Aldous Huxley is one of the most distinguished writers of the 20th Century England, who have made outstanding contribution to English literature. A novelist, poet, essayist and short-story writer, Huxley was born in a highly cultured family of England in 1894 and died in 1963 at Los Angeles, California, where he had spent the later years of his life.

Huxley's school days were unhappy because of two momentous events: the death of his mother and almost total loss of his eyesight. In his later life Aldous Huxley became aware of the imminent dangers of mankind. He was also aware of the fact that it was very difficult to avert disaster. Thus he became somewhat pessimistic. But it may be noted that he never gave up the belief that dangers could be avoided and that improvement was possible. To his life was meaningful and it should be lived to its fullest. In his advanced age Huxley was suffering from spiritual anxiety and confusion, but in the end he could overcome those states of mind. These personal experiences of the author have been clearly reflected in his novels.

Huxley was highly intellectual and his ideas - social, political, religious, philosophical and scientific - find expression in his works. His thoughtful mind travelled from subject to subject such as, philosophy, religion, mysticism, art, science, sociology, politics - and what not? Sardonic satire is a
dominant feature of his novels and bitter feelings about society and social life are pronounced therein.

In this Chapter I shall consider Aldous Huxley as a novelist with a pessimistic attitude. It is to be noted that the various kinds of pessimistic elements in Huxley's novels may be broadly divided into two groups, individual and social. The first involves the pain and suffering of a particular individual or some individuals while the second is concerned with the dark side of the society or the miseries of public life. Huxley's bitter feelings about the contemporary sick society have been brilliantly expressed in his novels with satire and irony. First, I propose to trace the elements of pessimism in individual lives and then I shall consider those in social life found in his novels.

A. Miseries in Individual Life

1) Cupidity & Its Bad Consequences

In his first novel Cross Venus (1921) Huxley shows the suffering and disillusionment of the hero, Denis, throughout his life. Indeed, we see Denis a miserable man. In his dialogue with Mary he becomes exasperated. "Vague but agonizing miseries possessed his mind. It was not only Anne who made him miserable; he was wretched about himself, the future, life in general, the universe. 'This adolescence business', he repeated to himself every now and then, 'is horribly boring'. But the fact that he knew his disease did not help him to cure it". (P 53).
As a matter of fact, Denis is a 'disturbed, distressed, depressed' man. He loves Anne but she does not return his love. Moreover, she is dancing with Gombauld, which makes Denis more miserable and he is tortured within being consumed with sexual jealousy. He then wants to commit suicide. He tells Mary about "his hopeless love, his jealousy, his despair, his suicide — as it were providentially averted by her interposition". (P168)

We thus see Denis to be a typical figure of futility.

Antio Hay (1923) has a figure of suffering and torture in Emily. And evidently, as we see, hers is a tragic life. She was an orphan. Her mother she hardly remembered. Her father had died of influenza when she was fifteen. One of his business friends used to come and see her at school, take her out for treats and give her chocolates. She used to call him uncle Stanley. ... "then she was seventeen and a half he asked her to marry him, and she had said yes". [P 142]

This marriage is not happy at all. Immediately after the marriage Emily is seriously injured by her husband's violent and brutal behaviour and she had to spend a few weeks in a nursing home. Thereafter, Emily and her husband live apart. In her conversation with Gombril, Emily expresses her dislike and hatred for men-folk. To quote her as saying: "I don't like men... They're hateful, most of them. They're brutes". [P 143]

Here we see immorality in uncle Stanley who marries Emily but does not behave with her well. I would like to state...
that man's miseries are not only due to social environment and social system but also due to individual behaviour and activities. Thus individual character is also held responsible for one's pain and suffering. In Maugham's novels we have seen that individual character is responsible for the miseries and sufferings of others.

In Chapter XVII Gumbril is greatly disappointed and unhappy at not having seen Emily whom he deeply loves. He expresses his disappointment in a letter to her. He writes as follows:

"Your telegram made me very unhappy... I thought - and said you were coming to-morrow, it was n't that which upset me; it was the dreadful, dreadful disappointment. It was like a stab, that disappointment, it hurt so terribly, so unreasonably much. It made me cry and cry, so that I thought I should never be able to stop. And then, gradually, I began to see that the pain of the disappointment was n't unreasonably great. It was not merely a question of your coming being put off for a day; it was a question of its being put off for ever, of my never seeing you again. ... I saw how hopelessly impracticable the happiness I had been imagining really was..." [187 & 188]

Later, Gumbril goes to visit her but she has left the cottage for ever without leaving her address. So, of course, he is sorely disappointed. This disappointment and unhappiness of Gumbril is rooted in his psychic frame. It corresponds to the afflictions that the unrequited lovers experience on this
earth due to unfavourable circumstances. Therefore, the social system or the present civilisation is, in no way, the cause of this despondency which springs altogether from the individual nature of the lovers themselves.

Lastly, in the novel Coleman is portrayed as disgusted by the conduct of some people and his disgust is expressed in the following words:

"Ah! ... what sensualists these old fellows were! What a real voluptuous feeling they had for dirt and gloom and sordidness and boredom, and all the horrors of vice. They pretended they were trying to dissuade people from vice by enumerating its horrors. But they were really only making it more spicy by telling the truth about it." [222]

There is moral anarchy in the Churchmen. Here is an irony and thus the clergyman are satirised for their sensuality and vice. The clergyman should be virtuous and continent in sexual matters. But they sometimes become sensualists and take to vice. This is immoral on their part and their character is degraded and becomes quite undesirable. Thus, the author shows us in the novel a sick and debased, immoral society of the then England.

Mrs. Aldwinkle, a hostess of house-party in That Barren Leaves, is presented as a figure of futility. Her frustrated life is "perpetually haunted by the fear that she is missing something. For a number of years now the universe had always seemed to be conspiring to keep her away from the
places where the exciting things were happening and the wonderful words being said. [P. 20 - 21]

The narrator of the novel, Those Barren Leaves (Part Two), has an amorous experience with a young girl, Barbara, but he feels "a profound uneasiness" within. To quote his own words: "Kissing her I wished that I were not kissing her, holding her in my arms I wished that it were somebody else I was holding. And sometimes in the dark quiet silences I thought that it would be better if I were dead." [P. 128]

Here we find a sad note in the words of the narrator. In this connexion I should like to mention that in Those Barren Leaves there is a novel within the novel written by Mr. Cardan. There we find a description of the agonies of a young wife when she learns that her husband has become unfaithful to her. She just had her first baby and is living in infinite suffering. (P 181)

The wife is innocent and adores her husband supposing that he also adores her. But she must have been rudely shocked by her husband's faithlessness. It is, indeed, a tragic event no doubt, for a chaste and lovable wife. This is a purely personal grief.

Literatures abound in sex-love, its delight and its frustration and sexual jealousy and so on. It is often found that sex-love does not last for ever. Sex is a highly complex phenomenon and, therefore, its manifestations are varied. Sex is a mysterious something involving both body and mind.

The earlier novels of Aldous Huxley are concerned mainly with futility (Denis in Crome Yellow and Mr. Aldwinkle in Those Barren Leaves) and moral anarchy (for example, in the
Churchmen in *Antic Hay* and unfaithful husband in *The Barren Leaves*). After the First World War a great change in man's outlook took place. Some discoveries in the different spheres of human endeavour brought about a drastic orientation in man's outlook on life. So, many of the traditional values became completely discredited. The impact of the war on man's beliefs and ideas was of a shattering nature. There was also an absence of common ethical standard and this rendered life dreary and meaningless. This bred an atmosphere of cynicism in the whole of Europe and the European society became morally sick and the social scene was, in fact, a big panorama of futility and anarchy. Huxley reflects this in his novel.

Towards the end of *Those Barren Leaves* Mrs. Aldwinkle is shown profoundly depressed. She is hankering after sex experience and 'high life' and so she becomes a male-hunting woman. She expresses her frustration by saying that all the male persons, her guests, are 'all slipping away. First Cholifer, now Calamy. Like all the rest. Mournfully she looked back over her life. Everybody, everything had always slipped away from her. She had always missed all the really important, exciting things; ... Getting old, getting old. She took off her hat and tossed it on to the bed. It seemed to her that she was the unhappiest woman in the world." [P 296]

Mrs. Aldwinkle can not adjust herself with the Law of Nature. In the course of time everyone becomes old; it is Nature’s Law. Our life passes through different stages - childhood, boyhood, youth, oldage; then we decay and in the end we...

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meet our death. This change in life is inevitable. We cannot stop the course of time nor can go beyond it. But there is a spiritual level outside time, and man can reach there through spiritual sadhana. This is a Vedantic conception which Huxley clearly states in his novel *Time Must Have a Stop*. Indeed, Huxley was deeply influenced by Indian mysticism. But ordinary men and women do not have any idea whatsoever of this spiritual matter. They live in the matter-of-fact life and always desire physical pleasure and material happiness, they cannot even adjust themselves with the inevitable things in life. Mrs. Aldwinkle is a commonplace woman and worshipper of youth and sex and physical beauty. So when she is getting old she gets mortified as with the passing away of her youth she loses her physical charm and sex-attraction; therefore she is deeply depressed and consequently breathes profound grief. She thus reminds us of Julia in Maugham's fiction called *Theatre*. To quote from it: "Old, old, old," she mutters. "There are two ways about it; I'm entirely devoid of sex appeal." [P 198]

Some sort of spiritual thinking and spiritual attitude, however, would save them from such grief and depression. Indeed, the ultimate solution of all worldly unhappiness and miseries lies in the attainment of spiritual life. Somerset Maugham, Aldous Huxley and other English authors of note subscribe to this view.

Mrs. Aldwinkle's further grief, in this connexion,
may be mentioned. Her pride of superiority is hurt and her "love of dominion" suffers. To quote again from the novel:

"Getting old! they are all going; first Chelifer, then Calamy, now Irene. Getting old, getting old; soon she'd be quite alone. And it wasn't only that. It was also her pride that was hurt, her for dominion that suffered. Irene had been her slave; had worshipped her, taken her word as law, her opinions as gospel truth. Now she was transferring her allegiance. Mrs. Aldwinkle was losing a subject - losing her to a more powerful rival. It was intolerable."

