The Collection of the Words of the Lord [Jacob Frank]
from the Polish manuscripts

edited, translated, and annotated
with an introduction

by

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Cover illustration from Y. Emden, *Sefer Shimush* (Amsterdam, 1758-1762) photocopy, 178

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The Collection of the Words of the Lord [Jacob Frank]

A brief historical introduction

Frank[1] was born in 1726 in a village near Husiatyn and spent his first two years in Korolowka, moving then to Czernowitz with his family (according to the *Kronika* (see below). He died as "Baron" Jacob Joseph Frank, in Offenbach in 1791.[2] His father, Lev, was an itinerant peddler and perhaps a bookbinder or a preacher.[3] As a boy, Frank

[1] The major works on the life of Frank and the history of the movement are H. Skimborowicz, *The Life, Death and Teachings of Jakob Jozef Frank* (Polish; Warsaw, 1866), a journalistic account (from the *Tygodnik Illustrowany* in fact) of no particular virtue; H. Graetz, *Frank and the Frankists: the History of a Sect* (German; Breslau, 1868) is based on R. Y. Emden's polemic materials, particularly those in *Torat Hakana'ut* and *Sefer Shimush*); Z. L. Sulima (pseud. Walery Przyborowski), *The History of Frank and the Frankists* (Polish; Cracow, 1893), which though quite inaccurate served S. Dubnow as his principal source; A. Kraushar, *Frank and the Polish Frankists* (Polish, 2 vols.; Cracow, 1895; v. I only, Hebrew, (N. Sokolow); Warsaw, 1895) vv.I-II *Jacob Frank: The End to the Sabbatian Heresy*, ed. H. Levy (English, Lanham: 2001) is a poor translation with a crank introduction by the editor; M. Balaban, *Towards a History of the Frankist Movement* (Hebrew; Tel-Aviv, 1934); P. Arnsberg, *From Podolia to Offenbach: the Jewish Holy Army of Jakob Frank* (German; Offenbach, 1965); G. Scholem, "Frank, Jacob, and the Frankists," in *Encyclopedia Judaica* (1972); A. Mandel, *The Militant Messiah* (Atlantic Highlands, 1979), J. Doktór, *Jacob Frank and His Doctrine against the Background of the Crisis of Traditional Polish Jewry of the Eighteenth Century*, (Polish; Warsaw, 1991). This is not the place for a detailed assessment of this large literature, not to mention the many essays; it is of very mixed quality. An important contribution to the study of Frank has been made by Dr Pawel Maciejko in his Oxford dissertation, *The Development of the Religious Teachings of Yakov Frank* (2003).

[2] Y. Liebes *sod haemuna hashabtait* (Jerusalem, 1995) 193, 194 explains that Frank's first name, Yakov, connects him to more than one Shabatian understanding of the name, i.e., that of the patriarch, particularly in relation to the change of the name of that figure to Yisrael. Liebes suggets (194) some gematriatic possibilities open to his followers to interpret Frank's last name as well. In the first case we are dealing with interpretations by followers (or antagonists) of a name given him by his parents; in the second, again with interpretations of his name, the difference being that Frank himself chose his last name. Viewing dictum 2029 in which Frank contemplates a new dispensation and a new name for himself one wonders whether it might not have been Yisrael (but see Liebes' arguments supporting the precisely Shabatian propriety of Yakov); or perhaps *'emet*. (Liebes finds a continuity in the employment of this noun, or adjective, in connection with the Shabatian messiah.) It is worth noting that Frank cites the verse *'emet me'eretz titzmah* (Ps 85.12) in dicta 199, 1103 and that one might see there the expression of the high evaluation he placed on lowliness, further stressed in connection with the patriarch's later name in dicta 421 and 63, 86 (based on Shab 156a); and with a stunning inversion in 623 and 1285.

[3] Information drawn from the dicta will cite the dictum number in parentheses. Frank's family seems to have been comfortable and to have occupied a respectable position in their society, though he mentions being sent away with his mother Rachel from his father and seems to speak of his father living apart in, if not being from, Wierzanka (the *Kronika* mentions Berczany as Frank's place of birth) near Husiatyn (898). He mentions one grandmother in connection with astrology and magic (44) and another, or perhaps the same one, as charitable and beloved in her community (1034). He mentions a grandfather as Rabbi Jeka Tatar (2250). In the dicta his father seems to have held responsible positions, judging others, leading prayers, hosting important guests, etc. Frank often mentions his parents; his relations with his father appear in a late-life reflection of some interest (2226), given the number of stories he tells about him. The family

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traveled with his father west across the Dniester, south through the Balkans into Turkey/Greece. While in the Turkish heartland, his father (1205, Salonika) and later he himself were in contact with members of some sects which looked on Shabtai Zvi as the messiah.[4] Frank became a trader himself and a caravaneer, conducting other traders. He mentions dealings in gray goods, leather, coins and jewels and there are many references to his work as guide/wagon-master. His term for his following, the Company, is one he uses in referring to caravans[5] before becoming the Holy Lord (Polish, *Swięta Pan*, the equivalent of Barukhya Russo's title—his most important predecessor—*Signor Sancto*). While acquiring the customs, languages and habits of his suppliers and customers he seems to have become an applicant for "the leadership of the Shabbatean movement in Poland."[6] He crossed the Dniester into Poland in 1755 with the intention of gathering followers. When his following became the object of pursuit by the Polish government at the instigation of some parts of the south Polish Jewish community, he crossed back into Turkish territory, claiming to be a citizen of that Empire. Throughout his life Frank demonstrated an ambiguous identity, ready to be, speak, relate, perform, wear whatever was expedient. In this first instance of shape-changing he betrayed his own followers; but his behavior was supported by a theology that stressed the importance and rectitude of such an act [7]

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lived in Walachia, principally in Czernowitz apparently. Most of Frank's life before 1760 was spent in Walachia and other parts of the Ottoman Empire. Biographical data from later periods appear in another Frankist document published by Hillel Levine, *The* Kronika*, A Document of Jacob Frank and the Frankist Movement* (Jerusalem, 1984). I am obliged to Professor Levine for having sent me a photocopy of the Lublin ms.

[4] The particular Shabbatean sects with which Frank was in contact are only occasionally mentioned. The thorny matter of Frankism's relationship with Shabbateanism lies somewhat outside this work. Bibliography and some notes from the work of Tishby, Scholem and Liebes will appear in connection with the history of the Frankist movement, below.

[5] From this same experience comes Frank's use of the motif of the road and progress along it, from place to place, to reach its goal. Terms for walking, treading, following; highways, by-ways and trails abound on which leaders and followers pass, cross, etc. As I mention below I have tried to translate every word in the Polish with the same word in English to make these thematic more clear.

[6] There was no unified Shabbatean movement in Poland (or anywhere else for that matter, after 1666). There were a number of Shabbatean missionaries and preachers as well as theologians. Some of these gained followings of varying sizes. (See works by Scholem, Tishby, Liebes and bibliography cited in them.) One must not overestimate the importance of Frank to his own sect. Important figures in his following were better educated Shabbateans than he; many disputed his leadership as well as his principles.

[7] The pretexts which served the recognized Jewish community in this moment and later were two. One was directed towards gaining the help of the Polish authorities. In this effort the recognized Jewish authorities sought to have the group found illegitimate as a "new religion." Such were excluded from the governmental writ of religious legitimation. The other pretext, within Jewish circles, was based on a report of orgiastic conduct. The text of this report is found in Rabbi Yakov Emden's *Sefer Shimush*, one of the most important works in his anti-Shabbatean crusade. Emden's works, like the *Ahavat David* of D. Fleckeles set the trend to confuse Frankism and Hassidism. More than a little of the anti-Hassidic propaganda and feeling grew out

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He returned eventually, after another arrest and flight and a conversion to Islam (often mentioned in the dicta, see particularly 1017 where he shows himself as having led other Jews to convert to the Turkish religion). By this time Frank had gained control over a substantial following, many of whom had been attached to Barukhya Russo ("the Second"), the leader of the Shabbatean group in Salonika (d. 1721). After further inquiries into the nature of the group's activities at a hearing in Satanow (reported in Emden, see n. 1) a writ of excommunication was promulgated against him and his group. Frank gained the support of the Catholic Church of south Poland and through it the support of the Crown to permit his conduct of his own sect. He had convinced the Church that his movement was going to accept baptism, was "Zoharic" and "anti-Talmudist" and only needed some time to prepare for baptism and permission to retain a few, trivial customs of Jewish tradition. The Church granted him this temporarily. Frank promised to conduct a public disputation against the recognized Jewish positions and authorities. Two disputations followed, in 1756-7 in Kaminiec-Podolsk and in 1759 in Lwow[8].

In the first of these debates nine propositions were disputed. The most important feature of the Frankist position was the ambiguity and misdirection of the statements and argument presented by the "contra-Talmudists," or "Zoharites." Still, item 3, that the Talmud was anti-Torah; item 6, that God has appeared in human form but sinless; item 8, that Jews were not going to be elevated above all other peoples with the coming of the messiah, and item 9, which states that God himself would appear and make atonement and cleanse the world of sin, are clearly outside Jewish positions. The first six Frankist theses in the second disputation are heretical; all would seem to proclaim the veracity of specifically Christian dogma. The seventh, that the Talmud teaches the use of Christian blood in rituals, while it is a uniquely Christian idea is not a Jewish heresy. The bishop decided in favor of the Frankists in 1757 and Talmud-burnings followed. The bishop's sudden death inflamed the non-Frankist Jewish community to greater heights of pursuit, from which Frank fled. He returned to Poland, this time having gained the support of the Crown, to the Frankist settlement at Iwanie.

In seeking the second disputation, Frank was denied the requests he made on behalf of his following to retain Jewish customs and receive other distinctive treatment and was forced to proceed unconditionally away from Judaism towards baptism by the local Catholic authorities. He had meanwhile established a sectarian structure in imitation

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of this confusion of Shabbateanism with Frankism with Hassidism. But see I. Tishby's study of R. Koppel Lifschitz, *Shabbateanism and Hassidism* (Hebrew; *Knesset* 9, 1945, 238-268).

[8] M. Balaban examined these disputations closely, first in order to show that the Baal Shem Tov was not involved in them, and then to clarify the origins of some important Polish anti-Semitic, blood-libeling, literature as inauthentic. All his findings are presented in the collection of work mentioned in n.1.

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of the noble court of the period which would reappear during his stay in prison, again at Brünn and finally at Offenbach. Though he and many of his following converted to Catholicism (in Lwow in 1759 and again, under royal and noble auspices, in Warsaw that same year), the Church's suspicions had been aroused. After the Church extracted confessions from six followers, principal among them that Frank himself, and not Jesus, was the aforementioned incarnation of the messiah, Frank was arrested and jailed in Czestochowa.

He stayed in this royal fortress for thirteen years, re-establishing the conduct of his sect within its walls and learning of mariolatry from the shrine there, thus adding a new flavor to the image of the Maiden, the Shekina, the Matronita. Emissaries from his "Fortress of Strength" (so termed after the prison of Shabtai Zvi) were in touch with the Russian court and when the area was conquered by Russia he was set free (1773). His wife had died (1770) and his daughter, Ewa (Awatchka, Hawatchunja (nee Rachel), had become the incarnate matronita. He moved to Brünn where his cousin Shendl Dobrushka lived, and stayed on there as a wealthy and respected noble, conducting a court, including a military-and-manners academy where the children of the Company were educated for the coming times. He strove to achieve those times. He attempted to meddle in the affairs of Turkey, Russia and Austro-Hungary. He was granted an audience with Maria Theresa and Franz Josef. He claimed that Ewa was the daughter of Catherine of Russia. He left Brünn for Offenbach in 1786 but carried on in the same manner, appearing rarely in public, always in pomp, ceremony and exotic costume until his death and grand funeral in 1791. In Brunn and Offenbach he spoke the dicta and they were produced in their final form, as the "Collection."

Frank's theology developed over his lifetime. Although he was attached to Shabbatean circles and their antinomianism no doubt inspired his own exaggerated version, he soon began to develop his own mythology. He certainly *seems* to have known some traditional sources in spite of what some scholars have held; but it's quite possible he merely picked up stray bits and pieces from various mystic circles. His own mythology is based in double-ness: he has his match (the Great Brother), his Brothers and Sisters have their matches in the court of the Great Brother. This court is demiurgic but benign; its figures are matched to some extent by a collection of evil demiurges. There are two Maidens in this upper sphere; one kindly, one malevolent. All these are in touch with Frank and his court. Above all is the ineffable True God, who has never yet appeared in this world, the broken one created and conducted by a not-so-good God. This whole world is matched by that world, which has its own deficiencies, the two worlds waiting to be joined so that they might repair each other. There are signs of this doubling

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even in our own world. Nothing here is just what it seems but hides its duplicate or triplicate. The repair of the failure of Jacob to reach his brother Esau and "wholeness" can be achieved if Frank ("Jacob" and "Joseph" too) has a strong and obedient following here which will lead to "help" from there. The discipline which is appropriate to such a mythology is submission to his orders at every turn. He stresses the rejection of all old traditions and patterns of behavior.[9]

The "Collection of the Words of the Lord": a description

The "Collection of the Words of the Lord" is used here to refer to materials from a group of manuscripts which represent themselves as having been spoken by Frank. The manuscripts are catalogued as 6968, 6969/1, 6969/2 and 6969/3 in the library of the University of Krakow in their entirety and part (pp. 1-67) of Ms. 2118 in the Lublin Public Library.

The "Collection" contains Frank's dicta and touches on episodes from the time of his birth (1726) through 1784 (the Bibl. Jag. collection) and through 1790 (in the Lublin ms.). The first pages of 6968 and 6969/1 title their contents as mentioned (*Zbior Slow Panskich*). The dicta are individually numbered. Ms. 6968 would seem to be a recension from the oldest stage of the manuscripts: its numbering is retained when new material is added in the other manuscripts through the device of additional alphabetic characters ("b106, b43"). It contains dicta 1-653. Manuscript 6969/1 contains dicta it numbers as 1-

[9] There have only been a handful of works which have attempted to explicate Frank's myths and symbols (in addition to sporadic paragraphs in the works mentioned in note 1; and in the fine essay which has just appeared by Professor Shmeruk, "The 'Book of the Words of the Lord' of Jacob Frank—its transmigrations from Yiddish to Polish," (Hebrew, *Gal'ed* 14 (1995). G. Scholem, "The holiness of sin," (Hebrew; *Knesset* 2, 1937) 347-392; idem, "The Shabbatean movement in Poland," in I. Halpern, ed. *Polish Jewry* (Hebrew; Jerusalem, 1948; 36-76); idem, "A Frankist explication of the "hallel," in the I. Ber festschrift (Hebrew; Jerusalem, 1961); A. Sela, *A Study in One Three-fold Tale of Jacob Frank* (Hebrew; MA thesis, University of Utah, 1988); Y. Liebes, "The *tikkun klali* of R. Nahman of Bratslav and his relationship with Shabbateanism," (Hebrew; *Tziyon* 45, 1980; 201-245); H. Lenowitz, "The three-fold tales of Jacob Frank," *Proceedings of the Ninth World Congress of Jewish Studies*, Division C, (Jerusalem, 1986)117-124; idem, "The *Visions of the Lord* by Jacob Frank," *Proceedings of the Tenth World Congress of Jewish Studies*, Division C, vol. 2, (Jerusalem, 1990)9-16; and cf. idem, "An Introduction to the "Collection of the Words of the Lord [Jacob Frank]," *Proceedings of the Eighth World Congress of Jewish Studies*; and "The tale of Zahak in the Collection of the words of the Lord [Jacob Frank]," in M. Marashi, ed., *Persian Studies in North America* (New York, 1993); see also H. Levine, n.3, above. A lot of Scholem's explications of Shabbatean symbols seem applicable, particularly those of the Barukhyan group. Chief among such works are his "Barukhya, head of the Shabbateans in Salonica," (Hebrew; *Tziyon* 6, 1940-41) 119-147, 181-202); "The sprouting of the horn of the son of David, a new source from the beginning of the Doenmeh sect in Salonika," (Hebrew; *Tarbitz* 32, 1963) 67-79; "A pamphlet from the beginning of the Doenmeh sect in Salonika," (Hebrew; *Sfunot* 9, 1965) 195-207. In his great work, *Shabtai Zvi and the Shabbatean Movement during His Life*, (Hebrew; Tel-Aviv, 1957) and in the *Songs and Praises of the Shabbateans*, (Hebrew; Tel-Aviv, 1948) which he did with M. Attias there is much that is applicable.

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192—actually 1-193; 6969/2, 447-892 (actually 894); 6969/3, 892 (continued) through 1318 (broken off) (actually 895-1324); interleaved within it another ms. I have called 6969/3b begins at dictum 1070 (which it numbers as 1065).Various hands are represented in all the mss.; the paginations are often errant; the dicta numberings are regular though there are some errors and corrections and there is a gap of five numbers between 6969/3 and 6969/3b. The first page of the Lublin manuscript begins with the end of dictum 2119 and continues through dictum 2188. This is followed by a colophon stating that the "Words of the Lord" are ended (*Koniec Słów Pańskich w Offenbach mówionych).* An unnumbered appendix follows (*Dodatek Słów Pańskich w Brunnie mówionych)* through p.32. The consecutive numbering resumes on page 33 with 2189 and continues through 2286 on page 66. An anecdote related by another person follows on the last page of the Lublin manuscript. Dicta 2189-2286 are entirely dream accounts and are followed by a colophon referring to them as the "Visions of the Lord" (*Koniec Widzeń Pańskich*). This last material has been referred to as the "Book of the Dreams of the Lord" by A. Kraushar but is treated here as an integral part of the "Collection" since its dicta are so numbered; on the same grounds the *Dodatek* and two memoirs at the end of the "Visions" are not included here; nor is the so-called *Kronika*, a critical edition of which is mentioned in n.3, which is numbered differently. In the Lublin ms. this last material is called *Rozmaite Adnotacyie, Przypadki, Czynnoscie i Anekdoty Panskie* (Various Notes, Events, Deeds and Anecdotes of the Lord).

There are various errors in numeration among the manuscripts and within them, but Kraushar (vol. I, p. 8) and Balaban (p. 11) write of one original collection which contained dicta in consecutive numeration through 2191. In addition there seem to have been fragments of other complete collections. Ms. 6968 seems, on account of its use of transliterations of Hebrew citations in addition to translations into the Polish of all the manuscripts, to be the one complete collection referred to by both authors. This manuscript was said to be a small quarto, bound, from the library of Count Przedziecki. Kraushar mentions that another manuscript on which he based his quotations in the narrative and in the appendices was "better written and contained new material" and that it had been lent him by an "antiquarian, J.N." The small quarto volumes at the University library in Krakow were donated, according to a librarian's note, by Sofi Naimski in 1905. Since the highest numbered dictum in Kraushar is 2285, it is reasonable to assume that the Lublin volume represents the "new material." Thus, dicta 1-1324 and 2119-2286 of the original material spoken by Frank, edited by early follower(s), existing in several copies and maintained in the possession of various people, including followers, constitute a substantial part of the whole. The present work treats only this manuscript material. A

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new numeration, consistent with a sequential order, is used for the dicta, with notes marking the differences in numbering.

Material presented in Kraushar's narrative and in the appendices will not be presented here, nor can it be used to establish better readings. A careful check of his presentations show them to be quite different in language, style and contents from all the manuscripts. He appears to have acknowledged some of this.[10] From the first presentation of these dicta outside the manuscripts (in the *Tygodnik illustrowany* volume of 1866, assembled by Skimborowicz) until the present (excepting the Levine volume, which treats only the *Kronika* material—the latter part of the Lublin manuscript) the dicta have been roughly handled. Kraushar's presentations and works which look upon them as good texts have played an important part in this unfortunate history. The mistreatment of the dicta in translations and other presentations, published and in manuscript, and in interpretations has contributed not a little to distorting the understanding of this literature and of its author and of his following. I have sought to establish good readings and translations in this work and in the few articles which have preceded it.

The title pages of 6968 and 6969/1 state that the dicta contained in them were spoken in Brünn. The colophon in the Lublin manuscript following dictum 2188 states that the "Words of the Lord [text] end[s]" and "was spoken in Offenbach." The Frankist court was in Brünn from 1773-1786 and then in Offenbach until Frank's death in 1791. Since no date following 1786 occurs in the dicta themselves, the term "*mowionnych*" ("spoken") probably refers to dictation for the purpose of making copies, both in Brünn and in Offenbach, rather than to the original utterance of the dicta. This is consistent with phonetic differences among the manuscripts which relate to minimally different varieties of Polish among the reader(s) and writers. Other differences indicate that later copies were made from previous manuscripts (homoioteleuton, mis-copied numbers). Another sort of difference, quite rare, returns one to the puzzle of the first utterances of the dicta by Frank and the process of their written transmission[11]. This is the occurrence of different morphemes, syntaxes and lexica among the manuscripts.

The dicta were spoken first to members of the innermost group of Frank's following, the Brothers. Dictum 560, among others, shows that the Sisters were not

[10] Vol. I, 12-13.

[11] Shmeruk's case for an original utterance in Yiddish, a translation into Hebrew and then another into Polish is largely based on an assumed analogy with other Jewish sectarian compositions. I hope to respond at some length in the very near future. For the present it is worth noting, against Yiddish, that the passages in a German dialect in the dicta do not contain slavisms (Balaban himself used the term "the German-Hebrew jargon," II, p. 75); and that the influence of Hebrew, particularly in the lexicon, vastly predominates over any other language.

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always present, "If three or four of you at least remain and three or four of the women, then I will be able to do a certain thing." The majority of the following, the Company, never appears to have been present.

Dictum 800, for example, speaks of sending those present to unite with their doubles in another world: "You would also have done great things on behalf of the whole Company with your wealth...The Company would praise you for your good deeds." Many marks of on-the-spot editing are present throughout the dicta. There are references to Frank in the third-person (in addition to those in which Frank speaks in the first person of himself). There are notes such as "Here the Lord interpreted the dream himself...," and records of performance, such as "Here the Lord raised his holy finger."

The original utterances may have been made in some language other than Polish. But by the Brünn period, when the first copies were made, the language of the dicta is Polish. If Frank's Jewish following and Frank himself found Polish unintelligible in his first speakings, they had all learned it and accepted it as their main language by 1773. So the various unsubstantiated proposals that the original utterances could not have been made in the language of the texts we have because the audience and the speaker could not have spoken Polish are only tenable for the period from the first speaking of the first dictum (at the time of Frank's appearance in Poland in 1755) until the first transcriptions in the Brünn period. It is not less reasonable that they all knew Polish all along to more than a limited degree. Balaban saw the "Collection" as translated from Yiddish (p.11). Scholem saw Hebrew as the language in which the dicta were first written, "since [they were] quoted in this language by the Frankists of Prague." (1972, p. 69). Balaban states "Frank did not know Polish." Graetz, relying on Skimborowicz and Emden writes, "Although Frank understood German, Italian, Turkish and Walachian well (having completely forgotten the Polish he knew during his stay in Turkey) he only spoke the so-called Frankish jargon, that is, a mixed language of the Portuguese Jews in Turkey. Therefore he kept a translator beside him." (p. 22). Yet both Graetz (p. 8) and Balaban (p. 11) note Frank's use of the "Jewish-Polish pronunciation of Hebrew words." Emden points in the right direction towards the resolution. "A certain honest man who knew him and his character told me, 'Frank was a brainless boy, a complete *'am ha-aretz*, a despicable great ignoramus and very ugly. He does not resemble a man but a demon, and has no mastery at all of language or speech but stammers in whistles and cries like those of roosters, completely unintelligible to anyone not well-accustomed to it.'" (*Sefer Shimush* p. 82b); i.e., Frank's language was intelligible to those who were well-accustomed to it.

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There is no prima facie reason to exclude Polish as a candidate for the original language of utterance. Frank himself maintained that "at every place to which we come we must cast off the old customs, clothes and languages and keep solely to the speech of each people and its language."(*1563*, in Kraushar I, p. 27). He was proud of his daughter's ability in languages. The idea that Polish was not a language spoken by Jews in this time and place is contradicted by information from the time of the public disputations which is presented by Ber Birkenthal [12](Brawer, p. 16 n.1; 236, 150). Graetz' assumption that Frank forgot Polish doesn't stand up. He himself asserts that Frank had fair control of a number of languages. If he had forgotten it, his thirteen years in prison in Czestochowa would have provided him opportunity and reason to re-learn it. The problems involved with language at the public disputations ultimately caused all the parties to give up the effort. All parties had translators—Frank's was Moliwda according to Ber (Brawer, p. 442, 19 n. 10, 446n 2, 449n.1)—and none of them would accept translations. The fact that several other potential Polish-ists—Jan Bialowski, M. Czynski, F. Zaleski or a *Kollegium* of three[13]—appear from within the Company moreover indicates a frequency in the use of Polish in Frank's circle.

The language of the "Collection" is a sort of calque. The Polish is forced to the expression of "Jewish" usages, though it insistently uses Polish, non-Jewish (i.e., Catholic) terms for Jewish sacra. It is thus almost impossible to assert that one particular Jewish language is the original; as impossible as it would be to assert that the language of the texts is standard Polish of the period. The face the "Collection" presents is that of a mixed-language, an idiolect shared among the Frankist following, composed from the Jewish language use of the whole region, all its traditions and pronunciations, bits and pieces from everywhere. There are puns that only work in Polish and other untranslatable passages from Ladino, Yiddish, Polish and Hebrew. (The only material which is regularly presented in one language and translated into Polish is the Hebrew citations in 6968.) There is clear evidence of an effort to present Jewish usages in Polish, from the names of holidays and other Jewish culture terms in the lexicon to syntactic structures which have been innovated in Polish such as the absolute infinitives of biblical Hebrew. It would hardly stretch a point to call the language southern Judeo-Polish.

Seeking to repair the damages of over 150 years of mishandling of these texts, the present volume, though it may seem rough in its translations, is faithful to the texts as we have them. The Polish is often clumsy (an important point in establishing the unreliability

[12] A.Y. Brawer, "A new Hebrew source for the history of Frank and his following," (Hebrew, *Hashiloah*, 33) pp. 146-157, 439-449; (38) 16-21, 231-238, 349-457.
[13] Shmeruk, pp. 25-27, relying on Kraushar and on Porges.

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of the Kraushar presentations) and so the English will seem as well. Even in the matter of punctuation the English slavishly follows the manuscripts. As regards suggestions for changes in the Polish itself I have been extremely cautious, and have only made one or two in those cases where there is no variant reading (6968 is paralleled by 6969/1 and /2 in dicta 1-193 and 447-894); where there has been an important variant reading it is found in the notes. By adhering to these principles I hope that the English, only a little less than the Polish, will serve to illuminate the peculiarity of the language of the "Collection," whether to establish a process of dictation, translation(s) and editing or to show the characteristics of this *mishsprache*. I have, for the same reason, attempted to translate every occurrence of the same word in Polish, etc. By the same word in English. As far as foreign, i.e., non-Polish words in the manuscripts I have generally left them in the language in which they occur, sometimes noting their meanings in English; sometimes I have translated them into English and set them in italics; I have left a few words un-italicized after noting them as non-Polish at their first occurrence (e.g., kahal, szkol). I have not noted spelling or copyist errors or minor fluctuations in syntax, nor do I believe that a scientific edition of the Polish would be helpful unless other, full, witnesses appear, if then.

There is a multitude of traditional Jewish texts referred to in these "Words," from the daily prayer book to the Bible, midrash, Talmud, kabbalah. With the exception of the Bible though, none are specifically referred to by chapter and verse, etc. and the notes herein are only intended to clarify puns and the like as well as variants of any importance. Presumably the materials were gathered by Frank from oral rather than written sources, and use is made of the literature and folklore of the various places where Frank stayed for a while, also gained through teahouse contacts, inns and so forth. The kabbalah, from the Zohar through Luria and the Shabbateans, predominates in its contribution to the theology, though Frank innovates both basic ideas and interpretations which fit this tradition to his own use. The "Collection" itself is most like the original collection of material made by Rabbi Nathan of Nemirov from the daily life of Rabbi Nachman of Bratslav, from which emerged the *Hayei moharan* and *Shivhei haran* volumes as well as the *Likutei Moharan* themselves; there are other affinities of personal vision, themes and expressions between the Frank *yalkut* (which is a proper translation for the Polish *Zbior*, after all) and that of R. Nahman.[14]. The "Collection" contains moral *sihot* and *drushim*, parables, dreams and their interpretations, autohagiographa and the first multi-leveled allegories or stories of the sort made famous by Rabbi Nachman. Of traditional literature,

[14] Y. Dan, *The Hasidic Tale* (Hebrew), (Jerusalem, 1975), p. 62.

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the Bible, the kabbalah, particularly the Zohar, and the prayers predominates, though it is all submerged in what Frank creates as new ideas and interpretations as well as entirely fresh creations within the circumstances of his following and his call.

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From Bibl. Jag. 6969/1, 6969/2; 6968

1. I had a vision in Salonika, as though the following words were said to somebody, Go lead Jacob the wise[15] into the rooms and when you and he come to the first room, I admonish you that all the doors and gates be opened to him. When I entered the first room, a rose was given to me as a sign by which I could go on to the next and so on *consequenter*[16] from one room to the next. And so I flew in the air accompanied by two maidens [the like of] whose beauty the world has never seen.[17] In these rooms I saw for the most part women and young ladies. In some, however, there were assembled only groups of students and teachers, and wherever just the first word was spoken to me, I immediately grasped the whole matter from it and the full meaning. There was an innumerable number of these rooms and in the last one of them I saw the First[18] who also sat as a teacher with his students, dressed in *frenk*[19] clothing. This one immediately asked me, Are you Jacob the wise? I have heard that you are strong and brave-hearted. To this point have I come, but I have not the strength of proceeding from here further; if you want [to], strengthen yourself and may God help you, for very many ancestors took that burden upon themselves, went on this road, but fell. With that, he showed me through the window of this chamber an abyss which was like a black sea,[20] hidden in extraordinary darkness,[21] and on the other side of this abyss I saw a mountain whose height seemed to touch the clouds. At that I shouted, Be what may, I will go with God's help, and so I began to fly on a slant through the air into the depth until I reached its very bottom, where, having felt the ground, I stopped. Walking in the dark, I came upon the edge of the mountain and seeing that because of the steep smoothness of the mountain I had difficulty getting up on it, I was forced to clamber up with my hands and nails and using all my strength until I reached the top. As soon as I stopped there, an extraordinary scent reached me; and there were many True-Believers[22] there. Seized by great joy, I did not [yet] want to go up onto the mountain with my whole body, saying to myself, I will rest

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[15] Dictum 749 shows that the term *hakham* underlies the Polish *mądry*, though the Polish here leaves unclear whether the Hebrew or Yiddish word for "wise" is being used as a title in this case, that used by congregational rabbis in Sephardic/Ottoman culture; or whether it is a simple attributive; cp. 1033. Cf. C. Awedyk, *Opisanie*...,(Lwów, 1760) 5 in Z.L. Sulima, (pseud. Walery Przyborowski) *Historya Franka i Frankistów* (Kraków, 1893) 34 who reports that the word was applied to Frank as one who was "the most learned, the wisest." It is interesting to note that R. Y. Emden's father, Zvi Ashkenazi, continued using his Ottoman title (*Hakham*) after coming to Europe.

[16] Non-Polish words in the mss. are italicized in the translation.

[17] Their "extraordinary beauty" marks these women (and others) as creatures of the sefirot.

[18] Shabtai Zvi

[19] Frank uses the problem term *frenk*/*frank* here to mean "Turkish (clothing)."

[20] Ms. 6969/1—hereafter 69/1—lacks *morza* (sea).

[21] The "abyss of extraordinary darkness" probably refers to the Shabatian doctrine of the lower half of the space (*tehiru*) all but emptied of the benign divine light in the *tzimtzum* (God's withdrawal from the cosmos in the Lurianic myth). The Messiah enters this dark and demonic space—the lower half left unreconstructed when the benign divine light re-entered the cosmos—to perfect it and permit the introduction of the divine light into it. See Attias, Scholem *shirot vetishbehot*… 116 (#106), 136 (#133) and the notes there; and Scholem, *Sabbatai Sevi*, 44 ff.

[22] Shabatians, probably members of the sect—the Doenmeh—led by the family of Esther (or Yocheved, Shabtai Zvi's last wife)—Yosef Filosof and his son Yakov Querido—and Shlomo Florentin, and/or members of another group centered in Salonika and led by Baruchia Russo.

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awhile here, for sweat poured from my head like a river in flood on account of the tortures which I had borne to climb this mountain; but when I am well rested then I will come up on the mountain towards all the good which is found there. And that is what I did, I let my feet hang and sat with my body and hands at rest on the mountain. Then I went up on the mountain.[23]

2. Being sick once in Dziurdzióv.[24] I had a dream like this, I saw an extraordinarily beautiful woman, who had a well of the water of life and another well of clear water and this [woman] said to me, Put your legs in the water and you will become healthy right away. I did so and became well. At the place where this woman was found, there was a broad beautiful field, in which she, taking me by the hand, said, Come, I will show you my daughter who is still a maiden, and I went with her into the depth of that field which gave off an extraordinary scent, from [many] different flowers. The Maiden, whose beauty nothing in this world could describe, came to meet us there, and she was dressed in a Polish *rubran*[25] and her uncovered breasts were visible. Having noticed this I suddenly saw from one end of the world to the other. Her mother informed me that if I was desirous to take her for a wife, she would permit it, but I answered that I had a wife and children.

