of the world is a partial one—the product of their special competence in mathematics and their special incompetence to deal systematically with aesthetic and moral values, religious experiences and intuitions of significance. 1

1. Ends and Means, pp.268-269.
Huxley gives importance to aesthetic, moral and religious experiences which have been completely ignored by natural science. These experiences furnish us with invaluable information about ourselves and the nature of the world. They enrich our life and "sometimes explicitly, but much more often by implication" ¹, hint about something far more deeply interfused, about the peace "that passeth all understanding".²

Huxley has portrayed a few scientists who are deeply committed to the compartmentalized knowledge of science and therefore are unable to grasp the experience of living and loving. They realize their incompleteness on account of their partial knowledge and experience futility and triviality of life.

Huxley's major characters are disillusioned with materialism and reveal their intense leaning towards idealism. They show their main preoccupation with the problem of self-awareness. They do not treat self as an abstract concept or an occult matter but understand it as that unity of experience which is basic in all human consciousness. The theme of self-awareness is pervasively present in Huxley's works. In Those Barren Leaves ³, he expresses his disgust with the "tameness and sameness" of mechanical life and insists that one should lead a life of perceptive awareness. He

¹. Ends and Means, p.268.
². Ibid., p.286.
³. Those Barren Leaves, p.106.
All you have got to do is to pause for a moment in your work and ask yourself: Why am I doing this? What is it for all? Did I come into the world, supplied with a soul which may very likely be immortal, for the sole purpose of sitting every day at this desk? Ask yourself these questions thoughtfully, seriously. Reflect even for a moment on their significance — and I can guarantee that, firmly seated though you may be, in your hard or your padded chair, you will feel all at once that the void has opened beneath you, that you are sliding headlong, faster and faster, into nothingness. 1

In *Point Counter Point*, Huxley repudiates science and technology because they blunt man’s sensitivity and creativity. He offers an idealistic opposition to counteract the forces leading to regimentation and concentration of the individual. He believes that it is only by leading a life with full awareness that we can counterbalance the evil influence of these impersonal forces. He says:

The first step would be to make people live dualistically, in two compartments. In one compartment as industrialized workers, in the other as human beings. As idiots and machines for eight hours out of every twenty-four and real human being for the rest. 2

In *Brave New World*, Huxley creates a frightening and horrifying picture of the universe where science has transformed men into conditioned robots nurtured in test tubes. Through John Savage he reveals his disgust with the materialistic and

2. *Point Counter Point*, p.417.
mechanistic conception of the universe. He says:

"I ate civilization!" "What?" "It poisoned me; I was defiled. And then", he added, "in a lower tone, "I ate my own wickedness"."

Savage shows his keen desire for a value oriented world where life is endowed with meaning and purpose. He prefers a human world where aesthetic, moral and religious values are pervasively present as against non-human world of artificial happiness.

In *After Many A Summer*, Propter denounces Dr. Obispo's programme for increasing the span of human life through scientific experiments. He believes that this programme is directed towards the perpetuation of more evil in the world. He therefore characterizes this as a futile attempt. He insists that human beings should direct their energies towards the realization of good, which can be experienced in a timeless world of eternity.

In *Ape and Essence*, Huxley observes that man's commitment to the diabolical forces of science and technology have resulted in their complete debacle. By exposing evil in its extreme form, he attempts to awaken the individual to realize his "glassy essence" and true nature.

2. *Ape and Essence*, p.25.
II. An Intellectual View Of Life.

Being predominantly an intellectual, Huxley displays peculiarly idealistic predilections and approaches to the problems of man and the universe. Basically, he is a man of ideas who has circumscribed every aspect of human consciousness, the literature, language, art, education, science, music, politics, and religion. He has created the novel of ideas, congenial to his intellectual and analytical temperament. Intellect has always been a source of creative and spiritual strength to him. He contemplates love, truth, beauty, sex, and religion intellectually. His novels and essays are a mental odyssey. Denis Gabor writes that Huxley's "greatness lay in the unparalleled span of his mind, in his ability to compose a grand contrapuntal symphonies of human life and to put them into perfect literary form". Speaking about his intellectual faculties, Leonard Woolf observes: "His mind was driven by that strange curiosity which the Greek held to be the beginning of wisdom, the seed of knowledge. His curiosity was so intense and his intellect so strong and subtle that his imagination never entirely broke loose from the reasoning part of his mind".

Thought is Huxley's special domain. He cannot accept anything unless supported by reason. He starts with the basic assumption that the true and the real must also be rational and should satisfy the intellect. His insistence on the

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2. Ibid., p.37.
supremacy of the intellect as an instrument of knowledge is so marked that he reveals an open distrust for the efficacy of the senses. As a rational idealist he is thoroughly committed to intellect and attempts to perceive the entire reality through intellectual vision. He has treated man as an abstract creature of theory and touched too little upon man in society. He has a taste for ideas and shows his complacency towards action. He writes:

My own thing is predominantly extroverted, but I have great dislike of practical activity. I am interested in the outside world, but only intellectually, not practically. My ambition and my pleasure are to understand and not to act; and when action becomes necessary, I grudge the time that I must devote, to doing things in a world which I desire only intellectually to comprehend. 2

Further he writes:

I have the kind of mind to which an academic training is thoroughly acceptable. Congentially an intellectual, with a taste for ideas and an aversion from practical activities, I was always quite at home among the academic shades. Liberal Education was designed for people with minds like mine. 3


As Aldous Huxley looked upon the nineteen-twenties, his attention was not engaged by the spectacle of social injustice, but by the flux of social relationships among supposedly cultured people. It is the interior life - the life of the mind and that part of life in which moral principle operates - that interests Aldous Huxley more than the external life where class clashes with class.

2. Proper Studies, p.54.

3. Ibid., pp.129-130.
Huxley has portrayed a few characters who are bookish fellows. They enjoy spending their time in libraries and museums. It is the world of platonic idea which delights them and grants them a sense of security.

