

Aspects of Coleridge's theory of imagination

In Coleridge's works there are surprisingly few references to his theory of the imagination. His famous remarks that climax Book XIII of Biographia Literaria are inadequate as an exposition of a theory of the imagination: he does not define imagination per se at all, but instead subdivides it into two categories, primary and secondary imagination. For a more concise account of imagination itself one must turn to a statement in "The Statesman's Manual", in which Coleridge describes imagination as "that reconciling and mediatory power, which incorporating the reason in images of the sense, and organizing (as it were) the flux of the senses by the permanent and self-circling energies of the reason, gives birth to a system of symbols, harmonious in themselves, and consubstantial with the truths of which they are the conductors."

This statement reveals first that imagination is not a "faculty" of the mind, but is instead a process of activity within the mind, in which diverse elements in the external world are harmonized into a "gestalt". In this process the universal truths are connected with the concrete images and percepts then formed, with the aid of reason, into ideas. Thus these ideas are formed when the concrete form and the associated universal truth are processed together. Coleridge defines an idea as an "educt of the imagination actuated by pure reason."²

This remark involves four major elements: the universal truths; the concrete forms of the natural world; the mind and senses of the individual; and the end product of the interaction of the first three elements, namely the symbols, or ideas, or art. Coleridge defined the symbol as the "conductor" of truth, which should be "characterized by a translucence of the special in the individual, or of the general in the special, or of the universal in the general; above all by the translucence of the eternal through and in the temporal."³ This seems to say, rather clumsily, that the symbol reveals the universal truth and the particular expression of that truth at the one time. All of this points to the central creed of the great romantic poets in England, Germany and France, namely "the great endeavour to overcome the split between subject and object, the self and the world, the conscious and the unconscious."⁴

Side-stepping the issue of "reason" temporarily, it is necessary to examine further the nature of the process of imagination. Coleridge called the imagination an esemplastic power, an adjective which he coined from the Greek words meaning "to shape into one."⁵ Thus imagination operates esemplastically, unifying normally separated elements in the universe of perception. This is clarified by other statements by Coleridge: "The imagination modifies images, and gives unity to variety; it sees all things in one."⁶ This basic principle is expressed forcefully in The Friend: "Every power in nature and in spirit must evolve an opposite, as the sole means and condition of its manifestation: and all opposition is a tendency to re-union . . . The identity of thesis and antithesis is the substance of all being."⁷

Coleridges Theory Of Imagination Today

Michael Rajnik



Coleridge's Theory Of Imagination Today:

Coleridge's Theory of Imagination Today Christine Gallant, 1989 Coleridge and Emerson Sanja Sostaric, 2003 This work elaborates R W Emerson's modification of S T Coleridge's central philosophical aesthetic notions such as imagination reason genius and symbol Although Kant's and Schelling's idealistic philosophy various pantheistic theories and Neoplatonism are identified as Coleridge's and Emerson's congenial intellectual and spiritual background the author draws yet more attention to subtle differences between the English Romantic Coleridge and the American transcendentalist Emerson which allow us to recognize that we deal with two distinct philosophical and poetic theories The first part concentrates on Coleridge's intellectual development from the eager empiricist disciple to a philosopher dedicated to the impossible enterprise of formulating the unified theory of life which would incorporate Kant's transcendental philosophy pantheism and Christianity Coleridge's letters diary entries and notebook citations reveal a thinker unwilling to sacrifice neither the fervor of his Christian belief nor the poetic potential of pantheistic doctrines to the cool intellectuality of any single philosophic system The outcome of Coleridge's synthesizing effort was thus the Romantic aesthetics which was not a substitute for religion but religion artistically redefined Within this context particular attention has been given to Coleridge's radical adjustment of Kant's differentiation between reason and understanding on the one hand and of the neoclassicist differentiation between imagination and fancy on the other hand to his own needs Coleridge's tendency to use Christian arguments as the cohesive force that would secure the unity of his theory made Coleridge over emphasize the spiritual dimension at the cost of the intellectual and thus facilitate a significant shift in thinking which was responsible for the creative misinterpretation of his theories by the next generation of thinkers in the United States As it is shown James Marsh's publication of Coleridge's *Aids to Reflection* in which Coleridge elaborates his concept of the spiritual religion and of the notion of reason which approximates the inner light theories and nearly erases the Christian balance between the Creator and the Creation plays an exceptionally important role in this process In the second part the author delineates Emerson's transformation from the Unitarian to the transcendentalist and explores in detail to what extent Emerson's formulation of his transcendentalist philosophy derived from his inclination to read Coleridge as a mystic that is to regard Coleridge's Christian bias as a whim which does not essentially affect the core of Coleridge's theory It is shown that Emerson neglecting flatly Coleridge's careful distinctions aimed at preserving the balance between dualism and monism resolves Coleridge's theoretical ambiguity by exclusively concentrating on the part of Coleridge's system which favors the irrational and the unconscious dimension As a consequence Emerson's philosophy and aesthetics with their emphasis on reason and imagination understood as inspiration that is the inflow of the divine into the mind of the artist represent a radicalized version of Coleridge's neatly suppressed monistic tendencies In Emerson's interpretation Coleridgean imagination becomes equated with Plotinian soul that is Coleridgean reason becomes a synonym for the utter mystical depersonalization Finally

