

EDITORIAL

Harada Dossier

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Editor¹

1

This dossier recalls the thinker *father Hermógenes Harada ofm* (1928-2009), and his thoughts. It is the gratitude that intones this recall, which is, in itself, a commitment to think. Thinking happens here as an experience of a graced finitude. It's just that to think, we are not enough to ourselves. We always need someone else to provoke us. We need the questioning of what calls us to think. We need dialogue with the other of ourselves and with the other of others as well. As an exercise in finitude, the effort of thinking always takes place in the manner of a graced finitude. Therefore, thinking is always, in some way, giving thanks. And, vice versa, giving thanks is thinking. The thanksgiving comes from a memory of the heart: it is a remembrance. This memory goes back not simply to the past as a fact, but much more to what is still in force in the concentration of its vigour, which is collected and latent, as a possibility of being protected in the unthought, is already launched towards the future, preceding us always again. It is this validity that allows us to respond, again and again, in a creative way, to the call of the future.

Father Hermógenes Harada (or Dai Harada, by civil name) was born in Miyasaki, Japan, on October 2, 1928. His father and mother were Buddhist converts to Protestant Christianity, who later became Catholics. His parents met, young but already widowed, in a social work to assist abandoned children. From his parents he inherited the conviction of the demand to be useful to the world. From his father, in particular, he inherited something like the *ethos* of the "missionary" spirit of the *Aufklärung-Enlightenment*", which conceived of study, intellectual work, teaching, as ways of acting in the "construction of free, universal humanity", respect that he himself writes in his book *"On study, obsolete notes: the search for human and Franciscan identity"* (p. 13-14)².

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² HARADA, frei Hermógenes (ofm). *De estudo, anotações obsoletas: a busca da identidade humana e franciscana*. Petrópolis / Bragança Paulista / Curitiba: Vozes / IFAN – EDUSF / Instituto de Filosofia São Boaventura: 2009.

Harada came to Brazil, together with his family, in 1936. The coexistence with Franciscan missionaries in the Japanese community in Jaraguá-SP and region was important for him to decide to become a Friar Minor, following the spirit of Saint Francis of Assisi. He entered the novitiate in 1949 and solemnly professed in 1953. He was ordained a priest in 1956. He studied philosophy and theology at the institutes of the Immaculate Conception Province of Brazil (in Curitiba and Petrópolis, respectively).

He was sent to collaborate in the critical edition of Raimundo Lúlio's Latin work, in Germany (he edited two volumes of *Raimundi Lulli Opera Latina*). He was a deep connoisseur of medieval thought. Some of his writings in the area of medievalism can be seen in several issues of the "Scintilla - Magazine of Philosophy and Medieval Mysticism"³. If in his youth his interest in Duns Scotus stood out, in his maturity and old age, Master Eckhart was a great interlocutor for him. And one must not forget the strong presence of Nicolas de Cusa in his reflection. In his interpretations of medieval thought, however, he increasingly freed himself from the influence of Neo-Scholasticism (received in initial training in ecclesiastical studies of philosophy and theology). His perspective was rather phenomenological-hermeneutic, and it always received its vigour from his clairvoyant understanding of Christhood as experienced within medieval Christianity.

Saint Francis of Assisi was, for him, a great thinker in the field of experience, science and the wisdom of "spirituality" or "mysticism". For him, Francis was "one of the greatest metaphysicians in the world"⁴. The "*minoritas*" (the vigour of the lesser being), for him, had an ontological meaning, that is, it beckoned to a dimension "beyond metaphysics", a dimension originating from the horizon of being. Here the thought of spirituality or mysticism is itself the vigour of the experience of the factual life in the clearing opened by the freedom of truth of the "*Altissima Paupertas*" (Most High Poverty), or rather, "*Domina Paupertas*" (Lady Poverty). Countless comments by Friar Hermógenes on the writings of the Franciscan Sources testify to his commitment to carry out this phenomenological-ontological interpretation of the original Franciscan thought in force that has so much to say for the history of the life of the spirit in the Western world. Throughout his life, in countless meetings, retreats and courses given to the Franciscan family, he exercised this interpretation, not merely "theoretically", but in a constant commitment to the renewal of Franciscan life through contact with its sources, with great pedagogical tact, with simplicity and existential concreteness, showing himself to be a great disciple in the tradition of the life of the spirit that springs from Saint Francis of Assisi.

