

**Annotated bibliography on the Metaphysics of Francisco Suárez. First Part: A - G****Bibliography**

N.B. For the studies of John P. Doyle, see the [Complete and Annotated bibliography of John P. Doyle](#)

1. "Suárez en el cuarto centenario de su nacimiento (1548-1948)." 1948. *Pensamiento* no. 4.  
 Sumario: D. José Ibáñez Martín: Presentaciónl 7; D. Fidel García: Algunos principios diferenciales de la metafísica suareciana frente al tomismo, tradicional 11; Jesús Iturrioz: Fuentes de la metafísica de Suárez 31; Ramón Ceñal: Alejandro de Alejandría: su influjo en la metafísica de Suárez 91; José Hellin: Líneas fundamentales del sistema metafísico de Suárez 123; Juan Roig Gironella: La síntesis metafísica de Suárez 169; Luis Martínez Gómez: Lo existencial en la analogía de Suárez 215; Marcial Solana: Doctrina de Suárez sobre el primer principio metafísico: novedad que ofrece, juicio sobre la misma 245; Juan Francisco Yela Utrilla: El ente de razón en Suárez 271; Ignacio Alcorta: Problemática del tema de la creación en Suárez 305; Eleuterio Elorduy: El concepto objetivo en Suárez 335; José María Alejandro: La gnoseología de lo universal en el Doctor Eximio y la dificultad criticista 425; Antonio Ferreiro: La naturaleza de la propiedad privada en las doctrinas de Suárez 449; Heinrich Rommen: Variaciones sobre la filosofía jurídica y política de Francisco Suárez 493; Antonio Alvarez de Uñera: La democracia en la doctrina de Suárez 509; Ignacio Gómez Robledo: Doctrina de Suárez sobre el origen y el sujeto de la autoridad civil 531; Eustaquio Guerrero: La verdadera doctrina de Suárez sobre el derecho de guerra 583; Jesús Iturrioz: Bibliografía suareciana 603; Índice onomástico 639.
2. "Francisco Suárez." 1991. *American Catholic Philosophical Quarterly* no. 65.  
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 "Francisco Suarez (1548-1617) is a major figure in the history of Western thought. His contributions to metaphysics, the philosophy of law, and Catholic theology are well recognized in Continental Europe and Latin America, but they are seldom acknowledged in the English-speaking world. Hopefully, this issue of the *American Catholic Philosophical Quarterly* will help repair the long standing neglect of Suarez among English-speaking scholars.  
 This collection of articles attempts to present various aspects of Suarez's thought, although it concentrates primarily on metaphysical topics, reflecting current interests in his philosophy. Suarez's political philosophy and the philosophy of law are not represented because the articles commissioned on those topics never materialized, nor were there submissions in those areas. Thus, these important aspects of Suarez's teaching do not receive the attention they deserve in this collection." (Preface by Jorge J. E. Gracia).

3. Aertsen, Jan A. 2012. *Medieval Philosophy as Transcendental Thought. From Philip the Chancellor (ca. 1225) to Francisco Suárez*. Leiden: Brill.  
Contents: Preface XIX-XX; Introduction 1; One. The Concept of *transcendens* in Medieval Thought: What is beyond and what is common 13; Two: Conditions, Presuppositions and Sources of a Doctrine of the Transcendentals 35; Three. The Beginning of the Doctrine of the Transcendentals (ca. 1225): Philip the Chancellor 109; Four. The Doctrine of the Transcendentals in Franciscan Masters [Alexander of Hales, Bonaventure] 135; Five. Albertus Magnus: Different Traditions of thought and the Transcendentals 177; Six: Thomas Aquinas: A First Model 209; Seven. Henry of Ghent: The onto-theological transformation of the doctrine 273; Eighth. The German Dominican School: Dietrich of Freiberg and Meister Eckhart 315; Nine. Duns Scotus: A Turn in the Doctrine of the Transcendentals 371; Ten. Discussions on the Scotist Conception [Francis of Meyronnes, Peter Thomae, Nicholas Bonet, Francis of Marchia] 433; Eleven. The Doctrine of the Transcendentals in Nominalism [William of Ockham, John Buridan] 515; Twelve. Neoplatonic Critiques of Transcendental Metaphysics [Berthold of Moosburg, Nicholas of Cusa] 545; Thirteenth. The Doctrine of the Transcendentals in Renaissance Philosophy [Lorenzo Valla, Pico della Mirandola] 569; Fourteen. The "Metaphysical Disputations" of Francisco Suárez: Between Scholasticism and Modernity 587; Fifteenth. The Doctrine of the "Supertranscendentals": An Alternative Model? 635; Sixteen. Conclusion: The Importance of the transcendental way of thought for medieval philosophy 657; Bibliography 707; Index Nominum 741; Index Rerum 747-756.
4. Agostini, Igor. 2008. *L'infinità di Dio. Il dibattito da Suárez a Caterus (1597-1641)*. Roma: Editori Riuniti.
5. Aho, Tuomo. 2007. "Suarez on Cognitive intentions." In *Mind, Cognition and Representation. The Tradition of Commentaries on Aristotle's De anima*, edited by Bakker, Paul J.J.M. and Thijssen, J.M.M.H., 179-203. Aldershot: Ashgate.
6. Åkerlund, Erik. 2009. "Suárez on Forms, Universals and Understanding." *Studia Neoaristotelica* no. 6:159-182.  
"The interpretations in the secondary literature of Suárez' position in the "classical" debate on the status of universals vary considerably. In this article, the problem is looked at from a slightly different angle: that of Suárez' basic metaphysics of substantial forms and his views concerning understanding and knowledge. These areas of Suárez' thought are thoroughly analysed and related to each other. Regarding the question of the status of universals it is argued that Suárez' thought in the areas of substantial forms and of understanding generally supports the reading of Suarez as a "moderate nominalist"."
7. Ashworth, Earline Jennifer. 1995. "Suárez on the analogy of Being. Some historical background." *Vivarium* no. 33:50-75.  
"I argue that Suárez is best read as part of a tradition which predates Cajetan with respect to the classification of types of analogy, and which to some extent predates Scotus in its insistence on a concept of being which is both one and analogical. I draw on three Fifteenth century philosophers and theologians, Capreolus, Dominic of Flanders, and Soncinas, and one Sixteenth century writer, Domingo de Soto."
8. Aubenque, Pierre. 1999. "Suárez et l'avènement du concept d'être." In *Francisco Suárez (1548-1617). Tradição e Modernidade*, edited by Cardoso, Adelino, Martins, Antonio Manuel and Dos Santos, Leonel Ribeiro, 11-20. Lisboa: Edições Colibri.  
Réimprimé dans: P. Aubenque, *Problèmes aristotéliciens. I. Philosophie théorique*, Paris: Vrin 2009 pp. 331-340
9. Barrón, Jorge Uscatescu. 1995. "El concepto de metafísica en Suárez: su objeto y dominio." *Pensamiento* no. 200:215-236.  
"Se trata de una interpretación de la primera disputación de las *Disputationes metaphysicae* de Suárez. El objeto de la metafísica es el ser real en general con exclusión del ente de razón y del ente "per accidens". Así pues, el dominio de la

