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AULDOUS HUXELY AS A LITERARY PROPHET: FROM UTOPIA TO ANTI-UTOPIA (DYSTOPIA)

The article deals with the genesis of ideas of the outstanding English writer of the 20-ieth century Aldous Huxely and his literary prophecy of the coming century, revealed in the radical change in the genre of his novels from utopia to anti-utopia (dystopia), connected with the dialogue between the two great prophets of the two centuries, - Jiddu Krishnamurti, a unique Indian philosopher and guru and a social satirical English novelist Aldous Huxely. A. Huxely was not the only or the first representative of the genre of utopic or anti-utopic novel. Among the western predecessors of the author are: M. Shelly, S. Butler, H. G. Wells, G. Orwell, and the eastern ancestors: E. Zamyatin, V. F. Odoevsky, G. P. Danilevsky, M. Bulgakov, M. Fedorov, A. Platonov, Ch. Aitmatov. Words from E. Zamyatin's epigraph to the novel «We» were used by A. Huxely as the epigraph to his own «novel of ideas» «Brave New World» and many ideas of E. Zamyatin appeared akin to the English author. With the only exception that in the utopic novel by A. Huxely a rather pacifist, tolerant version of the Fordian-era cast-regulated society.

No doubt that the ideas of Jiddu. Krishnamurti had a substantial influence upon A. Huxely's spiritual evolution. And namely in the philosophic views of this representative of the Eastern civilization and Indian religion A. Huxely finds protection from the terror of history, as the guru Jiddu. Krishnamurti suggests the true way for the survival through reaching the harmony with Nature, the surrounding world. And only in this case the mankind runs a chance of avoiding the inevitable death and exhaustion, annihilation. Anti-utopic novel-pamphlet shows, what might an uncontrolled rapid development of science and technology lead to without proper spiritual rise of humans – this can lead to the evolvment of the «perfect totalitarian machine», with all the ways for carrying out any manipulations with humans. In the essay «Ends and Means» Aldous Huxely foresees the potential for the effective future social reforms by «the global radical change in the mentality, rebirth of the principle moral values, which can create optimistic favourable conditions for the progress of mankind through yoga discipline, mystical experience, meditation and self-perfection».

As the Buddhist philosophy helps to reach the complete spiritual perfection, explains that the reason for all the human misfortunes is human mind, the author mistakenly proposes a unique drug as a treatment for all these moral problems. In the novel «Brave New World» this is the drug «soma», in the novel «Island» this is «moksha-extract», in the philosophic works «The Doors of Perception», «Heaven and Hell» these are mescaline and LSD, or the «drugs of special unique use», meant for «the super-ingenuous visions».

The dialogue between Jiddu Krishnamurti and A. Huxely, which resulted in the evolvment of the anti-utopia novel «Island» and the writer's evolution from the pessimistic vision of the future in the utopic «novel of ideas» «Brave New World» to the more optimistic in the latest one, drives us to the conclusion that until humanity finds the balance between mind and body, there won't be any harmony between the ecology of spirit and Nature, so this is not a utopic idea to follow the wise advice of the philosophy of the East, which focuses on the spiritual sphere of life of a personality.

Key words: literary prophet, utopia, anti-utopia (dystopia), Buddhist philosophy, novelist, «the novel of ideas», man-made civilization.

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ОЛДОС ГАКСЛІ ЯК ЛІТЕРАТУРНИЙ ПРОРОК: ВІД УТОПІЇ ДО АНТИ-УТОПІЇ (ДИСТОПІЇ)

Стаття присвячена темі вивчення генезису поглядів видатного англійського письменника 20-го століття О. Гакслі та його літературного пророцтва, яке розкривається у радикальній зміні жанру творів письменника від утопії до анти-утопії, пов'язане з діалогом між двома видатними пророками століть, - Джіду Крішнамурті, унікальним індійським філософом і гуру, і англійським письменником, автором соціального сатиричного роману, Олдосом Гакслі.

