

## “The Status of Existence in Theology of Francisco Suarez”

Mastaneh Kakaiy\*  
Hossein Kalbasi Ashtari\*\*

### Abstract

The discussion of "God" and "being," in Scholastic philosophy are tied. In metaphysics of Suarez, "being" has different meanings and divisions. And the study of the status of "being" in the theology of Suarez requires an examination of the meanings of being as a subject of metaphysics and the divisions of being in theology. Our question is being that is a subject of metaphysics of Suarez, what has relation to being of his Theology? Is there a relation between being in metaphysics (first volume of Disputations) with God (volume II)?

For Suarez the adequate object of metaphysics is being insofar as it is real being;" it deals with not only God and Aristotelian "Separate Substances") which are of themselves immaterial but also with everything else inasmuch as it falls under concepts like being, unity, truth, and goodness, but are common to these and to other things as well.

Suarez in second disputation in part of forth, expresses of meaning of being and distinct being in "participle of being" and "nominal being".

What is mean of being? Being, is sometimes taken as a participle of the word 'am' and as such it signifies the act of being as exercised and is the same as existing actually. It signifies existence, for if someone says that Adam is, it signifies that he exists.

But noun 'being' signifies the essence of the thing and is divided into ten genera. Nominal being signifies real essence. Essence (essentia) is being (esse) and it is the source of the acts and attributes that are attributed to something. Real essence is what is defined and the first belongs to the mind, because the first thing belongs to that object.

The discussion of the existence of God in the second volume of the twenty- eight twenty-nine disputations is presented in both philosophical and theological terms. In the philosophical discussion, there are six divisions of Being that are: 1. Division of Being into Infinite and Finite, 2. Division of Being into Being by Itself and Being from Another. 3. The Division of Being into Necessary and Contingent, 4. The Division of Being into Being by Essence and Being by Participation, 5. A Division of Being into Uncreated and Created, 6. A Division of Being into Pure Act and Potential Being.

If we want to find derivation between two meanings in metaphysics (participle and nominal). The derivation is the real being. In fact, the "being of participle" does not express everything that is real, hence the "nominal existence" also needs real being. To the collection

---

\*Ph. D. Student of philosophy, Allame Tabataba'i University, Tehran, Iran

Mastaneh.kakaiy@gmail.com

\*\* Professor, Department of Philosophy, Allame Tabataba'i University, Tehran, Iran  
(Responsible author)

hkashtari@outlook.com

Received: 07.10.2018

Accepted: 27.04.2019



This work is licensed under a Creative Commons Attribution 4.0 International License

of the being of participle that is real, and the being of a nominal term that expresses the potential being, together with the real being and the subject of metaphysics. And what is also the derivation of the divisions in the second part of the article is also "real being"; Because in these divisions, one side is God, and the other is the creatures' contingent. In fact, you can say to Suarez The subject of metaphysics is "real being," but its use in metaphysics, including God.

The "real being" has been studied in relation to God with three approaches (metaphysical, theological, mystical). According to which the four ratios of being with God are given, two of which are metaphysical, one is mystical and the other is theological.<sup>1</sup> In the first metaphysical approach, God is "self-being" or (ipsum esse) against the concrete being.<sup>2</sup> In the mystical approach, God is "above being (supra ens)" in relation to the use of being in particular to the creatures, which are the concrete constituents. <sup>3</sup> In the second metaphysical approach, God is a special being, in the sense of the most complete and infallible being, in relation to the being of a general and abstract being that is common to all creatures and all beings; <sup>4</sup> In the theological sense of the being of the Bible and Exodus, which corresponds to the third most perfect and perfect being.

Therefore, in the first metaphysical approach of God, "self-being" lies in the contrary of a particular being. And in another metaphysical approach, God is the "most specific being" that stands in the contrary of an abstract being. In the mystical approach, Following the Platonists, God is "Over being. "in the theological approach God is the "most specific being" that is the same of God in Exodus (3: 14) "I am who am". The first metaphysical approach relates to a mystical approach and the second metaphysical approach with the theological approach is one. In fact, Suarez is a Christian philosopher who both philosophy and theology that are not ignored.

