CHAPTER - I

NATURE OF THE NON-RATIONAL

"Aesthetic activity is an interplay of conscious and unconscious mind beyond the reach of rational analysis."

- F.W.J.v. Schelling

"Only let me say, that to my mind there is a great field of science which is as yet closed to us. I refer to the science which proceeds in terms of life and is established on data of living experience and of sure intuition. Call it subjective science if you like. Our objective science of modern knowledge concerns itself only with phenomena, and with phenomena as regarded in their cause-and-effect relationship. I have nothing to say against our science. It is perfect as far as it goes. But to regard it as exhausting the whole scope of human possibility in knowledge seems to me just puerile."

- D.H. Lawrence in

_Fantasia of the Unconscious_
The demarcation between rational and non-rational has become an important topic of discussion for the modern man as the twentieth century attitude towards life can never be said to be entirely rationalistic. Though there are as it is assumed, clear distinctions between the specific areas of study for both the elements or approaches, namely rational vis-a-vis non-rational yet, confusions very commonly set in and the result is chaotic, misconception and vague apperception. So obviously it demands a systematic and careful analysis.

By non-rational we would mean all those phenomena and elements which are outside the scope of reason and rationality or where the intellect does not have a part to play.

Obvious limitations in the field of rationality gave rise to the necessity for exploring the realm of non-rational - a field grudgingly recognised by the thinkers. Human cognition could not be altogether derived from static reason. As reason could not offer satisfactory
explanations to the variety of human behaviour and human experiences, the realm of non-rational held immense scope and avenues of analysis.

For one thing, rationally derived conclusions and the assumptions of reality are rigid and contrary to change and these static assumptions are convenient go-along of self conscious men, which are to some "intellectual tranquilizers".¹ Secondly the people were tempted to believe in these consistent assumptions because they were observed to be persistently recurring. Perhaps that was the reason why this static character was associated with the ideas and surprisingly "the temptation to treat static ideas as absolute, rather then partial and provisional, proved irresistible for many western thinkers".² Static concepts proved to be effective in drugging the mind. It proved to be dangerous, in the sense that it blinded the human mind to "one of the deepest intellectual problems, the interplay of constancy and change".³

So this is the way, that the foundation for rationalism was laid. Thinkers belonging to this school tended to believe in the absolute supremacy of the reason,

². Ibid. p. 47.
³. Ibid. p. 47.
but this rationalistic outlook towards life was evidently inadequate. In any individual mind at any particular moment, reason does not discharge every mental function. Though one could not well understand the inherent processes working yet somehow could discuss the fact that "the direct messages of consciousness are not functionally self sufficient and man's self awareness is not itself an independent controlling organ". But not only in case of the unconscious working of the human mind but in other fields of human experience the role of reason was gradually seen to be much limited in scope.

Yet the fact remained that around 1600-1700, the basic ideas of self conscious man were abstractions achieved by emphasising permanent entities and neglecting their changing relationships. But as was evident the phase was temporary and "in Europe from around 1750 onward a shift of emphasis is evident in philosophical and scientific thought from static toward process concepts." For this transformation or evolutionary change, the persons responsible were Darwin and Freud. Darwin extended the "scope of reason by helping to make it less static" and the role of Freud was to destroy, "rationalism by showing that

5. Ibid. p. 48.
6. Ibid. p. 49.
7. Ibid. p. 49.
reason, though essential to understanding, did not control thought or behaviour". 8

The peculiar contribution of Freud to the science of mind is that human mind is not amalgamation of conscious-moments but the vast dark abyss of the unconscious mind which dominates human behaviours and attitudes. A rationalist in point of view, he examined the root of the irrational drives.

When there came a shift in ideas and viewpoints regarding the adequacy of reason, the loss of rational self confidence consequently resulted in three general reactions. 9

All round pessimism was the chief one which became dominant characteristic of the intellectual elements of the society. Lack of a coherent order and convenient rational control over things and ideas naturally resulted in a sense of insecurity and helplessness for man. So all round pessimism was but a natural expression of that sense of imbalance and incongruity.

An obvious sequel to this loss of fixed code and rigid ideas was "a pervasive skepticism about the absolute ."

validity of any truth, an aloofness from extremist attitudes of any kind. And the third one is an all pervading mood prevailing in the twentieth century intellectual mind and which is ascribed to be the mode of acceptance of any of the various and multifarious views regarding the universe, god and men. As has been pointed out by Hoffmen, this has qualified men to accept many possible reinterpretations of man, his world, his god and his fate.10

Whatever be the ulterior results of the disintegration of rationalistic approach towards life, it is a fact that the attitude towards "irrational incentives and acts has at the least been condemnatory, at the most condescending."11 Non-rational elements in the various human experiences have been given gradual recognition, for one cannot deny the fact that these elements which are not at the same time irrational, dominate for the most part the variety of human behaviour. They are outside the domain of the rational or in other words these various elements and phenomena cannot be explained with faculty of reason. It can be any kind of extra-rational cognition namely telepathy, intuition, ESP, clairvoyance, precognition, unconscious drives etc. The grudging recognition or the condemnatory attitude associated with the irrational should not be

attached with the term non-rational because unconscious motives and instinctual impulses only do not constitute it, there are corollary experiences associated as said earlier. These experiences occur spontaneously under conditions which are not deliberately prearranged and cannot be repeated at will. But the paranormal cognition and paranormal causation seem to be operating in the background of our normal lives. "Our understanding of and our misunderstandings with, our fellow; our general emotional mood on certain occasions; the idea which suddenly arise in our minds without any obvious introspectable cause; our unaccountable immediate emotional reactions towards certain persons; our sudden decisions where the introspectable motives seem equally balanced and so on; all these seem to be under the purview of the non-rational.

