



The Image of Man's Relationship to Other Man in D. H. Lawrence's Novels 'Woman In Love' and 'Aaron's Rod'

KEYWORDS

Friendship; Human; Religion; Soul

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ABSTRACT The present study aims at an analysis and description of relationships between two males in Lawrence's famous novels – 'Woman in Love' and 'Aaron's Rod'. Among the human relationships, man to man relationship is also one of the themes of his novels. Lawrence great insight delineated two aspects of man to man relationship, one is the relationship between two men as individuals and other is relationship of men to society. The story of present novels suggests that the relationship between two friends should be based on total faith in each other i.e a matter of 'soul intimacy'. The true friendship cannot stay alive in the mental-material world based relationship.

Lawrence had dealt with the theme of friendship rather vaguely in Women in Love. He take up this theme again in his next novel, 'Aaron's Rod'. It is, in fact, the central theme of 'Aaron's Rod', though the novel begins with the description of the failure of a man-woman relationship. Lawrence believes that without the addition of male friendship, the marriage relationship becomes a failure, as the end of Women in Love illustrate. The present story revolved around the relationship of 'Birkin and Gerald' in 'Women in Love' and 'Aaron and Lilly' in 'Aaron's rod', both the novels focus on true friendship between the two men.

In 'Women in Love', Birkin is somewhat taken a back when Gerald tells him about his intention of getting married to Gudrun. As Birkin regards his own marriage to Ursula as inevitable and desirable, he thinks it unwise on the part of Gerald to get married to Gudrun. Birkin regards marriage to be creative and sacred. For Gerald it is neither creative nor sacred. He is not prepared to make a pure relationship with any soul. Birkin had realized that Gerald is simply accepting a social convention in which he "did not livingly believe" and thus moving towards his doom through the false and destructive relationship of extreme sensations with Gudrun. Birkin wants to save him from this self annihilation. He tells him that, apart from his belief in a permanent union between a man and a woman, he also believed in "the additional perfect relationship between man and man-additional to marriage" and he offers his irrevocable friendship to him. He thinks that if Gerald would accept his offer and enter into "the bond of pure trust and love" with him, he would subsequently be able to pledge himself with a woman in irrevocable and sacred marriage. Gerald rejects Birkin's offer, perhaps he lacks the will to accept it because of his materialistic mind. Birkin's offer of soul-intimacy had scared his materialistic mind. Towards the close of the novel, when he dies by falling down a slope in the snow, his dead body appears to Birkin to be like a block of "bluish, corruptible ice". Birkin tells Ursula that Gerald should have accepted his offer of deathless friendship. He believes that if Gerald would have accepted his offer of irrevocable bond of friendship and love, he would have been living in the spirit with him (Birkin) even after his physical death.

At the end of the novel Birkin tells Ursula that he wanted "a man friend as eternal" as their own relationship was eternal. Thus, in 'Women in love', Lawrence seems to suggest that in order to come to his own fullness of being man must supplement his marriage with a woman by a male friendship as irrevocable and sacred as the marriage itself. Birkin describes friendship between two men as 'soul intimacy'. The story suggests that Gerald, the creature of the mental-material world, is incapable of soul intimacy. In the chapter "Man to

Man" Birkin tells Gerald that their friendship would be "an impersonal union that leaves one free" and "not sloppy emotionalism". Nevertheless, the nature of man to man friendship in the novel remains only vague.

