

## Question 2 under Ethics

### Of Those Things in Which Man's Happiness Consists

Article One: Whether Man's Happiness Consists in Wealth?

Obj. one: It appears that man's happiness consists in wealth. Since wealth has a great hold on man and happiness is man's last end. It would seem that whoever dies with the most stuff or wealth wins! It is said that all things obey money. So the most important thing to possess at death is money. (PM)

Obj. Two: Money seems to be the means of possessing all things. Money was invented to guarantee the acquisition of whatever man desires. Therefore man's happiness consists in wealth. (PM)

Obj. Three: Since the desire for the sovereign good never fails, it seems to be infinite. Since this seems to be the case with wealth more than anything else if anything can bring happiness it has to be riches for a covetous man shall not be satisfied. (PM)

On the contrary: Man's good consists in holding onto our private happiness rather than sharing it with others. But on the other hand, the one who does not share is hateful and wealth is much more for giving rather than in hoarding like a miser. Generosity is a fruit of the Spirit and therefore man's happiness does not consist in wealth. (PM)

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." (TA) Natural wealth is what serves man in his natural wants such as basic things like food, drink, clothing and dwellings and other things like them. Now artificial wealth consists of what is not a direct help to nature, such as money, but is invented by man's artistic abilities for convenience sake in exchange of goods and salable things. (PM) It is impossible for wealth to consist of man's last end because natural wealth is no longer necessary at our end except to pass on what we have to those who inherit our estate. But that would no longer be natural wealth. Artificial wealth is also besought since man would not seek it except because, by its means, he procures for himself the necessities of life. That might be what is necessary to prepare for death. (PM)

Reply to Obj. one: Wealth can only bring temporal happiness at the end. But since eternal happiness does not depend on the fool's grasp at temporal things we look to the wise to find a much better perspective which the temporal is just for the moment, but the eternal things are much more to be sought after.

Reply to Obj. two: Clearly the fool's heart ignores God's ways and the wise search the heart of the matter. Our lives portray what we really value and it has temporal and eternal value. We sometimes lack a way of measuring it until we contrast lives that have been spent on the temporal as opposed to the eternal values of life.

## Article 1 Reply to Obj. three

Reply to Obj. three: The desire for artificial wealth is eternal, but the desire for natural wealth is temporal. We drink and we are thirsty again, we eat and we are hungry again. The temporal items are insufficient in themselves, but the search for and desire of eternal values brings great lasting benefit.

## Article Two: Whether Man's Happiness Consists in Honors?

Obj. One: Virtue seems to be awarded to a person receiving honors and since we all love the acknowledgment of having good virtues honors granted which reinforce it seem highly advantageous to us and so we pursue honors and think that they will satisfy us in the end and we will have true happiness.

Obj. Two: To only God be honor and glory. So if we seek this experience in our own way we are like God's nature and that feels quite appropriate in our pursuit for happiness.

Obj. Three: Honor has with it the idea of gaining something like acknowledgment for all our worth. Often we don't feel this so when we do get it, then it sure feels like we are happy about getting it.

On the contrary: Honor is important and nothing worse is to lose it. So to attain honor in the end has to be a way of measuring our happiness. Therefore, honors are to be sought after and to be expressed, but only to a limit which constantly reminds that our happiness does not consist in obtaining them.

I answer that: Honor cannot preclude happiness, but it may come after happiness is in our lives.

Reply to obj. one: If we work for honor it becomes a vice instead of a virtue and it can be viewed as a vice.

Reply to obj. two: Honor doesn't make us excellent, but honor is due God and to persons of great excellence and to their preparation in having pursued it.

Reply to obj. three: Honor from just anyone is often not sought after to attain happiness, but honor that comes from loved ones, those who are especially wise and excellent in pursuing happiness are sought after. But seeking after the right kind of honor which places God in the fore front of our desires is very satisfying and the state of happiness can easily be acknowledged as present.

## Article Three: Whether Man's Happiness Consists in Fame or Glory:

Obj. one: Happiness has got to exist in the glory you receive. For the Apostle writes in (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." This seems like happiness for the saints are guaranteed to receive it in the end.

Obj. two: Being well known and praised brings happiness, for you get to be known by others on your true worth and benefit to mankind. Therefore, man's happiness consists in glory. (PM)

Obj. three: Fame and glory leads to feeling good about the outcome in that others truly find out your true worth. This means that our happiness is found in fame or glory.

## Question 2 Article 3 on the Contrary

On the contrary: People may be getting the wrong report in that one may not really know the truth of the situation. As a result man's happiness does not consist in fame or glory for it may be wrongfully bestowed.

