"The life of the mind is an unbroken series of actions, a continuous series of ideas of both kinds. For apperceptions alternate with perceptions throughout life - wakefulness and sleep, consciousness and unconsciousness."

- E. Pletner

"The brain is the seat of the ideal consciousness. And ideal consciousness is only the dead end of consciousness, the spun silk. The vast bulk of consciousness is non-cerebral. It is the sap of our life, of all life."

- D.H. Lawrence in

*Psychoanalysis and the Unconscious*

The unconscious, perhaps the most and loosely used term in human culture does of itself suggest a wide variety of meanings and multitudes of associations are attached to it. Essentially the unconscious is "nature-in-man, the basic stuff behind human consciousness, as prehistoric man stands
behind the history of culture". ¹

It may be assumed that the approach to the unconscious was originally made because of the inadequacies of the conscious mental life. ² It could never tell of the, irrational impulses origin of which was never to be the conscious mind. Indeed, "Perception and unconsciousness, whereby we are in contact with external reality, occupy only a tiny territory of the outskirts of the psyche, which is largely either "preconscious or unconscious". ³ As the unconscious implies a negation of "conscious understanding", it was but natural to assume that the very notion of the mental thing being unconscious is self contradictory". ⁴ But whatever be the fact it was vitally important for a man to explore the dark avenues of the unconscious, as this aspect

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of the mental personality only held the key to the unexpressed and repressed desires of the psyche. Repression gave rise to various types of neuroses and only in bringing to the surface the repressed desires and somatic forces of the unconscious the trauma of neuroses could be subsided.

The notion of the unconscious is not a new concept but there has been awareness of a certain periphery in the mental world of man to which man had no direct access.

Philosophers through the ages have certainly referred to that ignominous, dark region in our mental world. As is stated in the book The unconscious before Freud, "the discovery of the unconscious by self conscious men occupied some two centuries, roughly from 1700 to 1900". During "the two hundred years from 1680 to 1880", a steady and conducive atmosphere was created regarding the notion of the unconscious mind during these "two centuries the existence of the unconscious mind was being established; the discovery of its structure only began in the twentieth century".  

Pascal, in the mid seventeenth century used the term 'heart'(coeur) for his sense of the inner depths of

6. Ibid. p. 63.
human nature, which to him was the seat of true knowledge and will. He said "The heart has its reasons, which reason knows not". Spinoza also stressed the unconscious memory and motives. To him "man regard themselves free, since they are aware of their will and their desires, and do not even in dream think of the causes which determine their desiring and willing, as they do not know them".

Leibnitz is regarded as the first European thinker to give a clear indication of the unconscious mental activity. His assumption was that ordinary perceptions are a conglomeration of countless smaller perceptions, "each of which we cannot be aware of, since they lie below a quantitative threshold". He also held that these smaller perceptions comprise a much wider field than we are conscious of.

To him - "our clear concepts are like islands which arise above the ocean of obscure ones". He had clear notion of the unconscious activities. Because he says, "(yet) it is not easy to conceive that a thing can think and not be conscious that it thinks".

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7. As quoted in The unconscious before Freud, op. cit. p. 91.
8. Ibid. p. 92.
10. Ibid. p. 99.
Goethe was one of the those great European thinkers who laid immense stresses, on the deepest secret of poetic imagination which for him was a natural process. To him the imagination is a gift which operates "involuntarily, even against my will." It is a belief that his Werther was written "practically unconsciously". So it should be no wonder that, it was this great Romanticist that said - "Man cannot persist long in a conscious state, he must throw himself back, into the unconscious for his root lives there". To him, conscious and unconscious workings are closely interwoven and both are important and rather essential toward the achievement of creative imagination.

The discoverers of the unconscious mind during the eighteenth and nineteenth centuries followed two main streams. In one, unconscious mental processes were approached from clearly known facts of life, from numerous illustrations as in inductive reasoning. And in the other, the thinkers tried to identify the general character of all unconscious processes, whether in nature as a whole or in human mind. Leibnitz and Kant belong to the former group and in the latter are thinkers like Hegel, Schopenhauer, and Nietzsche.

