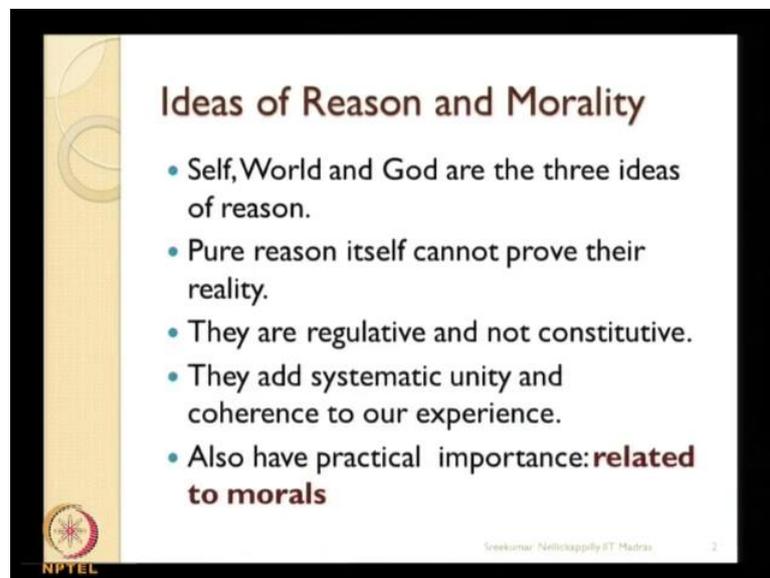


Aspects of Western Philosophy
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Module - 23
Lecture - 23
Immanuel Kant
Kant's Ethics
Freedom and Immortality
Problems with Kant

Welcome to this lecture on Aspects of Western Philosophy. This is a lecture number 23 and this lecture will focus on the following topics, we will discuss Immanuel Kant's ethical theory with the special focus on concepts like freedom, immortality, which are treated as postulates of morality, but before we discuss these postulates actually there are more important things to be understood about Kant's philosophy. In continuation with what we have discussed in the previous lecture, where we have analyzed we have examined the ideas of reason.

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The slide is titled "Ideas of Reason and Morality" and contains a list of five bullet points. The text is as follows:

- Self, World and God are the three ideas of reason.
- Pure reason itself cannot prove their reality.
- They are regulative and not constitutive.
- They add systematic unity and coherence to our experience.
- Also have practical importance: **related to morals**

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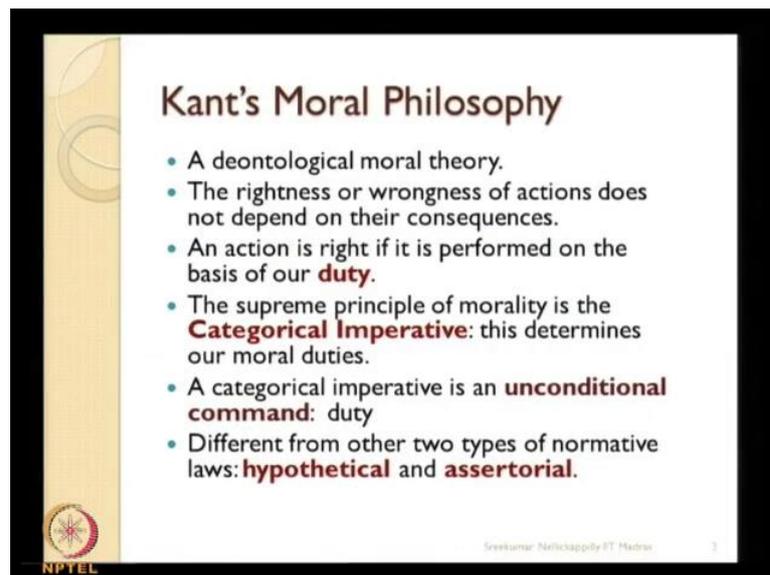
And we have seen that these ideas of reason are not (Refer Time: 00:54) but they are constitutive in and their relevance is more on morality. So, that is what we have seen in the previous lecture for example, these ideas of reasons like self world and God and we have seen that pure reason itself cannot prove their reality. Their reality is something

which is if you ventured into proving them, then you end up with pointless metaphysics, this is what Kant's demonstrated when he has analyzed (Refer Time: 01:22) of pure reasons.

Now he is actually trying to prove at trying to show that, these ideas have relevance in a different realm and they are extremely important as far as man's moral life is concerned, as far as ethics is concerned. So, they are regulative and not constitutive and they add systematic unity and coherence to our experience, this is what Kant would say and also have practical importance. So, they have practical importance.

So, in that sense you know they are related to morals in significant ways. So, this is what you would be addressing in this lecture.

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The slide is titled "Kant's Moral Philosophy" and contains a bulleted list of six points. The text is presented in a clean, professional font with key terms highlighted in red. The slide also features a decorative vertical bar on the left with a circular graphic and the NPTEL logo at the bottom left. At the bottom right, there is a small text credit: "Sreekumar, Nellikuppam IT Madras" and a page number "3".

- A deontological moral theory.
- The rightness or wrongness of actions does not depend on their consequences.
- An action is right if it is performed on the basis of our **duty**.
- The supreme principle of morality is the **Categorical Imperative**: this determines our moral duties.
- A categorical imperative is an **unconditional command**: duty
- Different from other two types of normative laws: **hypothetical** and **assertorial**.

So, before we get in to the central issues of this lecture, we will have an overview of Kant's moral philosophy. So, Kant's moral philosophy is famous for its emphasis on deontological aspects of morality that is it emphasizes on duty. So, it is a deontological moral theory, and the rightness or wrongness of action does not depend on their consequences. So, it is against consequentialism, any approach to morality which stresses on consequentialism or consequences of an action in order to determine if its moral birth is blatantly rejected by Immanuel Kant.

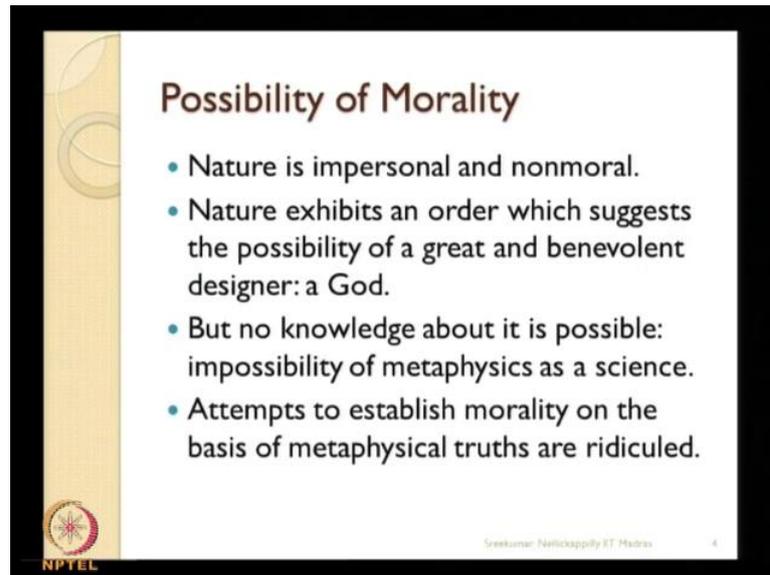
So, in that sense for instance he would reject utilitarianism or he would reject hedonism which says that a particular action is morally right if it leads to happiness or pleasure. What Kant says is that, the moral worth of an action or whether or an action is ethically right or not that does not depend on the consequences or that is unconditional. So, this unconditionality is a very important aspect emphasize by Immanuel Kant in his ethical theory. An action is right he says if it performed on the basis of our duty; so why an action is right, because it is my duty. Why duty, duty for duty sake.

So, action should be performed for the sake of duty, this is what Kant would argue for that. Supreme principle of morality according to him is a categorical imperative, which I will explain slightly later and this determines our moral duties. So, there is something called an imperative which is categorical according to Kant and in order to explain what do you means by this categorical imperative, what Kant does is? He makes a detail analysis of the various types of imperatives and distinguishes the categorical imperative from other types of imperatives like a for example, hypothetical imperative or assertorial imperatives.

A categorical imperative is an unconditional command. So, why there is no question of why it is my duty. Why should I follow duty? There is an answer given by Kant, it is a very interesting answer Kant gives, what Kant says is that one has to follow once duty because that is the only and that is the most rational alternative available for man, for rational creatures following the duty is the rational alternative. So, that is the reason why duty is important.

So, since human beings are rational creatures, it is very important for them to perform actions for the sake of duty, that is to follow reason and this is different from other two types of normative laws like hypothetical and assertorial.

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Possibility of Morality

- Nature is impersonal and nonmoral.
- Nature exhibits an order which suggests the possibility of a great and benevolent designer: a God.
- But no knowledge about it is possible: impossibility of metaphysics as a science.
- Attempts to establish morality on the basis of metaphysical truths are ridiculed.

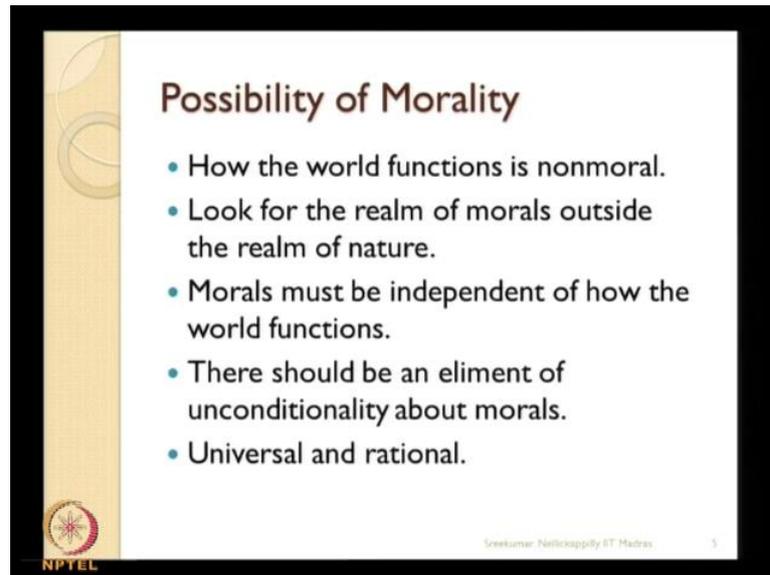
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And now for Kant, before we actually start discussing about morality, we should see the possibility of morality. What ensures moralities possibility and Kant says that, nature is impersonal or nonmoral, we cannot attribute we cannot derive anything from that, because nature as such it is given to us is nonmoral and impersonal and it exhibits an order which suggest the possibility of a great and benevolent designer a God.

Because nature exhibit is a magnificent order, everything is well ordered in nature and there are certain principles which we sort of learned from this something which you have already seen in the previous lecture and it suggest a grand designer behind it God. But the problem is that again we have seen this in the previous lecture, no knowledge about this God or this grand designer is possible as far as human beings are concerned, it is impossibility of metaphysics as a science has been conclusively asserted by Kant, when he dealt with the critic of pure reason

Now, attempts to establish morality on the basis of such metaphysical truths are ridiculed by Kant. Kant rather tells us that morality is very important and we need to show that morality is possible or it is important to prove that it is possible. We can do that in a different way, we cannot expect our metaphysical theories to supplement or moral assumptions.

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The slide is titled "Possibility of Morality" and contains a bulleted list of five points. The slide has a yellow vertical bar on the left side with a circular graphic. The NPTEL logo is in the bottom left corner, and the text "Sreekanth Nellikoppil ET Madras" and the number "5" are in the bottom right corner.

Possibility of Morality

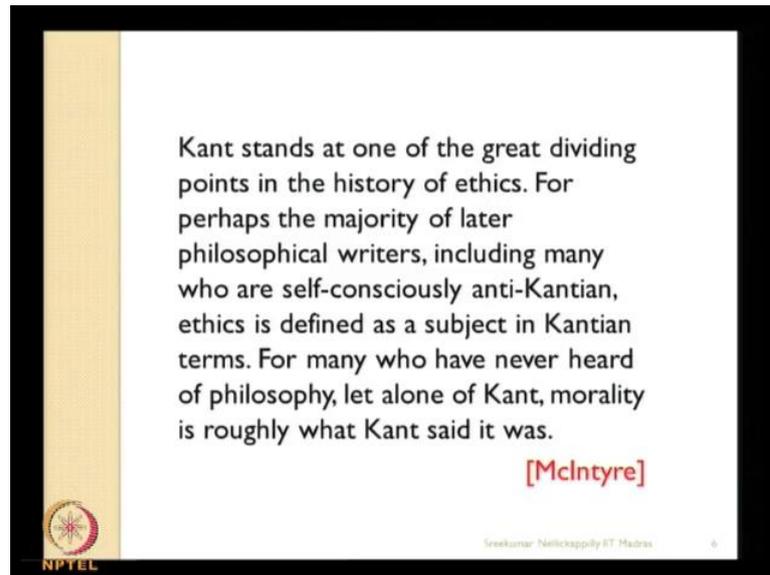
- How the world functions is nonmoral.
- Look for the realm of morals outside the realm of nature.
- Morals must be independent of how the world functions.
- There should be an element of unconditionality about morals.
- Universal and rational.

