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## VALUE AND SEMANTIC ORIENTATION OF A GOTHIC PERSONALITY IN SCOTUS'S AXIOMS OF BEATITUDO ASPIRATION

A common conviction of Modernism about personality's absence in the High Middle Ages is criticized in the issue. From Duns Scotus's axioms, scholastic directives about necessary aspiration of bliss which characterizes a true Christian believer, the author has proved that scholastic doctrines of the period are aimed at a process of moral, reflective and responsible person formation whose deliberately remains an unchanged balance between individual and collective values. The hermeneutical, phenomenological, logical and critical methods are used to reveal social and mental senses of ethical and religious category of bliss in Duns Scotus's doctrine and axiological mainstreams' determination of personality development in the High Middle Ages. The Scotus's interpretation of bliss aspiration is proved to state a concept of active individual development and emphasizes a process of personality formation, encourages a man to self-control and the inner world harmonization according to Christian canonical values and ideas of believers from various communities - families, corporations, states, which create the integral "Christian community" (*corpus Christianorum*). A *béatitudo* aspiration is a hierarchical guideline and a mean of active spiritual and moral motion beginning, as well as it is one of the will's direction facilities toward an ideal object. The bliss aspiration provides an opportunity to realize abilities of will-love, to overcome depravity interim ethics, by eliminating its contingent notion, and after having known a natural sphere of bliss, wishing happiness. Scholar considers *béatitudo* a bail of Love and God's plan in an ordinary human life, as a certain man's gift that facilitates to reach *finis ultimus*. Despite a level of depravity a man should personally harmonize two spheres of bliss, in particular private and universal spheres. Nevertheless, due to a natural law human nature primarily desires happiness in a private sphere, and then bliss in a universal sphere that will be reached by a posteriori acts of will and an equal dilemma solution. A philosophic interpretation of a bliss category is created for the first time. The perspectives of further study will allow contemporaries an additional opportunity to understand the anthropological transition from traditional way of thinking to rational and individual one and to determine the internal filling of medieval human's spiritual world, that are the mental milestones in a process of a European personality formation.

**Key words:** *Duns Scotus; bliss; will; personality; value and semantic orientation; individual development.*

### Introduction

The conviction had been asserted in the humanities that a period of the Middle Ages did not form a personality from the time of Renaissance disappointment and the works of J. Michelet and J. Burckhardt popularity. A human of that period was considered to have lack of commitment in being unique and did not comprehend himself beyond other people. The different reasons of such phenomenon were designated; however the crucial one was religious and philosophical characteristic of time that formed a homogeneous community where only "collective individualism" could act (A. de Tocqueville). Though, at the beginning of XX century, it might be due to M. Heidegger's doctoral habilitation thesis "Duns Scotus's Doctrine of categories and senses", an audit of a personality existence issue in the Middle Ages began. A German philosopher indicated the main man's feature of that period which consisted in "loss of self". The person is "fully devoted to "things", "materials", and traditions, actually to the blessed

material by traditions that completely forgets about self and is not able to catch and notice himself, moreover, is not able to accept himself as a place where the first given is discovered; he is completely dedicated to the first given without any remains" (*Bibikhin, 2009: 83*). Later, research methodology spreading of "Annales school" finally confirmed a new point of view about a person, his characteristics and conditions of development. Some adherents of a new research paradigm categorically state about a personality existence in the Middle Ages. The disciples' perspective is highlighted by G. Duby who suggests that "a Gothic man is a personality... He is a free man responsible for his deeds. He is a pure consciousness. The Christianity of XIII-th century teaches to hope each year, to test himself, to reveal the aims of sins, a doctrine is applied in the introspection proposed by Abelard" (*Duby, 2003: 152*). Fundamentally, a hypothesis of a personality existence in the Middle Ages is followed in the works of: M. Berdyaev ("The New Middle Ages", 1924), O. Losev

("Nikolai Kuzansky in Translations and Comments", 1930), C. Dawson ("Mediaeval Christianity", 1935), J. Le Goff ("The Civilization of the Medieval West", 1964), A. Gurevich ("Categories of Medieval Culture", 1972; "Individual and Society in the Medieval West" 2005), S. Neretina ("Word and Text in Medieval Culture", 1993), O. Oexle ("Das Menschenbild der Historiker", 2002), G. Knabe ("Europe with Roman Heritage and without", 2011), etc.