13. Ibid. p. 128.
Schopenhauer in his chief work "The World as will and Idea", talked of an all pervading general will dominating the cosmos which works involuntarily and without consciousness. In his world the irrational "will to live" ceaselessly striving and suffering, is the primary reality of human experience. He states "we saw that the inner being of unconscious nature is a constant striving without end and without rest". \textsuperscript{15}

E.V. Hartmann whose contributions towards the analysis of the unconscious is always underestimated, wrote a massive book "Philosophy of the unconscious" which was an overall survey of German philosophy and of Western Science.

The book by Hartmann is a monumental work in the sense that "when Freud was only twelve years of age, twenty-six aspects of unconscious mental activity in man had already been considered." \textsuperscript{16} But it did not state the problems of the psyche, the known and unknown facets and nothing was said about the effects of the psychic activities upon man and what solutions might be there regarding the problems.

\textsuperscript{15} Schopenhauer, From "The World as will and Idea (1818) trans. by R.B. Haldane, reproduced in The modern Tradition, op. cit. p. 546.
\textsuperscript{16} L.L. Whyte, The unconscious before Freud, op cit. p. 164.
The indifferent and impersonal will of Schopenhauer can safely be analysed parallely with Carl Jung's collective unconscious. Jung, a disciple of Freud who later parted company with him, one of the most influential scientists of modern psychology, eventually differed with Freud's libidonal concept. He saw a certain limitation in the overwhelming and comprehensive scope of the term 'libido' in the sexual connotation in a human being's life. Rather his 'libido' is more general, in the nature of Bergson's 'elan vital' or Schopenhauer's will to live. It is the generalised energy which finds its outlets in growth, reproduction and all kinds of activity. In place of Freud's exclusive sexual theory of the unconscious his is an energetic view of the psyche.

For Freud, the unconscious is of an exclusively personal nature but for Jung, it is more of a collective nature. Of course he does not deny the personal nature of the unconscious but to him, "this personal unconscious rests upon a deeper layer, which does not derive from personal experience and is not a personal acquisition but is inborn."
He has chosen this term "collective unconscious" because this part of the unconscious is not individual but universal.\footnote{20} This seems to be like "an unceasing stream to perhaps an ocean of images and figures which drift into consciousness in our dreams or in abnormal states of mind."\footnote{21} The contents of the collective unconscious namely the latent dream images and others are archetypes to Jung. These "motifs" or "primordial images" as Jung calls them appear in "myths and fairy tales just as they do in dreams and in the products of psychotic fantasy."\footnote{22} In myths and fairy-tales of course, their appearance is quite understandable, but in the case of dreams and fantasies they appear in "untellable, irrational, and delirious sequence of images".

In case of individual beings the archetypes appear "as involuntary manifestations of unconscious processes while the myth deals with "traditional forms of incalculable age."\footnote{23}

In an essay titled, "The Psychological Function of Archetypes" Jung gives an interesting explanation of the fact how he came upon the concept of "archetypes". When he

22. Ibid. p. 644.  
set a number of patients to give elaborate manipulation to their dream images or associations in any form they liked, whether it be "dramatic dialective, isssual, acoustic or in the form of dancing, painting, drawing or modelling." The result was a vast number of complicated designs enormity of which at first had puzzled him, but out of which eventually he could deduce that these were but spontaneous manifestations of an unconscious process "assisted by technical ability of the patient". This "individual process" as Jung calls it gave rise to certain well defined themes and formal elements which repeated themselves in identical or analogous form with the most varied individuals.

As can be seen from any discussion regarding this truth about human psyche, individual or collective, "archetypes are among the inalienable assets of every psyche." They form for Jung "treasure in the realm of shadowy thoughts" as told by Kant.

