

FOUNDATIONS OF THE METAPHYSICS OF MORALS (SELECTION)

Immanuel Kant

Immanuel Kant (1724-1804) was born, raised, lived, and died in Königsberg (East Prussia, later named Kaliningrad as part of the former USSR). Kant was the first modern philosopher to teach philosophy in a university — and after Plato, Aristotle, and maybe Descartes, he has done the most to alter the way that philosophers pursue their discipline. He was “awakened from his dogmatic slumbers” rather late in life by reading David Hume, and went on to write one of the greatest (and most difficult) books in the history of philosophy: The Critique of Pure Reason (1781; 2nd ed.: 1787). While at first widely misunderstood, this book went on to change the way that we think of ourselves and the physical universe.

*As a young professor, Kant was quite the socialite, always in high demand at parties and other gatherings. In his later years, however, his life became more regular. Legend has it that the neighbor women would set their clocks by his afternoon walks, which he began promptly at 3:30 (the path that he took came to be called “The Philosopher’s Walk”). Only once did Kant fail in this routine: he had recently received Rousseau’s new book *Émile* and was unable to tear himself away from it.*

*The following reading is from sections one and two of Kant’s *Foundations of the Metaphysics of Morals* (published in 1785), in which Kant formulated for the first time the general outlines of his new moral theory. The numbers in brackets refer to volume four of the standard German Academy edition of Kant’s works.*

[THE GOOD WILL]

Nothing in the world — indeed nothing even beyond [393] the world — can possibly be conceived which could be called good without qualification except a *good will*. Intelligence, wit, judgment, and the other talents of the mind, however they may be named, or courage, resoluteness, and perseverance as qualities of temperament, are doubtless in many respects good and desirable. But they can become extremely bad and harmful if the will, which is to make use of these gifts of nature and which in its special constitution is called character, is not good. It is the same with the gifts of fortune. Power, riches, honor, even health, general well-being, and the contentment with one’s condition which is called happiness, make for pride and even

arrogance if there is not a good will to correct their influence on the mind and on its principles of action so as to make it universally conformable to its end. It need hardly be mentioned that the sight of a being adorned with no feature of a pure and good will, yet enjoying uninterrupted prosperity, can never give pleasure to a rational impartial observer. Thus the good will seems to constitute the indispensable condition even of worthiness to be happy.

[...]

The good will is not good because of what it effects or accomplishes or because of its adequacy to achieve some proposed end; it is good only because of its willing, i.e., it is good of itself. And, regarded for itself, it is to be esteemed incomparably higher than anything which could be brought about by it in favor of any inclination or even of the sum total of all inclinations. Even if it should happen that, by a particularly unfortunate fate or by the niggardly provision of a stepmotherly nature, this will should be wholly lacking in power to accomplish its purpose, and if even the greatest effort should not avail it to achieve anything of its end, and if there remained only the good will (not as a mere wish but as the summoning of all the means in our power), it would sparkle like a jewel in its own right, as something that had its full worth in itself. Usefulness or fruitlessness can neither diminish nor augment this worth. [...]

[THE GOOD WILL AND DUTY]

We have, then, to develop the concept of a will which [397] is to be esteemed as good of itself without regard to anything else. It dwells already in the natural sound understanding and does not need so much to be taught as only to be brought to light. In the estimation of the total worth of our actions it always takes first place and is the condition of everything else. In order to show this, we shall take the concept of duty. It contains that of a good will, though with certain subjective restrictions and hindrances; but these are far

from concealing it and making it unrecognizable, for they rather bring it out by contrast and make it shine forth all the brighter.

[ACTIONS MOTIVATED BY DUTY]

I here omit all actions which are recognized as opposed to duty, even though they may be useful in one respect or another, for with these the question does not arise at all as to whether they may be carried out *from* duty, since they conflict with it. I also pass over the actions which are really in accordance with duty and to which one has no direct inclination, rather executing them because impelled to do so by another inclination. For it is easily decided whether an action in accord with duty is performed from duty or for some selfish purpose. It is far more difficult to note this difference when the action is in accordance with duty and, in addition, the subject has a direct inclination to do it. For example, it is in fact in accordance with duty that a dealer should not overcharge an inexperienced customer, and wherever there is much business the prudent merchant does not do so, having a fixed price for everyone, so that a child may buy of him as cheaply as any other. Thus the customer is honestly served. But this is far from sufficient to justify the belief that the merchant has behaved in this way from duty and principles of honesty. His own advantage required this behavior; but it cannot be assumed that over and above that he had a direct inclination to the purchaser and that, out of love, as it were, he gave none an advantage in price over another. Therefore the action was done neither from duty nor from direct inclination but only for a selfish purpose. [...]

