

# Summa Theologica, Part I-II (Pars Prima Secundae)



Thomas Aquinas

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Prima Secundae)

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# **TREATISE ON THE LAST END (QQ. 1-5)**

## PROLOGUE

Since, as Damascene states (De Fide Orth. ii, 12), man is said to be made in God's image, in so far as the image implies "an intelligent being endowed with free-will and self-movement": now that we have treated of the exemplar, i.e. God, and of those things which came forth from the power of God in accordance with His will; it remains for us to treat of His image, i.e. man, inasmuch as he too is the principle of his actions, as having free-will and control of his actions.

## QUESTION 1. OF MAN'S LAST END (IN EIGHT ARTICLES)

In this matter we shall consider first the last end of human life; and secondly, those things by means of which man may advance towards this end, or stray from the path: for the end is the rule of whatever is ordained to the end. And since the last end of human life is stated to be happiness, we must consider (1) the last end in general; (2) happiness. Under the first head there are eight points of inquiry:

- (1) Whether it belongs to man to act for an end?
- (2) Whether this is proper to the rational nature?
- (3) Whether a man's actions are specified by their end?
- (4) Whether there is any last end of human life?
- (5) Whether one man can have several last ends?
- (6) Whether man ordains all to the last end?
- (7) Whether all men have the same last end?
- (8) Whether all other creatures concur with man in that last end?

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### FIRST ARTICLE [I-II, Q. 1, Art. 1]

Whether It Belongs to Man to Act for an End?

Objection 1: It would seem that it does not belong to man to act for an end. For a cause is naturally first. But an end, in its very name, implies something that is last. Therefore an end is not a cause. But that for which a man acts, is the cause of his action; since this preposition "for" indicates a relation of causality. Therefore it does not belong to man to act for an end.

Obj. 2: Further, that which is itself the last end is not for an end. But in some cases the last end is an action, as the Philosopher states (*Ethic. i, 1*). Therefore man does not do everything for an end.

Obj. 3: Further, then does a man seem to act for an end, when he acts deliberately. But man does many things without deliberation, sometimes not even thinking of what he is doing; for instance when one moves one's foot or hand, or scratches one's beard, while intent on something else. Therefore man does not do everything for an end.

*On the contrary*, All things contained in a genus are derived from the principle of that genus. Now the end is the principle in human operations, as the Philosopher states (*Phys. ii, 9*). Therefore it belongs to man to do everything for an end.

*I answer that*, Of actions done by man those alone are properly called "human," which are proper to man as man. Now man differs from irrational animals in this, that he is master of his actions. Wherefore those actions alone are properly called human, of which man is master. Now man is master of his actions through his reason and will; whence, too, the free-will is defined as "the faculty and will of reason." Therefore those actions are properly called human which proceed from a

deliberate will. And if any other actions are found in man, they can be called actions "of a man," but not properly "human" actions, since they are not proper to man as man. Now it is clear that whatever actions proceed from a power, are caused by that power in accordance with the nature of its object. But the object of the will is the end and the good.

Therefore all human actions must be for an end.

Reply Obj. 1: Although the end be last in the order of execution, yet it is first in the order of the agent's intention. And it is this way that it is a cause.

Reply Obj. 2: If any human action be the last end, it must be voluntary, else it would not be human, as stated above. Now an action is voluntary in one of two ways: first, because it is commanded by the will, e.g. to walk, or to speak; secondly, because it is elicited by the will, for instance the very act of willing. Now it is impossible for the very act elicited by the will to be the last end. For the object of the will is the end, just as the object of sight is color: wherefore just as the first visible cannot be the act of seeing, because every act of seeing is directed to a visible object; so the first appetible, i.e. the end, cannot be the very act of willing.

Consequently it follows that if a human action be the last end, it must be an action commanded by the will: so that there, some action of man, at least the act of willing, is for the end. Therefore whatever a man does, it is true to say that man acts for an end, even when he does that action in which the last end consists.

Reply Obj. 3: Such like actions are not properly human actions; since they do not proceed from deliberation of the reason, which is the proper principle of human actions. Therefore they have indeed an imaginary end, but not one that is fixed by reason. -----

SECOND ARTICLE [I-II, Q. 1, Art. 2]

Whether It Is Proper to the Rational Nature to Act for an End?

Objection 1: It would seem that it is proper to the rational nature to act for an end. For man, to whom it belongs to act for an end, never acts for an unknown end. On the other hand, there are many things that have no knowledge of an end; either because they are altogether without knowledge, as insensible creatures: or because they do not apprehend the idea of an end as such, as irrational animals. Therefore it seems proper to the rational nature to act for an end.

Obj. 2: Further, to act for an end is to order one's action to an end. But this is the work of reason. Therefore it does not belong to things that lack reason.

Obj. 3: Further, the good and the end is the object of the will. But "the will is in the reason" (De Anima iii, 9). Therefore to act for an end belongs to none but a rational nature.

*On the contrary*, The Philosopher proves (Phys. ii, 5) that "not only mind but also nature acts for an end."

*I answer that*, Every agent, of necessity, acts for an end. For if, in a number of causes ordained to one another, the first be removed, the others must, of necessity, be removed also. Now the first of all causes is the final cause. The reason of which is that matter does not receive form, save in so far as it is moved by an agent; for nothing reduces itself from potentiality to act. But an agent does not move except out of intention for an end. For if the agent were not determinate to some particular effect, it would not do one thing rather than another: consequently in order that it produce a determinate effect, it must, of necessity, be determined to some certain one, which has the nature of an end. And just as this determination is effected, in the rational nature, by the "rational appetite," which is called the will; so, in other things, it is caused by their natural inclination, which is called the "natural appetite."

Nevertheless it must be observed that a thing tends to an end, by its action or movement, in two ways: first, as a thing, moving itself to the end, as man; secondly, as a thing moved by another to the end, as an arrow tends to a determinate end through being moved by the archer who directs his action to the end. Therefore those things that are possessed of reason, move themselves to an end; because they have dominion over their actions through their free-will, which is the "faculty of will and reason." But those things that lack reason tend to an end, by natural inclination, as being moved by another and not by themselves; since they do not know the nature of an end as such, and consequently cannot ordain anything to an end, but can be ordained to an end only by another. For the entire irrational nature is in comparison to God as an instrument to the principal agent, as stated above (I, Q. 22, A. 2, ad 4; Q. 103, A. 1, ad 3). Consequently it is proper to the rational nature to tend to an end, as directing (*agens*) and leading itself to the end: whereas it is proper to the irrational nature to tend to an end, as directed or led by another, whether it apprehend the end, as do irrational animals, or do not apprehend it, as is the case of those things which are altogether void of knowledge.

Reply Obj. 1: When a man of himself acts for an end, he knows the end: but when he is directed or led by another, for instance, when he acts at another's command, or when he is moved under another's compulsion, it is not necessary that he should know the end. And it is thus with irrational creatures.