Freudian unconscious is marked by all-pervading supremacy of the repressed desires and the resultant neuroses of the patients. The Id, as Freud describes it, is

a "cauldron of seething excitement". The Id only looks for satisfaction of the instinctual needs - so no law or logic holds good, contradictory impulses exist "side by side without neutralising each other or drawing apart." Freud is explicit about the lack of moral values in the Id, "Id knows no values, no good and evil, no morality". Instinctual cathexes seeking discharge,- that, in our view, is all that the Id contains." The ego is the great saviour of the Id. For its existence only saves it from annihilation, for the Id, "blindly striving to gratify its instincts in complete disregard of the superior strength of outside forces, could not otherwise escape annihilation". So the function of the ego is to provide a "reality test" to Id, by which it "dethrones the pleasure-principle, which exerts undisputed sway over the processes in the Id, and substitutes for it the reality principle, which promises greater security and greater success". But the task of the ego is not very easy and inviting one. For it has to be the mediator between the outside reality on one hand and Id and super ego on the other."In this way, goaded on by the Id, hemmed in by the super ego, and rebuffed by reality, the ego struggles to cope with its economic task of recording the forces and influences which work in it." 

28. Ibid. p. 560.
29. Ibid. p. 561.
30. Ibid. p. 561.
31. Ibid. p. 561.
32. Ibid. p. 562.
Freud, the great rationalist who ushered in pioneering attempts in analysing the depth of unconscious and sub-conscious mind and the predominating influence of sex or 'libido' as he called it, in it, must be termed with Havelock Ellis, another pioneer in his own field of socio-philosophical thought. He too warned against the underemphasis of sex in human life and many faceted neuroses and psychosis resulting from it.

Ellis comments - "In this particular field the evil of ignorance is magnified by our efforts to suppress that which never can be suppressed, though in the effort of suppression it may become perverted". 33

Lawrence was well acquainted with the works of Havelock Ellis and was perhaps impressed by them. Havelock Ellis in fact was so engrossed in his experiments and researches with sex, that he spent his entire life, speculating new results out of the researches. He regarded sex as "the central problem of life". 34 To him "sex lies at the root of life, and can never learn to reverence life until we know how to understand sex". 35

33. Havelock Ellis, "General Preface". In Sex and Marriage Williams and Norgate Ltd. 1951, p.12.
34. Ibid. p. 12.
35. Ibid. p. 12.
For long fifteen years Ellis was involved in collecting informations and research materials on various aspects and various problems regarding sex and the consecutive fifteen years were spent in writing and publishing of those materials in various epoch making books like "Studies in the psychology of Sex" in 7 volumes, books like "Sex and Marriage", "New Spirit" etc.

As human life and culture, the place of sex cannot be over emphasised, a systemic analysis on the various behaviouristic symptoms related to sex in a men's life was Ellis' concern and life long interest.

Alongwith Havelock Ellis, another name may be linked with Lawrence as he too was a pioneer in the field of free thinking and for that matter advocated higher status for sex in human lives. For a healthy human life without the curbing of spontaneous emotions and instincts, sex has to occupy a vital position in a men's life. This was affirmed by both of them Carpenter and Lawrence. The relation between these two verges on the ambiguous as Lawrence does mowhere acknowledge Carpenter's influence upon him.36 But it becomes a matter of conjecture on a sure footing as these

two had many things in common and moreover the matter is somewhat elaborately done by Emile Delavenay in D.H. Lawrence and Edward Carpenter. 37

Interestingly like Lawrence, Carpenter too has described the psycho-physical world in details. Especially the seat of different consciousness in the bodily unit is elaborately dealt with. He of course (probably Lawrence too) inherited the ideas regarding various parts of the Nervous system from J.G. Cavej's book The Ganglionic Nervous System (1858). Like Lawrence Carpenter too stressed the importance of the Solar plexus and its unifying and co-ordinating functions in the body system. Their similarities can be of course extended upto the unseen horizons of their utopias both of which had their drawbacks. 38

D.H. Lawrence, the champion of the pristine unconscious in man is against all types of mentalising the genuine impulses. For him the unconscious cannot be as it is described by the psycho-analysts. He says "one thing ...
psycho-analysis all along the line fails to determine, and that is the nature of pristine unconscious in man".\textsuperscript{39} As against the conception of Feudian Psycho-analysis, that it is the sack of whole evil and writing impulses; the true unconscious is to him "the well head, the fountain of real motivity".\textsuperscript{40}

Lawrence's approach towards life was never impersonal and clinical. It was warm and tinged with reverberation of genuine sympathy and acceptance of the variety of human psyche.