In telepathic cognition it is commonly assumed that "one embodied mind can affect another only in an extremely round about way. It must first affect its own body; then this change in its own body must set up a series of physical changes which eventually affect another ensouled body; and finally this change in the other ensouled body must produce a change in the mind which animates it." This transference of thought between two minds presupposes

immediacy of experience devoid of thought or judgement. Here we preclude the view that immediacy and experience are mutually exclusive.15 This nature of immediacy is attached with the element of intuition also. The insight of intuition is a general perception, a common experience. In intuition, the sensation has the elementary immediacy of a simple consciousness.16 Of course, as a mode of experience this is "something other and more than judgement".17 It is commonly held that direct experience of this kind exists and this is more or less complete than the mediate experience in judgement. Those who believe in this mode of knowledge believes that "Judgement is a defective, incomplete form of experience which bears the mark of completeness."18 Intuition occurs as a sudden flash upon the mind "apparently without the mediation of any process or thought.19 Also there is general agreement on the nature of intuitive perception as the source of knowledge of the whole, freed from the distortion of analysis and the artificial distinctions of judgement".20

Preognition and clairvoyance and ESP, though of a similar kind, have also distinctive characteristics. Spontaneity and immediacy are two main accelerating forces

15. We have used the term "experience" in a much looser and broader perspective contrary to what it used to mean in Experience and Modes, by Michael Oakeshott. CUP (1933) Reprint 1985.
16. Ibid. p. 22
17. Ibid. p. 22
18. Ibid. p. 22
20. Ibid. p. 23
working behind all these cognitive faculties. As all of them fall outside the perview of rational mediation, scope of judgement and analysis is almost nil. Ofcourse in all these perceptions mentioned under the category of non-rational, empirical study in some way may be helpful in the sense that auditory, visual and tactile sensory experiences are deemed to be possible under various circumstances.

However, it may be mentioned that though we have quoted or referred to these authors e.g. Broad or Oakshott while describing the mode of experiences that have non-rational elements; it doesnot necessarily mean that we accept all the ultimate judgements offered by these authors. Here we don't try to proffer any value judgement to any of these experiences, but it is only in order to describe these phenomena that the references are made.

Instinctual and emotional drives borne out of the dark abyss of the unconscious are also subjects of study. It is an accepted notion in the present day world that incongrous and illogical thinkings are but predominantly prevalent in the unconscious workings of the human mind. Human behaviours are occasionally motivated by hidden desires and impulses which are sometimes repressed against
conscious social restrictions ultimately resulting in neuroses and severe psychoses.

It is a well known fact that though non-rational elements have been dominating for the most part human behaviour yet these elements were not given due recognition till before the last hundred years or so. The rationalists had believed in the inherently logical structure of the world system in which reason is the "chief source and test of knowledge and in contrast to empiricism, tends to discountenance sensory experience".21 So they formed a doctrine opposed to Empiricism, that held that all knowledge comes from and must be tested by sense experience. It also has been a rival of all kinds of esoteric knowledge, be it revelation, mystical beliefs or intuitionism and mainly of various irrationalism. The irrationalists tried to develop the doctrine that stressed the "uniqueness of human experience", various "dimensions of instinct, feeling and will as over and against reason".22

The main trend of irrationalism followed the age of reason and was a reaction against it. This philosophical trend which spread deep into the 20th century found much

importance in the "life of the spirit and in human history that could not be dealt with by the rational methods of science". 23

So in general terms irrationalism, in what forms was it expressed, be it pragmatism, vitalism or existentialism, meant that the world is devoid of rational structure, meaning and purpose, as it is in ontology "or (in epistomology) that reason is inherently defective, and incapable of knowing the universe without distortion, or (in ethics) that recourse to objective standards is futile, or (in anthropology) that in human nature itself the dominant dimensions are irrational". 24

In the twentieth century the dominant trait of irrationalism has been expressed in various isms and thinking modes. For the modern men, the universe is extremely illogical, incongruous and unreasonable. And in this incongruous world of ours the existence of human beings is meaningless and hence absurd.

The idea behind surrealism, the irrational art is the unconscious and the psychic phenomena. The absurdity and

incongruity of the human soul and the unconscious presuppose a dark preliminary to a new art and aesthetics and avant-garde of Dadaism also reflects the same preoccupation. In other words, the surrealists have begun all their campaigns - "for a new consciousness by accepting the unconscious as a proving ground for moral and social responsibilities".  

A tentative list of the whole series of personalities who had firm staunch on their non-rationalistic approach towards life and universe with seeming similarities with D.H. Lawrence, must now begin with the name of Schopenhauer the great prophet of the "will and idea".

To Thomas Mann "Schopenhauer as psychologist of the will, 'is the father of all modern psychology". He is the source of both Nietzschean and the psychoanalytic temperaments. Schopenhauer emphasizes the power of the instinct, through the reckless striving of the will to exert and perpetuate itself. His blind will, all pervading through the universe perhaps is modified in the higher organisms but in its reckless striving it still is irrational and still tries

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to nullify man's efforts, to be free from its bondage.  