In Crome Yellow, Denis says:

"Books," he said - "books. One reads so many, and one sees so few people and so little of the world. Great thick Books about the universe and the mind and ethics. You've no idea how many they are. I must have read twenty or thirty tons of them in the last five years. Twenty tons of ratiocination. Weighted with that, one's pushed out into the world." 1

In Eyeless in Gaza, the description of Anthony's room at Oxford has been conceived in the same way:


... Life was so short, and books so countlessly many. He pored voluptuously over the table, opening at random now one volume, now another. 2

Most of Huxley's characters are ideas incarnate. They employ the technique of intellect for establishing human relationships on an emotional plane. They aim at driving life into thought and passions into ideas. They substitute formulae, abstraction and philosophy for the details of concrete and rich

2. Eyeless in Gaza, p.115.
integral living. In *Crome Yellow*, Denis’s mins is preoccupied with the weighty problems of life. He is worried over the universe and unhappy because he cannot square the reality with many theories of life that he has read and thought over. He is too much involved in the metaphysical problems of human life. He says:

"The individual", he began in a soft and sadly philosophical tone, "is not a self-supporting universe". There are times when he comes into contact with other individuals, when he is forced to take cognizance of the existence of other universes beside himself. 1

He further says: "Our minds are sealed books only occasionally opened to the outside world". He loves solitude and privacy. He is not so much enamoured of the physical Anne as longing for his mental image of her. As far as practical aspects of life are concerned, he is completely ineffectual. When Anne falls down and hurts her ankle, he tries to lift her, but within a few staggering steps, he has to deposit her on the ground, and his heroic adventure results in a complete debacle.

In *Those Barren Leaves*, Chelifer has shown to be an idealist. He indulges too much in brooding, recondite argument and philosophical reflections. He loves Barbara on an idealistic plane. His various statements are tinged with idealism:

To Barbara, no doubt, I appeared as a kind of minor Aristotle. 3

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1. *Crome Yellow*, p.177.
2. Ibid., p.178.
He says:

I thought of my passion for universal justice, of my desire that all men should be free; leisureed, educated, of my imagination of a future earth peopled by human beings who should live according to reason. 1

Calamy, the central character in the novel, exhibits a typical idealistic bent of mind. He shows his distrust of wasting his time in social and frivolous intercourse and wants to explore the paradoxes of human life. His search for a spiritual solution to his problems is marked by a deep intellectual force. He wants to get at the bottom of the cosmos through a mental approach, the way of knowledge. He says:

There is a whole universe within me, unknown and waiting to be explored; a whole universe that can only be approached by way of introspection and patient uninterrupted thought. 2

This "introspection and patient uninterrupted thought" as Prof. Ghose rightly interprets it "is more allied to the 'consciousness' of the idealistic thinkers". Mary Thirplow also believes that it is possible to explain the 'mysteries of existence' through the intellectual process. She

1. Those Barren Leaves, p.149.
2. Ibid., p.375.
3. Ibid.
To think steadily and intensely of one thing is a wonderful mental exercise; it serves to open up the mysteries that lie below the common-place surface of existence; and perhaps, if one went on thinking long enough and hard enough, one might get through the mystery to its explanation. 1

Mrs. Aldwinkle who is completely entangled in the materialistic world expresses a desire to realize; the idealistic values of life. She envies Calamy's idealistic approach to life. She says:

He was thinking wonderful thoughts, thoughts that might hold the secret she had always been seeking and had never found, thoughts that might bring the consolation and tranquillity of which she always so sorely stood in need. 2

In *Point Counter Point*, Philip Quarles confines himself mainly to the abstract intellectual plane. His mind works at an 'Olympus altitude' and disdains to condescend to the actualities of domestic living. Elinor Quarles says:

You're protected by an intellect and a talent - you have your work to retire into, your ideas to shield you. 3

He lives in solitude, in the realm of knowledge and feels that love, feeling, and intuition are hurdles in his intellectual progress. His mind is a spiritual protoplasm and is basically

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3. *Point Counter Point*, p. 102.

All his life long he had walked in a solitude, in a private void into which no body, not his mother, not his friends, not his lovers had ever been permitted to enter.
conditioned by the books: "Given his intelligence and power of assimilation, it is no wonder that among the roles chosen by the author the constant should have been a 'pyrrhonian suspension of judgment'. This becomes evident from his choice of the idealistic characteristic of suspending one's judgment, so long as one is not in possession of the whole gamut of facts. The basic presupposition of Huxley's idealism is that he allot's to the human mind an active, creative role in experience. He gives great importance to the intellect as an instrument of knowledge. His thought traverses diversities intelligently. Huxley has been deeply influenced by the European idealistic theories of consciousness. He found in the idealistic thought from Plato to Kant an effective repudiation of the mechanistic theories. In respect to his fundamental metaphysical position he is guided by Plotinus and the German transcendentalists, but at the same time he also shows his indebtedness to Spinoza, Berkeley, and Leibnitz.

Huxley accepts the Kantian distinction between understanding and reason, the understanding as a reflective and discursive faculty depending on the material of the senses for its exercise, and the reason as the power of universal and necessary convictions, the source and substance of truth above senses. But he disagrees with Kant's sceptical conclusion that absolute knowledge is denied to the human mind. He maintains that reality is not alien to human experience and must manifest itself in all experiences. He does not entertain any gap between

the real and the rational and in this respect he comes very much nearer to the philosophies of Fichte, Schelling and Hegel. It is in their philosophies that he finds a comprehensive doctrine of consciousness and a metaphysics that accords to the human mind a fully spontaneous and creative role.

But what attracts Huxley in idealistic metaphysics is the importance and centrality it gives to the human self. He also seems to have a fascination with the fundamental epistemological assumption of idealism that the world is in some sense unreal, and that it is the creation of mind or self. To Huxley, the self being ultimate reality, it alone confers upon objects their value and significance. The goal of subject-object unity can be reached only by means of epistemological idealism and hence, all idealistic philosophies attempt to solve the riddle of self and not-self by postulating that the object is no more than a thought product of the self. It is a fact that the impact of the idealistic theories of consciousness on Huxley's mind facilitates our understanding of the different facets of idealism. But it is too presumptuous to brand him either as a Kantian or Hegelian or Blakean because he differs from these idealists when he presents an organic view of reality. The type of idealism he envisages is of a mystical and Vedantic brand because for him the spirit is the foundation of the world, and as such it alone bestows reality upon the world. The visible universe is rooted in the invisible; spirituality underlines all existence. The idea of the presentation of organic view

1. See discussion on this theme in Chapter IV.
of reality emerges from the portrayal of many characters and situations: it is exemplified by Calamy in *Those Barren Leaves*, Philip Quarles in *Point Counter Point*, and Anthony Beavis in *Eyeless in Gaza*.

The passage where Calamy illustrates the significance of his outstretched hand from multiple angles is regarded as a classic expression of his intellectual analysis. Calamy believes that by concentrating on one's fingers constantly and consistently one can view the whole universe. This idea is based on the idealistic theory of relation which means that everything in the universe is connected with every other thing, through an internal relation. The closing chapter of *Those Barren Leaves*, offers some reflections which may be quoted here:

... And when we want to draw a picture of that other reality in which we live - is it different, or is it somehow, incomprehensibly, the same? - We choose, unescapably - we cannot fail to choose, those axes of reference which we call good and evil; the laws of our being make it necessary for us to see things under the aspects of good and evil. The reality remains the same; but the axes vary with the mental position; so to speak, and the varying capacities of different observers. Some observers are clear-sighted and in some ways more advantageously placed than others. The incessantly changing social conventions and moral codes of history represent the shifting axes of reference chosen by the least curious, most myopic and worst-placed observers... Gautama, Jesus, Lao-tsze, for example; they lived sufficiently far from one another in space, time and social position. But their picture of reality resemble one another very closely. The nearer a man approaches these in penetration, the more nearly will his axes of moral reference correspond with theirs.