It should be noted that man's most attractive things are love and lordship (domination on others). Mrs. Aldwinkle has lost both of them and therefore has got sorely hurt and become unbalanced. It is natural, circumstances as she is. Thus, we see her as a figure of deep frustration in the novel.

On the other hand, it should also be noted that "the world in which our bodies are condemned to live is really too squalid, too vulgar, too malignant to be borne. There is no remedy save in flight. But whither?" Denis returns to London and Shearwater pedals his bicycle, a futile attempt to escape from his desire for Mrs. Viveash Gumbrill Junior leaves for France and Calamy goes up to a mountain to meditate and Chelifer takes worldly life.

At the very outset of Point Counter Point the author informs us that Marjorie Carling has already left her husband and lives with Walter Bidlake. And she is now bearing Walter's child. But by this time Walter begins to love Lucy tantamount
and the former often goes to the latter in the evening. Marjorie comes to know of it, and of course she is in great anxiety and remorse and feels unhappy.

Here the miseries of Marjorie are quite understandable. A woman cannot tolerate at all her lover loving another woman. Sexual jealousy is quite natural in this case. But the platonic love does not concern itself with sex and bodily enjoyment. In this case, however, sex-jealousy is null and the lover or the beloved is not tortured by jealousy or anxiety to lose love.

It may be recalled that in Haughan's *The Moon and Six Pence* Blanche, a married woman, falls in love with Mr. Strickland and goes to live with him leaving her husband in distress. But her lover is quite indifferent to her. So, she is in miseries comparable with those of Marjorie. Marjorie's miseries grew more poignant when she falls ill. During her illness Walter goes out in the evening. She then thinks that she is not wanted. Walter wants her to die so that he may live with another woman. To quote a few lines from the novel: "A new thought suddenly occurred to her. 'Perhaps he wants me to die.' To die, not to be, not to see his face any more, to leave him with that other woman. The tears came into her eyes. Perhaps he was deliberately trying to kill her... He was cruel with a purpose. He hoped, he intended that she should die, die and leave him in peace with that other woman. She pressed her face against the pillow and sobbed."
Here the character of Walter is responsible for Marjorie's mental suffering. Walter is not satisfied now with Marjorie. He feels strongly drawn towards Lucy Tentamount. He cannot help going to her in spite of himself. We thus conclude that man's sex is so virulent that it is not gratified with one woman.

Walter has amorous doings with Lucy many times. He has promised to Marjorie that he would not mix with Lucy, but he breaks his promise. He cannot control his desire to go to Lucy because he is enamoured of her. For this reason Walter is in anguish. To quote the novelist's own language:

"But there are also discréditable anguish, no less excruciating than the others, but of which the suffer dare not, cannot speak. The anguish of thwarted desire, for example. That was the anguish which Walter carried with him into street. It was pain, anger, disappointment, shame, misery all in one. He felt as though his soul were dying in torture. and yet the cause was unavowable, low, even ludicrous. Suppose a friend were now to meet him and to ask why he looked so unhappy". [p 178] Walter thinks that it is a punishment for having broken his promise.

He returns home and enquires about Marjorie's health. He lays his hand on her shoulder and bends down. Marjorie feels a little happiness and comfort. She presses herself against Walter and realises that she is once more 'betrayed'. She gets the lady's perfume on Walter's face. She then breaks away from him. And she in anger asks: "Walter, how could you? .. You have been to see that woman again".

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"Explain why you lied," she says bitterly. Explain why you broke your promise." She now covers her face with her hands and begins crying. [p. 179] Walter leaves the room. Thus we see that Marjorie is a figure of miseries and sufferings due to Walter.

It is to be noted that though Walter gives mental pain to Marjorie willingly or unwillingly, he is not a devil altogether. Otherwise, he would not have mentally suffered for betraying Marjorie and breaking his promise again and again. He feels ashamed of betraying his beloved. His conscience bites him within. This is his good nature. Yet sex plays an important part in him. According to him, sex plays a vital role in man's life. He cannot overcome it. The same in the case with Walter here.

In conversation with Marjorie Mrs. Quarles says:

"Everybody strains after happiness, and the result is that nobody's happy. It's because they're on the wrong road. The question they ought to be asking themselves is n't: Why aren't we blissfully happy, and how shall we have a good time? It's: How can we please God, and why aren't we better? For it's not by pursuing happiness that you find it; it's by pursuing salvation. Happiness is like coke - something you get as a by-product in the process of making something else." [p. 355]

Here Mrs. Quarles touches upon a truth of life. It is paradoxical that happiness does not come to us when it is desired. It comes to our life when we are indifferent.
to it. Man always eagerly runs after happiness but it slips away. When man can abandon the desire for happiness it comes of its own accord. It is said that happiness is "a by-product," of our life. Mrs. Charles truly says that happiness lies in religion, in spiritual practices, in the search of the Divine. Indeed, a man, who has renounced his desires, enjoys true happiness and peace. For, he has risen to the spiritual level. A man of desires is never truly happy. Saints and sages all the world over are at one in proclaiming that true peace and happiness lies in spiritual life - it does not consist in money, in sense enjoyment. This is, of course, Huxley's view, too.

Huxley's <i>Brave New World</i> is a fantasy of science. Huxley satirises the progress of science in which man becomes too mechanical to feel or think. Lenina in the novel is very sensuous and mixes with as many young men as she can. On one occasion she says to John the Savage: 'Sweet', laying her hands on his shoulders, and pressing herself against him. "Put your arms round me", she commands. "Hug me till you drag me, honey", she continues. Again she says, "Kiss me", she closes her eyes, 'she let her voice sink to a sleepy murmur', "Kiss me till I'm in a coma. Hug me, honey, snuggly...". Page 153 Her character is like that of a whore. This is not desirable at all in a cultured circle. So, the civilization growing on the progress of science will be no better than the one we have.

The Savage John's moral sense is rudely shaken by Lenina's unusual sexual passions and free sexual behaviour.

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He is rather tortured by the mechanical civilization which he cannot bear. He then yearns for solitude in which he wants to live a normal life but fails. Thereupon John commits suicide. Thus we come to the conclusion that it will not be possible for the man of the old world (John belongs to it) to live in the 'Brave New World' as visualized by Aldous Huxley.

In Chapter XXI of the novel *Brave New World*, Helen is on the roof of Anthony's house. Anthony is with her. It is dark. They are in amorous postures. Helen is conversing with her lover and making love to him. At this moment a dog falls from an aeroplane on the roof where they have been. I would quote Helen to make the situation clear.

"On the roof of his house it was. And we had no clothes on. Like the Garden of Eden. And then, out of the blue, down came that dog— and exploded..." (p. 200 - 201)

This is a satire on modern love and sex in the manner in which Helen and Anthony do on the roof. The fall of the dog with blood on Helen and Anthony symbolizes the foul degradation of the naked lovers.

In Chapter XXVII we notice that a letter of Brian from Manchester has come to Anthony in London. The former has requested the latter to call on Joan and inform him of her, his sweet-heart. Anthony meets Joan and talks to her. They together witness the drama *Othello*. Joan complains to Anthony against Brian that the latter does not kiss her as desired by her. Brian seems to be a staunch moralist and as a lover he is not up to
the mark. This we gather from Joan. And under certain circumstances Anthony and Joan exchanged kisses. This incident has been disclosed to Brian and he is painfully tortured. He is surprised at this behaviour on the part of Anthony. Brian expects something from Anthony but the latter does not express anything to Brian, and this is too much for him. He can not bear with the shock he has received from Joan and Anthony. To get relieved of the shock and jealousy he at last commits suicide by jumping from a rock. "Brian's body was lying, face downwards, in a kind of rocky bay, at the foot of cliff above the tarn. ... When the Policeman turned the body over, the mangled face was almost unrecognizable. Anthony looked for a moment, then turned away. His whole body had begun to tremble uncontrollably; he had to lean against a rock to prevent himself from falling." [P 377]

Brian's suicide under the circumstances is a tragic event indeed, and full of pathos. His suicide is perhaps the most tragic and pathetic incident in this novel. This event teaches us how a man is shaken to his depth and emotionally shocked when love and sex is frustrated and he is dislodged from the object of his love. Sex-love involves the whole being of a person, physical and mental, and its impact on the emotional life of a man is the greatest. So its fulfilment or frustration gives either a new life to a man as it were or mars it. Brian's suicide may be compared with Erik in Naugham's The Narrow Corner.

Mrs. Fox, mother of Brian, learns quietly with self-control, about her son's tragic death from Anthony; "then, all

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at once, broke down, fell to pieces as it were, in a passion of tears. (P 378) Now we see that here is a pathetic figure at the tragic death of her youthful son.

The next day Mrs. Fox, however, looks calm and quiet and seems to be indifferent to pleasure and pain, love and hatred. She grows detached. This detached attitude Huxley receives from the Bhagavatgīta. Non-attachment is one of the major teachings of the Hindu religion. A non-attached person can easily overcome his grief however deep it may be. According to Huxley, the ideal man is the non-attached man. A few words from Ends and Means may be quoted here:

"The ideal man is the non-attached man. Non-attached to his bodily sensations and lusts. Non-attached to his craving for power and possessions... Non-attached to his anger and hatred; non-attached to his exclusive loves. Non-attached to wealth, fame, social position. Non-attached even to science, art, speculation, philanthropy." (Pp 3 & 4)

We find another personal element of pessimism in The Eveless in Gaza. Helen, a maiden, has become impregnated by Gerry, her mother's lover. So her life becomes pathetic and she comes to grief. Her mother also comes to grief and rebukes Gerry and calls him 'beast' (P 290). Indeed Helen faces a great danger and disgrace. A surgeon is called in time and Helen gets out of danger. (P 314) Perhaps she has an abortion though this is not clearly mentioned in the novel. It is to be noted here that Lawrence and Maugham present in their novels sexual intercourse
outside marriage bond. While Maugham does not show any problem of pregnancy except in the case of Lisa (Lisa of Lambeth) Lawrence shows the problem of pregnancy faced by Ursula (The Rainbow) and Lady Chatterley (Lady Chatterley's Lover). Maugham makes Lizadie Lawrence, however, does not offer any solution to it. He is indeed silent over it. Evidently, the pregnancy of an unmarried girl (Ursula or Helen) is a serious problem, individual as well as social. Huxley here solves the problem through abortion.