In all this, his Asian origin was always in force. Deeply knowledgeable in the traditions of the Asian spirit life, especially Japanese and Chinese, in his conversations and in his writings he always again undermined sagas, anecdotes, sayings, poems, etc., which resonated with an oriental flavour from the birthplace of

³ <https://scintilla.saoboaventura.edu.br/scintilla>.

⁴ Cf. HARADA, H. A ideia do franciscanismo. In: *Scintilla* – Revista de Filosofia e Mística Medieval, vol. 11, n. 2, jul./dez. 2014 (escrito póstumo), p. 132.

which he was originating⁵. Zen and the poetic thought of the Tao (the Tao Te King, the writings of the Chuang-Tzu tradition) were taken seriously in his praxis of life and reflection, as evidenced by his posthumously published Diary⁶. Harada practiced various eastern arts (Tai Chi Chuang, Chi Kung, Ikebana, etc.). The author of these lines once complained about the difficulty of practicing Tai Chi Chuang. He said there was no need to worry, after all he was practicing Western Tai Chi Chuang: philosophy!

When he was in Germany to work on the critical edition of Raimundo Lúlio, Harada, who had already had a certain discovery of the reflexive movement of phenomenology during his studies in the clergy, through the work of Dietrich von Hildebrand, meets Husserl's phenomenological thought, but mainly from Heidegger, in Freiburg, where he lived. Such a discovery and such an encounter had also come to Emmanuel Carneiro Leão, who had studied at the Antonianum in Rome, but who also went to Germany to study with Heidegger. In 1962, Harada listened to the lecture "Tempo e Ser" by Heidegger. For the rest of his life, the exercise of Harada's thought involves a dialogue with Heidegger's thought. Enthusiastic about the phenomenological way of thinking, Harada obtains a license to devote himself to doctoral studies, but with the condition that he finishes the work on critical editing by Raimundo Lúlio that has begun. He dedicates himself to this exhaustively, in such a way that the health of his eyes is impaired. After the critical edition of the works started, Harada engaged in philosophical studies under the direction of Heinrich Rombach. A former student of Heidegger, Eugen Fink, Max Müller and Szilasi, Rombach became not only an advisor, but an esteemed friend in the bond of thinking. The article that Harada wrote in honor of Rombach, at the time of his death, in an issue of *Scintilla*, published in 2004⁷, bears witness to this. In 1964, Rombach accepted the invitation to occupy the chair of Philosophy I at the University of Würzburg. Harada accompanies him and takes up residence in that city. Harada lived in Germany for seven years, four in Freiburg and three in Würzburg. Having received the ultimatum from the Provincial Minister to return to Brazil, Harada obeys, without finishing his doctorate. In 1969 he returned to Brazil and, from then on, for 40 years, he exercised various services as a professor at the Provincial Institutes (in Petrópolis and in Rondinha/Curitiba), and even in Africa, in Angola. His life experience and his coexistence with people from various continents, Asia, America (Brazil), Europe and Africa, made him a man of great foresight in human affairs.

⁵ Cf. Some published writings of fra Hermógenes Harada: *Em comentando I Fioretti: reflexões franciscanas intempestivas* (Edusf, 2003); *Coisas, velhas e novas: à margem da espiritualidade franciscana* (Edusf, 2006); the posthumous publication of writings gathered under the title of *Fragmentos de pensamento humano-franciscano: I Fioretti de fr. Hermógenes Harada* (Org. Ênio Paulo Giachini) (Ed. Bom Jesus, 2016); cf. also unpublished manuscripts that are collected in the page's collection: "O Legado do frei Hermógenes Harada": <https://www.freiharada.com.br/index.vm>.

⁶ HARADA, H. *Da fidelidade do pensamento – fragmentos de um diário*. Porto Alegre: Evangraf, 2018.

⁷ HARADA, H. Heinrich Rombach, memória e gratidão. In: *Scintilla – Revista de Filosofia e Mística Medieval*, 2004, n. 2, p. 67-96.

Harada was open to the great influences of the great thinkers in the history of Western thought. Its originality was its originality. He was always concerned again with returning to the source in all he reflected. His meditation was, then, essential and radical. Those who learned to think with him and with him were able to do this experience again and again. Something of this testifies to the book "Initiation to Philosophy", which posthumously collects some of his philosophy writings⁸. In him, however, what stood out was not the erudition. As a Franciscan phenomenologist, his thought was radical, profound, broad, and at the same time simple, concrete, gracefully finite. His thought was his life and his life was his thought. As with Socrates, it was in the living dialogue that many of us, his students, experienced the vigor of thinking. In his writings, something of the vitality of this thought pulses. And, as they are the work of the life of life, they can awaken in readers the desire to engage with "the thing" of thinking. In his life was always at stake the search to "listen to thought" and to be "very ontological", as he says in his *Diary* (p. 48, p. 76).