Але було б несправедливо казати, що О. Гакслі був єдиним чи першим представником жанру утопічного та анти-утопічного роману. Серед західних попередників письменника – М. Шеллі, С. Батлер, Г. Уеллс, Дж Оруелл,

а на Сході – Є. Зам'ятин, В.Ф. Одоєвський, Г.П. Данілевський, М. Булгаков, М. Фьодоров, А. Платонов, Ч. Айтматов та інші. І саме з роману Є. Зам'ятин "Ми" О. Хакслі позичив слова-епіграф до власного роману "Новий чудовий світ". Тільки в утопічному романі О. Гаслі перед нами з'являється достатньо пацифістський, спокійний варіант регламентованого кастового суспільства, але ж це тільки на перший погляд...

Вже не залишається сумніву, що значний вплив на духовну еволюцію письменника справив Дж. Крішнамурті. Саме в філософських поглядах представника Східної індійської релігії О. Хакслі знаходить захист від терору історії, бо Дж. Крішнамурті пропонує вірний шлях порятунку: необхідно досягти гармонії з Природою, навколишнім світом, пристосовуючи свої потреби до нього, а не навпаки, - тільки тоді цивілізація врятує себе від неминучої загибелі. Антиутопічний роман-памфлет "Новий Чудовий Світ" демонструє, до чого може призвести розвиток науки і техніки без духовного вдосконалення людини, - до виникнення "досконалої техногенної держави", машини тоталітаризму, з усіма можливостями для маніпулювання людьми. У есе "Цілі і засоби" О. Хакслі бачить можливість ефективних соціальних реформ в "макромаштабному перетворенні ментальності, в моральному відродженні, які створюють оптимістичні умови розвитку людства шляхом йогічної дисципліни, містичного переживання, медитації та самовдосконалення".

Оскільки вчення Будди, яке на думку О. Хакслі допомагає досягти повного духовного прогресу, зв'язує усі людські нещастя саме з розумом, то автором помилково пропонується як єдиний засіб для подолання моральних недугів – спеціальний наркотичний препарат. В романі "Новий чудовий світ" – це сома, в "Острові" – мокиша-екстракт, в філософських творах "Брама сприйняття", "Рай та пекло" – мескалін та ЛСД, чи "наркотики унікального призначення", що можуть використовуватись для "сверх-геніальних ведінг".

Нажаль, в дійсності такої ідеальної устрій поки що неможливий, особливо для західної цивілізації, яка не навчилася навіть контролювати свої емоції, стреси, хвороби, хоча в науці і техніці досягла багатьох вершин, але ж за рахунок здорової екології навколишнього середовища. Діалог О. Хакслі – Дж. Крішнамурті наводить нас на думку: доки людство не знайде зв'язок між тілом та розумом, не буде гармонії між духовною екологією та Природою, тому потрібно прислухатись до мудрості Сходу, яка на перше місце ставить розвиток духовної сфери життя людини.

Ключові слова: літературний пророк, утопія, анти-утопія, філософія буддизму, романіст, «роман ідей», техногенна цивілізація.

Stating the problem. At the turn of the 20-ieth – 21-st centuries studying the genesis of the literary activity and heritage of the outstanding English writer-novelist, philosopher, essayist and art critic of the 1-st half of the 20-th century A. Huxely is gaining more and more attention in the context of the development of the dialogue between civilizations of the Eastern and Western cultures in the literary heritage of the English writers of the 1-st half of the 20-th century. And what is more, the name of A. Huxely is related to the publication of the first novels-pamphlets, essays and evolvement of the genre of the utopic and anti-utopic (dystopic) novels.

Analysis of the latest researches and publications. The second period of the writer's literary activity and prolific work falls upon the end of the 40-ies the beginning of 60-ies, hasn't been studied in detail yet. There are a number of prejudiced points of view on the novels by A. Huxely, the main ideas of which are based upon the tenets of Buddhism. The main researchers of A. Huxely's life and literary heritage are: G. Andgaparidze, T. Martina, A. Maletska and many others. But they research only the peculiarities of the first period of his literary activity, ignoring the influence of the Eastern ideas, culture and philosophy.