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How the world functions is nonmoral. Look for the realm of morals outside the realm of nature. So, one has to actually look into a different domain to really sanctify our moral assumptions. Morals must be independent of how the world functions, there should be an element of unconditionality about morals; this is what is source central to any deontological approach to morality. Because any deontological approach would assert that, morality or moral law or moral principle, whatever principle we employ should be unconditional, it should not be depending on various circumstances or conditions or results or consequences.

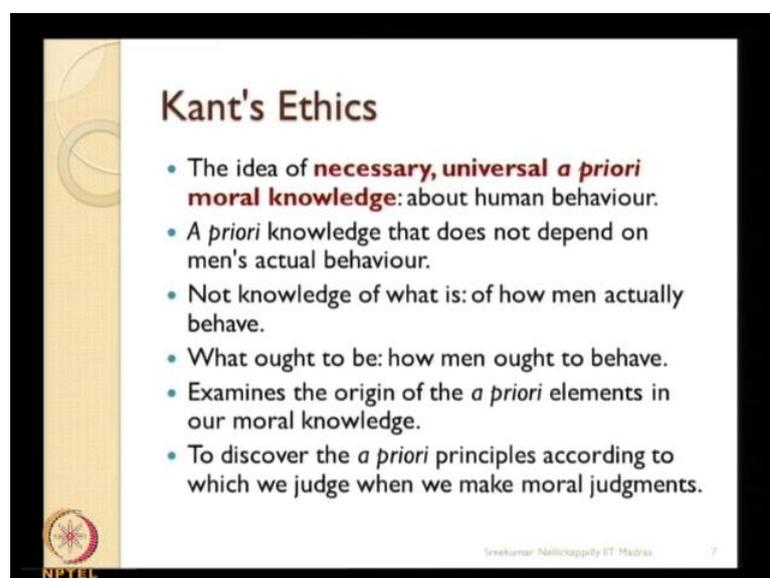
There should be an element of unconditionality about morals and it should be universal and rational, it there cannot be my morality and your morality, there cannot be different moralities for different individuals or different types of people or groups of people. What we today understand as individualism or subjectivism in morals or even cultural relativism is not acceptable for Kant. Kant would stress on the universal features of morality, it should be universal because it is rational. And rationality is universally present, it is something which makes man what man is and there cannot be different rationalities rationality is universal, since that is universal moral law also should be conditionally universal.

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This is a quote from McIntyre about Kant, when he writes about Kant what McIntyre says is Kant stands in one of the great dividing points in the history of ethics, for perhaps the majority of later philosophical writers including many who are self consciously anti Kantian, ethics is defined as a subject in Kantian terms. For many who have never heard of philosophy, let alone of Kant, morality is roughly what Kant said it was. So, very interesting observation, those who are consciously maintain have to follow they followed somehow the Kantian lines and those who have not even heard about morality or heard about Kant are roughly what Kant said moralities.

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So, Kant's ethics in that sense is very interesting very exiting domain to study. The idea of necessary universal a priori moral knowledge about human behavior, this is what Kant's ethics all about. I repeat necessary universal a priori moral knowledge. And when emphasize is on a priori elements or a priori aspects what happens? A prior knowledge that does not depend on men's actual behavior; so how human beings actually behave? That does not matter that is irrelevant for Kant. Kant does as we have seen when he dealt with the problem of pure reason knowledge, natural sciences, there again he was referring to the conditions the preconditions of all human knowledge. Similarly here also the stress is on the preconditions.

So, he is not bothered about or he is not interested in how human beings actually do behave. He is rather looking for an a priori knowledge, not knowledge of what is: of how men actually behave. What ought to be: that is the stress, there is a stress on ought not on is how men ought to behave. So, here Kant has a very definite answer, men or human beings ought to behave for the sake of duty that is Kant's moral law. Examines the origin of the a priori elements in our moral knowledge, and Kant (Refer Time: 10:41) to discover what the a priori principles, according to which we judge when we make moral judgments.

So, to a priori principles, based on which we make our moral judgments. What are those a priori principles? They are routed in reason and Kant says that they are routed in practical reason; there is a distinction Kant makes between pure reason and practical reason. So, that is very fundamental for Kant Kant's ethical theory, that the rational faculty in man is divided into practical and pure. Pure reason we have already seen, which deals with transient general esthetic analytic and dialectic here the practical reason deals with moral law, the unconditional moral law, the a priori elements of that moral law.

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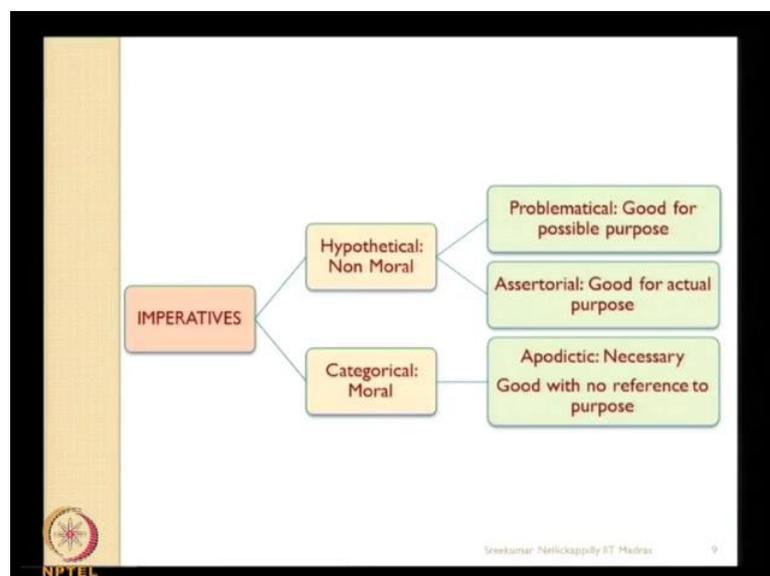
Kant's Tasks

- To isolate the a priori, and unchanging, elements of morality.
- To understand what form must a precept have if it is to be recognized as a moral precept.
- To know the universal element in moral reasoning.
- What is unconditionally good?
- The categorical imperative vs. hypothetical and assertorial imperatives.

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Again to isolate the a priori and unchanging elements of morality, to understand what form must a precept have if it is to be regarded or recognized as a moral precept. To know the universal element in moral reasoning, what is unconditionally good? The categorical imperative versus hypothetical and assertorial imperatives, so I have been I am stressing on these aspects, that it should be a priori, it should be the universal, it is a universal element in moral reasoning, when human beings are engaged in moral reasoning, what are the universal elements that determine the process of moral reasoning? This is what Kant would be concentrating on.

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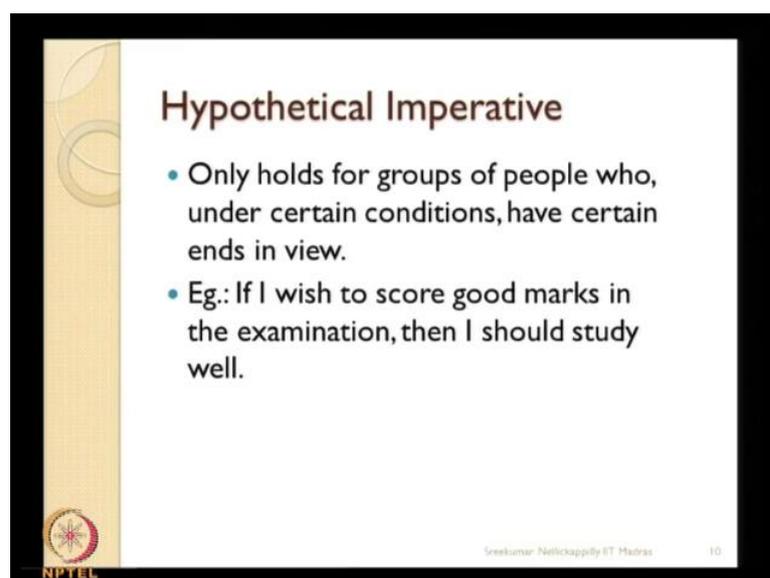


And here you know when you talk about the imperatives. So, this figure would identify that major two kinds of imperatives. The first one is hypothetical, which is obviously non moral, which again can be divided into two problematical which says that good for a possible purpose. So, it is problematical and assertorial is good for actual purpose and categorical imperative is fundamentally moral in nature and it is apodictic or it is necessary good with no reference to any purpose.

So, this aspect of good is given a lot of importance in Kant's ethical theory. The aspect of good why do you do good? Good for the sake of doing good or good with no reference to any other purpose or any circumstances, any conditions, any presuppositions any goals, I do something I am performing a very good acts say for example, charity I am giving out a lot of money as charity for what sake? I am doing it for the sake of publicity. So, I am doing good definitely giving charity or being charitable is definitely good, but why do I do that? I do that for the sake of getting fame and recognition in society; then it is wrong in Kantian terms.

But if I do it for the sake of really doing it, for the sake of believing because I believe that it is my duty to help my fellow beings, it is fundamental duty of human beings to see that his fellow human beings also prosper along with him. If I do it on the basis of this rational principle then it is my duty, then it is ethically right.

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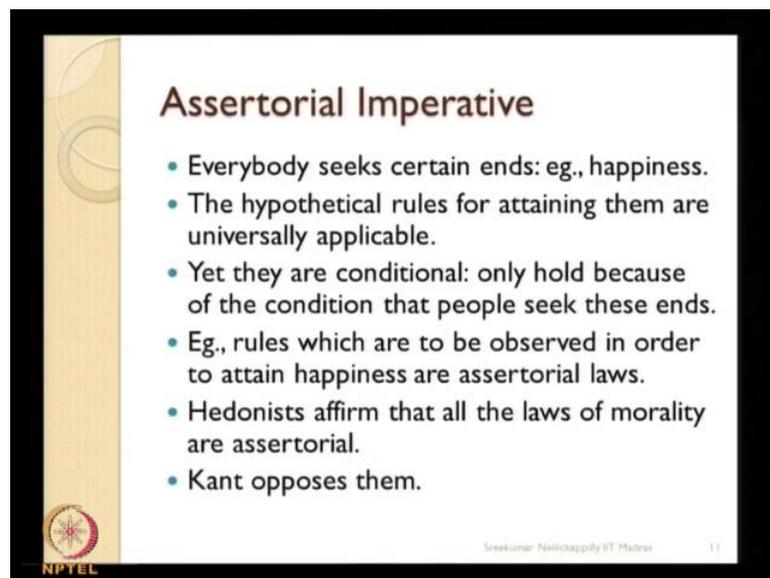
Hypothetical Imperative

- Only holds for groups of people who, under certain conditions, have certain ends in view.
- Eg.: If I wish to score good marks in the examination, then I should study well.

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So, Kant would emphasize a lot on intentions behind an action. Hypothetical to elaborate this a little further, it only holds for groups of people who, under certain conditions, have certain ends in view. I am not going to the details of it because it is very clear; an example will rather makes it very clear the example for a hypothetical imperative would be this. If I wish to score good marks in the examination then I should study well. So, for good marks I should study well it is conditional.

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Assertorial Imperative

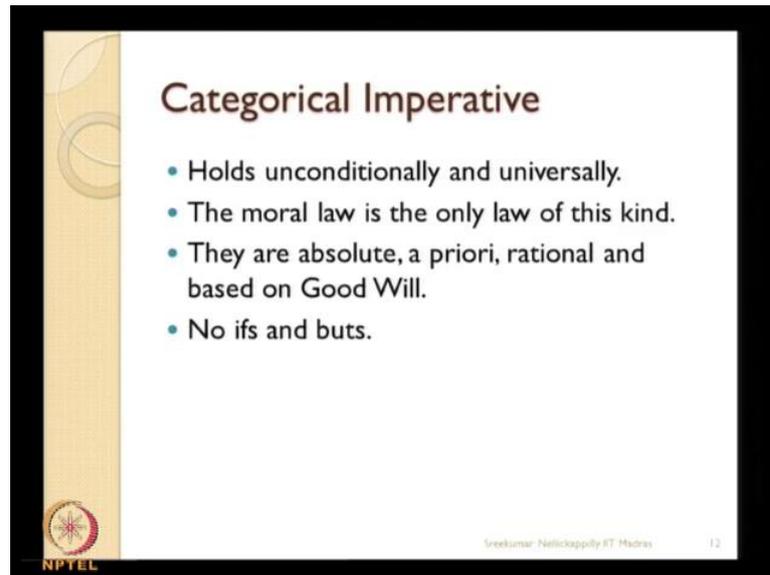
- Everybody seeks certain ends: eg., happiness.
- The hypothetical rules for attaining them are universally applicable.
- Yet they are conditional: only hold because of the condition that people seek these ends.
- Eg., rules which are to be observed in order to attain happiness are assertorial laws.
- Hedonists affirm that all the laws of morality are assertorial.
- Kant opposes them.

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An assertorial imperative is everybody seeks certain desires certain a sorry certain ends: like happiness. The hypothetical rules for attaining them are universally applicable. Yet they are conditional: only hold because of the condition that people seek these ends. So, example rules which are to be observed in order to attain happiness are assertorial laws and Kant would not accept these types of rules as part of morality. For him an ethical imperative is not assertorially in nature, it is categorical in nature, it is unconditional it does not depend on any factors other than its own making.

