In the 16th and 17th centuries, Newton, Galeleo and others dealt with the Universe as a mechanical system which could be explained in terms of static concepts. Since this particular scientific system did help to explain a lot of natural phenomena and also enabled men to gain greater control over nature, the idea of reason was largely a byproduct of this development in science. Emotions and passions were supposed to vitiate scientific enquiry and were considered the enemies of truth. Ultimately truth came to mean whatever could be scientifically verified and established. Everything else - emotions, poetry, the religious sense, etc. - was in danger of being disregarded as untrue, while thinkers like Darwin and Freud later on helped to modify and extend the idea of reason. From the time of the Romantic revival onwards there was another tendency in European thought challenging the scientific paradigm of truth. From thinkers like Rousseau down to Nietzsche we find not only greater importance given to non-rational and non-discursive functions of the mind, such as devaluation of the rational approach to life. There is no doubt that in spite of his individuality and originality D.H. Lawrence belonged to this latter school of thought. It is not our intention here to write an intellectual history of
this movement but to concentrate on Lawrence's own outlook and vision. While the sexual and passional part of Lawrence's vision has been extensively dealt with by many critics, reference to other non-rational phenomena have been largely ignored. I propose in the present work to deal with those aspects of Lawrence's work so that a more comprehensive and adequate view of his vision is possible.

The difficulty and strangeness of D.H. Lawrence's novels lie in the fact that he tries to communicate to the reader strange experience of the animate as well as the inanimate world. For him the tree blossoms with life and man has an inherent capacity to come into vital knowledge of the inner identity of the tree. This is true of the entire cosmos. In every sphere of life, be it in human relations, the close proximity of human existence and the universe, religion and other socio-political activities, there are numerous elements and phenomena above the conscious manipulation of reason. Conscious experimentation with various factors of life does not always produce satisfactory result and hence does not presuppose enriched life experience. Aldous Huxley has put this belief of Lawrence categorically enough "Lawrence could never forget, as most of us almost continuously forget, the dark presence of the
otherness that lies beyond the boundaries of men's conscious mind. This special sensibility was accompanied by a prodigious power of rendering the immediately experienced otherness in terms of literary art".1

Indeed Lawrence deeply felt the need for verbal communion of the strange life experience that he believed human beings are capable of. He could not put a blind eye to the vital role of the unconscious in a human being's life; sudden emotive drives, occasional outbursts of virulent attacks of the unconscious elements upon the conscious self. Adequate search for the root of the eccentricities also induces a man to be more inquisitive about the vast dark abyss of the unconscious. So through strange actions and reactions of the characters Lawrence tries in his novels to find a meaning of life and experience and the complete fulfilment of the elemental passions and instincts in accordance with the spontaneous self.

Although the intense predominace of the unconscious in man's life, the importance of the other non-cognizable elements e.g. telepathy, intuition, ESP and other non-rational phenomena have to be recognised. Lawrence

believed that we can apprehend reality better intuitively. What our inward voice prompts us must be true. Indeed the most vital contact possible between human beings and nature is telepathic. Even human beings communicate most successfully when there is intensity and reciprocity of relation between them - when there exists telepathic communion. It is not always an active conscious process - unexplicable vibratory connections like electricity flow between the persons.

Throughout his brief but prolific career, Lawrence's attempt was for a meaningful existence with full significance of living. That living meant an existence not conceived by mechanical rigid automatism and rigid codified law regulated by cerebral mechanisms. Human beings as an essential and integral part of the natural world should feel a natural sympathy towards the other animate and inanimate objects.

Lawrence firmly believed, as his creative writings letters, correspondences give testimony to the fact that apart from our conscious rational life, we have to live and accept another life which is non-rationalistic and is devoid of intellectual exercises. The basic instincts of men work
in different levels in a human beings life and sudden emotive drives which are mostly regulated by the very abyss of the unconscious direct control the course of life. How does Lawrence see these non-rational elements, as we have termed them, in regards to life in this world, what various forms they may take or how these have affected his active life namely how he has been influenced by them, are the subjects of our present study.

Of the entire corpus of Lawrence's novels we have chosen six important and representative novels from various stages of his writing career. Of the first cumulative period we have taken Sons and Lovers as it bears testimony to the fact that, unconscious bonds and emotions regulate our conscious behaviours and specially relations to a great extent. As it is the most representative novel of the first period an analysis of this novel would suffice, I believe, to show the thematic pattern of his other novels of that period.

Of his matured period we have taken The Rainbow and Women in Love because we consider them to be important documents in registering Lawrence's ideas of regarding different facets of man-woman relationship, which occupied him for sometime.
The next novels that we have chosen are *Kangaroo* and *The Plumed Serpent*, because they bear testimony to the shift of ideas in Lawrence, that is, importance attached to another kind of relationship - beyond that of man-woman relationship - between man and man and Lawrence's ideas of an impersonal group activity.

Of the last period of his writing career we have taken *Lady Chatterley's Lover* as in it again he comes back to the eternal question - man-woman relationship, but in which of course he explored another vista of knowledge - importance of phallic tenderness.

We have divided the present study into five chapters. In the first chapter we have tried to explore the nature of non-rational elements in general, their historical root as found in different phases of history of thought. We have also offered to find comparisons between different writers of various fields for whom too, reality of things is not rationalistic and who also like Lawrence hold that truth can be apprehended intuitively and there are moments in human being's life when people see through things - not through deductive or inductive process but through flash-like revelations.'

When we talk of non-rational phenomena besides
intuition, telepathy, ESP and other non-cognitive and pre-cognitive elements, we cannot leave out the vast unconscious process of the human psyche. As we have observed at large that Lawrence was preoccupied with his dark abyss of the human mind as much as Freud was. What were his basic concepts regarding the unconscious and the nature of relation that Lawrence had with Freud, are analysed in the second chapter, where we have traced briefly the history of exploration of the unconscious mind through the ages.

In the third chapter we have attempted an analysis of the technique used by Lawrence in portraying non-rational elements in various situations. His distinctive prose pattern, use of vocabulary, style of narration, symbolic situations and symbols used denote a strong sense of a different world not easily perceived by cause and effect relations. Special emphasis has been laid on symbols used and symbolical scenes in the aforesaid novels as we believe that symbols play the vital role of bridging the two worlds - conscious and unconscious, perceptible and non-perceptible.

As has been widely recognized, Lawrence's concept of characters was rather peculiar and he introduced a non-human element to the "old stable ego" of the character.
What are the effects of different elemental situations on the characters and how do they react under certain inexplicable emotive drives and burst of the conscious energies are our subjects of study in the fourth chapter.

Besides being intensely aware of the importance of the vital relation between man and woman in human life Lawrence was also vitally preoccupied with the importance of collective or group activities among men and for that matter with relations between man and man. Lawrence's social imagination and his notion of group male activities as expressed in two of his novels and also the place of non-rational elements in it are elaborately dealt in the fifth chapter.

Apart from treating the novels of Lawrence, his prose works, correspondances and numerous essays are elaborately referred to prove my points as without this vast body of materials a study of Lawrence would not be complete. We believe that the role of Lawrence the creator and Lawrence the propagator or preacher whatever he is called, are equally important. For a man like Lawrence who was so vociferously vocal and intensely alive, the role of the man as teacher or prophet cannot be ignored nor can he be dissociated from the vast body of his works of art.