1. What, according to Spinoza, is the relationship between virtue and pleasure?
   a. Since virtue is simply another name for power, and the pleasurable is that
      which increases our power or activity, the pleasurable as such always tends to
      increase our virtue.
   b. Since pleasure, strictly speaking, is a passive emotion, we do not seek plea-
      sure, strictly speaking, insofar as we are virtuous.
   c. We are free only insofar as we do not act out of the desire for pleasure,
      strictly speaking.
   d. Virtue itself is in some sense the greatest pleasure, and the only pleasure we
      seek, insofar as we are virtuous.
   e. All of the above.
   f. (b) and (c).

2. About which of the following would Descartes and Spinoza disagree?
   a. To become more virtuous is to gain more control over one’s passions (passive
      emotions).
   b. We are subject to passions because external causes act on our bodies.
   c. We are subject to passions because our bodies act on our soul, overpowering
      our will.
   d. The virtuous, or wise, person, as such, is entirely active and not subject to
      passions.
   e. All of the above.
   f. (b), (c) and (d).

3. Which of the following is correct, according to Spinoza?
   a. Every body is perishable, but every soul is immortal.
   b. The soul, in some sense, eternally exists in an eternal body.
   c. The soul, in some sense, is in a body only in this life; before birth and after
      death it either exists without a body or perhaps in some other body.
   d. Although to be virtuous can be unpleasant, it is worth the trouble, because
      it will be rewarded with eternal blessedness after we die.
   e. All of the above.
   f. None of the above.