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#### شروط النشر:

- 1. ان يكون البحث مطبوعاً على الحاسوب، وتزود هيئة التحرير بثلاث نسخ منه مع نسخة على قرص ليزري (CD).
- ٢. ان لا تزيد عدد صفحات البحث عن (٢٥) صفحة ولا تقل عن (١٥) صفحة من الحجم العادي
   (A4) ويستثنى من ذلك النصوص المحققة على ان يدفع الباحث مبلغ (١٠) عشرة الاف عن كل صفحة إضافية إذا كان البحث يزيد عن ٢٥ صفحة للبحوث داخل العراق و٨ دولار امريكي للبحوث خارج العراق.
- ٣. يمكن ان يكون البحث جزءاً من رسالة الماجستير أو أطروحة الدكتوراه التي أعدها الباحث على ان يلتزم الباحث بوضعه على قالب المجلة واستكمال المعلومات المطلوبة باللغتين العربية والانكليزية، وألا يكون قد سبق نشره على أي نحو كان أو تمّ إرساله للنشر في مجلة أخرى ويتعهد الباحث بذلك خطياً.
- يلتزم الباحث بإجراء تعديلات المحكمين على بحثه وفق التقارير المرسلة إليه وموافاة المجلة بنسخة معدلة في مدة لا تتجاوز (١٥) يوماً.
  - ٥. أن يكون البحث ضمن الاختصاصات الانسانية ومن ضمن ابواب المجلة الستة الثابتة.
- تخطر أصحاب البحوث بالقرار حول صلاحيتها للنشر أو عدمها خلال مدة لا تتجاوز ثلاثة أشهر
   من تأريخ وصوله لهيئة التحرير.
  - ٧. لا ترد الأبحاث إلى أصحابها سواء نشرت أم لم تنشر.

### مجلة (آول الغراهيري

- ٨. يلتزم الباحث بدفع أجور النشر المقررة والبالغة ١٠٠ ألف دينار عراقي داخل العراق و١٠٠ دولار أمريكي خارج العراق وكذلك دفع مبلغ ٢٠ ألف دينار عراقي لعمل استلال الكتروني.
- و. يلتزم الباحث بدفع أجور الاستلال الكتروني البالغة ٢٠ ألف دينار عراقي للبحوث داخل العراق
   و. ٢ دولار أمريكي للبحوث المستلمة من خارج العراق.
- 1. في حال قبول البحث للنشر في المجلة لا يسمح للباحث بإعادة نشره في مكان آخر إلا بعد مرور سنة كاملة على تأريخ نشره فيها.
- 11. يطبع البحث ببرنامج (Word)، وتوضع الرسوم أو الاشكال إن وجدت في مكانها من البحث على أن تكون صالحة من الناحية الفنية للطباعة.
  - ١٢. أن يكون البحث خالياً من الأخطاء اللغوبة والنحوبة والاملائية.
  - 17. يجب اتباع الأصول العلمية والقواعد المرعية في البحث العلمي.
    - ١٠. يجب أن تكون الخطوط كالآتي:
  - أ- اللغة العربية: نوع الخط (Simplified Arabic) حجم الخط (١٤).
  - ب- اللغة الانكليزية: نوع الخط (Times New Roman) حجم الخط (١٤).
- 1. عمل الهوامش يكون بنظام تلقائي (تعليقات ختامية) في نهاية البحث، ويكون الترقيم مستمراً، مع التدقيق في تسلسل الترقيم.

#### مجالات النشر:

- 1. البحوث العلمية: تنشر المجلة البحوث العلمية الأصيلة والمخطوطات المحققة في مجال العلوم الإنسانية.
- 7. المؤتمرات والندوات العلمية: تنشر المجلة بحوث المؤتمرات والندوات العلمية المحلية والعربية والعالمية والتي عقدت حديثاً في مجال العلوم الإنسانية وضمن ابواب المجلة الستة الثابتة.

