

The goal of the thesis is to present the metaphysical system, in its systematic origins, of the foremost representative of the period, that is frequently labeled as the second scholasticism, namely of Francis Suárez (1548-1617). The origins are represented by four basic themes that become the titles of particular sections in the thesis: The object and the nature of metaphysics, the concept of being, transcendentals and transcendental unity, and kinds of transcendental unity.

In the first section the author deals with Suárez's conception of the object of metaphysics that determines the nature of Suárez's metaphysics as such. The ontological nature of metaphysics is assumed by the claim that the object of metaphysics is being inasmuch as it is real being. The formal object of metaphysics, that is determined ontologically, is connected with the Aristotelian abstraction of the third grade, according to which the peculiar feature of metaphysical investigation is the abstraction from all matter in being. The author shows that that very moment of abstraction is the means by which a metaphysician approaches his/her own formal object. However, the author claims that the appropriation of that approach, which in its diverse applications implies different types of abstraction, does not entail the disciplinary scission of Suárez's metaphysics. ...