- metafísica es la totalidad de los entes reales por sí. A continuación se estudia cada uno de los temas que la metafísica debe tratar, lo cual se refleja en la estructura de la mencionada obra de Suárez: propiedades y principios del ser, etc. Al hacer de la inmaterialidad un rasgo del ser se desvirtúa el carácter generalísimo de la metafísica, que de por sí está más allá de la división del ser material e inmaterial. Por último, se analiza la correspondencia entre los rasgos entresacados de la metafísica como ciencia y el ser real en general."
10. Barroso, Fernández Óscar. 2006. "Suárez, filósofo de encrucijada o del nacimiento de la ontología." *Pensamiento* no. 232:121-138.  
 "The present work studies the different interpretations proposed in the 20th century concerning the metaphysics of Francisco Suárez. They are divided in three groups: essentialist, existentialist, and objectivist. The essentialist interpretation has been maintained fundamentally by Thomist authors, the most outstanding scholar among them being E. Gilson. The existentialist interpretation, headed by J. Hellín, can be analyzed as a reaction to the essentialist interpretation. The noetic-objectivist interpretation finds its inspiration in M. Heidegger, and its definitive impetus in the works of J. F. Courtine. With Courtine, we will maintain that Suárez cannot be classified either as an essentialist or as an existentialist. Efforts to classify him as such will encounter concrete difficulties, since Suárez opens up a new realm for metaphysics, the ontological, situated within the perspective of intentionality and beyond the perspective of effectivity and creation within which medieval metaphysics moves."
  11. Bastit, Michel. 1989. "Interprétation analogique de la loi et analogie de l'être chez Suárez: de la similitude à l'identité." *Études Philosophiques* no. 44:429-443.
  12. Beuchot, Mauricio. 1992. "La esencia y la existencia en los escolásticos post-medievales. La lucha entre Francisco Suárez y Juan Martínez de Prado." *Doctor Communis* no. 45:153-161.
  13. Blanchette, Olivia. 1999. "Suárez and the latent essentialism of Heidegger's fundamental ontology." *Review of Metaphysics* no. 53:3-19.  
 "Suárez is viewed by Heidegger and others as having set ontological problems in a form that has marked the whole of modern metaphysics or ontology. It is in this context that Heidegger himself came to his idea of ontological difference as redefining the question of being in a way that had never been seen before. In his *Marburg lectures* of 1927 Heidegger traces Kant's essentialist conception of being, or rather of reality, back to the late Scholastics who separated essence from existence, which he says was not the same as positing the ontological difference, but which could explain why Kant was unable to raise the question of being in the same way that Suárez would not allow for any real distinction between essence and existence. In his attempt to get beyond the essentialism of modern ontology as found in Kant as well as Suárez, however, Heidegger falls short because he continues to think of "Sein" in essentialist terms as different from being, without ever getting back to the ancient idea of being as act understood as transcending essence in finite being."
  14. Burlando, Giannina. 2006. "Suárez on Intrinsic Representationalism." In *Intellect et imagination dans la philosophie médiévale. Actes du XIe Congrès International de Philosophie Médiévale de la Société Internationale pour l'Étude de la Philosophie Médiévale (S.I.E.P.M), Porto, du 26 au 31 août 2002. Vol. III*, edited by Pacheco, Maria Cândida and Meirinhos, José F., 1941-1957. Turnhout: Brepols.  
 "Does Suárez avoid the criticisms about nonintrinsic representations?  
 This paper tries to show how the ontological moves that avoid the Danto-Dennett (D-D) charges of circularity and regress are the ones Francisco Suárez (1548-1617) makes. The author argues that the rejection of the agent intellect, particularly its transduction function and, in general, his conception of *conceptus objectivus* constitutes Suárez's recognition of the D-D problems. Hence, the real issue about representations turns out to be over causation. Suárez's doctrines of harmony, and

