

In Defense of Realism. The Metaphysical Thought of Mieczysław Gogacz

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Almost immediately after he had passed his doctoral exam (1954) Mieczysław Gogacz begun to study with Etienne Gilson (1957-1958). His staying in Toronto with one of the pioneers of the existential metaphysics in the Aquinas' thought had been decisive for his future. He developed his skills as a historian of philosophy and deepen a research on the area of his interest, realist metaphysics. Gogacz regularly kept on admitting how much he owed to Gilson for masterly conducting him to the path of the philosopher who

aims at explaining reality¹. Gogacz, following that path, as a leader of the consequential Thomism, decided that presentation of the problem of the existence (*esse*) in Thomism should gather around any further philosophical questions. Hence, he focused his efforts on proving that the existence has crucial meaning for establishing the object of metaphysics, and that the mode of cognizing the existence should be explained, and further, that it is the existence that indicates the methodology of metaphysics.

I. Understanding of philosophy

According to Mieczysław Gogacz metaphysics is the most crucial part of phi-

losophy, and actually all philosophical inquiries should be done on the ground

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¹ See. M. Gogacz, *Gilson i filozofia*, „Studia Philosophiae Christianae” 16 (1980) 2, pp. 134-144; *Idem, Wpływ Gilsona na filozofię w Polsce*, „Studia Philosophiae Christianae” 29 (1993) 1, pp. 21-30.

of metaphysics. In the book *Istnieć i poznawać* there is a following explanation of what philosophy is, and at the same time it is the justification of metaphysically oriented philosophy: „According to classical approach, philosophy can be understood as that kind of apprehension which explains reality by discovering causes that make it non-contradictory and make reality this what it is”². In the other publication the following was confirmed in a similar way: „philosophy is a recognition and understanding of internal causes, which consist reality and signify identity and individuality of separate and unique area of being, which then, is the cause of its properties and relations. Philosophy is the mode of expression of reality, its structure, all which constitutes reality as its existence and essence, and that which links reality with other existing beings as external causes”³. Hence, philosophy is not a set of concepts produced by a philosopher in order to react toward a set of understandings which appear in culture, science, everyday speech. Moreover, according to Gogacz, philosophy is not a synthesis of knowledge, nor sole reflection on methods of cognition, nor it is a philosophy of language. It is reality itself and existing beings that are explanatory cause for notions introduced by a philosopher.

By „classical aspect of philosophy” – an utterance we read in the aforementioned definition – Gogacz understands the fact that metaphysics is primary subject of philosophy. We need to remember that other philosophical disciplines, which differ actually in their subject of research, constitute a kind of specified research of being in its varieties – accidents, existing features or properties. And although metaphysics is a primary dominating field of philosophy, it is not however the only one for Gogacz⁴.

As for him philosophy is always the result of cognition, it remains different from existing reality. Thus, Gogacz always stresses in his works that the mode of existence of being and the mode of cognition of being are different. Philosophy is an apprehension, a result of cognition of actual reality and can never replace the existence alone. Philosophical research cannot be determined by elements often perceived as a key for the particular field of study – social, economical, cultural environment. They can, to some extent, serve as a kind of background, but are insufficient as a basis for philosophical studies. Philosophy, as represented by Gogacz, can be described as follows, according to accents put on: 1. metaphysics and existence 2. the mode of cognition of reality within the frame of the theory of „speech of the heart”⁵.

² M. Gogacz, *Istnieć i poznawać*, Warszawa 1976, p. 13.

³ M. Gogacz, *Filozofia jako wyrażone rozumienie realności*, „Roczniki Filozoficzne” 27 (1979) 1, p. 115.

⁴ See. M. Gogacz, *Platonizm i arystotelizm*, Warszawa 1996, pp. 136-137.

