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And it is translated as Foundations of the Metaphysics of Morals in the other text from which I quote in some cases (given in square brackets, if not otherwise designated), Lewis White Beck's 1949 University of Chicago Press edition of the Critique of Practical Reason and Other Writings in Moral Philosophy, as reprinted in A.I. Meldon's Ethical Theories. One can guess other ways to explain it that Kant may or may not have accepted, but without being able to have confirming follow up dialogue with him, it is basically impossible to know whether one's explanations of the obscure crucial points are what he meant or not, as long as they are not inconsistent with his text, though it is fairly clear what he meant is not how it is usually portrayed. The first critique (Critique of pure reason) is focused on judgments about experience. Pure practical is concerned with the a priori grounds for action, and, especially, moral action. Kant is trying to solve the ultimate moral question: What should I do? Kant's second critique. For Kant, in the second critique and other writings on ethics, such as Groundwork of the Metaphysics of Morals, this involves awareness of the moral law, and a motive for acting in accordance with that law. He claims that this motive, if we are concerned with pure reason, must be different in kind from any natural, emp