- intrinsic representations are necessarily connected. Secondly, the article also shows that Dennett is confused at a certain point."
15. Cantens, Bernardo J. 1999. *Suárez and Meinong on Beings of Reason and Non-Existent Objects*, University of Miami.  
Available at UMI Dissertation Express. Order number: 9938315.
  16. ———. 2000. "The relationship between God and essences and the notion of eternal Truths according to Francisco Suárez." *Modern Schoolman* no. 77:127-143.  
"An understanding of the relationship between God and the essences of His creatures is of vital importance for any contemporary theist in understanding the nature of God and the created world. Historically, this concern received a great deal of attention and has been an essential component of many philosophical systems (e.g. St. Augustine's, St. Thomas' and Ockham's). In contemporary circles, philosophers such as Plantinga have revived the discussion. The difficulties that have permeated the historical and contemporary discussions of this topic are: (1) the nature of essences (i.e. Are they eternal? Are they necessary? What is their ontological status? Do non-existent beings have essences?) and (2) how are essences related to God (i.e. Are they necessary because God willed them as such or is their necessity independent of God's will? Are they ontologically independent of God or are they part of God's intellect?). In this paper, I want to explore the notion of essence and its relation to God in the philosophy of Francisco Suárez and establish three conclusions. First, the major one is that Suárez presents an original doctrine, which differs from the more popular Thomistic doctrine, and can serve as a springboard for new thoughts on this topic. Second, I want to demonstrate that Suárez is able to reconcile the seemingly contradictory position of maintaining the special character of the necessity of essences while not delimiting God's freedom. Finally, I will point out the similarity between Suárez's notion of the necessity of essences, entailed in his doctrine of eternal truths, and Plantinga's "necessity of nature"."
  17. ———. 2002. "Ultimate reality in the metaphysics of Francisco Suárez." *Ultimate Reality and Meaning. Interdisciplinary Studies in the Philosophy of Understanding* no. 25:73-92.  
"In this paper I examine Francisco Suárez's conception of ultimate reality in his metaphysics. First, I present a succinct biography on Francisco Suárez. Second, I discuss the structure, organization, style and influence of his major philosophical work, the *Metaphysical Disputations*. Finally, I explore Suárez's view on ultimate reality as real being (*ens reale*). I discuss Suárez's view on the relationship between real being (*ens reale*) and possible being (*ens possibile*) and how these relate to being (*esse*). I conclude by discussing God's place in Suárez's conception of reality."
  18. ———. 2003. "Suárez on Beings of Reason: What Kinds of Beings (*entia*) are Beings of Reason, and What Kind of Being (*esse*) Do They Have?" *American Catholic Philosophical Quarterly* no. 77:171-187.  
"Beings of reason or non-existent objects have always been a source of mind-boggling paradoxes that have vexed philosophers and thinkers in the past and present. Consider Bertrand Russell's paradox: 'if A and B are not different, then the difference between A and B does not subsist. But how can a non-entity be the subject of a proposition?' Or Meinong's paradox: 'There are objects of which it is true that there are no such objects.' At the root of these troubling conundrums are two basic questions: What are beings of reason? What kind of existence do they have? Francisco Suárez was well aware that a solution to the metaphysical questions concerning the essential character of beings of reason and their ontological status would serve as the key to solving the puzzles and paradoxes just described. A solution to these metaphysical questions would also bring about an understanding of how we talk about beings of reason and other problems that they give rise to in the philosophy of language. In this paper, I present Suárez's view on the nature and ontological status of beings of reason and clarify some of the following questions: What kind of beings (*entia*) are beings of reason? What kind