Though Helen evades her disgrace and shame through abortion, she is of course unhappy. This is not the proper way to solve such a grave problem. Marriage is, indeed, the ultimate solution to most of the sexual problems, so to say. Fornication is a social indiscipline and Helen's pregnancy shows us the chaos and indiscipline in modern civilisation. In this context it should be noted that Helen's sexual love and progressive disillusionment and enslavement to her self are symbolically expressed in three scenes: Kidney episode (Ch.5), death of the cat Tommy (Ch.24) and lastly, her seduction by her mother's lover. Helen suffers from an agonised sense of frustration and she is the symbol of modern age.

A tragic and most unhappy event takes place in After Many a Summer and this must be mentioned in connexion with the pessimistic elements in the book. Jo Stoyte's mistress Virginia Nauniley seduces Peter Boome, Dr. Obispo's assistant. Thereafter Dr. Obispo takes revenge by seducing the girl. Mr Jo
discovers that his private physician flirts with his beloved. He of course gets angry with the doctor and is tortured with sexual jealousy. His jealousy and anger for the doctor is quite natural from the psychological point of view. He wants to shoot him to death and with frantic haste he takes his automatic pistol and fires at Peter Boon by mistake (P 221). As a result, Peter Boon is killed. This is a tragic event indeed.

Sebastian in *Time Must Have a Stop* comes to know that Paul De Vries is in love with Mrs. Thvale and that she knows it, and allows him to love her. As Sebastian develops a liking for her, he is "overcome with fury of jealousy, jealousy all the more painful for knowing itself futile, all the more violent because he was too young to be able to avow it without making a fool of himself. If he told her what he felt, she would simply laugh at him. It would be another of his humiliations". (P 110) He then leaves the place unhappy.

It is a case of triangular love. Mrs. Thvale is the target of Sebastian and Paul's love. Here Sebastian's love is the cause of his miseries. He grows attached to the woman and so, when she accepts and enjoys the love of Paul, Sebastian suffers from sexual jealousy. It is quite natural from the psychological point of view. The sexual jealousy and loss of the beloved are indeed the causes of mental torments on the part of the frustrated lover.
11) Conflict Between Man and Man

At the end of Huxley's Point Counter Point we see that Spandrell murders Evarard Webley, the leader of the British Freemen, a political organisation. The murderer is in turn shot dead by the latter's henchmen. This is a political crime common to all over the world. Everywhere men differ on political grounds and on the question of the country's good. And on these points they grow greedy for position and become intolerable for their selfishness. Man becomes blind to idealism, patriotism and the good of others. Thus men grow mad and devoid of good and bad and murders his opponents. One party finds no alternative but to remove the opponent(s) from the earth. There have been so many political murders in history. For example: Julius Caesar, Abraham Lincoln, Trotsky, some Burmese ministers, Mahatma Gandhi, Liaquat Ali, Luther King, Lulumba, Mujibur and others. It should be noted here that though a murder is an individual affair it is intimately associated with the society or, at least, with some people connected with the person killed. So it is both personal as well as social.

At the end of blinded in Gaza Anthony is shown as a non-attached man. He is anti-communist and makes speeches criticizing communism calling it "organized hatred and violence" and these are not "the best means for securing justice and peace". Further he says:

"All men are capable of love, for all other men. But we've artificially restricted our love. By means of conventions of hatred and violence. Restricted it within families
and classes, within classes and nations..." [P 391]

All this he says to Helen. He then returns to his room and sees a letter which has come from 'A Group of patriotic Englishmen'. A few sentences from the letter may here be quoted:

"We have been keeping an eye on you for sometime past, and have decided that you cannot be allowed to go on in your present disloyal and treacherous way. We give you fair warning. If you make any more of your dirty pacifist speeches, we shall deal with you as you deserve. Appealing to the police will not do any good... You do not deserve this warning, but we want to behave sportingly even towards a skunk like you". [P 393]

So we see that Anthony creates a bitter relation with some people and has become unpopular with them by his criticism of the communists. This suggests the denunciation of communism by Huxley. Anthony now begins to reflect and gets a wonderful state of mind which is a spiritual one. He realizes the unity of life. "Life and all-being are one. Otherwise no living thing could ever derive sustenance from another or from the unliving substances around it". [P 395]

This unity is realized by intuition and meditation, and that is the real peace and the ultimate solution of all worldly problems. Indeed "there is only this final peace, this consciousness of being no more separate, this illumination". (P 400). He realizes that 'the ultimate light'
is 'the source and substance of all things'. This idea is a part of Huxley's perennial philosophy and this is taken from the Upanishads. In the Svetasvatara Upanishad we find the following:

अदिविद वर्षी तमस: परस्तः
तस्मिन विद्वानार्थमु हैदीति
नाम: जिन्ही विद्याति मयानाय

Vedahastam Purusam Mahantam
Adityawarnam tamasa Parasat.
Tvam eva Veditva mritumeti
Manyapantha vidyate ayanaya.

3.8

"I know the Spirit Supreme, radiant like the sun beyond darkness. He who knows Him goes beyond death, for He is the only path to life immortal."

The Supreme Spirit, effulgent Light and illumined is the ultimate Unity and source of all things and beings.

Anthony, detached and dispassionate to everything achieves the state of equanimity. This is clearly stated in the Gita (2:56):

Bu:वेषनुप्रियमना: सुमेहु बिगतमूलः।
वितरापमथक्रीष्ट: स्थित्वत्तिजनिःस्यन्यः।
Puhkhegvanavigniwwaah Sukheshu Vigatas Priah
Vitaragabhayakrodhah Sthitadhir Munirvate.
2.56

"He whose mind is free from anxiety amid pains,
indifferent amid pleasure, loosed from passions,
fear and anger, is called a sage of stable mind."

Thus we see that Huxley is deeply influenced by the Vedantic ideas of India which we find in his celebrated novel *Sword in the Sun.* It is to be noted in this connexion that Huxham is also influenced by the ideas of detachment and spirituality of Hinduism which are quite reflected in his *The Razor's Edge.*

### iii) Satire:

Huxley's *After Many a Summer* is an entertaining satire on contemporary American life. Its main theme is longevity. Jo Stoyte is a rich business man of America with eccentric habits. He is haunted with the fear of death. He wants to live long. Through him the novelist shows the modern craze for longevity. With characteristic irony Huxley reminds the modern man like Stoyte that God gives a certain span of life to man and He cannot be mocked at.

Mr. Jo Stoyte's private doctor Obispo suggests longevity with experiment of science; he conducts a research on the problem of longevity with the aid of carp,
mice and a cageful of baboons. All this is saturated with irony. If the fear of death is coupled with strong sex-desire, it is quite possible that men will behave like apes. And such is the case with Mr. Jo. He has a mistress named Virginia Nuanceiple, an American glamour girl.

In this connexion I should like to note that in the novel an attempt has been made at rationalizing a mystical philosophy which is set forth in the dialogue between Propter and Pete (Ch. IX). Mr. Propter says: "Time and craving ... - two aspects of the same thing, and that thing is the raw material of evil." (P 90). He continues: "Because potential evil is in time; potential good is not. The longer you live, the more evil you automatically come into contact with. Nobody comes automatically into contact with good. ... There's a problem of good at least as difficult as the problem of evil." (P 90)

"And what's the solution?" asks Pete. "The solution is very simple and profoundly unacceptable. Actual good is outside time.... Time is potential evil, and craving converts the potentiality into actual evil." (P 90) According to Propter, one should need liberation; liberation from what?" Liberation from time ... Liberation from craving and revulsions. Liberation from personality." (P 91)

Propter, a religious person, holds that "all personality is a prison" and he suggests that a genuine freedom
is to get out of 'the bondage of personality' to go beyond time 'in the state of pure, disinterested consciousness'. This is spirituality. Unless a man becomes spiritual and attains a state of samādhi (to use the term in Hindu Yoga) he can not transcend time and personality.

Bropter's ideas may be taken as the ideas of Aldous Huxley, the author, who seems to be saturated with Indian spiritualism and Yoga sādhanā. And indeed the ultimate freedom lies in spiritualism, in the transcendence of the ego that constitutes personality. The ego obstructs spiritual illumination and produces anxieties, fears, desires, griefs, and ambitions. If one can transcend the ego, he is sure to transcend the evils mentioned above. Thus, Huxley through Bropter preaches a spiritual ethic which man should adopt.

Huxley's idea of freedom is analogous to Maugham's. Maugham's main theme is bondage and freedom. In *After Mary a Summer* Huxley, too, harps on the same theme. Both the novelists suggest that a man can enjoy true freedom if he goes beyond the worldly desires of money, sex and love of power. In *Razor's Edge* Maugham takes his hero beyond the desires of sex and money, spiritualises him and makes him enjoy true liberty and peace. Both the authors have drunk deep in Indian spiritualism wherein they find solution to all problems and evils. On this point Huxley's *Eveline in Caza* has to be mentioned as well.
iv) Self-Pity

The Muse Must Have a Stop deals by and large with the dark aspects of society. It has very meagre reference to personal pain and suffering. Here I would like to cite only one of them.