However, notwithstanding the published works, an issue about value and meaningful guidelines (concepts) of medieval intellectual circles that highlighted a human's aspiration to reach an ideal personal image has not been sufficiently studied yet. One of the crucial medieval problem from the time of Pelagius's ideas condemnation was an issue about self-sufficiency of human nature which was embodied in free will's acts and could give a right to a man for grace (*gratia*), hence for salvation. The issue remained unsolved in the canonical doctrines; nevertheless it had occurred for the whole medieval period. Obviously, the idea created a conviction that a true believer "could reach God with his own efforts" (Averintsev, 1976: 42). As B. Tierney approved the theory developments of natural law in XVII-th century were based on a canonical tradition of XII-XIII-th century, particularly on a doctrine of W. Ockham who had formulated a concept of subjective natural law which prescribed "free individual actions" for personal salvation (Tierney, 2004: 8). To conclude, a hypothesis about a concept of active individual improvement and the facilities' enhancement from different perspectives in the Middle Ages could be proclaimed. One ethical category of Duns Scotus doctrine, namely bliss (*beatitudo*) will be considered via textual analysis to verify the truth of the hypothesis and to discover the facilities of a believer's improvement. Consequently, the aim of an issue is a philosophical interpretation of Scotus's axioms related to bliss aspiration which is reviewed as one of value and meaningful guidelines of High Medieval Period that facilitates to form an ideal type of personality.

**Research methods** includes hermeneutic and phenomenological methods, logical and critical approaches, that provide an opportunity to reveal social and mental senses of ethical and religious category of bliss and determine axiological motivation to the process of personal development in the High Middle Ages. At the study the author will use the works of S. Averintsev (1976), H. Arendt (2013), E. Bettoni (1961), S. Dumont (2002), E. Gilson (2011), F. Koplston (1997), G. Mayorov (2001), A. McGrath (2008) and other researchers.

### Results and Discussion

Author's scientific exploration is the first philosophical interpretation of bliss category which is used by scholars of the High Middle Ages. The issue states that the valued and meaningful components of a category will allow contemporaries an additional opportunity to understand the anthropological transition from traditional way of thinking to rational and individual one and to determine the internal filling of medieval human's spiritual world, that are the mental milestones in a process of a European personality formation.

The four main characteristics of Scotus's doctrine should be defined.

**The First.** According to the final reality of essence (*haecceitas*), a man is a perfect and true purpose of nature;

he is not absorbed by Omnicognate and exists in a personal form which is unique and indispensable. Due to Jesus Christ's sacrifice a man is involved in High reality, therefore he is destined to provide a dialogue with God and overcome time gap (*interim ethics*), that detaches individuals from Beauty and Eternity.

**The Second.** The earthly realm is final and imperfect. Absolute Good cannot exist in the ordinary world, still there are some aspects of it, some imperfect things of Absolute Beauty, hence *interim ethics* is laced with contradictions. As a result, people have to seek the separate parts of Good. Each person obtained intelligence for the best choice which was determined by Scotus as a "natural" phenomenon. Any intelligence (like time) is created in conjunction with a human and "is tuned to Being in the same way like his senses are adapted to accept events" (Arendt, 2013: 306). Consequently, any intelligence is imperfect; it has limited abilities as a person learns technically under sensual aspirations. Moreover, a mind has an individual character that is formed via "a being defect" - contingent notion ("not-unnecessary existence"), thus "it is something that happens or exists not due to nature necessity (for instance, God's existence), but according to a free will, as a consequence it can exist or not exist" (Mayorov, 2001: 54). Therefore, human's mind is not able to find an idea of absolute and cannot facilitate to omit natural incompleteness. A man has an opportunity to provide an act of self-transcendence only in the case of intelligence and will union.

**The Third.** The common theory of the will reveals the true human's abilities in *interim ethics* and connects him with the era of goodness on personal base, as the medieval theologians considers the will as a human's feature from Eden that has been a human's characteristic for ages (Gilson, 2011: 396). In his turn Doctor Subtilis defined two origins of the will: natural (essential) (*appetitus naturalis*), and free (*ut libéra*). It is in this light G. Mayorov mentions that "the first one is embodied in the necessity and consistency of the will to desire bliss and as for necessity, it is clear that with the lack of that [will's] feature, [the essence of] its nature will be eliminated" (IV, 49, 10). It is natural thrust of the will to the pure good which is unconscious and instinctive, as it precedes any understanding acts; consequently it is not aimed at any common idea of good which is shaped by mind, however it is aimed at separate goods and primarily at eternal good: "Owing to its nature the will wishes nothing primarily and for itself, except reaching the last aim, as a result everything that it wishes are in a strict order according to the aim of achievement" (III, 15, 22)" (Mayorov, 2001: 60-61).

