

# SZABÓ LAJOS

## ON KANT

KANT: space and time are pure forms of our thinking/contemplation/intuition. The empty and void prerequisites of all thinking/contemplation/intuition. Kant – in ignorance or oblivion of the Democritian problem situation and the Parmenidian prohibition of the neutral-nothing – reinvents what Parmenides and Democritus separately realized. Parmenides, that space is empty and Democritus, that it is an indispensable prerequisite to our thinking/contemplation/intuition. To what end is it indispensable? This assumed, ungraspable, imperceptible, inscrutable, omnipresent and all-encompassing void – which by its very definition is nothing, and thinking of which or of whom, philosophers can barely catch a breath in their vast awe, as evidenced by both European and not only European philosophy.

KANT: criticism and knowledge of knowledge and its application to itself. Theories of the primordial fog and the first motion as the first necessary tribute idealism is forced to pay on a matriachastic basis to materialism.

In the neutral world of the primordial fog-motion all evil, suffering and all negative can only be understood as the consequence of the fundamentally evil: the dualism of the Persian-Manichean ur-panic.

The crumbling and screeching collection of our apriori-aposteriori machinery of knowledge... the unprocessed and style-deficient pile-inventory of identity, categories, schematisms due to the denial of an empiricism of language! Kant is the confessional priest of “good conscience”, he takes the materialistic and the idealistic denial of reality and life, and adds the third: nihilistic skepticism to the mix, to encourage and support one with the other; he uses his geniality to alloy the unalloyable... This is the historical role of Kantian criticism, and this the rational explanation of its spiritual mass-effect, attractive power and hypnosis. Empiricism, rationalism and skepticism; theory, practice and judicious power; materialism and idealism, nihilism and religiosity, apriori and aposteriori, intuition and intellect... everything entangles here, nothing gets solved, but all unsolvedness and, beyond that, all our questions and problems which have become unintelligible through our own fault now wear on the togas of awe-inspiring, meaningless latinisms and schematisms.

It is in here, in kantianism, that materialisms, idealisms and nihilistic skepticisms save, hide and conceal their bareness originating from their single- or many-sided denial of reality – one always hides in the coat of the other two.

*Translated by István Czigler*