**Keywords:** Being- philosophical approach -theological approach -Suarez-God.

### Bibliography

- Ahmadi, Hasan& Kakaiy, Mastaneh. (1390). Meaning of being in Thomas Aquinas. Tehran: *Wisdom and Philosophy*. 7th Year, No. 27, pp. 73-87.
- Aquinas, Thomas. (1952). *Summa Theologica*. Daniel J. Sullivan. Chicago: Encyclopaedia Britannica.
- Aristotle. (1384). *Metaphysic*. Sharaf ad-in Khorasani. (trans.). 3rd ed. Tehran: Hikmat.
- Bernie Cantens. (2011). Suárez's Argument Cosmological for the Existence of God. *Interpreting Suárez: Critical Essays*. Edited by Daniel Schwartz. Cambridge: Cambridge University Press .pp.89-114.
- Cantens, Bernardo. (2002). Ultimate reality in the metaphysics of Francisco Suarez. *Ultimate Reality and Meaning*. Vol 25. No 2, pp.73-92.

- Copelston, Fredrick, (1379). *Descartes. (History of philosophy)*. Karbasizadeh Isfahani, Ali. (trans.), Tehran: The Publication of Madineh.
- Descartes, Rene. (1389). *Questions and Answers*. Ali Musaii Afzali. (trans.), 2en ed. Tehran: Scientific and cultural publications .
- Heider, Daniel. (2007). Is Suárez's Concept of Being Analogical or Univocal? *American Catholic Philosophical Quarterly*. Vol 81, No 1, pp. 21-41.
- Heidegger, Martin. (1397). *Fundamental Problems of Phenomenology: Collected Works Part II: Lessons Learned 1932-1944 Volume 24*. Parviz Zia shahabi. (trans.), 3rd ed. Tehran: Minooye Khirad.
- Ilkhani, Mohammad. (1382). *History of philosophy in Medieval and Renaissance*. Tehran: Samt.
- Gilson, Etienne. (1385). *Being and some philosophers*. Hamidreza Talebzadeh. (trans.), In Cooperation with Mohammad Reza Shamshiri and Introduction to Karim Mojtabehi, Tehran: Hekmat.
- Marenben, john. (1392). *Routledge History of Philosophy*. Behnam Akbari. (trans.), Vol3. Medieval Philosophy. Tehran: Hikmat.
- Karbasizadeh Esfahani, Ali. (1395). From the theory of the distinction between existentialism and existential metaphysics; the comparison of the votes of Thomas Aquinas and the Suarez. the second conference of comparative studies in the fields of philosophy, theology, religions and mysticism. the research week. the lecture.
- Karbasizadeh Esfahani, Ali. (1396). Suarez's Place and Position in the History of Western Philosophy. *Biography and Scientific and Cultural Services of Dr. Mojtabehi*, Tehran: Iranian Institute of Arts and Crafts. pp. 51-67.
- Plato. (1380). *Collection of works*. Mohammad Hassan Lotfi. (trans.), 1-4 Vol.Tehran: Kharazmi.
- Salas, Victor M. & Fastiggi Robert L. (eds), (2015). *A companion to Francisco Suarez*. Vol 53. Italy: BRILL, LEIDEN/BOSTON.
- Suarez, Francisco. (2011). *OPERA OMNIA*. Vol 25. PARISIIS: APUD LUDOVICUM VIVES, BIBLIOPOLAM EDITOREM.
- Suarez, Francisco. (2011). *OPERA OMNIA*. Vol 26. PARISIIS: APUD LUDOVICUM VIVES, BIBLIOPOLAM EDITOREM.
- Suarez, Francisco. (2008). *Metaphysical Disputations*. (DM2. sect 4). Sydney Penner. (trans.). <http://www.sydneypenner.ca/translations.shtml#dm>
- Suarez, Francisco. (2007). *Metaphysical Disputations*. (DM2. sect 1). Sydney Penner. (trans).
- Suarez. (1983). *on the Essence of Finite Being As Such, On the Existence of That Essence and Their Distinction*. Norman J. Wells. (trans.), Milwaukee, Wisconsin: Marquette University Press

- Suarez, Francisco. (2012). *On the Borders of Being and Knowing. Some Late Scholastic Thoughts on super transcendental Being*. Victor M. Salas. (eds), Leuven: Leuven University Press.
- Suarez, Francisco. (2004). *Metaphysical Demonstration of the Existence of God: Disputations 28, 29*, John. p. Doyle. (trans.), South Bend, Indiana: Augustine`s press.
- Suarez, Francisco. (1947). *On Various Kinds of Distinctions* (Mediaeval Philosophical Texts in Translation). Cyril Vollert. (trans.), Milwaukee, Wisconsin: Marquette University Press.
- Wisnovsky, Robert. (1389). *Avicenna`s Metaphysic in Context*. Mehdi Najafi Afra. (trans.), Tehran: Nashr Elmi.