[THE WILL AND THE LAW]

[412] [...] Everything in nature works according to laws. Only a rational being has the capacity of acting according to the conception of laws, i.e., according to principles. This capacity is will. Since reason is required for the derivation of actions from laws, will is nothing else than practical reason. If reason infallibly determines the will, the actions which such a being recognizes as objectively necessary are also subjectively necessary. That is, the will is a faculty of choosing only that which reason, independently of inclination, recognizes as practically necessary, i.e., as good. But if reason of itself does not sufficiently

determine the will, and if the will is subjugated to subjective conditions (certain incentives) which do not always agree with objective conditions; in a word, if the will is [413] not of itself in complete accord with reason (the actual case of men), then the actions which are recognized as objectively necessary are subjectively contingent, and the determination of such a will according to objective laws is constraint. That is, the relation of objective laws to a will which is not completely good is conceived as the determination of the will of a rational being by principles of reason to which this will is not by nature necessarily obedient.

[CLASSIFICATION OF IMPERATIVES]

The conception of an objective principle, so far as it constrains a will, is a command (of reason), and the formula of this command is called an *imperative*.

All imperatives are expressed by an “ought” and thereby indicate the relation of an objective law of reason to a will which is not in its subjective constitution necessarily determined by this law. This relation is that of constraint. Imperatives say that it would be good to do or to refrain from doing something, but they say it to a will which does not always do something simply because it is presented as a good thing to do. Practical good is what determines the will by means of the conception of reason and hence not by subjective causes but, rather, objectively, i.e., on grounds which are valid for every rational being as such. It is distinguished from the pleasant as that which has an influence on the will only by means of a sensation from merely subjective causes, which hold only for the senses of this or that person and not as a principle of reason which holds for everyone.

[...]

All imperatives command either hypothetically or categorically. The former present the practical necessity of a possible action as a means to achieving something else which one desires (or which one may possibly desire). The categorical imperative would be one which presented an action as of itself objectively necessary, without regard to any other end.

Since every practical law presents a possible action as good and thus as necessary for a subject practically determinable by reason, all imperatives are formulas of the determination of action which is necessary by the principle of a will which is in any way good. If the

action is good only as a means to something else, the imperative is *hypothetical*; but if it is thought of as good in itself, and hence as necessary in a will which of itself conforms to reason as the principle of this will, the imperative is *categorical*.

The imperative thus says what action possible to me would be good, and it presents the practical rule in relation to a will which does not forthwith perform an action simply because it is good, in part because the subject does not always know that the action is good and in part (when he does know it) because his maxims can still be opposed to the objective principles of practical reason.

The hypothetical imperative, therefore, says only that the action is good to some purpose, possible or actual. In the [415] former case it is a problematical, in the latter an assertorical, practical principle. The categorical imperative, which declares the action to be of itself objectively necessary without making any reference to a purpose, i.e., without having any other end, holds as an apodictical (practical) principle.

[THE UNIVERSAL LAW FORMULA]

[...] There is, therefore, only one categorical imperative. It is: Act only according to that maxim by which you can at the same time will that it should become a universal law. [...]

[ILLUSTRATIONS]

We shall now enumerate some duties, adopting the usual division of them into duties to ourselves and to others and into perfect and imperfect duties.

1. A man who is reduced to despair by a series of evils feels a weariness with life but is still in possession of his reason [422] sufficiently to ask whether it would not be contrary to his duty to himself to take his own life. Now he asks whether the maxim of his action could become a universal law of nature. His maxim, however, is: For love of myself, I make it my principle to shorten my life when by a longer duration it threatens more evil than satisfaction. But it is questionable whether this principle of self-love could become a universal law of nature. One immediately sees a contradiction in a system of nature whose law would be to destroy life by the feeling whose special office is to impel the improvement of life. In this case it would not exist as nature; hence that maxim cannot obtain as a law

of nature, and thus it wholly contradicts the supreme principle of all duty.

2. Another man finds himself forced by need to borrow money. He well knows that he will not be able to repay it, but he also sees that nothing will be loaned him if he does not firmly promise to repay it at a certain time. He desires to make such a promise, but he has enough conscience to ask himself whether it is not improper and opposed to duty to relieve his distress in such a way. Now, assuming he does decide to do so, the maxim of his action would be as follows: When I believe myself to be in need of money, I will borrow money and promise to repay it, although I know I shall never do so. Now this principle of self-love or of his own benefit may very well be compatible with his whole future welfare, but the question is whether it is right. He changes the pretension of self-love into a universal law and then puts the question: How would it be if my maxim became a universal law? He immediately sees that it could never hold as a universal law of nature and be consistent with itself; rather it must necessarily contradict itself. For the universality of a law which says that anyone who believes himself to be in need could promise what he pleased with the intention of not fulfilling it would make the promise itself and the end to be accomplished by it impossible; no one would believe what was promised to him but would only laugh at any such assertion as vain pretense.

3. A third finds in himself a talent which could, by means of some cultivation, make him in many respects a useful [423] man. But he finds himself in comfortable circumstances and prefers indulgence in pleasure to troubling himself with broadening and improving his fortunate natural gifts. Now, however, let him ask whether his maxim of neglecting his gifts, besides agreeing with his propensity to idle amusement, agrees also with what is called duty. He sees that a system of nature could indeed exist in accordance with such a law, even though man (like the inhabitants of the South Sea islands) should let his talents rust and resolve to devote his life merely to idleness, indulgence, and propagation — in a word, to pleasure. But he cannot possibly will that this should become a universal law of nature or that it should be implanted in us by a natural instinct. For, as a rational being, he necessarily wills that all his faculties should be developed, inasmuch as they are given to him for all sorts of possible purposes.

