

PREFATORY NOTE

Imagination is the problematique of theory of knowledge. The Romantics extolled it, while the Rationalists have sought to minimize its role in knowledge. Plato found it difficult to accomodate it within his scheme of his theory of knowledge, while he could not get away from its lure. For Spinoza imaginatio represents the lowest stage of cognition. Leibniz did not look upon it favourably. It was with Hume and Kant that imagination is restored to its power. Imagination provides a sort of category - like function in Hume's theory of knowledge. Kant saw imagination as " a dark power of nature ", though an inalienable component in any cognitive endeavour. In the second and the third Critiques imagination has very important roles to play. For example, the notion of the kingdom of ends has its source in imagination, and beauty for Kant is an Idea of imagination, an analogue indeed of Idea of Reason. I have of course confined myself to the first Critique. I have endeavoured the role of imagination in the theories of knowledge as accounted for in Hume and Kant, and discover, if possible a linkage through imagination between those two great thinkers. Generally Hume and Kant are so appreciated as though they differed radically. They do differ, but perhaps not as radically as they are commonly supposed to be. My humble

contention is that by considering the role of imagination in their respective epistemologies important linkage can be found between them.

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