Reply Obj. 2: To ordain towards an end belongs to that which directs itself to an end: whereas to be ordained to an end belongs to that which is directed by another to an end. And this can belong to an irrational nature, but owing to some one possessed of reason. Reply Obj. 3: The object of the will is the end and the good in universal. Consequently there can be no will in those things that lack reason and intellect, since they cannot apprehend the universal; but they have a natural appetite



or a sensitive appetite, determinate to some particular good. Now it is clear that particular causes are moved by a universal cause: thus the governor of a city, who intends the common good, moves, by his command, all the particular departments of the city. Consequently all things that lack reason are, of necessity, moved to their particular ends by some rational will which extends to the universal good, namely by the Divine will.

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THIRD ARTICLE [I-II, Q. 1, Art. 3]

Whether Human Acts Are Specified by Their End?

Objection 1: It would seem that human acts are not specified by their end. For the end is an extrinsic cause. But everything is specified by an intrinsic principle. Therefore human acts are not specified by their end.

Obj. 2: Further, that which gives a thing its species should exist before it. But the end comes into existence afterwards. Therefore a human act does not derive its species from the end.

Obj. 3: Further, one thing cannot be in more than one species. But one and the same act may happen to be ordained to various ends. Therefore the end does not give the species to human acts.

*On the contrary*, Augustine says (De Mor. Eccl. et Manich. ii, 13):

"According as their end is worthy of blame or praise so are our deeds worthy of blame or praise."

*I answer that*, Each thing receives its species in respect of an act and not in respect of potentiality; wherefore things composed of matter and form are established in their respective species by their own forms. And this is also to be observed in proper movements. For since movements are, in a way, divided into action and passion, each of these receives its species from an act; action indeed from the act which is the principle of acting, and passion from the act which is the terminus of the movement. Wherefore heating, as an action, is nothing else than a certain movement proceeding from heat, while heating as a passion is nothing else than a movement towards heat: and it is the definition that shows the specific nature. And either way, human acts, whether they be considered as actions, or as passions, receive their species from the end. For human acts can be considered in both ways, since man moves himself, and is moved by himself. Now it has been stated above (A. 1) that acts are called human, inasmuch as they proceed from a deliberate will. Now the object of the will is the good and the end. And hence it is clear that the principle of human acts, in so far as they are human, is the end. In like manner it is their terminus: for the human act terminates at that which the will intends as the end; thus in natural agents the form of the thing generated is conformed to the form of the generator. And since, as Ambrose says (Prolog. super Luc.) "morality is said properly of man," moral acts properly speaking receive their species from the end, for moral acts are the same as human acts.

Reply Obj. 1: The end is not altogether extrinsic to the act, because it is related to the act as principle or terminus; and thus it just this that is essential to an act, viz. to proceed from something, considered as action, and to proceed towards something, considered as passion.

Reply Obj. 2: The end, in so far as it pre-exists in the intention, pertains to the will, as stated above (A. 1, ad 1). And it is thus that it gives the species to the human or moral act.

Reply Obj. 3: One and the same act, in so far as it proceeds once from the agent, is ordained to but one proximate end, from which it has its species: but it can be ordained to several remote ends, of which one is the end of the other. It is possible, however, that an act which is one in respect of its natural species, be ordained to several ends of the will: thus this act "to kill a man," which is but one act in respect of its natural species, can be ordained, as to an end, to the safeguarding of justice, and to the satisfying of anger: the result being that there would be several acts in different species of morality: since in one way there will be an act of virtue, in another, an act of vice. For a movement does not receive its species from that which is its terminus accidentally, but only from that which is its *per se* terminus. Now moral ends are accidental to a natural thing, and conversely the relation to a natural end is accidental to morality. Consequently there is no reason why acts which are the same considered in their natural species, should not be diverse, considered in their moral species, and conversely. -----

FOURTH ARTICLE [I-II, Q. 1, Art. 4]

Whether There Is One Last End of Human Life?

Objection 1: It would seem that there is no last end of human life, but that we proceed to infinity. For good is essentially diffusive, as Dionysius states (Div. Nom. iv). Consequently if that which proceeds from good is itself good, the latter must needs diffuse some other good: so that the diffusion of good goes on indefinitely. But good has the nature of an end. Therefore there is an indefinite series of ends.

Obj. 2: Further, things pertaining to the reason can be multiplied to infinity: thus mathematical quantities have no limit. For the same reason the species of numbers are infinite, since, given any number, the reason can think of one yet greater. But desire of the end is consequent on the apprehension of the reason. Therefore it seems that there is also an infinite series of ends.

Obj. 3: Further, the good and the end is the object of the will. But the will can react on itself an infinite number of times: for I can will something, and will to will it, and so on indefinitely. Therefore there is an infinite series of ends of the human will, and there is no last end of the human will.

*On the contrary*, The Philosopher says (Metaph. ii, 2) that "to suppose a thing to be indefinite is to deny that it is good." But the good is that which has the nature of an end. Therefore it is contrary to the nature of

an end to proceed indefinitely. Therefore it is necessary to fix one last end.

*I answer that*, Absolutely speaking, it is not possible to proceed indefinitely in the matter of ends, from any point of view. For in whatsoever things there is an essential order of one to another, if the first be removed, those that are ordained to the first, must of necessity be removed also. Wherefore the Philosopher proves (Phys. viii, 5) that we cannot proceed to infinitude in causes of movement, because then there would be no first mover, without which neither can the others move, since they move only through being moved by the first mover. Now there is to be observed a twofold order in ends—the order of intention and the order of execution: and in either of these orders there must be something first. For that which is first in the order of intention, is the principle, as it were, moving the appetite; consequently, if you remove this principle, there will be nothing to move the appetite. On the other hand, the principle in execution is that wherein operation has its beginning; and if this principle be taken away, no one will begin to work. Now the principle in the intention is the last end; while the principle in execution is the first of the things which are ordained to the end. Consequently, on neither side is it possible to go to infinity since if there were no last end, nothing would be desired, nor would any action have its term, nor would the intention of the agent be at rest; while if there is no first thing among those that are ordained to the end, none would begin to work at anything, and counsel would have no term, but would continue indefinitely.

On the other hand, nothing hinders infinity from being in things that are ordained to one another not essentially but accidentally; for accidental causes are indeterminate. And in this way it happens that there is an accidental infinity of ends, and of things ordained to the end.

Reply Obj. 1: The very nature of good is that something flows from it, but not that it flows from something else. Since, therefore, good has the nature of end, and the first good is the last end, this argument does not prove that there is no last end; but that from the end, already supposed, we may proceed downwards indefinitely towards those things that are ordained to the end. And this would be true if we considered but the power of the First Good, which is infinite. But, since the First Good diffuses itself according to the intellect, to which it is proper to flow forth into its effects according to a certain fixed form; it follows that there is a certain measure to the flow of good things from the First Good from Which all other goods share the power of diffusion. Consequently the diffusion of goods does not proceed indefinitely but, as it is written (Wis. 11:21), God disposes all things "in number, weight and measure."