In 'Aaron's Rod', Aaron leaves his wife (Lottie) and children and goes to London with his Rod (a flute). For him, his flute not only gives emotional satisfaction but also keeps him above material want. In London, he lives alone and is seduced by the lonely woman Josephine Ford. But having casual sex with Josephine seems to have violated his very soul. He is psychologically bruised and later becomes ill with flu. He is nursed back to health by Lilly with whom he has had only a casual acquaintance so far. Several critics suspect homosexuality between them in this scene but actually relationship between them is like brother. There are many people in London who are 'friendly' with Lilly, but it is Aaron with whom he wants to establish a real friendship. Lilly tells Aaron that a man or a woman should be responsible only to himself or herself and to no one else. Every individual should first be able to stand alone, only afterwards can he or she enter into a worthwhile relationship with any other individual. Lilly recognizes a kindred soul in Aaron, but he also believes that he himself has attained a higher state of self-realization, and, therefore, Aaron should submit to him for his own good. Aaron is not willing, at this stage, to submit to the higher 'knowledge' of Lilly, yet he questions him persistently on the subject. Aaron realizes that Lilly had made a certain call upon his soul but unsure of his own self, and yet, he pursues Lilly to Italy in quest of a new relationship.

In Italy, he is still not clear about his own position. He has vaguely realized that love is a battle in which each party strove for the mastery of the others soul. There, he meets Marchesa an American woman married to an Italian Army Officer, Marchesa is thrilled by the melody of his flute, and he is sexually attracted by her. On his way from Marchesa's home to his home, he is mobbed by some Italian soldiers. Later he discovers that he had been robbed of all his cash. It is a material loss, but it gives him a spiritual shock. When Aaron ultimately meets Lilly, he finds him denouncing every idea and ideal that the Western civilization has produced: "The ideal of love, the ideal that it is better to give than to receive, the ideal of liberty, the ideal of the brotherhood of man, the ideal of the sanctity of human life, the ideal of what we call goodness, charity, benevolence, public spiritless, the ideal of sacrifice for a cause, the ideal of unity and unanimity. In the background of the main action of the drama of Aaron's pilgrimage in pursuit of his guru-friend, the 'chorus' of minor characters has been all along 'singing' of love, war, anarchy, the mobs, revolution, socialism, Bolshevism, slavery

etc. The ideal of love on which Christian civilization is based has brought Europe to the state of atrophy. Against this background, Lilly offers a new mode of existence. But, while he is yet to define his idea of the new mode, there is a bomb explosion in the café where he is sitting with Aaron and other friends. Aaron's flute is broken to pieces in the explosion. His flute had been the means of contact with other men and women thus satisfying his false love urge.

After the loss of his flute, Aaron dreams a strange dream. In the dream he sees his 'two selves'- the material self and the real, in-visible self. The material self appears 'unaware' most of the time, while the invisible self is always aware and awake. Aaron had vaguely realized that man is responsible only for his own real self and to nothing or no one else. And in order to come to his own fullness of being, he must listen to the voice of his 'real self' and not act by the prescriptions of tradition, custom or habit i.e. he wants to break his own mental materialistic image and reach his intrinsic self.. What Aaron has realized only vaguely is now confirmed and further clarified by Lilly. Lilly tells Aaron that love is a means of self-fulfillment but if the self is its own goal, love cannot be the only and the ultimate basis of human relationship. Thus, the

foundation of social organization, as of marriage and friendship, will be the soul of man and not the love. According to Lilly, the individual man will obey implicitly the greater soul than himself for his own good. At the end of the novel, before Lilly defines his position, Aaron had already decided to accept him as his ultimate friend and guide.

In conclusion, friendship is the central theme of these novels. The friendship can be defined as in 'Aaron's rod', Lilly defines it to Aaron that "A friend means one who is at one with me in matters of life and death". There can be no true friendship if the two men cannot agree on the fundamental things of life. Friendship goes beyond materialism (i.e. equality and inequality; superiority and inferiority) and is more a matter of the soul. The one will voluntarily and gladly accept the judgment of the other & which depends on who 'knows' the higher truth. Thus, the true friends will always know who is who between them. The idea of friendship between a lesser soul and a greater soul, in which the former accepts the latter not only as his friend but also as his master (guru, god, etc.), is not entirely new to the world. The story of the friendship between Arjuna and Krishna is well known to Hindus and other readers of the Mahabharata.

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