

## Chapter II : Fantasia of the Unconscious

### II.1 Introduction

*Fantasia of the unconscious* is a continuation of Lawrence's previous book *Psychoanalysis and the Unconscious*. It represents a reaction against the Psychology of Freud by propounding a Psychology of his own based upon an equally individual view of Physiology. He argued that there were four major nerve centers in the body. The Thoracic ganglion related to the spine and shoulders, and was associated with intellectual matters. The lumbar ganglion related to the spine and buttocks and was concerned with excretion and rejection. The Cardiac plexus related to the nipples and was associated with breathing, eyesight and by extension, concern for others. The Solar Plexus was the basis of the sensual life of man and was the seat of instinct.

### II.2 Lawrence' feelings about the solar pluxes

Indeed, it was instinct that largely guided Lawrence's Classification. For example, his feelings about the solar plexus are based on his sense of the intimate connection between mother and child via Umbilical Cord. The solar plexus is the seat of a creative knowledge to be valued more highly than the cerebral sort of knowledge associated with the thoracic ganglion. Lawrence's way of writing has a certain beauty, but it is supported by his intermittent insistence that it is an exact science, to be taken literally. The nerve centers that he specifies are four out of many (There are many nerve centers, but he specifies only four and therefore centers carry out the above mentioned activities) which have to do with the activities he denotes, and it is clear that in all these activities he considerably underestimates the role of the brain.

*Fantasia of the Unconscious* philosophies this physio-psychological theory and takes it to extremes. It asserts that most people are incapable of bringing their nerve centers into relation with each other and with the universe. Therefore, leaders must be evolved who would be responsible for the masses. There would be no need for the masses to read, to take a decision or even to be acquainted with the biological facts of sex. This fact is evident in Lawrence's so-called leadership

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novels: *Aaron's Rod*, *Kangaroo* and *The plumed serpent*. This gives place in the *Fantasia of the Unconscious* to a personal cosmography acting upon the analogy of the body with the sun at the centre, vivifying and being vivified by its subordinates. This could all be taken as a myth conveying perceptions that are too intuitive to be handled by conceptual prose. But what is wrong with *Fantasia of the Unconscious* is that it is sufficiently Mythopoeia. One felt example demonstrates in a better way than a statement of opinion, no matter how frenetic that statement of opinion may be. But in this work there is a paucity of felt example.

Lawrence starts the book with an apology to Psychoanalysis. He says it is unpleasant to jeer at Psychoanalysis as if Freud had invented and described nothing but an unconscious, in all his history. The Unconscious is not, the clue to Freudian theory. The real clue is sex. A sexual motive is to be attributed to all human activity. 'Lawrence says that an element of sex does enter into all human activity, but so does an element of greed and many other things. He admits that in all human relationship, particularly adult human relationships, a large element of sex enters. He is thankful to Freud for making us realize this and also for bringing people down to earth from their clouds of super fineness.

### II.3 Desire, Motive and Impulses

But he argues that all is not sex and a sexual motive is not to be attributed to all human activities.

Sex surely has a specific meaning. Sex means human beings are divided into male and female, and a magnetic desire or impulse which puts male apart from female in a negative magnetism, but which also draws male and female together towards the critical act of coition (the act of sexual procreation between a man and a woman; the man's penis is inserted into the woman's vagina and excited until orgasm and ejaculation occur). Sex without the consummating act of coition is never quite sex in human relationships. But all life does not work up to the consummating act of coition. It is only in one direction. Lawrence argues that Freud should have plainly said in Psychoanalysis that sex is not the end of all human activity. But we are not confined to one direction only. But there is a

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greater dynamic impulse in human beings. It is a desire of the human being to build the world on his own efforts. He gives the examples of the building of Cathedrals & The Panama Canal. While building the above the sexual impulse is there, but it is not predominant, the motive of sex is subsidiary to this essentially the religious or creative motive, which is the first impulse for all human activity. The sexual motive comes second and there is a great conflict between the interests of the two, at all times.

Lawrence traces the creative and religious motive to its source in the human being, keeping in mind the near relationship between the religious motive and the sexual. The two great impulses are like man and wife, or father and son. The great desire today is to deny the religious impulse altogether, or else to assert it alien from sexual impulse.

But Freud brought to the world Psychoanalysis, which stressed on sex. But the orthodox scientific world says no to the religious impulse. The scientists want to discover a cause for everything and there is no cause for religious impulse. On one hand Freud is with the scientist Carl Jung and on the other with the religious world. But Lawrence prefers Freud's 'Sex' to Jung's 'Libido'.