#### ملاحظات النشر:

- 1. البحوث المنشورة في المجلة تعبر عن آراء الباحثين ولا تعبر عن رأي المجلة.
  - ٢. ترتيب البحوث في المجلة يخضع لاعتبارات فنية.
- ٣. تستبعد المجلة أي بحث مخالف لقواعد النشر أو الذي يرفض من قبل الخبراء.
  - ٤. يعطى الباحث نسخة مستله من بحثه.

العنوان البريدي: جامعة تكريت، كلية الآداب، مجلة آداب الفراهيدي

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Transcendentalism in Poetry as A Core Dimension of The Internal Inspiration and Mental Quintessence of The Human

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#### Transcendentalism in Poetry as A Core Dimension of The Internal Inspiration and Mental Quintessence of The Human

#### ABSTRACT

This study deals with the transcendentalism as a literary movement appeared in America in nineteenth century. It represents the core of imagination for poets. The use of the transcendentalism in poetry writing is notable. The transcendentalists used this type of literary style to express their ideas, which express the necessity of self-reliance. This type of philosophy has a big significance in the modern poetry, because it comes from an increase in thinking over the real life. This study will focus firstly on the question of the significance of some poets to the use of transcendentalism in their poetry. Among these were American poets use pure thinking in their poetry. These poets used the spiritual thinking and imagination memory to be free in their literary expression. Also, it will focus how the nature inspired the poets to write of its beauty through their poems.

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#### **Introduction:**

An idealistic, transcendental philosophy and social movements that developed in nineteenth century as reaction to rationalism. It is influenced by many philosophical movements like romanticism, Platonism, and Kantian philosophy, it teaches the internal inspiration of the human through the transcendentalism, that divinity pervades all nature and humanity, and its members held progressive views on feminism and communal living. Ralph Waldo Emerson and Henry David Thoreau were central figures of this philosophy.

The term 'Transcendentalism' appeared in American literature in the 1830s. This movement opposed the situation of society and its culture at that time. The transcendental movement invites the belief in ideal spirituality that arises above the material things. It can best be explained by the assertion. 'Thought is a mode of life (Laoureux 2009, p. 393) it represents the core of imagination for poets, when they write their poems. Ralph Waldo Emerson and Henry David Thoreau were the pioneers of the transcendental literature movement. They used transcendentalism to express their ideas, which express the necessity of self-reliance. It makes the mind dwell on in the region of pure thought. According to Schroeder (1965, p. 560):

"Yet transcendentalism, like all brands of idealism, is one of the most difficult philosophies to understand, let alone to live by. The universal intelligibility of Emerson, Thoreau, Frost and Wyeth brings to mind the anecdote of the man who, upon looking at the eye-chart, says that he can read it, but he can't pronounce it".

Transcendentalists believe that society and its institutions, particularly organized religion and political parties corrupt the purity of the individual. They have faith that people are at their best when truly "self-reliant" and independent. It is only from such real individuals that true community can form as idealistic society. Even with this necessary individuality, transcendentalists also believe that all people possess a piece of the "Over-soul" (God). Because the Over-soul is one, this unites all people as one being.

This type of philosophy comes from an increase in thinking over the real life. The poet of transcendental philosophy looks for the world without wrongs to achieve the idealism in the relationship between human and nature. Mostly, it is represented by the serene solitude of poets.

As transcendentalism represents the spiritual thinking, so this movement includes some religious aspirations. It expresses the internal thinking of the poets who encourage democratic expression like Thoreau and Emerson, because transcendentalists support free speech. Literary, philosophical, religious and thinking habits are combined in one term: transcendentalism. Transcendental philosophy helps to correlate the religious beliefs with the habits of people in deep thinking. In this case,



transcendentalists need to be free from the restriction of real life, so they escape to express their imagination by transcendentalism. Consequently, transcendentalism is a type of invitation to thinking democracy.

"Emerson, perhaps more than any other American until Walt Whitman and John Dewey, exemplifies the rise of democratic faith as a translation of the religious realm into civic and political language in the American context (Deneen 2008, p. 10)".