So, hedonists on the other hand as I mentioned hedonist or utilitarian's, would affirm that the lowest of morality are all assertorial because they lead to some consequences which are desirable.

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The slide features a title 'Categorical Imperative' in a dark red font. Below the title is a bulleted list with four items. The slide is framed by a black border. On the left side, there is a vertical yellow bar with a circular graphic. At the bottom left, there is an NPTEL logo. At the bottom right, there is small text: 'Sreekanth Nellikoppily ET Madras' and the number '12'.

Categorical Imperative

- Holds unconditionally and universally.
- The moral law is the only law of this kind.
- They are absolute, a priori, rational and based on Good Will.
- No ifs and buts.

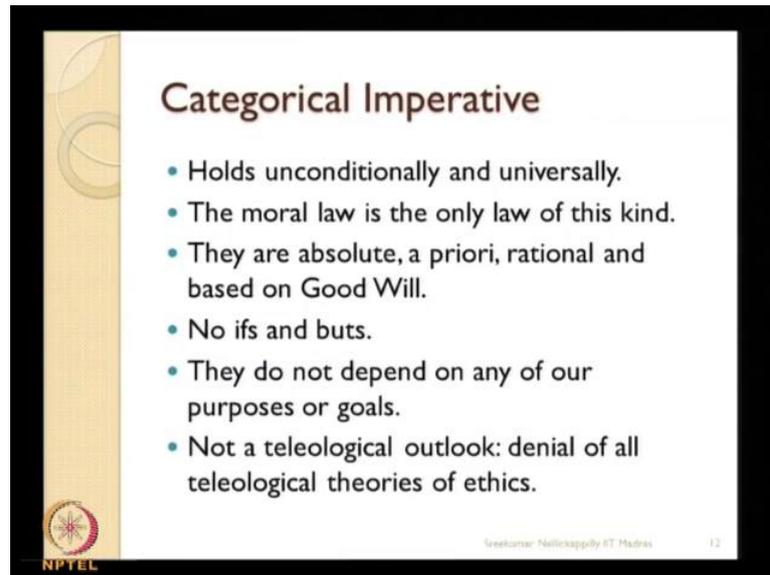
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But Kant opposes them and Kant would assert the importance of categorical imperative. It holds unconditionally and universally. The moral law is the only law of this kind. So, once we examine what is this categorical imperative? There can we look for such categorical (Refer Time: 15:57) which are imperatives unconditionally and universally. Then there is only one domain they are available that is a moral domain, that is a moral law, they are absolute a priori rational and based on good will.

So, now Kant is introducing another notion, the notion of goodwill. So, now, is going to be talk a lot about this concept goodwill. That is rather going to occupy the central the core of Kantian ethics, the notion of goodwill. There is no ifs and buts as per as categorical imperative are circumstance that is unconditional. Why should I be honest? You have to be honest that is your moral duty to be honest, because it is ethically it is rational and it is there is no ifs and buts, I cannot say that I will be honest if you are also honest that is not ethical, that is a kind of hypothetical or it is a contract. For Kant ethics or it is based on good will and which is nothing to do with conditions ifs and buts.

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Categorical Imperative

- Holds unconditionally and universally.
- The moral law is the only law of this kind.
- They are absolute, a priori, rational and based on Good Will.
- No ifs and buts.
- They do not depend on any of our purposes or goals.
- Not a teleological outlook: denial of all teleological theories of ethics.

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They do not depend on any of our purposes or goals, not a teleological outlook. So, he denies all of teleological theories of ethics including that of Aristotle, who advocates a very very advance form of teleological conceptions.

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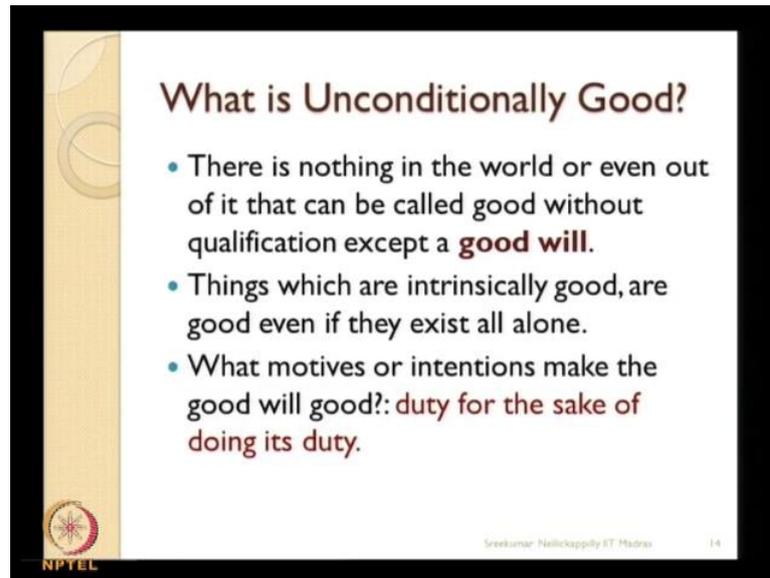


THE IDEA OF GOODWILL

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Now, let us come to this idea of good will since I mentioned, that occupies a central role in Kantian theory of ethics.

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What is Unconditionally Good?

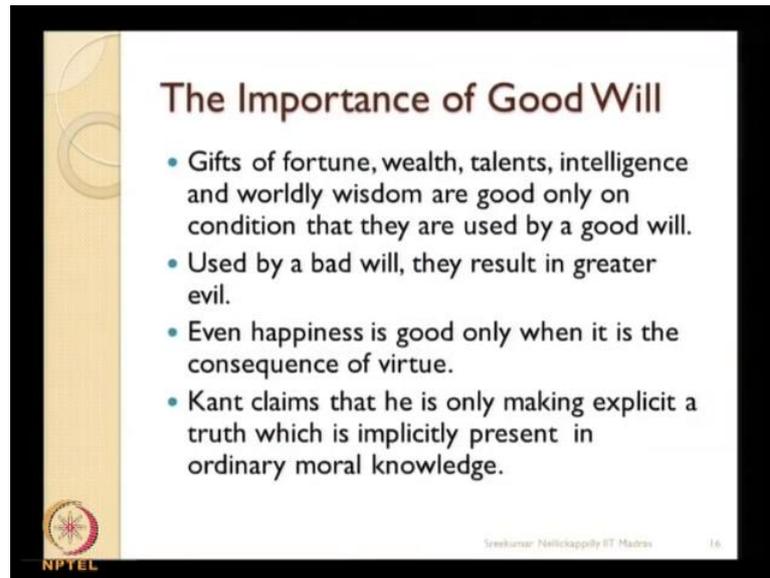
- There is nothing in the world or even out of it that can be called good without qualification except a **good will**.
- Things which are intrinsically good, are good even if they exist all alone.
- What motives or intentions make the good will good?: **duty for the sake of doing its duty.**

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The question is what is unconditionally good? Because Kantian moral theory seeks to understand this unconditionally good. There is nothing in the world this is Kant, Kant himself says I could there is nothing in the world or even out of it that can be called good, without qualification except a good will. So, the emphasis is here on the term good without qualifications. Good without conditions, universally, unconditionality all these aspects are emphasized when he introduced the term good will.

Things which are intrinsically good are good, even if they exist all alone. That is why they are unconditional even if they do not result in say what for example, the happiness of the person concerned who is performing the particular action. Still such actions are good because they are intrinsically good, they are not good for the sake of something else they are goodness depends on themselves, the act itself is good. What motives are intentions make the good will good duty alone. So, that something which I am going to elaborate slightly later, the aspect of duty can be elaborated by highlighting the importance of reason in Kantian frame work.

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The Importance of Good Will

- Gifts of fortune, wealth, talents, intelligence and worldly wisdom are good only on condition that they are used by a good will.
- Used by a bad will, they result in greater evil.
- Even happiness is good only when it is the consequence of virtue.
- Kant claims that he is only making explicit a truth which is implicitly present in ordinary moral knowledge.

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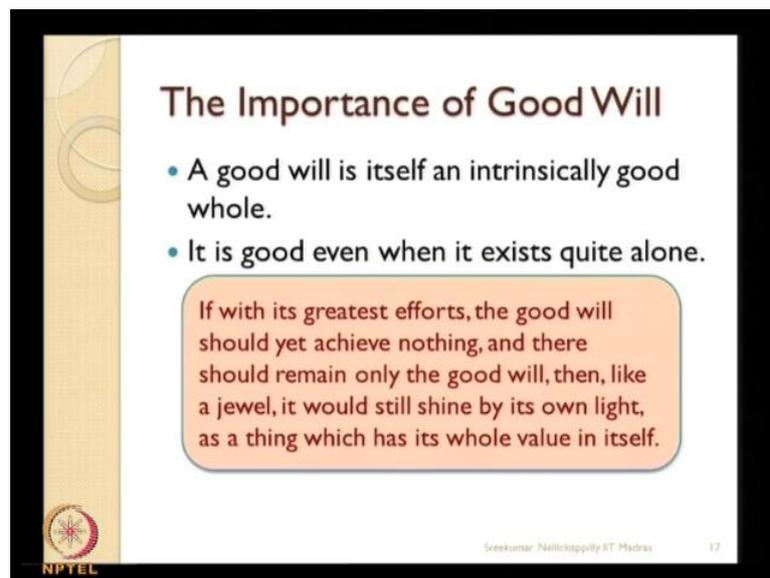
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Now, again a little further the Kant's idea of good will. Health, wealth, intellect, these are all things which we desire in our life and we consider all these things as good. They are all goods to be perceived or we all desired to attain them, but Kant reminds us that they are all good only in so far as they are used well. So, there is a good will which is presupposed, is if these things are not if the health is not use well or if wealth is not use in the proper way that can be disasters. So, condition of goodness in such cases also ultimately point to the fact that there is a good will behind them. All such good things contain good will as one element in their makeup; this is what CD broad observes.

So, they all contain goodwill as an element in their makeup. And again focuses on the agents will motives and intentions. As I already mentioned a lot of stress is on the agent's intensions and motives. The good will is always unconditionally good with whatever accompaniments it is found. Whatever are the consequences of a particular action, if the action is performed with a good will behind it then that action is bound to be the right kind of action according to Kant. Again gives a fortune, wealth, talents I have already mentioned all this intelligence and only wisdom are good only on condition that they are used by good will. Used by a bad will, they result in greater evil. Even happiness is good only when it is the consequences of virtue and Kant claims that he is only making explicit a truth which is implicitly present in ordinary moral knowledge.

So, this is why you know because of this aspect, as Kant himself acknowledges he is only trying to make explicit a truth which is implicitly present in ordinary moral knowledge. This is so much in tandem with our own moral assumptions or commonsensical moral assumptions, duty for and all these aspects are I mean we all take them for grand and we all know them, but Kant is trying to make them explicit, Kant is trying to argue for them and Kant is trying to tell us why they are important.

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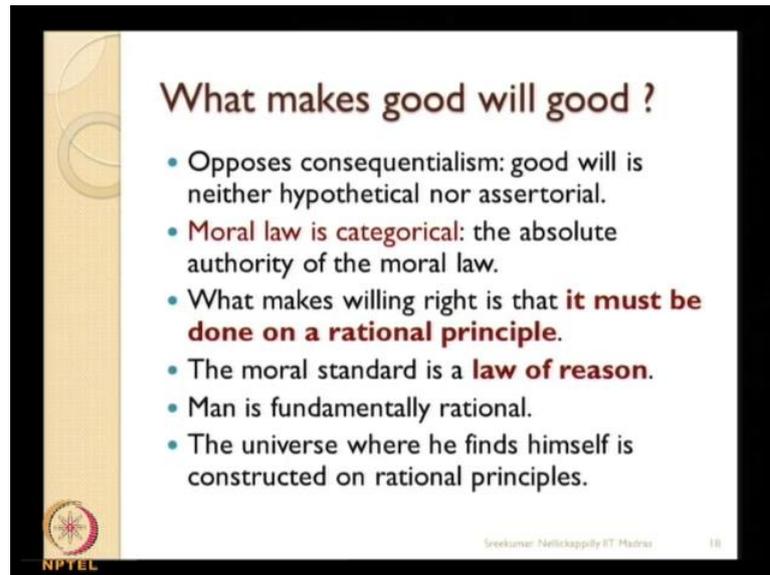


The slide is titled "The Importance of Good Will" in a dark red font. It features two bullet points: "• A good will is itself an intrinsically good whole." and "• It is good even when it exists quite alone." Below these is a quote in a rounded orange box: "If with its greatest efforts, the good will should yet achieve nothing, and there should remain only the good will, then, like a jewel, it would still shine by its own light, as a thing which has its whole value in itself." The slide includes an NPTEL logo in the bottom left and the text "Sreekanth Nellikappilly KT Madras 17" in the bottom right.

And a good will is itself and intrinsically good whole. It is good even when it exists quite alone. If with its greatest efforts, the good will should yet achieve nothing, Kant says and there should remain only the good will, then like a jewel it would still shine by its own light, as a thing which has its whole value in itself.