NB. He asked a few times about the interpretation of this dream while yet in Iwanie.[26]

3. Rabbi Mardocheusz[27], being a teacher of Jewish children in Prague, had the same dream thrice night after night. In it he was told, Go away from here and reveal the secret religion to Jacob. He saw the same thing once, twice and three times but paid no attention to it. Then one day, an ordinary man came to him and said to him, Run away from here because here they want to beat you up for adultery and accuse you of various other things; at that he became extraordinarily frightened and ran away, and, since he had a nephew by the name of Jacob, he thought that he should tell him the mysteries of the secret religion. He did so when he came to Lwów. Then it happened that he, having left everything behind, came to my wedding in Nicopolis[28] and, having found me there under the canopy according to their customs, he not knowing me at all, it came to him to reveal absolutely everything to me. Hearing all this I asked, And where is the messiah? He answered, In Salonika. If this is so, I said, then I'll go to him right away. I want to serve him with all my heart. If there is need to chop wood, I will; if they order me to carry water, I'll do it gladly; if they need somebody for war, I will stand in the front line; having heard this, he became very frightened.[29]

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[23] Cp. dicta 33, 447. (Hereafter, in the notes numbers without further attributes refer to the dicta.)
[24] Modern Giurgiu in southern Romania on the Danube River south of Bucharest, 43.53N25.58E
[25] A tight-fitting, twisted blouse of heavy, usually red, silk
[26] NB (*nota bene*) indicates editorial insertions in the mss. as do the marks /:...:/ which surround variant readings and additions. For Iwanie, (modern Ivano Zolot in Ukraine, near Chernovtsy) see the Introduction.
[27] Spellings of personal and most uncommon place names follow the manuscripts.
[28] The city on the Danube (on the north border of Bulgaria today) (43.41N24.55E).
[29] The story of Rabbi Mordecai (Mardocheusz) begins here. We meet him again in 26, 27, 40, 48, 49, 527, 707, 854 (where the wedding tale/revelation—a Shabatian ritual, see dictum 4— is repeated), 946 and 1013. He and Rabbi Issachar (Issohar) were Frank's principal teachers. They introduced Frank to the teachings and practice of Shabatianism as developed by the circles in Salonika that followed Baruchia and.

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4. Rabbi Leib, when I, in my youth, asked him to reveal to me the secret faith, told me, My son, you won't get to know it till the time when you will be worthy to take a wife, at that time, during your wedding itself, the whole secret will be revealed to you.[30]

5. God, from the very beginning has always been in this world, [but] his particular place is not known, therefore all the ancients worked very hard to know God and be able to find him, but they were not up to it and fell. Till the present time it was always said that through good deeds one can sustain or weaken his [i.e., God's] strength, but now I tell you that God will reveal himself in this world and no one will be able to stop it by his deeds. If anyone does evil, then he will hurt himself, but for God himself there are no hindrances.

6. While yet in Iwanie, a certain lame Rafał[31] asked the Lord, If someone in particular of the Company should be guilty [of something], will you punish all of them for it? The Lord answered, If someone should drill a hole in a ship, will not all be endangered? Just so all of you sit in one ship.[32]

7. In Częstochowa[33] I saw a dream like this, I was in a Jewish synagogue where there were 3 arks which looked like altars; I stopped there before an altar and prayed; after the completed prayer I went, according to custom, to my place and threw off from myself that Jewish shawl, after having done that I noticed approaching me 12 Jews who had a certain radiance on their faces and were full of wisdom, and I greeted them saying, Peace be with you; to which they replied, Peace be with you. We, they said to me, are [come] from God himself so that you would accept us as your brothers; I replied to them, That cannot be because I have chosen my brothers in Iwanie;[34] nevertheless, they said, God himself sent us here to you; Heaven and Earth change, but I will not [ex]change them, I replied, because I have assembled them a long time ago. Then on the other side I saw 12 women who were adorned with beauty and purity and they also said, But God himself sent us here also so you would take us for your sisters; yet I likewise gave them the same reply as I gave to the men. Afterwards I blessed them and with that[35] I woke up.

For the most part they serve him as foils in the dicta, typifying what Frank asserts were the errors of that persuasion, though he represents himself as holding them in some esteem.

[30] Rabbi Leib is a character out of Frank's childhood and youth (in Walachia and Moldavia for the most part) and appears in 152, 292, 295, 383 and 554. He too is represented as a figure of whom Frank is fond and, like Mordecai and Issachar, has his good qualities in the dicta. Among them is his secret (i.e., Shabatian) knowledge and his swimming ability. In 383 Leib is shown as a folk doctor, attempting to dispel a demon.

[31] Doktór identifies him with Notko b. Meir, aka Rafał Korolewski, a signatory to the Shabatian Manifesto of 1757.

[32] Cf Leviticus R. 4.6

[33] The royal city, the fortress where Frank was held prisoner, and the shrine of the Black Virgin. See the Introduction.

[34] See entry 43 of the Chronicle where the date of Frank's selection of his Brothers is given as June 6, 1758.

[35] Ms. 6968 (hereafter 68) lacks *z tym* (with that).

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8. To the question asked in Rohatyn,[36] Why did the Lord return to Salonika for the second time? the Lord gave this reply, When a householder moves from one house to another, even though he has gathered up all his vessels, implements and moveable goods, he nevertheless still returns a second time to his already empty house, lights a candle, looks and looks from corner to corner [to see] whether he hasn't forgotten something; so do I.

9. In Nicopolis, the Lord told Osman[37] about Her Highness [Ewa] who was then only a year and a half old, Do you see my daughter? Know that she is a queen, and do not take it that I call her a queen because of her beauty; no, she is in fact and undoubtedly in her essence a queen.

10. Once in Nicopolis the Lord came very worriedly into the room with heavy steps. Osman, who was then present, asked him, Wise Jacob! Why are you so distressed? The one who has the power to send plague into the world[38] /,answered the Lord,/ came to me and I was obliged to determine the limit to which he could spread his plague; this has greatly worried me.

11. When I was in Salonika for the first time, I was awakened abruptly one midnight and told, Jacob, Go outside the city to the seaport and perform there a certain act. How can that be, I said, when the gate of the city is locked and [it takes] the strength of 30 Turks to open it? Don't worry about it, [just] go. And soon the keys were brought to me and the heavy gate opened as easily as if it were a simple door. I went to the sea and performed the deed of union *etc etc* [39]and came back having closed the gate behind me; the keys were taken from me and carried to their place.

12. Her Highness OBM[40] related to Matuszewski[41] OBM that when she was in Dziurdziów, two *kadynie* [42] came to her for a visit and, according to their custom, they brought with them two slave girls, beautifully dressed. Those two ladies kept their eyes turned into one corner the whole time. After they left, they made it known to their husbands that in one corner of the room they saw four slave girls dressed in riches such as cannot even be described. Afterwards the Lord, being at the house of the elder of the city, a man called Nazer, was asked by him, Please, tell us, why do you hide your riches?

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[36] Rohatyn in (Podolia) Poland (now Rogatin, in the western Ukraine, SE of Lwów, (49.23N24.36E) was the home of an important Shabatian family, the Shors. Elisha Shor was a highly respected man in the community of Rohatyn, having once served as the head of the Jewish court. The family name was changed to Wołowski, a Polish equivalent to the Hebrew *shor*, "ox," upon conversion. Two of his sons are mentioned in 45, 51 and frequently thereafter.

[37] Osman, as his name indicates, is one of those in Frank's following who adopted the Shabatian custom of conversion to Islam (see 176) and is associated with Turkish lands. He seems to be rather a servant of Frank's than a teacher. According to Doktór, his name was Izrael Osman, the father of Anton Czerniewski, Frank's secretary in Offenbach.

[38] See the Introduction on Frank's mythology.

[39] This "deed of union" and the circumlocution "*etc etc*" indicate a magic act by which Frank is united with, or unites, some aspect of the divine, either sexually (*zivug*) or possibly not (*yihud*).

[40] translating the Polish *S. P.*; Frank's wife Hannah died in Częstochowa February 25, 1770.

[41] Mateusz Matuszewski, aka Chaim, according to Doktór. He joined Frank when the latter entered Poland in 1755.

[42] Noble Turkish ladies, perhaps wives of kadis

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It would indeed have been an honor for us if you had allowed your lady to go to the baths in public with her rich slave girls.

13. A similar thing happened in Brünn.[43] Her Highness [Ewa], being with the Lord at the Emperor's[44] in the encampment, had none of her jewels, neither on her ears nor on her head. Nevertheless a certain lady told them that all the officers said that never in their lives had they seen so many jewels as those in which she was then attired.

14. When still in Iwanie the Lord was saying, I shall beg the Holy Lord not to let me be pockmarked and you, if you will be good and entire, then we shall all sit together at a round table and you will all be completely similar to me in every way[45] so that it will be impossible to differentiate you even by a single hair, and whenever one of you goes out then [people] will always say that this one is the Holy Lord himself.[46]

15. When I was in Salonika the second time I received an order to perform contrary deeds, and so when I met a Turk on a Greek street I drew [my] *yatygan*[47] and forced him to speak the names of the First and the Second[48] and to make the sign of the cross, and then I did not let him go until willy-nilly he did it; similarly having met a Greek in a Turkish street I forced him to say the words, *Mahomet surullah*, *i.e*.[49] Mahomet is the true prophet, and also the names of the first Two and ordered him to lift one finger upward according to the Mahometan custom. And again when I met a Jew he had to make the sign of the cross for me and also pronounce those two names when this happened in a Greek street, while when I met him in a Turkish street then he had to raise one finger upwards and name those two names. And I was performing these deeds daily.

16. One time on the Sabbath, having come upon a certain highly learned Jew in the street in Salonika, I asked him a hard question which he was completely unable to resolve; after much conversation I resolved it for him myself, with which he was extraordinarily pleased. I said to him, Now you ask me a question and I will answer it for you. How can that be in the street, replied the scholar? Well, let us go into the Turkish coffeehouse, I replied, there we should be able to argue with each other. Good. We went in. I winked at the servant in the coffeehouse of the Turk to serve us 2 cups of coffee. This one brought them[50] right away, together with two pipes, according to their custom. How can that be, shouted the surprised scholar, don't you know that today is the Sabbath[51] and that it is not proper for us to drink or eat at a Turk's? I did not answer him but said to the Turk, Did you mix porkfat in this coffee that he cannot drink it? Angered by these words, the Turk

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[43] Brno or Brünn in Moravia (Czech Republic today.) See the Introduction.
[44] Joseph II of Austria, son of Maria Theresa, cf Chronicle, 100
[45] 68 lacks *we wszystkim* (in every way).
[46] The first occurrence of "the Holy Lord" here might refer to the "unknown Good God;" the second, to Frank himself (cp. "the Lord") who was in fact heavily pockmarked.
[47] A Turkish sword
[48] Shabtai Zvi and Baruchia Russo
[49] For Polish *t.i.*
[50] 68 lacks *ie* (them).
[51] *Sabbath/ Sabath* (6968) seems to imply the Jewish day of rest, while *Soboty* (below) means simply "Saturday."

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/:because God forbids them to use porkfat:/ threw himself headlong upon the Jew and sought to stab him with a knife; so I said to the Jew, But your own laws exempt you from that prohibition when you find that your soul is in mortal danger. You know what, let's better drink. What's to be done! And so we drank and smoked pipes and, since by their custom, the coffeehouses were open onto the street, all the passers-by could not get over their surprise at seeing such a scholar break his laws on the Sabbath. Then finally the time came to pay. The Jew did not have anything on him to pay with on the Sabbath. I didn't either. There was nothing to pay with. I took his turban from the Jew and left it as a pledge, and the Jew had to go back to his own home without the turban, with an uncovered head. And I did that every Saturday, always on different streets, and always with a different learned Jew.

17. One Saturday I went outside the city and there bought myself some oranges and having a penknife on me, peeled them. A learned Jewish scholar came [along] with his pupils. Why are you doing this, by God! Don't you know that today is the Sabbath! and you have a knife on you? You are right, I answered, you speak the truth; but why are you, such a learned man, carrying a knife with you? How can that be, shouted the Jew, it is my habit to bathe on Friday and put on different clothing for the Sabbath! Well, since I said so, reach into your pocket and you will find a knife there for sure. The Jew was stricken by fear when he, having put his hand into the pocket, brought out his own penknife; he cried out in amazement, You cannot be a man, for if you are a man then I am an ass. And he began to beg me to come to him, promising all kinds of good things, but I did not want to do it. And in this way I did similar things wherever I could.

18. In Salonika there is a *kahal*[52]called the kahal of the Prophet Elijah. After having met the *szkolnik*[53] of this kahal[54] I asked him, Why do you call this szkol Elijah's kahal? One of my ancestors, answered the Jew, having come to it after the Sabbath had ended, found the prophet Elijah sitting there on a chair; therefore from that moment on this szkol was called Elijah's kahal and it was decided that our family would subsequently hold the position of gabbai without interruption. Having heard that, I knocked the Jew down and started to kill him, saying, I am also an honorable Jew, show me Elijah right away. The Turks, hearing the shouting, came running towards us and asked the reason for the beating. I told them the whole matter, adding, Well, tell me, would you believe this either until you yourselves should see Elijah? Why shouldn't I order him to show him to me? Right, right, they shouted unanimously, beat him, go on, beat him *etc*.

19. I, having come once to the synagogue in Salonika, where there were about 1200 householders, when, in accord with their custom one of the *szkolnik*s was to announce that this or that one should go up for the reading of the Laws of Moses[55], [I] shouted in a mighty voice, Let nobody dare to come up on the pulpit because I'll knock him down on the spot. In amazement everybody began to shout, How is it that you prohibit this? So

[52] From the Hebrew for "congregation," the standard Sefardic term for "synagogue, congregation"
[53] One who is closely associated with a synagogue, bet midrash or congregation, a gabbai or beadle for example. The Polish term *szkola* translates the Yiddish *shul* ("school,") and *szkolnik* adds the agent suffix.
[54] 68 lacks *Spotkawszy Szkolnika tego kachału*, (After having met the szkolnik of this kahal).
[55] One term used in the mss. for the Torah

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shouting the same again, I grabbed the *pulpit* and cried out that I would murder the first one who dared come up, and then, having taken the [scroll of the] Laws of Moses, I put them on the bare ground and, having lowered my pants, I sat on them with my bare behind[56] and all the Jews, being unable to do anything, had to leave.

20. Greatly repulsed by these deeds, the Jewish women set an ambush for me one evening in a certain street, each one armed with a scarf full of stones. When I was passing, they began to shower me with a hail of rocks. I, saying nothing, picked up those very rocks and began to throw [them] at them [the women]. Some miscarried right away, many fainted, many became wounded, groaning and screams spread all over the street, and I went quietly home.

21. Having no idea what to do against me, the Jews hired [some] Turks to kill me in my own home. While sleeping one evening in my room, somehow I was taken by the desire to go lie down on the porch, so I told one Greek man, who lived in the same inn, that he should sleep in my place [that] day and I would go out to sleep up on the porch. And so it happened. The Turks knowing my room, [the one] in which I slept, ran right in and killed the Greek, thinking that I lay there.

22. What do the Jews finally do?[57] They persuade and bribe all the innkeepers in Salonika to kill me themselves, wherever I should come to stay overnight. I came to one such. This one was very worthy. He revealed to me the intent and the conspiracy of the Jews, but declared while doing this, I myself, said he, am staying away from this business, but in no way can I let you stay here overnight. Being unable to find a house, I had to roll into canals at night and pass the nights there in the mud; I suffered all this and bore this burden for the love of my God, so that I might do his will satisfactorily since even those who remained there [of the followers of] the Second were themselves afraid to take me in.

23. [I] seeking then to leave the town, the ones left from the [followers of the] Second did not want to help me with anything, fearing that I, having a few grosz, would not go away, I succeeded with Rabbi Isohar[58], who gave me 5 [gold pieces[59]] for the road. With that I hired a horse from the wagoneers who, according to custom, were traveling in 2 companies. The Jews bribed the Turks to kill me on the way. The Turks posted themselves on the road. My horse became lame as soon as I started out. I exchanged it then with my wagonmaster and at the same time borrowed a blanket from him, in which I wrapped myself, and rode up to the front [of the caravan]. The Turks thinking that I was on the lame horse in the back as they had seen me at the beginning of the trip, killed the wagonmaster and took him to the Jews, who recognized the futility of their plot.

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[56] 69/1 ellipses (bowdlerizes) 68 *zadkiem* (behind) to *zad*...

[57] Every effort has been made to faithfully reproduce the style of the originals, including, as here, non-sequential tenses.

[58] Doktór identifies him as a disciple of Hayim Malakh and writes that Frank studied with him in Izmir 1750-52 and traveled together with him, Mardocheusz and Nahman Jakubowski.

[59] The ms has "#" (zl hereafter) identifying the zloty here and elsewhere.

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24. Likewise, when for the second time I was leaving Poland for Salonika, the Jews incited the Turks to kill me. The Turks pursuing after me encountered an extraordinarily beautiful woman on a horse. Burning with desire to get her, they rushed away after her. She fled and led them after her further and further away, and I rode on my way.

25. Also when leaving on that way, my whole body became covered in sores and boils, all except my face and hands, so that my whole shirt stuck to my body so that when I wanted to take it off, I had to tie one sleeve to a tree, and with all my strength tear my body away from it; at that time I would let out a groan like a snake which was sloughing its skin, so that all my traveling companions shed tears over me. When I neared Salonika, I was told the following, Jacob, go to the least of my servants, to the sea, and bathe there and you will be cured of all the wounds and boils. When I did that and jumped into the sea, I wanted to drown myself because of the indescribable pains, but the sea would not have me and threw me up alive. After going through one hour of this bath that morning, I came out healthy and ruddy, and bearing not a single mark on my body, completely clean.[60]

26. When I was once at the home of a certain very rich Jew Eleazar, Rabbi Mardocheusz said to me, Jacob, show your strength here. Right away I went upstairs up the oak steps and every step under my slippers became engraved in the wood.

27. Going with Rabbi Mardocheusz to Salonika in a large company, we found a spear stuck in the middle of the road /:which, according to the custom, meant that there was a robber in this place:/. Beside this spear a rug was spread out on which every passer-by had to pay tribute to that robber. Then with a great rush the robber flew out at us, and I had some rocks in my hands, when he, full of anger, threw his spear at me which passed me by; then I shouted loudly and he, having heard, fled to the forest; he recognized my anger; then a great storm, thunder, rain and lightning started; after these had passed, we quietly went on our way.

28. When I was first in Poland in the year of 1756, I performed far more remarkable deeds yet in Jezerzany,[61] Rohatyn, Zborow,[62] *etc*, to such an extent that everyone's minds got all confused. I likewise brought about confusion of a similar sort among the Polish magnates, and therefore you see what has occurred to them now; if I could have performed these deeds in your presence then much more would have appeared among them now.

29. When I was in Vienna at the time when I was traveling in great pomp, just like it occurs in [connection with][63] Joseph /:when he received the reign from Pharaoh[64]:/ in

[60] Chronicle, 9
[61] Jezierzany, 48.53N25.57E, or Jeziernica (Scholem's suggestion to Levine, see Levine 36 n 29), 52.17N27.01E
[62] Zborov, Ujraiune today (49.40N25.09E)
[63] Chronicle, 90. The bracketed words have been added to translate Polish *u*.
[64] Gen. 41.33, 43 (biblical citations are according to BHS.)

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spite of the instigations and intrigues of all the princes and the Jews before the Empress;[65] and in spite of the presence of everyone around me, in the name of my God, whom did I have to be afraid of? and that wailing which you yourselves saw just before my departure, this was the sign that I saw you all already at that time going away from me in [a] distant time. And if you would have been in wholeness, only then would you have seen what more could have happened in that city.

30. While yet in Dziurdziów the Lord said, In the very first town I come to in Poland, there I will be put in prison. In Iwanie the Lord said this verse, which Jacob said to his children *Vide, Gen, Cap. 48*[66]*.22*. Since you will carry out my burial I will give you a bigger part, or a better one than the other brothers; so when in Dziurdziów I revealed to you about the prison and in Iwanie indicated to you that you would have to carry out the ritual of my burial, then you should have right away guessed that I was giving you a sign that the grave should have been understood as the prison, and you should have said that, We won't let you go alone, that, We want to go together with you, just like Ruth said, Wherever you will go, there I will go, where you will stay overnight, there will I spend the night; your people is my people, your God is my God. And since I did go to prison, then you should have known that I would not go there in vain and that I [was] seeking and pursuing a very great thing, having [great] value, I, seeing and recognizing your wholeheartedness and desire towards me, would have taken two from among you, and would have revealed what it is that I am seeking, but since you went to Warsaw and in spite of my wish made an open disclosure therefore I read this verse [as applying] to you, Since you were hasty *etc*. the one Jacob said to Reuben in *Gen, C. 49. v. 4. Paches Kamaim al tausar ki aliso mischkewe owicho os chilalto iezui olo*. He runs there as quick as water. You will not be the elder.[67] Because you rose up on the bed of your father you have shamed my bed by that ascension.

31. In the year [17]56, when I came to Poland, I showed everybody the following verse from the Bible openly, in the 5th bk, [of] Mos., chap. 29, v. 4, 5, and 6. God did not give you a heart to understand and eyes to see *etc*. so that you would know that I am Jehova your God[68], *5. woauluch eschem arboim schono bamidbor lau bolu salmauseichem mealeichem wenaalcho lau bolso meal ragleicho—6. Leichem lau achaltem, veiain vescheichor lau seschisem lemaan teidu ki aini Jehova Eloheichem* 5. He gave you 40 years to wander in the wilderness. Your clothes did not wear out on you, and your shoes

[65] Maria Theresa

[66] 68, *58* (!). The "*vide*" note (as opposed to the simpler "in") suggests that this is not a precise citation (as indeed it is not, see Rashi, ad loc.). The quote from Ruth 1.16 that follows is precise as far as it goes, though it does not seem to have been quoted in the performance. For those reasons 68 does not follow its usual practice of presenting the original Hebrew in transliteration, followed by the Polish translation of the passages. In the mss. the Hebrew and the Polish translation of 68 are both underlined; here, the foreign words (i.e., the Hebrew) will be italicized and the translation into Polish will be treated as other words in Polish. See the Introduction.

[67] The Polish word means both senior and superior (and is an interpretation rather than a translation of the Hebrew, see Rashi ad loc. and Genesis R. 99.6 where the matter is Reuben's primogeniture; cp. Zohar 1. 236); the Polish word will regularly be translated as "elder."

[68] Dt. 29.3-.5 [!]. (Note the Germanic citation of Deuteronomy as "5 Moses.") 69/1 has this abbreviated version; 68, the transliterated Hebrew and Polish translation. Yet, 68 lacks the phrase from v. 3, "YHWH did not give you a heart to know nor eyes to see .."

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did not grow old upon your feet, 6. Neither did you eat any bread nor drink any wine nor strong drink, so that therefore you would know that I am the Lord and your God.

32. When I was told to go to Poland, I answered, Why I? you have so many learned men indeed, why don't you send them? No, you yourself have to go, I was told, since God himself has chosen you, and if you won't agree willingly, then they will lead you there bound in chains, so that you will carry out there what you have to do; so being in Poland for the first time I did things which nobody knows, for these are things, which the mouth cannot speak, which the heart keeps to itself.

33. Just as I told you before when I was led to those rooms in which were found all the kings of Israel and the Patriarchs, they said to me, Jacob, we have come this far, from here you must go on alone. I am a prostak,[69] I answered, and have no understanding, by what means will I go there? Don't worry about that, they answered, none of that matters, wisdom is hidden in the lowest of places; nevertheless I still held back; at that the First, having put me on a table and having opened the window, showed me an abyss, saying, Look, this is an impassable place, we cannot go there, but you, if you just would not hold back so, would have less difficulty in passing over your road, but since you delay you must pass through all the tight places. And at that time I saw all the burdens, which I would have to take upon myself. And so I was pushed into that abyss.[70]

34. Her Highness [Ewa] in the year of 1785 asked me once in Brünn why I myself chose people who are just prostaks and unintelligent, why did I not take her among the women, she would surely not have abandoned me?[71] So I answered her this way, What kind of an achievement would it be, if God should lead the world with wise men and scholars? God absolutely wants to come forth in this world with the least and the lowest, so that from such a place his power would be demonstrated; just consider and look at me, there was no greater prostak than I, who was just as if deprived of intelligence; but wisdom, as I said, comes forth from nothing.[72] Being in Bucharest in [17]48[73] at the house of a certain lady, who was 24 years old, I had with me spools of gold and silver worth 100 zl which I sold to her for 500 zl which greatly amazed me, however not thinking much about it I hid the money and went on my way, saying to myself, If she gives [it to] me voluntarily, why shouldn't I take [it]? That lady was very rich. She had about 1200 servants, choice young people. Her husband was not present at that time and was away at his estates, so then she, having summoned me, asked me to sit near her. I did that and I saw that the servants one after another were slipping out of the room and I alone was left there with her. The servants locked the doors behind them; that lady began to persuade me that I should spend the night with her, and engaged me to satisfy her desire, offering me 1000 sacks of *lev*s,[74] and if you will agree to that voluntarily and willingly then I'll give you *in dublo*.

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[69] This Polish/Yiddish word means one who is crude, coarse, simple, straightforward, unlearned and will be used in translating the noun but not adjectives, etc. See also Liebes, *sod*...93 where an earlier Shabtian background is explored.
[70] See 1 and nn there.
[71] 68, *odstąpila* ; 69/1 *ustąpila*
[72] Cp. Job 28.12
[73] 68 has a badly written "48" which 69/1 has miscopied as "18."
[74] A coin current in Walachia, Bulgaria, etc.

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Look how many handsome and attractive slaves I have here, but I want you absolutely, and that this night, and when you in the future have a desire for me I will not deny you but only my one wish and desire must absolutely be quenched this night. I wanted to run away, but all the gates were locked. She, having caught on to me, said, If you won't do it willingly then you will have to be compelled to do it. At that I took thought, If I should knock out the window and jump out then I would make too much racket. In a word, gathering all my valuables, I gave them to her for safekeeping and actually asked her for permission to go out to the porch, to which she agreed and came out with me. That porch was very high off the ground and the yard was full of sharpened stakes and beyond the stakes flowed the river. At that I began to figure how far I would have to jump headfirst to reach the water, and so, throwing off my coat, I jumped straight into the water, and, swimming away, I went directly home. Next day I went to her and got my valuables and my robe. I did all this because I am a prostak. A long time thereafter, I was told that she was a great astrologer and, having learned of me, wanted absolutely to have union with me.[75]

35. Traveling once with my partner through [some] villages, my partner ran into peasants to whom he owed money; wanting to go on, several peasants, having come to us, stopped us. I wanted to jump on them, but they said, We don't have any business with you, that other one owes us 900 levs—and my partner knew that I had 600 levs with me. The peasants tied the debtor up and he began to lament, saying, Jacob, for God's sake, do this, Give me 400 *levs*, this will settle my whole debt to them and I will get free. As soon as I get home I'll take my wife's corals, worth 100 zl, and I will give them to you. I agreed to it. I gave him[76] [the money]. Having returned I asked for the corals. My wife is sleeping now, replied my partner, tomorrow morning I'll give it to you, and for the kindness you did me, I will give you an iron-covered cart, which is at my father's. In the morning my partner, with his wife and everything he had in the house, had fled. I ran to his father with the note, which he had given me to take the cart, but it wasn't given me. His father told me that his son owed him more money, and for security he put that wagon in his yard which was surrounded with a high fence. At midnight I came there with two ladders which, after having tied [them] together, I put against the fence, took the cart weighing 100 *ok*[77] on my back carried it over [the fence] and having descended the ladder with it I carried it on myself for half a mile to Romani.[78] The father ran after me but everybody denied him the cart [by] proving that his son had done me greater damage by taking the 400 *levs*. This is a second display of my prostak-ness.

36. Having come to the river Totorozh,[79] I found there 150 wagons, standing on the shore, afraid to go farther because of the high water. Without saying anything, I took my robe, put it and my bundles on my head, and despite the most terrible danger, I swam across the river with my horse. From the other shore, people shouted at me, What was I doing?

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[75] Cf. Gen. 39.6 ff. and Gen. R. 87.5 for Frank's namesake, Joseph's, refusal to have intercourse with Potiphar's wife.
[76] 68 lacks *dałem*, "I gave."
[77] A Turkish measure of weight, the okka weighs 1282 gr.
[78] A town west of Iasi (Jassy), on the Moldau (46.2N26.65E)
[79] Near Romani, probably the Trotusul/Trotus

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for God's sake why was I taking such a risk? Listening to none of it, I swam across and that same day I managed 6 miles to Romani. Those people had to wait there 11 days, after which [when] they got there, they asked about me and were surprised at seeing me alive. And my prostak-ness did this.

37. In the village of Faraon[80] in Walachia there is a fearful pit whose depth is bottomless is terribly wide. I jumped over it constantly on my horse, at which the Turks constantly marveled. From this consider, how crude and unconsidered my deeds were, and as well that I was chosen, for I was very upright and God-fearing.

38. Some robbers were hiding in a certain forest. They had all the comforts of life in their cave, even their own musical instruments. When I was passing by, I went in and, having found nobody, I noticed the drums, flutes, tymbals *etc*. Having taken up a drum I began to beat it on purpose with all my strength, so that they would come to meet with me. Note that this is not a deed that anybody in the world would consider wise. Yet I was chosen, and
that's why I have selected such people. Even though they won't be wise, but with wholeheartedness towards God they will deduce[81] their part.

39. Near the city of Skopij[82] there flows a river which will not tolerate either beast or man; it sinks them right away. On the other side of the river there is a mountain, on which there are palaces belonging to Asmodeusz, in which he himself resides with his forces ever since the beginning. His servants one night made a bridge over this river but the last 10 cubits were left incomplete, and despite the attempts of the citizens to provide this addition every year, nothing results, for the foaming water pulls it down right away. A certain Nathan[83] who acted *qua* prophet of the First went to Skopij, and at the time of his arrival the elder Asmodeusz died, and his son succeeded [him]; this Nathan took all the innocent children and read the words of the funeral service over him, saying of him, He was a Holy Spark. Another time when this Nathan was passing by he said to a certain young woman, I will go to bathe in this water, and if I return, then I shall live forever. This woman begged him to help her as well to do the same after he returned. He, having returned, immediately ordered his will written and immediately died. I myself was [there] and saw his gravestone. All this happened in the year of 1679.[84]

40. Being there in 1754, a certain /:the same:/[85] old woman told me about Nathan's adventure, I, paying no attention to it, went there and got undressed, and despite the fact that almost the whole city forbade me, I jumped into the water and bathed and swam there happily, and having done that I said to Rabbi Mardocheusz, Let's go up the hill to Asmodeusz, he will reveal many secrets to us. Good he replied, I know one secret name and after having written it he put it in his hat. And then we went. Rabbi Mardocheusz saw

[80] Modern Faraoni, SSW of the juncture of the Moldau and Bistrita 46.6N26.9E
[81] Read with 68 *wyprowadzą*.
[82] Modern Skopje in Yugoslavia (Macedonia)
[83] I.e., Nathan of Gaza, the prophet of Shabtai Zvi.
[84] Nathan of Gaza died on January 11, 1680 in Skoplje and was buried there.
[85] The interpolation is lacking in 68.

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the king as he crossed the bridge going to his castle in his carriage with great pomp and saw immediately the table laid in the palace and two sentries who stood at the gate like two very high towers and their drums as big as a house. Having seen that, he became frightened and did not want to go any further. I told him, don't be afraid, come with me, you will see how glad he will be to see us, and how he will invite us to his table, and how extraordinarily he will enjoy himself with us, but it was all in vain. I had to come back. If he had listened to me and gone, then Asmodeusz would have given him his maiden daughter for a wife.

41. After coming to Poland the Lord said to Mrs. Matuszewski, OBM, What is in the heart of the merchant who, having come to the *Jarmark* [86] with a very precious stone, and in spite of the great number of people [there], not even one was there who could understand the value of the stone?

42. When I was in Dziurdzióws during Romazan,[87] I went to a certain Greek who treated me to *pleczenta*[88] and a pipe. I was eating there and smoking, when two Turks came by. They did not see me eating at all, but were only surprised by the pipe. The second of them said, Happy is the people which is ruled by a free king. Despite this, if they had met even one of his [own] people thus, the one, to be sure, would not have left alive.

43. When I was coming from Poland, I turned aside after I passed Lwów to an inn, which was located in an out-of-the-way village. I came there and asked the Jew, the owner of that inn, to let me stay there for the Sabbath, promising to pay him well for it. The Jew and his wife did not want to agree at any cost and sending me to another inn which was near that village, added that their house was not a boarding house. I repeated my request again, but when nothing came of it I said, Since you don't want to take me in you should know that a certain lord[89] will pass this way and he'll beat, bruise and wound you. As soon as I said that a certain lord arrived with his entourage, led by a drunken stable boy. As soon as he got there, he made a lot of commotion. The Jew wanted to get rid of him the same way as he tried with me, but they began to push the Jew around and beat him. The wife threatened that she'd go to her lord with a complaint, which made the traveling lord angrier and he continued to beat them even worse so that he bruised and wounded them. Seeing that, both of them fell at my feet, offering me their home free of charge, but I did not want it and continued on.