Reply Obj. 2: In things which are of themselves, reason begins from principles that are known naturally, and advances to some term.

Wherefore the Philosopher proves (Poster. i, 3) that there is no infinite

process in demonstrations, because there we find a process of things having an essential, not an accidental, connection with one another. But in those things which are accidentally connected, nothing hinders the reason from proceeding indefinitely. Now it is accidental to a stated quantity or number, as such, that quantity or unity be added to it. Wherefore in such like things nothing hinders the reason from an indefinite process.

Reply Obj. 3: This multiplication of acts of the will reacting on itself, is accidental to the order of ends. This is clear from the fact that in regard to one and the same end, the will reacts on itself indifferently once or several times.

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FIFTH ARTICLE [I-II, Q. 1, Art. 5]

Whether One Man Can Have Several Last Ends?

Objection 1: It would seem possible for one man's will to be directed at the same time to several things, as last ends. For Augustine says (De Civ. Dei xix, 1) that some held man's last end to consist in four things, viz. "in pleasure, repose, the gifts of nature, and virtue." But these are clearly more than one thing. Therefore one man can place the last end of his will in many things.

Obj. 2: Further, things not in opposition to one another do not exclude one another. Now there are many things which are not in opposition to one another. Therefore the supposition that one thing is the last end of the will does not exclude others.

Obj. 3: Further, by the fact that it places its last end in one thing, the will does not lose its freedom. But before it placed its last end in that thing, e.g. pleasure, it could place it in something else, e.g. riches. Therefore even after having placed his last end in pleasure, a man can at the same time place his last end in riches. Therefore it is possible for one man's will to be directed at the same time to several things, as last ends.

*On the contrary*, That in which a man rests as in his last end, is master of his affections, since he takes therefrom his entire rule of life. Hence of gluttons it is written (Phil. 3:19): "Whose god is their belly": viz. because they place their last end in the pleasures of the belly. Now according to Matt. 6:24, "No man can serve two masters," such, namely, as are not ordained to one another. Therefore it is impossible for one man to have several last ends not ordained to one another.

*I answer that*, It is impossible for one man's will to be directed at the same time to diverse things, as last ends. Three reasons may be assigned for this. First, because, since everything desires its own perfection, a man desires for his ultimate end, that which he desires as his perfect and crowning good. Hence Augustine (De Civ. Dei xix, 1): "In speaking of the end of good we mean now, not that it passes away so as to be no more, but that it is perfected so as to be complete." It is therefore necessary for the last end so to fill man's appetite, that nothing is left besides it for man to desire. Which is not possible, if something else be

required for his perfection. Consequently it is not possible for the appetite so to tend to two things, as though each were its perfect good. The second reason is because, just as in the process of reasoning, the principle is that which is naturally known, so in the process of the rational appetite, i.e. the will, the principle needs to be that which is naturally desired. Now this must needs be one: since nature tends to one thing only. But the principle in the process of the rational appetite is the last end. Therefore that to which the will tends, as to its last end, is one. The third reason is because, since voluntary actions receive their species from the end, as stated above (A. 3), they must needs receive their genus from the last end, which is common to them all: just as natural things are placed in a genus according to a common form. Since, then, all things that can be desired by the will, belong, as such, to one genus, the last end must needs be one. And all the more because in every genus there is one first principle; and the last end has the nature of a first principle, as stated above. Now as the last end of man, simply as man, is to the whole human race, so is the last end of any individual man to that individual. Therefore, just as of all men there is naturally one last end, so the will of an individual man must be fixed on one last end.

Reply Obj. 1: All these several objects were considered as one perfect good resulting therefrom, by those who placed in them the last end.

Reply Obj. 2: Although it is possible to find several things which are not in opposition to one another, yet it is contrary to a thing's perfect good, that anything besides be required for that thing's perfection.

Reply Obj. 3: The power of the will does not extend to making opposites exist at the same time. Which would be the case were it to tend to several diverse objects as last ends, as has been shown above (ad 2).

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#### SIXTH ARTICLE [I-II, Q. 1, Art. 6]

Whether Man Wills All, Whatsoever He Wills, for the Last End?

Objection 1: It would seem that man does not will all, whatsoever he wills, for the last end. For things ordained to the last end are said to be serious matter, as being useful. But jests are foreign to serious matter. Therefore what man does in jest, he ordains not to the last end.

Obj. 2: Further, the Philosopher says at the beginning of his *Metaphysics* (i. 2) that speculative science is sought for its own sake. Now it cannot be said that each speculative science is the last end. Therefore man does not desire all, whatsoever he desires, for the last end.

Obj. 3: Further, whosoever ordains something to an end, thinks of that end. But man does not always think of the last end in all that he desires or does. Therefore man neither desires nor does all for the last end.

*On the contrary*, Augustine says (*De Civ. Dei* xix, 1): "That is the end of our good, for the sake of which we love other things, whereas we love it for its own sake."

*I answer that*, Man must, of necessity, desire all, whatsoever he desires, for the last end. This is evident for two reasons. First, because whatever man desires, he desires it under the aspect of good. And if he desire it, not as his perfect good, which is the last end, he must, of necessity, desire it as tending to the perfect good, because the beginning of anything is always ordained to its completion; as is clearly the case in effects both of nature and of art. Wherefore every beginning of perfection is ordained to complete perfection which is achieved through the last end. Secondly, because the last end stands in the same relation in moving the appetite, as the first mover in other movements. Now it is clear that secondary moving causes do not move save inasmuch as they are moved by the first mover. Therefore secondary objects of the appetite do not move the appetite, except as ordained to the first object of the appetite, which is the last end.

Reply Obj. 1: Actions done jestingly are not directed to any external end; but merely to the good of the jester, in so far as they afford him pleasure or relaxation. But man's consummate good is his last end.

Reply Obj. 2: The same applies to speculative science; which is desired as the scientist's good, included in complete and perfect good, which is the ultimate end.

Reply Obj. 3: One need not always be thinking of the last end, whenever one desires or does something: but the virtue of the first intention, which was in respect of the last end, remains in every desire directed to any object whatever, even though one's thoughts be not actually directed to the last end. Thus while walking along the road one needs not to be thinking of the end at every step. -----

SEVENTH ARTICLE [I-II, Q. 1, Art. 7]

Whether All Men Have the Same Last End?

Objection 1: It would seem that all men have not the same last end. For before all else the unchangeable good seems to be the last end of man. But some turn away from the unchangeable good, by sinning. Therefore all men have not the same last end.