So, Kant's imaginary is very peculiar here, he says that the goodwill will shine like a jewel. It does not matter whether it leads to good I mean desirable consequences or consequences which produces or which leads to happiness and pleasure, does not matter. The consequences do not matter at all, what matters is the good will can stand alone.

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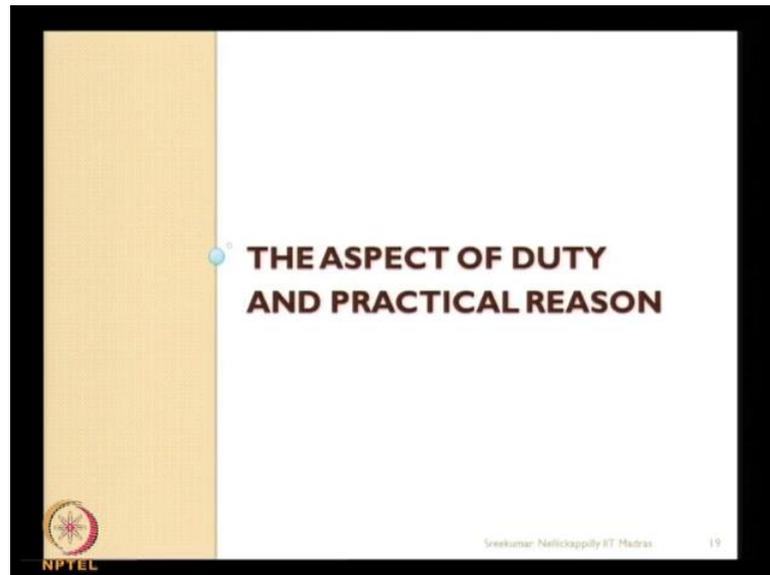
The slide features a title "What makes good will good ?" in a dark red font. Below the title is a bulleted list of six points. The first point is "Opposes consequentialism: good will is neither hypothetical nor assertorial." The second point is "Moral law is categorical: the absolute authority of the moral law." The third point is "What makes willing right is that **it must be done on a rational principle.**" The fourth point is "The moral standard is a **law of reason.**" The fifth point is "Man is fundamentally rational." The sixth point is "The universe where he finds himself is constructed on rational principles." The slide includes an NPTEL logo in the bottom left corner and the text "Sreekumar Melickappilly ET Madras 18" in the bottom right corner.

- Opposes consequentialism: good will is neither hypothetical nor assertorial.
- **Moral law is categorical:** the absolute authority of the moral law.
- What makes willing right is that **it must be done on a rational principle.**
- The moral standard is a **law of reason.**
- Man is fundamentally rational.
- The universe where he finds himself is constructed on rational principles.

What makes a good will good? Now that is very important question to be address now. He opposes consequentialism is as it is evident we have already discuss, this good will is neither hypothetical nor assertorial, moral law is categorical the absolute authority of moral law is underlined. What makes willing right a good will what it is, a good will good is that it must be done on a rational principle.

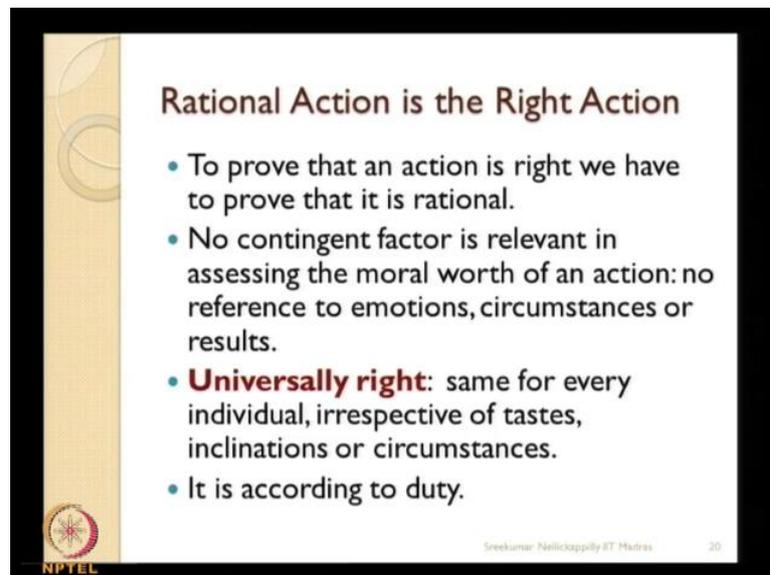
So, now gradually Kant is trying to elaborate what he means by this? So, he has introduced a term good will and now he is trying to say what does it mean by that? There he brings in this notion of rational principle. It must be based on a rational principle and now Kant is going to formulate his categorical imperative and in the various formulations, true worth we formulations he gives and in these formulations is basically trying to shows that there is a rational element present in it. The moral standard is a law of reason, and man is fundamentally rational, the universe where he finds himself is constructed on rational principles. So, it is essential for man to be rational, to be following the rational principles rational laws.

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Here in this context we need to elaborate a little bit the aspect of duty and which actually figures in, when Kant discusses the various aspects of practical reason these are we pure reason. So, practical reason is being introduced, the notion of practical reason is introduced in order to account for morality or ethics.

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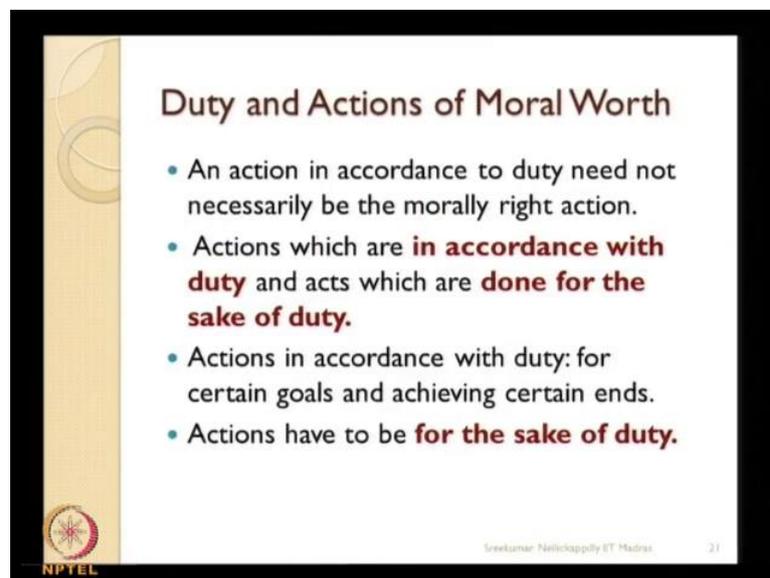


Kant would say that a rational action alone is the right action. So, even if we perform an action out of say inclination, I am going to discuss it. Non because I rationally it is a rationally thought out action, but it is just I just act it out of inclination, that would not

become or that would not qualify to be called as a good action according to Kant, very interesting in that sense for Kant to be good it should be rational.

So, to prove that an action is right, we have to prove that it is rational. No contingent factor is relevant in assessing the moral worth of an action: no reference to emotions, circumstances or results are given, which I have already discussed. So, it must be universally right: same for every individual, irrespective of taste, inclination or circumstances. And it is according to duty. So, rational action alone is a right action and these are the conditions, universality, unconditionality and dutifulness, these are the three basic conditions of a good action.

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The slide is titled "Duty and Actions of Moral Worth" and contains four bullet points. The first bullet point states that an action in accordance with duty does not necessarily have moral worth. The second bullet point distinguishes between actions in accordance with duty and actions done for the sake of duty. The third bullet point notes that actions in accordance with duty are often goal-oriented. The fourth bullet point emphasizes that actions must be done for the sake of duty to have moral worth. The slide includes the NPTEL logo in the bottom left corner and the text "Sreekanar Nellikapally ET Madras 21" in the bottom right corner.

Duty and Actions of Moral Worth

- An action in accordance to duty need not necessarily be the morally right action.
- Actions which are **in accordance with duty** and acts which are **done for the sake of duty**.
- Actions in accordance with duty: for certain goals and achieving certain ends.
- Actions have to be **for the sake of duty**.

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An action is in accordance to duty need not necessarily be the morally right action. So, there is a difference between action in accordance with duty and action which are done for the sake of duty. So, this is a very important distinction in Kantian philosophy or Kantian ethics. There are actions which are done in accordance with duty like it is my duties see for example, as a teacher, it is my duty to teach my students well. It is my duty to dedicate a lot of time for their education and their wellbeing everything is my, and for that I have to work hard and deliver my lectures very well in the class.

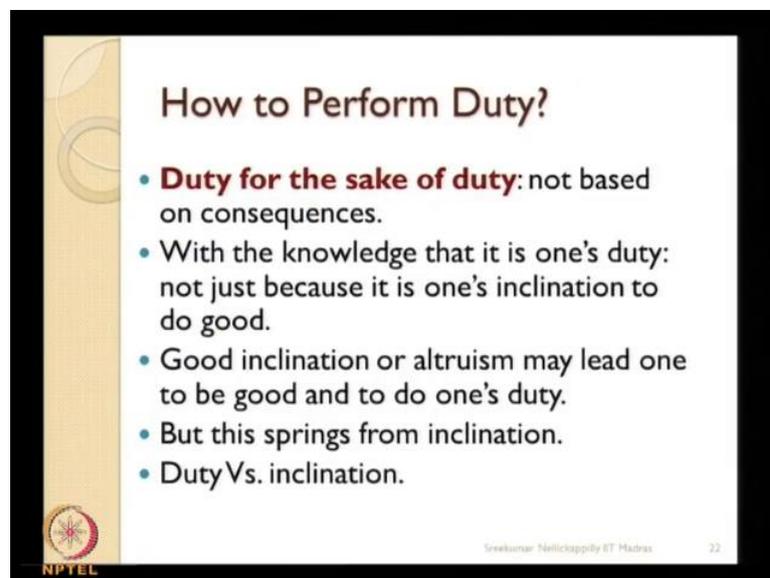
But say if I am doing it another intension I have something else in my mind, see for example, if all the students go and tell others that; oh this particular person is an a excellent teacher, he teaches very well and this news will reach my director, this news

will reach the management of the institute where I am working and naturally they would also start considering me as a precious jewel in the institute, who should be retained in the institute.

So, my intension is not the well being of my students here. My intension is to get promotion or get recognition or gained lot of fame and recognition from my colleagues and others, that is not a good intension according to Kant that is not part of my duty. What is part of my duty is to teach well, deliver well in the class and be concerned about the students or rather the students well being. But any way I am doing it because my actions are in accordance with duty, but these actions which are in accordance with duty are performed with the different intention.

So, Kant would not consider, it has moral or ethical. So, he would say that in order to ethical, an action should be done for the sake of duty. So, it is not in accordance with duty that matters, but it is done for the sake of duty which matters. Actions in accordance with duty for certain goals and achieve in certain ends I have already elaborated.

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The slide is titled "How to Perform Duty?" and contains a bulleted list of five points. The first point is highlighted in red. The slide also features a logo on the left side and a footer with the name "Sreeksanar Nellikkappily ET Madras" and the number "22".

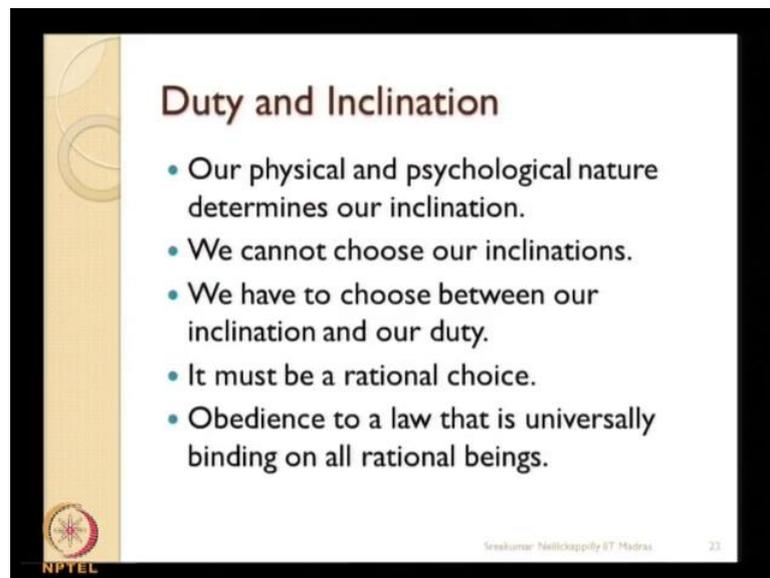
- **Duty for the sake of duty:** not based on consequences.
- With the knowledge that it is one's duty: not just because it is one's inclination to do good.
- Good inclination or altruism may lead one to be good and to do one's duty.
- But this springs from inclination.
- Duty Vs. inclination.

And for the sake of duty, how to perform action duty for the sake of duty not based on any consequences, whether I get a recognition or I get a promotion or gain a lot of fame and people be talking about me, all these things should not be my considerations when I deliver my duty as a teacher, with the knowledge that it is once duty not just because it is once inclination to do good.