⁵ Understanding of metaphysics in terms of M. Gogacz can be found in the following publications: A. Andrzejuk, *Koncepcja istnienia w ujęciu Mieczysława Gogacza. Przyczynek do dziejów formowania się tomizmu konsekwentnego*, „Rocznik Tomistyczny” 5 (2015), pp. 45-72; S. Krajski, *Metafizyka w ujęciu Mieczysława Gogacza – perspektywy badań*, „Studia Philosophiae Christianae”, 42 (2006) 2, pp. 35-43; P. Milcarek, *Metafizyka tomizmu konsekwentnego (próba charakterystyki)*, „Studia

2. Understanding of metaphysics and understanding of existence

Metaphysics is a set of statements according to which individual beings are explained in the aspect of that what constitutes them (makes a being this what it is)⁶. It means that metaphysics identifies the principles of being, as it answers to the fundamental questions: what is a being, why a being exists. Answering these questions, as Gogacz claims, we can present the understanding of reality, which is experienced by potential intellect within the relation of cognition. The fact that while dealing with metaphysics man refers to cognitive acts does not mean that theory of cognition could be prior to metaphysics and metaphysics

would be subordinate. The cause for metaphysics is always being: individual, existing in reality in which (being) its constitutive elements, internal and external (principles and causes), are identified.

Presenting Gogacz's analysis of the field of being, we need to show four areas in which a metaphysician works: 1. differentiate between three modes of apprehension of the essence 2. identification of an act of existence 3. specification of transcendental properties 4. detecting of efficient cause – act of self-existence and external final causes.

2.1. Three aspects of apprehension of the essence of being

The essence which determines the identity of being is to be understood threefold: as *quidditas*, as nature, and as subsistence. In the first approach there are two principles separated: form and matter, which are the cause of, accordingly, identity and uniqueness, which are steady, along with mutable features and physical properties. To accent these elements of being is to lie fundamentals for creating notions of things, as it is form and matter that allows to recognize a being within particular genus. In the second approach – as nature – the influence of external factors which adopt being to its activities is grasped. Gogacz stresses

that in the context of understanding the nature of being, we should point out the creation of potential elements in being, results of which are seen in accidents, for example in undertaken activities. In the nature of human being rationality and freedom are considered to be the key faculties as far as they imply from the nature of man, however, they are not identical with human being himself. Subsistence should be understood as such a way of apprehension of the essence in which the essence is presented along with property of its existence, which [existence] is the result of actualizing the essence by the act of existence.

Philosophiae Christianae” 32 (1996) 2, pp. 51-59.

⁶ See. M. Gogacz, *Metafizyka św. Tomasza (specyfika głównych zagadnień)*, „Edukacja Filozoficzna” 19-20 (1995), pp. 127-128.

The essence is not only form and matter or even an area of accidents, but it is something separate, real and the one. Gogacz, when employs the above under-

standing of subsistence, puts stress on transcendental properties revealing in it. So, understanding the essence as subsistence seems to be its fullest grasp⁷.

2.2. Identification of the act of being

Identification and search for an act of existence can be accomplished twofold. The first is an act of reasoning, the second is an encounter. In the first case the act of existence appears as a result which indicates the cause of reality of the essence, in the second one it comes as the result of the encounter of two beings who, as persons, initiate existential relations (relations of love, hope and faith). The act of existence, in this latter case, is present as the one which evokes cognition and love⁸. Act of existence makes us pay attention to the being acting on us, and we do not confuse that being with another one. According to Gogacz, act of existence is not an activity, nor action, nor making a being real, nor a relation with the existential efficient cause⁹. Moreover, the act of existence is not identical for all beings, neither it is any stratum of reality read by metaphysicians, nor an accident¹⁰. It is a real cause initiating a being, joining the essence of being and causing particular effects. The process of linking the act of existence with the essence is twofold: it lies on ac-

tualizing and making real the essence along with all potencies included in it, and else, on the fact that the act of existence due to the essence becomes the act of a particular being. This allowed to specify the types of acts of existence with regard to what kind of union is considered: 1. act of existence of personal beings (ex. human being), 2. act of existence of non-personal beings (ex. animals, plants), 3. act of existence of accidents 4. subsistent act of existence (which structure is entirely different from the other beings – non-personal and personal, it is one-element, simple, pure act with no potentiality, pure existence)¹¹.

