Małgorzata Frankowska-Terlecka

Pojęcie filozofii u Jana z Meun: druga część Powieści o Róży

Jean de Meun's idea of philosophy: the second part of the Roman de la Rose

SUMMARY

This article aims to present the idea and the meaning of philosophy that appeared in the second part of the Roman de la Rose by Jean de Meun who, though poet, and not a philosopher, had a good philosophical background.

Jean de Meun's poem was very successful for a long time and one of the reasons of that popularity, we may suppose, was its exposition of philosophy. The ideas and definitions presented in many medieval philosophical treatises enrich the history of philosophy but they only mark the point of view of a small intellectual élite. Jean de Meun's story was popular among many ordinary readers and therefore it may be a valuable contribution to the history of mentality of average educated people, of that time.

The point of departure for the article is to be found the essentially stoical definition of philosophy presented by Isidore of Seville (Etym. II, 24, 1), very popular in the Middle Ages. According to that definition, philosophy is: "*humanarum divinarumque rerum scientia cum studio bene vivendi coniuncta*". The author then analyzes the next of the Roman de la Rose, attempting to show that, for Jean de Meun, philosophy was first of all a way of life. That way should be the result of the knowledge about God, the world and man but it cannot be only a purely theoretical study.

In the 13th century scholasticism limited philosophy merely to theory, and moral philosophy, considered as the science of improving man, did not develop until the centuries to come. Jean de Meun, in his own specific way, anticipated those practical tendencies.

On the one hand, the exposition of philosophy presented in his poem aimed to revive the forgotten, in this times, union between poetry and philosophy. However, on the other hand, it may be considered as an opening for the new interest in the practical area of philosophy and its popularization among the reading public.