Obj. 2: Further, man's entire life is ruled according to his last end. If, therefore, all men had the same last end, they would not have various pursuits in life. Which is evidently false.

Obj. 3: Further, the end is the term of action. But actions are of individuals. Now although men agree in their specific nature, yet they differ in things pertaining to individuals. Therefore all men have not the same last end.

*On the contrary*, Augustine says (De Trin. xiii, 3) that all men agree in desiring the last end, which is happiness.

*I answer that*, We can speak of the last end in two ways: first, considering only the aspect of last end; secondly, considering the thing in which the aspect of last end is realized. So, then, as to the aspect of last end, all agree in desiring the last end: since all desire the fulfilment of their

perfection, and it is precisely this fulfilment in which the last end consists, as stated above (A. 5). But as to the thing in which this aspect is realized, all men are not agreed as to their last end: since some desire riches as their consummate good; some, pleasure; others, something else. Thus to every taste the sweet is pleasant but to some, the sweetness of wine is most pleasant, to others, the sweetness of honey, or of something similar. Yet that sweet is absolutely the best of all pleasant things, in which he who has the best taste takes most pleasure. In like manner that good is most complete which the man with well disposed affections desires for his last end.

Reply Obj. 1: Those who sin turn from that in which their last end really consists: but they do not turn away from the intention of the last end, which intention they mistakenly seek in other things.

Reply Obj. 2: Various pursuits in life are found among men by reason of the various things in which men seek to find their last end.

Reply Obj. 3: Although actions are of individuals, yet their first principle of action is nature, which tends to one thing, as stated above (A. 5).

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#### EIGHTH ARTICLE [I-II, Q. 1, Art. 8]

Whether Other Creatures Concur in That Last End?

Objection 1: It would seem that all other creatures concur in man's last end. For the end corresponds to the beginning. But man's beginning—i.e. God—is also the beginning of all else. Therefore all other things concur in man's last end.

Obj. 2: Further, Dionysius says (Div. Nom. iv) that "God turns all things to Himself as to their last end." But He is also man's last end; because He alone is to be enjoyed by man, as Augustine says (De Doctr. Christ. i, 5, 22). Therefore other things, too, concur in man's last end.

Obj. 3: Further, man's last end is the object of the will. But the object of the will is the universal good, which is the end of all. Therefore other things, too, concur in man's last end.

*On the contrary*, man's last end is happiness; which all men desire, as Augustine says (De Trin. xiii, 3, 4). But "happiness is not possible for animals bereft of reason," as Augustine says (QQ. 83, qu. 5). Therefore other things do not concur in man's last end.

*I answer that*, As the Philosopher says (Phys. ii, 2), the end is twofold—the end "for which" and the end "by which"; viz. the thing itself in which is found the aspect of good, and the use or acquisition of that thing. Thus we say that the end of the movement of a weighty body is either a lower place as "thing," or to be in a lower place, as "use"; and the end of the miser is money as "thing," or possession of money as "use."

If, therefore, we speak of man's last end as of the thing which is the end, thus all other things concur in man's last end, since God is the last end of man and of all other things. If, however, we speak of man's last end, as of the acquisition of the end, then irrational creatures do not concur

with man in this end. For man and other rational creatures attain to their last end by knowing and loving God: this is not possible to other creatures, which acquire their last end, in so far as they share in the Divine likeness, inasmuch as they are, or live, or even know. Hence it is evident how the objections are solved: since happiness means the acquisition of the last end.



## QUESTION 2. OF THOSE THINGS IN WHICH MAN'S HAPPINESS CONSISTS (IN EIGHT ARTICLES)

We have now to consider happiness: and (1) in what it consists; (2) what it is; (3) how we can obtain it.

Concerning the first there are eight points of inquiry:

- (1) Whether happiness consists in wealth?
- (2) Whether in honor?
- (3) Whether in fame or glory?
- (4) Whether in power?
- (5) Whether in any good of the body?
- (6) Whether in pleasure?
- (7) Whether in any good of the soul?
- (8) Whether in any created good? -----

FIRST ARTICLE [I-II, Q. 2, Art. 1]

Whether Man's Happiness Consists in Wealth?

Objection 1: It would seem that man's happiness consists in wealth. For since happiness is man's last end, it must consist in that which has the greatest hold on man's affections. Now this is wealth: for it is written (Eccles. 10:19): "All things obey money." Therefore man's happiness consists in wealth.

Obj. 2: Further, according to Boethius (De Consol. iii), happiness is "a state of life made perfect by the aggregate of all good things." Now money seems to be the means of possessing all things: for, as the Philosopher says (Ethic. v, 5), money was invented, that it might be a sort of guarantee for the acquisition of whatever man desires. Therefore happiness consists in wealth.

Obj. 3: Further, since the desire for the sovereign good never fails, it seems to be infinite. But this is the case with riches more than anything else; since "a covetous man shall not be satisfied with riches" (Eccles. 5:9). Therefore happiness consists in wealth.

*On the contrary*, Man's good consists in retaining happiness rather than in spreading it. But as Boethius says (De Consol. ii), "wealth shines in giving rather than in hoarding: for the miser is hateful, whereas the generous man is applauded." Therefore man's happiness does not consist in wealth.

*I answer that*, It is impossible for man's happiness to consist in wealth. For wealth is twofold, as the Philosopher says (Polit. i, 3), viz. natural and artificial. Natural wealth is that which serves man as a remedy for his natural wants: such as food, drink, clothing, cars, dwellings, and such like, while artificial wealth is that which is not a direct help to nature, as money, but is invented by the art of man, for the convenience of exchange, and as a measure of things salable.

Now it is evident that man's happiness cannot consist in natural wealth. For wealth of this kind is sought for the sake of something else, viz. as a support of human nature: consequently it cannot be man's last end, rather is it ordained to man as to its end. Wherefore in the order of nature, all such things are below man, and made for him, according to Ps. 8:8: "Thou hast subjected all things under his feet."

And as to artificial wealth, it is not sought save for the sake of natural wealth; since man would not seek it except because, by its means, he procures for himself the necessities of life. Consequently much less can it be considered in the light of the last end. Therefore it is impossible for happiness, which is the last end of man, to consist in wealth.

Reply Obj. 1: All material things obey money, so far as the multitude of fools is concerned, who know no other than material goods, which can be obtained for money. But we should take our estimation of human goods not from the foolish but from the wise: just as it is for a person whose sense of taste is in good order, to judge whether a thing is palatable.

Reply Obj. 2: All things salable can be had for money: not so spiritual things, which cannot be sold. Hence it is written (Prov. 17:16): "What doth it avail a fool to have riches, seeing he cannot buy wisdom."