The consequent Thomism – that is the name given by Gogacz to his own version of Thomism – can be understood as deepening metaphysics of Aquinas in a way that especially turns attention to act of existence as its primary role. In the various versions of Thomism there can be a different approach according to the interpretation of the act of existence¹². In the traditional Thomism the existence is understood as a relation to God, the

⁷ See. M. Gogacz, *Elementarz metafizyki*, Warszawa 2008, pp. 29-31.

⁸ *Ibidem*, p. 33.

⁹ *Ibidem*, p. 69.

¹⁰ *Ibidem*, p. 70.

¹¹ *Ibidem*, pp. 72-73.

¹² Gogacz points out that kinds of Thomism derives from a particular approach with regard to relations between existence and essence and also by joining another philosophies to Thomism. *Ibidem*, p. 135.

implication is that the existence, creation and maintenance in the existence are identical. In the Louvain Thomism, and also in the transcendental one, existence is a necessary element of being which explains the properties in being which are the first subject of cognition. Therefore, existence understood as the above is a sense, an *apropri* condition for possibility of cognizing a being. In the existential Thomism, existence holds the status of the primary act of a being, however, it is acquired in the result of consciousness coming to a cognition. As Gogacz says: „according to that variety of Thomism the act of existence is recognised by an epistemological proposition, not by a contact with the act of existence through existential relations on the

level of the speech of the heart”¹³. The consequent Thomism hence, precises statements of the existential Thomism – we do not realise the necessity of that act in a being, but we rather assume that what [act of existence] in a being already is, moreover, it initiates the being to be a real one¹⁴. As Gogacz points out, existence is a key metaphysical matter around which the overall problems of metaphysics should be focused. It implies from the fact, that act of existence is the first act of being which determines the whole spectrum of issues. This, as we assume, is the distinctive feature we call „consequent” in that kind of Thomism. Anyway, we do not claim that other Thomisms are less consequent.

2.3. Transcendental properties – properties of existence

The issue of transcendental properties has been treated by M. Gogacz with particular attention, as a result of particular attention had been paid to the act of existence. Hence, there are following properties: distinctiveness (*aliquid*), unity (*unum*), reality (*res*), truth (*verum*), goodness (*bonum*) and beauty (*pulchrum*). Distinctiveness is enumerated as the first, for it is distinctiveness that designates the ground area for a distinct, unique, individual being. Unity expresses assi-

gnment of all elements of being to the first act, and at the same time, it assures the dominance of the act of existence over principles which character with regard to the act of existence is potential. Reality, as it is expression of existence it excludes non-being, and fully exposes the essential content of being. It is reality that makes all that is included in being to be a being as such, which means that reality causes being to exist. Truth is not only identical with being, but al-

¹³ *Ibidem*, p. 139.

¹⁴ We need to mention that Gogacz’s statements with regard to the consequential Thomism are the result of his study of Avicenna and Aquinas. Gogacz had noticed that there are numerous traces of the Avicennian position in the existential Thomism. Gogacz’s statements were aimed at putting accent to the fact that the problem of existence appears in the theory of cognition and in logics, and even it would appear in metaphysics it would be in the context of the issue of possibility and necessity only. See. M. Gogacz, *Awicenna i ważniejsze interpretacje jego teorii istnienia (droga do diagnozy filozofii współczesnej)*, „Studia Philosophiae Christianae” 18 (1982) 1, pp. 129-150.

so causes its availability and cognoscibility. Gogacz explicitly says that truth is not an aftermath of the activity of intellect, but it is truth's transcendental property that makes a being open and cognizable. Similarly, goodness as property of existence causes inclination and encourages to choose a particular being. This property lies the ground for decisions and choices but is not their derivative. Beauty, the last of transcendentals specified by Thomists, expresses each of the aforementioned properties of the existence. Gogacz points out that transcendentals appear altogether and simultaneously. Such approach toward beauty is the result of distinguishing the objective features such as unity (uniting internal forms of being), excellence (proportion and harmony of elements of being), and brilliance of form (clarity and purity of that what being is)¹⁵.