1. See *Those Barren Leaves*, pp. 346-347.


If one went on thinking long enough and hard enough, one might somehow come through, get out on the other side of the obscurity.
In Point Counter Point, Philip Quarles displays a multiple approach to life. His intellect is piercing and with the instrument of intellect he seeks an intellectual unity amidst multiplicity. He says:

'The essence of the new way of looking is multiplicity. Multiplicity of eyes and multiplicity of aspects seen. For instance, one person interprets events in terms of bishops; another in terms of the price of flannel camisoles; another, like that young lady from Gulmarg... 'thinks of it in terms of good times'. And then there's the biologist, the chemist, the physicist, the historian. Each sees, professionally, a different aspect of the event, a different layer of reality. What I want to do is to look with all those eyes at once. With religious eyes, scientific eyes, economic eyes, homme moyen sensuel eyes...'

He gives expression to his experimental and intellectual bent of mind which culls the essence of his varied experiences and assimilates them to make a unity. The comprehensive attitude of seeking intellectual unity by 'flowing in all directions' by engulfing every object in its path, by tickling into every crevice of human consciousness is a dominant trait of Philip Quarles's character. He has developed in him a clearness of understanding, a penetrating power of analysis and an ability to synthesize experiences. He has learnt to establish relation between the different elements of his stock of knowledge. He possesses a coherent system of relationship into which he can fit all such information as he may pick up in the course of his life.

1. Point Counter Point, p.266.
The contemplation of unity with which *Eyeless in Gaza,*
closes is typically an idealistic way of conceiving a unity:

Unity, he repeated. Unity.

... Everywhere the same constellations of the
ultimate units of energy. The same on the
surface of the sun as in the living flesh
warmed by the sun's radiance; in the scented
cluster of buddleia flowers as the blue sea
and the clouds on the horizon... The sperm
enters the egg, the cell divides and divides,
to become at last this man, that rat or horse.
A cow's pituitary will make frogs breed out of
season. Urine of a pregnant woman brings the
mouse on heat. Sheep's thyroid transforms the
axolotl from a grilled lava into an air-breathing salamander, the cretinous dwarf
into a well-grown and intelligent human being.
Between one form of animal life and another,
patterns are interchangeable. Interchangeable
also between animal and plant, plant and the
inanimate world. Patterns in seed and leaf
and root, patterns built up from simpler
patterns existent in the air and soil—
there can be assimilated and transformed by
insect, reptile, mammal, fish...

Unique and yet united, with all other organism
in the sameness of its ultimate parts; unique
about a substratum of physical identity. 1

From the preceding analysis, it emerges that though
through intellectual process Huxley reaches the goal of
absolutism, his absolute is not a Hegelian absolute which is
an abstract unity bereft of all elements of multiplicity.
He firmly affirms that reality is too rich to be imprisoned
within the narrow bonds of a rigid unity. He therefore
presents an organic picture of an all-unifying reality, wherein
the multiplicity is given due place in all-pervasive unity.
He maintains that analysis and synthesis are but complementary
aspects of the same movement of understanding. The basic

problem with which he constantly grapples is that of reconciling diversity with togetherness, quality with relation, or, more simply, with the problem of holding difference rationally as one. Since he fails to find an answer to this problem in an empiricistic philosophy, he seeks a solution of it in idealistic epistemology, ontology and axiology.

Professor Ghose rightly observes that "Metaphysics of some kind has always been part of the Huxleyan manoeuvre". His "mystical verification of the Ground or Godhead, Brahman, Light of the void, call it what you will" was the outcome of his metaphysics.

III. A Study of Huxley's Quest for Values

Huxley's idealism marks a strong reaction against futilitarianism, relativism and cynical hedonism. Instead of purely presenting the refractory flux of life without ethical bias, he affirms his belief that world has a meaning, a purpose, perhaps a goal and that there is a kind of inner harmony between the microcosm and the macrocosm, the inner and the outer, the individual and the cosmic. Like Tolstoy, Romain Rolland, Rabindranath Tagore, Mahatma Gandhi, he does not remain content "to dwell in" pointlessness, 'triviality', and 'topicality' but

2. Ibid.
3. Ibid., p.4.
4. Ibid.
strives earnestly in search of the more precious meaning of life, its profounder reality and the synthetic view.

Not only does he ironically comment on the pointlessness of existence but his novels show a faithful documentation of his arduous struggle for achieving a meaning and unity of life. He has always been a seeker and all his works are a quest for values. Hilton Birnbaum rightly observes:

He was a man of ideas who devoted all his life to finding answers to ultimate questions; essentially, his life was a quest for values. 1

Prof. Ghose concurs with the view of Hilton Birnbaum when he says that Huxley aims at winning the "weary world to a sense of purpose". Huxley was not merely an artist and critic but an explorer, too, who attempted to discover a way of life in "keeping with the nature of ultimate reality, a way of life which will deliver us from what he calls 'the fundamental unlivability of the present regime'. 2 His basic problem is: "What shall a man live by?" And what is the chief end of man?

Huxley strongly believes that the more desirable way of life exists and must be found. It is his search of the universe of values that he envisions a future far wider and more brilliant than has ever been stretch before mankind. One experiences in


3. Ibid., p.4.

4. Ibid.
his life and work: "the kind of longing for unattainable consistencies which is expressed in some of Shakespeare's sonnets, or pointed perhaps on the ceiling of Sistine Chapel: the longing for the mind to be beautiful if the body is so, the artist to be as truthful in his personality as in his art, the scientist to be as benevolent as are the potentialities of his science."  

Huxley finds the human being as a "multiple amphibian" and makes an attempt to evolve a principle whereby he can be integrated into some richly "satisfying total pattern of peace, harmony and wholeness". He is a great humanist and has a fervent belief in the potentialities of the individual. He struggles tenaciously to enrich the individual by making him aware of his potentialities so that he may creatively channelize his energies in order to actualize his rich potentialities. The freedom of the individual, in the imaginative vision of Huxley, lies in self-awareness, in the unfolding of inner potentialities for good, in the fulfilment of deep urges and spiritual drives, in the calming down of inner tensions and outer stresses, and the attainment of a life of just proportion and inner stability.