44. (b43[90]) My grandmother, my mother's mother was a very learned astrologer. When I was born, all the witches assembled around our home and surrounded it, even their queen was there at their head. There was a dog in our house— a cross between a wolf and a [canine] bitch. This one did not sleep at all, but barked all the time, for if he had fallen

[86] German, fair/market; hereafter market-fair
[87] That is, Ramadan, the ninth month of the Moslem year in which the faithful fast during the day
[88] Dumplings
[89] Polish *Pan* will regularly be translated as L/lord, depending on whether the reference is to Frank or God or to a member of the nobility.
[90] 69/1 numbers thus and continues in sequence, differing in numeration from 68 by one. The numeration here follows 68 (as does the numeration in Kraushar; see the Introduction).

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asleep even for a moment, then they would have seen to it that he would have never awakened, but he kept watch vigilantly. Then on the 8th day at the circumcision, they surrounded our home as before and wanted to do something evil, but were unable to because that dog kept guard again, and the old grandmother with her craft fought against the evil also, saying, Watch him carefully, bring him up properly, for a new thing will come to the world through him.

45. In Salonika Jakubowski,[91] Nathan and I went before Easter[92] to a learned elder, who kept the poorbox, asking him to give us [something] for Easter, as poor strangers. Jakubowski began according to custom, to deliver a highly learned speech to him. He touched upon all the teachings in order to persuade him to be merciful but that [man] wouldn't give us anything, saying, We have enough local beggars, we cannot also feed strangers. In our country, said Jakubowski, all outsiders find[93] help and there is a contribution for strangers. /:We also helped the poor in our country and brought them to our table:/[94] Why did you leave your country when you were so well off[95] there? replied the treasurer. Being unable to bear it, I shouted at both of them, Step aside, and let me talk to him myself. And turning to him, How can you have the impudence to ask why we left our country, tell me right now, why did Jacob the Patriarch leave his country and go with his children to Egypt. Was it not from that that the Easter holiday originated? If he had stayed in his own country then would we now have needed to celebrate the holiday of Passover? And then I began to shout at them in Turkish and they being in awful confusion, I shouted, Your wife and daughters are in danger of rape. Then the frightened cashier called at once to give him the money and having given us several *levs*, politely saw us off.

46. Traveling with Jakubowski from Salonika to Smyrna, I sent Jakubowski there to a highly learned treasurer of the poorfund, who had the custom of immediately getting into scholarly disputes with all foreign newcomers; if the newcomers beat him in argument then he would give him money for the road, if not then he would leave with nothing; when Jakubowski came in he found there a stranger at a disputation. The treasurer, a tough head, beat the stranger, the stranger left with an empty hand. But not so with Jakubowski. He was welcomed with great honor. He was successful and got a few *levs* for the road. We went from there to Adrianopol,[96] where there are three learned rabbis, who likewise engaged newcomers in disputes, and if they gave anybody an attestation that he was a scholar then he would qualify from then on anywhere for alms and a proper

[91] Nahman ben Levi (Piotr Jakubowski after conversion) appears in the next several dicta (45,46,47,50) and then again in 120. In dictum 1205 he is mentioned as traveling with Frank and his father in Frank's youth; in 2155 from the last period of the dicta he is mentioned again. It would seem that he was a faithful retainer of Frank's throughout almost all of Frank's life. He was from Busk in Podolia (49.58N24.35E) and this is the name he took upon his conversion. The Nathan who appears in the next few dicta accompanying Jakubowski and Frank is either Nathan Shor (Michał Wołowski) of Rohatyn, the son of Elisha, or Natan ben Aharon of Lwów.

[92] *Wielkanoc*, not *Pascha* as later, see Introduction. The reference in any case is to Passover.

[93] Read with 68. *Znaydui*; 69/1 *znayią*.

[94] 68 lacks the interpolation.

[95] 69/1 has an editorial interpolation adding a different second person form.

[96] Edirne, in Turkey today (41.40N26.34E)

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welcome. Jakubowski received such a certificate. He thought that this was achieved by his wisdom and eloquence, and did not have the humbleness to think that this was performed by God's power. Rabbi Issohar knew one of those three [rabbis] and praised him as one so learned that he knew nobody else so learned and that nobody could win an argument with him, yet Jakubowski won.

47. Traveling with Jakubowski from Salonika to Poland, there prevailed at that time a pestilence in Podolia.[97] We came to one township where the plague was felling the people, and we lacked food, wine, bread, cheese *etc*. Then remembering that from those contaminated with plague one does not take money, I told him the opposite, You go there, purchase everything but don't give them money. He did just that. He came to the baker, bargained for bread, put it in his sack, but when he had to pay the baker fell down and died. He went to the shopkeeper where he bargained for cheese. He put the cheese away and the shopkeeper died. He went on to the store to buy vodka. The same happened with the owner. In a word, just wherever he went he bought everything without money, because the plague was sweeping the sellers away. Coming [back] then to me, where I was waiting for him, a rider on horseback knocked him down with his horse. What are you doing? shouted Jakubowski? Are you going to ride right over me! He didn't even finish saying it when the rider toppled over and fell to the ground. This is how it is. I did all this because it was promised to me that no plague, nothing at all, could get at me. Therefore all my orders were carried out successfully by the hand of the one whom I assigned, and so should you be.

48. I asked Rabbi Issohar and Rabbi Mardocheusz that if the Second belonged to the divine why did he die? Rabbi Issohar replied to me, It stands in our books that he came to this world to experience everything there is, therefore he had to come to experience the bitterness of death as well. That's fine, I replied, the answer is good but if he came to experience everything, why then did he not taste how it would be [to be] pasha, vizier, or sultan? Why did he not experience rulership? I don't believe it. They could not give me any answer to this.

49. When I was ordered to go to Poland, I did not want to do it saying, How can I, such a prostak, go on this road. There are here two scholars, Rabbi Issohar and Mardoch. Let them go. So I was told, They won't listen to your advice here, you are chosen by God. When I still was unwilling, then they began to throw rocks at me. And for the fact that you are holding back, it was said, you will have to go in poverty. If you should still delay, then you will be put in chains and led. There you must do what is necessary. Whatever touches your heart is permitted in your conduct, whatever you like. I was only shown the places and roads which I had to tread, and that one who would come against me, and it was said to me, You are Jacob, don't be afraid of anything, do everything wherever your hand reaches.

50. In Podolia, when I was traveling with Jakubowski and Nathan[98], I was very careful about my deeds. Once when staying overnight in a certain town, I heard lamenting in a

[97] The region in southern Poland (until 1772 when it became Austrian) between the Dniestr and Bug rivers
[98] This is probably Nathan ben Aharon of Lwów (aka Rabbi Nussen).

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certain house. I went there. I found a Jewish girl who was already dying and over whom the whole household was lamenting. Be quiet, I shouted at everyone, and leave me alone with her. They all went out, and I spoke these words, I command you to be well. And then I did a deed with her; she woke up, she became well. I ordered that she be dressed in a white blouse. Then when I was leaving I ordered them all that it should remain secret. This woman is alive to this day, has children and is healthy in every way and is rich.

51. A similar deed happened in Częstochowa with the daughter of Henryk Wołowski,[99] who was almost dead and her mother, having come to the Lord, began to plead hard about the child, the Lord told her to laugh two times and to plead while laughing, saying to her, Go home, your daughter will be well. And it happened just so. This child lives to the present.

52. In Bucharest, during my youth, I was extraordinarily strong. Once it happened that two hussars of a certain lord were beating up a Jew. Having grabbed the Jew I asked the hussar, Why are you beating him? I will beat you too, he answered. I pushed him then so [hard] that he fell bleeding to the ground. They jumped upon me, but I crippled them. Then the other guards came running towards the commotion. I, having taken a rolling pin which was then in use for rolling out dough, began to swing with it at one after the other of them until they all ran away and, having grabbed their military commander by the neck, I ripped the whole front of his clothing. Seeing such a deed, they went to their Aga[100] who, after hearing what had happened called a lot more men and, the townspeople having joined him, there came to my house about 700 people; having seen that I rushed outside and again scattered them all, leaving every one of them with a mark on the mouth, or nose, and so on.[101] The honest storekeeper and my neighbor advised me then to overtake those people and go to the Aga first, telling him that it was not I who started that incident, to which they gave me [their] attestation. I went to the castle but was unable to find the Aga himself but only that military commander whose clothing I ripped was sitting there. Having noticed me, he gathered some men and rushed at me. I gave him a solid thrashing there and beat him to a pulp. But since at that time it was our holidays, I asked one of the 12 ladies of the court to go to the Aga and ask him to postpone the whole trial until after the holidays were over. This same lady took me in her coach from the castle to my home. After the Easter holidays I dressed myself in my red outfit[102] and went to the king. The guards did not stop me, thinking, that it was one of the great lords. The husband of that lady and the Aga himself stood at the king's side. The Aga related the whole incident to the king saying that I alone had beaten and wounded many hundreds of people. Hearing this, the king asked, Why did you do this deed whereby you

[99] See 8. Henryk was another of the sons of Elisha Shor.
[100] A Turkish civil or military leader
[101] Translating Polish *i.t.d.*
[102] Red and white are the two most important colors in Frank's color system. He wears clothing that is either red or white or a mixture in order to present himself in different meanings. The color red in the Zohar represents the divine attribute of judgement; the color white, mercy. Moreover, Frank chooses red clothes and furnishings in the tradition of Shabtai Zvi; and in relation to Edom as Christianity, as his secret religion, as Esau (Edom) who is largely a being of the aspect of the *sitra ahra*. As the messiah, Frank must release these colors or their aspects and liberate their proper natures, "cleanse" or "repair" them. See 52, 63, 126, 145, 222 nn; Chronicle, 109.

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have murdered so many people? O king, I don't know at all why this happened, since in our custom it is allowed to drink on the eve of the holidays but not at all permitted during the Easter holiday, so I had then a little more to drink than usual and don't remember much except that the beginning of the whole thing was the hussars as the attestations demonstrate. I am now, o king, in your hands, do with me whatever you like. The king, having turned to the Aga, asked him to forgive me, charging it to my youth. At this time the husband of that lady interceded on my behalf. That commanding officer was summoned. He entered in that torn robe. The king, offended by such disrespect to his majesty, shouted, Look how the Jew dressed himself with respect for my honor, and how you dare to come in. Begone from my sight. And so he was expelled and I was conducted out with honor and set free to go home.

53. In Bucharest, during my youth, 6 peasants came to me showing me a drill, smeared with some special herbs, which had such a property that wherever it was put in the ground and whenever there it would be touched by metal, it would bring it to the surface immediately. They said, We have located a treasure in a certain place. Come with us. Since you are strong, you will help us to get it out and we shall divide it with you. Fine. I agreed to it. We went. Having come to a certain mountain we began to dig in it and carry the soil on our shoulders to the water. So having come to the bottom of the hill with what we'd dug up, we noticed an iron door barred with a fearful lock. We had with us *scheidwasser*,[103] files and all the other tools necessary for this and so we filed away but still a piece remained. Since we were very tired I proposed to them that we leave the completion of our plan till the morning. So it was. We went home. Having arrived, I thought to myself, Why should I share this treasure with them? I will make use of a trick. I took two lead flasks, both exactly the same; the one in the right hand I filled with pure vodka, [in] the other in the left, I mixed the vodka with poison, planning to keep the first one for myself and to treat them with the second. When I was doing that a neighbor-woman came to me with these words, My dear sir, do this for me and stop what you're doing. Listen to me, Before you do to them what you plan, go to such and such a woman. She will tell you how you should proceed. I listened to her. I went to that woman at midnight. It was in December. The sky was cloudy at the time. The woman was asleep at the time. I woke her and, having given her a present, we went outside. After having looked around and said something, the sky cleared up and she began to read the following words from the stars which were then very bright, I know where you are going, and that you have with you a pair of flasks with vodka, but I advise you not to go there, because these men also have a plan for themselves and they have prepared knives to hurt you. But your fortune is too great and they won't be able to do anything to you. Now you do as you will and what you think right. I went all the same. I found the men there. When we began to file the rest [of the lock], some peculiar kind of savages leapt out and, having grabbed those six men, hurled them several leagues and broke their arms and legs, and I alone remained, holding my yatygan. Then I noticed a certain Turk among those savages whose head and turban were as big as the largest barrel, which made me realize that this was a devil. So I took hold of myself and went home, and at that moment the mountain where we had been digging for so long filled in as it was before in the blink of an eye.

[103] An acid

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54. Once, in 1756 while walking along a street in Poland I wanted to buy something. A certain Jew, a thief, noticed my purse which I had taken out. He put his hand in [my] pocket, but as soon as he did it, his hand got stuck in the pocket, and so I led him behind me through that whole street to the amusement of everyone present until one noble young lady came up and begged me to let him go free. I did that but equally because there was a lodging nearby where the Truebelievers[104] were and, not wanting them to see, I let him go free.

55. When walking once along a street in Lanskroun,[105] I stopped at a certain Jewish lady-merchant's, who began to scold me because I had brought everything out into the open[106] *etc*. I answered, You speak correctly but why are you carrying a counterfeit tynf[107] on you? She began to deny it. But I said to her, you do have [one]. Reach into your own pocket yourself and you will find a whitish tynf. She continued to deny it. Look for yourself, I shouted, and you'll see that you have it. You got it this morning from a nobleman who whored with you. At that she admitted it saying, Blessed are the parents who begot such a child. You are right and your words are true.

56. In Iwanie the Lord said, When two dogs bite at each other even if someone comes between them and beats them with a stick they pay no attention to it and go on fighting; so must it be with the extraordinary spilling of blood in this world and during this very confusion, only then will we be able to redeem our loss, which we have been pursuing. Likewise, when the water is troubled then it is a good time to catch fish; just so when the world is flooded with blood, then shall we be able to catch the thing, which belongs to us.

57. In [17]59 the Lord said in Iwanie, There was a certain man who had a pearl of inestimable value. It had not been pierced. He went with it from one great city to another searching for a master who could make a hole through it, promising to pay him for the work in advance, but only if he [the artisan] would assume the possibility of doing so without the least bit of damage. /:if it would not be split:/ None of the greatest masters wanted to undertake the job. Finally the owner was offering 1000 zl for the work, but no one would dare do it. Being unable to think of what to do with this pearl the man went to a certain apprentice whose master was gone from home at the time, and without warning him of the danger of perforating a pearl, said, Take this pearl and drill me a hole through it and I will pay you well for it. The apprentice first took the pearl then drilled a hole through it fearlessly. The man paid him well and, fully satisfied, went on his way. It is just like that here. So many wise men wanted to drill but could not, because they were afraid, but I was chosen, because I am a prostak, who with the help of my God, will drill through everything and will gain everything.

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[104] Shabatians, Pol. *prawowierny*
[105] A town across the Dniestr near Kaminiec-Podolsk, 49.55N16.38E near 48.40N26.36E
[106] The merchant, presumably a Shabatian, complains that Frank has exposed some secrets of the faith.
[107] A small silver coin

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58. Having crossed the river Dniester on the evening of Saturday, Jan. 7, 1759 he said the following words, *Ester, Ester, ich bin dein Bruder, und du bist meine Schwester.* [108]

59. Her Highness saw a dream in Częstochowa in which she sat in a dark tower[109] and a German, dressed in white robes, came and set her free from there. She asked who could that be? They answered her, This is the Roman Emperor. When she was telling that to His Highness,[110] the Lord said of it, This is the very child for whom I asked.

60. When Her Highness found herself in difficulties in Częstochowa because of the Russians and the Confederacy,[111] the Lord said to her, My daughter, look, everybody has left me, Brothers, Sisters, *etc.,* but you have remained with me and you have suffered with me all these years of my imprisonment. Therefore I will bless you that you be the most beautiful among the fair[112] and that all of them will be nothing compared to you.

61. In 1783, in Brünn: Every man is composed in three, the man, his shadow, and his fortune. Each of these has exactly the same form as the man. Just so it is when a hunter goes to kill a bear he sees three images of him. Therefore he must know which of the beings is the bear among the three.[113]

62. All religions, all laws, all books which have existed till the present, and he who reads them, it is exactly as though he turned his face backward and looked at words which have long since died. All this came forth from the side of death. But the wise man always has his eyes in his head,[114] that is, one must always look at the one who walks before him and such a one looks neither to the right, nor to the left nor to the back, but only keeps his eyes on the one [in front of him] and walks directly behind him. Excluding the history of Jacob and Esau, since they do not belong to the books of Moses; they are passed on only by tradition from the ancestors.

63. The angel who wrestled with Jacob when blessing Jacob, said to him, You will not be called Jacob from now on but Israel,[115] and this was the reason why he and his children

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[108] German/Yiddish, "Esther, Esther, I am your brother and you are my sister." Queen Esther was a typological figuration of Shabtai Zvi (because of her hiding her faith and people). She is one of the manifestations of the Shekinah/the Matronita; her name contains a reference to the braided cord of three strands as well as to secrecy. As Zvi's figuration she plays a rich and complex part in Shabatianism during the lifetime of Shabtai which continues to develop in Baruchia's sect. See M. Attias, G. Scholem, 99, 154, 156, 195, 196, 200 and notes ad loc. Frank adds the term "Brother" and "Sister" to the figure, identifying himself with the lower Sefirah of the Messiah (Yesod), the mate of the Shekhina (Malkhut). In asserting his own role he also says here that the place where she is to be found is Poland and provides an etiology for the roles of the Brother/s and Sister/s of the Company.
[109] 105 n; 668
[110] I.e., Frank
[111] The reference is to the fighting between the Russian forces and the (Catholic) Confederation of Bar which took place between 1768-72.
[112] Song 1.8
[113] See 728 and the note there.
[114] Cp. Eccl. 2.14
[115] Gen 32.29.

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had to go to Egypt,[116] and at that time he became crippled in his leg,[117] and the whole world had to go under the reign of Esau. Joseph too fell into the hands of his own brothers because he hid his mother when they went out towards Esau.[118] If Jacob would not have hidden Rachel[119] before Esau at that time, then things would have gone better. Jacob had to go first to Laban, because without being at Laban's he could not be at [the place of] Esau; Jacob had to flee from Laban because he could not bear it there. If he had been able to bear it there for a time then he would not have had such oppression from the side of Esau [thereafter] and now we would have been first[120] at [the place of] Laban. Their clothing there is white.

64. When you should see any operation by somebody, even though it might be as it should, don't go after him and don't look, because God /:alone:/ is with us /:and no one else:/[121] is with him.

65. The tale of Jacob and Laban and Jacob and Esau is the beginning and end of the world. During that time Jacob became lame in his leg,[122] but I have hope now that I will come to life.

66. Whoever wants to be attached to the living God must possess purity together with all good attributes before God and man and must, as much as he can, do good towards everyone, and likewise he must possess steadfastness, so that when any difficulty or a test should come upon him he must be stable of spirit and turn neither to the right nor the left. If he does that, the good God will strengthen him and will enlighten his heart and he will reach the level of a true man, either in foresight or in knowledge, and he will come forth from the darkness in which the children of Adam lie, being worthy to attain the Life of all lives.

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[116] See 84 and 86 in particular. Frank, on the basis of a rabbinic statement (which he takes to mean the virtual reverse of what was intended, see the discussion in shab 156a), explains that the struggle that resulted in the change of Jacob's name in the Bible led to the captivity of Israel in Egypt.
[117] Frank identifies himself here with Jacob (Cf. Gen. 32.26) on the basis of their common malady, an ailment of the legs.
[118] Gen. R. 78.10
[119] There is an error here. Either "Rachel" is an error for "Dinah" or, more likely, "Jacob" is a scribal error for "Joseph." If the former, Frank has in mind the midrash (fr. Gen. R. 76.9) which criticizes Jacob for hiding his daughter from Esau and not giving her to him as his wife. If the latter, this sentence continues the preceding one. The theme of Laban and his household recurs frequently, in over two dozen dicta.
[120] Again Frank jumps from the history of Jacob/Joseph/Esau to the history of his own following. Esau is identical with Edom and Christianity, he says, and if Jacob had not fled from Laban's household and exposed himself to the envy and persecution of Esau then (Jacob Joseph) Frank and his Company would not have had to suffer under Christian domination but could have begun their journey at Laban's, where one dresses in white (the meaning of Laban's name in Hebrew) perhaps a reference to Shabtai Zvi's white garments, perhaps to the revelation of the white (the Right Side) trapped in Darkness (see Attias, Scholem 72, poem 51n5). Jacob's service for Laban and his flight with Rachel, Leah, their children and the household gods (Gen 30-31) is a recurrent point of reference for Frank. He seems to configure another archaic religion which has good and evil aspects; the Zohar speaks of Laban as the greatest of magicians
[121] 68 lacks the interpolations.
[122] Cf 63n

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67. When God will grant me rest then I will reveal to you a certain word, from which you will know and will see perfectly the meaning of my stay in prison and of my present stay in Brünn, my status and position, and your position, to this point. You will be greatly sorry on account of your deeds, because you will know what you have lost, and you will know perfectly the story of Jacob and Esau, and Laban, and then at that time you will need no scolding because this very thing will scold you and will lead you step after step behind me. Then you will know what has happened and will happen in Poland.[123] You will also know why they display the Pope in Rome, and whoever will attain the spirit of wisdom will be able to know the other thing which will occur in Edom. But about the Father of Edom neither ability nor thought nor understanding can grasp what happens there. You will also know why I sent you flying from one place to another and why I ordered the whole Company to come to Częstochowa; and since you have been there, although you have seen nothing, not the power nor that treading, you will still be able to follow me on from that place; then you will know why Rachel died on the road, and what were those household Gods?[124]

68. From what place did Isaac get the blessing, which he was able to give to Jacob and Esau?[125]

69. That leader who led Jacob did not yet know the true road along which he was supposed to lead since here no one can tread, because it stands here, I will tread this vineyard myself,[126] and that was from God himself, for if Jacob had gained victory over Esau at that time then the rule of Esau would have now acceded. Jacob said, Go you, o Lord, in front of your servant,[127] and therefore now begins the rule of Jacob which will last forever.

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[123] The reference is to the dismemberment of Poland.

[124] The incidents of the theft of the household gods and Rachel's death and burial appear in Gen. 31, 35. They are associated in Gen. R. 74.9 (Rachel dies as a result of Jacob's oath), 82.10 (Rachel's grave on the road); Zohar 1.134a (Rachel's grave), 164b (the teraphim), 175a (Jacob's oath). What Frank meant is unclear. The *trafim* (household gods) might be magic, or sexual images; the root *rfh* is interpreted by some, including the Zohar as having to do with losing hold of something, thus perhaps abandoning the lower Torah for the upper.

[125] Gen. 27; cf *pesikta derav kahana* 1.12

[126] Isa. 63.3. (Both 68 and 69/1 lack the Hebrew transliteration which is found in the Appendix of Kraushar, vol. 1. The dicta as presented in Kraushar—in the body of the work especially but hardly less so in the Appendices to vol.1 and vol. 2 that contain a large number of dicta fragments—are not to be relied upon. It is clear that he had a complete manuscript of the dicta, but his emendations—driven by various motives—restrict their utility as witnesses. It seems possible to make a single large exception to this general rule for the transliterated Hebrew (and Aramaic, Ladino) phrases that occur in the Appendices—as in this dictum—in Kraushar's renditions. He would not have added them himself. I have copied them into the notes when relevant to identifying the citation and its rendition; or when the orthography is of interest as it represents more than one contemporary realization of the Hebrew. K[raushar] 1.378 has Hebrew: *Puru durachti lewadi*. The biblical text is interpreted in the Zohar 1.238a as speaking of the eventual conquest of "Edom" (that is, Christianity) by Israel (Jacob, the Jews).

[127] Gen. 33.14. Zohar 1.172a says that Jacob says this to Esau in order to postpone the reception of his father's (stolen) blessings until the time they would be needed by his descendants in order to overcome his brother and all other peoples. K 1.378 has Hebrew: *Jawor ne Adojny lifne awdoy*.

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70. If Jacob, the Patriarch, had not gone at that time, none of the path or road along which it is proper to go would be known now.

71. There were very many princes of royal lineage who went on a long road to ask for the hand of a certain princess and entered the palaces which she purposefully ordered to be built in the middle of that road, provisioning them with all manner of amusements and delights desirous to men, such as, music, dances, the comforts of life, alluring girls; and therefore all who were going to her were enmeshed in those nets which were set on the roads; but her true lover struggled through thorns and over rocks and after completing great tasks, he came to her. So I remind you, When you see such an alluring and deceptive place and want to take it, be careful that your heart not turn aside there, for that place to which we strive is very ugly and hideous and it is of this very place the psalmist said the following, The stone which the builders rejected became the cornerstone.[128]

72. When I will come to Rome you will be glad. But if you will be worthy to come to Poland, to Esau, then the whole world will recognize [it] and say that this is a deed of God's hands, and only at that time will they begin to mention the name of God, and at that time the living God himself will rejoice. There has not been a man yet who could tell bad from good. It may be that in that place which seems to be bad there good is hidden, kept in secret, and likewise the opposite.

73. Indeed, Isaac, Jacob's father, was rich, yet when he sent him to Laban he sent him out poor. The proof of that is what Jacob himself said, I crossed the Jordan with only a staff,[129] because that crossing must be [made] in poverty, which only meant that that one did not go directly by the highway, but by an untrodden byway, and therefore he fled from Laban, just like when[130] someone falls from the top of a mountain, but we are going down the middle of the road, like a ship in the sea, as it stands, God gave the road[131] and I turn neither right nor left, with the power of my God I am able to go.

74. When you will see some frightful place, know that God is not there, and when Jacob the Patriarch said, O how frightful is this place. This is nothing else but the house of God,[132] he was in error, for when at the place of God himself you have no fear. Likewise in Dziurdziów I saw a throne, and a man sitting on it and I became somewhat frightened, but I was told, Don't be afraid because God is not here, the one whom you see is just the one ruling over the power of Ismael.[133]

75. In the year of 1783 began the last days.

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[128] Ps. 118.22
[129] Gen. 32.11 with Rashi. K1.378 has Hebrew: *Ki bemakli uwarti es hajardin*.
[130] 69/1 lacks *kiedy* (when).
[131] Jer. 42.3 (prb); 68 lacks *iak okręt na morzu, iak stoi, Bóg dał drogę* (like a ship in the sea, as it stands, God gave the road).
[132] Gen. 28.17
[133] Frank says that the power Islam (Ishmael) possesses in this world is not directly from God but only from the demiurge that controls what power Islam possesses (temporarily).

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76. Jacob said, This is nothing other than the house of God.[134] But I tell you truly that the living God has not yet had any house. Whatever Jacob needed he revealed only he just hid it with his words, but Balaam[135] described quite clearly our whole passage; little children will be able to read and clearly interpret all of it. When I see him, I will kiss him.

77. Why is it, when the Jews are just entering a szkol, they begin right away to say the following words at the door, *Ma tauwu aucholeischem* [!] *Jankow*. Oh how good are Jacob's tents![136] Yet they don't mention either Abraham or Isaac?

78. Before the herb of Life there appears the herb of death, yet death is not there. It is just that to people's eyes it seems as though death were there.

79. You ought to love every man, even though he be spurned by everybody.

80. Those princes who pursued that princess and fell in the net spread in the road; they found themselves there because of the snare,[137] but her true lover was not like that, he took a lesson from a simple farmer that there are 7 places similarly provided with all the vices and in order that he might not fall into them he instructed him saying, If you go in there, you will never be able to return home and will never come to your beloved, the daughter of the king. Just like those two First ones, who entered the Turkish religion, They and their people who were led there are still hanging in the air,[138] therefore that farmer told that prince, You will work in the sweat of your brow for two days and on the third day you will arrive and come to her.

81. When the time comes man will be renewed and will grow daily as proof of his being a natural man; though at first small, with time he will grow and become large.[139]

82. I will come to you[140] from a certain place and you will not recognize me; and you will come to the Company and the Company will not recognize you.

83. Jacob said, *Ma nauro ha mokaum haze. En ze ki im bes Elohim*. O, how frightful is this place. It is nothing other than the house of God.[141] He was in error. There is nothing frightful at [the home of] God, but before God, before the place of his residence, there is great fear.

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[134] Gen. 28.17; cf Zohar 1.151a

[135] Cf Num. 24. Balaam is taken as a great magician, related to or identical with Laban and a promoter of unchastity in Jewish tradition; he is also identified with Jesus while Zohar 2.22a contrasts him with Moses.

[136] Num. 24.5

[137] Cp 71 to this point in the tale.

[138] The reference is to those followers of Shabtai Zvi and Baruchia who converted to Islam. The image of "hanging in the air" is perhaps to be associated with the legend of the coffin of Mohammed which is suspended between Heaven and Earth.

[139] The theme of the natural, giant, proportions of true man, i.e., Adam before sin, and the consequent reduction of height thereafter which will be repaired through the endeavors of Frank is quite common in the dicta. In the days of the messiah his great pre-fall height will be restored—among a couple of dozen other things—to man. See Gen R. 12.6, etc.

[140] The Brothers (and Sisters?)

[141] Gen. 28.17; 76 n, Zohar 1.151a associates the event and the place name with the aspect of Judgement.

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84. When Jacob was wrestling with the angel, the angel asked him, Jacob, where are you going? He answered him, Into the field[142] of Edom, that is to Poland. He said to him, And do you know, Jacob, what there is to do in Poland? Well then, such and such is to be done there. At that time a great fear fell on Jacob and he fainted. Thereupon the angel said to him, *Lau yekore aud Schimcho Jankow ki im Isruel* [!]] Not Jacob is your name, but Israel.[143] Another Jacob will come and carry out these deeds in Poland.

85. You must know and understand that every kingdom is maintained by some powerful thing. The proof of this is, all the Israelites had their power through maintaining the *Temple*,[144] and as soon as the *Temple* was destroyed, they were immediately exiled; and so it is in Poland, the great power of their guard was in Częstochowa because of that great guardian who serves /:hidden:/[145] in it, as it stands, The servant-girl has inherited the property of her mistress,[146] and as soon as we came there, then the country was divided and the words of Balaam were fulfilled, *Wehoio Edom iereischo*. Edom will be passed on as an inheritance,[147] which has not yet happened since Poland [became] Poland. If you had been whole, then it would have happened to it as it happened to the Temple; and now you have dropped the letter Alef and begun with the letter Bes.[148] Even the newcomers from the faraway countries, even if they were whole I would nevertheless be unable to reveal [it] to them, because they were not together with me from the start.

86. Every man is tied by a thread to his fortune, with only this difference, that one is [tied by] a simple, woolen thread; and another, whose fortune is great, is tied to it by a golden thread: he who is of pure gold from head to foot; not as it was with Nebuchadnezzar, where only the head was golden,[149] but wholly gold; that one stands before God, without him it is not possible to come to God himself. He has the power of just looking at a man [made] of earth and changing him to pure gold as he is himself, and those who will be worthy to come to this, that they may be transformed into [gold], such [people] will be able to come to this, that God himself will be able to look at them and give them eternal life. But in no way can God look at people [made of] earth since they are subject to decay; I wanted to lead you away from the name of Israel, since that name has no fortune,[150] and tie that golden thread to you, but you have entwined it with a woolen thread. N.B. In Częstochowa in a dream the Lord once saw himself completely gold, even his hair, nails *etc*. were pure gold.

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[142] In Polish the word "field" is *pole*.
[143] A confusion of Gen 32.29 and Gen. 35.10, see notes to dictum 63.
[144] The German word is used rather than the Polish (*świątynia*).
[145] 68 lacks the interpolation.
[146] Prov. 30.23. Generally, the Zohar takes this passage as referring to the replacement of the Shekhina by Lilith, light by darkness. See 3.265bf
[147] Num. 24.18
[148] Perhaps a reference to the replacement of the Torah of Emanation—the one which was lost, the Tree of Life—by the Torah of Creation which begins with the letter bet rather than alef.
[149] Dan 2.38
[150] Shab 156a and 63 nn

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87. The time will come when they will try to push you away from me saying to you, Go away from me. Whoever leaves me at that time will be pushed away forever, and whoever stays, that one will stay with me forever.

88. The time will come when you will see me as though I were anxious and frightened of something because I will have to display that [appearance], but don't you be anxious and have no fear of anything so that fear will not get the better of you. Then you will see a certain thing, and it will seem to you that the whole world has risen up to destroy you, then [you must] have the heart of a lion, or leopard, or tiger. Even if a very sharp saber is put against your neck, you have nothing to fear because God is with you and he will certainly save you, and surely such a man who has good faith then has [i.e., will have] something to celebrate at those times.

89. He who will be worthy to come close to God himself, at that place which is before God, that one will receive wisdom 7 or 8 times greater than Solomon had.

90. When we shall be worthy to come to Esau, that is to Edom, then the world will begin to mention the name of God and they will say that this is all a deed of God, but till now not only the name but even the by-name of God has not been mentioned, and the whole world has no knowledge of him at all; but as soon as God will be revealed to the world, the whole earth will come out from under [its] curse[151] and will be changed into gold, and it will daily produce fruit and various foods; at that time there will be neither cold nor hot, only temperate season.[152] Those, however, who are worthy will see God himself and every day they will grow twice as big as they are and this will last 110 /:120:/[153] years, afterwards they will be rejuvenated as a man of 24 or 25 years of age. But how great the sun will grow then is impossible to express. There will be only day at that time and there will be no night, because night is the punishment of this world; but when it will always be day, then God will be pleased with his deeds and all creation will rejoice in its creator.

