

Kant believes that the only thing truly good "in itself" is a good will because it is the only thing that is always good, regardless of the circumstances or outcomes. A good will is the will to do what is right because it is right, and not because of any personal gain or reward. It is the only thing that is inherently good, and everything else is only good insofar as it is used for good purposes by a good will. This is because a good will is rational and autonomous, and it is the source of all moral values and obligations.

According to Kant, doing our actions "from the motive of duty" means that we act out of a sense of moral obligation and not out of self-interest or natural inclination. Acting out of duty means that we do what is right simply because it is right, regardless of our personal desires or preferences. This is different from acting out of self-interest or natural inclination, which are both driven by personal motives and desires. Acting in conformity with duty means that we do what is right, but for the wrong reasons, such as to avoid punishment or gain a reward.

Kant argues that an action has moral worth based on its principle, not based on the end it achieves. This means that an action is morally good if it is done for the sake of duty and based on the moral principle that it embodies, regardless of whether it leads to a good outcome or not. In other words, the moral value of an action does not depend on the consequences of that action, but rather on the principle that motivates it. This is because the moral principle is what gives the action its moral worth, not the outcome.

Kant's first formulation of the Categorical Imperative, on 510, states that "I ought never to act except in such a way that I can also will that my maxim should become a universal law." This means that we should only act in ways that we would want everyone else to act in similar situations. In other words, we should act according to principles that could be universally applied without contradiction. This is because if everyone acted in a certain way, and the principle behind that action could not be universalized, it would lead to a contradiction and undermine the moral law.

Kant's second formulation, on 511-512, states that we should "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 the same time as an end." This means that we should always treat others as rational and autonomous beings who have intrinsic moral value, and not merely as a means to our own ends. We should respect their dignity and autonomy, and not use them merely as instruments to achieve our own goals. This is

because every rational being is worthy of respect and has a moral status that demands our consideration and recognition.

Mill's "Greatest Happiness Principle" states that actions are right in proportion as they promote happiness, and wrong as they tend to produce the reverse of happiness. In other words, the principle holds that the ultimate goal of all human action should be to maximize happiness and minimize pain and suffering, for the greatest number of people possible. Mill believed that this principle could serve as the foundation of morality, and that it could guide individuals, society, and government in making decisions that would lead to the greatest overall happiness.

Mill's statement, "Better to be Socrates dissatisfied than a fool satisfied" means that it is better to be a person who is capable of experiencing higher pleasures, such as intellectual pursuits and moral contemplation, even if they sometimes cause dissatisfaction, than a person who is satisfied with lower pleasures, such as physical gratification, but incapable of experiencing higher pleasures. Mill believed that higher pleasures are of greater value than lower pleasures, and that a person who can appreciate them is of higher moral worth than a person who cannot.

Mill distinguished between the quantity and quality of happiness. He argued that it is not enough to simply calculate the quantity of happiness produced by an action, but also to consider the quality and kinds of happiness that result. Mill believed that some kinds of happiness are of greater value than others, and that the happiness that results from engaging in activities that promote our higher faculties, such as reason, imagination, and morality, is of greater value than the happiness that results from engaging in activities that merely satisfy our lower appetites, such as eating, drinking, and sex.

Mill believed that previous human history and the experience of wise and competent people could provide valuable insights into what would bring the most happiness in our actions. He argued that the accumulated experience of human beings could be used to inform our decisions and help us to avoid making the same mistakes that others have made in the past. Furthermore, Mill believed that wise and competent individuals, who had developed their higher faculties and were capable of experiencing higher pleasures, could serve as models for others and help guide them towards actions that would promote the greatest happiness.