



## Chapter 2--How Should One Live?

Student: \_\_\_\_\_

1. If we studied the kinds of moral values people actually hold, we would be engaging in a \_\_\_\_ study of ethics.
  - A. normative
  - B. descriptive
  - C. normative and a descriptive
  - D. metaphysical
2. According to Buddhism, craving and pleasure are
  - A. unrelated.
  - B. unrelated to sensations.
  - C. related since we crave those sensations that give us pleasure.
  - D. related but not closely since we can crave what is not pleasant.
3. Which of the following is part of the Four Noble Truths?
  - A. Life is suffering.
  - B. Ignorance is good.
  - C. Suffering cannot be overcome.
  - D. Asceticism is the cure for suffering.
4. The Fourth Noble Truth is also called the Middle Path because
  - A. it avoids the extremes of living a life pursuing pleasure and living a life of asceticism and self-denial.
  - B. pleasure is evil.
  - C. it teaches life is suffering.
  - D. God wants us to live moderately.
5. Right Action consists of
  - A. abstaining from harsh, rude, and impolite language.
  - B. promoting moral, honorable, and peaceful conduct.
  - C. abstaining from making your living through professions that bring harm to others.
  - D. resolving to prevent evil and unwholesome states of mind from arising.
6. Penetration is the same as
  - A. knowing accordingly.
  - B. intellectual understanding.
  - C. always being insightful.
  - D. grasping the true nature of things.
7. The Buddha would most likely answer the question "How should one live?" by saying,
  - A. "seek wisdom, be moral, practice mental discipline."
  - B. "since suffering cannot be escaped do whatever you want."
  - C. "follow your dreams."
  - D. "life is suffering."

8. Traditional rites are important for Confucius because
  - A. they can be followed without much trouble.
  - B. he was embarrassed to do what he really wanted to do.
  - C. they foster the acquisition of benevolence (*jen*).
  - D. he believed the past had nothing to teach us.
  
9. According to Confucius, what is the difference between the gentleman and the little man? The gentleman
  - A. seeks the cause of error in others.
  - B. loves only his family.
  - C. is primarily concerned with what is good for the individual.
  - D. has the character trait of *jen*.
  
10. Which of the following characterizes the method of cultivating *jen*, according to Confucius?
  - A. putting oneself in the place of the other so as to apply the Golden Rule
  - B. demanding the repayment of debts and obligations
  - C. concern about one's reputation
  - D. staying within one's own social class
  
11. One of the primary meanings of *jen* is
  - A. benevolence.
  - B. propriety.
  - C. the same as *hsiao*.
  - D. rules of decorum.
  
12. According to Confucius, the principle of reciprocity (Do not do to others what you would not want others to do to you)
  - A. cannot serve as a lasting principle of conduct.
  - B. is a valuable guide for children, but not for parents.
  - C. can provide a life-long guide for conduct.
  - D. is not a very helpful guide to living.
  
13. A divine command theory of ethics implies that
  - A. a divine commandment may or may not be good.
  - B. the gods do not love piety at all.
  - C. the gods love piety because it is good.
  - D. divine commandments are good because God decreed them.
  
14. By telling the story of the Oracle of Delphi, Socrates is claiming that
  - A. all people are unwise, including himself.
  - B. the source of the false charges is an evil demon that is out to get him.
  - C. he created enemies in his attempt to prove the Oracle wrong, and that is why he has been dragged into court.
  - D. Meletus cannot distinguish between atheism and agnosticism.
  
15. How does Socrates differ from other Athenians?
  - A. Socrates is aware of his ignorance.
  - B. Socrates does not know anything and the Athenians know much.
  - C. Socrates fears death, but the Athenians do not.
  - D. Socrates seeks wealth, but the Athenians seek virtue.

16. Which of the following is one of the premises in the argument that concludes Socrates did not intentionally corrupt the youth?
- A. No one knowingly does harm since they know harm will come to them in return.
  - B. It is likely that he is the only person in Athens guilty of this charge.
  - C. He has a private divine voice that warns him of harm.
  - D. Socrates' students were all adults.
17. Socrates argues that the charge of atheism is self-contradictory because
- A. Meletus is an evil man.
  - B. no one can truly be an atheist.
  - C. there can be no divine activities without gods and Meletus has acknowledged that Socrates does believe in divine activities.
  - D. Socrates does not believe the sun is stone.
18. One assumption Socrates makes in his response to the verdict is
- A. he will go into exile to avoid death.
  - B. no evil can happen to a good person.
  - C. there is no such thing as a good person.
  - D. death is a great evil.
19. A teleologist such as Aristotle thinks that
- A. some things, but not all things, have an end.
  - B. some things, but not all things, have a purpose.
  - C. nothing has a purpose.
  - D. all things have a purpose and their purpose constitutes their good.
20. According to Aristotle, the chief or supreme good must be something desired for its own sake because
- A. it is extrinsically or instrumentally valuable.
  - B. people want to be happy in order to gain fame and fortune.
  - C. if it were not, our search for the good life would be in vain since there would be no end to it.
  - D. one can never be too rich.
21. According to Aristotle, the final good for which humans need to aim is
- A. an activity of the soul in accord with excellence.
  - B. a means to something that will make us happy.
  - C. courage.
  - D. wealth.
22. Aristotle's analysis of the human good (happiness) is dependent upon the idea that
- A. the primary human function is nutrition and growth.
  - B. the primary human function is perception and sensation.
  - C. humans are rational animals.
  - D. happiness is primarily a psychological state of feeling good.
23. Aristotle writes, "It makes no small difference, then, whether we form habits of one kind or of another from our very youth; it makes a very great difference, or rather *all* the difference... ." By this he means
- A. becoming virtuous has nothing to do with practice.
  - B. virtues are acquired by practice.
  - C. habits are always good.
  - D. there is no difference between intellectual and moral virtues.

