

## Summary

Dissertation entitled «*Per esse ad beatum esse*». *Biblical exegesis as a tool for the intellectual and moral restoration of man in the work of Hugh of St. Victor (1096-1141)* contains a philosophical vision of the restoration of man, who, as a result of original sin, lost the ability to know and love the Creator. Its author is a victorine thinker, Hugh of St. Victor, associated with the 12th-century abbey of St. Victor near Paris. The restoration of the weak human condition [esse], the goal of which is to live a happy life [beatum esse] in Hugh's intention is to be accomplished in two ways: on the intellectual plane by reaching the truth, and on the moral plane by recovering the good, i.e., living a virtuous life. Hugh made biblical exegesis the tool for integral human renewal. He proved that properly practiced exegesis should draw on the stock of philosophical sciences, among which the liberal arts [artes liberales] have a privileged place. In this way, he linked the various degrees of biblical exegesis with the degrees of integral human renewal.

The introduction provides a general overview of medieval thought, with an emphasis on twelfth-century moral philosophy. It shows the drama of human nature, which after sin lost the image and likeness of the Creator. This rupture caused disharmony in man, which manifested itself in ignorance and disintegration of the affective sphere. The prescription for restoring the original state was developed by Hugh of St. Victor using a wealth of philosophy and exegesis. The first chapter presents the Abbey of St. Victor, which became famous for its synthesis of philosophy, theology [exegesis] and spirituality. It examines the life of its founder, William of Champeaux, as well as the most important elements of the intellectual-religious formation of the Victorines, whose source was the thought of St. Augustine. The second chapter is devoted to the life and work of Hugh of St. Victor. It emphasizes the most important biographical issues and shows his role in the abbey of St. Victor. Hugh's dual understanding of reality, namely *opus conditionis* and *opus restaurationis*, is presented in the third chapter. The fourth chapter deals with Hugh of St. Victor's philosophical restorative program. It describes the four most important sciences [i.e., theoretical, practical, mechanical and logical], which Victorinus included in the scope of philosophy in the broadest sense. Particular emphasis is given to the liberal arts, which Hugh intended as philosophical tools necessary for the practice of biblical exegesis. The fifth chapter focuses on exegesis, which in Hugh's project constitutes a threefold paradigm [i.e., historical, allegorical and tropological] that determines human renewal. The conclusion

includes the most important results and characteristic *novum*, through which Victorinus enriched not only the philosophy of the Middle Ages, but the entire previous heritage of human thought.

The analysis and interpretation of the most important works of Hugh of St. Victor showed that man cannot regain true happiness through his natural abilities alone. He needs outside help for an intellectual and moral restoration to take place in him. The Creator, in Hugh's idea, left to mankind ways out of an unhappy position. If man, drawing from the treasury of the various sciences that constitute philosophy, is willing to embark on the exegetical path of restoration, then he will experience happiness through a life of truth and virtue.