When Gogacz presents transcendental properties, he stresses their relation with the first principles of metaphysics, which for the most part are presented in

the context of logical laws. Hence, the principle of contradiction is a proposition which grasps the transcendental distinctiveness of being. As this specific notion is closer to those proper to logic, Gogacz suggests to adopt the name the law of non-contradiction of being and non-being, or the law of non-contradiction of two beings. Further, the law of identity grasps the property of unity in being. Hence the name of this law supposes to reflect subordination of all principles of being to the act of existence. In the result, it would be better to adopt a name of the law of the inner content of being. The law of excluded middle expresses properties of unity and separateness. So, non-transitory characteristic of being and separateness is grasped in the law, which in metaphysics should be named as the law of non-contradiction, the law of separateness. And the last one, the law of sufficient reason grasps the reality of being, what in metaphysics signifies the law of reality¹⁶.

2.4. God – subsistent act of being

According to Gogacz, identification of the internal causes of being leads in a natural way to discovery of external causes, both the efficient and final cause. Acts of existence (for their limiting role in the relation with essence) demand that their cause should be indicated, cause, which would be self-sufficient, subsistent independent from further causes. Statement that the primordial being exists be-

longs to the metaphysics and can be clearly shown in the essential order of conducted analysis (essential order). This mode of proceeding is based on indicating the direct, unique and sufficient external causes for a particular being. The process of coming into existence as a composite of essence and existence and as this particular being, different from any other one, is the result of both the

¹⁵ See. M. Gogacz, *Elementarz metafizyki*, pp. 49-57.

¹⁶ *Ibidem*, pp. 52-54.

efficient cause (it produces the act of existence) and final causes both of soul and body respectively. Metaphysics describes God as subsistent act of existence (*ipsum esse subsistens*)¹⁷. This name does not signify the essence of God but turns attention to the path leading to the process of cognition of God. According to Thomas, man is capable of recognizing that God exists. God as subsistence reveals himself through transcendental properties, which are God's attributes and also modes of communicating with beings apart from God himself. When God is understood as subsistent act of being we may assume that there is no potentiality in Him and His essence is identical with existence, as He is single-element¹⁸.

Such understanding of God and creation in theodicy attracts M. Gogacz to re-formulate the problem of creation and maintenance in the existence (*creatio et conservatio esse*). He does not accept the Platonic view on creation, according to which God emanates from Himself or creates in the moment of thinking about existence of created beings. Creation is then, the act of causing the act of existence, which initiates everything what constitutes individual being. When

it comes to maintenance in the existence Gogacz links it with the personal relations, which link man with God, and at the same time, protect human being. In the order of the act of self-existence we might say that creation lasts as long as being exists. In the order of the result, however, not of the cause, we should rather say that the existence ends at the very moment the act of existence is initiated. As Gogacz says, God does not create the act of existence, which he had already created, but continually in time he creates new existences¹⁹.

Apart from indicating the efficient cause as the external cause initiating the existence of being, we need to note the meaning of the external final causes. They represent the essential character of being, because they shape the essence according to a pattern and model. Gogacz says that these principles are also the actual beings, which shape potentiality of an individual being within their power. In human being, for example, we can indicate both pure spiritual substances (intellectual) – angels, which are the final causes of human soul, and parents, who are the final cause of human body and the whole emotional sphere of human being²⁰.

¹⁷ See. M. Gogacz, *Poszukiwanie Boga. Wykłady z metafizyki absolutnego istnienia*, Warszawa 1976, pp. 89-91.

¹⁸ *Ibidem*, pp. 89-91.

¹⁹ M. Gogacz, *Elementarz metafizyki*, p. 84.