91. What did Christ show? Just that, that all [people] do pray to a painted picture. N.B. There is in this world a plaque to which all the kings went; King Solomon looked at that picture more than the others, therefore it is said, He was wiser than all the others. /:Once the Lord, while indicating the entrance door in Częstochowa:/,[154] said, If only a man would sincerely pray here to God /:at this entrance:/ then here /:from here:/ God would answer him.

92. Those domestic gods are statues, so why did Laban say, For what reason did you steal my God?[155] I am telling you truly, that that Maiden Jacob pursued so as to possess her,

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[151] Gen 3.17; Zohar 1.70b. The theme of the God whose name is unknown may relate to the gnostic or the Aristotelian concept of the God who did not make this world/the Cause of Causes, the First Cause etc. The gnostic concept is closely associated with Shabtai Zvi (by Scholem particularly); the Aristotelian one particularly with Avraham Cardozo. Cf Zohar 3.11a. See also, Liebes, s*od*...193-4 (to 2 Chr 15.3 and the God Israel lacks).

[152] Cf Sanh 98ab

[153] 68 lacks the interpolation.

[154] 68 lacks the interpolation here as well as the two following in this dictum.

[155] Gen. 31.30. The Hebrew word *elohai* may be understood as either “my gods” or “my God.”

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she still stayed at [the place of] Laban. If Jacob himself had taken these gods, then he would have possessed her in wholeness, but he would have needed to stay [at the place of Laban] three years more, only he could not endure it there any more and fled from him, and because of this he did not accomplish anything at all with Esau, but if he had gone forth from Laban in wholeness, then he would have led everything out with Esau completely,[156] and because of those gods Rachel died.

93. Pay heed, the advice which Rebecca gave to Jacob, that he dress himself in goathide, was a woman's advice, likewise the blessing taken away was done by means of cheating, and if Jacob had relied on God, and awaited God's permission for it,[157] then he should have trusted that with the help of God he would have been changed from smoothness into hairiness and that even if Isaac felt him, he would have found him like Esau; but he did not go to this thing in truth but only using deceit, therefore he did not bring about the result to which he rushed. But we are going now in trueness and with a whole heart, therefore God will help us.

94. The time will come when the Truebelievers will be far from me, 100 or 200 leagues, yet just so they will be close to me. Remember well what I am telling you.

95. Once in Częstochowa the Lord said, We are chasing a portrait.

96. A certain princess of lesser rank than a prince wanted absolutely to have him as her husband, sent [a message] to his father that he give her his son [in marriage], threatening otherwise to go to war with him. Seeking to avoid any conflict, the king summoned the gardener and having given him a convoy sent him to her. The princess, waiting for the one she fancied, ordered the whole road in that region as far as her palace to be laid with the very richest cloth. The gardener, when riding, noticed it and gave the order to turn aside so as not to damage such costly cloth. He arrives. The princess takes him to her garden where she ordered the trees set the wrong way, all the flower pots turned over *etc*. Unable to bear it anymore the gardener, so as not to reveal his art, begins to say this is bad, that is not good, this must stand so, that otherwise. The princess realized right away that this is no knight of royal blood. She sent him back and threatens [war] if they do not provide the true prince. The king tries it again and sends his chef. That one also seeing it covered with cloth orders the expedition off the road. Having come to the kitchen and having found something or other not in order, [he] began to argue about the kitchen, according to his ways. The princess recognized him also, sent him back with the final warning that war was imminent. Willy-nilly, the king sends his real son. That one goes right over the material on the road, being used to it, noticing nothing. The queen [!] then recognizes the true one and unites with him.[158] So it is with you, You should have trod on all laws, those which have been given; likewise, when I said something contrary to you and you could not accept it, but the wise man must understand that the herb of life is

[156] 68 lacks *wzupełności* (completely).
[157] 68 lacks *i pozwolenia Boskiego na to wyglądał* (and awaited God's permission for it).
[158] 68 lacks *Krolowa (!) poznaie prawdziwego i łączy się z nim* (The queen [not "the princess"] then recognizes the true one and unites with him.)

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enclosed in the deadly one. It was necessary for you to listen to everything until you became worthy to come to the herb of life.

97. There was a certain royal family which was always sick and their household sickness remained constantly unsuppressed. A certain sorcerer came along and revealed the cause of that sickness. In ancient times, he said, a certain sorcerer, having fallen in love with a maiden of your family, wanted to take her as his wife. Since she would by no means have him, he turned her into a tree and, having carried her to an inaccessible mountain, he set that tree in a vessel made of three metals, surrounding the mountain with tigers, lions and other fierce beasts. No one can free her, said the newcomer, except someone from your family. The king, the head of that family, had 48 sons. He wanted to keep the last one and sent all the others to find the lost [maiden] and thereby to free the household from the sickness reigning over it. But the sorcerer insisted that every single one must go, saying, It may be that the last one will have the best luck. They all went. 12 go to the mountain, but the wild beasts wound them and they turned back, refusing to go any further. The youngest one, who was to inherit the crown, after having armed himself well, goes up on the mountain with a spear in his hand. A tiger jumps out at him. He thrust the spear into him. The tiger fled with the spear stuck in him. The prince was left completely disarmed; only a trumpet was left to him. He began to blow it. At the sound of this trumpet all the beasts run away. He clambers with all his strength through brambles, thorns, rocks and holes and gets to the top at last and, after having rested for a while, he jiggles the vessel of three metals. The princess changes from a tree to a live woman as beautiful as she was before and she recognized right away that he was from the same family that she was. He takes her home, to universal rejoicing. The sickness ceased completely and that was to his eternal praise. So it is here, we are from the youngest generation, we must try with all our strength to do our best on behalf of our fathers and fore-fathers and our own children and grandchildren, so that there will be no evil forever.

98. Egyptian wisdom is founded on this, that one name of [one of] the three gods who direct the world[159] is known to them. /:For that reason the Nile overflows and makes the soil fertile.:/[160]

99. A certain witch, the one possessing great palaces under water, said to a certain prince, a little dwarf, after having cured him and made him extremely tall by a potion which she gave him, Take note how great is my power, yet we cannot compare ourselves to the power of God. The power which He will give to people will be greater than the resurrection of the dead as regards beauty, height, rejuvenation and all.

100. During this age the kings do not care at all about their authority, but only behave like common soldiers /:officers:/. And all this goes on getting lower until it falls /:the same way religions are declining:/. Polish lords too sometimes dress themselves as peasants for fun, and princes along with them /:they are also thus debased:/.[161]

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[159] For the identity of "the three who direct the world" see 447n
[160] 68 lacks the interpolation.
[161] 68 lacks the three interpolations in this dictum.

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101. There is a certain place in the sea, where pure golden fish are hidden, but no one can catch them, because he would put himself in great danger.

102. There is a certain tree whose lofty branches spread beyond the walls which are set about it nearby. One standing outside thinks that there are very many trees, but one who is inside sees that only one tree is there. This is what we should know, and pursue just one tree and not search for many.

103. You see me before you as a prostak. You should have concluded on the basis of that that all laws and teachings will fall. If scholars were needed then they would have sent you one with knowledge of everything.

104. I order you not to make a move by yourselves; even if you were to see that golden bird, because as soon as you should touch him, he would turn into nothing [in your hands]; except when I order you to do it. At that time you will be able to move and take it. When I summon one [of you], one [must] come, if I summon two, two [must] come, if I summon no one, none [must] come.

105. A certain princess sat locked in a tower and any princes wanting to come to her had to keep the bird that sat in front of her prison from sleep for three days and three nights. A certain prince, having succeeded in carrying out the prescribed task, when he came near her was struck by the extraordinary brilliance of her beauty, wanted to touch her hand; and she, having noticed that, threw him several leagues away; it is like that with you, that which I tell you to do, you must do, but without my order be careful, because you yourselves see how you have fallen.[162]

106. Częstochowa was called from ancient times the Maiden. Now, when we have come here, so the Moscovites have entered her.

107. I have unfolded many things before you, but you have not asked me about a simple thing, such as a child ought to have asked about. Why indeed was Jacob chosen from among the Patriarchs, the proof of which is that he served Laban for 20 years and worked hard, and also went to Esau; surely he pursued some kind of life; moreover he himself did not demand Rachel from Laban, rather Laban himself asked him, Are you then my brother, that you would serve me for nothing? Only then did Jacob answer, I will serve you for Rachel, your younger daughter,[163] and he indeed kept his word and did serve for her, and then she died on the road. Was it arranged that he should pursue a Maiden such as would die? If you had asked me, then I would have answered that he did pursue a maiden, but she was only a portrait of the real Rachel, on whom all life depends, and she stands before God.

(b106.)[164]/: The Lord continued to tell about an incident with a certain king, having as wife an oracle filled with [all the] sciences. That king lived more than 1000 years, and

[162] Zohar 2.99 is a likely source for these tales of the hidden princess and her aspirant.
[163] Gen. 29. 15 ff.
[164] 68 lacks this dictum; 69/1 fails to include the "close interpolation" mark at the end, cp 44.

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then he made a statue, ordering 7 provinces he had conquered to bow down to it and worship [it], which these provinces did not want to do. The oracle, his wife, deplored his deed saying, "God living or concealed is in this world, the place of his residence is not known, but He is eternal." His brother's son, named Holler, later rose up against him and, although he ruled only one province, the other 7 provinces acting together with him expelled the king and his wife beyond the seas, and Holler set himself on the throne of his uncle. Having later found a wiseman whose deeds were only evil, he asked him to bring him his uncle, the king, so that he could kill him, which [the wiseman] did, seeking no reward except to kiss King Holler on both of his shoulders, and, being permitted, he did so. At that instant two snakes came forth at the places of the kiss and began sucking King Holler's blood. The king cried out to [the magician] for some means of rescue from that predicament. The scoundrel advised him to kill people daily and, with the brains of those killed, to feed the snakes, which he did, ordering very many people to be put to death. Finally the king was dethroned and the son of the former king took over the rule of the kingdom. The oracle, the queen mother, ordered that Holler be thrown into a certain cave where he, being murdered by these snakes, ended his life, and thus on him the following verse was fulfilled, The evildoer is killed by [his] evil.[165]

108. I tell you, people who come forth from earthly seed have no soul yet and their spirit is like that of a beast, and that is what Job said, Through my body I see God,[166] which means, that that Adam whom he created Adam was not whole, but those people who will be worthy to embrace a soul from God himself will be able to see from one end of the world to the other and live forever. Even concerning Jacob no more is [said] than that his spirit became alive—but not [his] soul.[167]

109. There is a certain bird which possesses a peculiar stone, that stone renders invisibility. That bird, when flying away from its nest, leaves that stone on the tree where the nest is found, and due to this renders the tree invisible as well as, being there, its children. There are three idols who sit on a great mountain covered in a dark cloud, one at the very bottom of the hill, the second at the middle and the third at the very top. These can see that stone /: that tree:/ and even catch the bird itself despite its invisibility, with their craft /:with the aid of a mirror in which the shadow of the tree in which that bird nests can be seen:/.[168] If such a bird is caught by means of a shadow,[169] and the one who caught it doesn't let it sleep for three days and three nights, then that bird will not go away from him anymore; and if that man tie a little bell to that bird's leg with a little chain then it would fly about until it flew to and stopped at such a place where treasure is found.

110. You have not come yet to <u>*Das*</u>, since <u>*Das*</u> is that hidden <u>*Das*</u> and the *explication* of the word <u>*Das*</u> means knowledge, that is, Know before whom you stand.[170] And if you

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[165] Ps 34.22
[166] Jb 19.26
[167] Cf. Gen 32.31
[168] 68 lacks the two interpolations in this dictum
[169] 69/1 lacks *Przez Cień* (by means of a shadow)
[170] Avot 2.14 (but *'amel* vs *'omed*); or, Ber 25b (in plural); *otzar ha midrashim, eliezer, 20*

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already were in this *Das*, you would no longer be subject to defect, to sickness, or to death, because no evil dwells there, and one must enter that *Das* in purity and clarity, not subjected to any teaching, laws, religions and bad ways; and it is necessary that one entering there possess one degree of virtue higher than other people, but I have not yet found that among you and therefore I have led you now into ordinary baptism and have come with you myself.

111. During the *examination* in Warsaw I said that I would be put in prison, but in the same month[171] I go in, I'll get out, and I was asked, How many years will you be confined? I answered them, King David has disclosed the time of my confinement in his second psalm. The verse, /: "You are my son, I have sired you today":/[172] and he told us, When a child is born, it must be able to come to that degree, that it may be able to be called the son of (that one, who is) the assembly of Israel, such a one must be 13 years of age. Rejoice young man in your birth.[173] I waited for you such a long time, now you must wait for me.

112.[174] I have set you up [made you] just like a mirror which is transparent and I myself would have been the backing; that is, the silver foil of that mirror. You, in your turn, ought to have been like that for the Company and afterwards for the whole world. Now I have had to remove that silver foil and you have been left like plain glass in which it is not possible to see oneself. If, for example, several lords should come {with their servants} to a certain lord to pay him a visit /:and this lord would be coming out with his servant to welcome them:/ and if this servant {one of the servants} should jump out in front of his lord {and the one who was receiving the visit} and himself would start talking with the guests, /:and the lord would be left behind saying nothing:/ would that be right? But you were doing so. {So it is with you.} I came from Lwów to Warsaw in [17]60, I was doing {I was to have done} what I needed to do to stir the lords to anger at all costs, I was working {I was to have worked} all kinds of unpleasantnesses on them, and you jumped out in front, 6 of you in Lwów and 6 in Warsaw, and you were telling things about me which I did not order you to, and from the start you already began to oppose me. From that time I remind you, if you want to be whole don't listen to any people, for there is no man who could be a degree higher than you because the soul has not yet been infused, as I was telling you before. Follow only the true God, be obedient to everything that you hear from me, then you will be able to reach a good result, and I tell you this, Let all your deeds be [done] in truth and wholeness, without deceit, and when you see that one of you is speaking evil, you should scold him for it, and if this doesn't help, you must distance yourselves completely from his ways. When I came out of Częstochowa, I told you that I would take off your heads, but God forbid that I do it. I did not come to kill anybody, only to put you down so that you not [act like] chiefs over the Company.

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[171] 68 has *mieyscu* (place) and the mistake has been corrected by a different hand to *miesiącu* as 69/1.
[172] Ps 2.7; 68 lacks the interpolation, the translation as well as the Hebrew transliteration.
[173] Eccl 11.9
[174] I have inserted material from 68 here using braces; the interpolations of 69/1 are marked with the usual /:...:/. In its rendition of the parable, 68 has a servant of the visiting nobles leap out between them and the host; in the historical passage relating the occurrences in Warsaw in 1760, 68 uses an irrealis form.

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113. Whatever Jacob wanted to he revealed in his last days, but he hid it in [his] words, however Balaam spoke so clearly that little children could read it in szkol and explicate all of our most recent step, as the following verse of Balaam words it, *Hen om levodod ischkaun, ubagauim lau ischaschauw*.[175] A certain people will live alone and although it will be already among [other] peoples,[176] nevertheless it will not be respected there. and that is very clear, he whoever reads it must understand that this fits us since we have received that estate.[177] But a second verse expresses much more, if I were to reveal it to you then, God forbid, you would destroy all Truebelievers and just whoever is of Israel. So, if I should want to reveal what took place during the time of Chmielnicki in the year of 1647 and what happened with him, you might also destroy many people, and if at that time so much blood was spilled, then just how terrible would it have to be now?

114. My present journey must be openly revealed to everybody, and the one who follows me, even though he might conceal however he acted badly, there will come a time when all his bad deeds will be openly revealed. Those, however, who have good deeds, those likewise will be revealed, like a pump that pours water out at a farm so is it with you, If your deeds will be naughty then you will come to a low thing, and if they will be good then you will come to a pure thing and beautiful, as it clearly stands, Make yourselves holy and you will be holy;[178] just as the proverb says, As we to our God, so God [is] to us. Similarly, as a husband loves his wife, so she [loves him] in response; they counsel each other together and rejoice in what befalls them; so, he who pays [me] honor, him will I honor in return. Also, when you are told something then 6 of you should come together and consider well whether you should heed it or not, as it stands, Weigh [carefully] the steps of your path.[179] On the other hand however you have intelligence, you should say, We have come to this estate following our leader, why should we listen to another man now? At the beginning also, when you came to me in Dziurdziów, you should have inquired, saying these words, The Truebelievers who are now in Poland, are now in difficulties, What do you advise? and I should have answered. But you came to me and began to sing songs. It is however customary to do only what the host says, therefore I had to distance myself from you right away. At the beginning as well, after having come to Rohatyn at the Polish border, at that time you had disputes with the Jews, and you sent messengers to me. Why did you not, in a natural way, ask, Why have you come here to us? and Give us advice; but you asked me whether I had come by the orders of those who were left of the Second, the priest[180] *etc*? and therefore I had to chase you out to Walachia with a mighty hand to people whose language you did not even know, and you very nearly fell into the hands of Tatars, if it had not been for a special favor from God which protected you. And therefore you had to bear hard imprisonment and to take flogging and be bound by chains until God took pity on you and your children. And I sent a weak man

[175] Nb 23.9
[176] From this it seems clear that Pol. *narodów*, "peoples", translates Heb/Yid *goyim*, "non-Jews" in many of the dicta. *Narodów* also translates Heb. *'amim*, "peoples," this term meaning "non-Jews" as well, cf 622.
[177] The word "estate" is used here and elsewhere in the sense of "caste," primarily indicating "religious community" to translate Pol *stan*, "position, status," e.g., "Turkish estate" means Islamic religion.
[178] Lev 20.7
[179] Prv 4.26
[180] *Kaplan*.

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named Osman to save you from that place where you were thrown and he led you through the river Dniester by means of a miracle of nature, which was much greater than the crossing of the sea out of Egypt. Then I came to Iwanie on Saturday evening in January of 1759, and I found you in that wasteland and I took you from the other side of the river and revealed to you that holy estate, why then did you not ask me right away, What are we to do in that estate, how should we behave and to whom should we pray? You were lacking sense, but I did not treat you that way. I chose God-fearing people and I set them up as Brothers and Sisters and I loved them so that I could entrust to you a certain secret thing, but you turned away from me right away, and you opposed me and you followed blind people /:who raise themselves up saying of themselves that they have a rank from God and can grant it to others and give them annointment:/[181] {and you said that the soul is found in this world already and that you knew who had one, and you annointed} and you sought out foreign gods about which I had not commanded you. I had thought that I would have a vineyard but there remained only dry bushes. Finally, after leaving the prison and coming to Warsaw, I did not find any of you, and because you blasphemed before the lords I had to leave this country, which was God's *succession*, as you heard it from me, That I would go to Poland, and I have had to move on to another land to this day. And all because of you so that you wouldn't perish in the eternal abyss, God forbid, and I /:suffer till the present time:/[182] with you. At least from today on be whole at last.

115. I told you in Iwanie that there is a certain herb in the earth which cannot be pulled up except in silence. King Solomon said that also, A time to speak, a time to be silent.[183] You should not have uttered a word among [other] people. I also told you that a certain lord asked me whether the true God is among you? and I answered him that it stands in prophecies and is written in the Bible. He told me, I know it even without you, because I already read about it a long time ago, and I studied it, but I am asking you whether there is some new thing among you, if there is a God who is able to give eternal life? But you did not draw any wisdom from my simple tales. One must understand and study well in order to understand my simple stories. Therefore, from now on I will not reveal anything to you unless you will be worthy. If I would see that lord now then I would show him the truth and he would give me half of his riches. Be you worthy to see with your own eyes, and every one of you will see and will understand, as each heart dictates. Similarly, I told you a few adventures from Bucharest; it was for you to determine whether I, who came to lead you to religion, was telling idle things. It was for you to understand that in this foolishness hidden wisdom was found, and everything which appears from above as a deadly herb, inside [it] there is contained the herb of life. I gave you a good thing but I covered it on the outside with a screen which in your eyes was ugly, and therefore you did not understand anything and did not find anything. Before you were born, I felt birth pains with you, and now, when you have almost been born, I still feel pains with you.

[181] 68 lacks the interpolation; 69/1 lacks the material from 68 which follows (in braces), *y mowiliscie ze juz Dusza iest na Swiecie y poznali, u kogo jaka iest, y daliscie Pomazanie*.
[182] 68 lacks the interpolation; it has *wraz*, (together, at the same time).
[183] Eccl. 3.7

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116. In Iwanie the women saw that I have three bulges on me, and they did not understand for what good thing I established them, but I cannot reveal that even now, if I revealed that to you, then your souls would not be able to stay in your bodies. King David exposed himself and Michal said to him, You have exposed yourself like a shameless person.[184] Surely it was not an idle thing and surely he had a higher power than everybody else, and he revealed that power. The power of the Turkish state rests upon that, that the sultan takes a servant for his wife, and therefore David was granted the honor that from him came Solomon, that he took Bathsheba for his wife, and therefore he exposed himself in front of the servant girls. To whomever this treasure appears, that one should take it. This treasure appeared to those women, they saw two and the third one began to come out, and five would have come out and they would have entered eternal life and [such] great power that no knight in this world would dare stand against them; and the kings and lords would have knelt before them; indeed, I showed you that verse from David in Częstochowa so that you would remember what happened in Iwanie and so that you would keep faith, but you did not sense that.

117. Abraham dug a well. Isaac too dug a well,[185] they worked so to gain a certain good thing. The one chosen from among them,[186] Jacob, came to that well,[187] but not to the true well, because Laban cheated him, and if Jacob could not reach it, how could you undertake to search on your own and want to snatch it?

118. A certain king had 4 wives. They all bore together and on the same day and at the same hour, 4 sons. When these grew up, their father, the king, died. The lords of that nation did not know to whom the scepter had descended, therefore they decided, after locking all the gates, to wait for morning. The first entering the city had either to give advice on the matter or become the king himself. So it stood. A certain *dervish* came in. He advised taking the deceased father and to put him on his feet after having tied him to something and to give these four children, each one, an arrow in hand which they should aim at the father's heart, and the one of them who hits, that one should become king. It was agreed upon. Three of them took shots but only hit close to the heart. The fourth one, when his turn came to shoot, said, Not only this kingdom but even two such would I renounce rather than dare shoot at the heart of my father, the king. At that time the *dervish* ordered that this 4th should take the crown, because God himself chose him, for he would be compassionate to people, not like those other 3, who, having no feeling for their father, how could they be compassionate to people? Just like you, You have shot at me, how then can you have any feeling for the Company.

119. I am still weak in the breach[188] because I am waiting and hoping for the thing which was prepared for me in Iwanie, the one that those two women saw with me, two bulges emerging and a third began to emerge and so on until there would have emerged five.

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[184] 2 S 6.20
[185] Gen. 26. In the Zohar the well is often a symbol of the sefira Malkhut, the sefira of the Shekhina.
[186] Jacob is the choicest of the patriarchs, Gen R 76.1
[187] Cf. Zohar 2.12b
[188] I.e., hernia. 68 has *na bróch* (as if from German); 69, *na broch* (Yiddish, cp. Hebrew *shever*).

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The majority /:the egress:/ of the bulge /:was:/[189] would have reached above the belly button, because if a child lies below the navel, from there death results and acts, but when it is so [above the navel], then at that time it will come to life, however if it goes further up then it comes to eternal life.

120. There was [once] a bear. During its absence its children were taken from the lair. Out of the great pain of not finding the children [when she came] back, the bear fell upon the village and wounded animals and people. The elders of the village sent to it the following order, If you will not leave us, then we'll bring two districts together and destroy you. The bear laughed and sneered at it. They sent the same message again with a memorandum that, We'll gather 4 or more districts. The bear made fun of it again. Finally it was sent to [the bear] with these words, saying, In our village there are 4 brothers. We shall send them against you. When [the bear] heard this, it collected itself and went off on its way, after having withdrawn from the village right away. So it is with you. I set you up as Brothers so that I myself would not go upon these dangerous roads, so that you would be my helpers, but you did not want it. From now on I admonish you that you be whole with God and people with all your heart, without falseness as you have been till now; at that time you'll be worthy to see what God does in this world, and everything, particularly his miracles and his greatness. If, God forbid, you turn away to the other side and you don't listen to that which I order you, then you'll see everything but will understand nothing. Even those who stand outside will understand more than you do; but after having heard what they talk about with each other, you'll understand it yourselves. Be therefore in wholeness; you will be worthy to see and know the clothing of Esau. That robe is stored away here in this world, not in any other; You will also understand why the kings divided Poland among themselves; most especially I remind you not to have an unfeeling heart towards what I order you, because he who hardens his heart, that one, God forbid, falls into the evil power. When a man hardens his heart against one thing, then even if somebody comes to him and tells him some good thing from God himself, this nevertheless does not reach his ears and he listens no more and does not accept it, because he has blunted his heart to one thing already. Therefore, I remind you, be careful. I tell you this, If you will be in wholeness with God with all your heart, no powers will be able either to hold you back, nor to hurt you. A proof of that is the mission of Jakubowski and Ludwik[190] to Constantinople. Despite the fact that the vizier set himself against them and sought to destroy them, he fell from his office and was killed by the order of the sultan that same day. And so they have returned to me in peace, because they were messengers from me by the order of God. And who can do evil to such? I had also the power such that whatever I would just let out of my mouth, be it bad, or be it good, it was carried out right away, as it stands, He commands and it is fulfilled immediately, and that power was prepared for you, and I had hopes to acquire higher power, but, seeing that you had fallen in this net, and I had to become angry with you and curse you, because you would have, God forbid, perished in the twinkling of an eye, therefore I had to let that power slip from my hands. You say that we are doing the will of God. Who ordered you and from where do you know which deed is the will of God? Indeed, it stands, To do

[189] 68 lacks the interpolations.
[190] Ludwik Wołowski (Shor)

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your will, o my God, I long,[191] which is interpreted, When God orders, and not from yourself alone.

121. There was a certain private soldier of royal blood. He served for several years for a foreign king and did not acquire any rank. He complained once to the king. The king asked who might he be? I am of your blood, o king! But I ask you who you are? I have been until now, he answered, lightheaded and was always doing something bad. The king said, Then I don't recognize you as a relative. Not relying therefore on me at all you must yourself earn a rank and repent your past deeds, and thereafter set yourself to learning the art of the knight. The youth did so. He tended to everything until he earned the rank of major. The king regularly asked the generals how he was behaving and whether he was improving, because the king was always glad to treat him well and advance him. Everybody praised him to the king. Only then did the king raise him to the highest rank, naming him a *Feldmarszal*, and allow him to come to his table. Only at that time did the king publicly inform all the generals that he was his nephew, but before that came to pass the king did not want to recognize him as of his blood. So it is with you, If you will be in wholeness and will yourselves try to achieve rank, then I will be able to grant recognition /:to recognize you:/[192] among you. I am still looking to a certain place; when they tell me to accept you, even though they may only hint it to me (but) I will do a lot and will raise [you] from the bottom to the top.

122. Jacob's children were mighty. They destroyed the whole city of She[ch]em[193] and performed many military tactics, but when they came to their brother Joseph, it was very easy for him to take two of them and put them in prison.[194] All this was because they did not obey their father Jacob just like you. When I came out of Częstochowa, out of prison; if at that time you would have been in wholeness, you would have been able to know all 70 languages,[195] and now I myself would be glad to learn at least one of them.

123. Jacob could not receive the blessing from Isaac except in Esau's robes which are attractive.[196] Observe carefully, our present walk is the same Jacob took, because Laban is at [the place of] Esau and Esau is at [the place of] Laban, and all of these are one and the same [place]. Jacob asked, Save me, o Lord, from the hand of my brother, from the hand of Esau.[197] He did not say from the hand of my brother Esau. Saying this he gave a sign, for the present time, that Jacob should be saved from the hand of his brothers. That other Jacob was crippled,[198] so is it here and now.

124. All efforts of the ancestors were dedicated to this, that they might pursue that Maiden, upon whom the whole of life depended and who gives protection from all evil; no weapon has any power over men because of her help. Just as the Patriarchs dug a well,

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[191] Ps 40.9
[192] 68 lacks the interpolation.
[193] Gen 34
[194] Gen 42.25; cf 43.12
[195] On the Seventy Languages, see Ginzberg, index; on Jacob's loss of these languages, see Zohar 2.41b.
[196] Cf 185 n
[197] Gen 32.12, Rashi ad loc. and Gen R 76.6
[198] Gen 32.26 (Frank is referring to his own illness as well.)

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and Jacob found a well, and at it Rachel, and removed the rock from that well;[199] even so Moses, after having come to the spring, met a Maiden there.[200] In a parable, There is a supervisor of forest animals and whenever these animals gather in groups, he sends a guard to see that no shot harm them. When he sends one in the form of a male, then the hunters may do harm, since he goes away, jumps about, plays pranks while, in the meantime, the hunter kills. But when he sends a guard in female form, then no animal will die, because she guards well and protects them from all evil. A wise hunter notices who is the guard and, when he sees the Maiden, he doesn't even raise his weapon, and goes away. The same way we should try and find such a guard.

125. In Iwanie the Lord said, There was a king who erected a great church. The *Master*, the builder, laid the foundation at the site in the earth and above it to the height of a man, having done that he ran off from work for 13 years, and the bottom part remained in the earth because nobody wanted to undertake the completion of that structure. After 13 years the Master returned to finish the edifice. The king asked him, Why did you run away abandoning the work? Wouldn't I have paid you? The Master answered, The building whose foundation I have laid is very large. If I had finished it right away, then this bottom part would have given in under the great weight and the building would have fallen down, therefore I left on purpose, so that bottom part would seat itself well in the earth, as much as it needed to and will not go any further [down], therefore I left it for 13 years so it would settle itself in the earth and not move any further; now I have begun to construct the building upon it and it will be eternal and never fall. For that reason I gave you a sign concerning my imprisonment, but you did not understand it, that you needed to be well-founded. Again, in 1783, he brought the same parable, about a king who was building a fortress upon a high mountain and this process of building lasted for 13 years, then he abandoned that building and this lasted again for 13 years, and he did not build anything during that time.[201]

126. Since the time of Adam the world has been falling constantly lower and thereby it is constantly breaking so that new can be built, but you have fallen so far down that no one else has yet fallen so low as you have; and you all carry out foul deeds. When God aids me you will see with your own eyes how I shall lead you, clear in everything and pure, in respectable clothing, just as it clearly stands, *Bechol es iheiu begodecho lewenim*.[202] At every time let your clothing be white. And it also stands, *Wehiska<u>Das</u>chtem wehijisem kedauschim*.[203] Make yourselves holy and you will be holy. When you will be clean outside and in, you will be able to come to that place which is bright and beautiful.

127. Since the beginning of the world there has not yet been even one man such as would know the true God, the one whom we hope to see in his splendor; His name is not known yet, even his byname is known to no one and no one knows the place of his habitation,

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[199] Gen 29.2-10
[200] Ex 2.16-21
[201] In addition to the thirteen years he spent in prison in Częstochowa, Frank spent thirteen years in Brno before moving to Offenbach. The first part of the dictum belongs to 1773; the last, to 1786.
[202] Eccl. 9.8; 52n
[203] Lev. 20.7

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only that in this world there are very many gods and they look like people, they have the power of seeing without being seen, they have the power of transfiguring themselves; likewise, every species of birds has its supervisor, there is, furthermore, a god of the winds, and also, the winds are born like people, and when such a child reaches 8 or 12 [years of age], it asks its father or its supervisor, for permission to come out to this world and display its power by blowing the winds; if it gets [the permission], it comes out, and this is often the cause of the upturning of forests *etc*. Similarly, there are supervisors of all the diseases, as well as the plagues. There are 36 supervisors and those 3 gods who are governors over all these other rulers, they give them permission where they have to send the plague or anything similar, but they can spread it only to the determined limit, and not one step further.[204]

128. It stands, They will hide before/from fear of God,[205] since there will be great fear and confusion in the world, but this will be before the one who is before God, but in [the presence of] God himself there is neither fear nor fright, since only joy and gladness dwell there.

/:128. Beware of drunkenness, *etc*.:/[206]

129. When fishermen catch whales, it is their custom to tie a rope around the neck and, when it gets too tight, to loosen it a little, until the fisherman gets to the shore with his boat, then he jerks it and pulls it to the shore; it is similar with you, I have you tied by a rope which I have loosened on you intentionally, to see if you possess virtue, steadfastness, but I did not find that in you.

130. Only to wipe out all laws, all religions, did I come to Poland, and it is my desire to bring life forth into this world. If [only] you had gone in wholeness and one of you had not departed; but when I saw your trespasses, and not one of you remained to whom I might give life, I had to let that power slip from my hands.

131. Jacob pursued Rachel, but there were another 7 sisters, as there were women at Esther's court, and therefore Jacob served 7 years at [the place of] Laban.[207]

132. It stands, that Jacob loved Rachel,[208] and it does not stand, that Rachel loved him.

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[204] Zohar 3.246b, Tik 70.232a

[205] Isa. 2.10, 19, 21 all have before/from the fear of God. (None have the phrase, "they will hide" directly preceding this.) The compound preposition *mipne* can be understood as "from" or as "(from) before," and is equivocal as to the government of time/place, while the preposition *mi(n)* can also be separated from *pne* and support Frank's reading.