Huxley shows his deep concern with the destiny of the individual. He foresees the complete disaster of the individual because of his commitment to the diabolical forces. He warns the

2. Laura Archera Huxley, You are Not the Target, (New York, Farrar, Straus, 1963), p.xi.
individual to lead a life of eternal vigilance in this mad world. He believes that, "by resolute use of reason and imagination, catastrophe" can be averted and the individual can live a life of sanity and establish a harmonious relationship with his fellow-beings and the environment. He lays special emphasis on charity, compassion, understanding, love and intelligence. It is by the regular cultivation of these feelings that we can learn to transform and transfigure the present state of ignorance.

Unlike his contemporaries, Huxley does not show much enthusiasm for experimenting with the form of fiction but endeavours to use his experience to create something beautiful, rich, a morally and spiritually satisfying pattern of wholeness. He has devoted his entire life to the search for truth, not in its abstract form, but the truth by which man can live and make his life worth living and purposeful.

Huxley's main problem is to discover the best possible existence. This ideal existence constitutes the highest beauty, the highest good and the highest truth. The good life that he visualizes seems to exist on two planes, the one human

2. Ends and Means, p.252.
and other super-human. He attempts to seek the integration of man's conflicting impulses through the creation of beauty within the gross world of fact, because he believes that it is only through this process that man can realize human values. The good life on supra-human level can be realized through the elimination of man's animal nature and transcending the plane of human existence.

In *Ends and Means*, Huxley has sometimes explicitly and more often by implication, dealt with the manifold problems confronting the society. He believes that the cure for a world suffering from pointlessness and mental unhappiness, lies in the discovery of human and spiritual values. He advocates that the existing society can be transformed by the injection of values into our stream of living. He writes:

> How can existing society be transformed into an ideal society described by the prophets?...
> What sort of world is this, in which men aspire to good, and yet so frequently achieve evil? What is the sense and point of the whole affair? What is man's place in it and how are his ideals, his systems of values, related to the universe at large? ... To the 'practical man', they may seem irrelevant. But in fact they are not. It is in the light of our beliefs about the ultimate nature of reality that we formulate our conceptions of right and wrong; and it is in the light of our conception of right and wrong that we frame our conduct ... 1

Huxley's search for aesthetic, moral and spiritual values undergoes many changes and adaptations. Being an artist, it is natural for him to select aesthetic, as the means for seeking affirmative values. He feels that with the help of art he will be able to bring about the fusion of objective reality with the

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ideal reality. Truth in life and truth in art are ultimately identical. In *Crome Yellow*, Denis has been portrayed as an intellectual artist who is worried about the universe, and takes up his obligation to create a better world of moral excellence with his art. The process of self-reflection that Denis is shown to have gone through before the composition of a few verses reveals his deep concern to seek an idealistic order of value. Denis shows his deep involvement in the metaphysical problem of life and the universe. But this world of art does not enable him to bridge the chasm between the ideal and the real. Blasted by disappointment, he thinks of self-destruction and attempts to descend to an ultimately grave:

"It sinks, and I am ready to depart, ...

In *Antic Hay*, Lydiatt, and in *Those Barren Leaves*, Chelifer have been portrayed as artists, who are imbued with high flown idealism. They find that there is a chaos in the universe and feel it their moral obligation to create an order in it. They hold the artist in high esteem and believe that artist has a great obligation towards society and cannot afford to indulge in mental luxuries. But they remain ineffectual because they contemplate everything on an intellectual plane. It is a fact that the artist attempts to bridge the gulf between the real and the ideal, but "the bridge must be one of living experience, of total living experience. It cannot be built by dogmas or mere

intellectual criticism of life". This is where Huxley's characters fall short, for they are more of a mind.

Huxley's search for value drives him to contemplate the activity of scientists and he has therefore created a number of characters who are committed to the pursuit of various sciences. They suffer from lopsidedness and exclusiveness and are unable to lead a life of integral living. He knows that science is adequate for only a limited perception of reality. It is capable of classifying and measuring external phenomena, but incapable of explaining either aesthetic, moral or spiritual values. He begins to believe that it is only by the integration of non-human truth with the human truth that we can achieve human values in the world. He wants scientists and artists to work in close co-operation for the promotion of human happiness. Thus we see that his search for meaning and pattern in life is characterized by constant change.

He is convinced that that way of life is most valuable which permits the freest, fullest, most harmonious development of the human spirit. This doctrine of wholeness finds a concentrated expression in Point Counter Point and Do What You Will. He writes:

... For the perfected man is the complete man, the man in whom all the elements of human nature have been developed to the highest pitch compatible with the making and holding of psychological harmony within the individual and an external social harmony between the individual and his fellows. 2

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Huxley's doctrine of wholeness as stated in *Do What You Will* has been well summed up:

That which promotes the fullness and adequacy of life is that which is valuable; and there is no other basis for the concept of value aside from its reference to life, no other basis for the notions of right and wrong. ¹

In *Do What You Will*, he writes:

But the purpose of life, outside the mere continuance of living (already a most noble and beautiful end), is the purpose we put into it: its meaning is whatever we may choose to call the meaning. Life is not a cross-word puzzle, with an answer settled in advance and a prize for the ingenious person who noses it out. The riddle of the universe has as many answers as the universe has living inhabitant. Each answer is a working hypothesis, in terms of which the answerer experiments with reality. The best answers are those which permit the answerer to live most fully, the worst are those which condemn him to partial or complete death. ²

Through Philip Quarles in *Point Counter Point*, Huxley expresses his dissatisfaction with the amused spectator and

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there is a strong desire to assume solemn responsibility for improving the illusion. He needs a simple faith that will provide a way of living as well as a way of writing. He expresses a strong desire for transforming his "detached intellectual scepticism into a way of harmonious all-round living." He hails Rampion as a moralist and a champion of human wholeness. The human values which Rampion extols greatly fascinate him. Rampion is a complete man; an earnest, vital, impatient creature, he feels, enjoys intuition accepts each impulse from the vernal wood and ceaselessly condemns intellect, science and civilization. He says:

A man, mind you. Not an angel or a devil. A man's creature on a tight-rope, walking delicately, equilibrated, with mind and consciousness and spirit at one end of his balancing pole and body and instinct and all that's unconscious and earthy and mysterious at the other. Balanced. Which is damnably difficult. And the only absolute he can ever really know is the absolute of perfect balance. The absoluteness of perfect relativity. 2

Huxley is attracted by the great importance which Lawrence places upon sensation, emotion and intuition. In essays written during the later 1920s and collected in *Music at Night* (1931), he admires Lawrence as an advocate of human values.