The fundamental idea behind his doctrine was that
the mind of man or of the universe is not essentially
rational. To know this universal mind the term consciousness
is not sufficient. So he presupposes something beyond
consciousness. "Consciousness is the mere surface of our
mind of which, as of the earth, we do not know the inside
but only the crust." Inside is the relentless, persistent
unconscious will, a vital force, a sense of spontaneous
activity.

Nietzsche's ideas are in essence no different from
Schopenhauer's, yet the only difference lies in their
approaches towards life and universe, Nietzsche's is
voluntary optimism as against Schopenhauer's voluntary
pessimism. He also decries the dominance of reason in the
sense that in the present age its dominance is minimal
whereas the non-rational elements have cast powerful impact
in the ceaseless striving of the will of ours. He writes
"The course of logical thought and reasoning in our modern
brain corresponds to a process and struggle of impulses which
singly and in themselves are all very illogical and unjust:

28. Schopenhauer, The World as will and Idea, reproduced in W.M. McGovern, from Luther
to Hitler, George G. Harrap & Co. Ltd. p. 409.
we experience usually only the result of the struggle so rapidly does the primitive mechanism now operate in us".  

Though both Schopenhauer and Nietzsche saw the world as an entity without fixed goal or purpose yet the universal will, which finds prominence in their writings, becomes will to power in the latter whereas it is simple will to live in the case of the former.  

Nietzsche's dialectic of Apollo and Dionysus, though derived from Schopenhauer's scheme of idea and will, is cast on a different plane and are meant to represent two, separate and dissimilar principles. The former of the two 'art-gods' is associated with stability, sunlight and idealistic dreams while the latter is associated with forests, darkness, dynamic excess and drunkenness. In Greek tragedy, they conjoin in a moment of supreme artistic achievement. But "his headiest praise goes to Dionysus, the genius of the heart, the god of dynamic existence, who reconciles man with, who is strong, evil, profound and beautiful".  

William James is labelled as one of their

33. Ibid p. 540.
compatriots in the sense that for him too the nature of truth can be ascertained by rational reasonings as truth is essentially irrational. To him, there are many basic facts which transcend the domain of logic. "We should", he said, "learn to give up the logic, fairly, squarely and irrevocably" as a philosophic method, because to him "reality, life, experience, concreteness, immediacy use the word you will, exceeds our logic overflows, and surrounds it".34

One can very well imagine, why James emphasised so much the emotional or passional phase in man's attempt to investigate and evaluate reality. His flexible pragmatism makes it sure that truth is not to be judged, by abstract rational standard, "but by its concrete effectiveness".

Closely related to the ideas of William James, yet of course differing in many details is the doctrine put forward by Henri Bergson. The focal point in his philosophy is intuition as opposed to reason or intellect. To him it is natural for the mind to develop other mental organs in addition to the character of intellect. Though it is virtually impossible for the human beings to go back to intuitive life fully because much has been developed in intellectual faculties, it is yet possible to find another

34. William James, From Pluralistic Universe, as reproduced in Luther to Hitler, op. cit. p. 403.
alternative to instinct, that is direct insight or intuition.\textsuperscript{35}

On the use of intuition, he says "and only by so doing, can we have a real metaphysic, a science which is both before and beyond the sciences".\textsuperscript{36}

To Bergson, the mind is much more extended far beyond reason and as mind in its vitalistic urge gropes forward, it does not follow a logical or predetermined pattern. The only ultimate reality is 'life', which is essentially spiritual or 'vital' in character and this 'life impulse' streams forward in its evolutionary urge. Of one thing, he is certain that, we must transcend the intellect if we wish to gain a direct glimpse of reality.\textsuperscript{37}

To these non-rationalists, we may safely add the name of Dostoevsky, the psychological writer with keen affinity with D.H. Lawrence, who also distrusted reason. Dostoevsky also delved deep into human psyche and for him too the outerline and happenings were but projections and manifestations of the inner life. Dostoevsky, regarded reason "either as a clever instrument used for corrupt

\begin{itemize}
\item \textsuperscript{35} McGovern, From Luther to Hitler - op. cit., p. 405.
\item \textsuperscript{36} Henri Bergson, as quoted in Luther to Hitler, op. cit. p. 405.
\item \textsuperscript{37} Ibid p. 406.
\end{itemize}
purposes or the deceptively simple exterior of social doctrines".  

As he believed in, likewise he portrayed contradictory impulses in the characters from which it can safely be deduced that men is neither purely rational nor innocently good. As is analysed by F.J. Hoffman, soon after his release from his Siberian prison camp, he perhaps read with great interest the book Psyche, the development of the soul, by C.G. Carus, which cast tremendous influence upon his bearing.  

To the surrealists again, the automatism that is purely psychic holds the key to the understanding of the concept. Here is also no pre-occupation with rational process. As Andre Breton defines it, "surrealism, in pure psychic automatism, by which it is intended to express verbally, in writing or by other means, the real process of thought. Thought's dictation, in the absence of all control exercised by the reason and outside all aesthetic or moral pre-occupations".  

In the omnipotence of dream and in the disinterested play of thought lies the marked quality of

39. Ibid. p.
surrealism. For the surrealists incoherence and incongruity of life experience is best expressed in the complicated, linkless chain of thought vitalised through dream sequence and unsystematic stream of the unconscious.

The somewhat abnormal and prejudiced preoccupation of the modern man with the non-rational has affected his points of view regarding mankind and universe and also eternal values. Firm belief in the insufficiency of reason has led him in deep absorption in the manifestations of unconscious life so much so that the boundary line between normal and abnormal has been removed and the distinction between good and evil, discarded. But seemingly the predominence of the instictual life determined the attitude towards the external reality. Of course, not necessarily it indicates a perpetual moral holidaying. "In another sense, it may be dark preliminary to a new morality, in which the ego is fully strenthend and the energies of the Id ultimately made to contribute to the life of the mind."  