²⁰ See. M. Gogacz, *Człowiek i jego relacje (materiały do filozofii człowieka)*, Warszawa 1985, pp. 19-50; *Filozoficzna konieczność istnienia aniołów jako celowych przyczyn dusz ludzkich*, in: L. Balter (ed.), „Człowiek we wspólnocie Kościoła”, Warszawa 1979, pp. 87-116.

3. Cognizing reality in the context of the „speech of the heart”

The concept of the „speech of the heart” had been studied by M. Gogacz as the result of reading St. Thomas and Gilson’s *Lingwistyka a filozofia*²¹. Research on the problem of cognition at its very first stage of perception on intellectual powers the influence of reality had been placed by Gogacz in the area he called metaphysics of cognition. The formulated proposal was an attempt to revise theories of cognition known up to date, even those reality oriented. Theory of the „speech of the heart” can be presented from two perspectives. The first can emphasize a mode of cognition of reality proper to human being, the second can emphasize the meaning and consequences of the „speech of the heart” for metaphysics.

Man is equipped with cognitive faculties which enable, through the encounter of two beings, grasping and reception of the information about being which operates on them. Each faculty has the ability to perceive things proportioned to it. Receptive input of the influence of the thing being cognized is described by the scholastic category of cognitive form (*species*). Chronologically, the first step takes place when information about being is perceived by sensitive cognitive faculties. These faculties are sensitive to material qualities, which

character is accidental with regard to essential elements, cognizable by the intellect. We may say that the essential principles of being, even remained unnoticed, are perceived at the same moment. Common sense as one of the internal senses, while uniting impressions coming from all external senses, forms *species sensibilis*, which is one sensual shape information regarding the cognized thing. Gogacz especially stresses that, at this stage of cognition the principle of unity *species sensibilis* of all elements is the unity of all elements present in being. However, this unity is not grasped at this stage, it becomes primary element for intellectual operations of cognizing the very existence in being.

Sensual cognitive form cannot influence the human intellect on its own. It is necessary then, to distinguish two intellects, of which the first is responsible for revealing and exploring similarity of principles of being, and the second one is capable of receiving and grasping them. The first, according to the Aristotelian tradition is called active intellect, the second is called potential intellect. Potential intellect receives intellectual cognitive form (*species intelligibilis*), which reveals to the intellect the essences penetrated with reality, separateness, and above all, unity. The result of receiving

²¹ É. Gilson, *Lingwistyka a filozofia*, tłum. H. Rosnerowa, Warszawa 1975. The theory of “speech of the heart” has a number of discussions, of which the work of Lech Szyndler deserves special mention: *Zagadnienie „słowa serca” w „Scriptum super Libros Sententiarum” świętego Tomasza z Akwinu*, „Edukacja Filozoficzna” 20 (1995), pp. 203–212; „Mowa serca” w ujęciu Mieczysława Gogacza, „Studia Philosophiae Christianae” 32 (1996) 2, pp. 105–112; *Zagadnienie „verbum cordis” w ujęciu Tomasza z Akwinu*, in: „Studia nad filozofią starożytną i średniowieczną”, vol. 1: *Wokół średniowiecznej filozofii języka*, ed. A. Górniak, Warszawa 2002, pp. 21–115.

intellectual form generates (conception) the „word of the heart (*verbum cordis*)”, which is the result of cognitive contact of man as intellectual being with existing individual beings²². As a consequence of putting a stress on the issue of species in this relation, we need to notice that „word of the heart” was conceived in the intellect as a representation of cognized being. Which means that being is its own measure and source. Hence by the „speech of the heart”, according to Gogacz, we should understand the set of reactions within activities of the intellect under the influence of the „word of the heart” born. These reactions represent the act of turning to the „environment of beings” and getting into relations as a result of cognizing the other beings as persons²³.

