

CONCLUSION

In the preceding chapters of our study we have explored the adventures of Lawrence's thought and reviewed them in the light of contemporary critical modes. Our main concern has been more with the thought adventures of Lawrence than with the chronological order in which they appear in the many and various non-fictional writings of Lawrence. Adventure is certain only of its uncertain destination and Lawrentian thought adventure, as we have explored it in our study, is characterized by a radical uncertainty. In Lawrence's schema, the relation between knowledge and the thinker parallels the relation between signpost and a traveler (Phoenix, 76). The signposts of knowledge in the preceding chapters are therefore nothing more than indications of the way which Lawrence the critic of culture has traveled before. This uncertainty, contingency and inconclusiveness of Lawrentian thought come from Lawrence's emphasis on the unknown and his subordination of knowledge to the unknown. In the preceding chapter on the correspondence of Lawrence's thought adventure with that of the postmodern thinkers, we have quoted extensively from Lawrence to focus on this aspect of Lawrentian thought. The paradoxical approach to knowledge encapsulated in Lawrence's dictum that the "supreme lesson of human consciousness is to learn how not to know" (Fantasia, 76) points to Lawrence's concern for certain uncertainty of his thought adventure. We have also quoted in the preceding chapter the seminal proposition of Foucault that only an "unexplored" supporting ground can give any "certitude" (Dits et ecrits,). This proposition ensures a firm and secure ground for Lawrence's thought adventure because it is based on the unexplored unknown. Levinas's view of reason also supports our argument as he says, "Reason is never so versatile as when it puts itself into question" (1984: 69).

Lawrence the thinker knows that the only way to attain the supreme knowledge is to learn how not to know. For him, only intellectual awareness of the necessity to free the self from mental consciousness can lead to such a freedom. Therefore, the thought adventures of Lawrence are the essential means for the end of living in close contact with the unknown. For Levinas, reason is to be put constantly into question and for Lawrence knowledge, after pushing it to its farthest limit, is to be

surrendered to the unknown. Further points of similarity is that Levinas has not spoken for renunciation of reason and Lawrence, in spite of his strong denunciation of knowledge, has not spoken of giving up the pursuit of knowledge. In Levinas's case, reason attains its versatility by calling itself into question and in Lawrence's case, knowledge shows its own limitation when pursued to its furthest limit. In this respect Lawrence the critic of culture invites comparison with Giles Deleuze. Deleuze insisted that we are to push thoughts to each of its limits by understanding their distinctions (Colebrook, 12). According to him philosophical concepts create the possibilities of thinking beyond what is already known or assumed (Colebrook, 19). Lawrence also suggests this "beyond" by insisting on the need to live from the unknown.

In this concluding part of our study we, after a hectic adventure with the thoughts of Lawrence, take a breather to explore the space that, in Lawrence's schema, lies beyond his thought adventure.

Lawrence envisages beyond his adventure of consciousness or adventure of thought a space, a state of receptivity, a positive preparedness, an awakening of the non-mental centres of consciousness. Lawrence makes an exposition of such a state in many of his writings. In his poem "Song of a Man Who Has Come Through", Lawrence speaks of the need for active, full-bodied assent in letting oneself be borne on the wind of time's new direction:

Not I, not I, but the wind that blows through me!

A fine wind is blowing the new direction of time.

If only I let it bear me, carry me, if only it carry me!

If only I am sensitive, subtle, oh, delicate, a winged gift! ("Song of the Man Who has Come Through" (Collected Poems, Vol. I, 250).

This state of being borne on the wind of time's new direction is the state of insouciance in Lawrentian thought. It is located at the utmost limit of human thought. It is a state of carelessness in the positive sense that offers a direct sensuous contact with one's surroundings by suspending mental consciousness

("Insouciance", *Selected Essays*, 105-6). In such a state of peace "it is intuition which makes me feel the uncanny glassiness of the lake, the sulkiness of the mountains" (*Selected Essays*, 106).

Lawrence the critic of culture, like Deleuze, is seriously concerned with maximization of life and underlines the need to be in contact with life by subordinating all the cares of mental consciousness: "There is much more life in a deep insouciance, which really is due to faith than in this frenzied, keyed-up care, which is characteristic of our civilization" (*Phoenix*, 118).

This state of insouciance is the state of peace, the state of fulfillment of the deepest desire of the soul (*Phoenix*, 669). "It is the condition of flying within the greatest impulse that enters us from the unknown" (*Phoenix*, 669). The state of insouciance is the destination of Lawrence's thought adventure because it puts his thought into contact with the unknown, the unexplored foundation that gives 'certitude' to the contingent thoughts of Lawrence. This state requires faith, a faith in the unknown: "I wait upon the unknown and from the unknown comes my new beginning. Not of myself, but of my insuperable faith, my waiting" (*Phoenix*, 689).

The state of insouciance is located at the edge of the unknown, away from the civilization with all its "keyed-up care". It is the site of plenitude parallel to that of Lacan's the Real, Kristeva's 'semiotic' and Freud's unconscious upon which Judeo-Christian culture and its epiphenomenon Western thought have shut the gate. In Foucault's version, it is the site of silence. In an interview taken by Stephen Riggins on June 22, 1982, Foucault says, "I think silence is one of those things that has unfortunately been dropped from our culture. We don't have a culture of silence" (*Ethics*, 122).

Lawrence the critic of culture has likewise repented the absence of insouciance in the culture. Lawrence's insouciance is synonymous with Foucault's silence. Commenting on the superficial chattering of ladies on everything that comes their way, Lawrence expresses his exasperation: "They care! They simply are eaten up with caring. They are so busy caring about fascism or League of Nations or whether

France is right or whether marriage is threatened, that they never know where they are” (Selected Essays, 105).

The adventure of his thought leads Lawrence the critic of culture to the space of thoughtless silence, a state of insouciance where, like a house built on the edge of a forest, he experiences ‘thinking’ giving way to ‘being’ or ‘becoming’ and he awaits the prompts from the unknown:

I am like a small house on the edge of the forest, in the eternal night of the beginning comes the spirit of creation towards me. But I must keep the light shining in the window or how will the spirit see my house? If my house is in darkness of sleep or fear, the angel will pass it by (Phoenix, 698).

In such a state of insouciance the faculty of thinking is totally suspended. But in Foucault’s version, the actual self or being “follows a more profound, coherent and seasoned trajectory” than the self we are familiar with. Foucault says in an interview,

It has struck me that I might have seemed a bit like a whale that leaps to the surface of the water disturbing it momentarily with a tiny jet of spray and lets it be believed, or pretends to believe, or himself does in fact believe, that down in the depths where no one sees him any more, where he is no longer witnessed or controlled by anyone, he follows a more profound, coherent and seasoned trajectory (Power/Knowledge, 79).

Foucault, like Lawrence is aware of “depths” that remains inaccessible to thinking at the level of communication. This unexplored area is the source and support of our being, and thinking is only a momentary excursion, in other words, travel or adventure to the plane/surface where communication can take place. The “more profound, coherent and seasoned trajectory of the whale” represents the Lawrentian unknown to which the adventures of Lawrence’s thought is committed and this gives, “certitude” to Lawrence’s thought adventure.

The thought adventure of Lawrence the critic of culture thus, in our ultimate analysis, paradoxically explores how to suspend all the activities of rutted and restricted mental consciousness, how to disrupt the monolith of Judeo-Christian culture and how to liberate life and release all its creative potential from the 'lordly Mind'.