

## Analytical Table of Contents

For this Table of Contents, I have taken the topics of the Articles from St. Thomas's prologues; these differ slightly from those shown in the texts of the Articles themselves. For clarity, I have also paraphrased the traditional titles of the Questions, several of which are a little bit misleading. "Man's Last End" has become "Man's Ultimate Purpose"; "In What It Consists" has become "In What Does Happiness Lie? Failed Candidates"; "What It Is" has become "Where Then Does Happiness Really Lie, And What Is It in Itself?"; "What Is Required for It" has become "What Complete Happiness Requires"; and "How It May Be Obtained" has become "How Complete Happiness Is Finally Attained."

The general structure of the *Treatise*, then, is as follows:

- I. *Man's Ultimate Purpose (Question 1)*
- II. *Happiness Itself*
  - A. *Where Does Complete Happiness Lie? Failed Candidates (Question 2)*
  - B. *What Then Is Complete Happiness in Itself, and In What Does It Really Lie? (Question 3)*
  - C. *Its Attainment*
    - 1. *What Complete Happiness Requires (Question 4)*
    - 2. *How Complete Happiness Is Finally Attained (Question 5)*

And its detailed structure is shown below, with the themes of additional discussions indicated in italics.

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so are prizes, awards, and other authoritative recognition; so is being raised to a higher rank.

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*The kind of power discussed in the present Article is not the power to build a house, to prove a theorem, to be aroused to anger, or to write a book, but the power to rule or direct others. Curiously, although people in our society readily admit to the desire to be "administrators," join "management," learn "leadership," or enter "public service," they rarely admit to a desire to rule or attain power.*

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*Although St. Thomas frames his arguments in such a way as to apply to all bodily goods, he has the Objectors focus on the bodily good of health, and with good reason. Only a few people think supreme happiness lies in swiftness. Perhaps a somewhat larger number think it lies in beauty. But a great many think it lies in health.*

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*St. Thomas is far from dismissive of common opinion, especially concerning people's own experience – something of which they have, so to speak, inside knowledge. He is also quite aware of the popularity of the view that happiness is pleasure. In his view, however, the relation between happiness and pleasure is not the sort of question that can be settled by an opinion poll.*

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and educated people identify happiness with the activity of living well and doing well.

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*The sensitive powers include not just the abilities to see, hear, smell, taste, and touch, but all those capacities by which animals surpass plants. So to ask whether happiness is an activity of the sensitive powers is to ask whether it is an activity of those capacities, connected with the body, which we rational animals share with subrational animals, rather than of the intellectual powers that are ours alone.*

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*The “speculative” or theoretical sciences include all that has been called philosophy, all that has been called science, and much that has been*

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*completely happy. This is not the same as asking whether happiness lies in delight; that query has already been answered in the negative.*

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*We saw in the previous Article that in one sense happiness requires the vision of God, and in another sense it requires the delight of this vision. Even though they are inseparable, it makes sense to ask which is more fundamental – and so we do.*

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*Previously St. Thomas argued that we need not comprehend God to be happy, and that, being finite, we cannot do so anyway. Yet the tradition seems, at least, to say that in some sense, happiness does require comprehending Him. What then is the truth of the matter? Plainly it needs to be unraveled.*

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*All three Objectors accept what has been shown previously: Happiness is the mind's possession and enjoyment of truth as such, which lies in the vision of God. However, two of them argue that even a person with a crooked will can attain such knowledge. The third argues that even if a straight and upright will is necessary for the attainment of it, it ceases to be necessary once the knowledge is in hand. St. Thomas responds.*

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*St. Thomas believes that the immortality of the soul can be demonstrated not only from faith but also from reason. What does come uniquely from faith is the doctrine of the general resurrection: That after a period of time, the separated souls of the dead will be reunited with their bodies. Consequently, the question of whether souls can be happy while separated from their bodies should be of interest to everyone. Although Christian tradition holds that separated souls can be happy, it is not at first obvious how they could be, because the human person is a union of body and soul. This Article is one of the longest in the Treatise*

on Happiness and Ultimate Purpose, *perhaps because over the course of his life St. Thomas changed his mind about one of the issues involved in the question.*

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*equal. Only one point is at issue: Does God require us to conduct ourselves in a certain way to receive happiness at the Divine hands?*

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