Kant 8th ed.
1. If a law is to have moral force, that is, to be the basis of an obligation, what must it carry with it? Where must the basis of obligation be sought and not be sought? What can never be called a moral law? (p. 231)
2. When applied to man, what does moral philosophy not borrow from? What does it give? (p. 231)
3. What is good without qualification? (p. 231)
4. Where does the moral worth of an action not lie? (p. 232)
5. What do I need to do to discern what I have to do in order that my will be morally good? (p. 233)
6. What faculty do rational beings alone have? (p. 234)
7. What are the two ways in which imperatives command? What is the difference? (p. 234)
8. What is the one categorical imperative? (p. 234)
9. Consider the following maxim “from self-love I adopt it as a principle to shorten my life when its longer duration is likely to bring more evil than satisfaction.” Can this maxim exist as a universal law? Why or why not? (p. 235)
10. Consider the maxim “when I think myself in want of money, I will borrow money and promise to repay it, although I know that I never can do so.” Can this maxim exist as a universal law? Why or why not? (p. 235)
11. Consider the maxim “I prefer to indulge in pleasure rather than take pains in enlarging and improving my happy natural capacities.” Can I will that this should be a universal law of nature? Why or why not? (p. 235-236)
12. Consider the maxim “Let everyone be as happy as Heaven pleases, or as he can make himself; I will take nothing from him nor even envy him, only I do not wish to contribute anything to his welfare or to his assistance in distress.” Is it possible to will that such a principle should have the universal validity of a law of nature? Why or why not? (p. 236)
13. If duty is a conception which is to have any import and real legislative authority for our actions it can only be expressed in what way? (p. 236)
14. Why are rational beings called persons? What is the supreme practical principle or categorical imperative, which follows from this? (p. 236-237)
15. What is the kingdom of ends? What law in such a kingdom do all rational beings come under? (p. 237)
16. If the maxims of rational beings are not by their own nature coincident with the objective principle (i.e. never to act on any maxim which could not without contradiction be also a universal law) then what follows? (p. 238)
17. What does and does not duty rest on? (p. 238)
18. What is the difference between value and dignity? (p. 238)
19. What is the basis of the dignity of human and every rational nature? (p. 239)