When I experience, e.g., water’s freezing or sunlight’s warming a particular stone, I seem to have cognition of a causal connection. Hume rightly claims that much of our purported cognition of the world is either like this or builds on this kind of causal cognition. Kant would count his critical philosophy a failure if he cannot present a view on which particular causal cognition is commonplace. Yet, according to his interpreters, if we can have this cognition at all, it is only in very rare cases. In this essay, I develop a reading of Kant on particular causal cognition where this kind of cognition can be a ubiquitous aspect of our everyday cognitive lives, and I argue that Kant’s account radically breaks with how philosophers tend to think of this cognition.