Reply Obj. 3: The desire for natural riches is not infinite: because they suffice for nature in a certain measure. But the desire for artificial wealth is infinite, for it is the servant of disordered concupiscence, which is not curbed, as the Philosopher makes clear (Polit. i, 3). Yet this desire for wealth is infinite otherwise than the desire for the sovereign good. For the more perfectly the sovereign good is possessed, the more it is loved, and other things despised: because the more we possess it, the more we know it. Hence it is written (Ecclus. 24:29): "They that eat me shall yet hunger." Whereas in the desire for wealth and for whatsoever temporal goods, the contrary is the case: for when we already possess them, we despise them, and seek others: which is the sense of Our Lord's words (John 4:13): "Whosoever drinketh of this water," by which temporal goods are signified, "shall thirst again." The reason of this is that we realize more their insufficiency when we possess them: and this very fact shows that they are imperfect, and the sovereign good does not consist therein. -----

## SECOND ARTICLE [I-II, Q. 2, Art. 2]

Whether Man's Happiness Consists in Honors?

Objection 1: It would seem that man's happiness consists in honors. For happiness or bliss is "the reward of virtue," as the Philosopher says (Ethic. i, 9). But honor more than anything else seems to be that by which virtue is rewarded, as the Philosopher says (Ethic. iv, 3).

Therefore happiness consists especially in honor.

Obj. 2: Further, that which belongs to God and to persons of great excellence seems especially to be happiness, which is the perfect good.

But that is honor, as the Philosopher says (Ethic. iv, 3). Moreover, the Apostle says (1 Tim. 1:17): "To . . . the only God be honor and glory." Therefore happiness consists in honor.

Obj. 3: Further, that which man desires above all is happiness. But nothing seems more desirable to man than honor: since man suffers loss in all other things, lest he should suffer loss of honor. Therefore happiness consists in honor.

*On the contrary*, Happiness is in the happy. But honor is not in the honored, but rather in him who honors, and who offers deference to the person honored, as the Philosopher says (Ethic. i, 5). Therefore happiness does not consist in honor.

*I answer that*, It is impossible for happiness to consist in honor. For honor is given to a man on account of some excellence in him; and consequently it is a sign and attestation of the excellence that is in the person honored. Now a man's excellence is in proportion, especially to his happiness, which is man's perfect good; and to its parts, i.e. those goods by which he has a certain share of happiness. And therefore honor can result from happiness, but happiness cannot principally consist therein.

Reply Obj. 1: As the Philosopher says (Ethic. i, 5), honor is not that reward of virtue, for which the virtuous work: but they receive honor from men by way of reward, "as from those who have nothing greater to offer." But virtue's true reward is happiness itself, for which the virtuous work: whereas if they worked for honor, it would no longer be a virtue, but ambition.

Reply Obj. 2: Honor is due to God and to persons of great excellence as a sign of attestation of excellence already existing: not that honor makes them excellent.

Reply Obj. 3: That man desires honor above all else, arises from his natural desire for happiness, from which honor results, as stated above. Wherefore man seeks to be honored especially by the wise, on whose judgment he believes himself to be excellent or happy.

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### THIRD ARTICLE [I-II, Q. 2, Art. 3]

Whether Man's Happiness Consists in Fame or Glory?

Objection 1: It would seem that man's happiness consists in glory. For happiness seems to consist in that which is paid to the saints for the trials they have undergone in the world. But this is glory: for the Apostle says (Rom. 8:18): "The sufferings of this time are not worthy to be compared with the glory to come, that shall be revealed in us." Therefore happiness consists in glory.

Obj. 2: Further, good is diffusive of itself, as stated by Dionysius (Div. Nom. iv). But man's good is spread abroad in the knowledge of others by glory more than by anything else: since, according to Ambrose

[\*Augustine, Contra Maxim. Arian. ii. 13], glory consists "in being well known and praised." Therefore man's happiness consists in glory.

Obj. 3: Further, happiness is the most enduring good. Now this seems to be fame or glory; because by this men attain to eternity after a fashion. Hence Boethius says (De Consol. ii): "You seem to beget unto yourselves eternity, when you think of your fame in future time." Therefore man's happiness consists in fame or glory.

*On the contrary*, Happiness is man's true good. But it happens that fame or glory is false: for as Boethius says (De Consol. iii), "many owe their renown to the lying reports spread among the people. Can anything be more shameful? For those who receive false fame, must needs blush at their own praise." Therefore man's happiness does not consist in fame or glory.

*I answer that*, Man's happiness cannot consist in human fame or glory.

For glory consists "in being well known and praised," as Ambrose [\*Augustine, Contra Maxim. Arian. ii, 13] says. Now the thing known is related to human knowledge otherwise than to God's knowledge: for human knowledge is caused by the things known, whereas God's knowledge is the cause of the things known. Wherefore the perfection of human good, which is called happiness, cannot be caused by human knowledge: but rather human knowledge of another's happiness proceeds from, and, in a fashion, is caused by, human happiness itself, inchoate or perfect. Consequently man's happiness cannot consist in fame or glory. On the other hand, man's good depends on God's knowledge as its cause. And therefore man's beatitude depends, as on its cause, on the glory which man has with God; according to Ps. 90:15, 16: "I will deliver him, and I will glorify him; I will fill him with length of days, and I will show him my salvation."

Furthermore, we must observe that human knowledge often fails, especially in contingent singulars, such as are human acts. For this reason human glory is frequently deceptive. But since God cannot be deceived, His glory is always true; hence it is written (2 Cor. 10:18): "He . . . is approved . . . whom God commendeth."

Reply Obj. 1: The Apostle speaks, then, not of the glory which is with men, but of the glory which is from God, with His Angels. Hence it is written (Mk. 8:38): "The Son of Man shall confess him in the glory of His Father, before His angels" [\*St. Thomas joins Mk. 8:38 with Luke 12:8 owing to a possible variant in his text, or to the fact that he was quoting from memory].

Reply Obj. 2: A man's good which, through fame or glory, is in the knowledge of many, if this knowledge be true, must needs be derived from good existing in the man himself: and hence it presupposes perfect or inchoate happiness. But if the knowledge be false, it does not harmonize with the thing: and thus good does not exist in him who is

looked upon as famous. Hence it follows that fame can nowise make man happy.

Reply Obj. 3: Fame has no stability; in fact, it is easily ruined by false report. And if sometimes it endures, this is by accident. But happiness endures of itself, and for ever. -----

#### FOURTH ARTICLE [I-II, Q. 2, Art. 4]

Whether Man's Happiness Consists in Power?

Objection 1: It would seem that happiness consists in power. For all things desire to become like to God, as to their last end and first beginning. But men who are in power, seem, on account of the similarity of power, to be most like to God: hence also in Scripture they are called "gods" (Ex. 22:28), "Thou shalt not speak ill of the gods." Therefore happiness consists in power.

Obj. 2: Further, happiness is the perfect good. But the highest perfection for man is to be able to rule others; which belongs to those who are in power. Therefore happiness consists in power.