He opposed the clinical approach of Freud vehemently and the "odor of the laboratory" associated with Freud's views on unconscious mental processes could never satisfy him.\textsuperscript{41} Of course, Lawrence never tried to minimise the importance of the unconscious in a human being's life.

The anti-intellectualism of Lawrence springs from his deep faith in the religion of the blood, which he saw as the fountain of all creative activity in man. He asserted that primal human experiences are possible only when man enters into it wholly and "mindlessly".\textsuperscript{42} The conscious mind is only at the periphery of the vast abyss of the

\textsuperscript{39} D.H. Lawrence, From Psychoanalysis and the unconscious, reproduced in the Modern Tradition, op. cit. p. 591.
\textsuperscript{40} Ibid. p. 591.
\textsuperscript{41} In a letter to Mrs. Habel Dodge Luhan dated December 4, 1921, Lawrence wrote - "I rather hate therapy altogether-doctors, healers and all the rest. I believe that a real neurotic is a half devil, but a cured neurotic is a perfect devil . . . . ."
\textsuperscript{42} In a letter to Ernest Collins in 1913 Lawrence says - "We can go wrong in our minds. But what our blood feels and believes and says, is always true".
unconscious. All the responses to the stimuli of the outside phenomena are but results of the workings of the unconscious. 'But all conceptions of the unconscious are bound to be partial and sometimes hazy as even the great minds who have explored the vast continent of the unconscious have failed to formulate distinct propositions regarding it.

This belief induces him to seek the root of all knowledge not in ideas but in the unconscious. He says "knowledge is always a matter of whole experience, what St. Paul calls knowing in full and, never a matter of mental conception merely. This is indeed the point of all full knowledge : the it is contained mainly within the unconscious, its mental or conscious reference being only a sort of extract or shadow." What we need is not to know but to be. The requirement of the date is that of "effectual human beings not conscious ones". To him all the mental consciousness wants to come to an end, a "conclusion". It does not have the vital sense of life, of going forward. To him "the whole field of dynamic and effectual consciousness is always pre-mental, non-mental." To know is to lose. So to have a finished mental concept means to be dead, as in case of the relation

44. Lawrence categorically says in "The first Glimmerings of Mind", Fantasia of the unconscious. p. 68.
45. Ibid. p. 68.
46. Ibid. p. 68.
47. Ibid. p. 68.
with a friend or a beloved; "to know is to die". To know is also to sin. In other words, "understanding is the devil."\textsuperscript{48} The first fall of men from paradise was not because "we sinned but because we got our sex into our head."\textsuperscript{49}

To root of evil is in the denial of the life of the instinct. Lawrence believed deeply in living a life to the full, which is basically linked with the primal pristine consciousness. And in which dynamic relations between individuals could be established. He holds "life must be lived from the deep, self responsible spontaneous centres of every individual in a vital, non-ideal circuit of dynamic relation between individuals."\textsuperscript{50} This is the way of life Lawrence advocates and all through his literary career he has been trying to project human situations where characters are aware of one's "own true spontaneous self"\textsuperscript{51} and they can feel the pulse of life, can think in terms of a fuller concept of life.