Sex has at least some definite reference, though when Freud makes sex accountable for everything he as well as makes it accountable for nothing.

There is a tussle between Science and religion. Lawrence says that Einstein's 'theory of relativity' threw a light on the world which dispelled the darkness of ignorance. But this was not very easy. It was very complicated and difficult to digest in a world which had different religious beliefs.

Again Lawrence goes back to the Solar Plexus. He says that the Solar Plexus is a great nerve centre which lies behind your stomach. The solar plexus is the first and greatest and deepest centre of consciousness. At the Solar Plexus people are primarily conscious. It is here that there is profound and Pristine Conscious awareness of ones being. Here he understands that 'he is he'.

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Authorized science tells us that this first great Plexus, this all potent nerve-centre of consciousness and dynamic life activity is a sympathetic centre. From the solar plexus you know that the entire world is yours and all is godly.

The Solar plexus is the great center where in the womb the life sparkled in individually. This is the centre that drew the gestating maternal blood stream upon you. This is the centre where the navel-string broke, but where the invisible string of dynamic consciousness, like a dark electric current connecting you with the rest of life will never break until you die and depart from corporate individuality.

But this is rather a preliminary truth than an intrinsic truth. The intrinsic truth of every individual is the new unit of unique individuality which emanates from the fusion of the parent nuclei. This is the incalculable and intangible. Each individual is his own Holy Ghost. This quality of pure individuality is, however, only the one supreme quality. It consummates all other qualities.

#### **II.4 Visualistic Communication between Child and Parents**

From the solar plexus first of all pass the great visualistic Communications between child and parents; the first interplay of primal, pre mental, knowledge and sympathy. It is a great subtle interplay and from this interplay the child is built up, body and psyche. Impelled from the primal conscious center in the abdomen, the child seeks the mother, seeks the breast, opens a blind mouth and gropes for the nipple. Not mentally directed, yet certainly directed from the dark pre-mind centre of the solar plexus. From this center the child seeks and the mother knows.

The primal consciousness in man is pre-mental and has nothing to do with cognition. It is the same as in animals. And this pre-mental consciousness remains as long as we leave the powerful root and body of our consciousness. We are dynamically conscious from the solar plexus. The original nucleus is embodied in the solar plexus. It is from the great sympathetic center of the solar plexus that the child rejoices in the mother. It is from this center that it draws all things unto itself, winningly, drawing love of the soul, and actively drawing in milk. The same

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centre controls the greater intake of love and milk of psychic and of physical nourishment.

Then he transfers from the lower body to the upper plane where being and functioning are different. At the Cardiac plexus there in the center of the breast is the son of knowledge and being. Here the individual thinks no more of whom he is but he looks beyond himself with wonder, tenderness and joyful yearnings to the outside world. From here the child goes forth in bliss. It seeks the revelation of the unknown. And from the same center acts the great function of the heart and the breath, and aspirations like hope.

Thus, by propounding a psychology of his own in a physiological way, Lawrence, in his book *Fantasia of the Unconscious* represents a reaction against the Psychology of Freud.

#### **II.4.1 Origin of Psychoanalysis:**

Psychoanalysis was born in Vienna. The germinal idea was suggested by a case of hysteria treated by Dr. Joseph Breuer, fourteen years senior to Dr. Sigmund Freud. But the idea is known as Freud's discovery. It reads that a bodily symptom in a neurotic patient may have a psychic origin of a peculiar type. He discovered Psychoanalysis by systematizing ideas and information coming from different theoretical and clinical directions. But the biggest contribution to the birth of Psychoanalysis is the self-analysis of Freud.

#### **II.4.2 History of Psychoanalysis:**

The theory of repression is the main pattern upon which rests the edifice of psychoanalysis. When one analyses a neurotic patient without the aid of hypnosis, the patient is told to express a particular experience, there is resistance on the part of the patient due to a failure of memory. This resistance has to be covered by the use of hypnosis.

The resistance connected with amnesia leads to the conception of unconscious psychic activities which is peculiar to psychoanalysis. Therefore, Psychoanalytic theory explains two experiences (1) of transference (2) of

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resistance. He distinguished three stages of 'Le grand hypnotism found in hysterics and hystero-epilepsy: catalepsy, lethargy and somnambulism, each characterised by distinct physiological symptoms.

Freud's interest was not in hypnosis, but in neurosis. Freud wished to penetrate the surface and explain the reason for particular symptoms in different cases. He stated that let us trace the hysterical vagaries to their source in personal intimate, emotionalised situations and these in turn to whatever motivations may lie behind them.