Obj. 3: Further, since happiness is supremely desirable, it is contrary to that which is before all to be shunned. But, more than aught else, men shun servitude, which is contrary to power. Therefore happiness consists in power.

*On the contrary*, Happiness is the perfect good. But power is most imperfect. For as Boethius says (De Consol. iii), "the power of man cannot relieve the gnawings of care, nor can it avoid the thorny path of anxiety": and further on: "Think you a man is powerful who is surrounded by attendants, whom he inspires with fear indeed, but whom he fears still more?"

*I answer that*, It is impossible for happiness to consist in power; and this for two reasons. First because power has the nature of principle, as is stated in *Metaph.* v, 12, whereas happiness has the nature of last end. Secondly, because power has relation to good and evil: whereas happiness is man's proper and perfect good. Wherefore some happiness might consist in the good use of power, which is by virtue, rather than in power itself.

Now four general reasons may be given to prove that happiness consists in none of the foregoing external goods. First, because, since happiness is man's supreme good, it is incompatible with any evil. Now all the foregoing can be found both in good and in evil men. Secondly, because, since it is the nature of happiness to "satisfy of itself," as stated in *Ethic.* i, 7, having gained happiness, man cannot lack any needful good. But after acquiring any one of the foregoing, man may still lack many goods that are necessary to him; for instance, wisdom, bodily health, and such like. Thirdly, because, since happiness is the perfect good, no evil can accrue to anyone therefrom. This cannot be said of the foregoing: for it is written (Eccles. 5:12) that "riches" are sometimes "kept to the hurt of the owner"; and the same may be said of the other

three. Fourthly, because man is ordained to happiness through principles that are in him; since he is ordained thereto naturally. Now the four goods mentioned above are due rather to external causes, and in most cases to fortune; for which reason they are called goods of fortune. Therefore it is evident that happiness nowise consists in the foregoing.

Reply Obj. 1: God's power is His goodness: hence He cannot use His power otherwise than well. But it is not so with men. Consequently it is not enough for man's happiness, that he become like God in power, unless he become like Him in goodness also.

Reply Obj. 2: Just as it is a very good thing for a man to make good use of power in ruling many, so is it a very bad thing if he makes a bad use of it. And so it is that power is towards good and evil.

Reply Obj. 3: Servitude is a hindrance to the good use of power: therefore is it that men naturally shun it; not because man's supreme good consists in power. -----

#### FIFTH ARTICLE [I-II, Q. 2, Art. 5]

Whether Man's Happiness Consists in Any Bodily Good?

Objection 1: It would seem that man's happiness consists in bodily goods. For it is written (Ecclus. 30:16): "There is no riches above the riches of the health of the body." But happiness consists in that which is best. Therefore it consists in the health of the body.

Obj. 2: Further, Dionysius says (Div. Nom. v), that "to be" is better than "to live," and "to live" is better than all that follows. But for man's being and living, the health of the body is necessary. Since, therefore, happiness is man's supreme good, it seems that health of the body belongs more than anything else to happiness.

Obj. 3: Further, the more universal a thing is, the higher the principle from which it depends; because the higher a cause is, the greater the scope of its power. Now just as the causality of the efficient cause consists in its flowing into something, so the causality of the end consists in its drawing the appetite. Therefore, just as the First Cause is that which flows into all things, so the last end is that which attracts the desire of all. But being itself is that which is most desired by all.

Therefore man's happiness consists most of all in things pertaining to his being, such as the health of the body.

*On the contrary*, Man surpasses all other animals in regard to happiness. But in bodily goods he is surpassed by many animals; for instance, by the elephant in longevity, by the lion in strength, by the stag in fleetness. Therefore man's happiness does not consist in goods of the body.

*I answer that*, It is impossible for man's happiness to consist in the goods of the body; and this for two reasons. First, because, if a thing be ordained to another as to its end, its last end cannot consist in the preservation of its being. Hence a captain does not intend as a last end,

the preservation of the ship entrusted to him, since a ship is ordained to something else as its end, viz. to navigation. Now just as the ship is entrusted to the captain that he may steer its course, so man is given over to his will and reason; according to Ecclus. 15:14: "God made man from the beginning and left him in the hand of his own counsel." Now it is evident that man is ordained to something as his end: since man is not the supreme good. Therefore the last end of man's reason and will cannot be the preservation of man's being.

Secondly, because, granted that the end of man's will and reason be the preservation of man's being, it could not be said that the end of man is some good of the body. For man's being consists in soul and body; and though the being of the body depends on the soul, yet the being of the human soul depends not on the body, as shown above (I, Q. 75, A. 2); and the very body is for the soul, as matter for its form, and the instruments for the man that puts them into motion, that by their means he may do his work. Wherefore all goods of the body are ordained to the goods of the soul, as to their end. Consequently happiness, which is man's last end, cannot consist in goods of the body.

Reply Obj. 1: Just as the body is ordained to the soul, as its end, so are external goods ordained to the body itself. And therefore it is with reason that the good of the body is preferred to external goods, which are signified by "riches," just as the good of the soul is preferred to all bodily goods.

Reply Obj. 2: Being taken simply, as including all perfection of being, surpasses life and all that follows it; for thus being itself includes all these. And in this sense Dionysius speaks. But if we consider being itself as participated in this or that thing, which does not possess the whole perfection of being, but has imperfect being, such as the being of any creature; then it is evident that being itself together with an additional perfection is more excellent. Hence in the same passage Dionysius says that things that live are better than things that exist, and intelligent better than living things.

Reply Obj. 3: Since the end corresponds to the beginning; this argument proves that the last end is the first beginning of being, in Whom every perfection of being is: Whose likeness, according to their proportion, some desire as to being only, some as to living being, some as to being which is living, intelligent and happy. And this belongs to few.

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#### SIXTH ARTICLE [I-II, Q. 2, Art. 5]

Whether Man's Happiness Consists in Pleasure?

Objection 1: It would seem that man's happiness consists in pleasure. For since happiness is the last end, it is not desired for something else, but other things for it. But this answers to pleasure more than to anything else: "for it is absurd to ask anyone what is his motive in wishing to be

pleased" (Ethic. x, 2). Therefore happiness consists principally in pleasure and delight.

Obj. 2: Further, "the first cause goes more deeply into the effect than the second cause" (De Causis i). Now the causality of the end consists in its attracting the appetite. Therefore, seemingly that which moves most the appetite, answers to the notion of the last end. Now this is pleasure: and a sign of this is that delight so far absorbs man's will and reason, that it causes him to despise other goods. Therefore it seems that man's last end, which is happiness, consists principally in pleasure.

Obj. 3: Further, since desire is for good, it seems that what all desire is best. But all desire delight; both wise and foolish, and even irrational creatures. Therefore delight is the best of all. Therefore happiness, which is the supreme good, consists in pleasure.