As to the nature of the unconscious Lawrence is most explicit. But he thoroughly opposes Freud's view that the unconscious is someway dangerous or is seed board of evil. About Freud's unconscious, Lawrence's opinion is that

\textsuperscript{48} Ibid. p. 89.  
\textsuperscript{49} Ibid. p. 85.  
\textsuperscript{50} Ibid. p. 85.  
\textsuperscript{51} O.H. Lawrenece, Fantasia of the Unconscious, op. cit. p.86.
"His unconscious is, we take it, that part of the human consciousness which, though mental, ideal in its nature, yet is unwilling to expose itself to full recognition, and so recoils back into effective regions and acts there as a secret agent, unconfessed, unadmitted, potent and usually destructive. He sums up Freud's viewpoint in his own phrases as "The whole body of our repressions make up our unconscious", from which he radically differs.

In a discussion whether Freud's ideas are directly borrowed and used by Lawrence, Sons and Lovers is the novel most conspicuously pointed at, among all his other novels. But the impact of Freud's theory upon the concept and making of Sons and Lovers remains a much debatable question and even admitting the fact that at least the revised draft of the novel was the production of a Lawrence, who after a whirlwind courtship with Frieda had settled down and who had already been acquainted with Freud through her, it still was "doubtful that the revision of Sons and Lovers was more than superficially affected by Lawrence's introduction to Psychoanalysis."

53. Ibid. p. 209.
54. Lou Salome Andreas, a staunch Freudian, friend of Wagner might have been instrumental in acquainting Frieda with Freud. For the enigmatic Lady refer to Life and work of Freud by Ernest Jones.
Yet it is an astonishing fact that the absorbing interest and the inmost depth with which Lawrence deals with situations and characters, run parallel to some of the noteworthy scientific ideas about the human conditions by Freud. But his approach was never clinical, as opposed to Freud's. He could never forgive Freud for doing away entirely the moral faculty in man. Indeed Freud never attached any moral judgements to his clinical findings. So he could in his "Three contributions to a theory of Sex" insist that the incest craving is but natural and the libido of the infant has to be redirected towards some external object which is a part of the education of the child.

Freud had no moral judgement to pass over human achievements and indications. He only analysed the tendencies and while describing incest-striving his motives was to show it to be the widespread natural phenomenon and that which could be redirected through "sublimation, redirection, and reformation of one's conscious controls over the early sex life".  

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56. F.J. Hoffman, *Freudianism and the Literacy Mind*, op. cit. p. 163. In *Sons and Lovers*, Lawrence carried the concept of incest-striving, to a considerable extent. Rather he was troubled by this novel. This was a kind of expiation for him. In a letter to A.W. McLeod dated 21st October, 1913, Lawrence wrote, "I felt you had gone off from me a bit, because of *Sons and Lovers*. But one sheds one's sickness in books-repeats and presents again one's emotion to be master of them" reproduced in casebook ed. Gamini Salgado, McMillan, 1969.
And that is the point where Lawrence centres all his indignation, he abhors the tendency to make "Sex conscious". This is akin to his opinion expressed in "Pronography and obscurity". In the essay so titled the points out the problem there might evolve because of taking the life instinct, sex into the head. The result is the formation of vicious circle of self consciousness "that is never fully self-conscious, never fully and openly conscious but always harping on the dirty little secret. The vicious circle of secrecy in parents, teachers, friends - everybody". 57

Lawrence comes out of this peril with his own solution is to be open and frank about it. "The only way to stop the terrible mental itch about sex is to come out quite simply and naturally into the open with it." 58 Lawrence's campaign again Freud seems to confirm that he was against a rationalist outlook on life, whereas Frueid, for all his discoveries was in favour of a broadly rationalist outlook.

Of course, he realises that to accomplish it would be very difficult, as "it is terribly difficult, for the secret is cunning as a crab." 59 But the "onslaught" has to be carried on till the "outside lie" is settled and Lawrence holds that "the greatest of all lies in the modern world is the lie of purity and the dirty little secret." 60

58. Ibid. p.181.
59. Ibid. p.181.
60. Ibid. p. 185.
The freedom from lies at the same time implies also freedom from 'myself', "from the lie of myself, from the lie of all importance, even to myself". So it necessarily becomes self evident that the unconscious of Lawrence is not personal gratification of any ego or 'I'. It is personal. The impersonality at the same time rule out the possibility and awareness of "that which surpasses him". It is something much more beyond me, "an urge of life", which pushes one forward and induces one to "Yeild to the stirring half-born impulse to smash up the vast lie of the world and make a new world".

