**Content summary of 7th Classic Germany Philosophy Lecture**

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**Course Title：**Freedom of Action and Freedom of the Will

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**§1 Explication**

*Practical principles are propositions that contain a universal determination of the will, which have several practical rules under it.* They are either subjective or objective when they are considered by different condition.

**Comment**

First paragraph: Whether there is a basis within pure reason itself, which is sufficient to determine the will; if it does have, there are practical laws; but if not, they are merely maxims. With an example, Kant shows that there is a conflict between maxims and the practical laws.

Second paragraph: **first,** Kant compared principles in the nature and practical fieldc to show the different cognition between the principle of nature and the principle of reason. Kant point out the distinctive aspect of the practical rule, that is, it deals with power of desire. **Second,** because reason is not the sole determining basis of the will, so the practical rule must be a form of an imperative of “ought”, expressing the objective necessitation of the action. Therefore, imperative is entirely distinct from maxims. **Third,** Kant showed two aspects of imperatives. On the one hand, it would be hypothetical imperative, which determine the condition of the causality of a rational being, what is practical precepts. On the other hand, it would be categorical imperative, what is practical laws with sufficient necessity and independence. Then, Kant show an example of the practical precept of the will, so as to emphasize that the reason does have put necessity into precept, but this necessity is conditioned subjectively and cannot be presupposed to the same degree in all subjects. **Fourth**, Kant explained the reason’s legislation, which is radically different from precept. Then he exemplified “a lying promise” to show that reason’s legislation is merely based on reason and does not care about whether the aim can be achieved by will. **Finally**, Kant emphasize that the mere volition is determined by a completely a priori rule, so practical laws refer solely to the will and without regard to what will be accomplished through its causality.

**§2 TheoremⅠ**

*All practical principles which presuppose matter of the power of the desire as basis of the will are empirical and therefore cannot provide any practical laws.*

So as to support this argument, Kant take two steps to make it clear. **First,** Kant said, if the desire for the object precedes the practical rule, the principle must be always empirical. Because the presentation of an object and the relation of the presentation to the subject became our determining basis of the power of choice. Hence, the principle will depend on whether the object can be actualized, which will give us pleasure. But a priori cannot be concerned with any presentation of object and its pleasure. **Second**, a principle which based only on subjective receptivity of pleasure or displeasure can only be valid for the subject as his maxim, but not as his law, which can be valid for every rational being. Hence, such a principle can never provide a practical law.

**§3 TheoremⅡ**

*All material principles are belong under the general principle of self-love or one’s own happiness.*

**Frist**, the pleasure from the existence of a thing and is based on the receptivity of the subject and also depend on the existence of an object. **Second**, when pleasure is practical, it means that the subject expects the object actuality determines his power of choice with the sense of agreeableness. **Third**, the agreeableness of life combine one’s whole existence is happiness. So all material principles put the determine basis of the power of choice tin the pleasure or displeasure to be sensed from the actuality of some object, which all links with self-love or one’s happiness.

**Corollary**

All material practical rules posit the determining basis of the will in our lower power of desire. If there were no merely formal laws of the will that sufficiently determined it, then one could not admit any higher power of desire.