Another effect encouraged by suspension in the belief of reason is "a love of the destruction of the past, with no provisions for moral or social structures in the future." as elaborately shown by Hoffman in his essay

41. Hoffman, Freudianism and the Literary ... op. cit. p. 310.  
42. Ibid. p. 310.  
43. Ibid. p. 310
"precursors of Freud". He lavishly quotes from 'London Aphrodite' to show their heightened sense of interest in the irrational and also promulgates that the alternative effect may be intellectual cynicism. Whatever that may be, the third overwhelming response is "an extension of Dostoevsky's doctrine of resignation". The same trend is subtly perceptible in the thoughts of Kierkegaard and the same position is affirmed by Franz Kafka. "This position not only assumes the limits of conscious knowledge but also translates the eccentricities and painful irrationalities of the unconscious mind into terms of men's relationship with God". 44

One of the other effects resulting out of the more and more absorption in the non-rational is a major deviation from the traditional concept of sex and morality. Schopenhauer, Nietzsche and Freud all recognised the all-pervading role of sex in a man's life. Their attitude towards sex is indicative of the major change occurred in the world view of man.

After a brief discussion of the nature of non-rational and its associated ideas as found in eminent European thinkers and we turn our attention to the man who is going to be the pivot of our attention for the next few

44. Hoffman, Freudianism and the Literary, op. cit. p.311
chapters because of his intense and probing analysis of non-rational and also for the conspicuous place he offers to these elements in his writings.

As Aldous Huxley has put it 'Lawrence's special and characteristic gift was an extraordinary sensitiveness to what Wordsworth called 'Unknown modes of being'. He was always intensely aware of the mystery of the world, and the mystery was always for him a numen, divine'.

This mystery of the world cannot be resolved through rational explanations, but it can be felt; also there can be vital connections possible between the universe and the finite beings. The tree, the landscape, the river and the whole nature send out life and we also send out life and "our two lives meet and cross one another, unknowingly. The tree's life penetrates my life and my life the tree'.

It is the same with all mysterious living objects of nature. The primitive man who was not burdened with the machine could thus establish the living contact with the universe. But man, who has now the brain, the thinking complexities i.e. ideas, is a different man.

To Lawrence, man today is totally cut from the "vivid relatedness between the man and the living universe that surrounds him". Lawrence is most vociferous when he talks of the peril that is looming large in the human society as a result of the incoming of the machine.

It was the most degenerating, degrading development that took place in the human history and that was the incoming of the machine and alongwith the gradual sapping up of life and spirit. With the advanced civilization came ideas and ideas killed spontaneity, the root of life force prevalent among man. The idea and the engine came between man and all things, like a death. The old connexion, the old Allness, was severed and can never be ideally restored. Lawrence is reiterating the same emphatic argument of his i.e. the non-rational nature of truth and experience in various other contexts. Indeed it was his lifelong belief and as a corollary to that conviction, his lifelong preaching that vitality of life can be apprehended intuitively with a non-rationalistic approach. The mystery of life and universe better be left a mystery then to conquer it, as "after the conquest you've nothing left but an inert fact?" So it is his motto that "you have to live to live, not to conquer".

48. Ibid. p. 421.
49. Ibid. p. 421.
Lawrence is doubly sure about the fact that the old connection cannot be ideally restored. It has to come from deep within. Everyone should respond to the call from the unknown. He explicitly says about that state in "The Reality of Peace", "I must submit, not to any other will, not to any other understanding, not to anything that is but to the exquisitest suggestion from the unknown that comes upon me. This I must attend to and submit to".  

This state, in which only, peace can be obtained by the suffering psyche is voluntary submission to "the deepest desire of the soul". In other words he says "Unless we submit our will to the flooding, there is no life in us". To Lawrence, "There is a great systole diastole of the universe. It has no why or wherefore, no aim or purpose." And we the human beings are like a shuttle that flies from hither to thither, "from for ever to never". We cannot resist the "perfect impulse", and the result of resistance is gnawing misery of nullification.

This blind impulse is somewhat akin to Schopenhauer's universal will; blind and reckless instant energy. Of course the eternal striving of Lawrence against

51. Ibid. p. 673.  
52. Ibid. p. 673.  
53. Ibid. p. 669.  
54. Ibid. p. 669.
odds typifies him to be an eternal optimist while Schopenhauer is an absolute pessimist.

Lawrence describes this impulse as "the impulse of the unknown". Individual will and desire is meaningless if 'divorced' from this impulse of the unknown. To this throbbing vitality of the universe, man must be connected vitally. This vital connection is possible only when we are fully alive. A man who is alive is alive from top to his finger tips. "Every tiny bit of my hands is alive, every little freckle and hair and fold of skin." The living hand flickers with a life of its own. The hand itself is connected vitally with the living universe outside. The hand is no less important than the mind or supposedly the sound as it also "meets all the strange universe in touch, and learns a vast number of things, and knows a vast number of things". This tactile contact is of supreme importance to Lawrence as it is one of the unintelligible means by which one is the living contact with the living universe. The body is a temple at which man offers his offerings and obeisance.