1. *Point Counter Point*, p. 440.
3. Introduction to the *Letters of T. E. Lawrence*, p. xi-xii

Lawrence's special and characteristic gift was an extraordinary sensitiveness to what Wordsworth called "unknown modes of being". He was always intensely aware of the mystery of the world, and the mystery was always for him a human, divine. Lawrence could never forget, as most of us almost continuously forget, the dark presence of "Otherness that lies beyond the boundaries of man's conscious mind."
The philosophy of wholeness which Huxley is trying to achieve, he believes, has been thoroughly realized by Chaucer and Rabelais because they accepted the crudities and paradoxes of human life. The horrid distinction between the ugliness and beauty, the real and ideal, and the lust and love does not trouble them. On the contrary, there is a perfect fusion of everything and joyous acceptance of life in their work and life.

Huxley realizes that the human values are not satisfactory solution to his philosophy of wholeness. He is convinced that the good life exists in the timeless world, and on the human plane, man like a tight rope walker is tossed between good and evil. In *Evelina in Jazz*, Anthony Beavis on the human plane encounters a series of misfortunes and meets a crisis in his life. It is under the guidance of Dr. Miller that he realizes that by self-transcendence, that is, by negation of the world of the ego, of animal desires, or carnal and material aspirations, one can achieve spiritual values. Regenerate Beavis affirms his perfect faith in spiritual values and becomes an exponent of the gospel of love and goodness. He advocates that love is the best policy. Love and peace make for unity, the ruling principle of the universe. Pride, anger and hatred make for division. Though he is attacked, yet he has affirmed a value that can sustain him in the midst of turmoil.

In *After Many a Summer*, Proctor in his incessant monologues speaks of the transcendence of the empirical ego. He believes that good exists at the spiritual level and man should direct his energies to experience it in the timeless or
eternal world. He says:

Level above...
the level of eternity; the level, if you
don't object, of God; the level of the
spirit - only that happens to be about the
most ambiguous word in the language...
it exists in the form of a knowledge of the
world without desire or aversion; it exists
as the experience of eternity, as the transcendence
of personality, the extension of consciousness
beyond the limits imposed by the ego...
Directly or indirectly, most of our physical ailments
elements and disabilities are due to worry and
craving. We worry and crave ourselves into
high blood-pressure, heart disease, tuberculosis,
peptic ulcer, low resistance to infection,
neurasthenic, sexual aberrations, insanity,
suicide. Not to mention all the rest. 1

Propter further says:

No human society can become conspicuously
better than it is now, unless it contains a
fair proportion of individuals who know that
their humanity isn't the last word and who
consciously attempt to transcend it. That's
why one should be profoundly pessimistic about
the things most people are optimistic about -
such as applied science, and social reform, and
human nature as it is in the average man or
woman. And that's also why one should be
profoundly optimistic about the thing they're
so pessimistic about that they don't even
know that it exists - I mean, the possibility of
transforming and transcending human nature.
Not by evolutionary growth ... here and now,
if you like - by the use of properly directed
intelligence and goodwill. 2

Huxley found the cure for the world's suffering from idolatry,
stupidity and cruelty in the philosophy of self-transcendence.
His search for values culminates in the ideal of non-attachment
and the realization of absolute reality or Divine Ground. He

1. After Many A Summer, p.120.
2. Ibid., p.245.
discovers that self-hood, time and space, are the main obstacles to the realization of spiritual unity. "Sorrow is the unregenerate individual's life in time, the life of craving and aversion, pleasure and pain; organic growth and decay." "By self-transcendence, we become part of eternity and part of divinity. Eternity and infinity are the elements of the divine reality; eternity and infinity being limitless, cannot possibly impose the human limitations under which at present most of mankind suffers."

From the preceding analysis, it has been observed that Huxley's search for affirmative values culminates in the philosophy of wholeness. He is convinced that positive values consist of wholeness, synthesis and unity as against parts, analysis and division. He has portrayed a few characters like Calamy in *Those Barren Leaves*, Anthony Deavis and Dr. Miller, in *Eyeless in Gaza*, Procter in *After Many A Summer*, Sebastian and Bruno Rontini in *Time Must Have A Stop*, who reveal their perfect faith in the affirmative values of life.

This ideal of wholeness has been found pervasive in his last novel *Island*. Here good and evil are hardly more than quantitative differences; fullness of existence is the only criterion of value. Cruelty and stupidity are not supposed to be vices but, rather, the necessary complements. The conflict

1. *Themes and Variations*, p.79.
between love and lust, intellect and instinct, and mind and spirit has been resolved on this spiritual plane, and there is a perfect fusion and unity. It is a kind of joyous acceptance of all aspects of existence, but a kind of spiritualising of the physical side of man. This novel demonstrates a synthesis between east and west, individualism and collectivity, and science and mysticism.

**Huxley's IV. Some Reflections on Economics and Political Thought.**

In *Ends and Means*, Huxley says:

"Our world is in a bad way, and it looks as though it would be impossible to rescue it from its present plight, much less improve it except by deliberate planning."

Huxley is an idealist who is greatly concerned about the destiny of human beings. He finds the world completely fragmented, divided, disturbed, and almost indifferent or actually hostile to man's conception of value. The destruction of humanity which he foresees assumes many facets: war, starvation, centralization, total human regimentation, and totalitarianism.

He ascribes the blame to the dominance of scientific and technological advances. He believes that technological advancements and indiscriminate industrialization lead to the denigration of human personality and promote centralization. He therefore puts forward a number of arguments against the rapid

advance of technology. He writes:

Technology is rapidly making non-sense of that old worship of size and centralization. Those who still preach it do it either through force of habit, because they are not aware of the new developments in technology, or because they are fascists or state-socialists who believe in centralized tyranny, and do not want individuals to enjoy the economic independence on which alone a political democracy can be based. 1

Huxley has an idealistic view of life and society. Like other idealists, he believes that the reconstruction of society can be brought about by planned political and socio-economic programmes. As against centralization, he pleads for decentralization. Huxley says that "the political road to a better society is ... the road of decentralization and responsible self-government". Decentralization both political and economic, is the core of his long and sustained thinking on his desired economic set-up, and behind it lies his conviction that only thus would the individual get free play for expression and fulfilment of his personality. He visualizes this decentralization through the agency of the autonomous and self-contained units of society. In these units, men and women will, by their activity, be self-sufficient in meeting their elemental needs and yet inter-dependent for many others in which the dependence is a necessity. He lays down that the units of self-government

1. Introduction to Huxley's, p.23.
2. Ends and Means, p.63.
should be "of the optimum size". He also proposes to set up various types of democratic and self-governing institutions "suitable for the various kinds of men and women".