The prophet of this new world, Lawrence, had with Freud, the prophet of the unconscious a strange relation; that of acceptance and rejection. Both of them had trodden the same path, at points were compatriots, yet at some vital junctures were strangers. The unconscious for Lawrence was the spring of life; for the benefit of individuals had better remained extant without one's knowing it. For Freud too, it existence is without knowledge of it yet for the cure of diseases better the symptoms be understood, analysed and professed. For it is dangerous and is the seedboard of evil spawns. But for Lawrence the limits of the unconscious

61. D.H.L. *Pronography and Obscenity*, op.cit. p.185
62. Ibid. p. 185.
should be unrestricted, its flow should remain unhindered. Any obstacle in the flow of it would result in distortions. Knowledge of it would inevitably deaden it. He is most explicit of it when he says "what we are suffering from how is the restriction of the unconscious within certain limits. The more we force the ideal, the more we rupture the true movement". 63

The next point of disagreement between these two thinkers is that controversial concept which has earned Lawrence the nickname, the Messiah of sex and which for Freud also became the starting point for a series of controversies.

Sex for Lawrence is never dirty and obscene but to the contrary, to hide it behind shame pretenses, mental idealising is dirty and dangerous for the spontaneous self of man. Lawrence is for living life to the full. The supreme goal of an individual is to be whole man alive, to keep one's individual self intact. He says "all our efforts in all our life must be to preserve". 64 Sex is a physio-psychic


activity which demands complete involvement of the body and whole psyche on the part of the individuals. It is never conscious.

Mutual dependence between body and mind has to be attained. He says about it in "A propos of Lady Chatterly's Lover"—"obscenity only comes in when the mind despires and fears the body and the body hates and resists the mind."65 For a healthy, lasting relationship between two individuals this equilibrium between the mind and the body is very much essential. Clara Dawes of Sons and Lovers is the buxom symbol of that partial unification, she is just a bodily flame. And Mirium is just the opposite. Though engaged with Paul in stray intimacy, yet essentially a spiritual entity. So each in her scope is limited and incomplete. None in her capacity can hold Paul back from the terrible pull of his mother.

Sex, for Lawrence, is not only the bodily contact and fusion of two individuals. It is much beyond that. He says "For sex, to me, means the whole of the relationship between man and woman".66 It is not that at certain periods man and woman unite and that bodily contact is the culmination. The relationship between man and woman goes

beyond that fixity, that restriction. No attempt should be made to categorise men—women compact, into any fixed compartment of relations. All along we have to realise the fact that "the relation of man to woman is the flowing of two rivers side by side, sometimes even mingling, then separating again and travelling on. The relationship is a life-long change and a life-long travelling." And to Lawrence "that is sex".

At times it happens that which we call sex desire diminishes and sometimes is not there at all. "Yet the great flow of the living relationship goes on all the same, undying, and this is the flow of living sex".

Sex in reality - "is a dynamic polarity between human beings, and a circuit of force always flowing." Lawrence, obviously is not content to establish the nature of sex in purely biological terms; he gives a more elaborate and comprehensive qualitative definition. As for him the "act of coition is a great psychic experience, a vital experience of tremendous importance. On this vital individual experience the life and very being of the individual largely depends." So the experience of sex holds religious magnitude. The intensity of the experience