4. A fourth man, for whom things are going well, sees that others (whom he could help) have to struggle with great hardships, and he asks, “What concern of mine is it? Let each one be as happy as heaven wills, or as he can make himself; I will not take anything from him or even envy him; but to his welfare or to his assistance in time of need I have no desire to contribute.” If such a way of thinking were a universal law of nature, certainly the human race could exist, and without doubt even better than in a state where everyone talks of sympathy and good will, or even exerts himself occasionally to practice them while, on the other hand, he cheats when he can and betrays or otherwise violates the rights of man. Now although it is possible that a universal law of nature according to that maxim could exist, it is nevertheless impossible to will that such a principle should hold everywhere as a law of nature. For a will which resolved this would conflict with itself, since instances can often arise in which he would need the love and sympathy of others, and in which he would have robbed himself, by such a law of nature springing from his own will, of all hope of the aid he desires.

[PERFECT AND IMPERFECT DUTIES]

The foregoing are a few of the many actual duties, or at least of duties we hold to be actual, whose derivation from the one stated principle is clear. We must be able to will that [424] a maxim of our action become a universal law; this is the canon of the moral estimation of our action generally. Some actions are of such a nature that their maxim cannot even be *thought* as a universal law of nature without contradiction, far from it being possible that one could will that it should be such. In others this internal impossibility is not found, though it is still impossible to *will* that their maxim should be raised to the universality of a law of nature, because such a will would contradict itself. We easily see that the former maxim conflicts with the stricter or narrower (imprescriptible) duty, the latter with broader (meritorious) duty. Thus all duties, so far as the kind of obligation (not the object of their action) is concerned, have been completely exhibited by these examples in their dependence on the one principle. [...]

[THE END-IN-ITSELF FORMULA]

[...] Thus if there is to be a supreme practical principle and a categorical imperative for the human will, it

must be one that forms an objective principle of the will from the conception of that which is necessarily an end for everyone because it is an end in itself. Hence this objective principle can serve [429] as a universal practical law. The ground of this principle is: rational nature exists as an end in itself. Man necessarily thinks of his own existence in this way; thus far it is a subjective principle of human actions. Also every other rational being thinks of his existence by means of the same rational ground which holds also for myself; thus it is at the same time an objective principle from which, as a supreme practical ground, it must be possible to derive all laws of the will. The practical imperative, therefore, is the following: Act so that you treat humanity, whether in your own person or in that of another, always as an end and never as a means only. Let us now see whether this can be achieved.

[ILLUSTRATIONS]

To return to our previous examples:

First, according to the concept of necessary duty to one's self, he who contemplates suicide will ask himself whether his action can be consistent with the idea of humanity as an end in itself. If, in order to escape from burdensome circumstances, he destroys himself, he uses a person merely as a means to maintain a tolerable condition up to the end of life. Man, however, is not a thing, and thus not something to be used merely as a means; he must always be regarded in all his actions as an end in himself. Therefore, I cannot dispose of man in my own person so as to mutilate, corrupt, or kill him. (It belongs to ethics proper to define more accurately this basic principle so as to avoid all misunderstanding, e.g., as to the amputation of limbs in order to preserve myself, or to exposing my life to danger in order to save it; I must, therefore, omit them here.)

Second, as concerns necessary or obligatory duties to others, he who intends a deceitful promise to others sees immediately that he intends to use another man merely as a means, without the latter containing the end in himself at the same time. For he whom I want to use for my own purposes by means of such a promise cannot possibly assent to my mode of acting [430] against him and cannot contain the end of this action in himself. This conflict against the principle of other men is even clearer if we cite examples of attacks on

their freedom and property. For then it is clear that he who transgresses the rights of men intends to make use of the persons of others merely as a means, without considering that, as rational beings, they must always be esteemed at the same time as ends, i.e., only as beings who must be able to contain in themselves the end of the very same action.

Third, with regard to contingent (meritorious) duty to one's self, it is not sufficient that the action not conflict with humanity in our person as an end in itself; it must also harmonize with it. Now in humanity there are capacities for greater perfection which belong to the end of nature with respect to humanity in our own person; to neglect these might perhaps be consistent

with the preservation of humanity as an end in itself but not with the furtherance of that end.

Fourth, with regard to meritorious duty to others, the natural end which all men have is their own happiness. Humanity might indeed exist if no one contributed to the happiness of others, provided he did not intentionally detract from it; but this harmony with humanity as an end in itself is only negative rather than positive if everyone does not also endeavor, so far as he can, to further the ends of others. For the ends of any person, who is an end in himself, must as far as possible also be my end, if that conception of an end in itself is to have its full effect on me.