24. Which of the following is a vice of excess?
- A. empty vanity
  - B. mock modesty
  - C. undue humility
  - D. insensibility
25. Aristotle's argument that concludes "virtue is a state of character" relies on which premise?
- A. Virtue is a faculty.
  - B. Virtue is neither a passion nor a faculty.
  - C. Virtue is a passion, but not a faculty.
  - D. Virtue is a state of character.
26. The mean between undue humility and empty vanity is
- A. courage.
  - B. proper pride.
  - C. being good-tempered.
  - D. truthfulness.
27. The law of karma implies
- A. there is no justice.
  - B. eventually justice will prevail.
  - C. there is some justice in the world, but not for everyone.
  - D. there is no need to do one's duty.
28. According to the law of karma, what would be the missing premise of the dilemma which begins "Either you do good acts or bad acts" and ends with "either you reap good results or bad results, but in either case you are reborn"?
- A. If you do bad acts, you are bound to be reborn to reap the bad results.
  - B. If you do good acts, you are not bound to be reborn to reap the good results.
  - C. Either Arjuna must fight or he must not fight.
  - D. Either you do good acts or bad acts.
29. Which of the following represents one of the reasons Krishna presents to Arjuna in support of his advice to fight?
- A. To refuse to fight will lead to honor.
  - B. Do not grieve for what is unavoidable.
  - C. Victory and defeat are different.
  - D. This is an unjust war, and your duty as a warrior requires you to fight.
30. The *Gita* says, "Weapons do not cut it, fire does not burn it, waters do not wet it, wind does not wither it." What is "it"?
- A. good armor
  - B. the body
  - C. the true self
  - D. good humor
31. According to the *Gita*, the person deep in contemplation is
- A. attached to the consequences that Arjuna is not.
  - B. free from fear, but not desire.
  - C. focused on the self within himself.
  - D. not devoted to Krishna.

32. The question "How should one live?" is ambiguous in the sense that it can be interpreted in a variety of ways.  
a. True  
b. False
- True False
33. The question "How should one live?" means the same thing as the question "How ought one to live?"  
a. True  
b. False
- True False
34. Norms have to do with moral obligations, or what we ought to do.  
a. True  
b. False
- True False
35. Nirvana means living the cycle of rebirth without hope of release.  
a. True  
b. False
- True False
36. Buddhism teaches that suffering can be overcome if we can stop craving and stop attachments to things that provide pleasure.  
a. True  
b. False
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37. According to Buddhism, someone can be wise even if they do not care about the welfare of other living things.  
a. True  
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38. According to Confucius, wisdom is admitting that you know something when you do and admitting that you do not know something when you do not.  
a. True  
b. False
- True False
39. According to Confucius, no one can acquire benevolence without hard work.  
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40. *Shu* (the method of discovering what other people wish or do not wish done to them) is the essence of being moral for Confucius.
- a. True
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True False

41. According to Confucianism, managing family affairs well has little to do with achieving *jen*.
- a. True
  - b. False

True False

42. According to Confucius, no one can live a good life under adverse conditions.
- a. True
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43. It is clear from Socrates' dialogue with Euthyphro that the Socratic method of examination is primarily intended to confuse people, not to get at the truth.
- a. True
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44. According to Socrates, an example of what is good (say, telling the truth) will not work as a definition of the good because it does not state what the essential characteristics of being good are.
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45. As far as Socrates is concerned, using the Socratic method to examine one's beliefs is unrelated to living a good life.
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46. Socrates' claim that the unexamined life is not worth living implies that ignorance is truly bliss.
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47. According to Aristotle, we are by nature virtuous.
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48. For Aristotle, vice is always an excess, never a defect.

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49. According to Aristotle, there is a mean for every action.

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50. Aristotle says that if you want to hit the mean, you should avoid pleasure at all costs.

- a. True
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51. For Aristotle, the good life is totally dependent upon chance.

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52. According to Hindu thought, to violate one's moral duty is to upset the natural order.

- a. True
- b. False

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53. According to the *Gita*, our true self is indestructible.

- a. True
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54. Acting without attachment to the consequences of your actions means acting unselfishly.

- a. True
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True False

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