Mrs. Thwaite thinks of herself in her conversation with Sebastian that her father has brought her up "among the squalors and ugliness of poverty. Blackmailing her into a service she did not want to give. Forcing her to spend her leisure with dull and ignorant strangers, when all she desired was to be alone. And as though to add insult to injury, he made her recite Corinthians XIII every Sunday evening". (P 16)

This is how Mrs. Thwaite expresses her dislike for the way in which she is brought up during her childhood and adolescence and she holds her father responsible for the same. In the lines quoted above, the Self-pity of Mrs. Thwaite has been expressed. And one's Self-pity only reveals, one's miseries and sufferings in the past. In this particular case we see that due to the negligence of the father the daughter's life is in a sorry state. It is important to know that love and care of the parents are vital in the development of their children's life. Otherwise, the development of the child's life is greatly hampered - nay, the life becomes miserable and frustrated. It is the duty of the parents to look after their children and arrange everything for the improvement of the quality of their life.
v) Death and Disease

In *Those Barren Leaves* we find Miss Thriplo a living figure of grief because of her beloved cousin, Jim. To quote from the novel: "Darling, darling Jim, she said to herself; darling Jim! Again and again. How much she had loved him, how terribly unhappy she had been when he died. And she still suffered; still, after all these years, Miss Thriplo sighed". [p. 46]

We also meet Elver, a character suffering from intense grief and pain. One of his brothers is killed in war; his elder sister dies of influenza and his mother dies when they are still children. Thus he suffers greatly and his voice quivers with anguish and Self-pity. He says: "one suffered daily torture for the privilege of being hardly able to live. And all the things one might have done, if one had had capital! To know for an absolute certainty that - given ten thousand - one could turn them into a hundred thousand in two years; to have the whole plan worked out down to its smallest details, to have thought out exactly how one would live when one was rich, and meanwhile to go on living in poverty and toil, and slavery - that's the curse of not having. That's what I suffered". [p. 198]

Indeed, these words uttered by Mr. Elver give us a dark picture of human life. It is quite true that...
suffering is a very common thing in human life. Here is an example from Elver's life.

Endless in Gaze presents personal sufferings and miseries of some characters. At the very beginning of the novel we are informed of the death of Anthony Beavis's mother. Anthony's father Mr. Beavis in conversation with his son about his dead wife says: "We'll always be true to her... Never... never let her down? - will we?" (P 40). Then he recites a few lines that haunts him for many days:

Till age, or grief, or sickness must
Mary my body to that dust
It so much loves; and fill the room
My heart keeps empty in thy tomb.
Stay for me there ! (P 40)

These lines quite clearly express the love as well as grief of Mr. Beavis for his dead wife. It is indeed a pathetic scene. It is natural that love brings grief for the dead.

Anthony goes to see poor Beppo who is miserably attacked with 'fins. He complains "about youth's ingratitude and cruelty; his terror of advancing old age and loneliness, his awful suspicion that people are beginning to find him a bore" (P12). Thus we see that Beppo's is a miserable figure.

Mrs. More talks to Anthony about human pain, suffering and sadness. The latter is deeply thinking of his mother ...28
who has lately departed from the world. Thereupon, Mrs. Foxe, by way of consolation, says to him: "You mustn't be afraid of suffering. ... Thinking about her will make you sad; that's inevitable. And it's right. Sadness is necessary sometimes — like an operation; you can't be well without it. If you think about her, Anthony, it'll hurt you". (P 72)

In these words Mrs. Foxe touches a great psychological truth. Repeated thinking of our dear one increases our attachment to him or her. If we can leave out the dear one from our mind we will no more emotional attachment for him. Anthony Beavis has been deeply thinking of his beloved dead mother and thus he is getting more and more attached to her and as a result, his grief is becoming increasingly profound. Therefore, Mrs. Foxe advises him to abandon the thinking of his mother. But is it possible for a devoted son to forget his mother? He cannot, however he tries to do so. It is time that diminishes man's grief and pain; therefore time is called the best healer of sorrows. Otherwise it would not be possible for man to live.

B. Social Miseries

So far I have discussed the personal sufferings and hardships as found in Huxley's novels. Now I shall consider the social miseries and calamities found scattered therein.

1) Satire and Irony: Debased Society

Aldous Huxley's Antic Hay is a masterpiece of
satire. In this novel we find a picture of disillusionment after the 1914-18 war and of the immorality of English society of the 1920s. In the third chapter of the novel Mr. Bojanus and Mr. Gumbril talk on liberty, equality and revolution. The former says:

"From all of which, ....' it follows that, except for a few, a very few people like you and me, Mr. Gumbril, there is no such thing as liberty. It's an 'oak, Mr. Gumbril. An 'terrible plant. And I may be allowed to say so', Mr. Bojanus lowered his voice, but still spoke with emphasis, 'a bloody swindle.'" (Pp 35 - 36). Mr. Bojanus is of the opinion that liberty does n't exist in this world.

This dialogue between Mr. Bojanus and Mr. Gumbril may be compared with that of Simon and Charley, in Maugham's Christmas Holiday, on equality, liberty and democracy.

In Chapter V of the same book Coleman says to Shearwater that they "are walking through the midst of seven million distinct and separate individuals, each with distinct and separate lives and all completely indifferent to our existence. Seven million people, each one of whom thinks himself quite as important as each of us does. Millions of them are now sleeping in an expected atmosphere. Hundreds of thousands of couples are at this moment engaged in mutually caressing one another in a manner too hideous to be thought of, but in no way differing from the manner in
which each of us performs, delightfully, passionately and beautifully, his similar work of love. Thousands of women are now in the throes of parturition, and of both sexes thousands are dying of the most diverse and appalling diseases, or simply because they have lived too long. Thousands are drunk, thousands have over-eaten, thousands have not had enough to eat. And they are all alive, all unique and separate and sensitive, like you and me. It's a horrible thought. Oh, if I could lead them all into that great hole of centipedes."

(Pp 56 & 57)

In these lines one clearly finds that human beings are at the lowest stratum of degraded morality. Men have become narrow-minded, self-centred and selfish; they cannot develop themselves as they should do; they have lost their moorings and they have also lost beauty and sublimity in their lives which existed in the Victorian age. In this context of social decadence a quotation of a few lines from Arnold Bennett is worthwhile to illustrate the social situation:

"The two qualities which strike one most, perhaps, as one surveys the period, are narrowness and pessimism. Both are, of course, quite understandable in their historical context, nor are they quite separable. The narrowness is to a considerable degree a by-product of the pessimism."

(Arnold Bennett: An Introduction to the English Novel Vol. Two, P 175)
It is to be noted that in contrast with the modern age the preceding age (i.e. the Victoria age) was one of peaceful activity and it is marked by its extreme regard for conventions and morality. In the present age life has become ugly and this is ascribed to the effects of the disrupted society due to the Great War (1914 - '18).

In the same chapter Gumbril and Shearwater speak of human life as 'appalling' and 'horrible'. "What's appalling?" Shearwater asks rather irritably. Gumbril answers: "Those people at the coffee-stall". "It's appalling that human beings should have to live like that. Worse than dogs". (P 68)

"Dogs have nothing to complain of..." "For guinea-pigs, nor rats. It's these blasted anti-vivisection maniacs who make all the fuss". (P 68)

Here human beings are satirized and their nature is described as worse than animals like dogs, rats, etc. Aldous Huxley may here be compared with Swift who lashes man as inferior to a strange sort of animal called Yahoos. Like Swift, Huxley has reduced man to an animal, and even lower than it. Here Huxley's pessimistic attitude about man's debased nature is clearly revealed.

In conversation with Shearwater and Gumbril Junior, Gumbril Senior speaks of the people of London in the following words: "...But they preferred to re-erect the old..."
intricate squalor; they preferred the medieval darkness and crookedness and beastly irregular quaintness; they preferred holes and crannies and winding tunnels; they preferred foul smells, sunless, stagnant air, phthisis and rickets; they preferred ugliness and pettiness and dirt; they preferred the wretched human scale, the scale of the sickly body, not of the mind. Miserable fools."

This is a dark picture of human beings. There is no beauty, light and good in their lives. They are indeed debased and mentally unhealthy. Another picture of horror and dark side of life is presented in the following lines of the novel.

"The inconveniences and horrors of the pest are perfectly well known to everyone; but still the disease flourishes and spreads. Several million people were killed in a recent war and and half the world ruined; but we all busily go on in courses that make another event of the same sort inevitable." (P 136)

Here we see that there is moral anarchy among men: they are mad after indiscriminate sex enjoyment and thus they contact sexual diseases and suffer greatly and their lives are ruined. This is pathetic indeed. They cannot control their instinct and prevent themselves from the debased enjoyment although they quite know the bad effects
In Chapter XVI of *Antic Hay* Aldous Huxley introduces a dramatic scene within the novel. Margaret, a married woman, has died in childbirth and her husband is deeply grieved at the death of his wife. The doctor says to him: "Conceived in lust and darkness, may your own impurity always seem heavenly, monster, in your own eyes!" (P 172). In these words of the doctor the author exposes the sick and debased society during the 1920s. Old values of morality and sense of responsibility seem to have disappeared from man. This is quite a dark picture of man's life. Next, the Re informs the husband of Margaret of a pathetic news that 27913 women died in childbirth in 1921.

In another scene, it is suggested that the Monster has sexual union with the prostitute; and their talk on the payment of money to the prostitute gives us a dark, debased, ugly picture of promiscuity in society. A similar picture of indulging in wine and harlot also appears in the words of Coleman.

"The real charm about debauchery" says Coleman philosophically, "is its total pointlessness, futility and above all its incredible tediousness." (P 186) Thus we see a picture of sexual immorality in a decadent society. The World War shattered the values and moral sense of man; and the loss of values prevents him from high thinking and doing something good in life.
All these dark pictures of the contemporary society which Huxley has seen with his own eyes have been drawn by him with great precision. Thus the novelist portrays a true picture of disillusionment and disruption of the period immediately after the 1914-18 war.