2

This dossier gathers contributions from several authors who, in some way, had the grace to learn to think from a dialogue with Harada's thought, either personally or through reading his writings.⁹ In the beginning, we present a text that Friar Harada himself wrote for a small group colloquium held in Brasília in 2008. In these simple and profound notes, Harada tries to probe the meaning of the "-" in the expression "Da-sein", so important in Heidegger's meditation. A very unique understanding of ontological difference emerges in these words. Afterwards, Emmanuel Carneiro Leão presents us with a brief and dense text in homage to his friend, evoked as an "ontological combatant". St. Paul's sentence (2Tm 4,7) serves as a guide word: "tòn kalòn agôna égónismai" - "I fought the good fight". The review of the book "From the fidelity of thought - fragments of a diary", written by Roberto S. Kahlmeyer-Mertens, highlights how, in the everyday medium of our thinker, the extraordinary watches over the ordinary. The meditations of a man concerned with

⁸ HARADA, H. *Iniciação à filosofia: exercícios, ensaios e anotações de um principiante amador*. Teresópolis: Daimon, 2009.

⁹ A special volume of "Scintilla – Revista de Filosofia e Mística Medieval", published in 2009 (n.6.3), the year of the death of fra Hermógenes Harada, already brought contributions from authors, companions, friends and students, who learned a lot from the experience of thinking with and with him. After the editorial by Father Guido Moacir Scheidt, we are presented with a text by Harada, entitled "Estudar filosofia, um nada?". Then follow contributions from Emmanuel Carneiro Leão, Gilvan Fogel, Leonardo Boff, Márcia Sá Cavalcante Schuback, Sérgio Mário Wrublewski, Arcângelo Buzzi, Marcos Aurélio Fernandes, Dorvalino Fassini, Leonardo Ulrich Steiner e Denise Quintão. The tribute issue ends with two translations of texts from traditions of the life of the spirit in the East: "Zen e o começo" (Eiko Hanaoka (-Kawamura)) e "O boi e seu pastor". Then, from 1st to 3rd July 2018, a meeting was held to celebrate the 90th anniversary of the birth of fra Hermógenes Harada at Convento São Boaventura, in Rondinha, Campo Largo-Pr. From October 16 to 18, 2019, in turn, a meeting was held to celebrate the 10th anniversary of his death (05.21.2009). This meeting became a seminar around a writing by Friar Hermógenes Harada, entitled "Truth and Freedom", which is published in "Initiation to Philosophy" (Editora Daimon, 2009, p. 198-292).

being attentive to hear “the thing itself” emerge, the ringing of the sense of being in its “diamantine tone”, without letting himself be impeded by the “lips of subjectivity”. His commitment was to think “with the hammer in his hand”, listening, each time, to the repercussions of the sense of being. Thus, existence became “Lichtung” - the openness of being - in which its meaning not only splendors but also resonates.

Marcia Sá Cavalcante Schuback pays homage to Harada with a written text based on an unwritten dialogue with him about the fatigue of contemporary man. It offers elements of a phenomenology of tiredness in connection with the phenomenon of convalescence. His meditation takes up contributions from the Greek medical tradition of Asclepius and the Nietzschean notion of convalescence. It brings to light a precious memory: “I also remember Friar Hermógenes saying that, in order to really understand the meaning of European fatigue and philosophy, it was necessary to think about fatigue, describe it, listen to what fatigue tells us, before to get tired of reading everything that has ever been written about metaphysical fatigue”.

We continue to listen to the resonance of the meaning of being in what “today is” with *Gilvan Fogel's* meditation. It makes us think by evoking the “strength of the station” and the sense of “power” in the context of our situation, of our historical time, marked by the consummation of European nihilism. It is the moment of patience, assumed as waiting and listening. “In patience, as patience, in listening and waiting, comes out life, existence leaps out. And, because jump (i-mediate, a-byssal), it reveals itself as the thrown, the random, the useless. Pure gratuitousness (and necessity!), that is, without reason and without reason. Life as pure transcendence suddenly erupted - there and so the force, the power”. We can also call this power - life “authority”. Harada viewed discipleship obedience well in the Franciscan way as listening to this power and humility as the innocence of this power turned into service. In the many exercises of reading Nietzsche, in which Gilvan participated, the origin of this power-life emerged, again and again, as an abyssal leap of pure gratuitousness.