[206] 68 lacks this interpolation, set beneath the dictum as here.

[207] This would seem to refer to the establishment of the Sisters (see Doktór). Perhaps Frank associates the seven maidens of Esther (Est 2.9; i.e., the planets, the seven lower sefirot, cf. Zohar 3.251) and the seven sisters of Zipporah, the wife of Moses, with these (invented) seven sisters of Rachel. (Zohar 2.12b associates Rachel and Zipporah with the well.)

[208] Gen 29.18

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133. Every man, before he goes to bed in the evening, should deliberate upon what he did that whole day, whether against his God or against his neighbor, and must try to set right what he did wrongly, whether by thought or by deed.[209]

134. You do not notice that Jacob, when he went to Laban, he went alone, but after having returned from there he had many people with him.

135. I understood that you will really serve like Jacob served for Rachel 7 years and 7 years again. If you had known in Częstochowa what I pursued, then you would have kissed the stones there, as it stands in Psalm 102[.15]. Your servants adore the stones of Zion and they love her dust. I have revealed to you often, In Edom's slavery I was overwhelmed by weakness from love. I called you Brothers /:so that you would serve with me:/, but you turned away from me.

136. King Saul destroyed the whole city of priests, although he knew that they were not guilty along with David, to whom they gave things, but only because he was pleased neither with the temple, nor with the attendants, therefore he slayed them.[210]

137. In April of 1783 the Lord said, Now the world shows itself to be either like children, or servants.

138. There was once a prince to whom a dream appeared three times. He was carrying a quiver carved with the sun on one side and the moon on the other. When he awoke he begged his father to have that quiver brought to him, at any cost. His father summoned his most important nobles and sent them off to many countries, over seas, to find the quiver of the sun and moon. They went, but came back having gained nothing and lost everything. Next he selected his greatest senators. But these too returned, likewise unsuccessful, tired to death and worn out as well. It so chanced that a certain prostak named Iwan Iwaniewicz, a Russian prince, happened by. He began making fun of the gentlemen, laughing at them. They, being completely worn out, were on their way back. He repeated his acts several times until he had aroused their anger and they began to beat him. But he, in his turn, thrashed them all. The gentlemen, greatly offended, went to the king and reported that, A vile man has appeared here laughing at us and several times making fun of us. The king had him summoned. When asked why he had made light of the gentlemen he answered, Why shouldn't I have a little fun with people who set out to search for something without knowing the path or way that leads to it? And the king asked him, And do you know the place? He answered, I know there are three bridges, one of brass, the second of copper and the third of iron. I must first cross them and only then will I be able to find that thing the king seeks. /:Here the Lord added, The Truebelievers know nothing. There are black, red, copper, iron, silver and golden people, and mountains likewise.:/After a long ride, they came to the first bridge, the one of brass. Iwan said to his two men, Stay here on this side of the bridge, but do not fall asleep during the whole of the night. Amuse yourselves however you choose, play cards or anything else, but do not sleep. He stretched a white towel above their heads and said, As

[209] Zohar 3.178a
[210] 1 S 22

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soon as you notice this towel begin to turn red,[211] come to me straight away. So, having told them this, Iwan went beneath the bridge. On the other side of the bridge he saw a horse with a three-headed rider upon him. When Three-heads approached the edge of the bridge his horse became frightened. The man noticed and said to his horse, What do you fear? Is Iwan Iwaniewicz trying to scare you? Well then, I'll lop off his head! Then Iwan leaped out from beneath the bridge and called out, I have come here not to lose but to take! The battle commenced. Iwan's men, left behind, saw that the towel had turned blood-red. They came running to his aid and began to fight, horse against horse, hound against hound, bird against bird and so cut off all three heads of Three-heads. They went on until they came to the bridge of copper. Things happened as before. Iwan gave his companions the same orders, with this difference, that they were to come to his aid when blood had begun to drip from the towel. Iwan squeezed under the bridge again. A seven-headed man rode up on the other side. His horse, frightened, leaped back nearly a league. The knight asked his horse the same questions, and Iwan called out, here too, Not to lose have I come but to take! Soon they began to battle with each other and immediately the blood began to drip from the towel. At this sign his comrades ran out and again, as before, fought until they had cut off all seven heads. They went on until they came to the bridge of iron. The same instructions were given as had been before, with this change, that they were to hasten to his aid when blood began to pour from the towel. Agreement. Iwan went off under the bridge. A nine-headed knight rode up on his horse. The horse sprang back a league and a half. The nine-headed one asked him, Why fear Iwan? Iwan rushed out from under the bridge and made the threat, Not to lose but to take! and began the battle. Blood began flowing from the towel. His companions came and joined the fray. All nine heads were cut off. After the three knights had been beaten, our victors glimpsed a great castle. Iwan said, Wait here and let me go ahead of you into the palace. He transformed himself into a pretty kitten and ran into the palace. A lady sat there, the wife of the three-headed knight. She caught the kitten and petted it while saying to herself, Iwan Iwaniewicz has killed my husband, but I will avenge myself tomorrow. I will lead the sun down lower than usual so that it might burn very hot, and I will transform myself into a well and a tree spreading over it, green and leafy. As soon as he gets to it, he will want to rest. Then shall I have my vengeance upon him and on them. Having heard this, the kitten ran off. When he'd gotten back to his companions, he reminded them to do nothing without asking him first. The next day the sun began to heat up extraordinarily. His comrades saw the well and the tree and, delighted, wanted nothing more than to rest beneath the tree and sip water from the well. God forbid! Iwan shouted, Don't you dare! I'll go first. When he'd come close to the well, he bent himself over it, very carefully and craftily, so that his sword just happened to fall from its sheath. He picked it up casually and then shoved it into the well with all his strength. The well turned to blood and released all its slain power. And then he said to his companions, Now let's go to the palace. We'll have some rest there. We'll meet many princesses and ladies who've been locked up there for a long time. There is [found] the sun-and-moon we will take back to the king. When I told you that tale you should have known that if I were Iwan, you should be sons of Iwan and there was no need to weigh yourselves down with

[211] See 52, 63 nn

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teaching, but only to bear the burden of silence.[212] By my parable you see that the king sent important noblemen out and all returned empty-handed. You should have understood that the thing was not given to the wise and the learned but to a prostak such as I am, because the wise look to heaven, though they see nothing there. But all nourishment springs from the dirt and so it is to the dirt we should look. In the end, both his companions heeded him alone. They turned aside neither left nor right, but only followed his advice. Therefore, what they sought and desired they found, whole. From this you should have understood that the parable applies wholly to you.

139. To this thing, to which they were going, one must necessarily go at night, that is in the darkness, because during the day this thing would be exposed to everybody; and first Iwan came to the iron bridge. He showed it to his colleagues, Its length was 3 leagues, and near that bridge there was a little house in which he told them to wait, and he himself went under the bridge. When Three-heads came to the bridge, his horse, being frightened, jumped a whole league back. The one sitting on his horse said to his steed; Why are you afraid? Is Iwan causing you fright? I have destroyed so many already that I'll get rid of him easily. At these words Iwan flew out from under the bridge, shouting, Not to lose, but to take have I come here. The second was a bronze bridge, its length was also 3 leagues. The horse of the sevenheaded knight jumped back one and a half leagues. And again it was said and done, as above. Likewise Seven-heads was killed, just like Three-heads, by Iwan, his comrades arriving at the signal. Iwan, having come to the third bridge, found it all gold, and at each bridge he rested himself with his people 3 times for 24 hours. Having come to the 3rd, golden, bridge, Iwan leaned his head upon his hands as though he were worried and afraid. The men asked him why he was afraid? You have crossed two bridges already and God helped you, [Surely] You will overcome the third? Iwan answered, Here it is all golden, and the one who comes to oppose me has 9 heads, And again, as before, he ordered them to watch and to stand in the gate and at the ringing of the bell on the gate, he commanded [them] to hurry and rush to his aid. I warn you, said Iwan, be brave and fearless of heart so that, God prevent [it], you might not perish, because one cannot flee from the field. Iwan came to the golden bridge. The nine-headed knight jumped back with his horse also a league and a half. Same questions to the steed. NB. The first /:the second:/,[213] the one which had 7 heads, wounded Iwan in his arm. The nine-headed one, fighting with him, wounded him some more. Iwan, with the help of wisdom /:that he hit him every time from a different side, Thrashed him:/ cut him from this side and that side; and [by the time] his people came to him according to the sign, he had already cut off three heads of that nine-headed one. After they came, the remainder of the heads fell beneath his sword. Wisdom itself dictated to him to take people, dogs, and birds, so that one would fight the other. And so did I take you, so that you would help me and keep guard against a very terrible thing, against which I must go, so that everyone would do what belongs to him and you /:would:/[214] have guarded against that one thing,

[212] Isa 21.11. Frank takes the themes of the burden of silence according to the reading of this verse in the Zohar, 1.144a treats of Jacob's rule over the day and Esau's over the night; 2.130b, of the difficulty of the burden and its secrecy; 3.22a identifies the matter with the Edomic (i.e., Christian) exile.
[213] Added to 69/1 by a later reader.
[214] 68 lacks this interpolation and the preceding one.

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and if only as much of it as the point of a needle had appeared to you, then afterwards the whole gate would have opened to you.[215]

140. There was a certain faithful and respectable servant at [the court of] a king and his wife. The king, his master, bought himself a slave girl. She was very pleasing to the king. He married her. This greatly troubled the queen, to such an extent that her gall turned over from worry and, after having almost lost her mind, she did not want to say even a word to anybody. The king made great efforts with the help of doctors to bring her back to health, but without success. The king was very sad about his wife, for he loved her for her charms. At that [point] that faithful servant came to the king and said, Allow me, Sire, to go to your wife and I will joke with her until she gets mad at me, and you stay back and watch my doings. When you see that she is greatly disturbed and angry at me, then you come in and bring the drink which I will give [you] and, having given it to her to drink, you will see that everything will be set aright. And so it happened. The servant changed into a funny costume, came to the queen and began playing various jokes with her. The queen, being unable to stand it any longer, said, Is it indeed you /,*Kemele*,/[216], whom our court considers to be such a respectable person, and you act the fool? Not replying to this he began to go into greater intimacies with her. Don't you know that I am the queen, she shouted. Where does all this impudence come from? Not responding to that at all, he pushed her onto a sofa and said, Sleep with me. Greatly infuriated she began to scream. The king came in. What's happened to you, the king shouted. This daredevil wants to rape me, she answered. The king said, I will summon a proper trial for it, at the same time drawing out that drink to give her. When she drank it, her gall returned to its normal place. Just as this queen, having an upset gall already, had to be pushed to the point that, for the purpose of its cure, her bile would be still further upset and enraged and only then would the drink begin to cure her, so is it with you. At the time when you were bitter, when I wanted to take Matuszewski, and also when I wanted to send the two brothers, Michal and Franciszek,[217] to a certain place it was necessary to think, Why should I be intentionally doing [something] bitter? all of this was directed towards a great goodness and an eternal medicine.

141. A man who had the gift of supernatural vision set out to ask the Sun a question. On his way he met a man who asked him where he was going. The wiseman answered, I am going to the planet of the Sun. The man asked, Ask the Sun as well why it is that my neighbors' fields yield so richly while from my own I gather[218] less than enough to satisfy the needs of my own house? The one who had the power of seeing all promised to do so. He then went on and came to a river. The river asked, Where would you be going? To the Sun, he answered. The river asked him the following question, Why is it that every sort of water holds fish but I cannot produce them? Ask that of the Sun. He promised. He

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[215] On 138, 139 (137-8) see Sela.
[216] 68 lacks this interpolation.
[217] Mateusz Matuszewski (dic. 12); Michal Wołowski (Natan Shor) (dic. 45); Franciszek Wołowski (Shlomo Shor), another of the sons of Elisha Shor of Rohatyn, a close companion of Frank's and probably one of the Brothers.
[218] 69/1 changes hand here to a less ornate style, drops page numbering and though it seems unlikely another recension has been introduced, this compares to 69/2 etc.

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went on. He came upon a beautiful tree, but it was barren and dry. The tree, too, asked the traveler to seek a reply from the Sun about why other trees bore so much fruit while it was so unfortunate as to dry up? That too the man promised and went on his way. He met a Maiden. She was about 30 years old. She pleaded with him that he seek of the Sun to know why no happiness should be hers? and that commission too he took upon himself. When he reached the Sun he asked first for the things he needed and thereafter presented, in order, the four questions that he had been given. The Sun answered each question in order, as follows, Say to the first man that he never received a stranger in his home nor gave anyone food nor did any poor man ever find rest there. His own dog perished from hunger. If he will, from now on, receive guests hospitably, let no poor man go away from him empty-handed, even if their share come from his own mouth, then God will bless his fields and he will reach a harvest of plenty. Say to the river, but only after you have crossed it, From the first, as long as[219] you have been here, no man has drowned in you here. Only when that has come to pass will you keep fish and they will multiply[220]. And to the tree reply as follows, That close by it, but across the stream, grows a tree like itself. One of these trees is male and the other, female. On account of the great longing one has for the other, they wither. If one were to be removed from its place and grafted on the other the moisture would suffice and they would bear fruit in plenty. And say this to the Maiden, That she has been sweeping the garbage from her room at me. If she will cease doing that from this moment her fortune will swell beyond measure.

142. There is a certain tree which is called[221] *Kan-Cyper*. The whole world talks about it, but nobody knows what it is. I tell you, there is country such that in it the cypress tree grows, its leaves are as sharp as swords. The king of this country is called *Kan*. Every day he sits in judgment for three hours. When a criminal trial comes up, then such a [trial] goes on three times [as long], so that the guilty person may be perfectly decreed. After the decree is announced, he is taken to that tree and they put him on a ladder by which he climbs to the top. They take the ladder away and he falls among these sharp leaves and is dismembered.[222]

143. At the beginning we needed a plain baptism. But now it is necessary for us to go to *Das*, and I am with you, except that I am already baptized, and you are not yet. Why is that so? Because you were not following the one sent by God. For this thing, however, we need [both] masculine and feminine genders. It is impossible to do without them. Because we must say to one, You do this, and to the other, You carry out that, [and] exactly the same to the women. Now, however, this must wait days or years yet, before it will reach that thing. However, I will not be able to bring you closer, as it was at the beginning, unless you will be so humble and meek[223]as a threshold upon which everybody treads; if you will be able to bear it, maybe you will come to a good thing. Now I tell you, when the good God will reveal himself on this world, your joy will be great. But if you see the one thing lost by you, you will become sad and will be very

[219] 68 *odkąd* , 69/1, *od kiedy*
[220] 68 lacks *i mnozyć*, (and to multiply).
[221] 68 lacks *zowie* (called).
[222] Dt 22.6, cf. *otsar ha-midrashim*, *gan 'eden ve-gehinom* 10 (among others), e.g. Zohar 2.7b-8a, 3.196b.
[223] 68 lacks *pokorni* (meek).

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sorry. After this talk, the Lord began to sing these words, *Hukiem alma iehiduhi wehabsai behabsisu, murro dehoio byszmuio weshalet beiabeszto*.[224] He will right the whole world himself and he will seize hold of the whole world with [his] grasp. The Lord who was in Heaven, He will rule this lowly place.

144. I wrote to you in the great letter to Warsaw,[225] *Ani le Doydy we Doydy li* I to my friend, and my friend to me.[226] If you had a heart for understanding, you should have come and repented, and returned to your first place, then you would have repaid everything. I have chosen you people. Even though I might have shaken with you—as when they shake a tree with its branches and leaves; then, even though it bend this way and that, it still stands in its place. And I shook with you only once, and look how you fell. From now on strengthen your hearts, be brave, and don't be afraid, let your heart not soften, trust God and do good.

145. At the beginning the Lord referred to a certain rock, to which innumerable people gathered, but only one in a thousand returned from it. He, who could have intercourse with that rock and bear it, such a one could live several thousand years, and these people live till today.[227] There is also another rock of masculine gender, which is called *Affra*, because they fasted at it and fell into its hands. There is also one who lives in a deep, dark hollow, fear and blackness surround her; she herself is black and her eyes are white.[228] She stays alone, without anybody, always sad, and the criminals of the other side cannot do any evil until they make a sacrifice to her; at that time, she gives them the power of carrying out their vileness. A great many thousands of men and women fall there. If God had not guarded you, then you would have, God save you, been near that fall, for she knows that if you should approach that thing to which I lead you, then she would be destroyed. She prevented you to go from Warsaw to Częstochowa, so that you would not come close to that great power beneath which she stands. There are yet 4 maidens and another 4. If you want to understand this, attend to that mirror with that white [silvering] foil, When it is [there], one can see oneself, without it one can see nothing. [It is] enough for a wise man. If you understand it, you understand. I cannot reveal to you any more. I ordered you and the whole Company to go to Częstochowa; why did I do it? I will tell you in parable, There was a king who had in his court room a statue in which was found

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[224] 68 transliterates the Aramaic, *Hokem almo iehidoho weachabesch bechabschuso moro dechaio bischmaio weschalit beiabeschto*. (68 uses a Germanic transliteration scheme, as opposed to one based on Polish orthography.). The verses from the hymn for the first day of Shavuot (‘*akdamut milin* by R. Meir b. R. Yitzhak of Worms) have been reversed and the (Aramaic) word preceding (*murro*) *marei*, *hadar* has been deleted and the original phrase, *marei shmaya*, “lord of heaven,” has become “Lord in Heaven” instead of “Glorious Lord of Heaven. The text of 69 differs from the common text. Frank (?) has also inserted what appears to be the word *dehaya* (*dehoio*) following *murro*, i.e., the 3 ms perf., “that was.” This Shabatian rendering of the verses would appear to be like the adaptations of other prayers, cf. those published by G. Scholem, 1941 or the hymns, Attias, Scholem. On the other hand, Professor Liebes has written me that he believes that the differences are simply due to mis-remembering the text. This happens as often as it happens that Frank constructs his own quotations from traidtional literature.

[225] In 1778 Frank wrote to followers in Warsaw, demanding 3000 zl. See Chronicle, 99.

[226] Song 6.3. Doktór points out that Shabtai Zvi opened his first letters after conversion to Islam in this fashion.

[227] 68 lacks *i ci ludzie dotąd zyią* (and these people live till today).

[228] While trapped in evil and in blackness, some aspect of her essence is white. See 52, 63 n

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the power of the Maiden. When people came to trial, the king looked at the statue and it would immediately give him a sign, who is guilty and who is not guilty, so that the whole country could not get over its admiration of his wisdom, not knowing that he was doing all this because of the hidden power of that statue at which the king looked. Likewise, I myself led all of you before her in Częstochowa and she gave me signs who you were.

146. You should have been[229] like a beautiful tree which shelters with its lofty branches those people who look for shelter under its shade; similarly you should have covered people with your deeds, and not say anything against other people. I tell you, if you will possess virtue then everything that you see you will understand and know right away, in accord with your deeds; but if not, then you will only see, and understand nothing. But if you will possess virtue, that is *tugendhaft*, then you will come to that *Tag* day for which we *hoffen* hope.

147. Having noticed a place, Jacob said, How frightful is that place? *etc* [230] What did he see there that made him so afraid? Once I came to a certain inn where there was a certain famous robber. I asked him, Who are you? He answered, Here I am an honorable man. The robber asked me likewise who I might be. I told him also I am an honorable man here. I invited him to supper. We ate together in a room. That robber told me a story which happened with a certain robber in a certain country. That one carried out robberies constantly for several years. The lord of that country searched and spied for him incessantly, but could not catch him. When he went once on a hunt, he fell into the hands of that robber. That one held him at his place for a whole month, gave him all the comforts of the table, treated him also with proper respect. Living that way they concluded a peace *alliance* between them and [the robber] accompanied the lord personally to his home. That lord kept the agreement and there was peace between them and the lord no longer kept watch on him. That robber sent word to this lord saying, Seeing that you are honorable and keep your word, I am going away from your country; I will go somewhere else. That was the robber's story. I asked him what might be his name? Why do you ask for my name?[231] he answered. So, after staying overnight, in the morning the robber led me toward the house and said to me, I am a Hungarian *boyar* and served as a major for the emperor. After saying that, the robber asked me for my name. I answered, I am Handsome Jacob.

148. In May of 1783 the Lord said, What is that dream which Jacob saw and what is it that he said, Oh, how fearful is that place. It can be nothing else but the house of God!![232] Know this, if I am Jacob, then you are my children. Be in wholeness, and you will become worthy to enter openly that which Jacob saw in a dream; you will see openly; because everything that Jacob saw was as accurate as is a drawing from a picture, which must be filled in, and therefore he saw it only in his dream. But now the house of God will be visible in the open, and you will rejoice. Seeing that in the open, you will understand and recognize that we go now along that road which Jacob drew for us. Jacob

[229] 68 lacks the *-by-* particle here and below, *powinibyście* (you should have been/covered)
[230] Gen. 28.17
[231] Gen. 32.30
[232] Gen. 28.17

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saw a ladder,[233] but he did not step upon it even onto its first rung; if you had gone from the first hour in wholeness, then you would have been given a certain thing which, if you would have held to it, as it stands concerning Aaron, With this Aaron would come to the Holy [place].[234] Holding on to that power you could have gone from one place to another. Now, however, you will come to the first place, and from it, from afar, it is possible you will be able to see some thing being at a distance. I have pushed you away from me with both hands, but now I will begin to pull you near with both hands, because I want to lead you to the true God.

149. Jacob did his thing *regularly* [properly] in that he, going to Esau, placed his servant girls with their children in the front, then Leah with her children behind them, and at the end he arranged Rachel and Joseph.[235] He put Rachel in front of Joseph so that Esau would see her, and he acted as was proper. Through her a great good would have come to the world, but Joseph, not being aware of it, was afraid that Esau might see her and concealed his mother with himself.[236] That which Joseph did was not good and at the end he regretted it himself, because he did it against his father's will. Because of that he had to be sold by his brothers, and from that they went to Egypt—he, the father, all the brothers, and all of Israel.[237] Equally Balak, who listened to Balaam's advice, which was for the good of the whole world, saying, Do what this people will do to your people in the last days.[238] Balak took a daughter from Tyre,[239] and dressed her in various hieroglyphs with the power of enslaving and working charms, admonishing her that she must absolutely have union only with Moses himself.[240] If Moses had done it, great good would have come to the world; Moses did wrong, therefore so many Israelites fell, and therefore Phineas killed those two.[241] Also [concerning] Esther this thing did not go well. Mordechai likewise did wrong, because he passed her to Ahasuerus.[242] If these things had gone properly then there would have been no death in the world. But now we must go in wholeness and although you will see with your own eyes that a thing may be bad according to your thinking, do not question nor test [it], because my thoughts are not your thoughts. This is a new road, which has never yet come to man's thought since the beginning. Undoubtedly, this is a difficult road, because in that one road there are two roads, as it is clearly expressed, The ways of God are just. The righteous will go along them, and the godless will perish.[243]

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[233] Gen. 28.10 ff and Zohar 1.149
[234] Lev. 16.3.
[235] Gen. 33.1f
[236] Zohar 3.202b, which includes the decription of Jacob's act as proper. Frank inverts the midrash (cf. BR 78) as well as the Zohar text concerning the gaze of Esau. He also supplies an etiology for the descent into Egypt and the enslavement there completely different from that of the midrash.
[237] The earliest occurrence of this idea is in the apocryphal work, Testaments of the Twelve Patriarchs, Testament of Naphtali 1-2.
[238] Num. 24.14
[239] Rashi to Num 25.6
[240] Sanh 82a, Num R 20.24f
[241] Num. 25.8
[242] Est 2.7-8 with Meg 13a which has Mordecai betrothed to Esther
[243] Hos. 14.10

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150. When I was in Bucharest, a certain robber by the name of Groye had under him 8000 robbers. That robber chief bragged that he would attack the city and a great fear fell upon its citizens. The king ordered his army to take positions on all sides of the city. One guard took 1800 people with him, the other 1600, the third one 2000. A certain merchant told the king the following words about me,[244] There is here in our city a certain Jew. He is strong, brave, and a great knight. The king ordered this merchant to ask me, in his name, to also accept a rank with the other guards. The merchant, having come to me, said, Choose for yourself as many people and of any kind you want to be under your command; do this for the good of the country, the whole city and for the preservation of the king's honor. I agreed to it. I chose only 400 men; they all were knights, clad in armor. After having disguised myself and my black Mahomet, I suddenly rushed at my own people. My people stood against us, they defended themselves and wounded Mahomet in a leg; then, after drawing their swords against us, they resisted until I let them know that it was I. The next night I attacked those other guards with my men who guarded the other sides, but at our arrival they fled at once.

151. A thing of God, a true thing is growing in me, just as a pearl, which grows bigger all the time, and I have nobody, that I might reveal the true thing to him.[245]

152. Once some Jewish preachers, highly learned, assembled in Bucharest. Old Rabbi Leiba asked me to receive them in my apartment during [the holiday of] trumpets.[246] I did it, and took care of them at my house for 4 weeks, giving them a small apartment where they could read; and there was a privy not far away. There was some furniture, sofas, cloth hangings in the rooms. They stayed there; not knowing what was [happening] near them, they read endlessly. After having reported that to the rabbi, he told me, If they are unaware, give them a room and just let them stay there. So it is here. We entered a foreign country not knowing who is here a leader and who is the lowest sort, unless there be a leader who will point it out, and you did not ask me where you should go, and went off on your own. In your own eyes you were great and wise, you had got yourself into a deadly place, but the sea cannot hide dead things in it, therefore you were thrown out immediately, because I talked to you only about life, and not about death, therefore you must go *de novo* to rejoin the Company, as Solomon said, Go on the heels of the sheep *etc*.[247] And when you will be worthy to get across those three steps,[248] which we hope to walk, only then will you be worthy to reach Life. Because I called you by the name Brothers, so the whole Company followed you, and all fell. Now when I do not call you Brothers, you will all follow me step by step, and every day I will tell you, or will write what you have to do that day, the next day, and so forth. Only be careful to follow, heed

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[244] 68 lacks *za mną temie słowy* (the following words about me).
[245] The theme of the pearl or precious stone recurs frequently. Frank employs it to address his unknown nature in particular (as here and in 41) and, in general, the unknown existence of objects of power and splendor hidden within others of the same sort but rough and unlovely (as in 334).
[246] I.e., Rosh Hashana
[247] Song 1.8. This verse, "If you yourself do not know, O fairest of women, go, follow the tracks of the sheep," is referred to several times in the dicta. In the Zohar the "fairest of women" (the "moon", 1.20a or the sefirah Malkhut, i.e. the Shekinah, 3.17b, 197-8) is set in a secondary position receiving nurture from the agency or agencies above her, nurturing those beneath.
[248] Cf Ex 21.11; cf 158, 319.

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and be obedient to me, because he who follows a man, that one surely has no attachment to the true God.

153. Why shouldn't you try and work for the heritage of your fathers? God promised Abraham, Isaac and Jacob that he would give them all the countries forever. This is not yet fulfilled. God said to Abraham, *weeescho legau godaul*[249] I will make you great among the peoples, that is, first to accept baptism and then to <u>*Das.*</u> Only after that time will I give [it to] your children forever, and I will endeavor that our fathers may know that this promise of God is now fulfilled. If you were holding on to a golden cord, then, even that one who stands before God, could do nothing to you; even if they shook you from all sides, then it would be impossible to shake you loose from the cord to which you were holding. And for that reason I told you the following, At [the court of] a certain Sultan are a sort of guards, who hold staffs in their hands, these are called *kołdzyi*e [impalers]. And one who may be stronger is able to take that staff from the hands holding it now. He takes the place of the guard himself and the one who lost it falls. Therefore everybody holds the staff firmly, so it may not be taken away, so you too ought to hold on firmly to that cord, so that even if all the winds would come against you, they could not shake you loose from your grip, because you hold on to her. For that reason you must now be mixed together with the Company, and when my God will open the thing to the world, then I will summon everyone individually from the Company and ask them what they might see? Everyone will tell me according to his own degree, then I also will summon you and will ask each one individually what he might see? After determining from you that your souls saw somewhat more, you will come then to a higher degree. I wish that you may see that which is possible to see in that precious place for which I have established you. If you will be worthy to see that degree, then you will be worthy to come to your first place. I wish that you may see so much that you could come to the true God, so that I could put you before him and that you might see him with your own eyes and talk with him face to face and serve him for ever.

154. That golden thread, that is the tree of life, but those are strange deeds, which is to be understood, foreign in the eyes of [other] people.[250] It is necessary to hold on to them, then all the winds will not be able to shake us.[251] Whatever is now honorable and revered in the world, all this will fall and will perish. I established you 12, because what 2 eyes see is not equal to 24 eyes. You would be able to see with your own eyes how she holds her hands and how she looks with her eyes, although she might not speak with you for 8 days or 2 weeks, and only then talk with you. Steadfastness, means that though it may last 2 or 9 years, you must be steadfast. She is called the beautiful Maiden who has no eyes[252] but she herself is a special eye.

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[249] Gen. 12.2

[250] The "strange" (Pol. *cudzi*, Heb. *zarim*) deeds, here interpreted to mean "foreign," are discussed by Scholem, 1971 esp. 132-3 (*The Messianic Idea in Judaism*, New York, 1971). See also Scholem, 1967 index, sv. *ma'asim zarim*. References to the concept occur in several following dicta. Strange rituals—see the English edition of the latter work, p. 160—are distinct from odd, even antinomian, behaviors.

[251] 69 has *was*, "you."

[252] Zohar 2.95a, i.e., that no eye can see her. As far as the Shekhina (or the Torah, as in the Zohar passage) being a single all-containing eye, see Cordovero, *pardes ha-rimonim*, *sha'ar* 23, "'*ayin*" cp. Song 4.9. K 1.386 has Aramaic: *alümte schüperte deles lo ainen*.

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155. At first the Jews must assemble in great numbers and on their first step right away it will be revealed from above the heel; and that is what you have that, *Ikwau schel Adam chorischon* [!] *macheh gigl* [!] *chamo* [253] the heel of Edom darkened the sun and afterwards it will be revealed from[254] the middle of the leg and when it will be revealed from above the knee, we will go and will come to Esau. Jacob, when he walked in front, bowed to him 7 times,[255] but now he'll be afraid, because Jacob will come to judge the mountain of Esau.[256] And when one does his deeds, then at that time Esau will know that they will go to him. He will know then that the judgment day comes near, and at that time there will be at h[is place], neither day nor night, because of the great fear and confusion which will occur. It stands, that the earth will shake,[257] that does not actually mean the earth but those who live on it will be shaken, or that the deeds which he will be doing will occur only in several places but all the world alike will hear that and will be frightened, but if it will be revealed up to the navel, then we will go to Edom. But at [the place of] Esau I myself will not do anything. The thing which will precede that activity, from what I said, is a thing which cannot be expressed by the lips, which the heart bears within itself, so that these deeds would retain their power. On that judgment day the sun will come out from under its screen and will shine very powerfully with its rays.[258]

156. It stands with you, When the high priest came out from the holiest of places on the judgment day, the whole world rejoiced and it was said, *Aschre aïn roïso kol ele*—Blessed is the eye, which saw it[259]—that was only a sign and a drawing for the present, when they will drag out the high priest from Rome and the whole world will rejoice at that time and praise God, saying, Fortunate is the eye which sees it.[260] But you were only present at the likeness of that thing, but do not be mistaken and do not say that this is already from God. God forbid it, because when we shall come to Esau, only there will it be fulfilled, *Merochauk Adonay nero li* From afar God appeared to me.[261] Only there[262] and then shall we take up the robe of Esau. At that time the crippled will jump like rams and the blind will see.[263] And when it will be revealed above the belly button, who can speak of it? Or who is of a degree able to reach that? Of there is it said, I will tread this vineyard myself.[264]

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[253] *pesikta de-rav kahana* 2.6, 4.12; *pesikta rabbati* 14.8; but Zohar 1.142b is probably more relevant to the dictum since it compares Yakov to Adam ha-rishon. Frank reads *'dm* as Edom, i.e., Esau

[254] 68 *do* (to), 69/1 *od* (from) In either case, the reference is to the heel and leg of Adam Kadmon/the True Edom. See Attias, Scholem 59, poem 37n1

[255] Gen 33.3

[256] Ob 1.21 and siddur, following the reading of Ex 15.

[257] Prps. Ps 77.19

[258] See Hag 12b (cp. *midrash konen*, 11) and Zohar 2.203b

[259] From the piyut of Meshulam bar Kalonymus to the avoda of the musaf service of Yom Kippur.

[260] The overthrow of Rome/Christianity is associated with the coming of the messiah. See Pesikta R. 37.7, etc.

[261] Jer 31.3

[262] 68 lacks *Tam* (there).

[263] See *pirke de-rav kahana* 12.19.

[264] See 69 n.

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157. All strange acts will be at [the place of] Esau, but all will be seen openly, and that namely is, *Zar Zer*.[265] that is, The one who now wears a crown will become *Zar*. that is a stranger, and he who now is a stranger, will receive the crown *Zer*.

158. It stands with you, When they won't do these three things for her, that means those three steps. The first step is that one when they lead you to such a place, that neither you, nor your ancestors knew about.

159. *Maisim zorim*—Strange deeds—stands only at [the place of] Jacob, only they are not covered, but all are exposed to view.[266]

160. *Waehi bachei* [!] *halailo*—There happened at midnight a going out[267] *etc*. It stands with you, That first day of help will be written down for a remembrance so that it will always be holy,[268] and whoever will be found in that day when this help will begin, then I will give each a present, and your fall will no longer be remembered even those two of you will be free, and will have superiority over several thousands. Even at your feet many thousands will kneel. Although you will not be together with me in my rooms, I will still be with you at your [places].

