

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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