*On the contrary*, Boethius says (De Consol. iii): "Any one that chooses to look back on his past excesses, will perceive that pleasures had a sad ending: and if they can render a man happy, there is no reason why we should not say that the very beasts are happy too."

*I answer that*, Because bodily delights are more generally known, "the name of pleasure has been appropriated to them" (Ethic. vii, 13), although other delights excel them: and yet happiness does not consist in them. Because in every thing, that which pertains to its essence is distinct from its proper accident: thus in man it is one thing that he is a mortal rational animal, and another that he is a risible animal. We must therefore consider that every delight is a proper accident resulting from happiness, or from some part of happiness; since the reason that a man is delighted is that he has some fitting good, either in reality, or in hope, or at least in memory. Now a fitting good, if indeed it be the perfect good, is precisely man's happiness: and if it is imperfect, it is a share of happiness, either proximate, or remote, or at least apparent. Therefore it is evident that neither is delight, which results from the perfect good, the very essence of happiness, but something resulting therefrom as its proper accident.

But bodily pleasure cannot result from the perfect good even in that way. For it results from a good apprehended by sense, which is a power of the soul, which power makes use of the body. Now good pertaining to the body, and apprehended by sense, cannot be man's perfect good. For since the rational soul excels the capacity of corporeal matter, that part of the soul which is independent of a corporeal organ, has a certain infinity in regard to the body and those parts of the soul which are tied down to the body: just as immaterial things are in a way infinite as compared to material things, since a form is, after a fashion, contracted and bounded by matter, so that a form which is independent of matter is, in a way, infinite. Therefore sense, which is a power of the body, knows the singular, which is determinate through matter: whereas the intellect, which is a power independent of matter, knows the universal,



which is abstracted from matter, and contains an infinite number of singulars. Consequently it is evident that good which is fitting to the body, and which causes bodily delight through being apprehended by sense, is not man's perfect good, but is quite a trifle as compared with the good of the soul. Hence it is written (Wis. 7:9) that "all gold in comparison of her, is as a little sand." And therefore bodily pleasure is neither happiness itself, nor a proper accident of happiness.

Reply Obj. 1: It comes to the same whether we desire good, or desire delight, which is nothing else than the appetite's rest in good: thus it is owing to the same natural force that a weighty body is borne downwards and that it rests there. Consequently just as good is desired for itself, so delight is desired for itself and not for anything else, if the preposition "for" denote the final cause. But if it denote the formal or rather the motive cause, thus delight is desirable for something else, i.e. for the good, which is the object of that delight, and consequently is its principle, and gives it its form: for the reason that delight is desired is that it is rest in the thing desired.

Reply Obj. 2: The vehemence of desire for sensible delight arises from the fact that operations of the senses, through being the principles of our knowledge, are more perceptible. And so it is that sensible pleasures are desired by the majority.

Reply Obj. 3: All desire delight in the same way as they desire good: and yet they desire delight by reason of the good and not conversely, as stated above (ad 1). Consequently it does not follow that delight is the supreme and essential good, but that every delight results from some good, and that some delight results from that which is the essential and supreme good.

#### SEVENTH ARTICLE [I-II, Q. 2, Art. 7]

Whether Some Good of the Soul Constitutes Man's Happiness?

Objection 1: It would seem that some good of the soul constitutes man's happiness. For happiness is man's good. Now this is threefold: external goods, goods of the body, and goods of the soul. But happiness does not consist in external goods, nor in goods of the body, as shown above (AA. 4, 5). Therefore it consists in goods of the soul.

Obj. 2: Further, we love that for which we desire good, more than the good that we desire for it: thus we love a friend for whom we desire money, more than we love money. But whatever good a man desires, he desires it for himself. Therefore he loves himself more than all other goods. Now happiness is what is loved above all: which is evident from the fact that for its sake all else is loved and desired. Therefore happiness consists in some good of man himself: not, however, in goods of the body; therefore, in goods of the soul.

Obj. 3: Further, perfection is something belonging to that which is perfected. But happiness is a perfection of man. Therefore happiness is something belonging to man. But it is not something belonging to the

body, as shown above (A. 5). Therefore it is something belonging to the soul; and thus it consists in goods of the soul.

*On the contrary*, As Augustine says (De Doctr. Christ. i, 22), "that which constitutes the life of happiness is to be loved for its own sake." But man is not to be loved for his own sake, but whatever is in man is to be loved for God's sake. Therefore happiness consists in no good of the soul.

*I answer that*, As stated above (Q. 1, A. 8), the end is twofold: namely, the thing itself, which we desire to attain, and the use, namely, the attainment or possession of that thing. If, then, we speak of man's last end, it is impossible for man's last end to be the soul itself or something belonging to it. Because the soul, considered in itself, is as something existing in potentiality: for it becomes knowing actually, from being potentially knowing; and actually virtuous, from being potentially virtuous. Now since potentiality is for the sake of act as for its fulfilment, that which in itself is in potentiality cannot be the last end. Therefore the soul itself cannot be its own last end.

In like manner neither can anything belonging to it, whether power, habit, or act. For that good which is the last end, is the perfect good fulfilling the desire. Now man's appetite, otherwise the will, is for the universal good. And any good inherent to the soul is a participated good, and consequently a portioned good. Therefore none of them can be man's last end.

But if we speak of man's last end, as to the attainment or possession thereof, or as to any use whatever of the thing itself desired as an end, thus does something of man, in respect of his soul, belong to his last end: since man attains happiness through his soul. Therefore the thing itself which is desired as end, is that which constitutes happiness, and makes man happy; but the attainment of this thing is called happiness. Consequently we must say that happiness is something belonging to the soul; but that which constitutes happiness is something outside the soul.

Reply Obj. 1: Inasmuch as this division includes all goods that man can desire, thus the good of the soul is not only power, habit, or act, but also the object of these, which is something outside. And in this way nothing hinders us from saying that what constitutes happiness is a good of the soul.

Reply Obj. 2: As far as the proposed objection is concerned, happiness is loved above all, as the good desired; whereas a friend is loved as that for which good is desired; and thus, too, man loves himself. Consequently it is not the same kind of love in both cases. As to whether man loves anything more than himself with the love of friendship there will be occasion to inquire when we treat of Charity.

Reply Obj. 3: Happiness, itself, since it is a perfection of the soul, is an inherent good of the soul; but that which constitutes happiness, viz. which makes man happy, is something outside his soul, as stated above.

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EIGHTH ARTICLE [I-II, Q. 2, Art. 8]

Whether Any Created Good Constitutes Man's Happiness?

Objection 1: It would seem that some created good constitutes man's happiness. For Dionysius says (Div. Nom. vii) that Divine wisdom "unites the ends of first things to the beginnings of second things," from which we may gather that the summit of a lower nature touches the base of the higher nature. But man's highest good is happiness. Since then the angel is above man in the order of nature, as stated in the First Part (Q. 111, A. 1), it seems that man's happiness consists in man somehow reaching the angel.