161. That power that King David revealed in his age came [to him] in that in him there was some of the power of the messiah. But to the power of the present revelation, who is in the degree to reach? There was a certain man called *Rabba barbarchuna*. He said that he saw a bird standing in the sea, but he was only immersed up to the knees in the sea;[269] But the exposure of the shoulders, none can reach, not even in thought.

162. All things, which are at first sweet, are bitter at the end; and the opposite, all things which begin in bitterness lead surely to a sweet end. It is similar with you. When they tell you bitter things, you ought to keep quiet and bear it until it comes to sweetness.

163. All gods which are here in this world, even these three that govern the world, don't know about this deed, which that one will do. The Patriarchs will greatly rejoice when they will see this. In Poland, he will not work and I, likewise, won't act there. There will be such who will do this. At that time you will say, Since we are not worthy to see the lion himself, we see now the place of the lion. And it is not as it was said, that the revenge on Edom will be through murder and killing, God forbid, only by the mouth will the godless perish, even the talk to him will go tenderly. At that time all the noblemen in Edom will fear. Terror will embrace them and they will fall silent as a stone,[270] wishing death for themselves rather than such life. They will look for help on the right and on the left hand, but they will not find it. No arms will help them, but you, who have attachment

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[265] Hebrew, "alien, stranger, foreigner," "diadem." This would seem to be a pun on the word "Czar" and the Hebrew word /zer/ or /zar/ which mean "(one who is) strange", the latter prps related to the teaching concerning "strange deeds," *ma'asim zarim;* 742.
[266] 154 n
[267] Ex. 12.29 and the Haggadah
[268] Prps. Ex. 12.14
[269] Bbat 73b
[270] Cf Ex. 15. 15-16

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to God, will sing and rejoice, saying, To you, o God, belongs the beauty, greatness, power, victory[271] *etc*. Because you will see with your own eyes that all the difficulties and suffering which you had, they will take and throw upon the peoples. That's exactly what stands with you, *Schefauch chamoscho al hagoim*—Pour out your anger upon them[272] *etc*. Their pleasure, called *Oinig*, having turned over will turn into *Neyga* plague and for us *Neyga* will turn into *Oinig*.[273]

164. Jacob saw a ladder—this is those steps along which we will go upwards from one rung to the other with the help of my God. He did not step yet on even the first rung, because he was afraid. It stands of him, Angels of God were ascending and descending that ladder;[274] they are the secret chiefs over the peoples.[275] The word *Elohim* means judges, before they went upwards, but afterwards they will come down as slaves, and in the blink of an eye their rule will return to those who will begin to step up upon it and your descent will never come again. Jacob was not circumspect and did not go wisely, because he ran away to Laban, and he therefore did not take away government from Esau, but we will be circumspect and will go wisely, because all will assemble for war, at that time a terrible power will come out from God and the whole world will shake, and the kings will fall into our hands through the power of wisdom and sweet words and will lay their crowns before that one who will do a certain deed, and there will be at least 20 of these kings. Indeed, that will not yet be the wind, the uproar, and the fire[276]—and when I will come out from Brünn, that will be the first step, in which God himself will lead me, because now I cannot step onto the first rung of the ladder, for I am crippled, but God himself will lead me.

165. Everything which has not come out from my lips does not come forth so soon, but everything I have spoken—by hitting my voice against other voices[277]—did hasten [to occur], [and] that thing is coming forth.

166. In May of 1783 the Lord said, I came to Poland for the first time in 1756. Surely, a man, going to a foreign country, must have a guard and a leader who would direct him, I also had a guard and a leader who stands before God. Without her nothing in this world can be opened, just as it clearly stands, *Pischi li Achoysi*—Open to me, my sister[278]—Open to me only so much as the tip of a needle may pierce through, and I will open thereafter the high, great gates for you. It stands with you, *Hite de kike*—Hold on to

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[271] 1 Chr 29.11, but here, probably, from its use in synagogue before the reading of the Torah.
[272] Ps. 79.6, but here, probably, from the Haggadah
[273] *sefer yetzira* 2.4 originally, but often repeated (Nachmanides to Dt 18, Zohar Tik 21.58a)
[274] Gen. 28.12
[275] Zohar 1.149b
[276] 1 K 19.11-12
[277] The theme of the voice/sound (of Jacob) causing other voices/sounds to join with it and bringing about change in the upper sefirot can be found in several passages in the Zohar; 3.38b and 99b-100a associate this verse (Gen 27.22, "the voice is the voice of Jacob, but the hands are the hands of Esau") with the sounding of the shofar on Rosh Hashana, for example. See also Zohar 1.74a, 151a, 246b. The general principle of the Zohar (3.31b is that "through an action below an action above is aroused."
[278] Song 5.2

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a thin thread[279]—but I tell you that it is necessary to hold on to a golden cord and not to mix anything with it, that is with that Maiden who leads me and protects me on all my roads. She has two times 7 ladies, who serve her,[280] and therefore I have openly established in view 2 times 7 women. Jacob, making only a sign, served 2 times 7 years at [the place of] Laban, this was just the power which was exhibited, but I wanted to prepare and I openly established 2 times 7. If they had held on in that degree with all their heart for 15 years, then that Maiden would have bathed them in her well of life and their years would have been renewed like an eagle[281] and the whole world would have marveled and all the gentlemen would have fallen at their feet for they would have seen the power of God among you, as it stands in *Canti, Cantio,* [282] *Marehu kalwunaun bochor kaarasim chikau mam takim wekiloi machmadom*—His height, like a cedar-tree, his palate is full of sweetness and love[283] *etc*. Likewise it stands, *Semach bochor beialDasecho*—Rejoice, young man, that you were born[284]—Also read, *kei husson iekaan peeir ikeikalu tandu keleo* He is like a young man, showered with beauty, and she is like a young maiden, dressed in her splendid attire[285]—Thus I established 12, since there were 12 children of Jacob. Jacob went alone, but I wanted to go with you and the whole world saw and knew that I established for myself men and women; because I was not afraid of anybody, and these are those 12 oxen, on which Solomon built the sea;[286] your height and power would multiply daily and God promised that to Abraham, I will make you a great people,[287] and that is so true, great in height and power; but now, when you don't know that most beautiful among the maidens,[288] you must go among the Company, so that the name Brothers and Sisters may not be mentioned; until the time comes in which there will be a need for Brothers and Sisters, then I will not take [them] on my own as it is now,[289] but only those that Maiden will take by hand and pass on to me, those I will accept as my Brothers and Sisters. And that is what [is meant by], *Im Adonay loi iwne bais schow omlu baunof bau*—If you, o Lord, won't build, then empty is the effort of the builders[290] *etc*. Be from now on in wholeness with God and people, then you may be worthy that you also would be chosen.

167. All roads, which we must walk, will be truly from God, but you will be led by a man. Just like that journey to Esau, to Edom, to the father of Edom; also that stick which the angel Gabriel stuck in the sea,[291] must be ripped out by a man, from that place, where

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[279] The "thin thread"is at once the soul of the Messiah and the line that leads out from Eyn Sof into the "empty" world, after the contraction (removal) of God from the space but before creation. See Attias, Scholem, 35, 36 and index, s.v. *hut*. See also 214 n.
[280] 68 lacks *które iey usluguią* (who serve her).
[281] Ps 103.5
[282] 68, *Cantica Canticorum*
[283] Song 5.15
[284] Song 11.9, note the alteration of the third word (*beyaldusecho**) to include the name of Frank's "belief, knowledge," *Das*.
[285] Isa 61.10
[286] Cf. 1 K 7.25
[287] Gen 12.2
[288] Song, 1.8 etc.
[289] 68 lacks *tak jak teraz* (as it is now).
[290] Ps 127.1
[291] Shab 56b and see further Zohar 3.251b-252a. The reed is that on which Rome/Edom is built.

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it is stuck. I greatly desire to tell the Truebelievers first, 4 years before I go to Esau so that they would go there with great joy, because if they know beforehand, their joy will be great indeed.

168. When I came to Poland I had Brothers who came with me, as it stands, that, Jacob came with all his household.[292] I wanted to display it openly, but now those places are vacant. They came to trail me and to find out what was happening to me, you should have taken care to see what was going to happen to yourselves. You should have walked in wholeness going step by step behind me, and, seeing your wholeness in you, I myself would have revealed to you and would have obliged you to listen; just like that treasure, The more they search for it, the more it will hide itself, but that man to whom it belongs, will take it into his hands without labor.

169. At first it will be from all peoples, then they will make Israelites the knights. They are chosen for that because no people pursues the Maiden, *Ayeles Ehuvem*,[293] as do Israelites and in the end she will lead them. She is before God, and this belongs to God.

170. In Częstochowa I saw in a dream that a doe came to me which afterwards changed itself into a maiden of a particular beauty, while I was leading you before her, and immediately after having arrived, you turned your back towards the door, while two of you fell at a sign, two like those came again and she turned her face away from one completely while from the other one only a little, therefore I did not expel him totally; and, therefore, in time that thing could have come to your hands, but you have turned away. From now on be in wholeness and attend to my words, from the smallest to the biggest, perhaps she will join you and take you under her wings.[294] Jacob did not come to this thing in wholeness, because if he would have received it in wholeness, he would not have raised that stone, but surely would have laid it down.[295] Jacob fled from Laban because he could not bear it there, and he chose rather to die than to live. And this flight brought about a great loss. Jacob said, They have changed my wages on me 10 times;[296] but they are changing mine 1000 times an hour. But when God will grant me rest and will help me to come over you will see with your own eyes. At the time I sent you to Moscow, you should have kissed the earth and given praise to God that he remembers us and our ancestors by wishing to do good for us. You should know that we have[297] the eternal and living God. But some of you were still committing sacrilege against him; even if the good God would reveal himself already, I would not want you; at that time you would know by that what you committed. Likewise, after having sent you to the

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[292] Ex. 1.1

[293] Prv 5.19. K 1.387 has Hebrew as *Ayeles ahovim.*

[294] A frequent image; see Shab 31a etc.

[295] Gen. 29.10. The stone on the well (and off it) in the dicta is derived from two different sources, from the Zohar where it must be replaced on the well in order to control the flow of life; and from Shabatian usage where its removal symbolizes redemption, see Attias, Scholem 176, poem 189n3. Frank plays with this scene from Gen 29.2-10 more than once as do the Jewish commentaries. (The Zohar in particular 1.151b, 152b, 3.62a, Tik 50 86b.) Here, cp 359 n, Prb Frank says that Jacob should have let Esau have Rachel from the beginning.

[296] Gen 31.7, 41

[297] 69/1 has *znamy* (we know), 68 *mamy* (we have).

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sultan, you should have given praise to God. I have led you among the peoples, and the custom of the peoples is to plough, and they plough so as to sow. And it is for you to understand that I plough so as to sow and see; and by reason that you blasphemed and talked against and revealed this secret among the peoples, you have driven me out from the succession of God. Indeed, the Patriarchs dug a well and all pursued some good thing, and so also do we with those delegations. Also this Maiden, at the time when you came to baptism, was pleased as a mother with her children and very much desired that you would go in wholeness and be concerned with her love. And here the Lord recalled the parable about that young prince who did not let the bird sleep for 3 times 24 hours and came to her, only stretching out his hand to her, and was thrown away from her beyond the wall.[298] But now, if you will be worthy she will stretch out her hand and whomever she will put in my hands, I will accept him. When you will be worthy that she open this door in which we hope to enter, you will see the house of God, then I will show you the gate. But we don't know what will come out towards us, whether a great thing or extremely great. And there is a bridge with holes, and if, God forbid, any of you should take a step and go out the side, he, God save [us], will never return, therefore I remind you, Go in wholeness.

171. There was a certain prince, who went on a journey with his tutor to distant countries. That young man was very wise. Having heard about a certain princess, whose beauty was incomparable, and who had an innumerable number of rivals of royal lineage [for her hand]; but she did not want any of them for a husband. He said to his teacher, Let's go there, perhaps I shall be lucky enough that she will want me. The teacher said, But you have heard that very many kings and princes travel to her in pomp and splendor, yet all their attempts are fruitless. The prince answered, If God's will is not in it, then surely their efforts are in vain, but if God wishes it, then even without riches she will come into my hands. Saying that, they went on that road. After having arrived, the prince went to the king, the father of that princess, asking the king to take him into service among the courtiers. He so served him from his heart, very devotedly, because of his love for the daughter, that he became the delight of all the gentlemen and king's courtiers. Everyone so loved him that they would nearly sacrifice their life for him. Because of that, he entered deeply into the heart of the king, the ladies, even those of the court, favored him so much that he progressed far in the ranks of the court and advanced to the post of marshal and then became the *Feldmarszal* of the whole army. During a war, the king sent him with the army against the enemy who was very strong, but wherever the prince went he was lucky and defeated the enemy forces everywhere. After having returned to the king, filled with joy, he was received by the king with a great triumph. The king with the whole train of senators and gentlemen rode out to meet him, accompanied by the sound of trumpets and drums *etc*. After having heard about his return, the princess sent to ask him to meet with her because she was inflamed with secret love for him. They came together, fell in love and got married.

172. I told you several times that the more precious a stone is, the more it lies beneath a stone which is scorned by all eyes. But those who recognize that know that here there

[298] 105

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must be a good stone. So it is with me and you. I told you base things about Bucharest, about dealings with women, and similar things, and I presented various parables, but you scorned me. You should have understood that in all my words, if a man will go along with the nonsense, then he may come and find wisdom. From now on, I remind you, although you may see from me that I do strange things, childish deeds, stupidities, lies, you must bear it all, obey and see, but not turn your heart away because of it, because this is virtue and steadfastness.

173. The Lord said, You have heard about the Maiden of Israel, and about the Daughter of Edom, the Daughter of Egypt, but there is yet one more who still is dormant and nobody in this world has heard about her, or knows where is her place. But when the gate will be opened for us, the one for which we hope, then we will raise up that thing. The whole world will see [it], not knowing what it is. And I will be like a school teacher and ask everyone individually what he sees, because everyone will be worthy to see as much as his degree will permit.

174. If you had followed me in wholeness, there would have been no need to test you, because it is not necessary to test pure silver. But since I saw you greatly entangled in teachings and religions, I had to gather all of you to Warsaw and because of love to you I revealed to you that they would filter[299] you there, as it stands in Daniel(!), *wecaraftem kicrof es hakeisef*—They will polish you like silver.[300] Although this should not properly have been known to you, all the same I revealed it to you. You must know in general that when you go to some good thing, right away an opponent comes forth, because from the beginning she guards this thing and it is not her will that anyone come close to her, for if there is only one little hole in the room, then right away several could come through there, one after another, and that's what clearly is written, *ki iod al kes Joh milchomo l'Adonay la Amolek mi dor dor*—The hand is always on the chair *Joh*. The war to God with the Amalechite is forever and ever.[301]

175. Why did you not pay attention to the words that Solomon said, *Tauwo tauchaches megulo meahawo mesitores*—that better is a known punishment, than hidden love.[302]

176. I spoke to you in Iwanie, and asked, Where shall we get money for our needs? You advised me to send to Hungary. It was very painful for me because you should have answered, You have come to lead us and you know that we are poor, why do you ask us what you have to do? Do what you think is best to do. Now, however, I will reveal to you that when I was still in Dziurdzióws it was told to me, You must not take any treasures from this country, but on the Polish border, in the village of Iwanie, there you can take one treasure which lies there, and the place of this treasure was revealed to me. I searched among people from Poland who came to me, wanting to reveal to one of them the place of that treasure, so that he could take it from there, but seeing that they were still entangled in the old teachings, I was afraid that they might reveal that to their brothers,

[299] 68 has *lutrować* [!], prps. *lustrować* (polish, cleanse, purge) or *lutować* (braze); 69, *filtrować*
[300] Zach 13.9; the translation changes the verb from first person to third.
[301] Ex 17.16 and see Zohar 1.25a, 2.67a.
[302] Prv 27.5

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and then those would expose it among the peoples, so they would not let me in and would not accept me into the religion, because they are the heart itself and would say, If he stays in another country and knows about treasures in our state... and therefore I did not want to send anyone from you. I went among those who were in the Turkish degree, in order to send one of them to the people and I selected Osman the weak. He asked me, as it was proper, saying these words, Eleazar, Abraham's servant, asked his master, What will I do, if this woman will not want to follow me? and Abraham answered, You will be free from your oath.[303] Likewise I ask you, You are sending me to have them returned to Poland, and when they will not want to listen to me and go back, saying that, We are naked and have nothing on, even a shirt on our backs is lacking, how can we return in shame to our country? His question was proper, and I also gave him a proper answer, Don't worry, you will go and will be lucky, because you are sent from a powerful place. They will tell you, We won't go, and you will answer, You will go and will return, because this is the gate to God, and, after having given him a little horse which was worth only 3 *levs*, I sent him out, sick as he was. Nevertheless, in 10 days he reached the Company which was scattered about in the fields and shouted with a full voice, Who is for God, to me. Let's return in peace to our country.[304] And so, when I send you to some place, then you should ask me, And if that place is not right for what you are sending us? Or, if they ask us some other question, what should we answer? So I give you permission to ask me everything that may come to your mind and I'll answer your every word *regularly*.

177. You have heard that Częstochowa fell into the king's hands and I'm not pleased with it, because my desire is that we might tread there ourselves.

178. It stands with you, *Kabet es Owicho wees lmeicho*—Honor your father and mother.[305] Yet all the peoples do so, they honor their fathers and mothers, so what kind of a commandment is this for you? This is only a sign, A father is one, who will show you a road to life, so honor him;[306] and a mother, [one] under whose wings we might be worthy to be protected.

179. After having crossed the roads upon which we must go, only at that time will our fathers, the Patriarchs, be thankful to me. Jacob, the Patriarch, himself admonished me not to move from my place, to remain in the same spot, telling me that you also will stand against me, but don't you move, and stay in wholeness. But I am not that way with you. Be only in wholeness and obedient. Even if I saw that this thing will yet be delayed 20 years, so that you might reach the first degree, and the fathers, the Patriarchs, might be as thankful to you as they were to me, I will take that upon myself, because you must know that we must get through one place, and at this place there is a little river whose width is only a span. He who will be wholehearted with God and people, at that time the fathers, the Patriarchs will stand up, Jacob will look on, Abraham and Isaac will support [him] on

[303] Gen 24.5, 8
[304] The episode (see Kraushar, 1.111) is related in the Chronicle, 33. See the important information in Levine ad loc. n. 74, concerning Frank's conduct, the song he sang (part of which appears in Attias, Scholem, 161) and the matter of the "red heifer" and its traditions in Shabatianism.
[305] Ex 20.12/Dt 5.16
[306] 68 lacks *i tego czciy* (so honor him).

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the right and left, and will bless their children so that they might cross that rivulet, but to one whose heart won't be, God forbid, in wholeness, to such a one, it will seem, in his eyes, to be a huge sea on which ships sail, and such a one will not cross and will not find a helper. Everything that our fathers labored at and did in their time, their aim was one, by what means might their children cross that road in peace. If you will be worthy, you will be the helpers, because I established you for that, so that you might guard the crown of the living God.

180. A prince, seeing that he had no fortune, traveled to distant lands in search of it. He was a great sage, especially skilled at the gardener's craft. He came to a king and asked him for work. What would you like to do? asked the king. I would like to be a gardener, the prince answered. I would like to care for the king's gardens. Very well, and he was taken on. He achieved marvels by his craft in gardening, which no other gardener could match. The king, passing through the garden, was astonished at the craft and the new creations the prince displayed. At the end of a year, the king asked him what he would like in return for his praiseworthy work. Only one small tree of those in this garden will I have as my own, answered the prince. The king gave it to him gladly. The tree withered and died without produce. The prince served another year. Again the king asked him what he would like in return and the prince asked for another tree. That one too withered away. The same thing happened on the 3rd and 4th year and for 10 years. Every year the king gave him a tree but all 10 of them dried up and produced no fruit. The king kept his silence, awaiting the outcome with great interest. He was very fond of the gardener. When the king came into the garden he would speak to no one, not even to the most distinguished noblemen, but the gardener, for he saw in him a special wisdom. On the 11th year of service the king asked, What more do you want for your merits? Once again the prince asked for the same tree which had died the first year, having withered. The same thing happened the next year and the year after that. The tree which followed the third year began to bloom and bore fruit and then all ten trees began blossoming. When that happened, the prince-gardener went to ask to be released from service for his lucky hour had come. The king had a daughter of striking beauty, whom a certain very powerful prince sought to marry. But she refused him. That prince's father gathered his forces and attacked her father, the king, and succeeded in bringing his army to the very capital of the king. The gardener came before the king and asked to be made *hetman* to lead the scattered cavalry. He himself went armed at the head of the army, turned back the enemy and destroyed them, every one. The king came out to meet him, accompanied by his whole court, and led him back to the palace in great honor. The princess, too, came out to welcome him and straightaway fell in love with him. The king, her father, asked her to marry the prince-gardener so that he might succeed to the throne. She agreed and only when that happened did the gardener reveal his royal parentage.

181. A certain prince while traveling found on the way palaces [*sic!*] in the middle of a forest in the mountains in which there were 40 maidens, all of whom were of exceptional beauty and all of whom loved him. Once they told him, We shall reveal to you a thing, that we must leave on our journey for 40 days and then we will return to you. There are here 40 rooms filled with priceless treasures; we give you in hand 40 keys to those 40 rooms, we permit you to open all those rooms and see what there is in them; only the

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40th, which has the golden key, even though we give you it in hand, we forbid you to open until we return to you. Guard diligently that prohibition. They left. The prince, after 3 days, began on the 4th day to open the rooms. He saw there exceptional treasures. Having come to the 40th room he thought, I have here the golden key, for what reason should I not open that one also, so that I could also see what is there? He opened [it]. After having entered he found there a golden horse with a golden saddle, a golden trough,[307] and the whole room was of pure gold. It delighted him, and he led the horse to the courtyard. After having mounted it, the horse began to fly with him in the air, then threw him to the ground; he became blind in one eye, and everything vanished from his eyes, the rooms, the maidens, *etc*. From there, see to it that, when they put a key into your hands, admonishing you not to open with it, that you must obey, because if he had abided by their warning, he would have lived with them forever, and that horse would have been good. He would have returned to his first form.

182. You have fallen into the hands of her least servant. What would have happened if you had fallen into the hands of Machlas, her grandmother?[308] Be careful.

183. That which I ordered you, that 6 of you would leave Warsaw at the time when I came out of prison, was so that I would not meet you. This was because I was afraid of a downfall with you such as Milewski, OBM, had.[309]

184. When we shall attain that, that we might come to [receive] help, see then what good I will do with all the peoples. At that time, you will cry and you will understand what I would have done with you, if you had gone in wholeness.

185. Neither you nor the whole world knows anything of Esau, who he is and what he is. It was not in vain that Jacob bowed down to him 7 times;[310] and, concerning the 400 men who were with him, do you know nothing of who they are?[311] Pay heed, when those wondrous garments were put into his [Jacob's] hands, he was entrusted with that which we pursue.[312] But just because the robes are of a certain nature should we assume that the one who wears them is of that nature as well? For a fool looks only at the costume; but one who is wise, at the one who wears the costume.[313] Jacob could not receive the blessing except by being dressed *incognito* in those robes. The proof of which is that

[307] 68 lacks *zlotę ztoby* (golden trough).
[308] Mahlat appears in Pes 112b and in aggadot, e.g., Num R 12.3, and in the Zohar (1.55a, 3.114a), as the mother (not grandmother) of ‘Igrat, a demonness with many servants. Frank might have made an additional connection between her and Esau, who marries a woman of this name, a daughter of Ishmael (Gen. 26.9).
[309] See Doktór’s note,ad loc., and Chronicle, 81, concerning this episode, (described in Kraushar 1.299f).
[310] Zohar 1.171b (on Gen 33.3) says that Jacob was actually bowing to the Shekina; Frank sees it differently and may be identifying Esau with the “other God,” Christianity, of the Zohar text.
[311] Gen R. 75.12 asserts that the 400 men accompanying Esau (Gen 33.1) are kings, governors, commanders; Zohar 1. 177b, that they might be angels.
[312] Cf. Gen R 75.11, 17 and Zohar 1.142b on Gen 27.13.
[313] Zohar 3.152a

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Isaac smelled the odor of the clothing and blessed him.[314] I want you to merit coming to Esau and seeing him, so that my children might be like Esau.

186. Our fathers labored, walked and designed those ways along which we now walk but they surely never trod them. We now must go and really tread them, just as one treads out wine in the vineyard.[315]

187. Who can speak of Isaac, Jacob, Esau, who can penetrate them? For they are the beginning and end of the world. In particular, from the place where I am now staying in Brünn, I certainly cannot speak of them. But you must know this, Esau is a true man; Seir is likewise a man; Edom too is just such a man; the father of Edom is also a true man.[316] And all of them are the leaders of the world.

188. From what place did Isaac take the blessing which he gave to Jacob and Esau? Surely from a high and precious place. Isaac knew that Jacob was a whole man and would dwell in both tents.[317] But Esau was the sort of man who knew only hunting, and was a man of the fields; then why did Isaac love him more than Jacob?[318] Likewise, when Isaac had nothing to eat, he asked only Esau to take his weapon and hunt and cook for him a dish from his hunting, so that he would bless him, and did not say that to Jacob.[319] And thereafter, when Jacob stood before him, dressed in Esau's clothing, Isaac asked him, Is it you that is my son Esau? He smelled the odor of his clothing, then blessed him.[320] From this, you can see how deep was his love for Esau. If Isaac was so great a man, one who could grant blessings, how could he be so mistaken then and give the blessing to Jacob? And when Jacob received that blessing and was told, You will be lord over your brothers,[321] why was that not fulfilled? What is more, Jacob is now living under his rule, even though Esau said, What do I care about the birthright? *etc*.[322] But you must know that at the palaces of great lords a curtain is always hung in front of the door, and before the door is opened the curtain must be drawn aside; and likewise, precious stones are generally hidden in little caskets; and such is the case here, Is there only one Esau? You must know that there is Esau and there is a second in front of him, and there are two at every place, one to help and a second to harm. The herb of life is hidden within the herb of death. But I wish that we might be worthy to see the Esau to whom we go as soon as possible, for he who is worthy to see him will receive eternal life; but not that Esau who is in front of Esau.

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[314] Zohar 1.142b to Gen 27.27 and Gen R 75.17. Frank disregards the Zohar's interpretation that only when Jacob put on the robes did their original, Adamic, odor return to them.
[315] The reference is to Isa. 63.1 ff. Gen R 17.4 connects the vineyard with Edom (Esau) as does Ex R 15.17 and Num R 11.7 and many others and Zohar 1.238a where it is said that God alone will tread down Edom in judgement and retribution.
[316] The phrase "true man" means only "an actual man, a man in actuality" here and not, as elsewhere pre-Adamic man (as in 66, and see 81 n).
[317] Gen 25.27, Zohar 2.175b
[318] Gen 25.27f
[319] Gen 27.3f
[320] Gen 27.24, 27
[321] Gen 27.29
[322] Gen 25.32

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189. Not far from Bucharest they found a treasure which could only be reached by passing through one cellar into another. A decree was issued that it be opened, only from the outside; and whoever went there was bound to faint from great fear, for the treasure was guarded by a great snake made of green gold, which is called a *Lindworm*. It was so huge that it could swallow the biggest of men along with several others. Its mouth was open; its red tongue spouted fire; its eyes, made of precious stones the size of terribly large goblets, sent forth rays like the sun. Everyone who saw it thought it was alive, since the flashing gleams seemed to make it move and it was displayed in a lifelike position. One who entered thought it would swallow him, and this made people faint from fear. The king there said, I will go myself and look at it without fear. So he went there and was not scared. Having gotten there, he patted its head with his hand and recognized that it was made by human hands. Then they yoked 180 oxen and dragged the *Lindworm* away to the royal treasury.[323] One should conclude from this that things appear to one according to one's degree, and that is [what is meant by] the saying, *bitse imrusso*.[324] That has a double meaning, either “he splits his words”, or “he carries [his words] out”; for at one and the same place there always appear two aspects.

190. The Maiden may hide herself when one alone sees her, but when several become worthy to see her and look upon her, she can no longer hide or conceal herself. Even though she might be able to keep out of sight for a short time, in the end she must stand revealed to all. Recall the parable of the servant girl who inherited her lady's property.[325] How often do people try to paint her so that she might never disappear and the whole world might look upon her? But that only comes from the side of death. But we, when we are worthy to see her and shelter ourselves beneath her wings, be they invisible, will attain life; and she will reveal herself more charming every day; and each will see her according to his degree, the more worthy one is, the more beautiful he will see her; and each will look upon her in accord with his own heart.

191. Why is it not written how each of the twelve tribes took its wives, but says clearly only of Judah that he took the daughter of a Canaanite man,[326] and of Joseph, who took the daughter of a priest of On?[327]

192. I came to Edom[328] with only a small handful of people. I sent not nor sought permission from any king to enter that country. No one prohibited me when I entered there. Moses had 600,000 men with him and had to seek permission. Having sent to the king of Edom that he be permitted to cross through his country, (but) the king refused him, saying, I'll come out against you with arms.[329]

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[323] See the tale of the king’s treasure and the serpent in Zohar 2.173b
[324] Lam 2.17, and Uceda, commentary to Lam (*lehem dim’a*) ad loc.; 832
[325] Prv 30.23, Zohar 3.265bf; Zohar 3.69a associates the servant girl with Lilith. In any case, Frank probably intends the Virgin Mary.
[326] Gen 38.2, Zohar 1.186a
[327] Gen 41.50, Zohar 2.67bf. The implication might be that each of these married into the *sitra ahra*. (cf 242 n) or took wives from the sisters of the Big Brother, and were the progenitors of messiahs.
[328] That is, to Poland.
[329] Num 20.14ff

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193. I told you the parable of a rifleman who pursued a bird through a forest. The bird sang and the hunter followed its voice. The bird flew in front of him from tree to tree, until it fled inside the palace of the king. The hunter pursued it even there. What did the bird do? It perched behind the portrait of the king and was no longer afraid of the hunter. So we must take shelter beneath her wings, for she is the portrait of the king himself.[330]

194. When I came at first to you, to Iwanie, I told you, I am a messenger from God and I revealed to you that we must be baptized. According to natural wisdom you should have asked me, What will we do in this religion? To whom shall we pray and how? What will we live on? I would have had to answer your every point and, after having called you to a certain little and separate room, except the 2 which I have now separated—those I would have put aside at that time, and then would have revealed to you about my approaching imprisonment in Częstochowa, and would have divided the whole Company into 12 parts and in each part I would have put one of you after having ordered that each part go to a different region to find a livelihood there for themselves—and each one would have had assured sufficiency—and I would have ordered the clothing in which each part had to be dressed, and would have admonished you that no one should reveal that he is from my people, only that they be as other converts. Only thereafter would I have called 3 from you at a time to come to me to Częstochowa, and I would have given you an order not to come directly to the fortress, but to stay for a while in the little town beneath the fortress. Being there over the duration of that time you would have bought a little portrait for yourselves and after having shut yourselves in well, with the windows closed in a small room and in the most quiet silence among yourselves, you would have had to stay there for 3 days and 3 nights without eating, drinking or sleeping, experiencing nothing but only kneeling to repeat the prayer which I would have ordered you before that portrait, 3 hours before noon, 3 in the afternoon and likewise at night. Doing so, you would have seen one [certain] thing. Only thereafter would I have told you—after having taken a good bath, trimmed the fingernails and the toenails and dressed in white—to go to the main gate of the fortress in the following way, with eyes lowered to the ground and hands hanging downwards, in absolute silence among yourselves, as well as with regard to others. Everybody would have said that you had gone mad. That position would have lasted for some time until you could have come within the walls.[331] Only some time thereafter would you have entered the fortress. There would again be some delay until you would have been called to me. Only thereafter would you have been alone with me. I would have set a thing before you, so you would have looked at her and stared powerfully into it. You would have stood so for 6 hours in a row, on your feet, with lowered eyes and hands, paying no attention to any other thing and being absolutely motionless. Even if flies were to bite you, or if a snake were to circle around your legs you must not only not have recoiled but also not have looked at it during all those 6 hours. God forbid that there might have been someone at that time who would not have been able to bear it all, because it would have been all prepared to throw such a man out of the room and beyond the wall. You would have been obliged to do this during the day; and the women, at night. And although it is not in man's power to stand it, nevertheless

[330] Here 6969/1 ends.

[331] The posture is similar to those adopted by the sect of *khlysty*; see the Introduction: Non-Jewish sects.

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you would have had to try to do it with all your possible strength and power to cope as best you could, and if you had been worthy to bear it, then she would have given you new power, so that you might have borne up further. Only after that time would you have heard a voice speaking to you. I would have asked everyone what he had heard and he would have answered, each according to his degree. I would then have been served by nobody, but only by you and the maidens among you in all kinds of work. Even the ordinary cutting of wood and carrying of water would have belonged to you, because she would have given you power. For it is the custom, that when someone wants to serve a great lord, he must offer himself to him with all his strength. If you had been with her, then she would have talked with you as she has with me, and she would have rejoiced as much with you as she has with me and then she would have led you to the church, naked and without any fear. You would have become respected from then on in the eyes of all the Polish magnates and I would have been given more honor than kings and emperors.