Next, his analysis of consequences of the „speech of the heart” for metaphysics needs to point out that the set of its responses also includes astonishment of the fact, that all information grasped in the intellect derive from actual being. Gogacz links these reactions to contemplation and points out that contemplation is a natural condition of intellect and will what is expressed in the process of receiving from and directing toward reality. This state of affair additionally confirms the truthfulness of human cognition. It means that exposing the „speech of the heart” is the path to expose the contemplative character of metaphysics.

Due to the theory of the „speech of the heart” metaphysics reaches a wisdom character. Its character is related to the significant position of the potential intellect, which while producing the „word of the heart” gains efficiency in linking results with causes and grasping beings in their aspect of truth and goodness. Further, it will result in searching for internal causes for results observed. It will also be a search on the path of reasoning from the external causes of individual beings to cognized ones. „The word of the heart” is, moreover, a significant impulse which indicates and drives human activities. With regard to other people it starts personal relations, whose fundament is the act of existence and transcendental properties of reality, truth and goodness revealing it.

Theory of the „speech of the heart” would be understood as a sort of correction with regard to existential Thomism. Gogacz says that Thomists such as Maritain, Gilson, and also Krąpiec, were insufficient in their results of exploring the mode of cognition based on the understanding of the potential and active intellect they had adopted. Hence, J. Maritain, however agreed to separate two intellects, was convinced that while the active intellect prepares the cognitive form of thing, the potential intellect grasps its existence at the same time. Gilson claimed that the passive intellect cognizes the essence and pronounce it in the existential proposition as

²² See. M. Gogacz, *Doprecyzowanie problemu «species»*, „Studia Philosophiae Christianae”, 31 (1995) 2, pp. 69-76.

²³ See. M. Gogacz, *Obrona intelektu*, Warszawa 1969, pp. 70-133; M. Gogacz, *Tomaszowa teoria intelektu i jej filozoficzne konsekwencje*, „Roczniki Filozoficzne” 13 (1965) 1, pp. 21-31; M. Gogacz, *Próba teorii natury intelektu*, „Studia Philosophiae Christianae” 3 (1967) 2, pp. 137-165.

the existing one. The concept of Krąpiec turned attention to *vis cogitativa* as a proper place to cognize things by the passive intellect, while the active intellect prepared the essence of thing for reception²⁴. It is worth to mention that Gogacz employs also other notions for

describing the „speech of the heart”- he speaks about indistinct cognition, which is contradicted to knowledge (distinct cognition), he also speaks about understanding (*intellectio*), which is contradicted to reasoning (*rationatio*).

4. Methodology of metaphysics

According to Mieczysław Gogacz, methodological approach in metaphysics is a method leading from effects grasped at the level of indistinct cognition, to statements about unity of the principles of being, which are essence and existence. He resumes that the best method of research for metaphysics is identification, which is to separate causes from results/effects, differentiate being from that what constitutes it, and searching for the external causes of the internal ones²⁵. To identify principles of being, to analyze and present them Gogacz refers to the difference between structural and genetical approach. The first shows links between particular internal principles of being, that is existence and essence, form

and matter, and also between substance and its accidents. At this point the difference between properties of being in the area of existence and essence is exposed. Transcendentals are the properties of existence, and accidents, actualized by form, are the properties of essence. These accidents can be of physical character (features of body) and non-physical (faculties of soul). Then, the second approach, genetical, puts the principles according to order of primacy, which in metaphysics is proper to assigning a primary role to the act. So that, the act of existence is the first act of the whole being. Essence is dependent on existence. Gogacz clearly indicates relations between act of existence and essence, they

²⁴ See. M. Gogacz, *Ku etyce chronienia osób*, Warszawa 1991, p. 13.