The principles with which Freud set out were:

- (1) **Determinism:** These symptoms were not meaningless; they had a cause, a psychic one.
- (2) **Subconscious:** The reason for suppression was that the memories were unpleasant or at least heavily loaded with conflicting emotions, which played havoc with normal peace of mind.
- (3) **Suppression:** The reason for suppression was that the memories were unpleasant, or at least heavily loaded with conflicting emotions, which played havoc with normal peace of mind.

#### II.4.3 Psychoanalytic Techniques:

Psychoanalysis is interested in exploration of the unconscious mind in order to cure it. In this respect, some specific techniques are applied. Sigmund Freud has applied the following techniques of Psychoanalytic:

1. **Anamnesis:** This technique involves the interpretation of biographic or personal events during psychoanalytical cure. It helps to settle the neurotic frame of the individuals Psychopathology.

2. **Free Association Method:** This method replaced hypnosis in Freud's therapy. It consists in gathering the free associations provided by the patient during the cure. These associations points to the inner conflicts and repressed drives included in neurotic symptoms.

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### 3. The Interpretation of Faulty Acts (Freudian Slips and Mistakes):

Common mistakes such as forgetting names, books titles, pronunciation errors, writing errors etc are called lapses. Freud detected the significance of these faulty acts and the impact it has on our Psyche.

The Freudian analysis concludes that the normal state of human mind is not aware of the symptoms and these can be recalled in hypnosis or through a technique that will tap the subconscious which elaborates the impairments and stores them. The connection may be remote in relation and in time, going back typically to a childhood shock or trauma. According to Freud the entire psychoneurotic drama is set in an intensely disturbing emotional atmosphere and it manifests at times in abnormal behaviour.

Psychoanalysis envisaged a many sided enlightenment of how and why we behave like human beings at times, as abnormal ones – and why and how the products of the same psyche, collectively and historically expressed took form.

Nothing escaped Freud's psychoanalytic eye, from the lightest to the most momentous of human employments. The trail of unconsciousness led to dreams, for in sleep, we surrender control and the unconsciousness shelters the hidden motive. The quest for other escapes of hidden motives led to the seemingly accidental, momentary lapses, they afforded parallel revelations.

#### II.4.4 Development of Psychoanalysis Theory:

Today Psychoanalysis is a well-known concept, but it was rejected for a long time. Today, Psychoanalysis theory is spread everywhere, it is not only because of it's therapeutically method but also because of its application in various fields. Psychoanalysis is applied in literature, sociology, anthropology, religion and mythology. It created an interest in the people who had no inclination towards the clinical field. Psychoanalysis also distinguished itself through media using the most common means i.e. radio, T.V. or film scripts. Famous movies put an emphasis on Psychoanalysts. There was even a movie dedicated to Sigmund Freud which presented the early years of his beginnings of Psychoanalysis.

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Though, Lawrence rejects Freud's hypotheses but the Psychoanalytic context can help in understanding the basis of Lawrence's thoughts. The theories provide a convenient instrument to illuminate certain aspects of Lawrence's writings. His novels as a whole are conditioned by a basic quest for wholeness of being. The characters discover, encounter and interpret the significance of their experiences in order to arrive at conceptions of themselves that are positive and in accordance with reality. His purpose in his writings is to show the vital self emerging from the old. This process begins in *Sons and Lovers* and is more evident in *The Rainbow*. *Women in Love* reveals not so much the emergence of the vital self. Finally in *Lady Chatterley's Lover*, Lawrence presents the main characters as having come through, as having already arrived at attaining the psychic quest.

With this view in the background, the forthcoming chapters aims at studying the man-woman relationship of the characters of Lawrence's novels namely (1) *The Rainbow*, (2) *Women in Love*, (3) *Sons and Lovers* and (4) *Lady Chatterley's Lover* from psychoanalytical point of view.

#### II.4.5 Psychoanalytical Approach to D. H. Lawrence's Novels:

Freud developed theories about unconscious mind and the mechanism of repression and established a field of verbal psychotherapy by creating psychoanalysis, a clinical method for treating psychopathology through dialogue between a patient and a psychoanalyst. Freud adopted a form of treatment where the patient talked through their problems. This came to be known as 'talking cure' and its goal was to locate and release powerful emotional energy that had initially been rejected or imprisoned in the unconscious mind. Freud called this psychic action repression and he believed, it hindered the normal functioning of the psyche and could even cause physical retardation.

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