

Kuzmenko V.V. Anthology, anthropology, axiology, gnoseology of Thomas Aquinas law conception. The research is of anthological, anthropological, axiological gnoseological aspects of Thomas Aquinas law philosophical conception. Argumentation (using the example of of Thomas Aquinas law philosophical conception) of the point of view is that law ontology, anthropology, axiology and gnoseology are always in syncretism – seamless whole. These are different planes of a society law reality, which reflect the problems of right (jus) and law (lex) definitions. The indicated notions are imperative «law essence», the apprehension of which leads to the harmony in the society.

The greatest scholastic philosopher heritage has been properly scrutinized. The essays of the medieval thinker were analyzed in different dimensions. The researcher represents the views of a number of authors who state that it was Thomas Aquinas in medieval Europe who supported Christianity, making use of logical instrumentarium. Logic and critical thinking, having been realized by Thomas Aquinas in the middle ages, did not let Philosophy become the servant of Theology. Some of the authors considered such problems of Thomas Aquinas religious and philosophical theories as liberty, individual immortality, nature of evil, humanism in the essays of the scholastic thinker. However, the problems of anthology, axiology, gnoseology of Thomas Aquinas law and philosophical conception have not been researched in the given and other works. That is why they are not for nothing the goal of our research.

It has been brought to light for the first time the essence of anthological, anthropological, axiological gnoseological aspects of Thomas Aquinas law philosophical conception. It has been reasoned (using the example of Thomas Aquinas law philosophical conception) that law ontology, anthropology, axiology and gnoseology are always in syncretism – seamless whole. These are different planes of a society law reality, which reflect the problems of right (jus) and law (lex) definitions. The indicated notions are imperative «law essence», the apprehension of which leads to the harmony in the society.

It is proved that our interpretation of the law ontology of scholastic thinker comprises two components. Firstly, the meaning of “eternal”, “natural”, “divine” and “human” laws. Secondly, his consideration of human sins and virtues as an indispensable parts of human nature. While interpreting the anthropological aspect of law, the main aspect of philosophical and law conceptions of Thomas Aquinas is pointed out. The scholastic philosopher was sure that law (jus) is to be referred to human notions, but not o divine essence. Law (jus) is considered to be an object of “justness”. It is a set of rules which is given in written form and assumed as a set of laws. In the context of law axiology Aquinas believes that law (jus) is one of the highest values in the life of people, it is an imperative construction resulted from the “eternal law”- thus it is necessary for society and state existence. The laws are considered to be imperative “law entities” leading to society harmony.

It is argued that in accordance with the views of Aquinas, cognitive activity as to the rights of every citizen of the society and a set of laws which leads the society to implementation of these rights are carried out by means of empiricism and applying metaphysical methods. It is specified (as exemplified by philosophical and law conceptions of Thomas Aquinas) that law ontology, anthropology, axiology and gnoseology are always in syncretism – in seamless whole. These are different sides of law reality of the society which always reflect the problems of right (jus) and law (lex) interpretation. The given notions are considered to be imperative “law essence” comprehension of which leads to harmony.

Keywords: *anthological, anthropological, axiological gnoseological aspects of Thomas Aquinas law philosophical conception; the essence of «immortal», «natural», «divine» and «human» laws; right (jus) – is the object of «justness»; human vice and virtue.*