- of being (*esse*) do beings of reason have? This latter concern is related to the following metaphysical issues: What are real beings? What is the nature and ontological status of possible beings? What is the distinction between real beings, actual beings, and possible beings?"
19. Cardoso, Adelino, Martins, Antonio Manuel, and Dos Santos, Leonel Ribeiro, eds. 1999. *Francisco Suárez (1548-1617). Tradição e Modernidade*. Lisboa: Edições Colibri.  
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20. Carraud, Vincent. 2002. *Causa sive ratio. La raison de la cause de Suárez à Leibniz*. Paris: Press Universitaires de France.  
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21. Cerqueira, Gonçalves Joaquim. 1999. "Francisco Suárez e a modernidade filosófica - a distinção essência-existência." In *Francisco Suárez (1548-1617). Tradição e Modernidade*, edited by Cardoso, Adelino, Martins, Antonio Manuel and Dos Santos, Leonel Ribeiro, 121-132. Lisboa: Edições Colibri.
22. Conze, Eberhard. 1928. *Der Begriff der Metaphysik bei Franciscus Suarez*. Leipzig: Felix Meiner.  
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23. Copleston, Frederick Charles. 1953. *A History of Philosophy. Vol. III: Ockham to Suárez*. London: Burns Oates & Washbourne.  
See Chapter XXII and XXIII pp. 353-405.
24. Coujou, Jean-Paul. 1999. *Suárez et la refondation de la métaphysique comme ontologie. Étude et traduction de l'Index détaillé de la Métaphysique d'Aristote de F. Suárez*. Louvain-Paris: Éditions Peeters.
25. ———. 2001. *Le vocabulaire de Suárez*. Paris: Ellipses.
26. ———. 2009. "Durée et existence chez Suárez." *Revue Thomiste* no. 109:589-620.  
"In the Metaphysical Disputation L, Suárez draws insights from Aristotle and Saint Augustine in order to examine the ontological connection that could be established between duration and existence. This insight opens up into the metaphysical realm by raising an anthropological and theological inquiry about the body, life and death. Our own being is rooted in a sensible reality which is identical to the duration it manifests, simply because it endures in being. Suárez's concept of duration confirms the metaphysical principle according to which any being actually exists in virtue of the fact that it is individual and singular. Thus, the ability to be, which qualifies real being, appears under the mode of what is possible. This, in Suárez's work, is significant both with regards to politics and history."
27. ———. 2012. *Pensée de l'être et théorie politique: le moment Suarézien*. Louvain: Peeters.  
Vol. I: "Cet ouvrage se propose d'examiner chez Suárez (1548-1617), comment la théorie du droit et de la loi prolonge la pensée de l'étant élaborée par la métaphysique en une compréhension ontologique du politique. Il s'agit précisément de mener à son terme, dans un système unifié du savoir, la détermination de l'étant en procédant à son extension à la question de l'être de l'homme et de l'être-en-commun propre à la société politique.  
Au commencement du XVII<sup>e</sup> siècle, une autre direction pour l'accomplissement du projet ontologique non identifiable à celle d'une science mathématique de la nature se profile et préfigure une récurrence persistante des origines de la philosophie. Ainsi, on trouve dans le système suarézien la retranscription originale et réactualisée d'une ligne de force traversant la pensée antique: l'ontopolitique. Il devient alors nécessaire afin d'explicitier et de justifier cette orientation, de déterminer à la fois le fondement et la spécificité de la relation instaurée par Suárez entre l'ontologie, la théologie, l'anthropologie et le politique; ces domaines demeurent indissociables d'une crise et d'un renouveau de la philosophie première s'énonçant comme accomplissement éthique de la raison métaphysique."  
Vol. II et III: "Au commencement du XVII<sup>e</sup> siècle, une autre direction pour l'accomplissement du projet ontologique non identifiable à celle d'une science mathématique de la nature se profile et préfigure une récurrence persistante des origines de la philosophie. Ainsi, on trouve dans le système suarézien la retranscription originale et réactualisée d'une ligne de force traversant la pensée antique: l'ontopolitique. Il devient alors nécessaire afin d'explicitier et de justifier cette orientation, de déterminer à la fois le fondement et la spécificité de la relation instaurée par Suárez entre l'ontologie, la théologie, l'anthropologie et le politique; ces domaines demeurent indissociables d'une crise et d'un renouveau de la philosophie première s'énonçant comme accomplissement éthique de la raison métaphysique. Cet ouvrage se propose d'examiner chez Suárez (1548-1617), comment la théorie du droit et de la loi prolonge la pensée de l'étant élaborée par la métaphysique en une compréhension ontologique du politique. Il s'agit précisément de mener à son terme, dans un système unifié du savoir, la détermination de l'étant en procédant à son extension à la question de l'être de l'homme et de l'être-en-commun propre à la société politique. Au commencement du XVII<sup>e</sup> siècle, une autre direction pour l'accomplissement du projet ontologique non identifiable à celle d'une science mathématique de la nature se profile et préfigure une récurrence persistante des origines de la philosophie. Ainsi, on trouve dans le système suarézien la retranscription originale et réactualisée d'une ligne de force traversant