So, this is another aspect some people have a natural inclination to do good. For example, charity and I have a natural inclination to help others and I am just doing it because that is my feeling, I am such kind of a person who is really worried about you know it is my inclination to do that, but good inclination or altruism may lead one to do good and to do ones duty. So, to help others is my duty as a human being, but I am doing it I am helping others non because it is my duty, not because I am aware of the fact that it is my duty or non because I am doing it for the sake of duty, but it is my inclination just to be good, just to help others is my inclination. But Kant would not accept it, Kant would not consider it has a moral action, then this brings from inclination and duty versus inclination.

So, here comes a struggle between duty which is rational, inclination which is more or less emotional and it is not based on any rational principle, which is universally applicable.

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Duty and Inclination

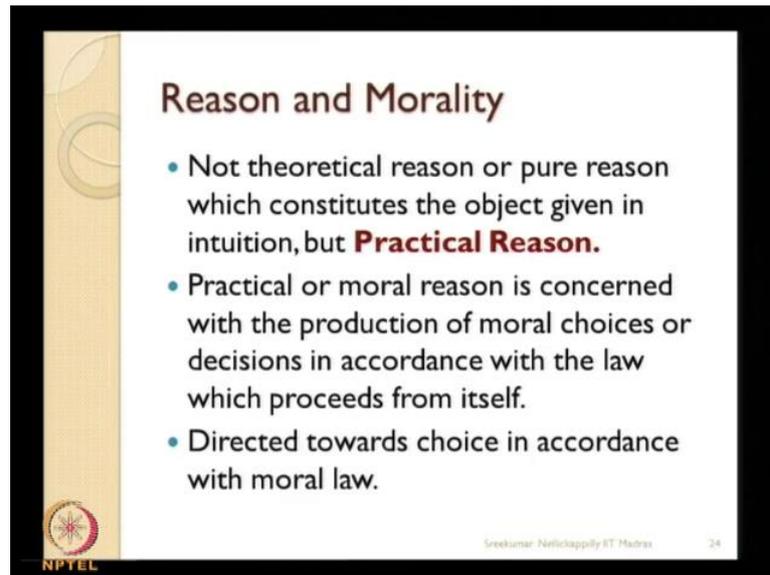
- Our physical and psychological nature determines our inclination.
- We cannot choose our inclinations.
- We have to choose between our inclination and our duty.
- It must be a rational choice.
- Obedience to a law that is universally binding on all rational beings.

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And here a Kant opposes or rather Kant is against conceiving or giving any room, any importance phase for this aspect of inclination. Our physical and psychological nature determines our inclination. We cannot choose our inclinations; this is Kant's famous statement. We cannot make we have no choice, inclinations are with which are bond. So, we can chose make a choice there we have to choose between our inclination and our duty.

So, we might be having good inclination or bad inclination. The point is that inclination should not be the determining factor in performing actions, what should be the determining factor? Duty, for the sake of duty, rational aspect; it must be a rational choice, obedience to a law that is universally binding on all rational beings; so directed towards choice in accordance with moral law.

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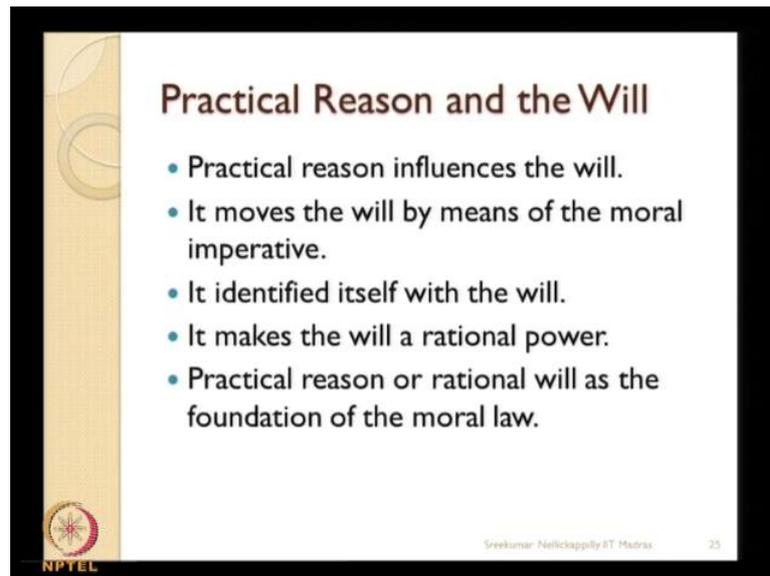
The slide is titled "Reason and Morality" and contains three bullet points. The first bullet point states that practical reason is not theoretical or pure reason. The second bullet point states that practical or moral reason is concerned with the production of moral choices or decisions in accordance with the law which proceeds from itself. The third bullet point states that practical or moral reason is directed towards choice in accordance with moral law. The slide also features the NPTEL logo in the bottom left corner and the text "Sreekumar, Nellikkappily RT Madras 24" in the bottom right corner.

Reason and Morality

- Not theoretical reason or pure reason which constitutes the object given in intuition, but **Practical Reason**.
- Practical or moral reason is concerned with the production of moral choices or decisions in accordance with the law which proceeds from itself.
- Directed towards choice in accordance with moral law.

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Now, when we come to focus on reason and morality, the important place reason has in determining morality or moral choices. Kant says that no theoretical reason or pure reason which constitutes the object given in intuition, but practical reason. So, here he stresses on the idea of practical reason, it is not pure theoretical reason it is practical reason. And practical reason is what is present when we are engaged in moral reasons. So practical or moral reason is concerned with the production of moral choices, or decisions in accordance with the law which proceeds further, and it is directed towards choice in accordance with moral law which is universal.



Practical Reason and the Will

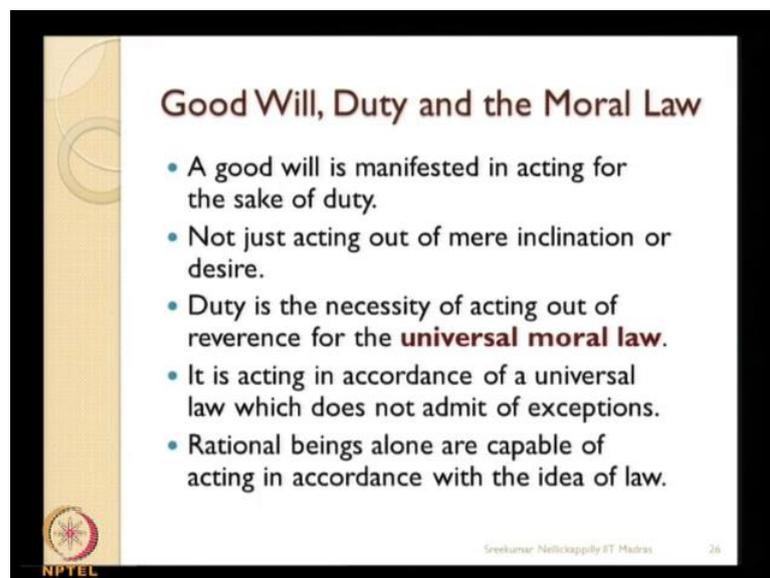
- Practical reason influences the will.
- It moves the will by means of the moral imperative.
- It identified itself with the will.
- It makes the will a rational power.
- Practical reason or rational will as the foundation of the moral law.

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Practical reason according to Kant influences or will. What is practical reason I have already mentioned it here, practical or moral reason is concerned with the production of moral choices or decisions in accordance with the law which proceeds from itself. So, practical reason influences the will, it moves the will by means of the moral imperative it identifies itself with the will and it makes the will rational power. Practical reason rational will as the foundation of moral law. So, this is suggest of what Kant talks about the nature of moral will and is elaborating it is rational nature. He says that it is identified with the will or it identifies itself with the will. If makes the will a rational power and a practical reason or rational will as the foundation of moral law.

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Good Will, Duty and the Moral Law

- A good will is manifested in acting for the sake of duty.
- Not just acting out of mere inclination or desire.
- Duty is the necessity of acting out of reverence for the **universal moral law**.
- It is acting in accordance of a universal law which does not admit of exceptions.
- Rational beings alone are capable of acting in accordance with the idea of law.

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Now, we come to discuss these things good will, duty and the moral law. So, what is a good will or what is a duty? What is their interrelationship? So, Kant says that a good will is manifested in acting for the sake of duty. So, duty is something which I have already mentioned, it is based on a rational principle our duties are determined on the basis of reason. And not just acting out of mere inclination or desire as we have already seen, duty is the necessity of acting out of reverence, for the universal moral law. So, there is a universal moral law and one has to act in reverence to for that universal law, you have to respect that universal law and regulate once actions according to that universal law.

So, you are actually when you are dutiful you are following the universal law, which is the universal moral law. It is acting in accordance with the universal law which does not admit of exceptions because universal laws are unconditional, they are applicable for everyone all times everywhere and rational being alone are capable of acting in accordance with the idea of law. So, this is what makes rational human beings different from other creatures, many other creatures they all for I mean some of the laws are followed by everyone of us. See natural laws some of these natural laws we all follow whether we like it or not be follow that, but there is a universal rational moral law which human beings alone are capable of following, human beings alone are capable of knowing it and following it. So, that is the kind of law which Kant stresses when he talks about the moral law.

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The slide is titled "How to Act for the Sake of Duty?". It is divided into two columns: "PRINCIPLE" and "MAXIMS". The "PRINCIPLE" column lists three bullet points: "A fundamental objective moral law.", "Grounded in practical reason.", and "A principle on which all men would act if they were purely rational moral agents." The "MAXIMS" column lists three bullet points: "Subjective principle of volition.", "A principle on which an agent acts as a matter of fact and which determines his decisions.", and "May or may not accord with the objective principle of the moral law." The slide includes an NPTEL logo in the bottom left corner and the text "Sreekanar Nellikappilly ET Madras 27" in the bottom right corner.

PRINCIPLE	MAXIMS
<ul style="list-style-type: none">• A fundamental objective moral law.• Grounded in practical reason.• A principle on which all men would act if they were purely rational moral agents.	<ul style="list-style-type: none">• Subjective principle of volition.• A principle on which an agent acts as a matter of fact and which determines his decisions.• May or may not accord with the objective principle of the moral law.

How to act for the sake of duty? So, that is the question we have to understand. Here we have to distinguish between a principle and a maxim. So, principles and maxims are different we will just have a brief look at it. A principle is a fundamental objective moral law, which is the principle on the basis of which we act they are the regulating forces, rational regulating force behind all over actions and it is grounded in practical reason as I have already pointed out. Practical reason is that universal rational aspect which makes a particular action or duty. A principle on which all men would if they were purely rational moral agency no other considerations no other circumstances and factors matter here at all that is a principle on which all of us act so long as we are rational creatures.

On the other hand what is a maxim? A maxim is a subjective principle of volition, on a particular instance see for example, on a particular occasion I am expected to make a decision. So, I make a choice, based on a maxim the question is that whether the choice which I made on the basis of a maxim is in accordance with the universal principle moral law, that is a question that is how we decide or that is how we evaluate the moral worth of a particular action, whether a particular act or a particular decision, choice is moral or not is ethical or not is decided like this.

So, subjective principle of volition, a principle on which an agent acts as a matter of fact and which determines his decisions and may or may not accord with the objective principle of the moral law. So, sometimes it may accord with the objective principle of the moral law or sometimes it may not, when it accords with it is morally right and when it does not accord with it is morally if wrong.

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Moral Law

- Actions have moral worth only if they are performed out of reverence for the law.
- Acting out of reverence for law is duty.
- Moral law is in the form of an imperative: a command.
- The practical reason commands.
- It is our duty to overcome the desires which conflict with these commands.

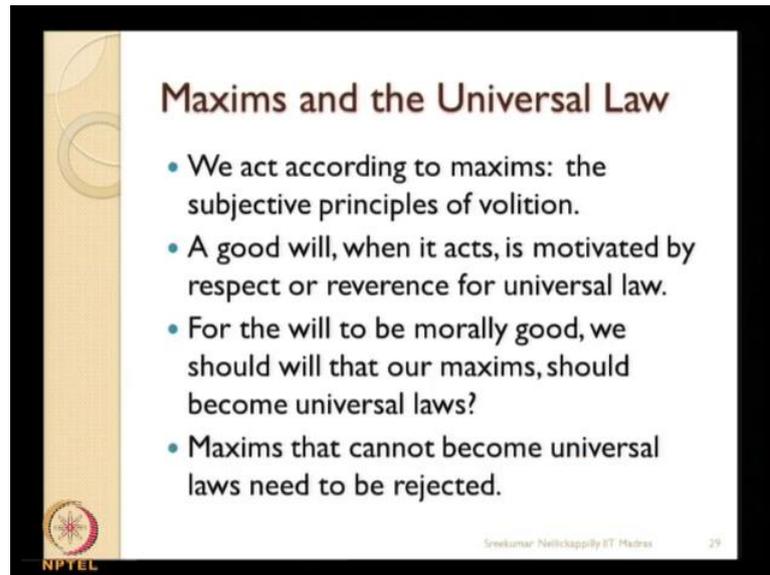
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When you talk about a moral law, all our actions have moral worth only if they are performed out of reverence for the law. So, this is again not just it is my desire, not just it is my strong inclination to do good, but if I have consciously done this action, if I consciously perform this action in reference for the law, for the universal law, so can make a very curious condition that an action is morally right only if it is the result of a conscious choice made by the agent. So, the ability of an agent to make conscious choices is presupposed in Kantian scheme of ethics, just because it follows duty it is in accordance with duty will not make a particular action morally right. What makes it right is whether the agent has consciously chosen it in such a way that it follows the duty the principle of duty, which is the moral law, which is universal and unconditional.