The aim of the research. The material of our research is aimed at studying the influence of the Eastern civilizations (India and China), ideas, culture, religion and philosophic heritage of Jiddu

Krishnamurti upon the literary career, ambitions and heritage of Aldous Huxely of the 60-ies and the writer's prophecies of the coming 21-st century. We'll try to oppose those critics, who strive to portray A. Huxely as a prophet of the fall of the Western civilization, proving that the English author found the way to rescue the degrading and decaying culture through the use of the new, Eastern mentality approach, special meditation techniques and philosophy of contemplation, non-interference and peace, so characteristic of the Buddhist tenets.

Representation of the main points of the research. In most of the critical studies Aldous Huxely is represented and perceived as a prophet of the fall of the Western civilization, but this is only partially true of him, characteristic of only his first period of literary activity and work, related to the end of 40-ies, when the mankind went through the WWI, the crisis of the capitalist system and the WWII. Starting with the sharp satire of the English elite of the 20-ies and 30-ies in his novels «Crome Yellow» (1921) and «Point Counter Point» (1928) A. Huxely proceeds to the completely pessimistic view of the fate of humanity in the anti-utopia or dystopia «Brave New World» (1932). Though in the last decade of his life the writer started to believe in the chance of survival for the mankind, in the fact that «... despite Pain, Hardship, Misfortune, Suffering, the World, in a definite sense is Virtuous and Kind...» (Haksli, 1993: 199) The radical change comes with the

publication of the novel «Island» (1962), transforming dramatically the view of the critics upon the writer's literary heritage and ideology. No doubt that the ideas of Jiddu. Krishnamurti had a substantial influence upon A. Huxely's spiritual evolution. And namely in the philosophic views of this representative of the Eastern civilization and Indian religion A. Huxely finds protection from the terror of history, as the guru Jiddu. Krishnamurti suggests the true way for the survival through reaching the harmony with Nature, the surrounding world, adjusting personal needs to it, not vice versa! And only in this case the mankind runs a chance of avoiding the inevitable death and exhaustion, annihilation. Anti-utopic novel-pamphlet shows, what might an uncontrolled rapid development of science and technology lead to without proper spiritual rise of humans – this can lead to the evolvment of the «perfect totalitarian machine», with all the ways for carrying out any manipulations with humans (Haksli, 1993: 198). Here we predict the social prophecy of Aldous Huxely about the absolute control of the government in future over every aspect of people's life and personality, with the maximum opportunities for all the possible manipulations with humans as marionettes, the problem of «intended infiltration of human consciousness», resocialization, «brainwash», pressure upon making subconscious decisions with the help of all the mass media and censorship (Haksli, 1998: 224). In his works «After Many a Summer Dies the Swan» (1939), «After Many a Summer» (1939), «Ape and Essence» (1948), «The Devils of Loudun» (1952), «Time Must Have a Stop» (1944), - express the catastrophic visions of Aldous Huxely of the future of humanity where the heroes are portrayed as animal-like creatures. The only way for the survival of humanity he proposes is through the ideology of pacifism and moral self-perfection. The change of the ideals of the writer happens in 1935, after leaving the pacifist activity and campaigning, related to the great interest and involvement in different mystic orientations deriving from the compilation of various religious practices and philosophic ideas of the Eastern and Western civilization. The novel «Eyeless in Gaza» (1936) – this is a synthesis of the ideas of the eastern and western traditions, and in the essay «Ends and Means» (1937) Aldous Huxely foresees the potential for the effective future social reforms by «the global radical change in the mentality, rebirth of the principle moral values, which can create optimistic favourable conditions for the progress of mankind through yoga discipline, mystical experience, meditation and self-perfection» (Haksli, 1998: 218).

