

Question 4

Of Those Things That Are Required for Happiness

Article One: Whether Delight Is Required for Happiness?

On the contrary: "Augustine says (Conf. x. 23) that happiness is joy in truth."

I answer that: "One thing may be necessary for another in four ways:

1. As a preamble and preparation to it: thus instruction is necessary for science.
2. As perfecting it: thus the soul is necessary for the life of the body.
3. As helping it from without: thus friends are necessary for some undertaking.
4. As something attendant on it: thus we might say that heat is necessary for fire."

Delight must be required for happiness because happiness is the attainment of the Sovereign Good. (PM)

Article Two: Whether in Happiness Vision Ranks before Delight?

On the contrary: "The cause is greater than its effect. But vision is the cause of delight. Therefore vision ranks before delight..."

Article four: Whether Rectitude of the Will Is Necessary for Happiness?

On the contrary: "It is written (Mt. 5:8): *Blessed are the clean of heart; for they shall see God:* and (Heb. 12:14): *Follow peace with all men, and holiness, without which no man shall see God.*"

I answer that: A right will is necessary for Happiness both prior to and during the experience. Prior to, is so because the will is found in a due process up to the last end. Comparably of form to matter, up to what is ordered to the end, the rightness of the will must be duly ordered to the last end. Even so matter cannot receive a form unless it is duly disposed thereto, so nothing gains an end, except if it be duly ordained thereto. The result is that none are able to obtain happiness without having an appropriate or rightness of the will which is necessary for happiness. And occurring at the same time final happiness consists in the vision of the Divine Essence. Now this essence of God is goodness and we shall experience his goodness when we see God. What makes the will right? It is the common notion of good which he knows. Happiness cannot be without a right will. (PM)

Quest. 4 Article 5

Article Five: Whether the Body Is Necessary for Man's Happiness?

Obj. three: Humans cannot be happy without the body and happiness is the best state for humans. However, when the soul separates from humans their soul is without its body and therefore must be unhappy. (PM)

Obj. four: The soul is frustrated for it no longer finds its home in the body. According to Augustine, "the soul *has a natural desire to rule the body, the result of which is that it is held back, so to speak, from tending with all its might to the heavenward journey, i.e., to the vision of the Divine Essence.*"

Obj. five: Happiness is the sufficient good and stifles desire. This however, is not thought of the separated soul in this fashion for the soul desires to be together with its body and therefore, cannot be happy while separated from the body. (PM)

On the contrary: Rev. 14:15 tells us that happy or blessed are those who die in the Lord. (PM)

I answer that: There are two sides to happiness which one is imperfect and the other is perfect. The imperfect happiness has to do with the human body in this fallen state it finds itself. Within this state one can find a measure of happiness and the body is necessary to be in fairly good condition for this state to exist imperfectly. Consequently, happiness to be experienced in this life depends on the body. (PM)

But to attain perfect happiness one must have vision to see God. This is a divine gift which has two sides. One is to have the ability to see God and the other is to be given the experience to see God. Without either one of these there can be no perfect happiness. It is false to think that since the soul is separated from the body that no happiness can be attained until the day when God rejoins the body to the separated souls at Resurrection Day. But this is a false concept both by authority and by reason. By authority considering what the Apostle says in 2 Cor. 5:6: *While we are in the body, we are absent from the Lord;* and the reason for this absence is that according to the Apostle that we *walk by faith and not by sight.* But if we walk by faith and not by sight we have not experienced the Divine Essence and we are not present with the Lord. But as the text continues: *We are confident and have a good will to be absent...from the body, and to be present with the Lord.* The conclusion is that since the souls of the saints who are separated from their bodies, *walk by sight,* seeing the Essence of God, and thus true Happiness. (PM)

Now by reason it is clear that the intellect doesn't need the body to function since it is within the soul except for the acquirement of phantasms which looks on the intelligible truth. See the First Part (Q.8 A.7). Phantasms do not see the Divine Essence as stated in the First Part (Q. 12, A. 3). As stated already that the human's perfect happiness consists in in the vision of the Divine Essence, the body is not counted on for this. Therefore, the soul does not count on the body for it to be happy. (PM)

Perfection may be constituted in two ways: 1. In its essence and therefore the soul is necessary for human perfection. 2. And also In the soul's need for its well-being. (PM)

Quest. 5 Article five; Reply Obj. three

Reply Obj. three: Happiness belongs to humans in respect of one's intellect: When the soul is separated from the body the intellect remains it can have happiness. Something taken from a body may still retain its accidents. (PM)