So, Kant is a very uncompromising rationalist idealist thinker in that is it when it comes to morality. Acting out of reverence for law is duty. What is duty? This is probably a kind of explanation given to what duty is acting out of reverence for law, for that universal moral law is duty and moral law is the form of an imperative it is a command. The strength of Kantian ethical theory is this Kant conceives the moral law as a command, as an imperative, as an unconditional command. The practical reason commands and it is our duty to overcome the desires or any other incarnations which conflict these commands, which are based on choices or which have based on rational choices, which are based on choices, which are in accordance with the universal moral law.

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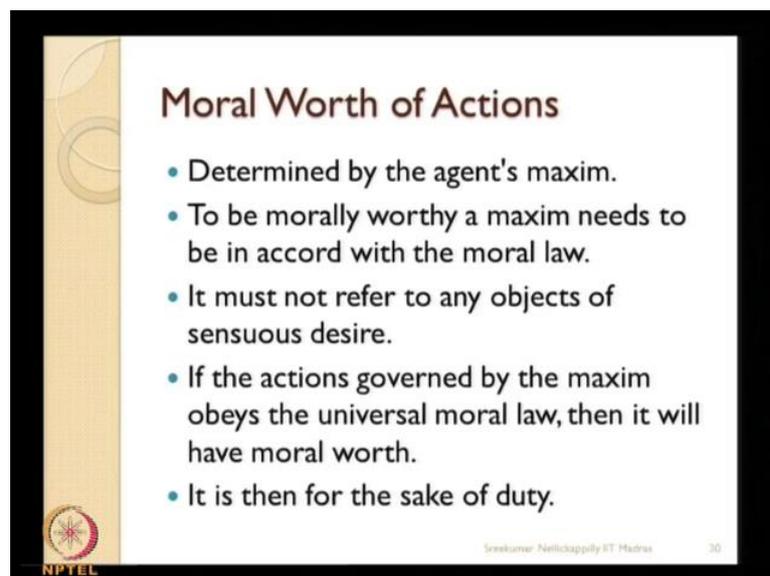
Maxims and the Universal Law

- We act according to maxims: the subjective principles of volition.
- A good will, when it acts, is motivated by respect or reverence for universal law.
- For the will to be morally good, we should will that our maxims, should become universal laws?
- Maxims that cannot become universal laws need to be rejected.

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Now, again we act according to maxims subjective principles of volition, I have already mentioned this. A good will when it acts is motivated by respect or reverence for universal law, this is the repetition actually because I just want to underline this factor, good will is motivated by respect for universal law. For the will to be morally good we should will that our maxim should become universal law, from this point what follows is Kant's formulation of the categorical imperative, maxims that cannot become universal laws need to be rejected.

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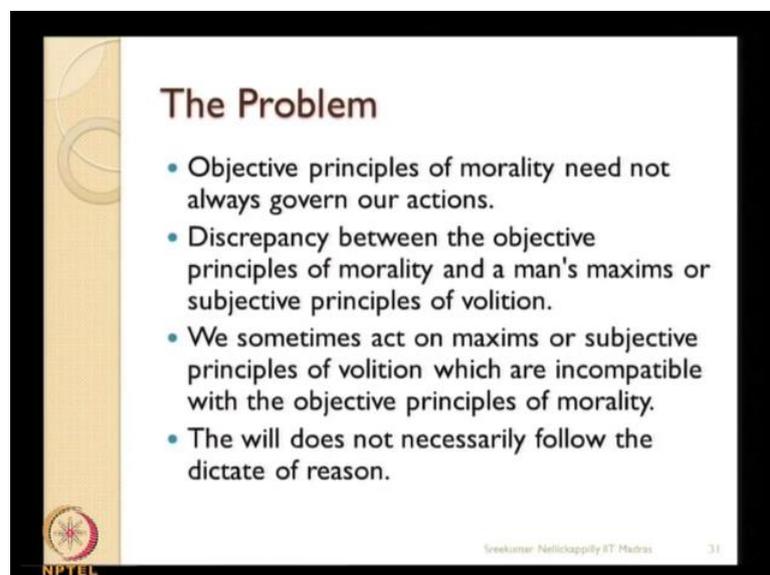
Moral Worth of Actions

- Determined by the agent's maxim.
- To be morally worthy a maxim needs to be in accord with the moral law.
- It must not refer to any objects of sensuous desire.
- If the actions governed by the maxim obeys the universal moral law, then it will have moral worth.
- It is then for the sake of duty.

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So, moral worth of actions are determined by the agent's maxim, the maxim is as I mentioned the subjective principles of volition, based on which we perform our actual actions. Now the moral worth of an action depends on the agents or it is determined by the agents maxim to be morally worthy a maxim needs to be in accord with the moral law, it must not refer to any objects of sensuous desire, if the actions governed by the maxim obeys the universal moral law, then it will have moral worth it is then for the sake of duty; so the distinction which I have mentioned sometime back - actions accordance with duty and actions which are further sake of duty. So Kant would say that the actions for the sake of duty such actions exhibit a reverence for the moral universal moral law.

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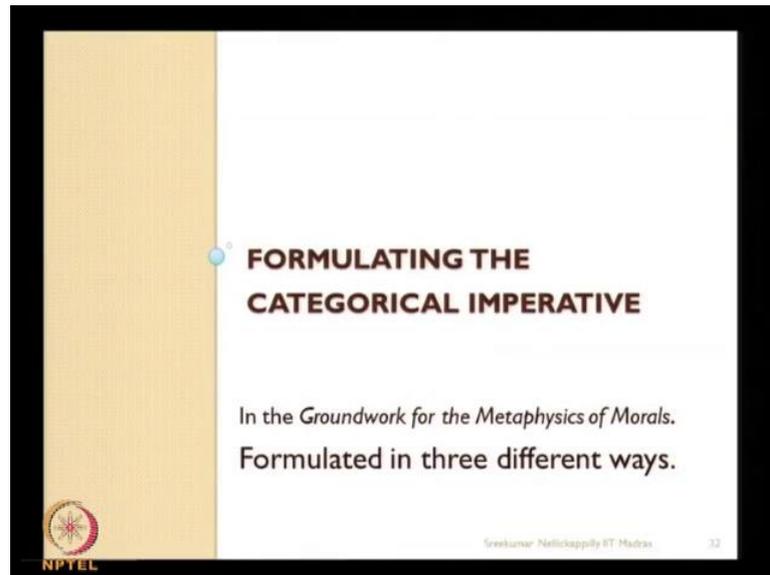
The Problem

- Objective principles of morality need not always govern our actions.
- Discrepancy between the objective principles of morality and a man's maxims or subjective principles of volition.
- We sometimes act on maxims or subjective principles of volition which are incompatible with the objective principles of morality.
- The will does not necessarily follow the dictate of reason.

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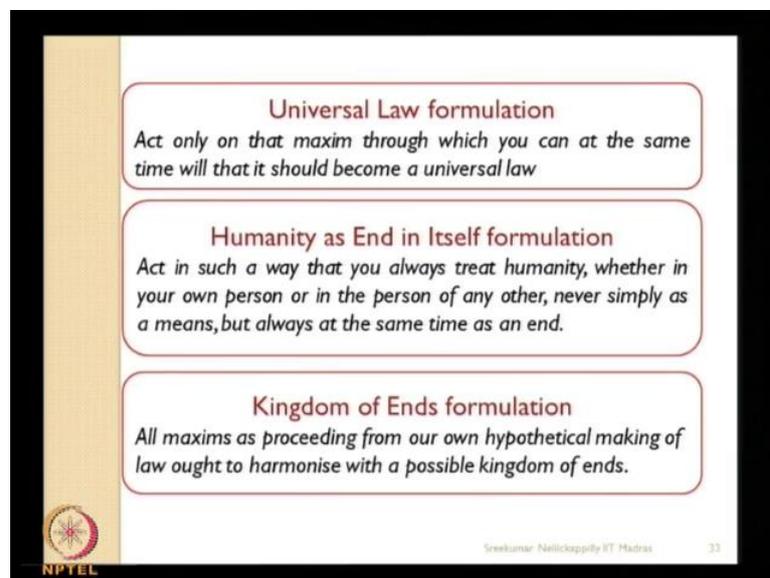
Now, the problem if objective principles of morality need not always govern our actions; discrepancy between the objective principles of morality and mans maxim of subjective principle of volition. We sometimes act on maxims or subjective principles of volition, which are incompatible with the objective principles of morality. So, what will happen on such occasions? The will does not necessarily follow the dictate of reason and in this case to solve this problem.

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Or to find a solution to this problem, Kant provides formulations of the categorical imperative formulated in three different ways.

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The three different ways I am trying to summarize in one slide here, the universal law formulation which are use that which says the following act only on that maxim through which you can at the same time will that it should become a universal law.

So, it is called universal law formulation, the stress is on universal law. That you are maxim should be a universal law, which means that should be applicable to you as well

then again humanity as end in itself formulation that is a second formulation, act in such a way that you always treat humanity, whether in your own person or in the person of any other never simply as a means, but always at an end. So, everything treats others and oneself as an end in itself, not as just a means for another end not I just as a tool. So, you respect the personality of people including yourself and the third one is kingdom of ends formulation, which says that all maxims as proceeding from our own hypothetical making of law ought to harmonise with a possible kingdom of ends.

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First Form of the Categorical Imperative

Act only on that maxim through which you can at the same time will that it should become a universal law

Act as if the maxim of your action were to become through your will a universal law of nature

The test of the rightness of an action: whether we are prepared that everybody else should adopt the rule, on which we did the action, as his own rule of action.

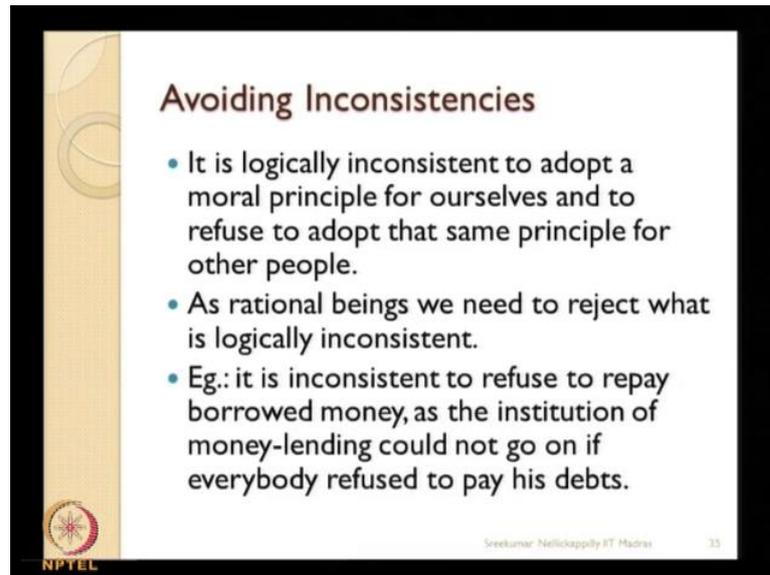
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So, these are the three formulations, I will just have a very brief explanation of these formulations. The first form of the categorical imperative act only on that maxim, through which you can at the same time will that it should become a universal law act as if the maxim of your action were to become through your will a universal law of nature that is another way to formulate it and the test of the rightness of an action depends on whether we are prepared that everybody else should adopt the rule, on which we did the action as his own rule of action.

So, if I take money from you and do not return it; now to decide whether this action is right or wrong, I should ask the same question, on what principle did I make this choice, did I act? Whether the other person can also adopt that principle, when he take money from me and refuses to return is it acceptable for me, if it is not acceptable for me then I should not perform it, then it is a contradiction it is a matter of avoiding inconsistencies.