195. At the beginning you said these words, *Venga lamosa Aformosa kemos respondi*—Come beautiful Maiden and reply to us! But this was only by your mouth, here, however, you must try to do it with deeds, so you might be worthy to see her openly and come beneath her wings. Everything I told you, all this would have happened if you had followed me in wholeness; as I saw your hearts whole at the beginning of my arrival in [17]56. At that time you followed me. This will surely not be forgotten for you, and your youth in which you followed me will be rewarded. Now if God will help me to open the door and the hidden *Das*, at that time, even though you won't know what to ask, I will write you every day what you have to do. If you pay heed, you will be blessed by me and, being worthy to see her and to be flooded with love for her, at that time, through her, you will be able to come to the love of God himself. Here the Lord recalled the verse that Sarah said to Abraham, *Gareisch es hooumo wees beno* Expel that servant woman with her son[332]—Now you don't understand my words any more than that mat lying here on the ground.

196. It stands, When Jacob came out from Beersheba, he went to Haran.[333] At that time the mother from the unholy side came out against him. He had right away to seize hold of a certain thing; he put up a stone, and poured oil on its head.[334] And [it was] she [who] came out with her whole family against you.

197. I was sent out from a powerful place, and when I say that you are to heed my orders, it seems to you that this is against nature. Even in the worldly things you must not think twice, for my leader will correct everything to come out right, as it stands, Everything that he does, God makes succeed in his hands,[335] Much more in divine things should you heed everything without the slightest doubt.

[332] Gen 21.10
[333] Gen 28.10 and Zohar 1.146b-148
[334] Gen 28.17
[335] Said of Joseph, Gen 39.3

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198. It stands, *Ki noises*[336] *ti townu szifzey zure* A stranger's lips put forth smoothness[337]—Which means, strange deeds; but you could not save yourselves from her as it stands in Proverbs, *Tiszmer meische zure*—Beware of that foreign woman.[338] It stands, I want to serve you, my God, with all my parts![339] *etc*. That's the way a man should serve his God—with all of his parts in wholeness. It also stands *Ki hine Adonay ause hadosch aus beorez nekeiwo tesauwew Gower* God makes new things on the earth. A maiden will encircle a man.[340]

199. We work for our ancestors, all the great people who fell there, so that all might be assembled in one place and from there they would come out and grow, even, as it stands, *Emes meeretz titzmach*—The truth will grow out from the earth.[341] Just like that parable, which I told you, about those 10 trees which all dried up. However when a tree puts forth a flower, at that time the branches and leaves too put forth their flowers—Moses especially tried to recover Joseph's urn[342] from the Nile.[343]

200. There are 3 Patriarchs. And we are the fourth. The last one is the best loved,[344] however there are 12 pillars and you remain among them.[345]

201. Until the present there is a quarrel in the world concerning which place, who, and where one must go, and what may one wear, and who are those who will have the power to see with their own eyes. Just as those 2 sages who argued with each other. One said, I would like him to come so I may see him. And the other said, Let him come, but I would not see him.[346] Why? Because he will come to a wasteland, deprived of water, and water means teaching,[347] all his words will seem empty, simple/crude, and full of nonsense. But if a sage were there he would surely protect them; that is, if God is pleased with him he will realize that those very things are knotted up parables, and only thereafter will wisdom find its glory in stupidity. Therefore there is a dispute about who those are who will be in the estate of turning bitterness into sweetness.[348] However he who will be wise, at that time let him be silent and bear it. If you had gone along the simple/straight/crude road then, even though you should have come to a place such that one cannot turn either

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[336] Sic, for *noifes*.
[337] Prv 5.3, cf. Zohar 2.266b among others.
[338] Prv. 7.5, Zohar 1.38b
[339] Cp. Ps. 103.1, Dt. 11.13 and in the *nishmat* prayer of the *shaharit* service.
[340] Jer. 31.22, cf. Zohar 1.257a (*hashmatot*)
[341] Ps. 85.12
[342] The Polish, *urnę*, almost certainly mistranslates, Heb *'aron*/Yid *orn*/*urn*, "coffin."
[343] Various midrashim (see Ginzberg, *Legends* index). Zohar 2.46a connects the matter with redemption inter alia. Prps. the matter is one of the resurrection of the dead in the Land of Israel, see, Tishby, *tzitzat novel tzvi*, 196.11 and n.3.
[344] Gen R 78.5 etc., commentary to Gen 33.2
[345] Ex. 24.3 (cf. Targums *ad loc*., Mekhilta, *bahodesh* 3, 63b)(one pillar for each of the tribes of Israel). While Frank describes himself as the last of the patriarchs—Joseph, of whom the midrash speaks as the best loved—he says that the Brothers are only at the level of the commonality of Israel.
[346] See Sanh 98b
[347] Varr, cf Bq 82a, AZ 5b
[348] Isa. 5.20 (?)

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right or left, I would have come myself and would have taken each of you individually by the hand and would have led you.

202. We should be grateful to the First who opened that new step into the Turkish religion. Also to the Second who revealed that estate of Edom, which is baptism. For what reason did you not understand now, when I sent you from this state to Russia, that there must certainly be there a greater, more precious and a higher estate? for which the great Patriarchs and the pillars of the world were waiting; and those words which you have from of old, Dear is the scent which comes to me from the north,[349] this meant they must conform to that religion. Consider this but wisely, When one plants a tree in the ground, the one who puts it in, how much care would he not give so that it may take root well, that it may grow, bloom, and bear beautiful fruit—There was a certain honorable man; he had a son. That upright father set out to foreign countries. He came to a certain people which had the custom of hanging an iron wire in the middle of the road. He who did not know the practice would move that wire or touch its end then a bell, hung at the end of that wire, would ring, At this sound one of them would rush out with a sword and come up to the one who made the racket and challenge him to meet him. No matter how bad he wanted [to avoid fighting] or how much he would offer, nothing helped, he absolutely had to fight. The father, being from a foreign land, not knowing about this, moved the wire. At the racket, the guard flew out. The newcomer offered him great sums of money to be exempted from that battle. Nothing helped. The guard pierced him through; he fell and died on the spot. His son, who was wise and wealthy, after having heard what happened to his father, resolved to take revenge for him and, after gathering large sums, went on from country to country, till he came to a land where he found a teacher who was greatly skilled in the art of fencing. The teacher declared to him that it is necessary to spend two years in learning that art. How much should I pay you? Such and such a sum. They agreed. I would like to pay you that sum beforehand if you could teach me that whole art in 3 months. The master agreed—he taught him in 3 months—The young man went on farther. Then he heard about a most skillful wrestler. He studied with him and thus acquired more skill in his art. Only then did he dress himself in a shirt such as athletes wear and thereafter, after having covered it with other clothes, he went directly to the land where his father was killed. He moved the wire on purpose and the bell-guard flew out at him. The son pretended that he too wanted to buy himself out, but [it was] in vain. The youth said, Give me a sword because I don't have mine, so that I could meet you. He gave him [one]. That youth pretended that he knew nothing at all about the knightly contest and, exactly as though playing with him, took care not to hurt him. The guard recognized right away that this was not a novice in knighthood. He asked him to his room to finish their battle there, but the young man refused, What must be between us, he said, let it happen openly. Here, after removing his outer robe, he let his opponent see the sign of a true knight, which caused him great fright. They fell upon each other. The youth pierced him several times in the side and left him a corpse on the spot, having revenged the death of his father.

[349] Jer 1.14 (?)

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203. The first time I came to Poland I found you and worked very hard for you [and] you came with me to prisons. You were my first-born force;[350] but now I see that the deed of my hands is drowning in the sea, and you don't understand and still don't know my good virtues, [those] which are found in me.

204. There are roses which grow on the sea islands. A man who goes there and manages to reach them will be able to live several thousands of years. Gods have created a great darkness as a screen for those islands and set up a black island so that no one can reach there. Once there were two kings, neighbors, one of them was powerful and rich; he had an ugly and stupid son; the other was poorer than the former one; he had a son who was handsome and wise. That lesser king sent his son with [his] gifted mind and charms to the court of that mighty neighbor. At that time, some delegates from foreign countries came there who, amusing themselves at the court, went for a stroll with the local and foreign princes. During the walk, the foreign ambassadors made jokes among themselves about the ugly one and praised the handsome one. The stupid prince complained to his father that the ambassadors and that neighboring prince both made fun of him. The king became angry on account of his son and immediately gave an order that the young prince leave his court. Before the departure of the young one, both princes went on a hunt. During the hunt, the ugly prince shot at a lion, but the beast threw himself fiercely upon him and would have torn him to pieces were it not that the neighboring prince, having jumped up, killed the fierce lion. The young prince thought that by that [act] he would win gratitude and his offense would be forgotten at the same time. But the stupid prince had no feelings for the one to whom he owed his salvation and incited his servants, having set an ambush to kill his rescuer. The wise prince guessed. He went forth on his road and returned directly to his father's house. Having come to his native home, he went once to the garden. He saw the gardener there chasing a snake so as to kill it. The snake ran away from the gardener and, having flown to the prince, it wrapped itself around his legs. The youth was not frightened at this but, having seen that the snake looked at him so adorably he even, having taken pity on it, told the gardener to put away his hoe and picked the snake up in his hands himself and brought it to the palace and, having closed it up in one of the rooms, gave it milk for nourishment. Having come to the room after 3 days to see what that snake might be doing, the prince was very much surprised to see that snake changed into a beautiful maiden whose beauty the world does not know. That lady began to speak in the following fashion, Know this, that I am a princess and a great witch. For five and a half years I have performed my art and in another year and a half I would have assumed a different form, because I must change 3 times, once in 7, a second time in 14 years, and the third time at a different time. I assumed for this 1 1/2 years the form of a snake and if anyone would have killed me during that change, then I would have perished forever. For that good deed which you have shown me by saving me from the hands of the gardener I will grant you a gift for which you will be thankful to me forever. I will send you to that place where roses grow, to which place no one can come. I will give you a suit so that you will be able to fly through the air. But do only what I order you, don't stray either to the right or to the left, because if you fail, you'll perish forever. I will cover your head with wool which you must not touch until the zephyr will blow so that it will

[350] Cf. Gen 49.3

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fly from your head by itself. Have your eyes closed until you hear the sound of striking the land, only thereafter should you know that you are on the place where those roses are found. Count the roses carefully and don't take any but the seventh. Work diligently to get it and, though it may be found among brambles and thorns, pay no attention while seeking to pick it. She gave him many such warnings and sent him off. He kept it all to the word, came there and took that rose. After he returned, she said, You have greater power than I do now. I could have gone myself to get that rose, but I could not have given it to you. Only he who works with all his strength for that rose, that one gets it. Now you have the power of three wishes. Whatever you choose, it will be fulfilled. Then the Lord recalled the parable of the *Lindworm*, described formerly,[351] that no one but the king could take it.

205. It stands, *Bereyszes baar Elohim*[352]—Elohim are judges, but from God himself there has not yet been any creation, and everything until now has been spoiled and the whole world has been deficient, there is nothing permanent, because only after being worthy to be created by God himself, only then will such ones receive from him himself a new soul, at that time a man will be as eternal as God himself.

206. By what method can a man open that iron gate which has been closed since the beginning of the world? Unless it will be one who has a leader knowing all the roads and alleys. You understand that I am an enemy to you; no, it is my thing to drench you until you come out very clean. Be careful so that from now on you may not follow a man,[353] because the one who follows a man, that one is surely an enemy of God himself and though you may hear from me that this man is Abraham himself, don't you follow him. He who has virtue and follows no man, has an unfailing attachment with his soul and body to God himself. You did childish deeds, just as I used to, those I told you about which happened in my youth, with this difference only, that I first asked my father should I do it or not? or having done it, I said, asking him, Did I do right or wrong? But you should have at least asked me, Must we do it or not? Then I would have given you a resolution.

207. When God will open the gates for me, then this will be that gate about which it is written, *Ze aschar l'Adonay. Zadikim iewoiu boï*—That gate is to God. The righteous ones will enter it[354]—And if you had been so mixed up as you were till now, then you would have fallen from fear. Now, I have hope that when I show you this place and reveal to you that God is found in this place, no fear will touch you. Until now also I could not look at you. But now, as it was in Iwanie when you all were attached to me, now you all are attached to me. Even though you may go far away from me to distant countries, I will bring you back to me in three days, if I need you; and from then on I'll be able to look at you and talk to you a little.

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[351] 189
[352] Gen 1.1
[353] Doktór argues that the reference here and in dictum 114 is to Wolf Eybeschuetz.
[354] Ps 118.20

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208. It stands, *Weieici Yankiew mi berszuwe*—Jacob came out from Beersheba[355]—that means the same as my coming out was from Dziurdziów, and that is exactly how it stands, *Schemen turek schemecho* when from one dish they pour oil to another[356] *etc.*—And further it stands, He went to Haran.[357] At that time, only thereafter did he notice that place. Jacob did not lift the stone from the well until he saw Rachel, only afterwards did he lift it off,[358] likewise now.

209. After I've rested, I will teach you how you should pray, but the whole prayer will be composed of 3 or 4 words.[359]

210. Everything must be revealed through charity and justice. And so I myself cannot do anything without her. I see that she does not look at you now with loving eyes. If you were in wholeness then she would contemplate you with pleased eyes. To push you away from herself completely, that cannot be, because I told you a long time ago, even though you go into the depth of the world, in a few days you will have to stand at my place for that thing, for which I needed you. But this precious thing, to which I wanted to lead you, depended upon you yourselves. If you yourselves would have worked, you would have been able to come to that thing. However that goodness that I wanted to do with you is not known to you at all.

211. That First called the two religions, the Turkish and the Christian, the two slippers.[360] From that surely one can conclude, that somebody will have to put them on. He revealed to you a great thing—that there are two—but he himself didn't know yet what they are; because he was not in that secret ***Das***, for it is impossible to enter that ***Das*** until one comes to Esau, for first it stands, It will light up from Seir, and then it will shine forth from Izmael[361]—absolutely from Seir, there it will be opened.

212. We have hopes for that day which is called "great." But nothing can be disclosed to you beforehand. If you would've asked me what is that great day, then I would've answered you and then it would have come forth because everything that is from my mouth comes out to the world. One voice/sound[362] clashing with another causes a hastening in the fulfillment of the thing.

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[355] Gen 28.10

[356] Song 1.3; On the use and meaning of this passage in Shabatianism see Kraus 1.278, (cf. Sokolov, 255 n), and cp dicta 421, 887, 1133 and 1203 and the n here in Doktór. See also Zohar 1.15 a (*hashmatot*, 1.251a) (*tehiru*), 3.58b f. The *reshimu*, the "impression" or that which remains of a process, is employed in the figure of the *tzimtzum*. As the Creator withdraws from the pleroma to allow creation to take place, a remnant remains. An image of this appears in Lurianic texts (Shabatian?) as the odor that remains in a perfume bottle that has been emptied.

[357] Gen. 28.10, 196 n

[358] 170 n

[359] Cp. Attias' translation from the Ladino of poem 43, l. 4 (Attias, Scholem 64), *la' 'elaha' 'ela' hu'*, and, in Islamic practice, the opening of the *dhikr*, *la' 'ilaha 'il 'alla*.. (See also the conclusion of poem 200, p 183 f.)

[360] See 2136 (of the Lublin ms)

[361] Dt. 33.2, understanding Seir as Edom (=Christianity), Paran as Ishmael (=Islam).

[362] Pol. *głos* (as here) means "voice", and "sound" less commonly (cp. Heb. *kol*); *dźwięk,* "sound"; 165 n

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213. Once, while the sultan was visiting a slave-galley with his vizier, he asked each [slave] about his crime. All said they were innocent of the judgment. Only one, having revealed his crime, did not hide anything from the sultan. Why should this criminal stay here with all these honest people, shouted the sultan; Away with him off this galley! And so the criminal was released. The vizier asked the sultan about it, Why do you set him free when he himself admits to his crimes? The king then asked the robber, What do you intend to do now? The robber fell at the sultan's feet and said, O lord, if you will take me into your service, then surely I will lack nothing, neither clothing nor robes, and you will see how devotedly I'll serve you. You will surely be content with me.

214. Abraham was told, Go from your country, from the place of your birth,[363] that is from that dark place in which you were born. Go, he was told, to the country which they will show you, but he was shown nothing, but Abraham showed the virtue which he possessed, even though a terrible place was shown to him, so that El Shadday[364] finally believed and did not waver; and you were expelled from your native place, by a strong hand, and you wandered from one place to another. [This] was surely done for your own good, so that you would come forth from the dark earth to the place of life. You should have followed me and, while keeping silent, carefully watched from shelter, whether this thing—to come to her—would be hard. But he who tries, finds; you would have shone at that time just like the sun, and you would have been able to cover 70 leagues in one hour. Attend to my first coming to you, to Poland, You were encircled by only one thread,[365] and yet already the whole world could do nothing bad to you, and how much more [so] now? Likewise, after my coming it was told to me, Fear nothing, be brave-hearted, let nothing frighten you, no evil will come near you. Now, when you have fallen, I am afraid to tell you even about my good dreams, because if I could tell that, before three, with good presentation, then that voice would hasten the accomplishment of the essence of the presentation.

215. That great day,[366] for which we wait, is like a black dawn, and that day is for me and for one other, and it is that morning of Abraham,[367] and that is the morning of that great day. However, it is my recollection that God will open those gates to me, and that must come first, after that, just like Abraham I will go to that morning and the whole world

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[363] Gen 12.1

[364] Cf. Gen 17.1. The explication of this divine name and Frank's preachings about it recur several times. See particularly 493, 755, 767 and the notes. Additionally,—see 1266—Shabtai (Zvi) found that his own name was the numerical equivalent of Shaddai and proclaimed himself as that divinity. Frank seems to distance himself from that claim and, instead, to draw a connection between this divine name and the world of the demons (*shedim*) that his Big Brother rules.

[365] A reference to the "three knots of faith that make a single strand." Frank says that the following had been introduced or converted to Shabatianism—that one single strand—when he came to Poland but not to Islam or Chrisitianity; or perhaps, not to Christianity and to the Religion of the True Esau/Edom. See (following 2188) the "additional dictum" n.

[366] Cf. Jo 2.1, 11

[367] Gen 22.3; Zohar 1.204a (inter alia). The light of that morning is said to be the light of the sefira Hesed (symbolized by Abraham) and delivers mercy to all except those of the other side, Zohar 1.203b. Abraham himself is a prefiguration (and psychic component) of Shabtai Zvi (see Scholem 1973, esp. p. 804) and continues to be so in the Doenmeh hymnal, (Attias, Scholem, 70, no. 50 and 181, no. 197 among others)

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will say, that day is the day of God.[368] On that day there must be people for assistance. If you will be worthy to hold on to that Maiden, on whom the power of the whole world depends, surely you would come to that work, but since you have not yet achieved that, that you might hold on to her, I don't know to whom will she assign these tasks. Perhaps she will order men from the people, because whoever does not hold on to her, without her cannot attain anything. However I must bear it and forewarn the one whom she appoints, just as when the Patriarch Jacob, when he came upon that place, she ordered him to lie down with her on the rock. He obeyed her;[369] likewise I should attend to her. That is why I want to reveal to you a certain thing. You will see something and thereby I will determine if you are worthy. I wish for you, that she might order me that I accept you; that would please me greatly. I told you, that I am a messenger and what she tells me, that I will do. You must know that when I scold you and shout at you almost every hour and minute, that is for this reason, that I know that a good thing and help are fast on the way. But those, however, who were trying to incite you so that you would stray from that good road onto which I wanted to lead you; they, seeing that you might reach the good thing, as at the first, they come and incite you, therefore I look for all the ways to appease them, so that they might not persecute you. Equally I cannot take you without her order. And when you see that thing, then she will order you what you have to do, and right away following the order given by her without any consideration or hesitation you must carry out everything with joy and a brave heart. And if anything would come out against you, don't be afraid, be firm and let no fear discourage you. You will see a thing of great rejoicing at that moment. Only after that will begin a certain step, only thereafter will be the great day, but not like that first one which was only like a dawn, this will be the great day, and that day is only for me and not for any other man. On that day I wish for you all that you may be found in my circle. Only thereafter a great thing will be revealed to the world, about which no ear has heard from the beginning of the world, at that time will begin God's road and afterwards God's day will come.

216. At the beginning when I came to Iwanie you should have asked from the bottom of your heart that I would come to you with charity, therefore it is written twice, He comes, he comes.[370] From now on if you will be in wholeness and she will look at you with pleasure, then I will doubly, doubly open for you.

217. It was said to Abraham, Go out from your country,[371] because moving from place to place lowers a man. Therefore you were harried from one place to another, so that you would become low, and so that you would prove that you were not only [low] on the surface, but so that deep in your heart you would become lowly. By that you would have also become firm and virtuous, perhaps God will be generous and you may come to some good thing.

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[368] Jo 2.1, 11
[369] Gen 28.10 and Zohar 1.49b, 148 ab, etc.
[370] Ps 96.13.
[371] Gen 12.1; Gen. R. 39.11, Zohar 1.78a

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218. Abraham converted the men, and Sarah the women,[372] drawing them to the thing at which they themselves labored. So should you and your wives do, as did your fathers and mothers.

219. Jacob honored his Lord at the [place of] a foreign god.[373] So must we honor our Lord, but how? This is how, to discard all laws, religions, *etc*. and follow me step by step.

220. In my youth a new garment for the [High] Holidays was made for me and a few days before the Holidays I was measured for it. After that was done, I was undressed and the garment was put away. What did I do? I took off my old garment, buried it in the dirt, and, after having come close to my father's house, I stood there naked. I was asked, Where are your clothes? I answered, They have been stolen from me, and now I am left bare naked. Thus it was necessary to dress me in the white shirt and in that garment which was bought me for the Holidays, and after that I began to brag, It is a holiday for me now. And so you [must] also answer, Everything was stolen from us.

221. I must go away from you for a few days and am worried lest something appear to you, prepared to drag you back into your first depravity.

222. If we will be worthy to come to Esau and to put on his attire, then each one will have a sign on his garment.[374]

223. It was very fortunate for you that in my dream I saw the Maiden in the form of a doe. It is her custom to jump once here, and then, in the blink of an eye, to fly off farther. I saw you before her, but not in the same shape as you are now, that is not in your body, and I did not see her in that wholeness which belongs to her. If, at that time, God forbid, I would have seen her in her wholeness, then I would not have been able to see either you or the Company ever. I recognize in it his great kindness to you, that she appeared then in the form of a doe, because whoever is worthy to see her in wholeness, how beautiful she is in essence, he will come to eternal life, for she herself is eternal life.

224. They tell me, Break the barrel but keep the wine.[375]

225. Pray God that you may be worthy to enter that <u>*Das*</u> for which we hope. She, she will open that <u>*Das*</u> and she will lead you. There you will see Fathers and the Ancestors, and they themselves will scold you, saying, Look what you have done. And what more you will see there cannot be expressed. At that time you will be worthy to enter to Esau and you will have eternal joy. This will please me very much when, with my own eyes, I will

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[372] Gen. R. 84.4, Zohar 1.79a
[373] Gen. 28.10 ff.
[374] The garment of Nimrod-Esau (Zohar 1.142b to Gen R 63.13, 65.16). The "signs" recall the names of God, *yihudim*, inscribed on the clothes of Zvi stolen by Samael in the Doenme text, "The Sprouting of the Horn of David." (Scholem, 1963) 378 as well as the "Names" (*shemot*) of hymns 18 (n. 11) and 25 (n. 5) in Attias, Scholem) and the robes of Baruchia, Scholem 1940.
[375] Bbatra 16a. K 1.392 has Hebrew: *Schewor hahovios*[!] *uschmor es hajaïn*.

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see Abraham, the Patriarch, sitting beside the least of the Company. On that basis consider and reflect, what sort of place [it is that] I want to lead the Company to.

226. At the time when I settled you in Iwanie, a *Consilium* sat and I was asked, Jacob, what are you doing? I answered, From that part of the present I have been given I want to repay them. Even though the whole world says that a king has no brother, yet I transgressed across that law and, although this is of kingly rank, may everyone be worthy as well to enter the rank of king. When a man holds on to her, then he reaches everything. When you will be worthy to come to Esau, then you will come to freedom from all the horrible experiences, with which they treated you now and the following verse will be fulfilled upon you, I will call you by a new name, which the mouth of God will pronounce.[376] And the whole world will look at you, as upon a high tower, on account of those honorable names, about which no human ears have heard till now.

227. I have said to you a few times, *Mene, mene, thekel upharsin.*[377] Yet you are too few here to count. But I wanted to count you up, measure you, and weigh you for this precious thing which I cannot disclose. When you will be worthy to come to Esau, at that time you will be worthy to know what this word *Das* is, since *Das* by itself is two words,[378] and the whole world has no knowledge about it whatsoever, because this thing is hidden, more hidden, and once more hidden.

228. I told you several times about a tree surrounded by a wall, which was at [its] base but one, although for strangers it seemed several. So [do] you stand behind/beyond a wall, until now.

229. Now you are equal to all peoples. Just as they don't know anything, so to you nothing is known. When that terrible great day comes,[379] then all the peoples will see, but you will see many times more until you become worthy to come to Esau, then you will see more than the whole world will see, and when that *Das* is revealed to you and they

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[376] Isa. 62.2. K1.392 has Hebrew: *Wejekuro loch schem chodosch ascher pi Adonoj ikovenu.*
[377] Dn 5.25. Frank understands the first two words to mean "count," and the next "weigh/measure."
[378] There are two words in Frank's vocabulary that he plays on, both having the same pronunciation in his variety of Hebrew. In 110, Frank clearly associates the word *Das* with the root "know," i.e., *da'at*. Frank also speaks of *Das Edom*, where the word seems to be primarily associated with another root meaning "religion," "religious belief" or "religious practice," i.e., *dat*. This term is associated with the religion of Edom or an even higher creed, cf 153, 245, 259 (keeping in mind that the "religion of Edom" sometimes means Christianity and sometimes a religion that surpasses it, the true religion of Esau). In the first meaning, the word is also associated historically with the kabbalistic symbol of a missing *sefira*, hidden in some manner but situated in the middle column between the second and third *sefirot*, (or between the *partzufim* of *'abba* and *'ima*). The placement of Frank's *Das* is said to be "to the side" in 964, 1303 i.e. at some angle to the other construction of the sefirot. The middle column being that of the messiah, this hidden *sefira* also symbolizes the first such, Moses. This seems to be the usage in e.g., 236, 241. *Da'at* is thus also associated with the *sefirot* Keter and Tiferet. The "hidden *da'at*" *da'at ne'elama*, also *da'at 'elyon*, the "superior *da'at*" is an element in Lurianic thought and recurs in the Doenmeh poems. Attias, Scholem 118 poem 109nn2,3 (but here the Ladino has *saber* rather than the phonetic spelling of the Heb word), 184 poem 201n3, 188 poem 206n5, 191 poem 209n8.
[379] Joel 3.4, Mal 3.23, cf. Joel 2.11

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tell you these two words, then all will know, but you will know, see, and understand, and you will be beside God.

230. I called you Brothers and Sisters. It was prepared that through you some thing will be disclosed to the world, not by my hands or by any other man, only by your hands, and you lost that. Now I warn you, Beware of a second thing, and be careful.

231. It is known to you that a *frukt* covered with a peel, whoever sees it from the outside wants to try it, then he falls into it, and therefore very many have fallen there, but you be careful about this.

232. King Solomon said, A dog swallows what he vomits.[380] So do I tell you, and all the teachings that have come forth so far are exactly like that dog who vomited then swallowed [it] again. No more remains but to go a step and a[nother] step and take shelter beneath her wings. Her will is that just as she is beautiful herself and without blemish, that her children, who are destined to come close to her, may be without blemish or any deficiency. Just like that beautiful tree, standing on a riverbank, whose fruits may be scented when yet afar and are sweeter than manna, honey or milk, having branches and leaves in abundance, such that the whole world would be glad to be beneath its shade and eat of its fruit,[381] [and] like a man having a successful and wise son, his father and mother are very much pleased with him, and the whole world loves him because he is pleasing to everyone.[382] So must that one be who wants to come close to her and be under her wings as well so that she may look at him pleasantly so that thereby he may reach eternal Life, because she herself is Life Eternal. If you had been in wholeness from the beginning I would have revealed to every one of you individually what he has to do—one this, the other that—and with this you would come to that precious thing—desiring that you might come out from that darkness and [from] that weakness which remains among you, so that you might be called men in wholeness, just as it stands, Let us make a man,[383] so that Adam may be in wholeness.[384]

233. In every place where God-fearing people are to be found in wholeness, there are also found people of entangled mind because the thing must be so since if there were no such muddleheads, then finger- and toe-nails would not grow on men; and these need to be trimmed from time to time so they will not scratch or wound. At every place there are found two, the thing itself and its *opposition*, where there is fortune, there is also misfortune and the other way round, where there is misfortune fortune too must be there.

234. It has been customary for people to hear one king saying to another, Let us test each other, or fight with each other. We will see who will defeat whom. Likewise I called you Brothers, wishing to test you with others.

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[380] Cf. Prv 26.11. K 1.393 has Hebrew: *kielew scheschow alkio*. The word translated "exactly" (below) appears in K as *richtig*.
[381] Cf. Ps 1.3, Jer 17.8
[382] Cf. Prv 10.1, 13.1, 15.20
[383] Gen 1.26; cf., inter alia, Zohar 1.13b, 3.238b
[384] Zohar 3.178b. Frank turns from the disciplinary requisite of "wholeness" to its higher significance.

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235. When that great day nears then will be fulfilled, *Emoła hehraywo*—This one falls. That one rises.[385]

236. When I established you as Brothers and Sisters, then you should have kissed the dust on the ground that you were worthy to come close to that name. Because after having come to Poland, Brothers and Sisters entered with me, just as it stands, that Jacob came with his whole household.[386] I have established you so that their names would join with you. But do you have the sense to know the value of this name, Brothers and Sisters? or did Abraham and Isaac ask their wives in vain to call them Brothers?[387] In those 12 tribes likewise do we find double names like that, Dan, Gad,[388] *etc.*; likewise with Jacob we find twice, Jacob, Jacob.[389] From this you know that there is a second Jacob, at whom God always looks and through him he will be merciful to the world. Likewise the names of those tribes are double, because there are twofold brothers.[390] At that time, however, when you turned away, I covered my face as well and stood like that *Das* between the *Sephiroth*.[391]

237. I told you several times, we must go and tread. Why do I need your empty words which you so constantly chattered; the world exists already longer than 500,000 years, and everybody prayed and talked, and what of it? What will what happens with the mouth help? It is all empty wind.

238. It is said, Let us make a man.[392] They wanted to make a man in wholeness, but it was not in their power. Therefore, whatever has been until now has broken and fallen into decay. But now it is our intention to make a man in wholeness, stable and possessing eternal life. But you were given into my hands so that you could come to the degree of man in wholeness. I wanted that but you did not.

239. I was the voice calling in the desert[393] of peoples. And the voice [was] the voice of Jacob.[394] You should have listened only to my voice and not to the voice of another man.

240. From where did this come to our ancient ancestors, that they said that Jacob did not die?[395] They saw that Abraham dug a well, Isaac also dug a well, but Jacob came to the well already and found Rachel there, from there he found life, though in truth only an image of Rachel was there.

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[385] Ezek 26.2 as interpreted Meg 6a
[386] Ex 1.1
[387] Gen 12.13, 26.7
[388] Gen 49.16, 19
[389] Gen 46.2, Midr. Tan Ex 18 (Jacob exists in two worlds), but cf. Zohar 1.60a (*tosafot*) (two spirits); 3.138a (the second mention of the name refers to the presence of the Shekina with Joseph and not Jacob);
[390] Referring to Frank's Brothers and those of the Big Brother.
[391] I.e., hidden. See 227 n.
[392] Gen 1.26
[393] Isa 40.3
[394] Gen 27.22
[395] Ta'an 5b, Zohar 2.48b

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241. I wanted to go together with you to that hidden *Das*, now I will go alone, and you will go on your own, but do only what I tell you to.

242. Abraham went to Egypt on purpose, so that his wife would be taken to Pharaoh;[396] Isaac also intentionally went to Abimelech so that Rebecca would be taken to him.[397] If I would reveal and explain those verses to you, then you would fall down from nausea and who would save you?

243. The Lord said to one of the Company, If you had at least knelt before Eve from Jezierany,[398] then you would not have needed to fear anything because that was by my order.

244. A certain witch, after having changed into the form of the queen with her full beauty, all the wise men and people could not recognize which of the two was the true queen and they advised the king to drive one of them away from himself. So it was done. The true one was driven away, and the witch remained in her place. The one expelled went through forests and deserts, and, having sat under a tree, she lamented her unhappy fate. A prince, who was passing by, saw her and, having sat down near her, asked who she might be? She answered, I am, and am not the daughter of a king. And here she told him the whole story. In the end she returned to her former place. And so are you Brothers, non-Brothers, Sisters, non-Sisters; everywhere there is a good thing it is preceded by an evil one.