Right back in 1908, he remarked in a letter to Blanche Jennings, dated 15th Jan. from Croydon, ".... I

55. To Lawrence, "At all times it is like the beating of the everlasting heart". See "The Reality of Peace" in Phoenix, op. cit. p. 669.
57. Ibid. 703.
58. Ibid. p. 703.
think we come into knowledge (unconscious) of the most vital parts of the cosmos through touching things". Again - "... a touch is the connection between the vigorous flow of two lives. Like positive electricity, a current of creative life runs through two persons, and they are instinct with the same life force .... the same vitality".  

For, Lawrence living means living a life free from restrictions and bondages. There is no fixed direction, no fixed purpose. The speculations and conjectures regarding life nullifies any rational analysis and fixed deterministic mode. It is a response to the deep desires of the soul. It is the typical Lawrence who declares "I don't want to grow in any one direction any more. And if I can help it, I don't want to stimulate anybody else into some particular direction. A particular direction ends in a cul-de-sac".  

This arbitrary going ahead, changing of life means attainment of the pure, simple being and is the beginning of a spontaneous life activity. For the spontaneous man is not a calculated product of the mechanistic universe but a "man alive".

So if the living self has one purpose that is "to come into its own fullness of being, as a tree comes into full blossom, or a bird into spring beauty or a tiger into

lustre". But this coming into full, spontaneous being is the most difficult thing of all. As he says, "Man's nature is balanced between spontaneous creativity and mechanical material creativity. Spontaneous being is subject to no law. But mechanical-material existence is subject to all the laws of the mechanical-physical world." 62

So the man alive who is "a very curious assembly of incongruous parts", has always tried to overcome two great temptations of the fall of man, as he describes it. One is peril of the fall from spontaneous single, pure being into what we call materialism of the self. 64 And the other danger lies in the fall of man into a fixed direction. To Lawrence any ideal goal or fixed direction would mean mechanization, materialism and nullity which would automaticallydeaden life. As Aldous Huxley puts it "Lawrence's peculiar genius was such that he insisted on spontaneous living to the exclusion of ideals and fixed principles". 65

Realising one's true self would evidently mean true individuality and this individuality is determined through relations. The most vital relation possible on

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62. Ibid. p. 714.
65. Aldous Huxley, "Introduction to the Letters of D.H.Lawrence (Pub. 1932)
earth is the relation of man and woman. The bond of communication between man and woman is so intense and vibrant that they are "not even two separate persons; not even two separate consciousness or minds. Inspite of vehement cries to the contrary it is so. Man is connected with woman forever, in connexions visible and invisible in a complicated life-flow that can never be analysed." So Lawrence is deeply concerned and completely absorbed in this aspect of human relation. Even true individuality of either man or woman can truely be attained through their mutual relation. So their very being or existence if it is taken that way, depends on this reciprocality. So Lawrence can emphatically declare "It is in relationship to one another that they have their true individuality and their distinct being, in contact, not out of contact".  

Man and woman together attain cosmic joy when their two selves meet and mingle. Lawrence talks about it in the Defence of Lady Chatterly. "Marriage is only an illusion if it is not lastingly and radically phallic, if it is abound to the sun and the earth, to the moon to the stars and planets, to the rhythm of the seasons, the years.....Marriage is nothing if it is not based on a

correspondence of blood".  As is shown explicitly by Simon de Beauvoir in her *Second Sex*, in Lawrence, though at first it appears that neither of the two sexes has an advantage over the other, for in the novels she is "just as real as the man and a real communion is what he should achieve. This is why the heroes who have Lawrence's approval demand from their mistresses much more than the gist of their bodies; Paul does not present Miriam to give herself to him as a tender sacrifice; Birkin does not want Ursula to limit herself to seeking pleasure in his arms...."  But this attitude does not mean that Lawrence is for equality among the sexes. "Reciprocal gift, reciprocal fidelity; have we here in truth the reign of mutuality? Far from it. Lawrence believes passionately in the supremacy of the male. The very expression "phallic marriage", the equivalence he sets up between 'sexual' and 'phallic' constitute sufficient proof". So in the couple man is their "connecting factor" and it is he who "provides their transcendence".

In another context while writing to Katherine Mansfield from Middleton, 21 November 1918, he observed the same thing that the man is superior to woman and it is he who should go forward in the path of life and the woman

70. Ibid. pp. 228-229.
71. Ibid. p. 229.
should follow unquestioningly. "I do think man must go ahead absolutely in front of their woman, without turning round to ask for permission or approval from their women". and "I do think a woman must yeild some sort of precedence to a man, and he must take this precedence".  

But man woman relationship is not that simple and easy-flowing as it is apparently. Seemingly a man goes to a woman for fulfilment and she responds in reciprocality. Yet sometimes the woman becomes to the man not only the source of enjoyment and fulfillment but a source of danger in the guise of the representative of the mother principle. The man goes to her to be enveloped by this Magna Mater, as if it is a kind of his going back to her womb. But he does not see much merit in this. He asserts that from this position we have to come out. "Beware of it - this mother incest idea can become an obsession. But it seems there is this much truth in it, that at certain periods the man has a desire and a tendency to return into the woman, make her his goal and end, find justification in her. In this way he casts himself as it were into her womb, and she, the Magna Mater, receives him with gratification. This is a kind of incest." Lawrence sometimes observes himself to be in the clutches of Frieda, his German wife. No doubt, she became

the mother-substitute for him as he was trying to cast off the abnormal influence cast over him by his mother. This process of casting off was going on even after the death of the mother and it was Frieda alone, who could give him the support and inspiration he needed to escape this emotional crisis. But surprisingly Lawrence was sensitive enough to be keenly aware of the strain of this relation and tried to overcome the influence by Frieda.