the delicate and easily overlooked Emersonian shifts with regard to Coleridge's theory point at the significance of Emerson's theoretical solutions in the transition from romanticism to modernism a transition to which ironically enough Coleridge himself unintentionally and indirectly gave valuable contribution

Coleridge's Theory of the Imagination as Critical Method Today, 1986 *Literature and Theology* Heather Walton, 2016-12-05 This book explores current trends in the interdisciplinary study of literature and theology an area of academic activity that has developed dramatically in the past twenty years The field of study originated from the impetus to embrace the richness of imaginative resources in theological reflection and was stimulated by the re-emergence of the sacred in contemporary theory Since the mid 90s critical theory has undergone a number of significant transformations theology has become a subject of public concern and the boundaries between sacred and cultural texts have become increasingly unstable This book brings together the work of leading scholars in the field with that of emerging voices Offering an important resource for the growing number of postgraduate courses exploring the relation between religion and culture in the contemporary context this book delineates current trends in interdisciplinary debate as well as tracing emerging configurations

Coleridge's Theory of the Imagination as Critical Method Today, 1986 **Plastic Intellectual Breeze** Cristina Flores, 2008 This work offers a new perspective on the study of the sources of S T Coleridge's poetics The author argues that the philosophical system endorsed by the Cambridge Platonist Ralph Cudworth significantly contributed to the genesis of Coleridge's concept of the symbol and its related symbolic knowledge After an initial view on the different articulations the symbol acquired in Coleridge's theorizations over his career the book reverts to the poet's formative years from 1795 to 1798 in order to reveal the roots of the concept Apart from discussing Coleridge's direct readings of Cudworth's *The True Intellectual System of the Universe* in the years 1795 and 1796 the author explores the reception of Cudworth's ideas in a number of philosophers scientists poets and literary theorists works of the late seventeenth and eighteenth centuries which were in turn read by the Romantic author The study also provides new insights into Coleridge's lectures and poems in which the Coleridgean notion of symbol was born *Lectures on Revealed Religion The Destiny of Nations Religious Musings and the Conversation Poems* in the light of Cudworth's philosophical tenets

Romanticism Larry Peer, Diane Hoeveler, 2016-04-14 First published in 2006 Exploring how discourse is figured in the texts of key European Romantic authors such as Wackenroder Coleridge Byron and Hugo this volume offers nuanced readings of the under-explored syntactic semantic and ideological structures of Romantic works Rather than proposing a new theoretical position on the issue of what constitutes Romantic discourse studies the editors have commissioned essays that seek to capture aspects of this discursive field building on previous scholarship to offer fresh ways of seeing how Romantic discourse matrices work The volume is organized into three sections *Language and Romantic Discourse Systems Women Writers and Romantic Constructions of Power and Varieties of Revisionist Discourse in Romanticism* This title aims to expand the reader's understanding of Romantic modes of argumentation and will be of interest to

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The Reception of S. T. Coleridge in Europe Edoardo Zuccato, Elinor S. Shaffer,2007-12-25 A collection of research on the European reception of Samuel Taylor Coleridge 1772 1834 the major Romantic poet and author of *The Ancient Mariner* one of the best known poems in British literature **Victorian Women Poets** Tess Cosslett,1996 One of the triumphs of feminist criticism has been to rescue major poets such as Emily Bronte Elizabeth Barrett Browning and Christina Rossetti from neglect While the essays chosen for this volume focus on these three major figures work is also included on less well known poets who have only recently been brought into critical prominence The introduction clarifies for the reader the themes problems and preoccupations that inform the criticism and provides a useful guide to the debates surrounding poetry and feminism The advantages and disadvantages of applying different critical approaches such as psychoanalytic and historicist to the understanding of this period and genre are also fully explored The substantial introduction headnotes

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