Huxley advocates the extension of consumer co-operatives in agricultural as well as industrial fields. He believes that this step will facilitate the functioning of decentralizing process. He has systematically described the functions and activities of consumer co-operatives. He writes:

Take a township of thousand inhabitants; give it three or four thousand acres of land and a good system of producer and consumers' co-operatives. It could feed itself completely; it could supply about two-thirds of its needs on the spot; and it could produce a surplus to exchange for such things, as it couldn't produce itself. You could cover the state with such townships.

In the formulation of his political and economic programme, Huxley is deeply influenced by Mahatma Gandhi. In a Note on


Huxley says:

Thus, people with short-range, small-scale interests can find scope for their kind of political abilities in self-governing group within an industry, within a consumer or producer co-operative, within the administrative machinery of the parish, borough or county. By means of comparatively small changes in the existing systems of local and professional organization, it would be possible to make almost every individual a member of some self-governing group.

Gandhi, Huxley says that:

For this 'amphibious being' on the border-line between the animal and the spiritual, what sort of social, political and economic arrangements are the most appropriate? To this question Gandhi gave a simple and eminently sensible answer. Men, he said, should do their actual living and working in communities of a size commensurate with their bodily and mental stature, communities small enough to permit of a genuine self-government and the assumption of personal responsibilities federated into large units in such a way that the temptation to abuse great power should not arise. 1

Like Gandhi, Huxley visualizes an ideal rural society where the individual can develop his all round potentialities. He desires to protect and sustain the village republic of his vision. He believes that this ideal programme can be accomplished by the enlightened individuals. Again, like Gandhi, Huxley believes in the essential unity of man. For him all human activities whether political or economic, social or religious have to be guided by the ultimate power. Both of them have a firm belief that any programme can become meaningful when it is spiritually oriented. His decentralization programme is closely associated with his theory of mysticism. His ideas of decentralization in economic and politics are derived from his consciousness that all individuals are ultimately at one with the absolute.

Huxley's ideas on decentralization have found a concentrated expression in *Ends and Means*, *After Many A Summer*, *Brave New World Revisited*, and *Island*. In *After Many A Summer*, Propter is an uncompromising idealist, but he is a realist too, one who also wants to initiate practical action. He opposes urbanization, heavy machinery and large scale industrialization because they do not permit a harmonious development of the personality. He has an ideal vision of rural civilization where man lives in tune with nature and establishes a harmonious relationship with his environment. He abandons urban life and lives in a small bungalow set in the midst of eucalyptus trees and is completely relies on his own resources.

In *Island*, the inhabitants of Pala oppose indiscriminate industrialization because, according to them, it is the root cause of evil in the modern world. They believe neither in too much mechanical efficiency nor too little mechanical efficiency, but between the two extremes there is a happy mean point at which one can enjoy the most important advantages of modern technology at a social and psychological level. They generate electricity, have an experimental station, manufacture fertilizer and have had a 'food preservation device'. They believe in human satisfaction instead of mechanical satisfaction.

From the preceding analysis, it is observed that Huxley, like other idealists, believes in evolving a new social order through the instrument of his decentralized political and economic programme. But he is opposed to the use of bitter hatred or violence to achieve this ideal order. Not only are they wrong in themselves, he believes, but they would not succeed in the long run in establishing an enduring social order.
Though, he shares with Marxists the belief in changing the social order, he does not subscribe to their thesis that class war and violence are the only possible midwives of fundamental social change. He firmly affirms that compassion, love, truth and understanding must be incarnate in social change.

V. Huxley's Pacifist Philosophy.

Stephen Spender correctly observes that Huxley "had the vision of what Conrad described as the heart of darkness, the never-ceasing consciousness of what men are doing to themselves with their weapons of destruction and their means of scientific improvement, and of the still more terrifying things that they are likely to do in the future. But he always believed that "by resolute use of reason and imagination catastrophe could be avoided".  

The fear of war, especially the atrocity of modern thermo-nuclear war dominated Huxley's mind. He found that "every road towards a better state of society is blocked, sooner or later, by war, by threats of war, by preparations to war".  

He observes that in spite of all our advance in science and technology we feel as never before the threat of insecurity and fear of war. He has made an extensive study of the causes of war to find out what are those 'challenging monsters' which are impeding our creative evolution. He lists them as follows: "the threat of

2. Ends and Means, p.89.
super-scientific war, nuclear, chemical and biological; the threat of over population"; over-organization, "the over-exploitation of natural resources, the erosion of world's cultural variety", the emergence of new techniques of mass-media of communication, brainwashing, chemical persuasion, sub-conscious persuasion, hypnopaedia, our general preoccupation "with technology and quantity rather than creativity and quality".

These forces strengthened the hands of rulers and are preparations for senseless and suicidal wars. They have made the world unsafe for democracy and inhospitable to the individual freedom. The only hope in the circumstances lies in the path shown by Mahatma Gandhi. Huxley writes:

In South Africa and, later, in India, Gandhi and his followers were confronted by an oppressive government armed with overwhelming military might. Gandhi, who is not only an idealist and a man of principle, but also an intensely practical politician, attempted to cope with this seemingly desperate situation by organising a non-violent form of direct action, which he called Satyagraha.

Huxley is convinced that "pacifism, deeply realised and appropriately worked out, may yet save the world from the recurrent orgies of cannibalism".

2. Ibid.
3. Ibid.
Evelyn bps sv31ematically developed his philosophy of pacifism which is embodied in his ethical, philosophical and political ideas. He believes that "wars begin in the minds of men, it is in the minds of men that the defences of peace must be constructed". He advocates that the real work for peace will not be possible unless there is a transformation of attitudes of individuals. He therefore recommends the transformation of the individual psyche. It involves an inner war, which requires us to defeat fear, greed, anger and guilt.

We must break our self-will and egoism. Pacifism demands self-restraint and may entail self-sacrifice, suffering and death, yet it has the supreme virtue of providing means consonant with the highest ends.


2. Ends and Means, p.150.

... that individual shall not be tempted to seek power, to bully, to become rapacious; and at the same time a direct attack can be made upon the source of the individual will - in other words, the individual can be taught, and taught to teach himself, how to repress his tendencies towards rapacity, bullying, power-seeking and the like. Further training will be needed in the repression not only of fear - a consumption successfully achieved by military training - but also in the repression of anger and hatred.
The primal force that Huxley has envisaged for the accomplishment of his non-violent programme is the enlightened individual. It begins with action by the individual to influence other individuals. Such a programme would ease tension both within an individual and among individuals. Every individual who resolves his internal tension becomes an integrated personality. He becomes then a dynamo of power and radiates energy. Huxley believes that the task of transforming the modern state could be entrusted to a few enlightened individuals. These devoted individuals will undertake the task of intellectual clarification and the dismantling of racist programs. This association of devoted individuals also helps to resolve tension within society. Once the tensions within society are reduced, inter-relational tensions will automatically diminish.

