Critique of Pure Reason

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Critique of Pure Reason

When I met you, I turned you over and over in my head, trying to know what you meant.

Once, looking at you, a word wrote itself on my mind.

The sense we make of things (space, time, causation) is, according to Kant, a function of the mind’s ordering impulse, rather than a function of the world.

What is this? I said. You said, I’ll tell you what it isn’t.

Kant’s early work deals exclusively with hurricanes and winds.

Your talk is like religion.

It means everything and nothing.

Act without regard to any end, Kant instructs.

Act as if the maxim of your action were to become through your will a general law.

The maxims of your actions were terrifying.

You told me you had sex for the first time when you were five.

That’s not sex, I said.

It felt like sex.

Silence. Wind lifting the leaves outside.

Central to The Critique of Pure Reason is Kant’s belief in the unknowableness of things in themselves.

The word was: pain.

I am painting you a picture, you said.