

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

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Coleridge Muḥammad Muṣṭafá Badawī, 1973-04-19 Coleridge's theories insights and practical criticism underlie nearly all subsequent criticism in English It was not only that he turned decisively away from eighteenth century views clearly and usefully surveyed in the first chapter His powerfully general theories of the imagination and of poetic language and structure provided permanent insights He saw the plays as organic structures of poetic effects the product of conscious artistry These served Shakespeare's deep human insight both psychological and moral Dr Badawi provides a lucid analysis of the elements of Coleridge's criticism of Shakespeare demonstrating the relationship with his criticism generally and bringing out its originality its validity and its influence on our concepts of poetic language dramatic form and our response to the whole medium

Method and Imagination in Coleridge's Criticism J.R. de J. Jackson, 2016-06-17 First published in 1969 this book places Coleridge's literary criticism against the background of his philosophical thinking examining his theories about criticism and the nature of poetry Particular attention is paid to the structure of *Biographia Literaria* Coleridge's distinction between Imagination and Fancy his definitions of the poetic characters of Shakespeare and Wordsworth his analysis of the mental state of audiences in theatres and his interpretations of *Paradise Lost* *Hamlet* and *Aeschylus Prometheus* The emphasis throughout is on how Coleridge thought rather than what he thought and the process rather than the conclusions of his criticism

Humanities, 1987 **The Idea of Coleridge's Criticism** Richard Harter Fogle, 2023-04-28 This title is part of UC Press's Voices Revived program which commemorates University of California Press's mission to seek out and cultivate the brightest minds and give them voice reach and impact Drawing on a backlist dating to 1893 Voices Revived makes high quality peer reviewed scholarship accessible once again using print on demand technology This title was originally published in 1962

Coleridge's Theory of Imagination **Today** Christine Gallant, 1989 **Routledge Library Editions: Wordsworth and Coleridge** Various, 2021-07-14 Beginning with the publication of their joint collection of poems *Lyrical Ballads* in 1798 William Wordsworth and Samuel Taylor Coleridge were instrumental in helping to establish the Romantic Movement as a major force in nineteenth century British literature Two of the movement's greatest figures they were responsible for composing some of the most well known poems in the British literary canon and influenced generations of acolytes They were also the foremost literary critics of the period contributing influential writings on literary theory and philosophy exemplified by Coleridge's *Biographia Literaria* Routledge Library Editions Wordsworth and Coleridge assembles a wide range of scholarship and criticism that covers all aspects of

their diverse output and charts the vicissitudes of their lives examining their poetry criticism philosophy and sources of inspiration It will also help introduce them to newer readers and explain notoriously difficult to understand works like Wordsworth's *The Prelude* This set reissues 14 books originally published between 1960 and 1991 and will be of interest to students of literature and literary history **Enlightenment Crossings** George Sebastian Rousseau,1991 **Nervous Acts** G. Rousseau,2004-11-02 These essays demonstrate the sweeping influence of the human nervous system on the rise of literature and sensibility in early modern Europe The brain and nerves have usually been treated as narrow topics within the history of science and medicine Now George Rousseau an international authority on the relations of literature and medicine demonstrates why a broader context is necessary The nervous system was a crucial factor in the rise of recent civilization More than any other body part it holds the key to understanding how far back the strains and stresses of modern life fatigue depression mental illness extend *European Romanticism* István Sőtér,Irina Grigor'evna Neupokoeva,1977