- la pensée antique: l'ontopolitique. Il devient alors nécessaire afin d'expliciter et de justifier cette orientation, de déterminer à la fois le fondement et la spécificité de la relation instaurée par Suárez entre l'ontologie, la théologie, l'anthropologie et le politique; ces domaines demeurent indissociables d'une crise et d'un renouveau de la philosophie première s'énonçant comme accomplissement éthique de la raison métaphysique."
28. Courtine, Jean-François. 1976. "Nominalisme et pensée classique. La situation privilégiée de l'oeuvre de F. Suárez." *Recherches sur le XVIIe siècle* no. 1:21-34.
  29. ———. 1979. "Le projet suarézien de la métaphysique. Pour une étude de la thèse suarézienne du néant." *Archives de Philosophie* no. 42:253-274.  
"The ultimate aim of the present study is the determination of the sense of the Being as "objectivity" in Suárez's *Disputationes Metaphysicae*. However the question is not directly approached, but by bringing to light a non-thematic thesis upon nothingness. The *Disputationes* in their ontological intention itself and through their architectonic point out in direction of a metaphysics of the yet undetermined object (*aliquid-nihil*), metaphysics that will find its full development through the German *Schulmetaphysik* until Kant."
  30. ———. 1980. "Le statut ontologique du possible selon Suarez." *Cuadernos Salmantinos de Filosofia* no. 7:247-268.
  31. ———. 1983. "Le principe d'individuation chez Suárez et chez Leibniz." *Studia Leibnitiana* no. 23:174-190.  
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  32. ———. 1985. "Ontologie ou métaphysique?" *Giornale di Metafisica* no. 7:3-24.
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"For Berkeley, a thing's existence "esse" is nothing more than its being perceived "as that thing". It makes no sense to ask (with Samuel Johnson) about the "esse" of the mind or the specific act of perception, for that would be like asking what it means for existence to exist. Berkeley's "existere is percipi or percipere" thus carefully adopts the scholastic distinction between "esse" and "existere" ignored by Locke and others committed to a substantialist notion of mind. Following the Stoics, Berkeley proposes that, "as" the existence of ideas, minds "subsist" rather than "exist" and, accordingly, cannot be identified as independently existing things."
45. Darge, Rolf. 1999. "Grundthese und ontologische Bedeutung der Lehre von der Analogie des Seienden nach F. Suárez." *Philosophische Jahrbuch* no. 166:312-333.
46. ———. 1999. "Ens in quantum ens. Die Erklärung des Subjekts der Metaphysik bei F. Suarez." *Recherches de Théologie et de Philosophie Médiévales* no. 66:335-361.
47. ———. 2000. "'Ens intime transcendit omnia': Suárez' Modell der transzendentalen Analyse und die mittelalterlichen Transzendentalienlehren." *Freiburger Zeitschrift für Philosophie und Theologie* no. 47:150-172.  
"The study seeks an approach to the proper outlines of Suárez's ontology in the context of the scholastic tradition of metaphysics. It shows, that Suárez synthesizes elements from different ontological traditions in a new explanation of the transcendental of being. This explanation does not follow -- as the prevailing interpretation of Suárez's position suggests -- the 'via Scoti'; rather it is unfolded as a countermove to it on a common ground. In consequence of it Suárez replaces Scotus's model of the transcendental analysis by another conception, which takes up the pre-Scotistic doctrine of the transcendentals."
48. ———. 2000. "Suárez' Analyse der Transzendentalien 'Ding' und 'Etwas' im Kontext der scholastischen Metaphysiktradition." *Theologie und Philosophie* no. 75:339-358.  
"Some scholastic authors count 'thing' and 'something' amongst the transcendental attributes of being. The study seeks to explain Suárez's analysis of these attributes with regard to the scholastic debate on the number of the *passiones entis*. It shows that Suárez integrates different traditions on the basis of an original understanding of 'being' or 'thing'. Recent interpretations of Suárez's ontological approach are questioned by the author's conclusion, that Suárez does not take up Henry of Ghent's and Scotus's scheme of the first conceptions and excludes from metaphysics the reduction of being to "res" in the sense of the mere thinkable or *possibile logicum*."
49. ———. 2000. "Die Grundlegung einer allgemeinen Theorie der transzendentalen Eigenschaften des Seienden bei F. Suárez." *Zeitschrift für Philosophische Forschung* no. 54:341-364.  
"The study seeks to explain the central idea in Suárez's general theory of the transcendental properties of being with regard to its background in the medieval doctrine of the transcendentals. It questions the prevailing view that Suárez adopts Scotus's doctrine of the *passiones entis* and leads to the conclusion that Suárez -- within the new framework of his explanation of real being -- rather takes up and reshapes the pre-Scotist doctrine of the transcendentals."
50. ———. 2001. "Suárez' Begriff der transzendentalen Einheit." *Archiv für Begriffsgeschichte* no. 43:37-57.
51. ———. 2003. "Seinswahrheit und Erkenntniswahrheit. Francisco Suárez und die thomistische Lehre von der analogia veri." In *Die Logik des Transzendentalen. Festschrift für Jan A. Aertsen zum 65. Geburtstag*, edited by Pickavé, Martin, 246-265. Berlin: Walter de Gruyter.  
"According to Thomas Aquinas 'true' is predicated essentially of things with reference to truth in the intellect. His reflections on the relation between transcendental and cognitive truth raise questions which in later scholasticism -- in