Overall, Scotus defines an axiom: all mental acts are the will power which is a primary reason that orders a mind to begin a motion to a desired object of love. An act of the will is a based key factor, as the will "is a throne of love. Love to God surpasses all knowledge about Him" (Koplston, 1997: 268). Therefore, it was understandable that love was an essential feature of the will as while creating a Universe and a man, God was determined by Himself, Freedom and Love. A man created in the image of God has the same features. Nevertheless, Scotus determines that the will can be ruined in a consequence of a fall from grace as it can wish evil without knowing it. The nature of such act of the will is not evil. It is protected by God's gift - love aspiration to which the will directly accedes to.

**The Fourth.** Fundamentally the will is connected with freedom: it is fulfilled in freedom. As a result of scholastic elaborations of freedom's concept in High Medieval Period, a term obtained the following definitions: freedom from necessity (*liberum arbitrium*); freedom from sins (*libertas a peccato*) and freedom from suffering and death (*libetas a miseria*) (Gilson, 2011: 400). Duns Scotus uses all three definitions of freedom; however the crucial definition for his ethical doctrine is *libertas a peccato*. The right usage of *ut libéra* can free from "venial" sins<sup>1</sup> of "imperfect virtue", as *ut libéra* is a powerful source that is structured on the base of love, harmonizes souls, Universe with Creator.

Scotus wished a human created in the image of God to leave all mortal sins and a man to be directed to *finis ultimus* - universal happiness (*béatitude in universally*). The V-th chapter "Ordinatio" is devoted to the aim's achievement, namely to a personality identification, ethical and legal instructions of personality improvement and a search of multilayered social ways of harmonization.

Primarily John reveals a sense of *béatitude* concept and identifies its interconnection with the human's *finis ultimus*. He interprets bliss within scholastic tradition - particularly Augustin's tradition; it declares a soul's salvation only via God's grace to which a believer should passively wait for. However for Doctora gratiae life passiveness of a man is not a final life form, as a man can contemplate the Highest Good, Its beautiful ideas. Consequently, a believer should accept God's plan with his will and mind and due to the Christian virtue's hierarchy should seek to be blissfully wise. Owing to communication with God an aspiration of a soul revives to achieve a state of bliss. According to a theologian, this natural aspiration is a commitment to happiness. In that context M. Sweeney mentions that in Augustin's doctrine: "...each person has obtained from God a fixed guidance of happiness - an enormous aspiration of being. If everyone wants to exist and God is our eternal existence, than our happiness will not be a simple aspiration inherited in our personality, it is a guideline for true happiness. We have never lost our way to God or happiness, as we have never lost our aspiration of being" (Sweeney, 2001: 40).

According to St. Augustin, an existence in a happy way leading to God distinguishes a true Christian believer who is eager to eliminate sins from a sinner who is aimed at earthly delights. Reaching bliss, a full measure of being happens "in that life where nobody will be a slave" (De civ. Dei. IV; 33) (St. Augustine, 2000: 132) of earthly delights. A thinker declares that a man should savor the process of the highest absolute truths learning, namely the things of spiritual sphere; moreover he clarifies that "a man should savor only the constant and eternal things from all variety of them: the rest should be used [precisely] to reach pleasure from the first ones" (De doct. Chc. I. 22. 20) (Bychkov, 1999: 144). A delight of eternal things provides a soul an opportunity to reach its primary unity, harmony with Creator, discovers an essence of the free will which consists in finding a value guideline and orienting a whole life into it.

An Augustin's doctrine of bliss obtained a new theological angle of interpretation in XIII-th century; the reason might be an influence of Aristotle's and Aquinas's doctrine

that considered grace as a formal human's understanding of what were passionate things and what were not, what was a sin, and what was not (Bandurovskiy, 2011: 218-219). Such perspective received a name "created gift to grace". As A. McGrath supposed such concept was a result of "grace that made everything desired or it was a fruit of fulfilled grace". The theologians of that period were convinced that the gift was purposely created by God to overcome a gap which divided Him and a man; hence He made a man receptive to given grace (McGrath, 2008: 33).