Harada dialogued with Heidegger's thought with great propriety. He was not exactly an “expert” in the field of research on Heidegger. He was someone who discovered Heidegger's thought and who knew, again and again, “find it” in what was said and thought and “lose it”, opening the way in the paths of the unsaid and the unthought. Some contributions from this dossier invite us to think, taking up the contributions of the Black Forest thinker, who offer us not works, but paths. *Renato Kirchner* elucidates existential analytics and the structures it exposes in the course of Being and Time, especially the phenomenon of being-in-the-world. He seeks to emphasize in a special way the “worldliness of the world in general and the originality of being-in as such”. In the late 1980s, we were able to participate together, in seminars of several semesters, in the reading with Harada of this fundamental work of contemporary thought, guided by its hermeneutics. It was a reading that released in us the creative power of thinking. *Francisco Moraes* continues to probe the connection of “power and freedom”, resuming and dialoguing with the

"Greek heritage", precisely with Thucydides and Aristotle. "The Greek heritage consists of the view that the exercise of power has a liberating character. Unlike domination, power sets free those in its orbit". *Affonso Henrique Vieira da Costa*, in turn, proposes an "Itinerary for understanding the text *What is metaphysics?*, by Martin Heidegger". At stake is, in this text, "a path that, instead of answering the question, intends, on the contrary, to forward it, so as to enable the reader to experience its own meaning". The question, as Harada indicates, is an achievement, an engagement and an involvement in and with the questioning itself, which is searched. The question is a call to "open within you wounds of questioning". So an existence vulnerable to and vulnerable to questioning is better than an intact existence. Also *Daniel Rodrigues Ramos*, who was able to live with Harada in Goiânia, and who is dedicated to opening paths of interpretation of the thought of "Ereignis" in Heidegger, points in this direction of "opening cracks and digging the ground of existence from the issue of being assumed as a matter of a lifetime. From this perspective, he offers us an accurate study of the connection between truth and freedom in Heidegger's "afterthought". *Luiz Alberto Thomé Speltz Filho*, finally, with an essay, seeks to thematize the necessary disposition to deal with philosophy. In the meeting place of philosophy, which is silence, in the exercise of the dialogue of thought, the thinker ceases to be an object of study and becomes a companion in conversation.

Écio Pisetta dialogues with the thought of Harada offering the repercussions of a text by our thinker entitled "From experience", which started from a Chinese poem by Chuang Tzu, entitled "*The Duke of Hwan and the manufacturer of wheels*". It invested the essence of the experience. "Experience shows human life from the point of view of its irremissible and finite exercise". Starting from the elucidation of experience as an "exercise and danger of being", he questions the learning and artisanal teaching of philosophy, on which Harada insisted so much. In this perspective, theory "is essentially shown as an experience of revealing things in their being and not as planning what things should be". And he rescues an important nod from Harada: "when it comes to training, serious and engaged work, the great problem in praxis is not practice. It is the theory of theory and practice that commands the practical imposition of a trainer". We continue to probe the experience by reading the contribution of *Ênio Paulo Giachini*, who invites us to think about the meaning of "human limitation as the force of finitude" and emphasizes its "importance for the growth of the spirit". Starting from a long acquaintance in learning to think with Harada, in which the resumption of the elementary of life was exercised over and over again, and resorting to H. Rombach's interpretation of the "concentric links of limit situations", the author brings us the following proposal of thought: "The human path finds meaning as it overcomes limit situations and transposes itself, reality, its peers and the world to a higher dimension of being". *Leonardo Mees*, also a student of Harada and a student of Rombach's phenomenology, invites us to reflect "On the 'marginality' of meditation on meaning (*Besinnung*) or the uselessness of science for life". The emphasis on "objectification" and "the excessive reliance placed on the 'useful sciences' on the 'correction of life'" is interpreted in a Nietzschean

interpretation in terms of “illness” and “convalescence”. The “meditation of meaning” (*Besinnung*) is then presented as a form of convalescence from nihilism and followed by a proposal: “In the marginality” of meditation on meaning it is possible to 'value' (perspective) the 'in-utility' of science for life”.