Transcendentalism helps to fire up the imagination of poets, when they need to be freed from the restrictions of daily life. It represents democratic practices, which were practiced by poets in the nineteenth and twentieth centuries. Frost was more influenced by this type of poetry, because it tended to solitude and deep imagination both religiously and in relation to the natural world.

The poets who espoused transcendental philosophy had a special focus on the mystery of nature. Transcendentalists had a high appreciation of nature, because they dealt with it as a great imagination of God. These poets regarded the mystery of nature as similar to beauty. Furthermore, this thinking about the core of nature made the poets of transcendentalism more religious and gave them the tendency to appreciate the ability of God in the beauty of creation. Chen (2009, p. 130) explains: 'To Emerson, "nature" is the gigantic shadow of God. Thus the beneficence, the beauty, the mystery of nature is like the beauty, the beneficence, and the mystery of God'. Emerson and Thoreau both had a big influence on the poetry of that period. The poetry in their time developed more fully as the poets adopted the traditional style in the writing of poetry. This development influenced the poets who came after them like Robert Frost who was strongly influenced by transcendentalism. Frost wrote most of his poems about the beauty of nature, because he acquired his philosophy from his appreciation of nature, for example trees, woods and mountains. For Frost, nature represented his childhood, the purity of life and the relation of man with God. These visions transcendentalist made him a poet. Robert Frost continued transcendentalism into the twentieth century.

The contemplation of the beauty of nature is very clear in American poets' poems. It appeared through the use of symbolism, metaphor and poetical images that related to nature. Transcendentalism gave rise to some mysticism in his poetry. Frost used the transcendental philosophy because of the influence of Emerson and Thoreau. His poetry was imbued with profound thought which included philosophy, religion and romantic nature. Moreover, Frost had a special philosophy in his poetry, when he correlated spiritual thinking with transcendental philosophy. According to Suarez (2008, p. 126), 'Robert Frost: The poet as philosopher paves the way for fuller examinations of Frost's relationship to this literary tradition and especially to later twentieth-century poets'. Therefore, transcendentalism is represented through the love of nature and contemplation of its elements.



Frost represents the keeper of transcendentalist philosophy in the twentieth century.

#### Waldo Emerson and David Thoreau:

At the end of the nineteenth century, romantic poetry became more widespread, because a greater range of subjects were open to the poets. This enlargement in the Romantic Movement could also be seen in the variety of verse forms. Robert Frost became a skillful in this type of poetry, after he read the works of the poets who came before him, especially Ralph Waldo Emerson (1803-1882), and Henry David Thoreau (1817-1862). As well as being transcendentalists, these poets participated in the widespread development of romantic poetry that focused on nature. Emerson was a naturalist poet, because he wrote most of his poems about nature, like 'Song of Nature. Nature inspired the poets to write of its beauty through the changes in season, the variations in landscape and the natural phenomena around them. Frost followed Emerson and Wordsworth in the appreciation of the spiritual aspect of nature. This can be seen in some of his poems, by the quotation from their works, such as, the transcendental philosophy of Emerson and the rustic poems of Wordsworth. According to Stewart and Bethurum (1964, p. 198):

"Another poet is Emerson, whom Frost does the unusual honor of quoting directly (in\_New Hampshire, 'for example, he quoted from the 'Ode inscribed to WH Channing: in 'The Masque of Reason)".

There is some relation between Frost's poetry and Emerson through some direct quotations in his poems. This overlapping between their poems emphasises that Frost was influenced by Emerson's poetry.

Thoreau was essentially a poet, who used his imagination and memory as more important in thinking about nature and beauty. Emerson and Thoreau grew up in the same environment as Frost. These poets were all influenced by the beauty of nature.

Also, they were inspired in their style and imagination from the simple habits of the countryside. Frost, obviously, was influenced in the same way as these earlier New England poets in his style. Therefore, his love of nature appeared in his poems, like 'Birches':

When I see birches bend to left and right
Across the lines of straighter darker trees,
I like to think some boy's been swinging them.
But swinging doesn't bend them down to stay
As ice-storms do. Often you must have seen them
Loaded with ice a sunny winter morning
After a rain. They click upon themselves
As the breeze rises, and turn many-colored
As the stir cracks and crazes their enamel
Soon the sun's warmth makes them shed crystal shells
Shattering and avalanching on the snow-crust —



Such heaps of broken glass to sweep away You'd think the inner dome of heaven had fallen.