Duns Scotus adds to a scholastic doctrine a thesis about pluralistic nature of a salvation's order; furthermore he states that a depravity condition begins not only when a person deviates from the final aim, but also when he ignores the means of spiritual development (Bettoni, 1961: 173). According to the thought a minorite<sup>2</sup> aspires that the process of seeking the ways of bliss is a real pleasure (*frui*). *Béatitude* is a special condition of a soul that has eliminated any imperfection and has savored the absolute love; hence it is a state of grace. Bliss is "perfect love to God in the name of God Himself...in the contrast to love to God in the name of someone else" (Arendt, 2013: 364). Simultaneously, bliss is a natural attraction of a person that contains the constant commitments of obtaining real private happiness. Such commitment is natural and necessary. If there is an absence of individual commitment and a soul is inclined to its improvement only in absolute sense, the regularity of *orde Dei* will be violated. In addition, John makes legal the concept of salvation's ways and underlines the significance of bliss aspiration. He approves maxima according to which an individual commitment of happiness is one of God's gifts, namely an ability to provide an individual choice of spiritual good and acquisition of self-termination in personal happiness (Bettoni, 1961: 87).

Furthermore, Scotus reminds that a sense of will is a commitment to reaching bliss of the highest grade and simultaneously to being in a unity with all levels of Universe. From abovementioned thesis John proclaims maxima about commitments of the highest perfection to which he includes natural aspirations and a private commitment to happiness. Eventually, a posteriori perfection of a believer cannot be absolutely completed. On the contrary a soul and the will are developed in universal sphere that includes the hierarchical levels of private happiness which is inevitable for every personality. To conclude, John highlights the total regularities of dependence a part from the whole and human's necessity of searching individual harmony and universal ideas of good and happiness. Such norm is based on Scotus's belief that Aristotle's thought is right and "intelligence forms universals", and universal and private ideas of happiness should be divided (Dumont, 2002: 361).

*Doctor Subtilis* goes further in his ideas and determines three levels of a soul's direction to bliss, namely natural, private and universal levels. There is a contradiction between private and universal levels regarding the amount of a measure of good. All existed things want to reach bliss in a universal sphere, instead of private one, however a scholar argues that a universal sphere is full of good without any evil. Such statement is considered to be wrong. Universal bliss is not thought to be more perfect than private bliss; however the two spheres can contain

<sup>1</sup> Venial sin - According to Roman Catholicism, a venial sin is a lesser sin that does not result in a complete separation from God and eternal damnation.

<sup>2</sup> Minorite - a member of the Franciscan Order. John Duns Scotus (1265/66-1308) was accepted to the Franciscan Order in 1281.

the same quantity of good and evil if they are considered in absolute sense. In other words John makes a conclusion that "a universal sphere does not contain more perfection than a private sphere, as any private sphere adds perfection to universal one" (V, VIII, 3) (*Scotus, 2001: 503-505*). Private and universal spheres of happiness commitment are equal and interdependent. Moreover a private happiness acquisition can be a self-contained aim, which according to the sense is to add significantly to a universal aim rather than to concede it.

Scholar adds that a natural happiness commitment exists due to a natural law. According to Efrem Bettoni's commentary on Scotus's definition of a natural law, it "is proposed to all people despite of time, place, traditions and mentality with absolute clarity and confidence. Obviously, its requirements can be fulfilled only with the assistance of practical decisions" (*Bettoni, 1961: 174*). Consequently, a commitment of private happiness does not only depend on a natural law, however it is completely determined in an individual practice of a man (his will), and his intellectual abilities.

It must be taken into account, as John mentions, that in the process of wishing to have private happiness, intelligence should have no doubts that a private sphere is a part of general bliss and that happiness can be obtained via individual way. Nevertheless in that case will's commitment to private happiness is not a necessity, as the act requires a permanent intellectual usage, will that is able to keep an object. A mind is disabled to think constantly about bliss, to keep attention for the highest object; therefore its permanent usage by will is impossible in sinful human's existence. In this sense he concludes that the will "is aimed at a goal in general as well as in private, however generally wants both, especially when a mind does not doubt what is the private sense [of the aim]" (V, VIII, 5) (*Scotus, 2001: 505*). In addition a mind can reflect only a private sphere of the achievement of happiness. The achievement of bliss in absolute sense is impossible as it is a sphere of religion.