I answer that: God's glory is always reliable, but man's is deceptive and often centered on some personal gain of some sort. Therefore, man's happiness cannot consist of fame or glory. Imperfect or perfect fame or glory given by man is never able to give us true happiness for it can only really come from God bringing it about and not that you earned it or achieved it.

Reply to obj. one: The Apostle is emphasizing God's bestowing of glory or fame rather than man granting fame or glory.

Reply to obj. two: Since the man is not perfect, but at best somewhat imperfect true fame or glory from a source other than God is not able to be counted as a pursuit of happiness in the end.

Reply to obj. three: Fame is easily fabricated and ruined by false reports and its endurance is very fragile and can turn into the defaming state. So fame is fickle and cannot be trusted to provide true happiness in the end.

Article four: Whether Man's Happiness Consists in Power?

Obj. one: Happiness must consist in power for everyone who wants to be considered Godlike at their last end. Exodus 22:28 stated that you shall not speak evil of the ones in power, and therefore you shall seek happiness in the acknowledgment of those who are in power to their due.

Obj. two: Happiness consists in power for happiness is the perfect good and the highest perfection for man is to be able to rule others.

Obj. three: Happiness is supremely sought after and desired. However, men do not desire to serve, but to be served. Therefore happiness consists in power.

On the contrary: Happiness does not consist in power because when you think you have power and your happiness rests upon it, then you can be sadly awakened to the disappointing news that you are not the most powerful and therefore your happiness fails you.

I answer that: It is impossible for happiness to consist in power for two reasons: One. "Power has the nature of principle, whereas happiness has the nature of last end. Two. 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." (TA)

Now there are four general reasons which may be given to prove that happiness consists in none of the foregoing external goods. 1. Happiness is associated with the supreme good and therefore is incompatible with evil. 2. Happiness is in lacking 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,

Question Two Article 4 I answer that

and such like. 3. Because, since happiness is the perfect good, man's power cannot accrue to anyone because power is unable to keep evil away from one's life. 4. The principles that are in man cannot attain happiness by power because external causes cannot lead to it by itself alone. It has to be the power from God which leads to happiness, because God alone knows when power is corrupting or corrupted by those using it and for what purpose or to what end.

Reply to obj. one: Goodness is associated with happiness. It is impossible for goodness in man can be assured in good unless he assumes God's goodness as we can have confidence in God. So happiness cannot be linked to man's power alone.

Reply to obj. two: Good and evil are a constant concern when power is being exerted. How power is used and to what purpose are always to be considered.

Reply to obj. three: Man's supreme good does not consist in power, but servitude is a hindrance to the good use of power, and therefore man naturally rejects being under the poor use of it.

Article Five: Whether Man's Happiness Consists in any bodily Good.

Obj. one: Happiness consists in the health of the body. For happiness is in what is best and an unhealthy body is not best. "There is no riches above the riches of the health of the body (Sirach 30:16)

On the Contrary: Because animals have greater bodily benefits than man bodily benefits cannot result in happiness. The examples are given in strength and length of life.

I answer that: It is impossible for man's happiness to consist in the goods of the body for two reasons.

1. Because the last end of man's reason and will cannot be the preservation of man's being. Something can be ordained for use and a ship can be designed to take products to a destination, but also to get the ship back safely. Just because you have a good intention doesn't mean that the outcome will protect the purpose and last end of the item. Since happiness consists in the last end, there is no guarantee in happiness. 2. The soul has the last end in mind, the body does too but in an additional way. The body first has to cease and be planted in order to rise to the resurrection of the body and the soul which has an end in happiness if one is brought to heavenly ends.

Reply to Obj. Bodily goods are insufficient to get us to heaven without the good of the soul.

Sixth Article: Whether Man's Happiness Consists in Pleasure?

Obj. One: It would seem that man's happiness exists in pleasure. Since happiness consists in pleasure it is not desired for something else, but other things for it. But this answers to pleasure more than to anything else for we can't ask anyone to say what their motive is for wishing to be please.

Obj. Three: All desire delight, both the wise and the foolish and it seems that what all desire is best. Since delight is the best of all therefore happiness, which is the supreme good, consists in pleasure.

## Question Two Article 6 On the Contrary

On the contrary: Anyone who chooses to look back on his past excesses will perceive that pleasures usually have 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: "Bodily delights are more generally known, *the name of pleasure has been appropriated to them*, (Ethic, vii. 13), although other delights excel them happiness does not consist in them. Because in everything, that which pertains to its essence is distinct from its proper accident: thus in man it is one thing that he is [by essence] a mortal rational animal, and another that he [by proper] (one 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. " (TA)

Reply Obj. one: "Delight is nothing else than the appetite's rest in good: thus...just as good is desired for itself, so delight is desired for itself and not for anything else, if the proposition *for* denote the final cause. But if it denote the formal...cause, thus delight is desirable for something else, i.e., for the good, which is the object of that delight, and ... gives it its form: for the reason that delight is desired is that it is rest in the thing desired..."