From this time on starts the dialogue between the two greatest prophets, who entered the world in the

20-ieth century: Aldous Huxely, the literary prophet, and the philosopher Jiddu Krishnamurti. We'll have to answer the question why did the ideas namely of this very Indian philosopher, guru and essayist influenced so much the literary works and activity of the English writer? First of all, by this period of time the strong protest initiated by the progressive-minded English intellectual elite against the national imperial colonial policy rule in India. The ideas of the free-minded philosopher and ascetic Jiddu Krishnamurti can't have failed to attract A. Huxely's attention. Secondly, the philosophic ideas existing at that period in the West didn't satisfy the further progressive development of humanity and its evolution. The principles of the Eastern system of philosophy, morale and ethics, expressed in the works by Jiddu. Krishnamurti: «At the Feet of the Master» (1910), «Talks with J. Krishnamurti», «Commentaries on Living» (1956, 1958, 1960) – influenced the ideas of Aldous Huxely at his latest period of creative literary activity and work. We'll have to answer the question: Which of the progressive ideas of the outstanding Indian philosopher were reflected in the positive-utopia novel «Island»?

Firstly, both Aldous Huxely and J. Krishnamurti were aware of the crisis of the technological era, urgent social problems, destruction of spiritual and moral values and, as a result of it, crisis of the political and ideological components of human existence. Jiddu Krishnamurti, as the Universal Guru and a prophet, having come in contact with Aldous Huxely since spring 1938, helped the writer to get rid of the fears, catastrophic pessimistic visions of the future of humanity, transforming the novelist's mentality and psyche, to believe in the endless opportunities of a personality by way of individual creative self-perfection. J. Krishnamurti put forward the task of «getting the mankind rid of the fears, sufferings», to find God and truth by way of immediate setting oneself free, being aware of the utter chaos of the surrounding world, rejecting the idea of being an inseparable part of this world's reality (Kpishnamurti, 1993: 212). J. Krishnamurti denied any idols, religions, ideologies or systems, avoided being a guru for the others, but really became The World Guru, the prophet of the 20-ieth – 21-st century, ready to speak of the God and truth and freedom with everyone who was eager to listen to him. J. Krishnamurti told that he could only «light the way» to anyone, in search of truth, endless, unconditional, unreachable, which lives inside of each of us, deeply individual, which can't be organized with anybody's help, otherwise personality dies. The truth can be found only through the right way of thinking, contemplation, meditation,

experiencing mystical transformation, getting rid of the secular life, through the real freedom, revealing oneself, by self-determination of the free creative personality (Kpishnamurti, 1993: 208).

Secondly, both J. Krishnamurti and A. Huxely are distrusted in the possibility of any effective transformations of a society without the revolutionary transformations of the spirit of each personality, individual. We can't help ageing with the idea of the philosopher that «not the system transforms an individual, personality, but it's individual, personality, who really changes the system» (Kpishnamurti, 1993: 216). At the turn of the centuries, when the mankind is threatened with the ecological catastrophe, the WWII and the Judgement Day, we need to get rid of all our phobias, prejudices and sufferings.

The novel by A. Huxely «Island» continues the optimistic idea of J. Krishnamurti that one must believe in the spiritual strength of a personality, but not trusting and taking for granted the proposed political models, systems, and mere principles, as only in this case our civilization runs a chance of survival.

All these facts prove that the traditional view of A. Huxely, as a prophet of the fall of the Western civilization and of the mankind, is prejudiced, as it corresponds only to the initial period of the writer's career, up to 1935, baring relation to the modernist conception of a human-being and his pessimistic view of the world. The beginning of forties was already marked by the deep writer's compilation of the Eastern and Western principles set in the novels. From the end of 40-ies and up to the beginning of 60-ies the philosophic principles of the Eastern civilization, namely Indian ones suggested by J. Krishnamurti, generally prevail in A. Huxely's novels, essays, pamphlets and narratives. According to his optimistic concept of the future of our civilization, it won't die if «every free creative personality will develop its spiritual values, will abandon conflict, fears and sufferings, as this is the only way to perception of truth and global salvation through individual one» (Kpishnamurti, 1993: 201).