The will is contingent in its choice, namely it decides whether to reach any good or to be indifferent to it without any obvious necessity. Meanwhile, there are common, essential and the highest objects among natural existed and mentally recognized ones. A thesis is proved by following argument: "... if there is a substantive order among desired [objects] and it does not suggest infinity, than the envisaged things take place" (V, VIII, 7) (*Scotus, 2001: 507*). The following maxima derive from this definition - the highest essence is infinite, hence everything that exists and does not deny infinity cannot be the highest if it is not formally infinite. The last formal infinity can wish itself instead of something else. If a wish exists for something else, the wish will be aimed at completeness that can be determined as a final purpose of the will.

All abovementioned John complements: any intelligent nature cannot achieve perfection, except for obtaining the highest commitment which is given to a person according to his image of perfection and a way of virtue achievement. However, as any perfection of the highest commitment cannot appear "whether any wish is for its sake" (V, VIII, 10) (*Scotus, 2001: 507*). In the case when there is an absence of gaining perfection's wish, both the will and mind will have opposite domination of passion that does not contain the highest and is a reason of mind's and will's anxiety of necessity. A minorite draws the conclusion

that "our commitments are fundamentally aimed at the last goal" (V, VIII, 11) (*Scotus, 2001: 507*). If the last goal is achieved, the other senses of the highest aim are simultaneously fulfilled. The will seeks to love the highest good without any experience. Such natural feature has its fulfillment in a perfect image, only in efficient love to the highest good. As a result, any will has its fulfillment in an object distinct from God. The will in *interim ethics* does not rest in absolute sense, as: "... there is something final and perfect in Universe that is able to comfort it" (V, VIII, 14) (*Scotus, 2001: 507*). The will cannot be completely saturated by freedom, good or love, as it loves a universal aim in favor of that aim. Even though a man is tended to love acts, however his nature disables to reach universal good and love.

Answering a question whether the will should console the last aim when it is achieved by mind, Duns Scotus primarily gives two contradicted answers. The first approves that an aim achieved by the will can be an object of will's consolation, as "a delight is a combination of two things with the relevant nature". An opposite position based on a thesis that nature's necessity is not connected with freedom. Furthermore, nature and will are active sources that have opposite characters of being. Their means of being do not coincide. However the will which desires *finis ultimus*, cannot desire it within natural necessity. As the proof of the phenomenon a minorite cites Aristotle's phrase that a way of action and an object that is aimed at a goal are an integrated whole. Consequently, "... due to a single opportunity any being has an ability to be aimed at a goal and have a commitment which facilitates goal's achievement; such opportunity should be unique in conjunction with two components [namely to a goal and the facilities of its achievement]" (V, IX, 2) (*Scotus, 2001: 511*).

Considering the abovementioned issue, Duns Scotus summarizes it in the form of four thesis and comments. The first one *finis ultimus* is generally comprehended by intelligence; as a consequence, it is fuzzy. He provides the following comment: the will is free, it is unnecessary to savor the facilities of goal's reaching as well as a goal itself which is mentally fuzzy and general (V, IX, 4) (*Scotus, 2001: 511*). As a result, Scotus highlights that the will has no necessity to understand rationally the will's primary natural sources. The will is permanently realized in the three spheres of being, namely in natural, private and universal spheres.

The second thesis states that it is unclear how a man, who comprehends an aim in private, can understand and wish bliss in the Trinity via single mind power realize unnatural. John mentions that the will is not limited by a necessity to console with *finis ultimus* if a mind does not find a private aim. A delight of private happiness is enormously important for the will as being its supernatural aim.

Duns Scotus suggests in the third paragraph that the will is caught by a mental aim regardless of natural necessity wishes. A theologian comments that *finis ultimus* comprehended by mind has unnatural characteristics, thus it can be solely comprehended by the unnatural characteristics of the will.

The forth. God can reveal Himself in grace; therefore a man who does not possess unnatural characteristics can comprehend *finis ultimus*. Obviously, the will can console with bliss. The comment proclaims that even the will with lack of spiritual power "can savor an aim in a supernatural

manner" (V, IX, 7) (*Scotus, 2001: 513*). The final aim is to reach bliss.