- connection with difficulties within the doctrine of analogy -- give rise to controversies on the structure and ontological meaning of the *analogia veri*. In the Thomistic tradition Cajetan's solution had a strong influence, although it reduces ontological truth to a mere extrinsic denomination of things. Against this solution Suárez develops a new interpretation of the order of predication of 'true'. It confirms both (a) the Aristotelian doctrine according to which the original place of truth is the intellect, and (b) the traditional doctrine of the transcendentals according to which true is not an extrinsic denomination of things, but their inner entity under a certain respect. The study seeks to explain Suárez's solution against its historical background."
52. ———. 2003. "Eines oder Viele. Zu einem Grundproblem der scholastischen Theorien über das Eine." *Zeitschrift für Philosophische Forschung* no. 57:27-52. "On the background of the Aristotelian doctrine of the One which is convertible with being, scholastic theories of the One meet with a difficulty that challenges their underlying ontological principles: how can the doctrine of the convertibility of 'one' and 'being' be reconciled with the Aristotelian doctrine, according to which 'one' and 'many' are first differences or opposites of the first division of being? If one divides being, it cannot be converted with 'being' in a proposition, and vice versa. Among the attempts to solve the problem on the basis of the conception of an essential identity of being and one, two main types of solutions may be distinguished. The study seeks to characterize their outlines and ontological implications and explains, how the different approaches emerge within the framework of the Aristotelian tradition of metaphysics."
  53. ———. 2004. *Suárez' transzendente Seinsauslegung und die Metaphysiktradition*. Leiden: Brill.
  54. ———. 2004. "Suárez' Theorie der ontischen Wahrheit und die Metaphysiktradition." *Theologie und Philosophie* no. 79:31-54.
  55. ———. 2004. "Vom Guten der Dinge. Suárez' Theorie des ontischen Guten und die Metaphysiktradition." In *Francisco Suárez. "Der ist der Mann". Apéndice Francisco Suárez De generatione et corruptione. Homenaje al Prof. Salvador Castellote*, edited by Schmutz, Jacob, 133-159. Valencia: Facultad de Teología San Vicente Ferrer.
  56. ———. 2006. "Kognitive und ontologische Wahrheit bei Suárez." In *Intellect et imagination dans la philosophie médiévale. Actes du XIe Congrès International de Philosophie Médiévale de la Société Internationale pour l'Étude de la Philosophie Médiévale (S.I.E.P.M), Porto, du 26 au 31 août 2002. Vol. III*, edited by Pacheco, Maria Cândida and Meirinhos, José F., 1929-1940. Turnhout: Brepols.
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  58. Di Vona, Piero. 1968. *Studi sulla scolastica della Controriforma. L'esistenza e la sua distinzione metafisica dell'essenza*. Firenze: La Nuova Italia.
  59. Doig, James Conroy. 1977. "Suárez, Descartes, and the Objective Reality of Ideas." *New Scholasticism* no. 51:350-371.
  60. Doyle, John Patrick. 2010. *Collected Studies on Francisco Suárez S.J. (1548-1617)*. Leuven: Leuven University Press.  
Contents: Editor's Foreword VII-IX; Introduction: The Theme of this Collection, its Contents, its Character and Rationale XIII-XVI; 1. Francisco Suárez, His Life, His Works, His Doctrine, and Some of His Influence 1; 2. Suárez on the Reality of the Possibles 21; 3. Suárez on the Analogy of Being 41; 4. Suarezian and Thomistic Metaphysics before the Judgment of Heidegger 89; 5. The Suarezian Proof for God's Existence 109; 6. Prolegomena to a Study of Extrinsic Denomination in the

Work of Francis Suárez, S.J. 123; 7. Suárez on Beings of Reason and Truth 161; 8. Suárez on the Unity of a Scientific Habit 209; 9. Suárez on the Truth of the Proposition, "This is My Body" 235; 10. Suárez on Preaching the Gospel to People like the American Indians 257; 11. Francisco Suárez on the Law of Nations 315; 12. Suárez on Human Rights 333; 13. Francisco Suárez on the Interpretation of Laws 357; 14. Postscript and Prospectus 389; Bibliography 393; Index of Names 409; Index of Terms 413-416.

"The main theme in these studies is twofold. The first is theoretical, centering on the Suarezian conception of being and metaphysics. As Etienne Gilson pointed out in *Being and Some Philosophers*, this conception had its origin in Avicenna's understanding of Aristotelian metaphysics, an understanding which passed through Duns Scotus to Suarez and then on to Suárez's successors, notably Christian Wolff. I still accept Gilson's basic account of Suárez's lineage, which account was also basic for these studies in their original appearance. But now (in 2010) I would modify it along the line suggested by Rolf Darge, who has emphasized the difference of the Suarezian concept of being and its descent to its inferiors versus the Scotistic concept of being as *simpliciter simplex* as this descends to its inferiors by differences outside itself.<sup>(1)</sup> The second theme takes up the practical side of Suárez's philosophical and theological interests, including his views on human society, law and morality, Church and state, international law, and human rights. The first theme is represented in different metaphysical and epistemological dimensions through eight studies, while the second is the major concern of the last four essays.

The introduction to the collection attempts to give an overview of Suarez the man, his published writings, his philosophical thought, and some of his influence." (p. XI)

(1) For this, see Rolf Darge, *Suárez transzendente Seinsauslegung und die Metaphysik-tradition* (Leiden/Boston: Brill, 2004).

61. Esposito, Costantino. 1995. "Ritorno a Suárez. Le *Disputationes Metaphysicae* nella critica contemporanea." In *La filosofia nel Siglo de Oro. Studi sul Tardo Rinascimento spagnolo*, edited by Lamacchia, Ada, 465-573. Bari: Levante Editori. Reprinted with additions as *Le "disputazioni Meetafisiche" nella critica contemporanea* - in the Italian translation of the three first *Metaphysical Meditations: Francisco Suárez - Disputazioni metafisiche* - Milano, Bompiani, 2007. pp. 747-853 (with a detailed bibliography pp. 711-744).
62. ———. 1999. "Das Seiende und das Gute. Francisco Suárez zwischen Thomas von Aquin und Martin Heidegger." In *Vom Rätsel des Begriffs. Festschrift für F.-W. von Herrmann zum 65. Geburtstag.*, edited by Coriando, Paola-Ludovika, 341-356. Berlin: Duncker & Humboldt.
63. ———. 2001. "The concept of time in the metaphysics of Suárez." In *The Medieval Concept of Time. The Scholastic Debate and Its Reception in Early Modern Philosophy*, edited by Porro, Pasquale, 383-398. Leiden: Brill.
64. ———. 2001. "Heidegger, Suárez e la storia dell'ontologia." *Quaestio. Yearbook of the History of Metaphysics* no. 1:407-430.
65. ———. 2003. "Existence, relation, efficiency. Le noeud suarézien entre métaphysique et théologie." *Quaestio. Yearbook of the History of Metaphysics* no. 3:139-161.  
Volume titled: *Existence*.
66. Fernandez Burillo, Santiago. 1992. "Introducción a la teoría del conocimiento de Francisco Suárez." *Pensamiento* no. 48:211-230.
67. ———. 1997. "Las *Disputaciones metafisicas* de F. Suárez S .J., su inspiracion y algunas de sus lineas maestras. En el IV centenario de la primera edicion (1597-1997)." *Revista Española de Filosofía Medieval* no. 4:65-86.  
"Four centuries after the first edition of "*Disputationes Metaphysicae*" (1597), that vast work is still the greatest issue from the Spanish philosophy. F. Suárez is the