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67. Ibid. p. 194.
68. Ibid. p. 194-195.
70. Ibid. p. 106.
demands that "the whole of the living blood in the two individuals forms a field of intense, polarized magnetic attraction."\textsuperscript{71} And in "the act of coition the two seas of blood in the two individuals, rocking and surging towards, contact, as near as possible, clash into a oneness."\textsuperscript{72} After this great physio-psychic experience in which there is not a scope for mental speculation, "the blood of man and woman" after successful coition is "new fresh, tingling with newness". That renewal of the blood is not possible and cannot happen in case of "false coition" which is "like prostitution" and where "there is not newness but a certain disintegration".\textsuperscript{73} And that is the result of taking sex to the head. There should be "no mental interference".\textsuperscript{74} But when Lawrence emphasises the vital position of sex in a human being's life, he is positive about another vital aspect of the total experience. It would be disastrous to take sex as an end in itself. Rather it is "a vice". Lawrence is deeply convinced of the fact that ultimate greatest desire in man is this desire for great purposive activity'.\textsuperscript{75}

In the same book he says - "in this renewal lies the great magic of sex. The life of an individual goes on

\textsuperscript{71} Ibid. p. 106.
\textsuperscript{72} Ibid. pp. 106-107.
\textsuperscript{73} Ibid. p. 107.
\textsuperscript{74} Ibid. p. 185.
\textsuperscript{75} Ibid. 109.
apparently the same from day to day. But as a matter of fact there is an inevitable electric accumulation in the nerves and the blood, an accumulation which weighs there with intolerable pressures. And the only possible means of relief and renewal is in pure passional interchange. 76

Strange experiences and various manifestations of different emotions though not explicitly, point out to the workings of the deep-delve of the unconscious. Lawrence holds in this regard, "and the human psyche cannot begin to be understood until we enter the dark continent of the unconscious." 77 For the unconscious is the seat of all spontaneous activities of the human beings. As to the nature of the unconscious Lawrence maintains "By the unconscious we wish to indicate that essential unique nature of every individual creature, which is, by its very nature, unanalysable, undefinable, inconceivable". 78 Though by nature it is such, how is that one comes to have a knowledge of it? To Lawrence it happens through "direct experience". He brings in an analogy in Psychoanalysis and the unconscious, of the sun to send the point home. He says "It is necessary for us to know the unconscious, or we cannot live, just as it is necessary for us to know the sun. But we need not explain the unconscious, any more than we need explain the sun." 79 (emphasis ours)

76. Ibid. p. 187.
79. Ibid. p. 215.
So to attain that true self is the ultimate motive of human beings. That complete individuality can best be attained through "vital understanding", which is not in the scope of "intellectual understanding". The very motive for living life is religious - and only secondary motive for living is pronounced in his doctrine of creative life mystery, which is what we need now. By creative life mystery he means that "life is unfathomable and unreachable in its motives, not to be described, having no ascribable goal save the bringing forth of an everchanging even unfolding creation".80 The true self as has been said is the pristine spontaneous self and sole motive of a man should be to be "so spontaneous that he shall utter at last direct the act and the state which arises in him from his deep being".81

Out of this deep being arises a desire. Lawrence says "We must discriminate between an ideal and desire. A desire proceeds from within, from the unknown, spontaneous soul or self. But an ideal is superimposed from above, from the mind; it is fixed, arbitrary thing, like a machine control".82

As there is this mechanical control there arises obviously the question of law of regulations. But in case of

81. Ibid. p. 608.
82. Ibid. p. 713.
spontaneous creativity no such restriction is necessary. Indeed it is not "subject to any law". 83

Man comes to this world half, incomplete; uncreated, incomplete, a baby, a child, a thing immature and inconclusive. "Now it is his duty to be fulfilled,....... to achieve pure and immitigated being, like a star between day and night, disclosing the other world which has no begining nor end, the other world of utter completed creation". 84

Consciousness is contrary to the spontaneity and when the mind comes in, the very being is deviated. Lawrence says, "The moment any individual creature becomes aware of its own individual isolation it becomes instaneously aware of that which is outside itself and forms its limitation. That is, the psyche splits in two, into subjective and objective reality". 85

