**Content summary of 8th Classic Germany Philosophy Lecture**

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**§6 THEOREMⅡ**

Kant says here that the *legislative form* is the sole determining basis of the will. Because the will is independent from empirical conditions whereas the matter of a practical law can only given empirically.So the *form* is the only answer.

**Comment**

Kant asks from what our cognition of the practical starts. There are two possible alternatives, *freedom* and *moral law*. However, he says, the former is actually impossible, for we cannot become conscious of it *directly*. So the latter is the only answer, namely, it’s moral law that *first* offers itself to us.

Then he goes further to the question of whether the consciousness of that moral law is possible. The answer is positive, because we can become conscious of the necessity which is prescribed to us by reason and the separating of all empirical conditions.

**§7 BASIC LAW OF PURE PRATICAL REASON**

Here the basic law means ,“So act that the maxim of your will could always hold at the same time as a principle of a universal legislation”.

**Comment**

There is a presupposition of Pure geometry, that is, one *can* do something if it were demanded that one *should* do it. And presuppositions of this kind are practical rules under a problematic condition of the will.

On the contrary, The practical rule here is *unconditional* and is conceived a priori as a *categorical practical* proposition.

The basic law is not an empirical fact but the sole fact of pure reason and is *originally legislative*.

**COROLLARY**

Pure reason is practical by itself alone and gives a universal law, namely, the *moral law*.

**COMMENT**

*Reason* always holds the will’s maxim in an action up to the *pure will*, regardless of *inclination*. It also declares the principle of morality to be a law for all rational beings, including the *infinite being* as supreme intelligence. And the moral law is a categorical imperative for finite beings.

**§8 THEOREM Ⅳ**

Here, Kant emphasizes the importance of *autonomy* and take it as the sole principle of all *moral laws* and of the *duties* conforming to them. As for *heteronomy*, he takes it as an opposition to the principle of obligation and to the morality of the will.

Another important point is, *independence* is freedom in the *negative* meaning, whereas the *legislation* is freedom in the *positive* meaning. And practical reason means the *autonomy* of pure practical reason.