These lines explain the changing of nature, which begins with its colour green and flowers. But it quickly changes to grief through the loss of its leaves and the brilliance of nature. The metaphorical expression like 'So Eden sank to grief, / So down goes down to day' illustrates the difficulties Frost faced with real life, because he loved and appreciated nature. Frost explains in this poem the grief that included all things in the life even the paradise was filled by sadness.

Emerson and Thoreau were different in their poetry through an expression of social movements. Although they wrote their poetry through the joy in nature, each one of them tended to adhere to a different literary movement. Emerson's poetry was more focused on idealism, while Thoreau's poetry was more transcendental in style. However, they were united in their belief in the romanticism of nature. Frost was a naturalist poet, who read admired the idealism and transcendentalism of Emerson and Thoreau. As mentioned above, transcendentalism is a philosophical movement in literature that appeared in America between 1930s and 1940s, and invited the poet to write poetry in an ideal spirit and rise above material things. Frost was strongly influenced by transcendentalism, therefore, this influence appeared in Frost's poems, for example 'Stopping by Woods on a Snowy Evening'. When a man and his horse stopped in the middle of pure nature and were isolated from people, they watched the snow fall and the tranquil beauty of the snow-covered woods. This image represents one aspect of transcendental philosophy in Frost's poem. And the speaker in the poem 'New Hampshire' watched the mountain peak stand alone as a great sight. He had been on the mountain's side, but he had never climbed to the peak, because he felt that nothing was there. This is a kind of the dialogue between Frost and nature. The dialogue between poets and nature appeared clearly through using ideal and transcendental poetry. This conversation explains the relationship between the poet and nature far from material effects that make the spiritual connection between poet and his God through the dialogue with soul of nature. It is found, for example, in the line 'Rhodora! If the sages ask thee why', in Emerson's poem 'The Rhodora':

"In May, when sea-winds pierced our solitude, I found the fresh Rhodora in the woods, Spreading its leafless blooms in a damp nook, To please the desert and the sluggish brook. Then purple petals, fallen in the pool, Made the black water with their beauty gay; Here might the red-bird come his plumes to cool, And court the flower and cheapens his array. Rhodora! If the sages ask thee why This charm in wasted on the earth and sky."

In this poem, Emerson entered into a dialogue with nature, which is represented by the Rhodora plant. He illustrates his admiration of the



Rhodora and his love all the way through the beautiful nature like, Then purple petals, fallen in the pool and To please the desert and the sluggish brook. This is the same philosophical transcendentalism, which was used by Frost in his poetry writing, where he used the mountain to explain the grandeur of nature. This contemplation of nature helped Frost to connect his spiritual feelings with the soul of nature.

#### **Conclusion:**

Transcendentalism comes through imagination and intuition not through the senses or real. It represents the spiritual thinking, and expresses the internal thinking of the poets who encourage democratic expression. Transcendentalists believe that the human is very close with the nature, which inspired the poets to write about its beauty through the changes in season, the variations in landscape and the natural phenomena around them. Transcendentalists connect their spiritual feelings with the soul of nature. There is a strong relationship between transcendentalists and nature, because they have pure feeling towards its beauty. Transcendentalism represents the high sophisticated literary expression, which is used by the poets to be free in the use of their ideas, as a way of understanding life relationships. So, the mental squeezer and internal inspiration enhance the use of transcendentalism in poetry.



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## الحاب الفي الميادي بالم علية كأن فعلية تعدمي كلية الأدار بالم تأريف

الترقيم الدولي للطباعة الورقية: ١٠٧٤ - ٢٠٧٤

الترقيم الدولي للنشر الإلكتروني: ١١٨ - ٢ ٢٢

#### رقم الإيداع في دار الكتب والوثائق ببغداد: ١٦٠٢ لسنة: ٢٠١١

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