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Religion within the Bounds of Bare Reason is a 1793 book by the German philosopher Immanuel Kant. Although its purpose and original intent has become a matter of some dispute, the book's immense and lasting influence on the history of theology and the philosophy of religion is indisputable. It consists of four parts, called "Pieces", originally written as a series of four journal articles. He strongly criticises ritual, superstition and a church hierarchy in this work.

Religion Within the Bounds of Bare Reason - Wikipedia

Religion within the Boundaries of Mere Reason is a key element of the system of philosophy which Kant introduced with his Critique of Pure Reason, and a work of major importance in the history of Western religious thought.

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Study Guide for Religion within the Boundaries of Mere Reason. Religion within the Boundaries of Mere Reason study guide contains a biography of Immanuel Kant, literature essays, quiz questions, major themes, characters, and a full summary and analysis. About Religion within the Boundaries of Mere Reason

Religion within the Boundaries of Mere Reason Background ...

Kant's Religion within the Boundaries of Mere Reason: A Commentary. Published: December 09, 2012. James J. DiCenso, Kant's Religion within the Boundaries of Mere Reason: A Commentary, Cambridge University Press, 2012, 269pp., \$99.00 (hbk), ISBN 9781107009349. Reviewed by Benjamin J. Bruxvoort Lipscomb, Houghton College

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20+ Kants Religion Within The Bounds Of Mere Reason Scm ...

Religion within the Limits of Bare Reason Immanuel Kant belonging to the understanding, which are what we use in thinking about the contingent empirical world. ideal: As a noun this translates Kant ' s Ideal, a technical term which he explains in the first Critique at B 595–7, and is still using in the same sense here. An ideal is an idea

Religion within the Limits of Bare Reason

An all too overlooked text of Kant. `Religion within the Mere Bounds of Reason' is a critical attempt-albeit a rather strange one-to reconcile Kant's rational ethical maxims with a conception of evil antecedent to the human being. This is in part a radically strange work, and often completely antithetical to the Aufklärung project itself.

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