Huxley also deals with the 'frightful increase in population' and 'birth control'. Through his character Cumberlil he says that 'it is regrettable that birth control should have begun at the wrong end of the scale. There seems worth to be a level of poverty below which it does not seem worth while practising birth control and a level of education below which birth control is regarded as morally wrong.' (P 192)

Huxley with his usual irony satirises the wrong system of birth control. In modern times population explosion poses a great problem, and so the Governments lay emphasis on birth control. But they should see that the healthy attitude of men to birth control should be developed and it must not be imposed on them. It should be related to the problem of food, which is again directly connected with the economy of the country. Population increases in geometrical progression while food production increases in arithmetical progression. So it is the moral duty of the Government of a country to take steps to control population. But it should be done in a proper way. In England it was not
properly done and Huxley therefore satirises it.

In this connexion the following lines from one of Huxley's letters may be mentioned:

"At the present moment our rulers are acting like the legendary Heroc, who fiddled while Rome burned. They play power politics and prepare for new wars (spending as much as a third of their national revenues on armaments), while the population of the world increases at the rate of 55,000 a day and while erosion destroys every day an equal or perhaps greater number of acres of fertile land. \[P 587\]... Further problems arise because of the fact that the birth-rate is not uniform as between nations and within certain nation, as between class". (P 588)

\[Letter to Alberto Bronzoli, Aug. 18, 1948.\]

ii) Political Satire

In Cross Yellow the novelist maintains that a strong nation exploits a weak nation whenever the former gets opportunity. He gives a few examples of it. Let us quote from the novel: "Seventy or eighty years ago simple-minded people, reading of the exploits of the Bourbon's in South Italy, cried out in amazement... Today we are no longer surprised at these things. The Black and Tans..."
harry Ireland, the Poles maltreat the Silesians, the bold Fascists slaughter their poorer countrymen: we take it all granted. Since the war we wonder at nothing. We have created a Cæsarean environment and a host of little Cæsars has sprung up. What could be more natural?" (P 88)

This is a political satire. The incidents of ill-treatment on the part of some Western nations actually take place and Huxley is shocked at them. At the same time he is astonished that no civilized country protests against them because no one feels for the same. The novelist satirises the selfish behaviour of different nations through one of his characters named Mr. Seogan. In this connexion Mr. Seogan says:

"At this very moment, ... the most frightful horrors are taking place in every corner of the world. People are being crushed, slashed, disembowelled, mangled; their dead bodies rot and their eyes decay with the rest. Screams of pain and fear go pulsing through the air at the rate of eleven hundred feet per second. After travelling for three seconds they are perfectly inaudible. These are distressing facts; but do we enjoy life any the less because of them? Most certainly we do not." (Pp 88 - 89)

The sufferings and tortures of men as described above are indeed horrible. Despite these facts in our society we do not feel for the suffering people and go on living our normal life. This is indeed a dark side of our society. Civilised and social beings as we are, we should do something to
remove their sufferings or at any rate, we must feel for
them.

At the beginning of Time Must Have a Stop (1944) Sebastian
gives a dark picture of the people in this world. "All over
the world, millions of men and women lying in pain; millions
dying at this very moment; millions more grieving over them,
their faces distorted, like that poor old hag, the tears
running down their cheeks. And millions starving, millions
frightened, and sick, and anxious. Millions being cursed
and kicked and beaten by other brutal millions, and every-
where the stink of garbage and drink and unwashed bodies,
everywhere the blight of stupidity and ugliness. The horror
was always there, even when one happened to be feeling well
and happy always there, just round the corner and behind
almost every door." (P 3)

The sufferings and miseries of the people de-
scribed above are caused by men themselves. In Society there
are different categories and classes of men. One class of
men bully another class of men. Karl Marx (1818 - 1883)
points out that there are two classes of men in Society -
rich and poor, the 'haves' and the 'have-nots' and they
are always in conflict with one another. This is what is
known as class struggle in Marxism. Indeed, all the people
of the world do not live in harmony; there are clashes of
interests among them. As a result, wars and revolutions
sometimes break out and their effects are horrible and
disastrous. In the phrase of Seats it is "The giant agony of the world." In this context Wordsworth may also be quoted: "What man has made of man". This he wrote in his The Prelude after he had got disillusioned of the ideals of the French Revolution and when he was disappointed at the Reign of Terror in France. Man's exploitation, his miseries, his anxieties may be greatly assuaged if man becomes sympathetic to man and he loves him. This is indeed a matter of great sorrow that man himself is the agent of so many ills and evils that brew in human society.

Again in Chapter IV there is another kind of gloomy scene. I cannot do better than quote from the novel: "The sordid intrigues behind the scene. The conscious or unconscious hypocrisy of every form of effective public speaking. The asinine stupidity of that interminable repetition of the same absurd over-simplifications, the same illogical arguments and vulgar personalities, the same bad history and baseless prophecy! And that was supposed to be a man's highest duty." (P 44)

Here we find a satire on the political activities of man. In politics there are intrigues, hypocrisy, illogical arguments, selfishness, false promises. All these glaringly exist even in to-day's politics. These the author does not like at all, and he is, therefore, with his usual irony, satirizing human nature as revealed in politics.

Then we find a dark, dismal picture in the
following lines of Chapter XX of the novel under discussion: "Christian soldiers, copulating soldiers; and all those wars, those holy wars, while echo answers, 'whores, whores, whores!' The God of Battles is always the God of Brothels, always and inevitably the God of Brothels." (p 189).

Christianity always lays great emphasis on sexual morality and continence and takes adultery to be a deadly sin. But here Huxley shows Christian soldiers as fornicators who go against sexual ethics and do not care for sexual morality. Thus, the 'holy war' turns unholy. The author here satirises the non-Christian mode of life led by the Christian soldiers and also satirises the war which is taken to be holy.

Huxley goes on saying in this novel (Pseudogia in Caza, Ch.XVII): "All governments, even Hitler's, even Stalin's, even Mussolini's, are representative, to-day's national behaviour - a large-scale projection of to-day's individual's behaviour. Or rather, to be more accurate, a large-scale projection of the individual's secret wishes and intentions. For we should all like to behave a good deal worse than our conscience and respect for public opinion allow. One of the great attractions of patriotism - it fulfils our worst wishes. In the person of our nation we are able, vicariously, to bully and cheat. Bully and Cheat, what's more, with a feeling that we're profoundly..."
virtuous. Sweet and decorous to murder, lie, torture for the sake of the fatherland." (P 150)

Clearly, Huxley here satirizes modern politics and patriotism. This is quite applicable to the present days in India. Here patriotism now turns into selfish and self-interest in social life. There are men and men. Indeed all men are not equal. There are selfish men. But many of them pretend to be patriots and servants of the people in order to fulfill their own secret motives. In modern times such kinds of men are not wanting in society. Thus we see that men are not always what they appear to be. Sometimes the outward man is just the reverse of the inward man. They are simply hypocrites. In this connexion Maugham's idea of man's nature appearance and reality - may be mentioned (see Ch. II), and it may be stated that Huxley and Maugham are holding the same view regarding man's nature.

iii) Satire on Wealthy People

In the History of Crom the detailed habits of Mr. Lapith and his wife are minutely described. Mr. Lapith was a wealthy man and his life and habits were not at all useful to common men. In this sense his biography is useless. Here Huxley satirizes the wealthy people and their useless lives written in fat volumes. Thus we come to the conclusion that the novelist is all for the common
people and he seems to feel for them and think of their welfare.

Huxley criticizes man's craving for money and his pride for it. Mr. Boldsero talks to Guibril (Antic Hay): "We must make the bank clerk and the civil servant feel proud of being what they are and at the same time feel ashamed that, being such splendid people, they should have to submit to the indignity of having blistered hind-quarters." (P 119)

Further he adds:

"It's we who are the social superiors - because we've got more money than the bank clerks and civil servants. Our modern flattery must be manly, straightforward, sincere, the admiration of equal for equal - all the more flattering as we are n't equals - ... They're dirt and we're capitalists." (P 120)

Here we see that human values are gone and man's life is judged by money: False dignity and prestige make them superficial; they cannot look deeper into the depth of life. Here is an irony of Huxley.

Let us further quote Mr. Boldsero to complete the picture painted above:

"That we're wearing out, growing feeble, losing out balance in consequence. And that the only cure -"
if we are to continue our present mode of civilized life — is found in Cumbril's Patent small-clothes." (Pp 120-121)

Here is again a fine irony. The author satirizes the sentiment of a modern man about his dress and his idea about a civilized life. In this context Mr. Boldroo may again be quoted: "People feel superior if they possess something new which their neighbours haven't got. The mere fact of noveness is an intoxication. ... The most absurd and futile objects can be sold because they're new." (P 124)

Here man's superficiality and futility of life are clearly expressed. In continuation of the above he goes on to say: "We shall do the same, I hope, with our trousers. People may be shy of being the first to appear in them; but the shyness will be compensated for by the sense of superiority and elation produced by the consciousness of the newness of the things." (P 125)

Again an ironical touch.

iv) Satire on Scientific Progress

In their conversation Colmauld, Mary Anne and Mr. Doegen say that science will rapidly develop and in course of time the family system will disappear; society, sapped at its very base, will have to find new foundations; and man, beautifully and irresponsibly free, will flit like a gay butterfly from flower to flower through a sunlit world." (Gnome Yellow - P 28)
Here Huxley criticises the development of science which assumes greater proportion in his Brave New World (1932). Satire on science is a prominent feature in Huxley's novels. As science stands now, we see that it drifts us towards the mechanical society of man where human emotions, feelings etc. are hushed into silence. Thus science adumbrates a horrible society for human beings with healthy and natural feelings.