In the work «The Art of Seeing» A. Huxely, supporting and upgrading the methodology developed by Bates, tries to prove that a human possesses concealed extraordinary abilities, which can not only help us improve the eyesight, but to restore the lost one. To reach this aim one has to learn to control one's own energy on the conscious and sub-conscious level, simultaneously controlling both body and mind. This way the author attempted to make people think over the concealed abilities of human nature in general, that there are always natural means of healing a disease, and not only the conservative methods of treatment.

As the ancient Latin proverb says: «Medicus curat, natura sanat». The writer as if repeats the words of J. Krishnamurti, from the book «Think on These Things » about the importance of unity between personality and Nature, to feel the harmony between them, as it's the only way to perceive oneself as a vital part of the Universe, find the truth and the sense of living. Unfortunately, humanity is gradually losing the moral values and principles, being unable to develop spiritually observing the things rather simple and beautiful from the surrounding world than material riches. We have difficulty merging with the Universe, feeling ourselves its inseparable part, since «everyone nowadays is a tool in the powerful industrial or political machinery, concentrated on one's private issues of family, career, money and power, authority» (Saganik, 1993: 197). A. Huxely in his turn, worried about the future of mankind, in the social satirical «novel of ideas» «Brave New World» predicts the danger of the coming technical era, «the era of Ford», killing a person spiritually and physically. The dictatorship of the ruling centre is cultivated in it, total annihilation of individuality, to manipulate standard marionettes, whether cloned or bred in the hatcheries, for whom the words «mother or father», are among the dirtiest, used as curse words or as scientific terms. The society, with its «equality, uniformity, stability», excludes such a loner-rebel as John the Savage. If you don't accept the rules and laws of the Fordians, you'll eventually die. In this «novel of ideas» A. Huxely, as a true prophet of the 20-ieth century, touched upon numerous urgent today's issues: the tragic fate of the talented, extraordinary people, decadents, exaggerated informatization of society, rapid technological progress, crisis of moral values, ecological catastrophe.

But frankly speaking, A. Huxely was not the only or the first representative of the genre of utopic or anti-utopic novel. Among the western predecessors of the author are: M. Shelly, S. Butler, H. G. Wells, G. Orwell, and the eastern ancestors: E. Zamyatin, V. F. Odoevsky, G. P. Danilevsky, M. Bulgakov, M. Fedorov, A. Platonov, Ch. Aitmatov and others. Namely the words from E. Zamyatin's epigraph to the novel «We» (1920) were used by A. Huxely as the epigraph to his own «novel of ideas» «Brave New World» and many ideas of E. Zamyatin appeared akin to the English author. With the only exception that in the utopic novel by A. Huxely a rather pacifist, tolerant version of the Fordian-era cast-regulated society (with its alpha-, beta-, gamma-, delta-layers). A. Huxely accepted the vision of this society after visiting the state of California in the USA together with the friend and guru G. Hord. A. Huxely was the first to predict

the scale of Americanization of the West, with its commercialization, and crisis of spiritual and moral values globally. Another writer's wise friend and guru, - the Indian philosopher with whom they had been corresponding for many years, - J. Krishnamurti helped the author to change from the pessimistic visions of A. Huxely to the more optimistic view of the future of humanity, inspired the English writer to seek for the ways of gaining salvation for the West. The outstanding Indian philosopher and guru didn't try to impose his points of view, but only attempted «to enlighten the way to everyone, who is ready to listen». Soon the writer chose on his own initiative the life principles of Zen Buddhism, represented in the Far East as a combination of Taoism and Buddhism of mahayama, a way to rescue the civilization of the West. The East suggests three levels of progressive development or evolution: the first one – spiritual perfection of every free personality, the second – feeling harmony with oneself and the surrounding world, the third – individual contact with God.