Humanities National Endowment for the Humanities,1987 **A Flash of Golden Fire** Thomas Elsner,2025-05-01 In the early twentieth century C G Jung survived an intense encounter with the unconscious He did this by giving expression to his inner world in the paintings and dialogues found in the Red Book Yet Jung felt alone in this work unable to find a precedent or cultural parallel until he discovered alchemy This ancient protoscience became the bridge Jung had been seeking between the remote past and the present Yet between the downfall of alchemy in the eighteenth century and Jung's Red Book in the twentieth it seems that there was a gap in the tradition According to Jungian analyst and author Thomas Elsner Samuel Taylor Coleridge's great visionary poem *The Rime of the Ancient Mariner* is another link in that golden chain In Elsner's analysis Coleridge's nineteenth century night sea journey can today be understood as a symbolic self portrait of the collective unconscious a self portrait that like the Red Book finds its historical context and continuity in the alchemical tradition Continuing the highly esteemed works arising from the Fay Lecture Series sponsored by the Jung Center Houston Elsner's *A Flash of Golden Fire* The Birth Death and Rebirth of the Modern Soul in Coleridge's *The Rime of the Ancient Mariner* promises to further extend the understanding and appreciation of Jungian principles for practitioners analysts others interested in Jungian theory and practice the psychological dimensions of Romantic poetry and the evolution of Western consciousness *Humanities* ,1987 **Coleridge and the Pantheist Tradition** Thomas McFarland,1969 *From Chinese Cosmology to English Romanticism* Yu Liu,2023-04-27 A culturally sensitive and rewarding new understanding of the cross cultural interaction between China and Europe In this important new work author Yu Liu argues that confined by a narrow English and European conceptual framework scholars have so far obscured the radical innovation and revolutionary implication of Samuel Taylor Coleridge and William Wordsworth's monistic philosophy Liu's innovative intellectual history traces the organic westward movement of the Chinese concept of tianren heyi or humanity's unity with heaven This monistic idea enters the European imaginary through Jesuit missionary Matteo Ricci's understanding of Chinese culture travels

through Spinoza's identification of God with nature becomes ingrained in eighteenth century English thought via the landscaping theory and practice of William Kent and Horace Walpole and emerges in the poetry and thought of Coleridge and Wordsworth. In addition to presenting a significantly different reading of the two English poets, Liu contributes to scholarship about English literary history, history of European philosophy and religion, English garden history and cross cultural interactions between China and Europe in the sixteenth, seventeenth and eighteenth centuries.

Nature Loves to Hide: An Alternative History of Philosophy Paul S. MacDonald, 2018-11. An alternative history of philosophy has endured as a shadowy parallel to standard histories although it shares many of the same themes. It has its own founding texts in the late ancient Hermetica from whence flowed three broad streams of thought: alchemy, astrology and magic. These thinkers' attitude toward philosophy is not one of detached speculation but of active engagement, even intervention. It appeared again in the European Middle Ages in the Renaissance with Rabelais, Paracelsus, Agrippa, Ficino and Bruno and in the early modern period with John Dee, Robert Fludd, Jacob Boehme, Thomas Browne, Kenelm Digby, van Helmont and Isaac Newton. In the 18th-19th centuries this book considers Lichtenberg's Fragments, Berkeley's Siris, Swedenborg, Hegel, von Baader and great Romantics such as Novalis, Goethe, S.T. Coleridge and E.A. Poe as well as Nietzsche and in the 20th century it turns to the great modernist literature of Fernando Pessoa, Robert Musil, Ernst Bloch and P.K. Dick.

The Personalist, 1959. The Design of Biographia Literaria Catherine M. Wallace, 2016-06-17. First published in 1983, this book examines a work whose intricacies have baffled and infuriated generations of readers and proposes a theory of Coleridge's writing habits that explains his explanation. The author painstakingly analyses the Biographia's organising structure, distinguishing between the daring conception and often inept execution of Coleridge's idea of critical discourse. It is argued that Coleridge's autobiographical format presents a richly metaphorical self whose literary life has led to the now famous doctrine of secondary imagination. The author's command of Coleridge scholarship will shed new light on the Biographia for specialists and non-specialists alike.

