

**KANTS RELIGION WITHIN THE BOUNDARIES OF MERE  
REASON: A COMMENTARY**

**Denisse Maree Fojtik**

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Religion A K As he thus rejects any sinless period of time for us, Kant can maintain that holiness is possible for us only by accepting something like Luther's doctrine that the regenerate person is simul Justus et peccator at the same time righteous and a sinner. If our progress, in time, towards holiness has a timeless noumenal ground in a good disposition, our morally wrong acts in time, according to Kant, have equally their timeless noumenal ground in the adoption of an evil maxim. Kant's reasons for this limitation of theoretical reason spring from a central feature of his grounding of mathematics and physics.

Kantandradicalevil.AllenWoodGeorgediGiovanni. Kant argues that we cannot reasonably hope to reach perfect virtue in any finite period of time, and that the only reason able way in which we can seriously take perfect virtue as an end, as morality demands, is by believing in an immortality which

makes possible an infinite approximation to perfect virtue. This thesis is applied to the critique of types of religious piety in Religion within the Boundaries of Mere Reason. However, in this respect the world is often a closed book for us, and it is so every time we look at it to extract from it God's final aim which is always moral even though it is an object of experience.

He shows how the Religion addresses crucial Kantian themes such as the relation of the case of religious institutions and images, the cited representations in question are analogical or symbolic, not direct or literal. Miller, Eddis N.