The «novel of ideas» by A. Huxely «Brave New World» demonstrates the tragic way of development of the technological civilization of the West, in which every person tries to change the laws of Nature to their taste and needs, ignoring the general universal rules of existence. In his last «positive utopia novel» «Island» the author puts forward an idea of the role-model society of the island of Pala, with the most advantageous conditions for its citizens' self-realization in all the spheres of life, following the three above-mentioned levels. Perhaps, A. Huxely felt that it would be his last novel and aspired to leave his own testament for the generations to come, full of hope and faith in humanity's future, but not despair, as it used to be in his early periods of writing. So, we'll have to answer, what the weak points of A. Huxely's philosophy are.

As the Buddhist philosophy, which, according to the writer's opinion, helps to reach the complete spiritual perfection, explains that the reason for all the human misfortunes is human mind, the author proposes a unique drug as a treatment for all these moral problems. In the novel «Brave New World» this is the drug «soma», in the novel «Island» this is «moksha-extract», in the philosophic works «The Doors of Perception», «Heaven and Hell» these are mescaline and LSD, or the «drugs of special unique use», meant for «the super-ingenuous visions» (Salganik, 1993: 245). It's worth noting that all these drugs used in Pala, are not as means of escaping from reality, but vice versa – the way for the further deep creative cognition of the other, higher, subconscious realm, to bring home the essential solidarity of men, the community of experience in the

mystical light. With the only exception of «soma» in the Fordian world, experiencing merely bestial solidarity, when individuality is a crime, Fordians take «soma» to escape themselves, - a society which is easy to manipulate with, as these people constantly experience «idiotic bliss» living in the realm, escaping themselves, with the decreasing awareness of reality. As for mescaline, LSD and «moksha-extract», they are considered the ideal means for expanding the boundaries of human perception of the cosmological notions, the deep spiritual sphere of human life and consciousness, studying and controlling them. Hence, the citizens of Pala aren't the drug-addicts, unaware of their deeds, but are free creative personalities on their way to self-perfection and search for the harmony with the surrounding world. And so, it's namely drug-like medicament, «moksha-extract», that helps them get rid of the moral miseries, to reach the best contact with God. And this fascination of A. Huxely with the drugs and drug-like medication was deeply mistaken and fatal both for his literary career reputation and life.

The problem goes that all these transformations are possible only for the unique society where every individual is equally responsible and mature spiritually and morally, namely for the society with «the healthy ecology of spirit», mentioned in Ch. Aitmatov's novel «Buranny Halt». And only then, as discovers the main hero of the novel «Island», Will Farnaby with the help of Susila, the principles of functioning of such a model of the ideal society as Pala coincide with the principles of living of each person. The citizens of Pala learn this through all their school life, and Mr. Farnaby, as a true journalist, had to learn this in some days of his stay on the island. Still, his attempts weren't all in vain and he really felt as inseparable part of this invisible universe and would never feel lonely. The writer transforms his own ideas and life upon this hero, Will Farnaby, to prove that he had found the way to salvation both for himself and for the civilization of the East and West, the aim of living, thanks to the ideas and dialogue with the unique Indian guru and his friend, Jiddu Krishnamurti.

Conclusions. Unfortunately, as we see now, judging by the events with the war in Ukraine and in the world in whole, being on the verge of the WWIII, such an ideal society is impossible to build yet, especially for our West civilization, and those of its representatives, who haven't learned to control their emotions, level of stress, diseases, though we have reached the highest level in the development of science and technology, but ignoring the healthy ecology of the surrounding world, either of the Nature or of the spirit of an individual.

The dialogue between Jiddu Krishnamurti and A. Huxely, which resulted in the evolvement of the anti-utopia novel «Island» and the writer's evolution from the pessimistic vision of the future in the utopic «novel of ideas» «Brave New World» to the more optimistic in the latest one, drives us to the conclusion

that until humanity finds the balance between mind and body, there won't be any harmony between the ecology of spirit and Nature, so this is not a utopic idea to follow the wise advice of the philosophy of the East, which focuses on the spiritual sphere of life of a personality.

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