Harada belongs to the lineage of thinkers who have lived in depth the gathering of “scientia et sapientia”, “ratio et fides”, “philosophia et theologia”, “intellectus et cor”. Thought and Faith, two modalities of existence, which, taken “in abstracto”, show themselves in irreducible opposition, were brought together “in concrete”, in his life as a thinker and friar minor, releasing an immense wealth of perspectives and opening up powerful possibilities of directors, as in Agostinho, Anselmo, Bernardo de Claraval, Hugo de São Vítor, Boaventura de Bagnoregio, João Duns Scotus, Tomás de Aquino, Mestre Eckhart, Nicolau de Cusa, Pascal, Kierkegaard, etc. At stake is a *sui generis* lighting experience. Harada was attentive, in the serenity (*Gelassenheit*) of detachment (*Abgeschiedenheit*), to capture, again and again, the “flashes” of this immense experience of the Christian Revelation (*Alétheia*) called “following Jesus Christ”. In the most intimate part of this experience, *Alétheia* gives itself as Poverty (*Altissima Paupertas – Domina Paupertas*). Sérgio Mário Wrublewski invites us to think about the theme: “Christianity in a changing world”. In the guiding word “Christianity” we are called upon to think about “the essence of the Christian faith as the essentialization of existence based on the Christic force”. The article sends us along the paths of a phenomenology of the experience of Christian factual life, bringing us back to what is essential. The author brings us a proposal in the horizon of a “dialogue of worlds”, to use an expression dear to H. Rombach, professor of Harada and of Wrublewski himself in Würzburg: “Christianity is above all fidelity to Christic inspiration in the service of worlds, in which man will have to share with the consanguinity of spirit and with the strangeness of worlds: he will have to learn the firm rootedness and the undecidability of judgment about strange worlds and in a totally complementary sense”, he says.

St. Francis of Assisi experienced Christianity (Gospel) from the tonic of poverty, which Hölderlin and, moreover, Heidegger, point out as something decisive for today and the future of the history of humanities on earth¹⁰. ““Everything focuses for us on the spiritual, we become poor, to become rich,” says Hölderlin. Poverty, as the fundamental tone (*Grundton*) that sings and tunes (*stimmt*) the humanities of the earth, could give them access to essential wealth.

It is in this horizon that the final reflections of this dossier appear. Glória Maria Ferreira Ribeiro thematizes poverty in its connection with listening and obedience, starting from the experience of reading the writings of our thinker. It helps us to grasp poverty as a liberating experience free from the essential source of wealth. Poverty, more than ex-proprietation, appears as the “satisfaction of the self”. “*Ereignis*”. “The satisfaction of the self, however, is dynamic. It is something like the satisfaction of the vigour of the fountain that inexhaustibly sends the flow of the

¹⁰ Cf. HEIDEGGER, M. *Zum Ereignis-Denken* (GA 73.1). Frankfurt a.M.: Vittorio Klostermann, 2013, p. 869-882.

stream, at each new and original moment. In sending fluency, however, the source does not cease to be itself. Self-satisfaction is the effluence of identity in difference, and the inflow of difference in identity." Finally, the author of these lines seeks to think about the experience of thinking and the experience of believing, in their differences, from the identity of the poverty of the spirit, emphasizing how, each time, the relationship with nothingness, with the abyss. The revelation of the mystery as a mystery (unveiling and veiling) appears, each time, both in the experience of thinking, and in the experience of faith, as the place for sending all the possibility of being. Harada, in our view, walked between these abysses and, in the vigour of auscultation (ob-audience), listened and let the cry of the call from one to the other reverberate in him, as the psalm says: "*abyssus abyssum evocat*" (the abyss calls the abyss).

3

Outside of the Harada Dossier, the current issue of *Aoristo - International Journal of Phenomenology, Hermeneutics and Metaphysics* also brings, from the journal's continuous flow, two reviews of relevant titles recently published in the national and international scenarios. Highlighting, therefore, is the critical review by *Marcus Sacrini* (USP), of the timely Brazilian translation of Eugen Fink's book, "*Presentificação e imagem. Contribuições à fenomenologia da irrealidade*" (Eduel, 2019), signed by Anna Luiza Coli. This is followed by a review by our foreign collaborator *Jacinto Paéz* (Universidad Diego Portales, Chile), which includes the collection of essays "*Interpreting Dilthey: Critical Essays*". (Cambridge University Press, 2019), edited by Eric S. Nelson.

Certain that with these contents the Journal reaffirms its mission to spread phenomenology, hermeneutics and metaphysics in the Brazilian scene, in addition to promoting the internationalization of our knowledge, this periodical issue is already published.