²⁵ Identification of principles had been introduced by Gogacz when traditional methods of the classical metaphysics, abstraction and analogy, where found insufficient. Abstraction is a method that differs between the subject of sciences (ex. physics, maths, and metaphysics) rather than allowing for grasping that what constitutes a being. Even if we take into consideration the fact that abstraction understands being in the most widely manner its content is the lowest. Being aware that contemporary metaphysicians resource to analogy, especially to analogy of proper proportionality Gogacz will stress that it could not serve a reliable tool to avoid the error when the notion (grasp) is considered identical with existence. The method of analogy is responsible in some cases for the error of identifying relation with the essence of being and also for the intellectual recognition. Finally, it is the method of identification of being that is proper for metaphysics, and abstraction and analogy then would serve as methods of organizing the knowledge on being (then we build the theory of knowledge about being) than methods for study metaphysics and applying metaphysics, which is the process of identification of being and that what constitutes them. See. M. Gogacz, *Elementarz metafizyki*, pp. 132-134; *Platonizm i arystotelizm*, p. 142.

are making real and actualizing. The former relation means initiating and making the essence real, the latter stresses ability/power to link all essential elements of being in a way, that it [being] becomes a structural unity.

Considering a historico-philosophical background, especially information regarding differences between Platonic and Aristotelian approaches, Gogacz will stress that one needs to be aware of the difference between linear and essential schema of causes. Linear one, derived from the Platonic tradition, consider similar properties and appearances both in the result and in the cause, as well. Following this pattern, one can only conclude similarities and unity in va-

rious aspects between all beings. Hence, essential set of causes, which derives from the Aristotelian school abides realism in its research. It allows to recognise the set of causes of being, which in being cause proportionate results²⁶.

Hence indicating the first principles of being allows to accept the implication that their existence excludes non-being. Once the existence of being is cognized, it excludes any doubt whether the subject of our research exists or not. So that our knowledge about being is reconciled with a being itself and its elements. What follows is that none of the agreed proposition of metaphysics can imply the non-existence of being.

5. Conclusion

Hence, in his philosophy Mieczysław Gogacz exposed the fundamental role of metaphysical reflection in order to conform philosophy with reality. Methodology of metaphysics is assigned with encountered, actually existing individual being. And it is not the method that causes results in the intellect. It is rather a being, consisted of existence and essence that provokes the „speech of the heart” in the intellect. „Speech of the heart” is the set of understandings which

redirected by man to reality allows to grasp it deeper. As far as subject assigns the method of metaphysics, the proper relation of cognition called „the speech of the heart”, is possible. And consequently, this enables the process of building adequate knowledge regarding the principles of being. Defense of the act of existence and presentation of the method of cognition of the existence in philosophy is, according to Mieczysław Gogacz, the only method for defense of realism.

²⁶ See. M. Gogacz, *Miejsce zagadnienia jedności w historii i strukturze metafizyki*, in: „Opera philosophorum mediae aevi”, vol. 6, fasc. 1: *Metafizyczne ujęcia jedności*, ed. M. Gogacz, Warszawa 1985, pp. 9-20.

W obronie realizmu. Mieczysław Gogacz rozumienie metafizyki

Słowa kluczowe: realizm, metafizyka, istota, istnienie, mowa serca, metodologia metafizyki

Mieczysław Gogacz w swojej filozofii podkreślał naczelną rolę rozważań metafizycznych po to, aby uczynić z filozofii dziedzinę adekwatną do analizowanej rzeczywistości. Metodologię metafizyki wyznacza spotkany, realnie istniejący byt jednostkowy. To nie zastosowana metoda wywołuje w ludzkim intelekcie skutki, które są wyrażane i porządkowane. To raczej byt składający się z istnienia i istoty, wywołuje w intelekcie „mowę serca”, a więc rozumienia,

którymi człowiek ponownie zwraca się do rzeczywistości, by lepiej ją uchwycić. O ile przedmiot wyznacza metodę metafizyki, o tyle zachodzi właściwa relacja poznawania nazywana „mową serca”, która w dalszej kolejności umożliwia tworzenie adekwatnej wiedzy o pryncypach stanowiących byt. Tylko metafizyka skoncentrowana na ujmowaniu i prezentowaniu istnienia bytu może stać się sposobem obrony realizmu w filozofii.

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