Reply Obj. four: In two ways a thing is hindered by another: 1. In opposition, thus cold and heat hinder each other and 2. By some kind of defect an item may be hindered. Thus it is that separation from the body is said to hold the soul back from attending to what it desires such as the vision of the Divine Essence for the soul desires to enjoy God that this enjoyment will overflow into the body as far as possible. Although not completely experienced till the Resurrection Day it can be appreciated in a longing to attain its share. (PM)

Reply Obj. five: The appetite of a soul at rest separated from the body is sufficient even though it does not possess the expected good in every way until the appointed time. Happiness may even be heightened in its anticipation of what is to come. Sometimes we don't know how much we desire something until we highly anticipate it. (PM)

Article six: Whether Perfection of the Body IS Necessary for Happiness?

Obj. One: A perfect body is not necessary for man's perfect happiness. Obtaining bodily goods does not consist in having happiness. Therefore not perfect state of the body is needed for human happiness.

Obj. Two: Since the body has no part in the vision of the Divine Essence and happiness does not consist in bodily goods therefore no disposition of the body is necessary for Happiness.

Obj. Three: The soul is extracted from the body in every way upon death and therefore the intellect is extracted perfectly and thus the body is not needed to attain perfect happiness.

On the Contrary: Not only shall the soul see God, but the body will receive benefits from the process. It is written (Jn. 13:17) *You shall be blessed, if you do them*. This is a promise that our bodies will be well-disposed, for it is also written (Is. 66:14): *You shall see and your heart shall rejoice, and your bones shall flourish like a herb*.

I answer that: "Since it is natural to the soul to be united to the body; it is not possible for the perfection of the soul to exclude its natural perfection." As a result, we recognize that the perfect state of the body is necessary prior to and after the separation occurs. This is true because "from the Happiness of the soul there will be an overflow on to the body, so that this too will obtain its perfection. Hence Augustine says (*Ep. Ad Dioscor.*) that *God gave the soul such a powerful nature that from its exceeding fulness of happiness the vigor of incorruption overflows into the lower nature.*"

Reply Obj. One: "Happiness does not consist in bodily good as its object: but bodily good can add a certain charm and perfection to Happiness."

Quest. 4 Article Five Reply obj. Two:

Reply Obj. Two: “Although the body has no part in that operation of the intellect whereby the Essence of God is seen, yet it might prove a hindrance thereto. Consequently, perfection of the body is necessary, lest it hinder the mind from being lifted up.”

Reply Obj. Three: “The perfect operation of the intellect requires indeed that the intellect be abstracted from this corruptible body which weighs upon the soul; but not from the spiritual body, which will be wholly subject to the spirit..”

Article Seven: Whether Any External Goods Are Necessary for Happiness?

Obj. One: Two passages of Scripture tend to lead one to think that external goods are necessary for happiness. 1. Lk. 22:30 which says, “That you may eat and drink at My table in My kingdom: and Mat. 6:20 which says, “Lay up to yourselves treasures in heaven: and Mt. 25:34 which says, “Come, ye blessed of My Father, possess you the kingdom.”

Obj. Two: “Further, according to Boethius (*De Consol. lii*): happiness is a *state made perfect by the aggregate of all good things*. But some of man’s goods are external, although they be of least account, As Augustine says (*De Lib. Arb. li. 19*). Therefore they too are necessary for Happiness...”

I answer that: “For imperfect happiness, such as can be had in this life, external goods are necessary, not as belonging to the essence of happiness, but by serving as instruments to happiness, which consists in an operation of virtue, as stated in *Ethic. i. 13*. For man needs in this life, the necessities of the body, both for the operation of contemplative virtue, and for the operation of active virtue, for which latter he needs also many other things by means of which to perform its operations.” But on the other side goods are not necessary for perfect Happiness, which involves seeing God. (PM)

Reply Obj. One: These Scripture references are metaphoric in nature. They are meant to teach the concepts that were intended. They were not designed to support the idea or the concept that in order for the soul to be happy it must have bodily goods in the separated state. (PM)

Reply Obj. Two: Besides the goods to maintain the physical life are not necessary to experience the spirit world of the afterlife. (PM) “Nevertheless in that Happiness there will be the aggregate of all good things, because whatever good there be in these things, we shall possess it all in the Supreme Fount of goodness...”

Article Eight: Whether the Fellowship of Friends Is Necessary for Happiness?