- author of one of the most important synthesis of the scholar philosophy. The key of everything he means and also of *Disputationes*", can be found in the idea of freedom in causality and action. From this concept, some topics are shown: act and potentiality, cause, creation, etc. We explain Suárez's metaphysics from an existential point of view and refuse the accusation of abstractism."
68. Ferrater, Mora José. 1953. "Suárez and modern philosophy." *Journal of the History of Ideas* no. 14:528-547.
69. Forlivesi, Marco. 2002. "La distinction entre concept formel et concept objectif: Suárez, Pasqualigo, Mastri." *Études Philosophiques* no. 60:3-30.  
"This study shows how a theory of object, and of "objectivity" is elaborated, from XIIIth century's scholasticism to the XVIIth century, through a series of conceptual creations and interpretative breaks. It runs into the opposition between formal and objective concept in the XVIIth century. From this rediscovered story follows a new assessment on the cartesian argument for God's existence."
70. ———. 2004. "Ontologia impura. La natura della metafisica secondo Francisco Suárez." In *Francisco Suárez. "Der ist der Mann". Apéndice Francisco Suárez De generatione et corruptione. Homenaje al Prof. Salvador Castellote*, edited by Schmutz, Jacob, 161-207. Valencia: Facultad de Teología San Vicente Ferrer.
71. ———. 2006. "Impure Ontology. The Nature of Metaphysics and Its Object in Francisco Suarez's Texts." *Quaestio. Yearbook of the History of Metaphysics* no. 5:559-686.
72. Gnemmi, Angelo. 1969. *Il fondamento metafisico. Analisi di struttura sulle Disputationes metaphysicae di F. Suárez*. Milano: Vita e Pensiero.
73. Gómez Caffarena, José. 1959. "Sentido de la composición de ser y esencia en Suárez." *Pensamiento* no. 15:135-154.
74. Goudriaan, Aza. 1999. *Philosophische Gotteserkenntnis bei Suárez und Descartes im Zusammenhang mit der niederländischen reformierten Theologie und philosophie des 17. Jahrhunderts*. Leiden: Brill.  
"This volume deals with basic questions regarding the philosophical knowledge of God in Suarez and Descartes, two very different, but historically linked early-modern philosophers. It has two parts devoted to Suarez and Descartes respectively. Each section examines the path along which philosophy can acquire knowledge of God, the adequacy which is ascribed to this knowledge, as well as selected topics of the doctrine of God's attributes.  
Special attention has been given to both critical and positive reactions to Suarez and Descartes on the part of seventeenth-century Dutch Reformed theologians. The author argues that Descartes, in comparison with Suarez, reduced the theological interests of philosophy and also limited the starting points for attaining to a philosophical knowledge of God. On the other hand, Descartes elevated the presumed adequacy of this knowledge."
75. Gracia, Jorge J.E. 1979. "What the Individual Adds to the Common Nature According to Suárez." *New Scholasticism* no. 53:221-233.  
"In *Metaphysical Disputation V*, section 2, Suárez criticizes the views of Thomas, Ockham and Scotus on what the individual adds to the common nature. Then he proceeds to state his own view as follows: (1) the individual adds something real to the common nature, (2) nonetheless, what the individual adds is not really or modally distinct from the common nature, (3) rather, it is conceptually distinct from it, since (4) a conceptual distinction does not require that what is added be conceptual. In this paper I examine briefly the nature of the problem at stake, Suárez's view, and the apparent inconsistency between (1), (2), (3) and (4) above. As a conclusion I submit (a) that Suárez's position is fully consistent, (b) although different from those of Thomas, Scotus and Ockham, with which it has been compared often and (c) that the apparent inconsistency is due to an ambiguity in the use of the term 'addition'."