The fact that true individuality of a person is best reflected in the nature of his relation to other beings around him, is emphasised in various contexts by Lawrence. Of course, this not only applies to man-woman relationship but also to all other relations, so that "Apart from our connexions with other people, we are barely individuals, we amount, all of us, to next to nothing. It is in the living touch between us and other people, other lives, other phenomena that we move and have our being."74 And one important thing that counts is, that the contact between man and other beings has to happen "almost unconsciously. We can't deliberately do much with a human connexion, except smash it".75

And the pivot of the man woman relationship is sex. It is not a fixed physical activity confined to the

74. D.H.L., "We Need one Another", Phoenix op. cit. p. 190.
75. Ibid. p. 191.
bodily limitations but a continuous, non-ending process with its ebb and flow. "It consists in infinite different flows between the two beings, different, even contrary." But ordinary man and woman find it very difficult to accept the notion of sex as something ever changing, ever being dynamic, even in changing perspective. But indeed, essentially "sex is a changing thing, now alive, now quiescent, now fiery, now apparently quite gone, quite gone".  

This state of ever changing nature of sex is reiterated by Lawrence in one of his earlier letters to Frieda dated 15th May, 1912, written from Waldbroil, Germany. "I think, when one loves, one's very sex passion becomes calm, a steady sort of force, instead of a storm. Passion, that nearly drives one mad, is far away from real love".  

Lawrence was to emphasise many a times that besides man women relations there is a possibility for an intimate kind of relation between man and man, woman and woman. . He wrote to Katherine Mansfield (the would be Mrs Middleton Murry) in a letter dated 21st November, 1918 from Middleton, "I do believe in friendship. I believe

76. D.H.L. "We Need one Another", Phoenix, op.cit.p.192.
77. Ibid. p. 194.
78. Collected Letters of D.H.L. op.cit. p.121 Vol.-1
tremendously in friendship between man and man, a pledging of man to each other inviolably. But I have not ever met or formed such friendship. Also I believe the same way in friendship between man and woman, and between woman and women, sworn, pledged, eternal, as eternal as the marriage bond, and as deep. But I have not met or formed such friendship."\(^{79}\) In another place too he has emphasised importance of a unique relation between man and man and woman and woman. This is the secondary theme, of Woman in Love projected in the ending of the book and which presupposes primary theme for his future novel. Although one must say that this kind of belief apparently presupposes a relation with sexual overtones and H.T. Moore in _The Intelligent Heart_ proffers enough hint to that capacity.\(^{80}\) Again Frank Kermode in his short yet illuminating book _Lawrence_ analyses the story of Lawrence the preacher and his relation to his works and puts up a conjecture that Lawrence might have been influenced in this aspect of man and man relation by a famous man, Edward Carpenter who became familiar in the Avante Garde circle of the time, and who anticipating Lawrence, spoke of a non-intellectual "blood knowledge" in a letter to Bertrand Russell dated 8 Dec., 1915.\(^{81}\)


J. Middleton Murrey has interpreted the concepts and ideas of Lawrence in his own terms and has offered a subjective analysis, sometimes detrimental to Lawrence, yet one fact is certain that Lawrence aspired for such a 'blood-brotherhood',\textsuperscript{82} between him and another man, supposedly Murrey. He was thoroughly convinced about the necessity and worthiness of such a relation. Murrey saw as a root of this necessity in some unfulfilled aspect of the marriage bond between Lawrence and Frieda. He brought in the parallel of their relation - i.e. between him and Katherine Mansfield and concluded that "since our experience was that, the closer the relation between Katherine and myself, the less need we had of any relation beyond, it was impossible for us to believe that new demand of Lawrence came from deep inward estrangement between him and Frieda",\textsuperscript{83}

Man-woman relationship occupies a prominent place in Lawrence's ideologies and thinking. The intensity and depth of the relation goes skin deep and the woman is the gate-way to the unknown, extra-ordinary mystical experience. He writes - "I go to a woman to know myself, and knowing myself, to go further, to explore the unknown, which is the woman, venture in upon the coasts of the unknown, and open my discovery, to all humanity".\textsuperscript{84}

\textsuperscript{82} Edward Neh\textsuperscript{150}'s \textit{H.Lawrence: A Composite Biography}, Vol.-I. Wisconsin, p.375.
\textsuperscript{83} Ibid, op.cit. p.379.
letter he grieves over the particular state the humanity is in reality, because he says - "If I know that humanity is chained to a rock, I cannot set forth to find it new lands to enter upon". Humanity is lifeless, bound to a fixed foot of a rock, struggling for a push forward. Mechanism and industrial development sprawling over the lives of the people have deadened the life flow. People are quick witted and intelligent, they are set for more knowledge, more "will to power" which is evidently a result of denial of the life of the instinct. People have forgotten their blood being, they want to know, they have forgotten to be. But what we want is a life which is to be lived fully, to be, to go along with the spontaneous flow of life.