Concluding *béatitude* consideration, John notes that the urgent thing is one which corresponds to things' nature or is related to them due to the essence. Hence, if a person has no power, an opportunity to choose, namely a meaning corresponds to something. As a result such will loses the relevance and opportunity to savor a desired balance. Only urgently desired things are relevant to the will, "thus everything corresponded to it due to nature...or via natural power, or sensible desire fully coincides with it" (V, IX, 8) (*Scotus, 2001: 513*).

### Conclusions

The Scotus's interpretation of bliss aspiration proves a concept of active individual development and emphasizes a process of personality formation, encourages a man to self-control and the inner world harmonization according to Christian canonical values and ideas of believers from various communities - families, corporations, states, which create the integral "Christian community" (*corpus Christianorum*). A *béatitude* aspiration is a hierarchical guideline and a mean of active spiritual and moral motion beginning, as well as it is one of the will's direction facilities toward an ideal object. The bliss aspiration provides an opportunity to realize abilities of will-love, to overcome depravity *interim ethics*, by eliminating its contingent notion, and after having known a natural sphere of bliss, wishing happiness. Scholar considers *béatitude* a bail of Love and God's plan in an ordinary human life, as a certain man's gift that facilitates to reach *finis ultimus*. Despite a level of depravity a man should personally harmonize two spheres of bliss, in particular private and universal spheres. Nevertheless, due to a natural law human nature primarily desires happiness in a private sphere, and then bliss in a universal sphere that will be reached by a posteriori acts of will and an equal dilemma solution.

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### **ЦІННІСНО-СМИСЛОВА ОРІЕНТАЦІЯ ГОТИЧНОЇ ОСОБИСТОСТІ - СКОТІВСЬКІ АКсіОМИ ПРАГНЕННЯ BEATITUDO**

У статті піддається критиці установлене Модерном переконання про неіснування особистості в добу Високого Середньовіччя. На прикладі аксіом Дунса Скота, схоластичних директив про те, що істинний християнин мусить прагнути до блаженства, автором статті доводиться зворотне - схоластичні доктрини цієї доби мали на меті сформувати високоморальну, рефлексивну і відповідальну особистість, яка свідомо не порушувала баланс взаємовідношення між індивідуальними і колективними цінностями. З метою розкриття соціально-ментальних сенсів етико-релігійної категорії "блаженство" в доктрині Дунса Скота і виявлення аксіологічних актуалізацій становлення особистості в добу Високого Середньовіччя, автор використовує герменевтичний, феноменологічний, логічний та критичний методи дослідження. Доведено, що скотівська інтерпретація прагнення блаженства стверджує концепт активного індивідуального вдосконалення та актуалізує формування особистості, спонукає індивіда до самоконтролю й гармонізації внутрішнього світу із ціннісними канонами християнства та ідеалами різнорівневих спільностей вірян - родин, корпорацій, держав, створюючи цілісне "об'єднання християн" (*corpus Christianorum*). Прагнення *beatitudo* виступає ієрархічним орієнтиром і засобом початку активного духовно-морального руху і є одним із засобів спрямованості волі на ідеальний об'єкт. Прагнення блаженства надає можливість людині реалізувати здібності волі-любові, здолати гріховність *interim ethics*, нівелюючи його контингентність, а, досягнувши природну сферу блаженства, прагнути щастя. Схоласт розглядає *beatitudo* як запоруку присутності Любові й Задуму Бога в земному житті кожного, як певний хист людини, який сприяє досягненню *finis ultimus*. Незважаючи на ступінь гріховності, людина мусить особисто гармонізувати дві сфери можливого блаженства - приватну й універсальну. Але, зважаючи на закон природи, людське ество прагне щастя в приватній сфері, а вже потім - універсального блаженства, яке буде досягнуто завдяки апостеріорним актам волі та рівноправному вирішенню дилеми. Вперше проводиться філософська інтерпретація середньовічної категорії блаженства. Перспектива подальшого дослідження цієї категорії надасть можливість більш чітко зрозуміти антропологічний перехід від традиціоналістського способу мислення до раціонально-індивідуального і виявить внутрішню наповненість духовного світу людини Середньовіччя - ментальні сходинки європейської особистості.

*Ключові слова:* Дунс Скот; блаженство; воля; особистість; ціннісно-смилова орієнтація; індивідуальне вдосконалення.

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