Obj. Three: “Further, charity is perfected in Happiness. But charity includes the love of God and of our neighbor. Therefore it seems that fellowship of friends is necessary for Happiness.”

On the contrary: It is written (*Wis. 7:11*): *All good things came to me together with her, i.e., with divine wisdom, which consists in contemplating God. Consequently, nothing else is necessary for Happiness.*”

Quest. 4 Article Eight I answer that

I answer that: In this life friends are almost a requirement for happiness. But in the life to come they are not necessary for our life will be complete in the perfected state God has made us. (PM) “But the fellowship of friends conduces to the well-being of Happiness. Hence Augustine says (*Gen. ad lit. viii. 25*) that *the spiritual creatures receive no other interior aid to happiness than the eternity, truth, and charity of the Creator. But if they can be said to be helped from without, perhaps it is only by this that they see one another and rejoice in God, at their fellowship...*”

Reply Obj. Three: Friendship is concurrent with perfect Happiness, but only through enjoying God and directing love and attention to Him alone. Whether the friend or neighbor is there or not is not the point of the afterlife. (PM) “If there were but one soul enjoying God, it would be happy, though having no neighbor to love.” But supposing only one neighbor is there, love of that one only would result from perfect love of God. (PM)

Questions and Answers for Question Four

1. Is delight required for happiness? “One thing may be necessary for another in four ways:

1. As a preamble and preparation to it: thus instruction is necessary for science.

2. As perfecting it: thus the soul is necessary for the life of the body.

3. As helping it from without: thus friends are necessary for some undertaking.

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Delight must be required for happiness because happiness is the attainment of the Sovereign Good. (PM)

2. Does vision rank before delight when it comes to happiness? “The cause is greater than its effect. But vision is the cause of delight. Therefore vision ranks before delight...”

3. Is a right will necessary for happiness? A right will is necessary for Happiness both prior to and during the experience. Prior to, is so because the will is found in a due process up to the last end. Comparably of form to matter, up to what is ordered to the end, the rightness of the will must be duly ordered to the last end. Even so matter cannot receive a form unless it is duly disposed thereto, so nothing gains an end, except if it be duly ordained thereto. The result is that none are able to obtain happiness without having an appropriate or rightness of the will which is necessary for happiness. And occurring at the same time final happiness consists in the vision of the Divine Essence. Now this essence of God is goodness and we shall experience his goodness when we see God. What makes the will right? It is the common notion of good which he knows. Happiness cannot be without a right will. (PM)

Q & A Question # 4

4. Is the body necessary for man's happiness? There are two sides to happiness which one is imperfect and the other is perfect. The imperfect happiness has to do with the human body in this fallen state it finds itself. Within this state one can find a measure of happiness and the body is necessary to be in fairly good condition for this state to exist imperfectly. Consequently, happiness to be experienced in this life depends on the body. (PM)

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Perfection may be constituted in two ways: 1. In its essence and therefore the soul is necessary for human perfection. 2. And also In the soul's need for its well-being. (PM)

5. Are perfections of the body necessary for Happiness? "Since it is natural to the soul to be united to the body; it is not possible for the perfection of the soul to exclude its natural perfection." As a result, we recognize that the perfect state of the body is necessary prior to and after the separation occurs. This is true because "from the Happiness of the soul there will be an overflow on to the body, so that this too will obtain its perfection. Hence Augustine says (Ep. Ad Dioscor.) that God gave the soul such a powerful nature that from its exceeding fulness of happiness the vigor of incorruption overflows into the lower nature."

6. Are external goods necessary for Happiness? "For imperfect happiness, such as can be had in this life, external goods are necessary, not as belonging to the essence of happiness, but by serving as instruments to happiness, which consists in an operation of virtue, as stated in Ethic. i. 13. For man needs in this life, the necessaries of the body, both for the operation of contemplative virtue, and for the operation of active virtue, for which latter he needs also many other things by means of which to

Q & A Cont. question 6

perform its operations.” But on the other side goods are not necessary for perfect Happiness, which involves seeing God. (PM)

7. Is fellowship of friends necessary for Happiness? In this life friends are almost a requirement for happiness. But in the life to come they are not necessary for our life will be complete in the perfected state God has made us. (PM) “But the fellowship of friends conduces to the well-being of Happiness. Hence Augustine says (Gen. ad lit. viii. 25) that the spiritual creatures receive no other interior aid to happiness than the eternity, truth, and charity of the Creator. But if they can be said to be helped from without, perhaps it is only by this that they see one another and rejoice in God, at their fellowship...”