So Lawrence maintains that we have to acquire "a blood consciousness", to come in terms with the living universe. At the time when he wrote to Bertrand Russell in a letter dated 8 Dec., 1918, "... there is another seat of consciousness than the brain and the nerve system, there is a blood consciousness which exists in us independently of the ordinary mental consciousness." and further "one lives, knows and has one's being in the blood, without any reference to nerve and brain. This is one half of life, belonging to the darkness." He was reading at that time

85. Ibid. p.318.
Fraser's *Golden Bough* and *Totemism and Exogamy*, but it should not be assumed that the lives and beliefs of the primitive had cast the necessary influence over him so as to confirm his opinion, because he himself affirmed that the conviction of his was a progeny of the time when he was twenty and later experiences had only reaffirmed that conviction. In another letter to Ernest Collings dated 17th January, 1913, he had talked about the same belief in the efficacy of blood knowledge, in priority over the knowledge got through the intellect. The intellect for him is only "a bit and a bridle" which is not the essence. The essence is the blood and the body. His exact words are - "my great religion is a belief in the blood, the flesh, as being wiser than the intellect. We can go wrong in our minds. But what our blood feels and believes and says is always true".  

This significant utterance contains more or less the first full statement of Lawrence's belief which almost became a sacrament for him and which he was to preach throughout his life and project throughout his writings to a greater or smaller degree all along. This in fact, was a strong reaction against the all prevailing malignancy sprawled by growing industrialism which particularly blighted the landscape of his young days, "Soiling with gritty collieries the magnificent old Sherwood Forest of Nottinghamshire". 

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88. *Introduction to Collected Letters of D.H. Lawrence*, op. cit. p. XV.
more disastrous than this was the impact of this phase of
civilization in the common humanity to the extent of
deading the life instinct, replacing it with a mechanical
spirit, easy stairways to automatism. The diverse spendour
of life was missing and the joy of natural life simply was
not there. He was so much appalled at the degeneration of his
surroundings was a natural outburst of a deeply hurt soul.
It was a deeply felt need to redeem humanity from the abyss
of darkness. The Key lies in a fuller life, in close
association with nature. The cerebral man is not the ideal
but the primitive one is, who could burn with his amenities
with a gem like flame. He conceives a man's body "as a
kind of flame, like a candle flame, forever, upright and yet
flowing; and the intellect is just the light that is shed on
to the things around." But the bodily flame is not a flame
because it lights up two or twenty objects on a table. It is
a flame because it is itself. But the misfortune is that "we
have forgotten ourselves". The prime motive should be, to
be ourselves. "And instead of chasing the mystery in the
fugitive, half lighted things outside us, we ought to look
at ourselves, and say, 'My God, I am myself'. Being one's
self would obviously mean supreme liberty to enjoy, fulfill
the thirst for life. But that does not mean a life of mere

89. Letter dated 17th Jan. 1913, op. cit. p. 180
90. Letter quoted above, op. cit. p. 180
sensuousness. Sex without the 'real go' of the self means nothing new. That is sensuousness. It is nothing new. Because he is not going for discovery or new connection or profession but only to repeat upon himself a known reaction".91

Another by product of all pervading mechanisation and scientific development is war mongering. Lawrence had to go through the horrific experiences of World War I, specially because he, an Englishman had married a German and consequently everywhere was seen as a vulnerable suspect. The impact of War on Lawrence was terrible and claustrophobic. He observed in a letter to Lady Cynthia Asquith dated 21 October, 1915 - "In this war, in the whole spirit which we now maintain, I do not believe, I believe it is wrong, so awfully wrong, that it is like a great consuming fire that draws up all souls in its draught."92

He is equally emphatic about his aversion to war in another letter to Lady Cynthia Asquith dated 30 October, 1915 "Let us all now conquer death and this rusting on death, if we can. Let us set hand against the war, and also against the anarchy, the breaking of all unity which is

going on everywhere". \(^{93}\) And again, "And I am so sick in body and soul, that if I don't go away I shall die". \(^{94}\) This sickness of body and spirit is the result of the training and shock he had to face when the authorities suppressed the role of his novel *The Rainbow*, on the charge of obscenity. This must have been a great challenge to this messiah of sex who undoubtedly proclaimed freedom and liberty in healthy sexual relation between a man and woman. But he never proclaimed for licentionness; sex was rather sacred to him.

"I do this out of positive belief, that the phallus is a great sacred image; it represents deep, deep life which has been denied in us and still is denied" \(^{95}\) so said Lawrence about the Phallus or lingam or sex while writing to E.H. Brewster from Viva Miranda, Scandicci, dated 27th February, 1927. And in another important letter while writing about his intense and absorbed interest in writing *Lady Chatterley's Lover*, his most descriptive declaration of the role of sex in human being's life, he wrote - "I always labour at the same thing, to make the sex relation valid and precious instead of shameful". \(^{96}\)

Lawrence's deep absorption in the non-rational elements also includes a particular gift of his, that is the

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93. Ibid. p. 373.
94. Letter to Edward Marsh, Dated 6 Nov. 1915, Ibid. p. 377
unique gift of feeling the pulse of life everywhere. It was equally true with the people around him as with the spirit of a place.

Richard Aldington says about the strange gift in Lawrence. "It was strange and a little frightening even to those whom he loved and who loved him to realise that he possessed not only an intense appreciation of the living passing moment but an uncanny awareness of people and a habit of making intuitive guesses about the secret lives and thoughts of others".97 As has been said, it was equally true of the distinct area of a place or country.

England for Lawrence held no future as it was disintegrating and decomposing. He hoped and wished there was still life and future in America. To many a friend he wrote about his fervent hope of finding a future in that country. "I know America is bad, but I think it has a future. I think there is no future for England: only a decline and fall. That is the dreadful and unbearable part of it: to have been born into a decadent era, a decline of life, a collapsing civilization."

