For Thomas Aquinas, the ten categories first identified by Aristotle are the ten supreme genera and, as such, ten fundamental modes of being (modi essendi). Thus, we find him noting in a number of places throughout his writings that being (ens) is divided by (per), or into (in), these ten categories. This language indicates that for Thomas the categories are, in some sense, parts of the whole that is being. In my paper, I will offer some considerations of how he views the traditional ten Aristotelian categories as such parts. To this end, my paper will consist of three sections. In the first, I will examine what it means for Thomas to say that being is “divided” into the ten categories. In the second section, I will briefly consider his account of the derivation of the categories, in the effort to discern whether he considers the traditional list of ten to be an exhaustive list of all possible categorial parts of being. Finally, in the third section I will examine whether in reality being must necessarily be manifested through all ten categories. As I intend to show, for Thomas these categories are essential parts, not only of this universe, but of any universe that God might create. Among the modern interpreters of Thomas whose work I will employ are John F. Wippel and Oliva Blanchette.