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Avoiding Inconsistencies

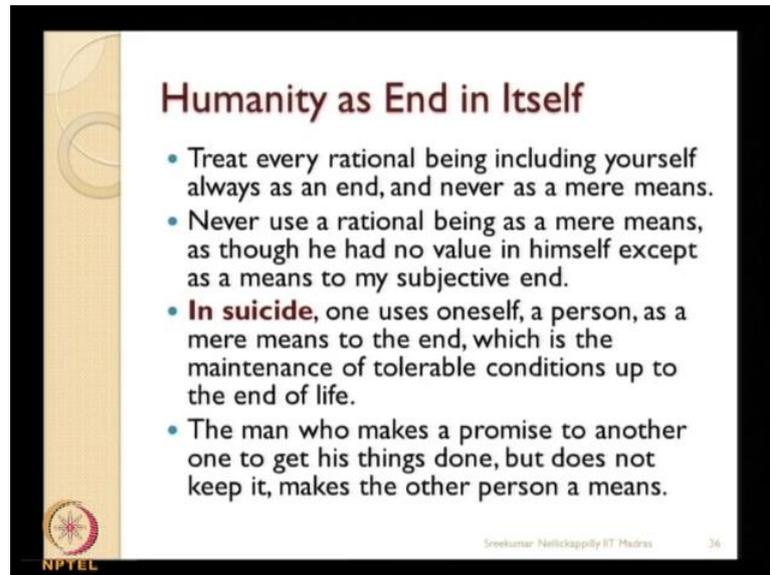
- It is logically inconsistent to adopt a moral principle for ourselves and to refuse to adopt that same principle for other people.
- As rational beings we need to reject what is logically inconsistent.
- Eg.: it is inconsistent to refuse to repay borrowed money, as the institution of money-lending could not go on if everybody refused to pay his debts.

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Because it is a question of following a universal moral law, which is unconditional which is applicable to everyone including yourself and if you say that you are an exception to that law then you are actually encountering and inconsistency, it is logically inconsistent to adopt a moral principle for ourselves and to refuse to adopt the same principle for other people.

So, as rational beings, we need to reject what is logically inconsistent. So, example it is inconsistent to refuse to repay borrowed money as the institution of money lending could not go on if everybody refused to pay his debts. So, Kant is again trying to rationalize it universalize it and trying to prove that his theory is based on reason.

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Humanity as End in Itself

- Treat every rational being including yourself always as an end, and never as a mere means.
- Never use a rational being as a mere means, as though he had no value in himself except as a means to my subjective end.
- **In suicide**, one uses oneself, a person, as a mere means to the end, which is the maintenance of tolerable conditions up to the end of life.
- The man who makes a promise to another one to get his things done, but does not keep it, makes the other person a means.

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Now, when it comes to humanity as end in itself, treat every rational being including yourself, always as an end and never as a mere means. Never use a rational being as a mere means, as though he had no value in himself except as a means to my subjective end.

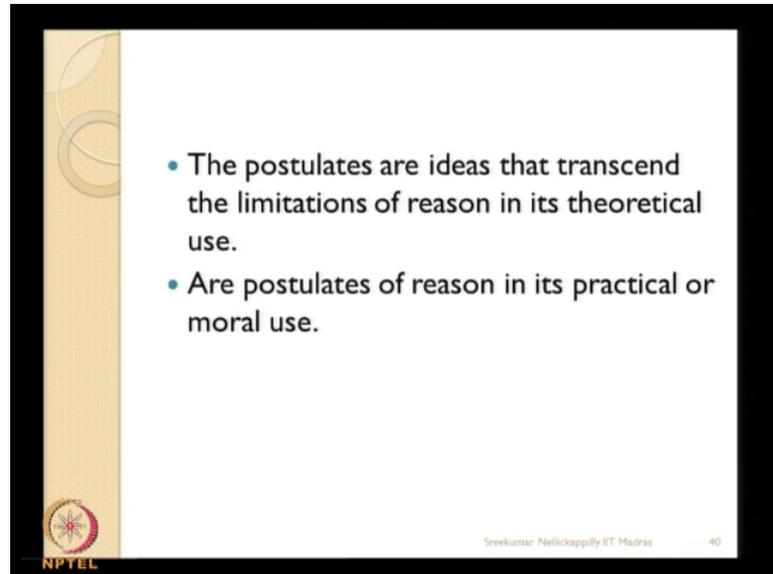
So, never treat other human beings as a tool as a mere tool, respect the individuality of every person, humanity is an end in itself and this formulation has three aspects, one is you should treat yourself also as a person. So, suicide for example, is when you annihilate yourself, which is also inconsistent because here what happens is that the person who commits suicide what he does is, one uses oneself a person as a mere means to the end, what is the end here? This is the maintenance of tolerable conditions up to the end of life.

So, that is the end. To attain that end one uses oneself as a means and ends once life which is ethically wrong because it is logically and rationally inconsistent and the man who makes a promise to another one in order to get his things done, but does not keep it makes the other person a mere means.

Let us now come to what can be termed as the most important aspect of Kantian ethical theory. The postulates of practical reason because Kant believes that there are three fundamental postulates of ethics, the three fundamental postulates of practical reason,

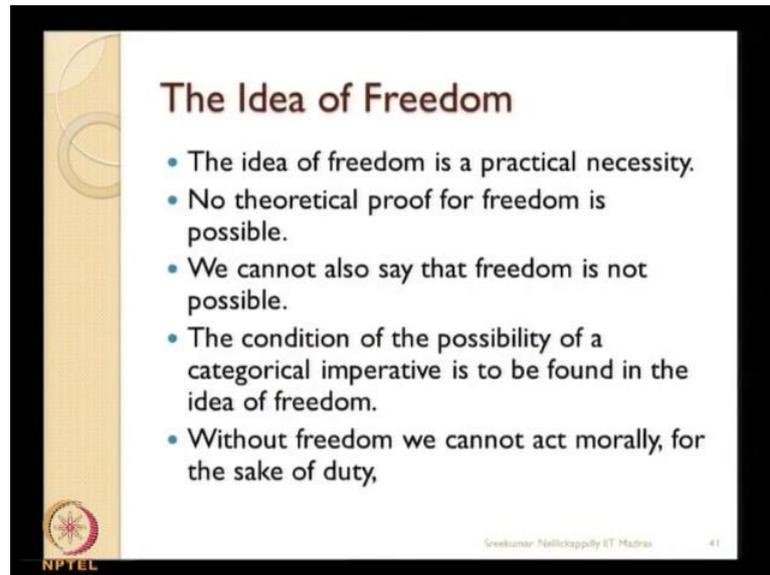
without which morality is impossible we cannot conceive morality they are freedom immortality of the soul and God.

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So, these three principles which earlier we have seen that these principles cannot be proved, their existence cannot be proved, the postulates are ideas that transcend the limitations of reason in it is theoretical use. Though practical use of reason or practical reason cannot really prove the existence of these things like immortality the soul or God or freedom we have already seen it, they might take us to and (Refer Time: 45:16), but they are regulative are postulates of reason in it is practical or moral use.

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The slide is titled "The Idea of Freedom" in a dark red font. It contains a list of five bullet points. On the left side, there is a vertical yellow bar with a circular logo at the bottom. The logo features a red and white design. At the bottom of the slide, there is a small text string "Sreekumar Nellikoppily ET Madras" and a page number "41".

The Idea of Freedom

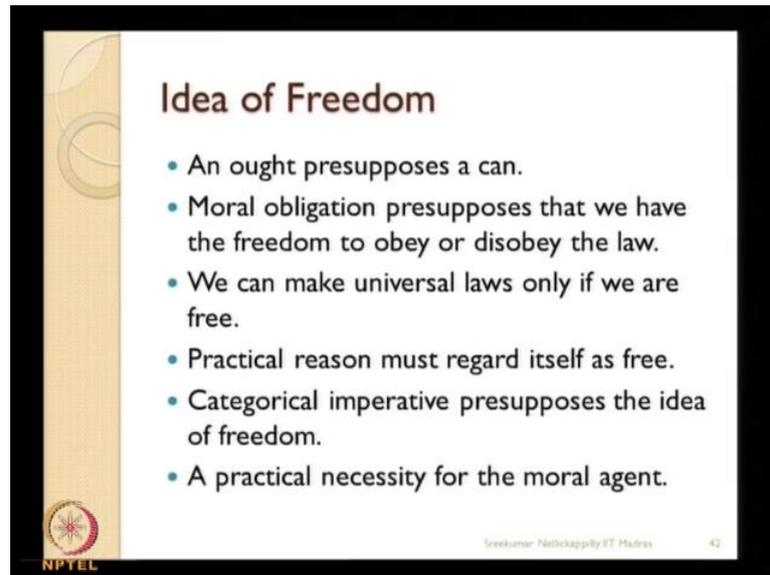
- The idea of freedom is a practical necessity.
- No theoretical proof for freedom is possible.
- We cannot also say that freedom is not possible.
- The condition of the possibility of a categorical imperative is to be found in the idea of freedom.
- Without freedom we cannot act morally, for the sake of duty,

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And when it comes to the postulates, which is probably a very important one or the most important one we can even say arguably. The idea of freedom is a practical necessity. No theoretical proof for freedom is possible we have already seen that and we cannot also say that freedom is not possible.

So, Kant says, we cannot prove theoretically we cannot prove freedom, but at the same time we cannot provide a proof which for arguing that freedom is not possible, then the condition of the possibility of a categorical imperative is to be found in the idea of freedom. If there is no freedom and then there is no unconditionally following a law, a moral principle. In order to follow a moral principle it is presupposed that I can follow it, if I cannot follow it then it is pointless to say that I should follow it or I were to follow it. So, Kant says that without freedom we cannot act morally for the sake of duty and ought presupposes a can.

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Idea of Freedom

- An ought presupposes a can.
- Moral obligation presupposes that we have the freedom to obey or disobey the law.
- We can make universal laws only if we are free.
- Practical reason must regard itself as free.
- Categorical imperative presupposes the idea of freedom.
- A practical necessity for the moral agent.

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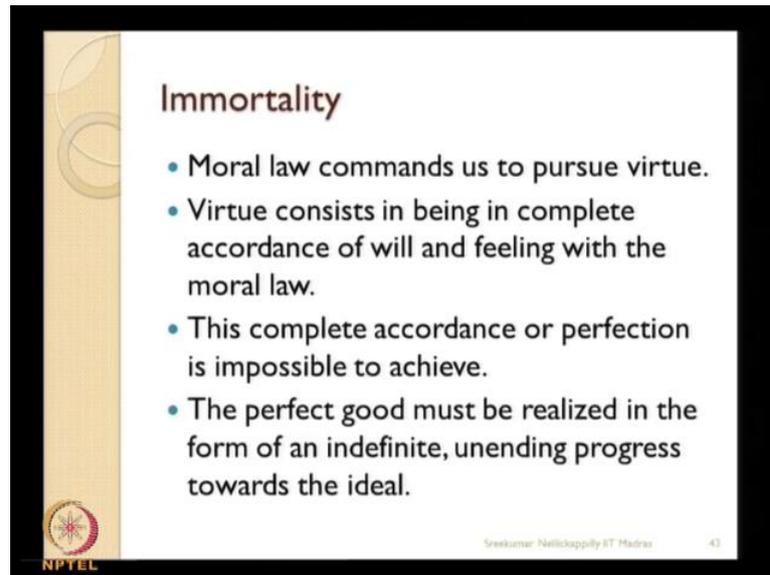
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First of all I should be able to follow it; only then someone else can tell me that you are to follow that.

So, absolutely freedom is no doubt a most important postulate, moral obligation presupposes that we have the freedom to obey or this obey the law and we can make universal laws only if we are free. Practical reason must regard itself as free; categorical imperative presupposes the idea of freedom and a practical necessity for the moral agent.

So, without this notion of freedom there is no conception of moral agency possible, the notion of moral agency is possible because we are all moral agents because we are all free. If you are not free then we cannot be treated as agents who are capable of making rational choices, independent of the influence of other people. If that is impossible then one cannot tell me that I ought have done that or one cannot orally evaluate my actions because I have not choice, I can always say that I have no choice that was the only choice available only when there are choices available, the whole idea of rationally making a choice becomes relevant and for Kant this notion of rationally making a choice is associated with the concept of duty, only a rational duty is once rational choice.

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Immortality

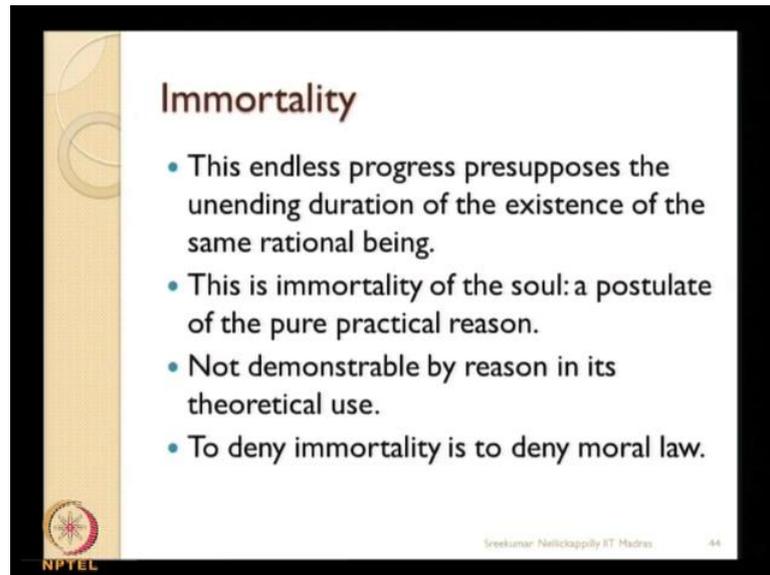
- Moral law commands us to pursue virtue.
- Virtue consists in being in complete accordance of will and feeling with the moral law.
- This complete accordance or perfection is impossible to achieve.
- The perfect good must be realized in the form of an indefinite, unending progress towards the ideal.

