

"... " [1, c.137];

"... " [1, c.143].

(materiae) (formae). (natura),

:"

" [1, c.145].

(significans totum)" [1, c.152].

(humanitas), (communitas). " [1, c.161].

"ens". " ns"

"ens"

"ens"

.183].

(),

(),

(intelligentia et causa prima).

(accidit)

"[4, .236].

[]
"[1, .165].

" [1, .167].

IV

:"...
" [1, .167].

" [1, c.167].

:"...
" [1, .167].
per se.

per se,

(essentia quaedam).

per accidens

Per accidens

O

[], " [1, .95].
(inhaereo - ,).

V " " " " (

).

(essentia)

(existentia)

" (potentia pura)

" [4, c.237].

(materia individualis)

materia signata,

(potentia pura)

(principium individuationis).

() (),

" [4, .401].

()

[1, .31-33].

" [1, .95].

()

" [1, .71].

2) " ; 1) ; 3)

" [1, .73].

()" [1, .93].

()

ens,

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Summary

Skrytska N. A Problem of Essence and Essentiality in Philosophy of T. Aquinas. The article analyzes philosophical conceptions of essence and essentiality as a metaphysical bases in philosophy of T. Aquinas. The author investigates the influence on the physical and spiritual forms of reality using conceptions of form and matter and their kinds also. Essence and essentiality for themselves of discovering can be realized as in physical things (substance) and in spiritual context (soul, Deus). T.Aquinas tried to show the practical value without separation concept essence from conceptions of nature, matter, form, soul, Deus. For example, T. Aquinas diffeed four sings of forms and three sings of matter. Essence realizes from being but essence gives of the being to definiteness. From this to create difference stages of perfection of the things and intelligence of being – Deus. In this time thinker appoints that essence and essentiality as the metaphysical bases can not exists independently from things of the world. Keywords: essence, essentiality, matter, form, intelligence, kind, type, being, substance, thing.