

PROGRAMVORSCHAU:

FÜNFTE HERMANN COHEN LECTURE

Di, 10. Oktober 2023 | 17.30 | Sitzungssaal der ÖAW
Rodrigo Cadore | Universität Freiburg
Die Kelsen-Sanders-Kontroverse

VERANSTALTER:

Kommission für Geschichte und Philosophie der Wissenschaften
Arbeitsgruppe Hermann Cohen und der kritische Idealismus im 20. Jahrhundert und in
der Gegenwart
Österreichische Akademie der Wissenschaften

KONZEPT UND WISSENSCHAFTLICHE LEITUNG DER HERMANN COHEN LECTURES:

w. M. em. o. Univ.-Prof. Dr. Hans-Dieter Klein
w. M. Univ.-Prof.ⁱⁿ Dr.ⁱⁿ Patrizia Giampieri-Deutsch

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TEILNAHME VIA ZOOM:

<https://oeaw-ac-at.zoom.us/j/65505698884?pwd=MXFxdHdWc0t3R0w5WWFMO1c2VXR-VQT09>

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ÖSTERREICHISCHE
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DIENSTAG, 23. MAI 2023
BEGINN: 17.30 UHR
ÖSTERREICHISCHE AKADEMIE
DER WISSENSCHAFTEN
ONLINE VIA ZOOM



HERMANN COHEN LECTURES

VIERTE LECTURE

RELIGION WITHIN THE LIMITS OF REASON ALONE OR RELIGION OF REASON?

THE ROLE OF JERUSALEM AND ATHENS IN KANT'S
AND HERMANN COHEN'S THOUGHT OF RELIGION

IRENE KAJON

Università degli studi di Roma la Sapienza

PROGRAMM

In their old age both Kant (1724-1804) and Hermann Cohen (1842-1918) wrote a book about religion. Kant's book had the title *Die Religion innerhalb der Grenzen der bloßen Vernunft* (1. ed. 1793) while the title of Cohen's book was *Religion der Vernunft aus den Quellen des Judentums* (1. posthumous ed. 1919; 2. revised ed. 1929). The difference between the two titles encloses a different attitude of the two philosophers with regard the relationship between Athens, i.e. Greek philosophy, and Jerusalem, i.e. the Biblical tradition, which Christianity and Judaism share. Kant builds his system of philosophy, composed of his three *Critiques* (*Kritik der reinen Vernunft*, 1781; *Kritik der praktischen Vernunft*, 1788; *Kritik der Urtheilskraft*, 1790), on a theory of mathematics and scientific knowledge, and then moves to a religion which expands the field of an ethics grounded on a transcendental logic by the means of a philosophical analysis of Christian concepts, doctrines, and rites. Cohen as a Kant's pupil published a *System der Philosophie* (1902-1912), composed of a pure logic, a pure ethics, and a pure aesthetics. However, at the end of his life, Cohen realizes that religion – whose concepts, doctrines, and rites he takes out from Judaism – cannot be grounded on a transcendental logic because the main religious idea is not the *cogito*, the *Ich denke*, but the unique transcendent God. While Kant maintains the concept of reason which the Greeks drew up, pondering the kosmos, and then tries to harmonise it with the Christian faith, Cohen finally proposes a concept of reason which the Jews drew up pondering the Saint (*Qadosh*), i.e. a God whose positive attributes are only the ethical ones. Thus, Cohen changes in his *Religion of reason* the center of his philosophical system – no more the autonomous reason, but the spirit of sanctity which unifies God and man. Both were religious philosophers. But Kant offers an interpretation of religion in light of philosophy identified first of all with a reflection on the *Sein* or Being; Cohen gives us an interpretation of philosophy in light of religion identified with a reflection on the *Sollen* or Ought to be. Both philosophers are Enlighteners: they do not oppose reason and religion. But they follow a different path. In our tragic age it seems to me that we should prefer Cohen's anti-anthropocentric approach to religion rather than Kant's approach.

Univ.-Prof.ⁱⁿ Dr.ⁱⁿ Irene Kajon is professor emerita of Moral Philosophy at Sapienza - University of Rome. She has taught also Jewish Religion and Thought at Pontificia Università Lateranense (Rome) from 2009 to 2020. Her actual research in the field of philosophical anthropology, in dialogue with Jewish and Christian sources and with art and literature, concerns the idea of humanism today. Among her books: *Ebraismo e sistema di filosofia in Hermann Cohen* (Padova: Cedam, 1989); *Fede ebraica e ateismo dopo Auschwitz* (Perugia: Benucci, 1993); *Contemporary Jewish Philosophy. An Introduction* (London: Routledge, 2010, 2. ed.); *Ebraismo laico. La sua storia e il suo senso oggi* (Assisi: Cittadella Editrice, 2012).

17.30 BEGRÜSSUNG

w. M. Helmut Denk | Altpräsident der Österreichischen Akademie der Wissenschaften, Präsident 2009–2013 und Medizinische Universität Graz, Mitglied der Kommission für Geschichte und Philosophie der Wissenschaften der ÖAW

w. M. Hans-Dieter Klein | Leiter der Arbeitsgruppe Hermann Cohen und der kritische Idealismus im 20. Jahrhundert und in der Gegenwart der Kommission für Geschichte und Philosophie der Wissenschaften der ÖAW und Universität Wien

w. M. Herta Nagl-Docekal | Universität Wien und ÖAW

17.40–18.40 VORTRAG

Irene Kajon | Università degli studi di Roma la Sapienza
Religion within the limits of reasons alone or religion of reason? The role of Jerusalem and Athens in Kant's and Hermann Cohen's thought of religion

18.40–19.00 DISKUSSION