

Objection 1. It seems that the divine beatitude does not embrace all other beatitudes. For there are some false beatitudes. But nothing false can be in God. Therefore the divine beatitude does not embrace all other beatitudes.

Objection 2. Further, a certain beatitude, according to some, consists in things corporeal; as in pleasure, riches, and such like. Now none of these have to do with God, since He is incorporeal. Therefore His beatitude does not embrace all other beatitudes.

On the contrary, Beatitude is a certain perfection. But the divine perfection embraces all other perfection, as was shown above (q. 4, a. 2). Therefore the divine beatitude embraces all other beatitudes.

I answer that, Whatever is desirable in whatsoever beatitude, whether true or false, pre-exists wholly and in a more eminent degree in the divine beatitude. As to contemplative happiness, God possesses a continual and most certain contemplation of Himself and of all things else; and as to that which is active, He has the

governance of the whole universe. As to earthly happiness, which consists in delight, riches, power, dignity, and fame, according to Boethius (*De Consol.* iii, 10), He possesses joy in Himself and all things else for His delight; instead of riches He has that complete self-sufficiency, which is promised by riches; in place of power, He has omnipotence; for dignities, the government of all things; and in place of fame, He possesses the admiration of all creatures.

Reply to Objection 1. A particular kind of beatitude is false according as it falls short of the idea of true beatitude; and thus it is not in God. But whatever semblance it has, howsoever slight, of beatitude, the whole of it pre-exists in the divine beatitude.

Reply to Objection 2. The good that exists in things corporeal in a corporeal manner, is also in God, but in a spiritual manner.

We have now spoken enough concerning what pertains to the unity of the divine essence.