

From the Translator

This book is a translation of *Simone Weil: una mística a los límites*, published in Spanish in 2011 in Buenos Aires by Ciudad Nueva, and I am deeply grateful to the author, Maria Clara Bingemer, for offering me the opportunity to embark upon this endeavor and also for the depth of knowledge I have gained about the brilliant, unconventional, and spiritual figure she explores here. In the following paragraphs, I simply want to provide the reader with a brief overview of the “how” and “why” of the pages which lie ahead.

My translation begins with the table of contents and ends with the conclusion; I have also provided a bibliographic list of all the sources that I consulted in the process, with existing English translations of Weil's works grouped separately, to distinguish them more easily for the reader. The translations of the index of names as well as of the appendices, four texts which already exist in English, have been provided by the author. We agreed to include the introduction by José María Poirer, Argentine journalist and editor of the Buenos Aires Catholic magazine *Criterio*, although in my translation I have omitted, for obvious reasons, his references to this book as the first in a new series by Ciudad Nueva.

To explore in detail the mystical nature of Weil's inner and outer life, the author draws on many different sources in numerous languages; many of them are Weil's own works, which she consulted directly in their original French. Most frequently cited are the biography of Weil by Simone Pétrement, *La Vie de Simone Weil* (a two-volume work which exists in English as a partial translation by Raymond Rosenthal, *Simone Weil: A Life*) along with Weil's *Lettre à un religieux* (*Letter to a Priest*), *L'Enracinement* (*The Need for Roots*), and *Attente de Dieu* (*Waiting for God*). In every case possible, where

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there are direct quotations from sources for which an English translation exists, I have located the quotation in that existing translation and included that reference in the author's footnote, following her citation of the original. Where this was not possible (or if the author preferred my translation), the translation is my own.

This was true, for example, for some citations from the translation of *Attente de Dieu* by Emma Craufurd (*Waiting for God*). It is a somewhat incomplete rendering of the French: not all of the original passages are included and, on occasion, some lines are missing a phrase or two. In those cases, I have translated the missing words and included them in brackets in the quotation, to distinguish them from Craufurd's text. And I have noted that in the footnote. To distinguish my notes from the author's, I have prefaced them with the words "Translator's Note" and enclosed them in brackets.

A further note about *Attente de Dieu*: This work exists in English in two different versions. The original translation is the 1951 version by Emma Craufurd that I have just referenced; the much more recent version is *Awaiting God* (which also includes a new translation of *Letter to a Priest*) translated by Brad Jersak, published in 2012 by Fresh Wind Press. I have used Craufurd's translation, primarily because of its "seniority" and the fact that it is the version with which the author is most familiar.

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