From the foregoing analysis, it emerges that the ontological mind of Huxley was deeply concerned about man's destiny in the midst of conflicting ideologies in this supra-technical world. He foresaw disaster of mankind in the form of totalitariansim, concentration, centralization, and struggled tenaciously for awakening mankind to avert this impending doom. In an age whose thinking was dominated by notions of environmental determinism in its Freudian, Marxian or Behaviourist forms, he insisted on leading a life of perceptual awareness. Only by actualizing human potentialities, he thought, man could enrich the world and lead a life with full awareness.

Huxley's life was an incessant struggle for exploring the best possible existence where human beings could live in co-operation, harmony and perfect happiness. He wanted to transform and transfigure the entire universe. His vision was of wholeness and accepted the crudities and ugliness of life, where good and evil, lust and love, intellect and intuition, mind and spirit, are fused into a harmonious whole.

He did not dwell in topicality, purposelessness, and trivialities of life. Neither was he satisfied in presenting the refractory flux of life. As a writer, he continuously endeavoured to instil values in this degenerate world. He devoted all his life to finding answers to some ultimate questions; essentially his life was a quest for values.
Fundamentally a man of ideas, he looked for an intellectual solution of the problems of life. But soon he discovered the inadequacy of ideas to provide any satisfactory answers to these ultimate questions. Intellect operates in the realm of division, and creates duality and relativity. Huxley realized that it is through intuition that an integrated vision of a whole, a unified vision of synoptic reality can be obtained. Intuition is knowledge by identity: it is integral knowing, where all dualities resolved and the inner and outer, the one and the many, the individual and the universal, are perceived as one.

Huxley felt that it is only through self-transcendence that we can enlarge our consciousness and elevate ourselves. The Vedantic ideal of non-attachment greatly fascinated him; non-attachment alone could eliminate much of our suffering by controlling and organizing our desires, sensations, emotions, and intellect, which lead to egocentricity and hold us back from the true insight. The elevated and non-attached individual will approach the problems of the world with love, understanding and compassion. He will attempt to transform and transmute the world, and create a better order of living.

Huxley wanted to utilize mysticism for social experiment. For him mysticism was a knowledge that unites and reconciles the different sides of existence. It is Brahmavidya. He does not recommend self-mortification; on the other hand, he
advocates commitment to a life with a complete and integrated vision. His mysticism is a fusion of the two elements of realism and idealism.

Huxley was a universal man, who wanted to seek a synthesis of the East and the West. He was a human voice that sang the song of the unity of mankind, 'unity of all life - all beings'. He believed that only through united notions we can achieve the universal order.


One of Aldous's major preoccupations was how to achieve self-transcendence while yet remaining a committed social being - how to escape from the prison bars of self and the pressure of self and the pressure of here and now into the realm of pure goodness and pure enjoyment. How to integrate the warring drives of what he called our multiple amphibian nature into some satisfying total pattern of peace, harmony and wholeness; how to achieve union with that 'something deeply interfused' which pervades existence and makes for righteousness, significance and fulness.