The devoted individuals of this "hypothetical association must be able to meet violence without answering violence." They should mobilize a strong public opinion against the use of force through various media of mass communication. At

1. Enid and Neong, p.151.

   The question of group training has been fully discussed by Richard Croce in his Power of Non-Violence.

2. Ibid., p.150.

   Modern associations of devoted individuals will have as one of their principal functions the systematic cultivation of non-violent behaviour in all the common relationships of life - in personal relationships, in economic relationships, in relationships of group with other groups and of groups with governments.

3. Ibid.
the time of any eventuality, they will carry out an effective publicity programme for persuading the government from any involvement in war.

In *Encyclopedia of Pacifism*, Duxley has put forward some reflections on pacifism. He has urged the public to meet the tanks and bombs with the overwhelming power of love. It was through his innate love for pacifism that he became one of the sponsors of the Peace Pledge movement along with Vera Brittain, George Lansbury, Rose Macaulay, Stella Jeavons, and Bertrand Russell etc. All the members were dedicated to the cause of pacifism and took a pledge to renounce the war and never to support or sanction another.

Duxley's doctrine of pacifism is related to his theory of mysticism. He has a firm belief that its success depends on its spiritual and moral foundations. He believes that only non-attached men and women can create a new world permeated with love, peace and vision. His pacifism is of an absolutist type and is deeply grounded in moral and spiritual principles. It differs from Bertrand Russell's and Joac's pacifism because their ideas are rooted in utilitarian objectives and pragmatic considerations.

In *Perennial Philosophy*, Duxley writes:

> The reign of violence will never come to an end until, first, most human beings accept the same, true philosophy of life; until, second, this perennial philosophy is recognized as the highest factor common to all the world religions; until, third, the adherents of every religion renounce the idolatrous time-philosophies, with which, in their own particular faith, the Perennial Philosophy of eternity has been overlaid; until, fourth, there is a world-wide rejection of all the political pseudo-religions, which place men's supreme good in future time, and, therefore, justify
and commend the commission of every sort of present inquiry as a means to that end. If these conditions are not fulfilled, no amount of political planning, no economic blueprints however ingeniously drawn, can prevent the recrudescence of war and revolution. 1

Huxley has portrayed a few characters in his stories and novels who advocate the doctrine of pacifism as against violence. Dick, the hero of his first short story, Farcical History of Richard Greenow, is opposed to violence and manifests a firm faith in pacifism. He says:

"But if," the Military Representative continued, "if your objection is not religious, may I ask what it is?"

"It is based on a belief that all war is wrong, and that the solidarity of the human race can only be achieved in practice by protesting against war, wherever it appears and in whatever form." 2

In Eyeless in Gaza, Dr. Miller, a physician, anthropologist and prophet is a confirmed pacifist. He advocates the qualitative values of love, intelligence, compassion, brotherhood and an increased sense of awareness, which, he feels, are essential for the success of pacific programmes. He wants to achieve peace at all levels of human relationships. He believes in the efficacy of non-violence. Non-violence is a substitute for war and is based on an absolute adherence

1. Perennial Philosophy, p.229.
2. Limbo, p.36. 6

Dr. Miller says:

The theme, peace. Peace everywhere or no peace at all. International peace not achievable unless a translation into policy of inter-individual relations.
to truth, practice of love and self-suffering by the resister in cases of conflict. He endorses William Penn's remarks:

\[\text{Force may subdue, but love gains; and he who forgives first wins laurels.}\]

Dr. Miller says:

For love is self-energizing produces the means whereby its policy can be carried out. In order to go on loving, one needs patience, courage, endurance. But the process of loving generates these means to its own continuance. Love gains ... 2

Anthony Beavis becomes a strong protagonist of pacifism under the guidance of Dr. Miller. He gives pacifism an ontological implication. He begins to perceive all-pervasive unity in the world. He believes that evil is that which separates man from man, and manifestations of evil, such as hatred, greed and lust, should be avoided. Good is that which unites; love, compassion and understanding are demonstrations of unity. From the notebook of Anthony Beavis, we quote the following passage:

Empirical facts:

One. We are all capable of love for other human beings.

Two. We impose limitations on that love.

Three. We can transcend all these limitations if we choose to. (It is a matter of observation that anyone who so desires can overcome personal dislike, class feeling, national hatred, colour prejudice. Not easy; but it can be done, if we have the will and know how to carry out our good intentions.)

1. Eyeless in Gaza, p. 500.
Fourth. Love expressing itself in good treatment breeds love. Hate expressing itself in bad treatment breeds hate.

In the light of these facts, it is obvious what inter-personal, inter-class and inter-national politics should be. But again, knowledge cuts little ice. We all know; we almost all fail to do. It is a question, as usual, of the best methods of implementing intention. Among other things, peace propaganda must be a set of instructions in the art of modifying character. 1

As the novel closes, Anthony Beavis sings a song of "unity of mankind, unity of all life, all being even". 2

In Island, the inhabitants of Pala are peace-loving. They are pacifists and do not intend to militarize their country. They live in perfect harmony with the cosmos. They give primary importance to love. They believe in renunciation and in the time of any emergency they would like to appeal to the United Nations Organisation instead of involving themselves in war. In this Island, the attainment of the wisdom or the realization of the ultimate unity is the end of human life. There is a perfect harmony of various forces.

Huxley does not regard pacifism as an abstract concept, but wants to bring about a social change through this method. He aims at realizing the kingdom of God on earth, where justice, love, understanding and compassion are all-pervasive. He believes that education, psycho-analysis, behaviour and religion are some of the methods for the realization of these ideals.

He is not the first to advocate these principles because there have been from the dawn of history shining examples advocating the ideals of peace and love, persuasion and sacrifice. The theory and practice of non-violent power has also come down to us from the Jewish, Christian, Taoist and Buddhist traditions. But, by and large, the practice of non-violence has largely been at the individual level. But Huxley, through his hypothetical association of devoted individuals, conceives the weapon of non-violence as a mass instrument for the restoration of human dignity. Though his programme of non-violence may appear utopian, it has a great relevance for the modern world.