Huxley's Brave New World deals with the fantasy of future and it has a considerable impact on our age. In it the author satirises, with his brilliant wit, the progress of science in the distant age yet to come. The theme is not the progress of science as such, but it is the progress of science as it affects the society of men. This book is "a lesson in pessimism". Indeed, it should be read and compared with George Orwell's Nineteen Eightyfour (1949) in which communism that may take a new shape with all its faults and defects, has been strongly criticised. The novel is "a blood-curdling anticipation of what the condition of England might be under a Marxist regime". Brave New World deals with a society in which man is scientifically controlled while in Nineteen Eighty-four he is politically controlled.

In the novel mentioned above Aldous Huxley depicts a dreadful picture of the future of human society at the hands of capitalists and politicians. There is the possibility of laboratory-produced children leading the life of automations in a clinically pure world. The bottle-children
produced by scientific process will be mechanically condi-
tioned; as a result, their emotions, ideas, consciousness,
movements and character will be moulded by scientific method
and will be under control by mechanical process. Thus they
will be quite artificial human beings devoid of natural
activities of life and life will then cease to be the natu-
ral. Life as it will depend wholly on science and the machines
it makes. Different kinds of resttute children will be created
and they are to be conditioned as the scientists like. Even
death is also conditioned: The children 'learn to take
dying as a matter of course'. Thus both birth and death
will be made unnatural and quite mechanical by science.

Thus the author envisages the future progress
of science and he pungently satirises it. We find his fine
imagination about the future progress of science. As the
future generation of humanity will be conditioned by science,
their aesthetic sense and finer qualities will be gagged
and so there will be no scope for the development of those
good qualities of human beings and there will be no free
thinking either. One of the characters, John (The Savage)
seems to have a slight free-thinking and he cannot adjust
himself to his fellow beings and he is laughed at by them
for right-thinking.

The future men and women of the 'Brave New World'
in this book are discussing the present system of education,
religion and culture in the light of the then scientific
progress. The good things of to-day are the things of the past and are strongly criticised. They look askance at every thing. The things mentioned above are not upto the mark of the 'true progress' of scientific civilisation. From this society of materialistic civilisation God is banished and materialism reigns supreme. In those days men believe in God because they've been conditioned to believe in God." (P 163)

They have a very poor and distorted idea about religion as expressed in a book as follows:

"... religious sentiment tends to develop as we grow older; to develop because, as the passions grow calm, as the fancy and sensibilities are less excited and less excitable..." (P 162) If the future society becomes such then there will be no real development of man and in that case the author indeed gives us a dark, dismal picture. Here we see the author's pessimistic attitude and doubt about the future society to be developed and controlled by science.

Again, parenthood and sex relationship in the human society of the present days are to be criticised by the future scientists. Thus with us the progress is a funny thing. Huxley here again is satirising with his brilliant wit, the future progress. He seems to hate the loose sex life in that mechanical society. In this connexion the following words may be quoted from Brave New World:
"Now - such is progress - the old men work, the old men copulate, the old men have no time, no leisure from pleasure, not a moment to sit down and think - or if ever by some unlucky chance such a crevice of time should yawn in the solid substance of their distractions, there is always soma, delicious soma, half a gramme for a half-holiday, a gramme for a week-end, two grammes for a trip to the gorgeous East, three for a dark eternity on the moon...." (P 54)

The young boys and girls lead free sex life and do amorous activities. The girls use contraceptives to avoid conception. "Lenina did not forget to take all the contraceptive precautions prescribed by the regulations." (P 69) The young boys and girls cannot go on without amorous doings and soma, a kind of intoxicating liquid substance. Lenina burst forth in song:

Hug me till you drug me, honey;
Kiss me till I'm in a coma;
Hug me, honey, snuggly bunny;
Love's as good as soma. (P 133)

Thus we see that the future progress of civilization through science is not a real civilization at all. This scientific progress is criticized by the author.

Lenina and Bernard often enjoy sex and achieve consummation. Men and women often take soma tablets...
Indiscriminately and become unbalanced and intoxicated. Thus we see the morbid state of mind of the young men and women. This is not desirable at all in an advanced civilization. The would-be human life and society is a hopeless one entirely depending on science. The present society is heading to that state of civilization as science progresses. Thus the attitude of the author towards life in the distant years to come is not happy at all.

Further, the intimate relationship between mother and baby is horrible in that scientifically 'civilized' society. In support of this statement I should like to quote as follows:

"Leon was left to face the horrors of malnutrition unaided. They came crowding in on her thick and fast. The spectacle of two young women giving the breast to their babies made her blush and turn away her face. She had never seen anything so indecent in her life." (P 93)

The Abortion Centre, The Fertilizing Room, Embryo Store etc. are the proofs of scientific advancement but these are not the things of real advancement of high civilization and culture. Of the characters of the novel the author says: "Civilization is Sterilization." (P 99) This is a hidden satire of the novelist.

It is stated in the novel that the Alpha-conditioned men become rash and extremists in nature and are
easily excited. In Cyprus twenty-two thousand Alphas were created. As a result, the land was not properly worked; there were strikes in all the factories; the laws were set at naught, orders disobeyed; ... Within six years they were having a first class civil war". (P 175) Many of them were killed. This is a dark picture indeed.

Science, creator of 'high civilization', is strongly criticized by Mustapha Mond, one of the characters of the novel. He says: "Every discovery is pure science is potentially subversive; even science must sometimes be treated as a possible enemy. Yes, even science". (P 176) He further continues: "It is not only art that's incompatible with happiness; it's also science. Science is dangerous; we have to keep it most carefully chained and muzzled". (P 177)

Commonly, we welcome the progress of science and we are all for it. Some people, materialists especially, identify civilization with the advancement of science. Indeed, it has ushered in a new age and it will do so in the future, too. But Huxley visualizes a dark aspect of the scientific utopia where men will be made fully mechanized and therefore natural feelings and healthy attitude to life will be gone. So it is not a bright picture of men. Hence his satire on the scientific society and civilization thereof. Jonathan Swift also satirises the scientific activities and enterprises of man in his book called *Gulliver’s Travels*.
In the future scientific society man will not be free from anxiety, agony, fear and terror. Despite enormous scientific development man will not conquer death and sadness. "Why had Linda died?" asks John and there is clearly a note of sadness in his question. "As flies to wanton boys are we to the gods; they kill us for their sport." This significant statement of Shakespeare in his King Lear occurs here and expresses clear pessimism and helplessness of man regarding death and disease and old age and other tragic events in life. These are beyond our control. So no real progress of man's life in the true sense of the term is possible in such a society. Man is, as he was thousands of years hence, even in scientific utopia. Progress is only apparent. So science cannot give us everything.

It is true that we cannot find answer and solution to the deeper issues of our life, in science. The promise of science at the beginning of the novel "Community, Identity, Stability" is not fulfilled in the end. The book ends with confusion and on a note of sadness. In scientific utopia we cannot have a lasting civilization without vices. The 'Brave New World' as Huxley has visualized will kill the intellectual life, the life of art and truth which despite the note of disillusionment in all his works is still his quest.

It should be noted here that Aldous Huxley's deep distrust of the contemporary politics and progress of science
has found expression in this novel. In this book we find
'a pessimistic vision' of utopia as contrasted with the
optimistic fantasies of H. G. Wells found particularly in
*A Modern Utopia* (1905)

In *After Many a Summer* too Huxley criticizes science
through his character Dr. Obispo who says: "What is science?
science is angling in the mud — angling for immortality and
for anything else that may happen to turn up", (P 186) That
Aldous Huxley does not believe in the good of the scienti-
fic progress is clearly stated in his book *Brave New World*.
There scathing criticism of the scientific development has
been made. In the novel under discussion Huxley satirizes
the scientist who is engaged in research work to find out
the ways and means to prolong the span of human life. The
novelist evidently does not have any regard for the span
of life that a man gets in excess of what he has received
from the Divine. In this connexion we may state that Huxley
is of the opinion that man needs the thought of the Divine,
which is the spiritual food of man. He cannot live by bread
alone. Man lives in ignorance and frustration. The novel
reflects something of the frustration of the time, the
sense of impending disaster of "humanity heading toward
perdition". All these can be done away with spir-
ritual discipline and spiritual development.

v) Problem of Freedom and Slavery

A modern man clings to flesh without caring for the
spirit that resides in him. In Those Barron Leaves Huxley mentions of a tragedy which ought to be termed 'spiritual tragedy'. Therein he writes: "The greatest tragedy of the spirit is that sooner or later it succumbs to the flesh." (P 281)

This is the author's idea. But the ordinary people do not feel the need of the freedom of the soul. Man is out and out sensuous and he gets pleasure in the bondage of flesh, in the slavery of the senses. He is not even aware of the spirit within. The above idea of the novelist is the idea of the Vedanta Philosophy. Aldous Huxley is greatly influenced by the Vedantic ideas of India. One of the great messages of Vedanta is freedom - freedom physical, mental and spiritual. And freedom is the aim of a Vedantist. Swami Vivekananda was always emphasising this point of Vedanta. In Eyeless in Gaza, After Many a Summer and First Must Have a Stop also Huxley mentions of a spiritual level which one can reach through spiritual Sadhana. That level is beyond the senses and beyond time. Thus, the author is imbued with Indian mysticism.

Huxley's quest for values at last leads him to mysticism. It may be noted that any line of thought, sufficiently pursued, leads us to some sort of metaphysics. The case is true of Aldous Huxley. In search of values and in order to find out a better world he lands himself to a metaphysics of the divine ground of the universe. And this is realised through mystical process.

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Huxley's character Anthony in Eyeless in Gaza deals with the idea of freedom which is related to the idea of slavery. So the novel presents a different picture of the pessimistic attitude of the author. Man wants freedom from slavery but he cannot. His slavery is of different kinds and forms, for instance, slavery to food and drink; slavery to other natural urges; slavery to institutions, social and religious. So Anthony writes in his note book:

"Abolish slavery to nature. Another form of slavery instantly arises. Slavery to institutions: religious institutions, legal institutions, military institutions, economic institutions, educational, artistic and scientific institutions."

