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| Nota di contenuto       | short title page; title page; copyright page; dedication; Contents; Introduction; Disputation 47 English Translation; In General about Real Relation; Section I: Whether Relation Is a True Category (genus) of Real Being, Distinct from the Rest [of the Categories].; Sexton II: Whether a Real Categorical Relation Is Distinguished Really, or Modally and "From the Nature of the Thing"; Section III: How Many Kinds of Relation There Are, and Which Is Truly Categorical.; Section IV: How a Categorical Respect Differs From a Transcendental Respect.<br>Section V: What is the Essence and the Proper Definition Of "Toward Something" Itself or Of a Categorical Relation.Section VI: About the Subject, the Foundation, and the Terminus Required for a Categorical Relation.; Section VII: About the Foundation of a Categorical Relation.; Section VIII. : About the Terminus of a Categorical Relation.; Section IX: What Distinction Is Necessary Between a Foundation and a Terminus?; Section X: Whether Three Kinds of Relations on Three Foundations Were Correctly Distinguished by Aristotle.<br>Section XI: About the First Class of Relations, Founded in Number or Unity.Section XII: About the Second Class of Relations Founded in Potency and Action.; Section XIII: About the Third Class of Relation Founded in the Character of Measure.; Section XIV: Is the Stated |

Division Sufficient and Does It Include All Relations?; Section XV: Whether Relations of the Third Class Are Non-Mutual And Differ in This from Relations of the Other Classes.; Section XVI: Whether the Formal Terminus of a Relation Is Another Relation Or Some Absolute Nature (ratio).

Section XVII: How the Category, "Toward Something," Can Be Set Up Under One Supreme Genus through Diverse Subalternate Genera and Species down to Individuals. Section XVIII: Which Properties Are Common to All Relatives.; DISPUTATIO XLVII The Latin Text; PERSONS MENTIONED BY SUAREZ; Bibliography; Index of Names; Index of Subjects; Mediæval Philosophical Texts in Translation Complete List

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## Sommario/riassunto

Relation is at the heart of any philosophy but especially of Aristotelian philosophy. It is also at the heart of theological understanding of the central Christian doctrine of the Trinity of Persons in God. Arguably the greatest, and certainly the most influential, Jesuit philosopher-theologian of all time, Francisco Suarez (1548-1617), would by any estimate qualify to explain relation. While he has treated the subject often in his published writings, his best and most systematic treatment of its myriad dimensions will be found in his famous *Disputationes metaphysicae* in two places. Earlier tr

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