Obj. 2: Further, the last end of each thing is that which, in relation to it, is perfect: hence the part is for the whole, as for its end. But the universe of creatures which is called the macrocosm, is compared to man who is called the microcosm (Phys. viii, 2), as perfect to imperfect. Therefore man's happiness consists in the whole universe of creatures.

Obj. 3: Further, man is made happy by that which lulls his natural desire. But man's natural desire does not reach out to a good surpassing his capacity. Since then man's capacity does not include that good which surpasses the limits of all creation, it seems that man can be made happy by some created good. Consequently some created good constitutes man's happiness.

*On the contrary*, Augustine says (De Civ. Dei xix, 26): "As the soul is the life of the body, so God is man's life of happiness: of Whom it is written: 'Happy is that people whose God is the Lord' (Ps. 143:15)."

*I answer that*, It is impossible for any created good to constitute man's happiness. For happiness is the perfect good, which lulls the appetite altogether; else it would not be the last end, if something yet remained to be desired. Now the object of the will, i.e. of man's appetite, is the universal good; just as the object of the intellect is the universal true. Hence it is evident that naught can lull man's will, save the universal good. This is to be found, not in any creature, but in God alone; because every creature has goodness by participation. Wherefore God alone can satisfy the will of man, according to the words of Ps. 102:5: "Who satisfieth thy desire with good things." Therefore God alone constitutes man's happiness.

Reply Obj. 1: The summit of man does indeed touch the base of the angelic nature, by a kind of likeness; but man does not rest there as in his last end, but reaches out to the universal fount itself of good, which is the common object of happiness of all the blessed, as being the infinite and perfect good.

Reply Obj. 2: If a whole be not the last end, but ordained to a further end, then the last end of a part thereof is not the whole itself, but something else. Now the universe of creatures, to which man is compared as part to whole, is not the last end, but is ordained to God, as

to its last end. Therefore the last end of man is not the good of the universe, but God himself.

Reply Obj. 3: Created good is not less than that good of which man is capable, as of something intrinsic and inherent to him: but it is less than the good of which he is capable, as of an object, and which is infinite. And the participated good which is in an angel, and in the whole universe, is a finite and restricted good.

### QUESTION 3. WHAT IS HAPPINESS (IN EIGHT ARTICLES)

We have now to consider (1) what happiness is, and (2) what things are required for it.

Concerning the first there are eight points of inquiry:

- (1) Whether happiness is something uncreated?
- (2) If it be something created, whether it is an operation?
- (3) Whether it is an operation of the sensitive, or only of the intellectual part?
- (4) If it be an operation of the intellectual part, whether it is an operation of the intellect, or of the will?
- (5) If it be an operation of the intellect, whether it is an operation of the speculative or of the practical intellect?
- (6) If it be an operation of the speculative intellect, whether it consists in the consideration of speculative sciences?
- (7) Whether it consists in the consideration of separate substances viz. angels?
- (8) Whether it consists in the sole contemplation of God seen in His Essence?

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FIRST ARTICLE [I-II, Q. 3, Art. 1]

Whether Happiness Is Something Uncreated?

Objection 1: It would seem that happiness is something uncreated. For Boethius says (De Consol. iii): "We must needs confess that God is happiness itself."

Obj. 2: Further, happiness is the supreme good. But it belongs to God to be the supreme good. Since, then, there are not several supreme goods, it seems that happiness is the same as God.

Obj. 3: Further, happiness is the last end, to which man's will tends naturally. But man's will should tend to nothing else as an end, but to God, Who alone is to be enjoyed, as Augustine says (De Doctr. Christ. i, 5, 22). Therefore happiness is the same as God.

*On the contrary*, Nothing made is uncreated. But man's happiness is something made; because according to Augustine (De Doctr. Christ. i, 3): "Those things are to be enjoyed which make us happy." Therefore happiness is not something uncreated.

*I answer that*, As stated above (Q. 1, A. 8; Q. 2, A. 7), our end is twofold.

First, there is the thing itself which we desire to attain: thus for the miser, the end is money. Secondly there is the attainment or possession, the use or enjoyment of the thing desired; thus we may say that the end of the miser is the possession of money; and the end of the intemperate man is to enjoy something pleasurable. In the first sense, then, man's last end is the uncreated good, namely, God, Who alone by His infinite goodness can perfectly satisfy man's will. But in the second way, man's last end is something created, existing in him, and this is nothing else

than the attainment or enjoyment of the last end. Now the last end is called happiness. If, therefore, we consider man's happiness in its cause or object, then it is something uncreated; but if we consider it as to the very essence of happiness, then it is something created.

Reply Obj. 1: God is happiness by His Essence: for He is happy not by acquisition or participation of something else, but by His Essence. On the other hand, men are happy, as Boethius says (De Consol. iii), by participation; just as they are called "gods," by participation. And this participation of happiness, in respect of which man is said to be happy, is something created.

Reply Obj. 2: Happiness is called man's supreme good, because it is the attainment or enjoyment of the supreme good.

Reply Obj. 3: Happiness is said to be the last end, in the same way as the attainment of the end is called the end. -----

## SECOND ARTICLE [I-II, Q. 3, Art. 2]

Whether Happiness Is an Operation?

Objection 1: It would seem that happiness is not an operation. For the Apostle says (Rom. 6:22): "You have your fruit unto sanctification, and the end, life everlasting." But life is not an operation, but the very being of living things. Therefore the last end, which is happiness, is not an operation.

Obj. 2: Further, Boethius says (De Consol. iii) that happiness is "a state made perfect by the aggregate of all good things." But state does not indicate operation. Therefore happiness is not an operation.

Obj. 3: Further, happiness signifies something existing in the happy one: since it is man's final perfection. But the meaning of operation does not imply anything existing in the operator, but rather something proceeding therefrom. Therefore happiness is not an operation.

Obj. 4: Further, happiness remains in the happy one. Now operation does not remain, but passes. Therefore happiness is not an operation.

Obj. 5: Further, to one man there is one happiness. But operations are many. Therefore happiness is not an operation.

Obj. 6: Further, happiness is in the happy one uninterruptedly. But human operation is often interrupted; for instance, by sleep, or some other occupation, or by cessation. Therefore happiness is not an operation.

*On the contrary*, The Philosopher says (Ethic. i, 13) that "happiness is an operation according to perfect virtue."

*I answer that*, In so far as man's happiness is something created, existing in him, we must needs say that it is an operation. For happiness is man's supreme perfection. Now each thing is perfect in so far as it is actual; since potentiality without act is imperfect. Consequently happiness must consist in man's last act. But it is evident that operation is the last act of the operator, wherefore the Philosopher calls it "second act" (De Anima ii, 1): because that which has a form can be potentially operating,