(\textit{P} 107)

"All modern history is a history of the idea of freedom from institutions. It is also the history of the fact of slavery to institutions." (\textit{P} 107)

As a matter of course "you pass directly from one set of institutions to another." (\textit{P} 108)

"Institutions are changed in an attempt to realize the idea of freedom." (\textit{P} 108)

Anthony is right when he holds that man is in slavery; but he wants freedom which is the goal of our striving. But freedom is very difficult to be achieved. If man achieves freedom from one form of slavery he is subject to another. It is well nigh impossible to get complete freedom.
This question of Freedom and Slavery of Aldous Huxley reminds us of Maugham's Bondage and Freedom. But Huxley's idea of Freedom seems to be a wider one. Huxley may have received his idea of freedom from India's Vedanta Philosophy which professes freedom of body, mind and spirit.

The human spirit is ever free but it seems to be in bondage while associated with mind and body. Our goal should be to reach that freedom of the human soul which leads to infinite and eternal bliss. This is what a spiritual man attempts to realize. So also like to note that Aldous Huxley's idea of history is the idea of freedom from institutions, and this idea of history quite conforms to that of M. N. Roy, a great modern thinker of India. According to him, man struggled for freedom through ages and he is still struggling. The record of this struggle is the history of the world. All kinds of institutions must be subordinate to man. Man should be free from all institutions and then and then only the present crisis may be averted.


vi) Industrial Problems

Like Lawrence, Huxley also presents the modern industrial problems in his novels. In the dialogue between Philip and Rampion (Point Counter Point) the latter scathingly criticizes the modern industrial civilization. In his words
we find quite a dark picture of modern society. Rampion says: "Industrial progress means over-production, means the need for getting new markets, means international rivalry, means war. And mechanical progress means more specialization and standardization of work, means more ready-made and individual amusements, means diminution of initiative and creativeness, means more intellectualism and the progressive atrophy of all the vital and fundamental things in human nature, means increased boredom and restlessness, means finally a kind of individual madness that can only result in social revolution. Count on them or not, wars and revolution are inevitable, if things are allowed to go on as they are at present." (P 304)

Rampion continues in reply to Philip's question. "...Like idiots and machines, but imagining they're living like civilized humans, even like gods. The first thing to do is to make them admit that they are idiots and machines during working hours... You've got to spend eight hours out of every twenty-four as a mixture between an imbecile and a sewing machine. It's very disagreeable, I know. It's humiliating and disgusting. But there you are. You've got to do it; otherwise the whole fabric of our world will fall to bits and we'll starve." (P 305)

Here, through Rampion Hurley makes bitter criticism of the mechanical society of ours. This is in the same line with D. H. Lawrence. Mahatma Gandhi also
does not like the modern 'machine civilization'. This civilization turns man into a machine, so to say. And he becomes artificial. This does not help develop human qualities; on the other hand, it prevents them from being manifested, nay, it crushes them altogether. Man working hard with machine tends to lose the qualities of heart and mind. Thus man, circumstanced as he is, is not civilized in the true sense of the term. He gradually becomes devoid of fellow-feelings, sympathy and natural emotions. Indeed, industrial civilization does not lead men to unity and harmony, the true elements of civilization and culture. We should note that in modern society man has to earn his living by the sweat of his brow. He has no time to do anything better. It is indeed a pity. So the author means to say that the machine age is a curse to mankind and he draws quite a dark picture of modern mechanical society through the words of one of his characters, as quoted above.

In this connexion we may quote some lines from Philip Quarel's note book (Ch.26). Therein he mentions of Rampion who catalogues "the horrors of the modern world"...

"And he prophesied class wars, wars between the continents, the final catastrophic crumbling of our already deadfully unsteady society. 'Not a pleasant look-out for our children, I agh!'... "So sudden race suicide, but gradual diminution of births. Gradual, because with us the poison of modern civilization has infected men so slowly. The thing has been going on for a long time, but we're only just beginning

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to realize that we're being poisoned". (P 319) The same dark picture of the modern society has been already described and commented on in the earlier paragraphs.

Again, some lines from Philip's notebook:

"But it's humiliating, it's horribly humiliating that human beings should have made such a devilish mess of things. Life could have been so beautiful, if they'd cared to make it so. Yes, and it was beautiful once, I believe. Now it's just an insanity; it's just death violently galvanized, twitching about and making a hellish hullabaloo to persuade itself that it isn't really death, but the most exuberant sort of life." (P 320) This is also in the same strain of bitter experience of Rampion's modern men in society.

Rampion in Lawrence's vein is of the opinion that science looks at a part of life not at the whole of it. But we "must look for it with the whole being, not with specialized part of it. What the scientists are trying to get at is non-human truth". He adds that they go someway "towards abstracting themselves from the human world of reality." (P 402) Thus Rampion criticizes science for its partial view. It cannot view human life as a whole. Moreover, science (or mechanical progress) destroys the integrity and balance of man's life. Balance and integrity of life are very important things we should strive after. There should be balance in our lives between flesh and spirit and instinct,
sensations, feelings and intellect. It is to be noted that like Lawrence Huxley also gives us a picture of modern society where the healthy life of senses has been paralyzed by the inhibitions of an ethical code. But modern civilization based on science and industry does not advocate it. Rather, it stands in the way of balanced and integrated life. It curbs instinctive desires and therefore is the evil of life itself, so to speak. This is the view of Aldous Huxley who looks askance at the progress of science and scientific inventions and methods. He takes the progress of science and industry to be useless to better human life.

In this context a few lines from Huxley's *Eyeless in Gaza* (Ch. XXXV) may be taken by way of illustration of the modern industrial problems.

"Consider recent history. Industrialism has grown pari passu with population. Now, where markets are expanding, the two besetting problems of all industrial societies solve themselves. New inventions may create technological unemployment; but expanding markets cure it as it's made. Each individual may possess inadequate purchasing power; but the total number of individuals is steadily rising.... Shrinkage instead of expansion of markets. Therefore, no more automatic solution of the economic problems. Birth control necessitates the use of coordinating political intelligence". (Pp 291 - 292)
This is the dark side of the modern industrial society of which Lawrence is full of contempt and disgust. On this point Huxley and Lawrence may be well compared. Industrialisation is a major factor of modern society and so this hardly escapes the notice of a modern novelist. A novelist reflects life and society in his book and the impact of industrialism is quite evident in modern life and so it is natural that it should be discussed in the novel.

We have seen that Aldous Huxley is a great satirist. He satirises everything bad in the society. In relation with his satire on politics, science, industrial progress and debased society, Huxley's satire on so-called writers who write without inspiration, and whose writings are nothing but a trash may also be mentioned. Mr. Barbeque Smith (Come Yellow) is such a writer and he says to Denis: "Up till the time I was thirty-eight I was a writer like you - a writer without inspiration. All I wrote I squeezed out of myself by sheer hard work. Why, in those days I was never able to do more than six-fifty words an hour, and what's more, I often didn't sell what I wrote." (P 32) Next he advises Denis to cultivate his inspiration. The author here is mildly satirical. Inspiration is something spontaneous; it is something divine; it comes automatically; it is born. It cannot be cultivated. In this context I may recall Maugham's satire on a writer in his Cakes and Ale.
v) Horrors of War

Aldous Huxley is a post-war writer and therefore it is natural that the mention of the war and its effects are to be found in his writings. In his novel *Antic Hay* he presents us a picture of horrors in human life caused by war. "In the war, for example, when one went to have one's mitral murmur listened to by the medical board — they treated one then as though one belonged to the lower orders, like all the rest of the poor wretches. It was a real eye-opener" (P 60).

The effects of the war are also touched. They are terrible. Soldiers are seriously wounded. Sometimes their limbs are blown off. Many are killed in the war. They are subject to the dreadful sufferings. This sort of pain and suffering is quite realistic. The war poets, Sassoon and Owen, for example, record the sufferings of men in their poems. A line or two will not be out of place here.

"We're none of us the same!" the boys reply.

"For George lost both his legs; and Bill's stone-blind;
Poor Jim's shot through the lungs and like to die;
And Bert's gone syphilitic .... (From Sassoon's "They")

"He's wounded, killed, and pris'ner, all the lot,
The bloody lot all rolled in one. Jim's mad.

(From Owen's 'The Chances')

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History records these things in detail. Many novelists have also described the bad effects of the World War I. Aldous Huxley's description of the same quite agree with theirs.

Aunt Alice's misfortunes (Time Must Have a Stop) is caused by the war. Her son poor Jim is killed in Malaya; her house is "burnt by an incendiary with all her possessions in it; nine-tenths of their savings wiped out by the fall of Singapore and Java; Uncle Fred breaking down under the shock and strain, and escaping at last into insanity" (P 272) This has reference to the Second Great War.