For Lawrence unconscious faculties in man lie deep in the human psyche but the bodily constitution of human beings acts as active agents of some deep physico-psyhic activities. With the birth of a child, the individuality in

83. Ibid. p. 716.
84. Ibid. p. 795.
85. Ibid. p. 761.
him is born. Instantaneously the child establishes his first vital contact with his mother. And that happens through the intervention of the Solar Plexus which to Lawrence - is our "first and greatest and deepest centre of consciousness".86

It is the primary nerve centre in the human body behind the stomach, the seat of dynamic consciousness. The essence of the man, the germ of his 'father-spark' and 'mother-spark' is contained within it. Of course it is not a permutation and combination of the male of the father and female of the mother, it is essentially different and something individual. Lawrence lays immense importance on this great sympathetic centre where we are dynamically conscious. That would be synonymous with mental consciousness - the primary property of which is static.87

"This root of all knowledge and being is established in the Solar Plexus; it is dynamic, pre-mental knowledge, such as cannot be transferred into thought".88

The second seat of primary consciousness is lamber ganglion, the centre of separate identity. The relation that the child establishes with its mother starts from the time of its conception. It is aware of its mother and is dynamically connected with her. "This consciousness,

86. O. W. L. Fantasia of the Unconscious, op. cit. p. 28.
87. O. W. L. "Plexuses, Planes & so on", Fantasia of the Unconscious, op. cit. p. 34.
88. Ibid. p. 34.
however, is utterly non-ideal, non-mental, purely dynamic, a matter of dynamic polarised intercourse of vital vibrations, as an exchange of wireless massages which are never translated from the pulse-rhythm into speech, because they have no need to be. It is a dynamic polarized intercourse between the great primary nuclei in the foetus and the corresponding nuclei in the dynamic maternal psyche.\textsuperscript{89}

This type of intercourse between the mother and the child is non-mental and is a sort of "magnetic interchange". So the great centres of activity in the human body are the Solar Plexus and the lumbar ganglion controlling the lower parts and the cardiac plexus and the thoracic ganglion balancing the upper body and among these four centres there is projected circuit of polarity.\textsuperscript{90}

Lawrence's concepts regarding these physico-psychic activities - one rooted deep in his mind are associated with his philosophy of blood.

The human body is a temple where you offer your worship and obeisance. The sympathetic centres in the body

\textsuperscript{89} D.H.L. Fantasia of the Unconscious, op. cit. p. 70.
\textsuperscript{90} Ibid. p. 75.
work in various processes that are sometimes beyond explanations. And also it donot follow any conceivable law. So in the dynamic consciousness, no logic or rationale prevails.

When an individual enters into a living relationship with anyone or anything whether animate or intimate, there happen certain chemical or physical processes or changes inside the body. Even in self induced actions or reactions vital polarities between the centres are necessary. In exact words "a child lives from the great field of dynamic consciousness established between the fourpoles of the dynamic psyche, two great poles of sympathy, two great poles of will. The Solar Plexus and the lambar ganglion, great nerve-centres below the diaphragm act as the dynamic origin of all consciousness in man, and are immediately polarized by the other two nerve-centres, the the Cardiac plexus and the thoracic ganglion above the diaphragm. At these four poles, the whole flow, both within the individual and without him, of dynamic consciousness and dynamic creative relationship is centred".92

91. D.H.L. Fantasia of the Unconscious, op. cit. p.94.
92. D.H.L. Fantasia of the Unconscious, op. cit. p. 103 Lawrence distinctly divides the period of a child's life upto first twelve or fourteen years and the period of adult manhood not only from the physical level but alongwith the physico-psychic. The attainment of true individuality in a man's life occurs when he enters adult life. He describes it as a period of "genuine, responsible, solitiriness." Then comes the time for coming into contact with other individuals in the society. Apart from sex, individual has to clash with his social consciousness. The clash of individual consciousness and social or collective consciousness and the place of non-rational - this is treated elaborately in a later chapter "The social Imagination and the Non-Rational"