VI. Huxley's Idea of Education.

In his idealistic programmes, Huxley gives top priority to education because he believes that in order to bring about an enduring social change, use has to be made of education, persuasion and love. He begins by pointing out that all political and social changes are preceded by changes in the educational pattern. Education is an agency which exercises a tremendous influence in the shaping of the personality of an individual. In the history of human civilization, it is seen that thinkers who have contemplated from time to time the transformation of human society have offered their own schemes of education for the realization of their ideals. Plato, Spencer, and Rousseau in the West, and Gandhi, Tagore, Vivekananda and Aurobindo in the East propounded their own theories of education as a means to the realization of their vision of an ideal society. Huxley is no exception to this.
Huxley is greatly concerned about the educational pattern because it has far-reaching effects upon the future of men. He shows his disapproval of authoritarian and militaristic educational systems practised by the Romans and the Japanese. Similarly, the totalitarian countries also follow a strict regimentation of ideas through education. This system encourages absolute discipline and blind courage instead of tolerance and free thought. He also does not approve of liberal education because it is suitable only for a fraction of the student population: it is purely cognitive, producing parrots, narrow specialists and intellectuals. These intellectuals are not satisfactory from the human point of view because they cannot throw the burden of self-consciousness to establish human relationship with the outside world. The intellectual, in the words of Huxley, "knows but is fired by no desire to act upon his knowledge and has received no training in such action", besides his "involvement with the world is only cognitive, not effective nor conative."

1. ibid., p.126.
2. ibid., p.126.

We have seen that even the accomplished intellectual is a far from satisfactory person. His involvement with the world is only cognitive, not effective nor conative. Moreover, the framework into which he fits his experience is the framework of the natural sciences and of history treated as though it too were one of the natural sciences. He is concerned mainly with the material universe and with humanity as a part of the material universe. He is not concerned with humanity as human, as potentially more than human.
Huxley shows his deep concern with the methods of education which should be employed for realizing the true goal of education. He endorses two well established Western methods of education, namely, the Montessori method and Dalton Plan. He avoids the extremes of too much liberty and responsibility on the one hand and too much restriction of the wrong sort on the other. He advocates that students should not be spoon-fed but must be taught to take a living interest in their work. Education should encourage initiative, self-reliance, freedom and critical judgment. The teachers should act as guides and supervisors in the process of self-education.

Huxley finds that the prevailing system of education is predominantly scientific and materialistic and therefore it does not generate human values of life. On the contrary, it stiffens our personality and leads to tyranny, greed, intolerance and war.

Huxley propounds an integrated scheme of education in which there would be a synthesis of all the three dimensions of human life: cognitive, conative and affective, and in which all round development of the individual faculties, that is, physiological, psychological, moral, intellectual and spiritual would be taken cognizance of. True education must develop the intellect as well as the emotion, and the will to achieve harmony

1. Ends and Means, p.196.

Technical education is without a principle of integration; academic education makes use of a principle that integrates only on the cognitive plane, only in terms of natural science preoccupied with the laws of the material universe.
with nature, and balance between the different subjects of study. His educational programme in which he has stressed the harmony between man and nature is derived from his consciousness of unity that underlies all being.

Huxley is convinced that no educational system is worth its name, if it does not inculcate in the individual the qualitative values of life: love, intelligence, charity, compassion, beauty, truth and goodness. He believes that the present system of education should be supplemented by a human or ethico-psychological outlook for actualizing the rich potentialities of human being.

Huxley has discussed his scheme of education in Ends and Means, Island, and in his various essays. In Island, he has given concrete shape to his educational programme. The entire educational programme is directed towards the realization of all human potentialities. They hold that education must develop the personality of the child in contact with nature. The beauty of nature in its resplendent variety must sink unconsciously into the child's mind. They believe that beauty is to be related to morality.

1. Ends and Means, p.199.

What should be the nature of this new principle of integration? The answer seems clear enough, at any rate in its main outlines: it should be psychological and ethical. Within the new frame of reference, co-ordination of knowledge and experience would be made in human terms; the network of significant relations would be, not material, but psychological; not indifferent to values, but moral; not merely cognitive, but also affective and conative.
and morality has to be imbued with the spirit of beauty if man is to attain the truth. In this way, three values of truth, beauty and goodness are fused in their integrated educational framework.

The Palanese believe that education is an ordeal that helps the children to understand the world they will have to live in. The child is thoroughly examined before he is admitted to school: 'anatomically', 'biochemically' and 'psychologically'. It is an all inclusive and comprehensive system of education circumscribing all the three dimensions of human life: cognitive, conative and affective. It promotes the physical, mental, moral and spiritual development of human beings.

Menon explains to Will Farnaby the Palanese systems of education:

"The old Raja", ... "was mainly concerned with what people really are on the level that's beyond individuality. And of course we're just as much interested in that as he was. But our first business is elementary education, and elementary education has to deal with individuals in all their diversity of shape, size, temperament, gifts and deficiencies. Individuals in their transcendent unity are the affair of higher education. That begins in adolescence and is given concurrently with advanced elementary education." ²

1. Island, p.191.

We teach them love and confidence, but we expose them to reality, reality in all its aspects. And then give them responsibilities. They're made to understand that Pala isn't Eden or the Land of Cockayne. It's a nice place all right. But it will remain nice only if everybody works and behaves decently.

The aim of education is to realize unity at all levels of existence.

Huxley desires to create an idealistic type of universe where the individual can live in harmony with the cosmos. He has visualized various idealistic programmes for the fulfilment of his vision.

The fact remains, however, that the use of decentralization, non-violence and education as instruments of social change seems to be ebbing away because of the rapid advances in science and technology. Nevertheless, it is my conviction that on the theoretical plane, the torch Huxley has lit, though dimmed, has not yet been extinguished.

From the above survey it emerges that Huxley's interpretation of epistemological, ontological and axiological idealism comes nearest to the Vedantic idealists. Though he is influenced by the European idealists like Kant, Hegel and Spinoza, yet he differs from them on certain fundamental metaphysical assumptions. He is convinced that Hegel, by identifying thought and things, reduces the world to no more than a conflux of pure abstractions. In Vedantic epistemology the knowing function does not create the object; knowledge is of the given. The object does not depend for its existence upon the subject but has an existence independent and complete in all respects. The Vedantic position is that the world is real, that is, it has existence, but it is not ultimate, that is, it has no existence independent of brahman.
The idealism of Hurley is not like that of Hegel; an idealism of ideas merely, but it is an idealism of the ideal. He recognizes the reality of the world but wants to view it as the reflection of the spirit. It has only an instrumental and pragmatic value, because he believes, that the spiritual life is man's true destination. The theme of spirituality is pervasively present in all his works. However, beneath his spiritual thinking is a strong under-current of realism. He does not negate the world but wants to transform and transfigure it.

In *The Doors of Perception, Heaven and Hell, Tomorrow and Tomorrow, Brave New World Revisited, Island*, *Literature and Science*, and in his other later writings Hurley advocates that science and technology should be treated as the means to the inner development. They should facilitate the individual union with the Divine Ground. But he warns that the greatest danger lies in the over-emphasis of science to the exclusion of the individual. The type of idealism he advocates can be called mystical realism where there is a perfect unity of subject and object; the visible is deeply rooted in the invisible; spirituality underlies all existence.

1. See the discussion on this theme in Chapter IV.