



**THE CRITIQUE OF
PRACTICAL REASON**

IMMANUEL KANT

Global Grey ebooks

THE CRITIQUE OF PRACTICAL REASON

BY
IMMANUEL KANT

TRANSLATED BY THOMAS KINGSMILL ABBOTT

The Critique of Practical Reason by Immanuel Kant.
This edition was created and published by Global Grey

©GlobalGrey 2018



globalgreeyebooks.com

CONTENTS

Preface

Introduction. Of The Idea Of A Critique Of Practical Reason

FIRST PART. ELEMENTS OF PURE PRACTICAL REASON

Book I. The Analytic of Pure Practical Reason

Book II. Dialectic of Pure Practical Reason

Second Part. Methodology Of Pure Practical Reason

Conclusion

ourselves by contemplation of it that human nature is capable of so great an elevation above every motive that nature can oppose to it. Juvenal describes such an example in a climax which makes the reader feel vividly the force of the spring that is contained in the pure law of duty, as duty:

Esto bonus miles, tutor bonus, arbiter idem

Integer; ambiguae si quando citabere testis

Incertaeque rei, Phalaris licet imperet ut sis

Falsus, et admoto dictet periuria tauro,

Summum crede nefas animam praeferre pudori,

Et propter vitam vivendi perdere causas.²⁰

When we can bring any flattering thought of merit into our action, then the motive is already somewhat alloyed with self-love and has therefore some assistance from the side of the sensibility. But to postpone everything to the holiness of duty alone, and to be conscious that we can because our own reason recognises this as its command and says that we ought to do it, this is, as it were, to raise ourselves altogether above the world of sense, and there is inseparably involved in the same a consciousness of the law, as a spring of a faculty that controls the sensibility; and although this is not always attended with effect, yet frequent engagement with this spring, and the at first minor attempts at using it, give hope that this effect may be wrought, and that by degrees the greatest, and that a purely moral interest in it may be produced in us.

The method then takes the following course. At first we are only concerned to make the judging of actions by moral laws a natural employment accompanying all our own free actions, as well as the observation of those of others, and to make it as it were a habit, and to sharpen this judgement,

²⁰ [Juvenal, *Satirae*, "Be you a good soldier, a faithful tutor, an uncorrupted umpire also; if you are summoned as a witness in a doubtful and uncertain thing, though Phalaris should command that you should be false, and should dictate perjuries with the bull brought to you, believe it the highest impiety to prefer life to reputation, and for the sake of life, to lose the causes of living."]