The GAM/DP Theory of Personality and Creativity William A. Therivel, 2001. In Volume IV the author continues his discussion of his theory of the development of personality and creativity, applying his theory to other interesting subjects. In saying something new, valid and important about each, he expands his theory. Many of his connections are positive comparisons while others are contrasting. Further research led the author to expand on themes initially presented in Volume I. The author uses 16 pages of photos to illustrate his points.

Hawthorne on the Imagination Richard Joseph Coanda, 1960.

Unveiling the Magic of Words: A Review of "**Sacred River Coleridges Theory Of The Im**"

In some sort of defined by information and interconnectivity, the enchanting power of words has acquired unparalleled significance. Their capability to kindle emotions, provoke contemplation, and ignite transformative change is actually awe-inspiring. Enter the realm of "**Sacred River Coleridges Theory Of The Im**," a mesmerizing literary masterpiece penned by a distinguished author, guiding readers on a profound journey to unravel the secrets and potential hidden within every word. In this critique, we shall delve into the book's central themes, examine its distinctive writing style, and assess its profound effect on the souls of its readers.

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Table of Contents Sacred River Coleridges Theory Of The Im

1. Understanding the eBook Sacred River Coleridges Theory Of The Im
 - The Rise of Digital Reading Sacred River Coleridges Theory Of The Im
 - Advantages of eBooks Over Traditional Books
2. Identifying Sacred River Coleridges Theory Of The Im
 - Exploring Different Genres
 - Considering Fiction vs. Non-Fiction
 - Determining Your Reading Goals
3. Choosing the Right eBook Platform
 - Popular eBook Platforms
 - Features to Look for in an Sacred River Coleridges Theory Of The Im
 - User-Friendly Interface
4. Exploring eBook Recommendations from Sacred River Coleridges Theory Of The Im
 - Personalized Recommendations
 - Sacred River Coleridges Theory Of The Im User Reviews and Ratings
 - Sacred River Coleridges Theory Of The Im and Bestseller Lists

5. Accessing Sacred River Coleridges Theory Of The Im Free and Paid eBooks
 - Sacred River Coleridges Theory Of The Im Public Domain eBooks
 - Sacred River Coleridges Theory Of The Im eBook Subscription Services
 - Sacred River Coleridges Theory Of The Im Budget-Friendly Options
6. Navigating Sacred River Coleridges Theory Of The Im eBook Formats
 - ePub, PDF, MOBI, and More
 - Sacred River Coleridges Theory Of The Im Compatibility with Devices
 - Sacred River Coleridges Theory Of The Im Enhanced eBook Features
7. Enhancing Your Reading Experience
 - Adjustable Fonts and Text Sizes of Sacred River Coleridges Theory Of The Im
 - Highlighting and Note-Taking Sacred River Coleridges Theory Of The Im
 - Interactive Elements Sacred River Coleridges Theory Of The Im
8. Staying Engaged with Sacred River Coleridges Theory Of The Im
 - Joining Online Reading Communities
 - Participating in Virtual Book Clubs
 - Following Authors and Publishers Sacred River Coleridges Theory Of The Im
9. Balancing eBooks and Physical Books Sacred River Coleridges Theory Of The Im
 - Benefits of a Digital Library
 - Creating a Diverse Reading Collection Sacred River Coleridges Theory Of The Im
10. Overcoming Reading Challenges
 - Dealing with Digital Eye Strain
 - Minimizing Distractions
 - Managing Screen Time
11. Cultivating a Reading Routine Sacred River Coleridges Theory Of The Im
 - Setting Reading Goals Sacred River Coleridges Theory Of The Im
 - Carving Out Dedicated Reading Time
12. Sourcing Reliable Information of Sacred River Coleridges Theory Of The Im
 - Fact-Checking eBook Content of Sacred River Coleridges Theory Of The Im
 - Distinguishing Credible Sources
13. Promoting Lifelong Learning

- Utilizing eBooks for Skill Development
- Exploring Educational eBooks

14. Embracing eBook Trends

- Integration of Multimedia Elements
- Interactive and Gamified eBooks

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