Reply Obj. three: "All desire delight in the same way as they desire good: and yet they desire delight ny reason of the good and not conversely, as stated above (Reply !). Consequently it does not follow that delight is the supreme and essential good, nut that every delight results from some good, and that some delight results from that which is the essential and supreme good."

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

Obj. three: "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 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. \*), 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 last end, as to the thing itself which we desire as 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 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 fulfillment, that which in itself is in potentiality cannot be the last end. Therefore the soul itself cannot be its own last end..."

## Question 2 Article 7 I answer that cont.

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." (TA) Therefore happiness belongs to the soul, but what constitutes happiness is outside the soul. (PM)

Reply Obj. three: "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." (TA)

Article eight: Whether Any Created Good Constitutes Man's Happiness?

Obj. one: "Further, man is made happy by that which lulls [satisfies] 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 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.: 43:5)*

I answer that: "It is impossible for any created good to constitute man's happiness. For happiness is the perfect good, which lulls [satisfies] 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. {ps., 102:5: Who satisfieth thy desire with good things. Therefore God alone constitutes man's happiness..." (TA)

Reply Obj. three: "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 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." (TA)

## Q & A Question 2

1. In what does man's happiness consist?

"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." (TA) Natural wealth is what serves man in his natural wants such as basic things like food, drink, clothing and dwellings and other things like them. Now artificial wealth

## Q & A cont. question 1

consists of what is not a direct help to nature, such as money, but is invented by man's artistic abilities for convenience sake in exchange of goods and salable things. (PM) It is impossible for wealth to consist of man's last end because natural wealth is no longer necessary at our end except to pass on what we have to those who inherit our estate. But that would no longer be natural wealth. Artificial wealth is also besought since man would not seek it except because, by its means, he procures for himself the necessities of life. That might be what is necessary to prepare for death. (PM)

2. Does man's happiness consist in honors? Honor cannot preclude happiness, but it may come after happiness is in our lives.

3. Does man's happiness consist in fame or glory? God's glory is always reliable, but man's is deceptive and often centered on some personal gain of some sort. Therefore, man's happiness cannot consist of fame or glory. Imperfect or perfect fame or glory given by man is never able to give us true happiness for it can only really come from God bringing it about and not that you earned it or achieved it.

4. Does man's happiness consist in power? Now there are four general reasons which may be given to prove that happiness consists in none of the foregoing external goods. 1. Happiness is associated with the supreme good and therefore is incompatible with evil. 2. Happiness is in lacking 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. 3. Because, since happiness is the perfect good, man's power cannot accrue to anyone because power is unable to keep evil away from one's life. 4. The principles that are in man cannot attain happiness by power because external causes cannot lead to it by itself alone. It has to be the power from God which leads to happiness, because God alone knows when power is corrupting or corrupted by those using it and for what purpose or to what end. It is impossible for happiness to consist in power for two reasons: 1. "Power has the nature of principle, whereas happiness has the nature of last end. 2. 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." (TA)

5. Does man's happiness consist in any bodily good? It is impossible for man's happiness to consist in the goods of the body for two reasons. 1. Because the last end of man's reason and will cannot be the preservation of man's being. Something can be ordained for use and a ship can be designed to take products to a destination, but also to get the ship back safely. Just because you have a good intention doesn't mean that the outcome will protect the purpose and last end of the item. Since happiness consists in the last end, there is no guarantee in happiness. 2. The soul has the last end in mind; the body does too but in an additional way. The body first has to cease and be planted in order to rise to the resurrection of the body and the soul which has an end in happiness if one is brought to heavenly ends.

6. Does man's happiness consist in pleasure? "Bodily delights are more generally known, the name of pleasure has been appropriated to them, (Ethic, vii. 13), although other delights excel them happiness does not consist in them. Because in everything, that which pertains to its essence is distinct from its

Q & A Question 6 cont.

proper accident: thus in man it is one thing that he is [by essence] a mortal rational animal, and another that he [by proper (one 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. “ (TA)

7. Does some good of the soul constitute man’s happiness? “As stated above (Q. 1, A. \*), 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 last end, as to the thing itself which we desire as 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 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 fulfillment, that which in itself is in potentiality cannot be the last end. Therefore the soul itself cannot be its own 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.” (TA) Therefore happiness belongs to the soul, but what constitutes happiness is outside the soul. (PM)

8. Does any created good constitute man’s happiness? “It is impossible for any created good to constitute man’s happiness. For happiness is the perfect good, which lulls [satisfies] 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. {ps., 102:5: Who satisfieth thy desire with good things. Therefore God alone constitutes man’s happiness...” (TA)