

Kierkegaard in Brazil

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K. didn't become known in Brazil during the last century. Perhaps not so much because of cultural differences between Brazil and Denmark (it existed what we call a Recife's »German philosophic group«, and K. could be known only through German translations), but because of an absence of conviviality of Peter Vilhelm Lund with the Brazilian thinkers. This scientist lived apart in Minas Gerais hinterland (a Brazilian province), completely uninterested in divulging the culture of his country in Brazil. We had, thus, an enormous possibility of getting in touch with K.'s work unfortunately lost for us. Whatever one research, nothing can be found, which has any reference, even remote to K. The European philosophic groups used to dominate the Brazilian intelligence and K. didn't represent a branch of the European thought.

In this century, through the existentialism, K.'s name spread among us. His introduction here, however, isn't owed because of existentialism. It was a writer, completely outward to the existentialism, who introduced him in Brazil. This writer is Octavio de Faria. In his book »Christ and Cesar«, Octavio de Faria points out his way of considering the relations between the temporal and spiritual powers, different from K.'s position. Octavio de Faria used to know the French translations of K., published before the war.

The first K.'s translation, in Portuguese (it was done in Portugal, and not in Brazil) was of the »Diary of a Seducer« and it is from 1911. One can affirm that, practically, it didn't obtain any repercussion, in Brazil. However, with the translation of »The Human Despair« (done through a French translation), in 1936, K. began his way also here. This was, for many years, the only translation to Portuguese. After the war, however, it began to arrive French translations, coinciding with the divulgation of existentialism. K. became a well known name in Brazil, unfortunately read by a minority. The perplexity dominated the Brazilian reader, preoccupied with the existen-

tialism, when he approached to »The Human Despair«, and used to find a work eminently religious. The Spanish thinker Unamuno, contributed very much for the divulgation of K.'s name in Brazil, through his work »El Sentimiento Trágico de la Vida«, of 1912.

From the decade of 50th, forth, the study of K. in Brazil took two directions: one, that from the philosophers, which used to study, preoccupied with the existence philosophy, and another, that from the nonphilosophers, which used to study him for personal reasons. Few among the philosophers, dedicated theirs studies specially to K. Among them, one can mention Luis Washington Vita, Heraldo Barbuy, Renato Cirell Czerna, and Vincente Ferreira da Silva.

About myself, having read »The Human Despair«, and, soon afterward, »The Concept of Anguish«, I went to K. preoccupied with my own problems. I wrote some essays which aren't an original contribution, but they work to divulgate K.'s thought and life in Brazil. Later (1959), I could make a trip to Denmark, having learned the Danish language to read K. and his interprets, in the original.

A more ponderable contribution begins now with a synthesis which I make of his work, considering the natural difficulty that the Brazilian readers have to find translations in languages which they commonly read, like French, English, a. s. o.

Finally, I ought to clear that my meeting with K. marks in a decisive manner an experience which I express in three series of writings called: »Subjugated Anguish«, »Philosophic-Lyrical Intermezzo« and »Return to the Origins« (this one, still in elaboration, because it refers to an actual moment of my experience).

NB – At the seventh part of the »Philosophic-Lyrical Intermezzo«, one finds the following essays: »K.'s Unity and Dispersion«, 1955; »K.'s Centenary«, 1955; »K.'s Unhumanization«, 1955; »K.'s Biographic Outline«, 1955-62; »K. and Brazil«, 1962; »K. in Copenhagen«, 1959-62; and »K. and a parabiography«, 1962. In may, 1963, I made a lecture at the Pen Club of Rio de Janeiro, called »Some Aspects of K.'s life and work«. Besides I have translated »Indførelse i Søren Kierkegaards Forfatterskab« by Gregor Malantschuk and »Indledning til Filosofiske Smuler« by Niels Thulstrup.