76. ———. 1991. "Suárez Conception of Metaphysics: A Step in the Direction of Mentalism?" *American Catholic Philosophical Quarterly* no. 65:287-309.  
 "Mentalism in metaphysics is the view that the object of study of metaphysics is something mental rather than something real. Suárez has been identified as a key figure in the development of mentalism in early modern philosophy. Contrary to this view I argue that Suárez did not take any unambiguous steps toward mentalism and that his position is concordant with the medieval Aristotelian tradition of realism. In the article I examine Suárez's view of the nature of metaphysics, its object, and the ontological status of that object."
77. ———. 1991. "Francisco Suárez: the Man in History." *American Catholic Philosophical Quarterly* no. 65:259-266.  
 "Suárez decided early in life that he would pursue an ecclesiastical career. Accordingly, he went to Salamanca to study canon law. While engaged in his studies there, he requested admission into the Society of Jesus. At first he was refused admission for reasons of health and what was perceived as a lack of proper intellectual capacity. Insistence paid off, however, and he was allowed to join the order in 1564. After completing his studies, he began a teaching career that would last for over fifty years, taking him to some of the most reknown institutions of his time: Segovia, Valladolid, Rome, Alcalá, Salamanca, and Coimbra. Suárez died in Lisbon, at the age of seventy, on September 25, 1617.  
 Suárez did not publish early in his life. His first work, *De Incarnatione Verbi*, appeared in 1590, when he was forty two years of age. After this initial publication, however, a steady stream of works followed: *De mysteriis vitae Christi* (1592), *De sacramentis I* (1595), *Disputationes metaphysicae* (1597), *Varia opuscula theologica* (1599), *De sacramentis II* (1602), *De censuris* (1603), *De Deo uno et trino* (1606), *De virtute et statu religionis I and II* (1608 and 1609), *De legibus* (1612), and *Defensio fidei catholicae* (1613). Several other works appeared posthumously: *De gratia I and III* (1619), *De angelis* (1620), *De opera sex dierum*, *De anima* (1621), and *De fide, spe, et caritate* (1621), *De virtute et statu religionis III and IV* (1624 and 1625), *De ultimo fine* (1628), *De gratia II* (1651), *De vera intelligentia auxilii efficacis* (1655), *Opuscula sex inedita* (1859), and *Conselhos y pareceres* (1948). Moreover, there are still numerous manuscripts awaiting editing and publication. Obviously, Suarez was a tremendously prolific author; his published works fill twenty-eight large volumes. A good number of Suarez's works were presented as commentaries on Thomas's *Summa theologiae*, a clear testimony to the importance that Suarez and his contemporaries attached to the Angelic Doctor. In fact, however, many of these works are largely independent treatises for which Thomas's *Summa* is only a thematic occasion." (pp. 260-261).
78. ———. 1992. "Suárez and the doctrine of the Transcendentals." *Topoi* no. 11:121-134.  
 "This article discusses Suárez's views concerning the transcendentals, that is, being and those attributes of it that extend to everything. In particular it explores Suárez's notion of transcendental and the way in which he conceived the transcendental attributes of being are related to it. It makes two claims: first, that Suárez has an intensional rather than an extensional understanding of transcendental; and, second, that Suárez's understanding of truth and goodness, as expressing real extrinsic denominations based on real relations, appears to contain an inconsistency."
79. ———. 1993. "Suárez and metaphysical mentalism: the last visit." *American Catholic Philosophical Quarterly* no. 67:349-354.  
 "This article is a reply to N. J. Wells' article "Esse Cognitum and Suárez revisited" ("ACPQ" 67, 3 (1993): 339-348) prompted in turn by my article "Suárez's conception of metaphysics: a step in the direction of mentalism?" ("ACPQ" 65 (1991): 287-309). I argue that, contrary to what Professor Wells' believes: first, he has not clarified the status of the objective concept, and, second, he must accept

that, if his interpretation were correct, metaphysics, for Suárez, would be concerned with what is in the mind, rather than with what is outside it."

80. ———. 1994. "Francis Suárez (b. 1548; d. 1617)." In *Individuation in Scholasticism. The later Middle Ages and the Counter-Reformation (1150-1650)*, edited by Gracia, Jorge J.E., 475-510. New York: State University of New York Press.  
 "This article presents an analysis of Suárez's position on individuation. It discusses Suárez's views of transcendental unity and individual unity and their relations, the ontological status of individuality, the individuation of substances (by designated matter, form, existence, and entity), the individuation of accidents (by substance), and the presence of accidents differing only numerically in the same subject. It claims that Suárez's accomplishment is not only to be found in his systematic approach, but also in his abandonment of a reliance on faith in matters philosophical and in the introduction of various precisions which clarify the issues surrounding individuation."
81. ———. 1998. "Suarez (and later scholasticism)." In *Routledge history of medieval philosophy*, edited by Marenbon, John, 452-474. New York: Routledge.
82. ———. 1998. "The Ontological Status of the Transcendental Attributes of Being in Scholasticism and Modernity: Suarez and Kant." In *Was ist Philosophie im Mittelalter?, Qu'est-ce que la philosophie au Moyen Age? What is Philosophy in the Middle Ages?. Akten des X. Internationalen Kongresses für mittelalterliche Philosophie der Société Internationale pour l'Étude de la Philosophie Médiévale, 25. Bis 30. August 1997 in Erfurt*, edited by Aertsen, Jan A. and Speer, Andreas, 213-225. Berlin: Walter de Gruyter.
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84. Gracia, Jorge J.E., and Novotný, Daniel D. 2014. "Trascendentales y categorías en la metafísica de Suárez." In *Right and Nature in the First and Second Scholasticism. / Derecho y Naturaleza en la primera y segunda escolástica*, edited by Culleton, Alfredo Santiago and Pich, Roberto Hofmeister, 449-458. Turnhout: Brepols.
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86. Guy, Alain. 1979. "L'analogie de l'être selon Suárez." *Archives de Philosophie* no. 42:275-294.  
 "Counter to Scotus (who affirms the universality of the being) and Peter Aureol (who sustains its equivocality), also against saint Thomas (who defends only the analogy of proportion), Suárez, in the 28th of the *Disputationes Metaphysicae* (third section), pleads for "the analogy of intrinsic attribution of the being." His realism is mixed with some Occamism."

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