Again, pessimistic element is found in regard to the war. On the continent there was a frightful chaos; in Asia "what political confusion, what hunger and disease, what abysses of inter-racial hatred, what preparations, conscious and unconscious, for the coming war of colour!" (P 300)

We have witnessed the racial hatred and colour apartheid very glaringly in South Africa after the Second World War. In America also there is colour conflict between the White and the Black people. In this context our author mentions "miseries of India - the Bengal famine, the pandemic of malaria, the prison crowded with men and women ... for Swaraj. The author further describes the despair of John Barnack that "political principles, however excellent, were almost irrelevant to the real problem,"
which was arithmetical, a matter of the relationship between a orange and population". (P 301)

This is no happy picture at all. At the end of the novel Huxley ironically satirises human beings through Sebastian in the words as follows:

"No human, but a part of the cosmic order. That's why animal's have no meta physical worries. Being identical with their physiology, they know there's a cosmic order, whereas human beings identify themselves with money-making, say, or drink, or politics, or literature. None of which has anything to do with the cosmic order. So naturally they find that nothing makes sense". (P325)

Here the author seems to take animal as better than man as Swift does in his Gulliver's Travels. He abhors the modern way of life seeking money and physical comfort and pleasure. According to him, life becomes fruitful and sensible if it gets touch with the cosmic order or the spiritual ground from which everything, sentient and insentient, comes out. Here Huxley advocates spiritual knowledge which a man should attain and thus he is sure to become happy and free from all narrow, trivial and nasty things of mundane life.

vi) Other Miseries of Man and Pessimistic Notes:

In his novel After Many a Summer Mr. Proctor
in reply to Pete's question of social justice shows some bad consequences of the French Revolution. He also points out the dark side of the Russian Revolution; he says that though Tsarism and capitalism are abolished in Russia there have been secret police, famines, hardship of the people, liquidation of the intellectuals, the hordes of slaves in prison camps and military conscription of every day. Prop- ter also speaks of the Spanish fighting for liberty and democracy with his low opinion about them. He continues to discard the ideals and virtues such as patriotism, social justice, romantic love, courage, prudence, self-sacrifice. To quote his own words: "And it's all nonsense, all a pack of lies that people have made up in order to justify themselves in continuing to deny God and wallow in their own egotism." (P 97)

Here and elsewhere in the book the author uses the word 'egotism', 'egoism', 'ego' and emphasizes that human being acts in most cases by his instinct of ego. It is to be noted that man's I-ness or egoism cannot leave him; it is one of his fundamental impulses, a guiding principle of all thoughts and actions. The great psychologist Alfred Adler is of the same opinion and upon this egoism he has founded a school of psychology known as the Individual psychology. Adler explains every working of the mind in terms of the ego which gives the love of power in man and that is why man always and everywhere asserts himself and wants to be popular. It is quite psychological and...
Huxley's idea of ideals and virtues as non-sense is true in this sense. But let us note that though there is assertion of the ego behind our acts of patriotism, romantic love, social justice, loyalty, courage and the like we must not discard them as non-sense. These are good things of man and society and we should indeed worship the ideals and preserve the virtues.

Towards the end of Chapter IV, Propter expresses his note of pessimism in the following words:

"Directly or indirectly, most of our physical ailments 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, neurasthenia, sexual aberrations, insanity, suicide. Not to mention all the rest." (P 99)

This is quite true of modern society. In this connexion the remark of Mr. Kenneth Mack, a renowned London doctor and author may be recalled here. He writes in the preface to his book called *Human Physiology* (Penguin Books, 1955):

"Those fifth columnists within us, fear and anxiety, are our worst enemies and are more dangerous than our external enemies, the disease-carrying organisms."

After many a summer deals with the ultimate problems of all philosophy - bondage and liberation, reality...
Propter also criticizes socialism and the development of science. He says to Pete: "...But socialism seems to be fatally committed to centralization and standardized urban mass production all round. Besides, I see no too many occasions for bullying there - too many opportunities for bossy people to display their bossiness, for sluggish people to sit back and be slaves." (P 121) This criticism of socialism reminds us of the criticism of communism in Maugham's novel Christmas Holiday by Simon. (P 229)

John in Time Must Have a Stop is remembering a horrible picture of bloodshed and injuries due to the lathi charge by the Police on the people in the street. The crowd in terror moved on and there were wild shrill cries which John remembers. Here we see a conflict between two groups of people - the Policemen and the public on a street. It may be said that conflict of some sort is always there in society. Interests of men clash; selfish motive is at work; and there is also class hatred. These are sometimes exposed in revolutions, battles, wars and the like. Aldous Huxley as a critic of contemporary society shows the conflict in society and it is historically true. Marx's analysis of society is marked by conflict and 'class struggle'. Here Huxley's ideas of conflict...
tallies with those of Karl Marx.

Sebastian writes the following few lines of verse recalling an article he has read on the character of the next war:

"And the dead children lying about the street
Like garbage, when the bombardiers have done -
These the cold sluggard murders while he snores,
And Calvin, father of a thousand shores,
Murders in pulpits, logically, for a syllogism."

At the end of the book Huxley refers to the Divine which he calls the spiritual Ground. It is possible for man, he says, to realize it. And to know Reality ego or Illness has to be done away with. But it is very difficult to do so. Indeed, "People love their egos and don't wish to mortify them, don't wish to see why they should not 'express their personalities' and 'have a good time.' They get their good times; but also and inevitably they get wars and syphilis and revolution and alcoholism, tyranny and, in default of an adequate religious hypothesis, the choice between some lunatic idolatory, like nationalism, and a sense of complete futility and despair unutterable miseries!" (p 263)

Aldous Huxley notes all these evil things as facts and he holds that these can be done away with by
participation in the Divine Ground of all things and beings. In other words, man has to rise to a metaphysical plane or to get mystical experience. The author's gradual development of thoughts and ideas leads him to this position in the end. Thus we see that like Maugham, Huxley, too, has become religious or spiritual and believes in mystical experience in which all our miseries and anxieties and pain are annihilated. This is in consonance with the attainment of Brahman, the Nirvana of Buddha and the Kaivalya Mukti in Sankhya.

vi) Elements of Pessimism in Huxley's Short Stories:

Lastly, I would like to add the pessimistic note of Huxley that I find in some of his short stories.

In his short story called The Death of Lally there are sex and amorous activities like those in Point Counter Point. Moreover, there are some pessimistic touches, for instance, hatred, strife, anger, lust and such other vile passions of man. An old man of eighty therein speaks of man and gives a pessimistic picture of him. He says:

"Man has made a hell of his world, and has set up gods of pain to rule it. Goatish gods, that revel and feast on the agony of it all, poring over the tortured world, like those hateful lovers whose lust burns darkly into cruelty". (Collected Short Stories - P 77). The story ends with the captain's remark, "life is a tangled knot to unravel."
In The Rest Cure there is unhappy relation between John Tarwin and Mrs. Moira Tarwin, the couple. This unhappy relation between the husband and the wife reminds us of the unhappy relations of the couples found in most of D.H. Lawrence's novels. Mrs. Moira is a figure of unhappiness. The author writes:

"Her whole marriage had really been awful. From that awful ... from that honey moon to the time when, four months ago, her nerves had gone all to pieces... The life had nearly killed her. And it wasn't (She had come at last to realize), it wasn't really a life at all. It was just a galvanic activity... Not life, just galvanized death." (P 342)

Collected Short Stories by Aldous Huxley

Later in Italy Mrs. Moira violently falls in love with Torino, an Italian young noble and has amorous activities with him. Her husband does not like the men at all and expresses his disliking to his wife. Thus, there is a quarrel between them. Next under compelling circumstances, Torino leaves Mrs. Moira in an unhappy manner. The latter, therefore, goes out to catch him but her car suddenly gets into a minor accident and it does not move. Mrs. Moira orders her maid to telephone for a taxi. But she cannot find her purse (it contains much money) on the bed where
she had put it. At last the thought comes into her head that it is Torino who has taken away her purse and at this thought she breaks and "something seems to collapse within her". She dies before the doctor comes. After her death Assunta, the maid, finds the purse. It "got stuck between the bed and the wall".

As we see, in this story chance plays havoc with human beings as it does in Thomas Hardy's novels.

In the *Gioconda Smile*, Mr. Hutton's life is replete with suffering and remorse. His wife is invalid and she dies soon. He is involved in love and amorous activities with Doris, a youthful and gay girl. Later the Police brings charges against him that he murdered his wife. So he feels greatly humiliated. Mr. Hutton has to face trial. Dr. Libbard holds Miss Spence, the female Secretary of Mr. Hutton, responsible for poisoning Mrs. Hutton to death. In the circumstances, she says, "Yes". Miss Spence had clandestine relation with Mr. Hutton. She was madly in love with him (Mr. Hutton). This jealous woman plays cunning machination and Mr. Hutton is convicted and 'committed for trial' for the charge of murder.

In the story *Uncle Spencer*, a wretched Dravidian dies a pathetic death. He was made to believe that he had been freed from the prison camp. It is a story of tragedy indeed. The story is set in a small village called Langres...
in Belgium. The writer went there to attend his holiday.

Uncle Spencer and his Dravidian, among many others, were put into a prison camp by the Germans. The Dravidian, a dancer, lost all interest in life and took no comfort. He had married Louise who died.

A Belgian journalist sitting like a judge of the German Commission, ordered the Dravidian's release. But it was a false order. His condition was then pathetic indeed.

In an elegant story called Mortal Coils we have a man who has a lover. The man's lover rapes and then forsakes her. The life of the man is made pathetic indeed because of her lover who betrays her. Here we see love on the one hand, and lust on the other. In the conflict between the two, lust takes the upper hand and makes one's life miserable. The conflict between various types is found in Huxley's writings. Here is a case in point.

In the short story After the Fireworks Pamela loves Fanning but her apprehension grew and grew till it became a kind of terrified certainty that he'd never loved her at all, that he'd suddenly begun to hate her. And therefore naturally she becomes 'agonisingly unhappy'. This is the only touch of pessimism in this story. It should be noted that in this short story Huxley mentions of
"mysticism", 'the supernatural world', which are also referred to in some of his novels.

Conclusion

The pessimism of Aldous Huxley is well expressed in the following lines occurring in the book -

A Literary History of England edited by A. C. Baugh:

"Like Lawrence, Aldous Huxley (1894 - 1963) repudiated contemporary society, in terms, however, not of fury and hatred but of cynical disgust. Earth seemed to him a sterile promontory and the air a foul and pestilent congregation of vapors. This grandson of a great Victorian scientist found the old belief in scientific progress a vain deceit. Life, standardized and mechanized, has been bereft of joy. Endeavour, disinterested or otherwise, leads to frustration. Sensual satisfactions turn dust and ashes. There is a nostalgic envy of the happy few who hold sincerely to the ancient ways of faith, but religion is mostly a pretense. That aesthetic values are still vital Huxley's essays on the arts prove, but in his novels art, too, is sterile. A Swiftian obsession with stench and filth comes from an insalubrious realization that romance is an illusion. This bitterly jesting Pilate's pursuit of truth carried him, in his attempt to isolate himself from a society which appalled him, into a sort of pseudo-Hindu questism." (P 1565)