**Perfect Duty to Yourself (negative):** the question of suicide from self-love

**Principle:** from self-love I make as my principle to shorten my life when its continued duration threatens more evil than promises satisfaction.

**Question:** Can this principle of self-love (which is the maxim of my will) be made a universal law (of nature)?

**Answer:** A *contradiction* would result
- NO - such a law would destroy all life by means of the same feeling that acts so as to stimulate the furtherance of life
- Cf. page 397/8

**Perfect Duty to Others (negative):** the question of keeping false promises from personal advantage (or self-love)

**Principle:** when I believe myself to be in need of money, I will borrow money and promise to pay it back, although I know that I can never do so.

**Question:** How would things stand if my maxim were to become a universal law?

**Answer:** Such a maxim could never hold as a universal law of nature and be consistent with itself but must necessarily be *self-contradictory*
- NO - Promising itself and the end to be attained by promising would be made impossible

**Imperfect Duty to Yourself (positive):** the question of the cultivation of talents

**Principle:** from lassitude I make as my principle that I will indulge in pleasure rather than broadening and improving my fortunate aptitudes.

**Question:** Might this maxim of neglecting my natural gifts agree with duty (it does seem to agree with inclination)?

**Answer:** A self-contradiction does *not* result in theory, cf. south-sea islanders
- I cannot will that this should be a universal law of nature or be implanted in us a law by natural instinct
- as a rational being I will necessarily that all my faculties should be developed
  - cf. teleological principle on page 395: "no organ is to found for any end unless it be fit and the best adapted to that end"
  - cf. teleological principle on page 396: "nature in distributing her capacities has everywhere gone to work in a purposive manner"

**Imperfect Duty to Others (positive):** the question of beneficence

**Principle:** I recognize the hardships of others while I enjoy no such hardships, and I will neither take nothing from others nor contribute to another's well being.

**Question:** What would be the case if this sort of thinking (this maxim) became a universal law of nature?

**Answer:** A self-contradiction in theory does not result, for the human race could continue to subsist and perhaps even progress
- it is impossible to will that such a principle should hold everywhere as a law of nature
- this will would eventually find itself in a contradiction of needing help from others but outlawing this very help