Again, "I think there is a hope of a future, in America. I want if possible to grow towards that future, there is no future here, only decomposing".99

As Lawrence firmly believed that the life and pulse are transmitted from that part of cosmos, landscape and the place into the finite beings. As a result the man feels the vibration, the spirit of the place. So after much hazards and arduous obstacles when atlast they obtained passports to leave the country, after travelling most parts of the world they arrive at Taos, America, he finds it as he expected it to be. His likings and dislikings of a place are instant and spontaneous. The impression he gathers in Ripley of Derbyshire around 1915 is cast in the letter to Lady Ottoline Morrell.

"We are here in Ripley suffering rather ... Altogether the life here is so dark and violent; it all happens in the senses, powerful and rather destructive; no mind nor mental consciousness, unintellectual. These men are passionate enough sensuous, dark-God, how all my boyhood comes back.... These men, whom I love so much ... and the life has such a power over me - they understand mentally so

terribly; only industrialism, only wages and money and machinery". 100

Again of Cornwall where he and Frieda lived for nearly one year before being literary driven out by the authority. "This Cornwall is very primeval! Great, black, jutting cliffs and rocks, like the original darkness, and a pale sea breaking in, like dawn. It is like the beginning of the world, wonderful: and so free and strong". 101

The impression he gathers regarding America, when he first sets foot there is that of apathy and detestation. Yet it is not a sense of disillusionment and disappointment. Though in 1922 he settles more or less in the Dol Monte Renan, Questa donated to Frieda by Mabel Dodge Luhan, of course is not very enthusiastic about America. Everything seems to be empty devoid of inside life—everything empty inward.

"It seems to me, in America, for the inside life, there is just blank nothing. All this outside life—and marvellous country—and it all means so little to one". 102

This very impression he conveys to many of his acquaintances' and friends many a times. Yet he is convinced that he is not disappointed in America. Though this is the general impression he gathers in America yet the Indians fascinate him with their primitive life. "...life in America is empty and stupid, more empty and stupid than with us".

"But here, where one is alone with trees and mountaines and chipmunks and desert, one gets something out of the air, something wild and untamed, cruel and proud, beautiful and sometimes evil that is really America. But not the America of the whites". 103 Again in another letter to Catherine Carsewell, he writes - "There is something savage, unbreakable in the spirit of peace out here—the Indians drumming and yelling at our camp fire at evening." 104

This uncanny gift of capturing the essence of a place almost instantaneously in Lawrence can best be examined from the descriptions of his stayings in Australia. For a time before setting foot on American soil, the Lawrence's travel for a time to Ceylone and then not liking it, go on to stay in Australia for a couple of

months. But his immediate reaction to the country is not encouraging.

"But it is a queer, grey sad country - empty, and as if it would never be filled. Miles and miles of bush - forlorn and lost".  

And on the people he writes, the people are so crude in their feelings - and they want to be up to date...." Of course he is fascinated by Australia. As he expresses this strange spirit in the novel "Kangaroo", which he feels while staying in this country through the omniscient view of Somers, the protagonist of the novel, "But the bush, the grey charred bush. It scared him..... It was so phantom like, so ghostly." It has an uncanny presence lurking within it. "Something big and aware and hidden". It terrorises him; he is visibly scared yet he refuses to be afraid. He walks fast towards home and concludes "it must be the spirit of the place" This unknown spirit is lurking behind the bush, and which is perhaps been evoked by the moon which is said to be "unnatural West Australian moon". Somers feels that it is watching behind him. It seems to be so real that it might have reached a long black

107. Ibid. p. 19.
108. Ibid. p. 19.
arm and gripped him”. But then he is certain “it wanted to wait. It was not tired of watching its victim. An alien people – a victim. It was biding its time with a terrible ageless watchfulness, waiting for a far-off end watching the myriad intruding white man”.

Lawrence is aware of the sense of misgiving bound to arise in the reader’s mind regarding the validity of this strange experience. For he says, “It is always a question whether there is any sense in taking notice of a poet’s fine feelings. The poet himself has misgivings about them. Yet a man ought to feel something at night under such a moon”.

On New Mexico and its spirit of place, Lawrence is most emphatic. He feels the fascination of the beauty of New Mexico and for him the sheer greatness of its beauty surpasses all. But the real significance of the place is in “a splendid silent terror and vast, far-and wide, magnificence” which is beyond mere aesthetic appreciation.

The nature of non-rational elements in Lawrence is a mystical one. In different fields of human correspondence be it between characters and individuals or between

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110. Ibid. p. 20.
individual and society or between the individual and the cosmos, they are projected in a variety of ways.

In individual relationships, between men and women or between men and men and also women and women, the vigour of experience enriches their lives and it is conspicuous affirmation to be found in Lawrence that that vigour may be a resultant factor of the non-rational experiences. It is a fact that the unconscious supplies the raw material for the conscious mental faculties and in that manner other non-rational elements namely intuition, telepathy, esp. the great onrush of emotional drives too give a new vigour and intensity to life experience.

Likewise the spirit of a place in Lawrence also holds immense significance. A place has an inner vibration of its own, peculiar and distinctive and man may hear its whisperings, if interested. Nature is bare before us, and we the human beings can establish a fruitful contact with it with the forceful non rational medium. For a further exploration of the universe beyond the rational cognition the human psyche should delve deeper into the essence of objects and selves. Our attempt here is to show Lawrence as a prophet of the unconscious and other non rational elements and also to discuss the ways they are projected in his writings, specifically in his novels.