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Now when it comes to immortality, which is again a very interesting principle. Moral law commands us to pursue virtue. Virtue consists in being in complete accordance of will and feeling with moral law. Moral law which is universal and unconditional and virtue consist in being in complete accordance with of will and feeling with moral law. This complete accordance of it is perfection, this complete accordance of will and feeling with the moral law is possible only for a perfect being, and such perfection is almost impossible to achieve in one life span.

So, the perfect good must be realized in the form of an indefinite unending progress towards the ideal.

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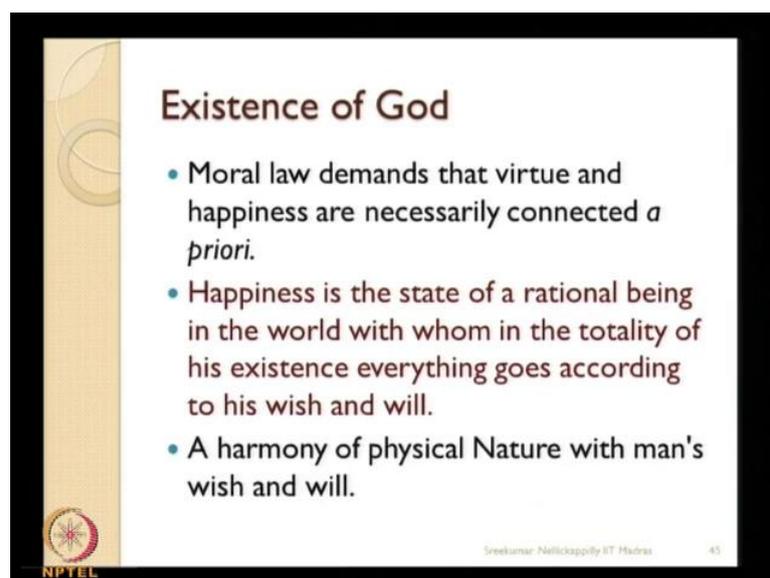
Immortality

- This endless progress presupposes the unending duration of the existence of the same rational being.
- This is immortality of the soul: a postulate of the pure practical reason.
- Not demonstrable by reason in its theoretical use.
- To deny immortality is to deny moral law.

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And this suggests that, this endless progress presupposes the unending duration of the existence of the same rational being, this is immortality of the soul: a postulate of the pure practical reason. Not demonstrable by reason in its theoretical use, but to deny mortality is to deny moral law, because then this notion of following virtue cannot be explained.

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Existence of God

- Moral law demands that virtue and happiness are necessarily connected *a priori*.
- Happiness is the state of a rational being in the world with whom in the totality of his existence everything goes according to his wish and will.
- A harmony of physical Nature with man's wish and will.

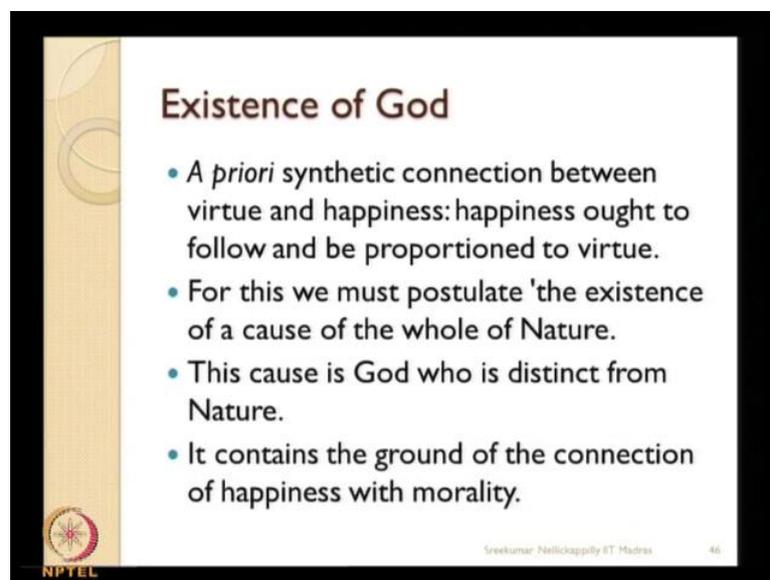
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Now, the third postulate which is existence of God, moral law demands that virtue and happiness are necessarily connected *a priori*. And happiness is the state of a rational

being in the world with whom, in the totality of his existence everything goes accordance to his wish and will.

So, this is Kant's definition of happiness, very interesting and very peculiar definition. I repeat happiness is the state of a rational being in the world, with whom in the totality of his existence everything goes according to his wish and will, and a harmony of physical nature with mans wish and will. This is what the condition of happiness demands, which is actually the a priori synthetic connection between virtue and happiness.

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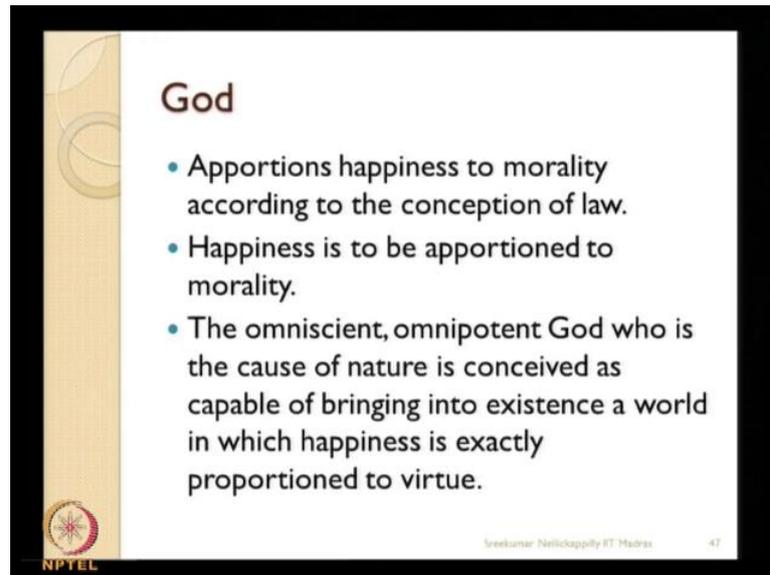
- A *a priori* synthetic connection between virtue and happiness: happiness ought to follow and be proportioned to virtue.
- For this we must postulate 'the existence of a cause of the whole of Nature.
- This cause is God who is distinct from Nature.
- It contains the ground of the connection of happiness with morality.

At the bottom left of the slide is the NPTEL logo. At the bottom right, there is small text: "Sreekumar, Nellikappilly ET Madras 46".

Happiness ought to follow and we proportioned to virtue, for this we must postulate the existence of a cause of the whole nature and this cause is God who is distinct from nature, it contains the ground of connection of happiness with morality

So, God here is being introduced as a logical condition for the a priori synthetic connection between virtue and happiness, without that you cannot explain this kind of an a priori synthetic connection.

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God

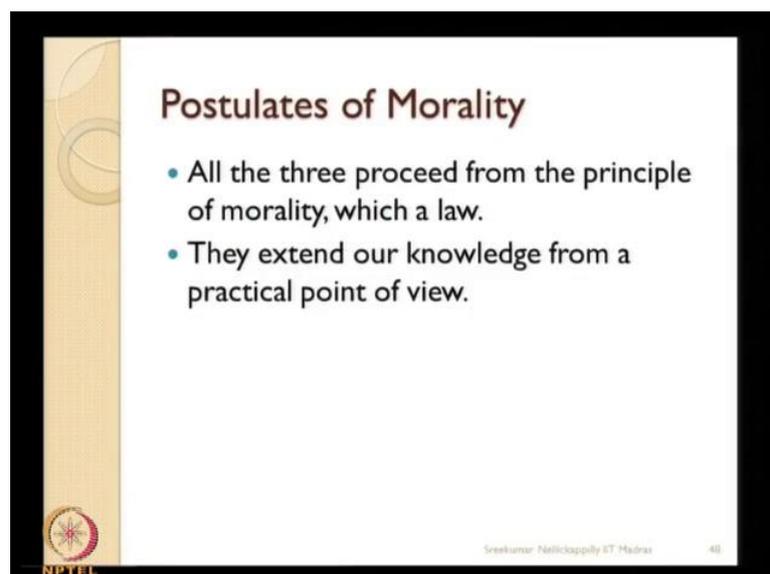
- Apportions happiness to morality according to the conception of law.
- Happiness is to be apportioned to morality.
- The omniscient, omnipotent God who is the cause of nature is conceived as capable of bringing into existence a world in which happiness is exactly proportioned to virtue.

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Now, God apports happiness to morality according to the conception of the universal law, happiness is to be apportioned to morality. So, for that you need a principle a God and the omniscient omnipotent God, who is the cause of nature, is conceived as a capable of bringing into existence of world, in which happiness is exactly proportioned to virtue. So, it is not something which theoretical reason can prove, but something which practical reason necessitates or presuppose.

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Postulates of Morality

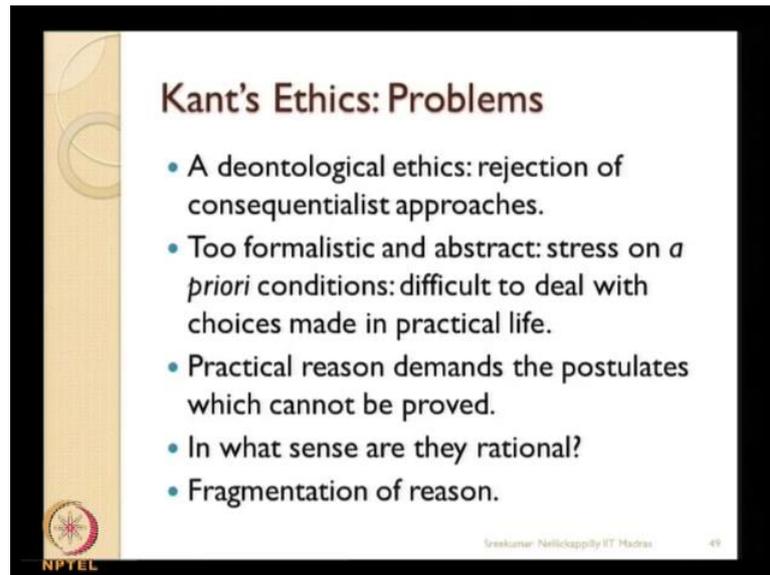
- All the three proceed from the principle of morality, which a law.
- They extend our knowledge from a practical point of view.

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So, we will conclude here with a very brief evaluation of this in it comes to postulates of morality as I already said all the three proceed from the principles of morality which is a law, which is a universal unconditional law and they extend our knowledge from a practical point of view. So, they are postulates of practical reason, they cannot be proved theoretically, pure reason cannot prove them.

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Kant's Ethics: Problems

- A deontological ethics: rejection of consequentialist approaches.
- Too formalistic and abstract: stress on *a priori* conditions: difficult to deal with choices made in practical life.
- Practical reason demands the postulates which cannot be proved.
- In what sense are they rational?
- Fragmentation of reason.

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And there are several problems which this ethical theory of Kant and (Refer Time: 51:38) one of them is that the deontological ethics, rejection of the consequentialist approaches, it too formalistic and abstract it stresses on a priori conditions difficult to deal with choices made in practical life.

So, Kant against to be telling us that before we make a choice in our day today practical life, we should think in mind or we should rationally assess whether this choice we make is in accordance to the universal law or not. So, every human being practically or theoretically needs to know what the universal law is. So, it is too formalistic I mean on most occasions in our day today life we make choices instantly, we may have to make instance choices and on each occasion if we have supposed to see examine whether it is in a accordance with the universal moral law, it is a too much of a condition and another thing is the distinction which can makes between duty and inclination, just because a particular action follows duty thus will not make it a right action according to Kant.

So, two people two human beings performing the duty, one a for example, person performs it because that is inclination. Person b performs his duty because he rationally knows that it is duty, and rationally takes a decision makes a choice to perform his actions for the sake of duty. So, though both of them have perform the duty Kant would say that a is action is not ethically right or need not be ethically right, because it has spam form inclination on the other hand these action is rational. So, it is morally you right this kind of a distinction introduce us a lot of confusion and dilemmas in our life.

Practical reason demands the postulates which cannot be proved. Again on the one hand theoretical reason asserts that it is impossible to prove the existence of these postulates, but practical reasons demands that they exist, but does not provide any prove for it. In what sense are they rational one can raise the question what do you mean by rationality? What do you mean by practical reason in this sense? They cannot be proved, a person can say that I am quite rational and that is the reason why I am unable to accept the validity of this postulates.

So, these are some of the problems which Kant encounters. The most important problem I have already mentioned with the beginning is that, with the division of practical reason from pure reason, Kant introduces a fragmentation of human rational faculty, which has savior consequences in philosophy as well as in intellectual culture and civilization. So, Kant himself recognizes this and attempts to provide a solution with the conception of a third critic, the critic of esthetic judgment which tries to unite the fragmented rational faculties in man that is not the part of this lecture.

So, we will wind up here now and the next lecture will be focusing on Hegel's contribution.

Thank you.