**Protocolof8st Classic Germany Philosophy Lecture**

**Department of Philosophy, Huazhong Science and Technology University**

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**Course Title：Freedom II: The Actuality of Freedom**

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Q for question；A for answer

***The text reading-----***

Q1: why law become impractical? what is the normal (usual) formulation of law? Do you think law formulated in Maxim?

A: Law is not the law popularization. Law formulate itself with a universal way. We should say, “law something is” than “there is no law, but maxim”. This (universal) way starts from popularization, and it is for each being, either ‘senses’ or ‘non-senses’, either ‘fine being’ or ‘not fine being’, either ‘human-being’ or ‘god’. Because doesn’t speak about the popularization, but popularization applies for final formulation.

The pure practical reason of basic law is about pure geometry has postulates that are practical propositions, which, however, contain nothing more than the presupposition that one can do something if perhaps it were demanded that one should do it; and these are the only propositions of pure geometry that concern an existence of something. They are therefore practical rules under problematic condition of the will.

Q2: In the sentence:“Pure geometry has postulates that are practical propositions。。。 The practical rule is therefore unconditional .”What is the point Kant’s hiding on?

A1:The practical rule is therefore unconditional

A2:There’re two practical rules ,those problematic one, geometry and morals, but they comes out different , problematic in contrast to un condition absolutely rights.

Q3:What is called“a fact of reason”?

A: The consciousness of this basic law.

Q4:What’s the basic law?

A: The basic law is the categorical imperative

Q5:Why can you be called “ a fact of reason”?

A: Kant doesn't use itself but with the consciousness of the basic law

Q6:What is the different between itself or categorical imperative and the consciousness of the basic law?

A: Take consciousness thought of knowledge

Q7:Why could we reason it from antecedent data?

A: From the consciousness of freedom (for this is not antecedently given to us)—and because, rather, it thrusts itself upon us on its own as a synthetic a priori proposition not based on any intuition, whether pure or empirical. This proposition would indeed be analytic if the freedom of the will were presupposed; but for this, as a positive concept, an intellectual intuition would be required, which certainly cannot be assumed here at all

Q8: why is the fact of reason is no empirical fact?

A: Pure reason

Q9: We have 4 words : imperative, dependence, necessitation and duty. Can you bring primary relation in these 4 words?

A: We are dependent of the law

Q10:What’s the law?

A: Moral law

Q11:Now,”necessitation”,what does it mean?

A: The relation of such a will to this law is dependence, under the

name of obligation, which [name] means a necessitation.

Q11:What does “duty” mean ?

A: The action is called duty, because a pathologically affected (although not thereby determined, and hence always also free ) power of choice carries with it a wish that arises from subjective causes and that hence can often be opposed to the pure objective determining basis and therefore requires , as moral necessitation, a resistance of practical reason that may be called an inner but intellectual constraint .

Fin.