245. When we shall be worthy to come to the secret *Das*, we shall at that time put on a robe, which means attracting everyone's eyes. You will see that I go there in the attire in which I came out from my country. I have not yet worn the robe of Esau at all, and that is for this reason, that many lords in Poland have it in a legend from their forefathers that a certain one from the Jewish estate will be born in Poland, and he, having left his religion, will accept Christianity and very many men, women and children will follow him to that estate. That is a sign for them that soon the Day of Judgment will be fulfilled in Poland. They have very many highly secret things in [their] tradition, but they do not reveal them to any other people. Therefore I have left this attire from my country on me, so that they may not catch on and recognize me, and even if the Jews should inform them that I was born in Poland, they would still not believe it, seeing that attire on me. When we shall be worthy to come to this secret *Das*, then I and you will put on the clothes which are called the robes of charm.[399]

246. A certain king had an elephant of an unusual size, and during every war he made use of it and indeed that elephant always left the field victorious. Once, the angry elephant fell upon the forest and killed many people. That king had a daughter of indescribable

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[396] Gen 12.10 ff
[397] Gen 26.6 ff. According to Shabatian doctrine, the fall of the fathers—various unholy and improper acts in which they are involved—is a Shabatian prefigurement of the necessary descent of the messiah into evil.
[398] One of the most important Sisters. See Doktór's note.
[399] 185 nn

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beauty. He issued an announcement to all peoples that whoever killed that elephant would get his daughter and half of the kingdom as a reward. Various knights tried their luck, but all fell victim to the ferocity of the elephant. One young king, learned and handsome and a great knight, having heard about it, dressed himself completely *incognito* and came to that king saying, I will undertake to kill the elephant but on the condition that I might see the uncovered face of your daughter and can kiss her hands. If, however, that elephant will be a victor over me, let the court observe 14 days of mourning in my memory. That condition insulted the king a little since he was the first in that company of knights who set it, but, being compelled, he did so, and ordered his daughter to appear with her face uncovered, gave permission to kiss her hands, and to talk with her. The princess came. The youth, having kissed her hands, he offered her these majestic words, saying, Since I have been worthy to charm my eyes with your face, I willingly offer my life to defeat that invincible elephant. The young woman, filled with wisdom, knew right away that royal blood flowed in him and said, Prince, arise and do this, do not go against the elephant, because I am overwhelmed with sadness. Her father, having heard the title prince, said, If you are of that rank, then have my daughter. I release you from the danger of standing in battle against the elephant. Once he said this, the youth replied, Once I have undertaken this, I will keep my word. I will go for the sake of the love for your daughter with which I burn. I will dare anything. If she is destined for me by God, then I am sure to overcome that elephant. And so it happened.

247. In Florence it is the custom that after the death of their arch-bishop the *Kapitula* elects a new one in this manner, All of them, having congregated in the church, fall on their faces. The king comes and nominates one from among them. One time during the *Elections*, while lying face-down on the ground, one of the baser ranks of the *kanons* fell asleep. The king ordered to dress him in the robes of the *Arch-Bishop* with all the *Decorations*, so that when he woke up, he saw himself the *Arch-Bishop*. The whole world marveled at the fact that he had been so rapidly elevated by [his] sleep. And so it is here, you know that here [it] was [to be] the burden of silence,[400] so you should have been silent, not uttering the least sound, then such a rapid elevation might also have come to you.

248. At the time when you stood against me, if I had turned to you, then I would have got you out of everything, but I did not have time, because I could not turn my face away from her, for my heart rests always in her, and every day I had different tasks. It was my wish that you might also turn your eyes and your heart towards that place, but with you it was exactly as if pulling a loaded wagon going uphill and, the horses' harness being cut, the whole wagon falls to the bottom. So you also fell to the bottom.

249. That First said, My first trial will be of the Truebelievers. He decreed a great thing. It is undeniable; but if there will be a first, then surely there will be a second. Now you see for yourselves that I favor no one, and you see my decree against you. Even if you did me many favors, and that thing may seem contrary to the whole world, yet I will not be lenient with anybody. You did strange things that were not suitable for you, therefore you

[400] 138 n

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must stay away from my court and be among the Company and you must obey the youngest one, and there honor your Lord, whatever he orders, you must do. At that he sang the following verse, God protect [401]*etc*.

250. The time is long overdue that foreign Jews should come to me from distant countries, but no kingdom can hurt even a hair of another until the time of my help comes. Thereafter will they come.

251. When you will be worthy to come to Esau, you will have such great joy, as you have not yet experienced since the beginning, yet on the other side, there will be great weeping among you. May God grant that in 8 days the tears will stop flowing. Then it will be crying together with joy at the same time.[402]

252. Abraham and Sarah reached out for that thing. The proof of that is that he asked her that she [take] the name of Sister, and that she call him, Brother.[403] Isaac went after another thing. Jacob also searched for a different thing, and all of them thought that they had come close to that thing, but I tell you truly, they only got to the screen, because every thing is covered up as though hidden in a sheath. But even that sheath attracts the eye to itself.

253. Just like *Waw* stood between two dots, likewise also for a certain thing it fell aslant, and one dot went higher than the other. so also must you go into the Company.[404]

254. A certain [man] served a certain great lord very faithfully for 10 years. The lord, seeing his loyalty, integrity and honesty, gave him his own daughter for a wife. So also that Maiden, she keeps track of and searches for people, who would be in wholeness in their deeds. The whole world searches and desires to make gold, so I desire to make you pure gold.[405]

255. I told you that her dwelling is in a very high tower, but she does not look at people at all, though many pass by her.[406] He, however, who tries, works hard, and strives absolutely to reach her, so as to see her, what does he do? He changes his attire and does some trick so that the whole world marvels at his deed. Then she, hearing voices approaching, also looks at him, and at that time he sees her too. Likewise in each thing it is necessary to apply a trick, just as I have told you in the parable of what I did with the son of that Holy Lord in Salonika, I was told that it would be impossible for me to see him, to which I said, that I would see him and talk with him even today. And having gone beneath his window I began to sing the song, *Machsava suo fuie in esta etc*. in a loud voice, and at that he put his head out right away and asked who I was, *etc*. and began to

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[401] Ps. 121.7,8
[402] See the Chronicle, 109, where Frank himself, as at other times, displays this sort of labile affect.
[403] A jumble of Gen 12.13 and 20.2,5.
[404] Prps a reference to the vocalization of the vav in the Tetragrammaton. The letter *vav* (here *Waw*, later *Wüw*), the sixth letter of the alef-bet stands for the sixth sefira, Tiferet, the sefira of the messiah. Cf Zohar 3.255b (*ra'ya mehemna*),Tik 5.19b, Tik 69.100a
[405] Note Frank's various attempts at alchemy. See Kraushar, 2.73, 84
[406] Cf Zohar 2.99ab

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talk with me.[407] And it is like that everywhere, and I wanted to give you a trick and yet another thing and you would have figured out the rest yourselves.

256. In that secret *Das*, when you will be worthy to enter, then sometime prior to this you will see and understand. Then it will be known to the whole world. Because for that reason it is called *Das*, so that everybody might be conscious of it.[408]

257. Why did you not imitate the deeds of Abraham, your father, who himself having awoken earliest arose on that morning, the one for which we hope? Indeed, he himself saddled his ass, so as to do the will of his Creator with love.[409]

258. Why did you enter baptism? While in that Jewish estate in no synagogue could you either hear or know a Maiden, but in this religion you hear that the whole world is filled with her, and believes in the Maiden, though she is not a Virgin, still the name Maiden does not leave their lips. That is why we came here, so that we might search for that Maiden of whom the whole world does not know and has not seen her from the beginning. Sometimes she lifts her head and looks at the world, for without this the world could not last. We went to her because of love, to such a tight place as prison, to search for her and pursue her. She, seeing that labor and effort, showed her face, because she also greatly desires to be free, so that she might come out from her prison. But seeing that you did not stay together with me, and did not go to prison with me in order to do what I was doing, I knew that you had gone away from me. If you had held with me and been worthy to see her, together with me, then she could not have hidden.

259. The Lord said in Częstochowa, I tried twice to gather you to me but I did not find you fit. Beware, when I gather you the third time that I find you good. But in Brünn—when I did not find you fit in Częstochowa—be careful when we shall go to a certain thing. Don't transgress my orders even by as much as a hair, have no anger at anyone and do no evil even to the smallest creature so as not to debase yourselves in your own eyes; thus you will be worthy to come to Esau. At that time you will go boldly and filled with joy, and then it will be no art to be a Truebeliever. But in these tight times try to bear up. At [the place of] Esau however all the old Truebelievers will wish for themselves that they were one with the least in the Company. At that time all the gates will be open to you, because I will no longer need to be afraid for you. I will call each one individually and will show him everything. They will dress you at that time in the attire and you will weep from great joy. Everyone will say, what was the matter with us that we did not understand anything, that the Lord would do so much good with us. You will know and see what the word Edom means, I will tell you what *Das* is. If you had followed me from the beginning as was proper then we would have been in *Das* long ago.

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[407] The reference is to the son of Baruchia Russo, prps "Osman Baba." The Shabbatian song Frank quotes in Ladino, "His thought was in this…," might be one of those in which Zvi's "thought" is that which binds the three strands of faith, the religions, together.
[408] *Das* is here *da'at* as is indicated by the adj. "secret" and by the explanation of the meaning of the term as related to cognition; 227 n.
[409] Cf Rashi to Gen 22.3

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260. On the 5th of June, 1783, the Lord said, Now it has been revealed to me that God is leading to me God-fearing Jews, wholeheartedly devoted to him, from distant countries, and they will not deviate a single step from my words; and that is what I told you in Iwanie, One vessel is exchanged with another. I will mix them with the Company and will join their children with yours. Then voices will be heard, voices throughout the whole world. All the lords and kings will come to ask you, What does your Lord say?

261. When God will help me, then I will tell you almost daily how you must behave and what to do. I wish that in 2 or 3 years there might be spoken to me the word, Brother,[410] and I wish that I might stand on that place, to which I wanted to lead you.

262. When the Jews come to me, I will shout and make murmurings in Vienna, Brünn, Warsaw, Lwów, in their vicinities, throughout Walachia, in Lithuania, in Moscow, yet my lips will be closed. A second time the Lord said, When those Jews will come from distant countries, I will make a din in Istanbul, Egypt, Babylon, and still my mouth will be closed, and no word will pass through it. But there is no longer anything to say about these countries.

263. Why do you have no trust in such, as have the power to change bitterness into sweetness?[411] You should hope for that morning drawing near, as it stands, Abraham anticipated the morning.[412] Abraham pursued something. However, he himself thought that he would not reach it, exactly as it stands, On the third day Abraham raised his eyes and saw that place from afar.[413] That means that he saw that place on the third day and that is Jacob of whom it stands, He found the place.[414] All this is [meant] for the present time. That First who opened the Mahometan estate was in place of Abraham; the second Holy Lord who disclosed the Christian estate is Isaac, but neither of them led forth anything so that it could be discovered in the world; and anyway these people who stayed in their estates remained almost in darkness. Now however you have attained worthiness such that you already see the third day; from there will come forth a great brilliance. From the beginning it will start from the brightness of the morning of Abraham.[415] Where is your sense, to follow a man who was not from the beginning, but only came in the middle? Why did you not ask me when you saw me for the first time in Salonika, and I returned to you, and then again went to Salonika, for what did I need to go to so much effort and trouble? Did I indeed have no gain from those who remained [there]? However you have to know that to go to a different place is not allowed if one has not begun by going from the start, in order, and the start was that First who opened the Mahometan faith, then came the Second and that one revealed the baptism, in which we now remain, and these are Abraham and Isaac; but Jacob is the Third and that's exactly what stands of

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[410] Doktór suggests that Frank means that his brother, Esau, will come to him and greet him.
[411] Cf Isa 5.20
[412] Gen 22.3; Zohar 1.203b here, and to what follows
[413] Gen 22.4
[414] Gen 28.11. The third patriarch, Jacob, is understood to be the sefira Tiferet, “central pillar” of the sefirot, uniting the six “extremities,” the sefirot from Hesed through Yesod. (Zohar 1.162a (*sitrei torah*), Tik 69.106b among many) and, among Shabatians, Zvi, etc.
[415] See notes to 215 and 263

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Abraham, that 3 people stood before him and only to one of them did he say, Lord,[416] because Abraham was shown only the end of the thing, and that was those two, Esau and Izmael, and the third one, whom he called Lord, was Jacob. Therefore of Abraham it stands, that only on the third day he raised his eyes and saw that place from afar. And therefore also that Second Holy Lord repeated the verse from the scriptures, A prophet like myself will rise among you and you must heed him.[417] It means that he will be in the same costume as I am, and that was the reason that I began from Salonika. Even though I had to bear there various difficulties, yet, equally I did the will of my God, from there I went to baptism; if we shall be worthy to enter into the third step, that place is very sharp, be careful there that you don't stray, because in the first two steps you slipped, that is at the beginning, at my arrival in Iwanie. You did not ask about the reason for the attire in which I came to you, and on my own, without asking, I could not reveal it to you. Again, during baptism you did not ask where shall we go and what do we have to do there. That's why you strayed and fell. So be careful in the third step. Just like Jacob called Esau, Lord, and humbled himself before him, saying, Go you, o Lord, before your servant, so also you, when you come to that place, call out there, o Lord.[418] It stands from olden times by you, He who kills the snake will be given the king's daughter.[419] Here it is even more severe, therefore watch out, so that, God forbid, you not fall. But if you will be worthy to pass all the three steps, then you will be worthy to come to that hidden *Das*, and there only one word will be revealed to you then, then you will attain such a pure heart that you will know the whole true Scripture and will understand its explication, because you will know the truth with your own eyes and from then on you will have reason neither to fear nor be anxious, because you will miss nothing, and will not be afraid either of higher or lower powers. Your joy will be eternal, as you have it clearly written, *beragle Meschïeche Chutzpe Jasge*.[420]—In the steps of the messiah boldness increases from great joy. At that time you will weep so strongly, as nobody in this world has yet shed such tears, and you will cry out, Why did we not go step in step behind our leader from the moment of first acquaintance with him? You will see there the one because of whom you strayed, for she then will be cleansed.[421] That third step, which I remind you of here, is the place which is before God; consider, Abraham did not yet see Esau before him, and he *did not* go/[went] only to[422] Egypt, that is Izmael. Isaac saw Esau, but did not recognize him well, who he was, although he loved him; but Jacob saw and, having recognized him in wholeness, said to him, Lord. However, that is not the very same word Lord by which Abraham called one of those three, for as far away as is East from West, so far is the name Lord with which Jacob honored Esau, from the one Abraham gave to the one mentioned above. Here the Lord was asked, For what would Jacob have gone first to Laban and to Esau, and only thereafter to Egypt and there put on Izmaelite attire? Did he not thereby act against the ordinances which you have expressed here? The Lord answered, Since at that time Laban and Esau were at [the place of]

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[416] Gen 18.2f
[417] Dt 18.15
[418] Gen 33.13f. Considering Frank's association with Freemasons, note the employment of this word in the call for help in Freemasonry.
[419] Zohar, Tik 13.29b
[420] Based on Sot 49b and Zohar, Tik 18.36b
[421] I.e., the evil female of the Zohar.
[422] Polish, *y nie szedł tylko do Egyptu*, perhaps an error for *y szedł*.

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Izmael, and the desire of Jacob was to be at [the place of] Esau, therefore he hurried first to be at [the place of] Laban, so that he could then go to [the place of] Esau. Therefore it is written that, having gone from him, he struggled with an angel and became lame.[423] This was the fall, that he went to Egypt, only thereafter did he put on that attire there. That First, who saw that Jacob put on that attire, therefore also entered that estate and because of that the First wanted to go to Esau and the Second, Signor Santo, who revealed the Christian estate, also wanted to go to Esau, but they could not because Laban and Esau are now in Poland, that is why also one had to be born in Poland, to go in that order which was enumerated here, until we become worthy to come to the secret *Das*.

264. Just as it stands at [the place of] Abraham, on the third day after circumcision, when he felt great pain, during that great pain those three appeared to him,[424] likewise with you. In the greatest difficulties, when you have been through everything, in the last days you will be returned to your God.

265. There are hidden lands about which the whole world has no knowledge, and that world in which we are is one thousandth part of those concealed peoples. Those lands have not been under a curse. Therefore the queen of Sheba,[425] who was [at the place of] Solomon, came to him, but he could not come to her, because one kingdom cannot enter another,[426] and her land is hidden from this world. She herself lives till now. Her land is golden; there is neither ploughing nor sowing. The land itself produces all good things, therefore their wisdom and knowledge are very great, for the land and air there are pure, for the benefit of the country which is not cursed, not like this world which is under a curse. Therefore we have no knowledge among us so that you would not understand that it is a deficiency, that the earth is cursed [for] now, at least, because absolutely out of the darkness will shine forth light; and God will reveal himself in this world.

266. If you had gone in wholeness, I wanted to send you to these secret worlds, because they are not far from the road along which people travel themselves, only about 2 leagues. They have employed their power so that they can see without being seen, neither themselves nor their country. In the eyes of humans it seems that it is dark there and that clouds are there. You would have brought me great riches from there such as are not to be found in this world. Likewise, they possess much higher knowledge than those here. King Solomon was in some places and, having returned, said, Having returned, I saw.[427] But your wisdom would be higher than that which Solomon had. Since Solomon himself was a king, it would not have been honorable [for him] to look over various places, but you would have been only ambassadors from me and could have safely crawled into any place and rummaged around. There is a certain stone [which has been] there from the beginning and there is engraved the name of all those who are to come there in their time,

[423] Gen 32.25f
[424] Bmetz 86b
[425] 1 K 10, 2 Chron 9.3 and Git 68ab. Sheba is also identified with Lilith in the Zohar. The ms. generally writes "queen Shaba", sometimes "Saaba."
[426] Ber 48b etc; “queen”= “kingdom” (*malkat, malkhut*), Bb 15b.
[427] Eccl 4.1

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but those people must have a sign in their hand and a pass[428] from me and the name of my Brothers, so you would not have had anything to fear. After coming to the very first place you would have been given a certain man who would lead you, only you would have had to be obedient in everything, whatever he would tell you, It stands with you from of old, She goes there every night to pick up those who fell into the opposite power. But I would like to send you in the day, openly, so that you would take from there.

267. I behaved with you as did Eleazar, the servant of Abraham. First he gave Rebecca rings for her hands and then asked, Whose daughter are you?[429] just as I established you as Brothers and Sisters, not asking you, Who are you, my children?

268. Jacob asked Joseph in these two words, *Mi eile?*[430]—Who are these? If I should tell you the meaning of these two words, then you, having spat, would have fled from me.

269. There was still another queen at [the place of] Solomon,[431] but she was not recognized, because she was present there completely *incognito*.

270. There is no prayer now because you don't know to where and to whom to pray. Be only in wholeness in your deeds, and be virtuous, and trust always that God will surely help, because man and animal are the same. The only difference between the former and the latter is that animals hurt people, and you have just one degree higher of virtue, but those who want to have their attachment to God need to have one degree higher than people of the world.

271. In all countries except Poland nobody could hold on to the road as you who were born in Poland. You have prepared and drawn the bow and you yourselves put your heart in front of it. What was I to do with you?

272.[432] In Nicopolis on the Danube, 4 Turks agreed among themselves to drown me in that river. They chased me and I pretended that I could not swim at all. [I,] having pretended that I was completely exhausted and that I was drowning, they overtook me and pushed me under the water a few times, so far that I led them into deep water far from the shore. An old Turk, who was sitting on the shore, said to them, Leave that man in peace. I can tell that he can swim very well, then he'll be able to do whatever he wants with you. They did not listen to him and chased after me into the depths. After that I

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[428] The Polish/Yiddish/German term "*bilet*," "card, pass, ticket" is translated here only as "pass." Frank had a register of the faithful made in Brünn November 26, 1784 and sent to Warsaw to be completed. The register and the ceremony of recognition along with the use of the *bilet* are associated with the visit of an emissary. These innovations, together with the mention of Schönfeld in the same passage in the Chronicle (100), may indicate influence from Masonic practices. See Kraushar 2.42f the following two dicta, 501, 565. Yet see e.g., Zohar 1.81b (*sitrei torah*) for a similar image (the *pinkes*) in connection with the soul's passage from sphere to sphere. Thes tone and the name upon it is very like that of Rev 2.17.

[429] Gen 24.22f

[430] Gen 48.8

[431] Some of the mentions of King Solomon pertain to his symbolic relationship with Shabtai Zvi. See Attias, Scholem, 184, poem 204n1

[432] The ms. misnumbers here 172, looking back at the previous number, 271.

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taught them as I pleased. Having caught hold of each one I stuffed their heads between their knees and then I dunked them in the water until they begged me, Let us go alive. I said to them, I won't let you die, but from now on know who to start up with.

273. [There was] a certain prince, whose father sent him to far away countries to acquire refinement and wisdom, while at the same time another king, not knowing about the departure of that prince, sent his son to him to form a close friendship. Then a courier came to the first king [to say] that his son had died on the road. The queen, [his] mother, having heard about it, became ill and died. The king was greatly grieved, shed tears and dressed himself in black mourning together with all his court. After several days, everything calmed down somewhat. That [other] young *Printz* arrived and, meeting with mourning in the court, came to the king after a couple of days saying, Lord, the great worry and deep mourning which I found in your court, with what in the world, being who I am, could I cheer you up? I will tell you this, o king, that my heart tells me that your beloved son lives till now, and I trust that I will see him yet, without fail, and embrace him with the attachment I feel for him. The king answered, O my son, the way you have cheered me up with your words, may God cheer you also, and I promise you in any difficulty of yours to come with all my army to help. And so it happened. Soon that son returned home with great honor. So it is with you. If you had been in wholeness and come to cheer me up with pleasing words, I would have cheered you up in return and would have rejoiced with you, as it stands, *Ki mechabdai echabed ubausai iykolu*[433]—He, who honors me, will be honored also by me *etc*. Likewise, during all my stay in prison you should have been strengthening the hearts of the Company, saying that they should hold on and not hasten the time. There would have been a cure from that for you also. After the 13 years of my imprisonment you would have been called sons, as the psalmist said, *Beny ato, ani haiaum ieladticho*[434]—You are now my son. I have sired you today. Just as I [was], so [were] you. Now, however, it is either sons or servants, and you must even unwillingly render [service], like the Moscovites[435] are compelled to; but if you were as children, then you would have fulfilled the will of God with love, not believing those people who say that there is neither judge, nor sentence and, anyway; that it is all false, both the judge and the sentence, not even kings and lords can get beyond the border of their laws.[436] Though I wanted to place you in the estate of kings, you did not want it.

274. Already several times in Iwanie I told you, It is difficult to be a Truebeliever. Likewise in Częstochowa I said the same thing again anew. You paid little attention to it. Now I remind you again *in dublo* and I say, It is difficult to be a Truebeliever. The bottom of that is that you should not follow or listen to any man in this world, at least from the beginning of today's day on. See to it that you be good and that you have your attachment to God himself.

275. Do you really know who Esau is? If I should reveal to you who he is, you would fall, and faint from great fear. For is it really that Esau, who stands in your Scriptures? Is

[433] 1 S 2.30
[434] Ps 2.7
[435] The text employs a slang term for the Russians.
[436] Lev R 28.1, among others

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that attire which Jacob had the true attire? Is there indeed in that robe the power of eternal life? If Esau and Jacob saw it, then would they not have died but lived forever? But that was not this Esau which stands in Scriptures, and whoever will be worthy to put on that robe, will have eternal life, therefore Jacob called, Lord, and that attire which Jacob saw at that time was only woven clothing, because he was deceived, for the beginning of his advice was from a woman, that is from his mother, therefore it stands, I will tread that vineyard myself[437]—and in that place where I shall go, there will be no woman, because the woman's side is death, and not that Jacob, who was at that time, but another Jacob, whom I cannot reveal to you. But the odor which Isaac scented from that costume means that the one who has to be now [was the one who] approached him.[438]

276. I wish very much that the time had come for you to go out of my room so that you would not be staying with me, for you are not able to know and understand my words, which I say to you; but when you will have gone away from me, God will give you a heart to understand my words. And when you are worthy to come to Esau, then I will reveal to you more and you will see with your own eyes; you will know and understand perfectly. You will be glad and rejoice with me and I with you.

277. A certain queen had a particularly beautiful daughter. Three princes came to her that she might choose one of them for a husband. She didn't want any of them. The three princes assembled innumerable armies and began a war with her. That queen was rich and provided with countless treasures. With that, having invited those three monarchs to a huge feast, she spoke to them sweetly, Make peace with me and lead your armies away peacefully. If not, I promise you, that even all three of you will fall into my hands. They laughed at that and returned to their camps. The queen sent a message to [their] generals that she would give each of the *Gemeynow*[439] the pay of one ducat a day and the officers' pay *in dublo*. Hearing that, all the armies joined hands, abandoned their kings, and went over to the side of the queen. Only thereafter did the kings arrive humbled, asking and supplicating the queen. So did I want to establish you in the degree of kings and give each one of you great power and armies, but you did not want it.

278. There was a certain widow, who had many children. She came to a rabbi, asking him for food so she and her children would not die from hunger. The rabbi said, The whole kahal and I are poor, but I will give you some advice, perhaps God will give you luck: Announce that you are a doctor who knows how to cure all kinds of illnesses, and as soon as a sick person calls you, go to him right away. What will I do with him, she said, so he might get well? He answered her, Don't do anything but just say some prayers over him and perhaps God will help you and this sick person will get well. I am not able even to do that. Tell me what I have to pray. He told her to say, *Edon oilom*[440]—the Lord of the world *etc*. She did so. Wherever she went, it went well. Everybody was healed by her. It happened once that that same rabbi, while eating fish, got a fishbone stuck in his throat. No doctor could help him. He was advised to send for that widow. She came and began

[437] Isa 63.3. K 1.397 has Hebrew for "Lord" (above) as *Adojny*; here, *Purro durachti lewadi*.
[438] See Gen 27 and 185, 245 nn.
[439] German, "ordinary soldier"
[440] The well-known hymn, *'adon 'olam*, commonly sung at the close of prayers.

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to pray over him what he had taught her. From the great laughter that this caused him, the fishbone fell out of his throat and he recovered.

279. Once there came to me a certain peasant who had a fever for 17 years. He asked me for advice, what ought he to do? In jest I told him, Take a few sacks of poppy seed and eat one grain every day while standing on one foot. He did so for several days; he got well. He brought me splendid presents and was always grateful.

280. I bought 200 *ok*. of *neün brüder blut*. Everybody laughed at me. I bought some cinnabar for it and, having mixed it, I made powder out of it and when any sick person came, then I gave them that. Everyone was cured by it, and just whatever I did, God made successful in my hands[441] so that everybody called me Doctor. Only thereafter did I abandon that thing.[442]

281. Why did you not understand when I was in great difficulties in Częstochowa and Mateusz, my servant, went through the greatest danger almost daily, and also when there was the siege and the fortress was closed, whatever he did was therefore not for his pleasure but for me? God made it all successful for him, and yet you paid no attention to it?

282. [I] being young, when we fled from the Cossacks to Sniatyn[443] during the winter, I went to the synagogue at that time and was very naughty. The Jews took me by the hand and led me away from there. I saw that some peasant was lighting their ovens. I gave that peasant a few zlotys so that he would go away and I myself began to stuff the oven full of dry wood after having firmly closed the door going outside so when I made a great fire, they couldn't bear it and wanted to flee from the great heat through the windows but I stood there with a big stick and whenever anyone would even put his head out, I beat him so that he had to go back. Many of them fell and fainted. If they had any sense at that time and had lain down with their face to the ground, then nothing would have happened. Then I took off and went home.

283. In Sniatyn, seeing that the szkolnik was going from house to house with a hammer in his hand and knocking on the gates 3 times, for the dawn prayers[444] before [the Holiday of] Trumpets, I gave him a few zlotys to give me the hammer and having gotten up at midnight, I went from house to house, from the Jews to the peasants, from the peasants to the Armenians, and to the local lord, to the priests and to everybody; after waking them all from sleep, they all flew out shouting, What do you want? I responded, Get up for dawn prayers. They ran after me. I hid and then knocked on the gates again. On Jewish gates I knocked 2 times /:for with them it is a custom to knock 2 times as a sign that somebody died:/. Having been awakened from their sleep they flew out saying, according

[441] Gen 39.6, of Joseph
[442] As a quackslaver, Frank made and sold "golden drops," identified by Levine, *Kronika* 108n241, as *aurum potabile*. Cf Kraushar 2.84
[443] In Podolia (i.e. Ukraine) 48.30N25.50E
[444] The Polish for the Dawn Mass (of Advent) in the Church is used here.

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to their custom, *Boruch dein Emes*—Blessed be the true judge—and asked me, Who died? And I answered, Must be *Mein Emes*.

284. Of course on Saturday, hearing that a szkolnik was shouting, Go to szkol! I ran to all the priests, Christians and Armenians *etc*. shouting the same, They all pursued me, but I fled.

285. Also in Czernowitz,[445] having taken the apple of Paradise[446] and palm[447] from the szkolnik, I walked among the Turks, lords *etc*. and ordered that each one shake them and give me a *par*.[448] Each one had to do it because I was carrying a rock in my hand, with which I threatened to hit whoever refused to do it.

286. Similarly I saw a szkolnik carrying a swaddling band[449] with which one goes around at the time of the New Moon when the Laws of Moses are carried, so that the women might bind it around [the scroll/him]. I crawled into the synagogue through the window and, having not found a bare Commandments[450] in the ark, I took the mantle off one and, having put it on the ground, I took the swaddling band off. I went with that from house to house, Christians, Armenians, *etc*. so that they would bind me and pay me. They had to, for the rock [in my hand] demanded obedience.

287. A certain commander and regiment stayed in Sniatyn. One Saturday, I paid the drummer to teach me, having given me the drum, to play it. They taught me and dressed me in the hat of a foot soldier. And so, walking among the drummers in the street, I beat the drum like an ordinary drummer.[451] My mother fainted, thinking that I had been baptized, but then she was told that I had paid for it, so that I would be allowed to be a drummer.

288. I had a band of peasant children of the same age as me and, having gone to the synagogue, took out a trumpet[452] and went down with those boys to the Prut River, and I blew the trumpet with them just as though in the synagogue and there had to be common girls present at this deed.

289. During prayers, when 10 are not present, they take a child and put a Bible in his hands and due to the fact that he is holding it, the Jews count it as a complete person. Once having dressed a common Christian boy in my frock, I put the Bible in his hands and he was the 10th for prayers.

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[445] Today in Ukraine, 48.19N25.52E
[446] The etrog…
[447] and the lulav shaken during the holiday of Sukkot
[448] A Turkish coin.
[449] The reference is to the wimple. See B. Kirshenblatt-Gimblett. The custom Frank describes is not known to me but seems to be related to the use of the cloth employed during the circumcision of an individual, made into a decorated band, kept by the community and used again on certain occasions.
[450] Another term for the Torah scroll in these mss, like "Bible" in 289
[451] Frank uses the word *tambury*, a word of Turkish origin, for drum(mer).
[452] I.e., *shofar*. It would seem that the children were not Jews but cp. 289.

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290. There is a custom to bring together children in the evening to pray for women giving birth. I gathered some Catholic children and we went there to perform these prayers.

291. Once 25 peasants attacked me in Bucharest. Every one had a stick with which he would surely have ambushed me and destroyed me. I identified myself to those sitting around the stores and asked them to make them leave me alone. They refused and [the peasants] began to beat me. Then, having called my 4 boys, I said, You stay here and watch from a distance how I beat [them], and learn something from that. I took my coat off and having grabbed two, I beat their heads together so hard that their blood flowed; the same with a second and a third pair until I got to the end. Then, having kneeled down, they fell with their faces to the ground, begging me for forgiveness. I grant you your life, but from now on beware of me, and see to it that you bully me no more.

292. When I was little, I asked Rabbi Leib about Easter,[453] You say that this night is guarded,[454] nevertheless during that night many Jews are killed, there are many thefts, why do you call it guarded? Second, It is a custom with you to put out one glass full of wine for Elijah; is it likely that he would be able to drink all the glasses of all the Jews who are in existence at the same hour? Third, How are you praising God when you say that he has 4 sons? Fourth, At such a table and praises, is it proper to mention such abominations as lice, frogs *etc*. with those plagues? Fifth, You take Easter bread[455] with horseradish and, putting them together, eat them? If that elder was so stupid and did that, do I have to do that? All this is false, untrue. All, who were sitting at the table, wept, recognizing that all these questions were fair.[456]

293. When I was young in the village of Faraon, I had very fat meat for sale and all the merchants passing by me bought that meat and paid *in dublo*, because it was so fine. I fastened a cradle on one tree and from then on I would not sell the meat but the buyer had to rock me in that cradle. There came an old Jew, very rich, and wanted to pay me 4 times as much as the meat was worth so as not to rock me, because he was ashamed. But nothing helped; he had to swing me. From then on, all the merchants, knowing about that, asked me first to go to the cradle and rocked me. And only thereafter spoke about meat.

294. A certain peasant carrying a piglet to be blessed, when he left the church, the pig fell out onto the ground and tumbled into the mud. The surprised peasant said, It's just been blessed, and yet it cannot change its nature. So is it with you, although you were purified with water, and yet you cannot abandon your laws and customs.

295. Some guests came to Rabbi Leib on the Sabbath. They played all kinds of childish tricks on me. On the night between Saturday and Sunday the Jews have the custom to,

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[453] Perhaps a Jew would understand that this Polish term for Easter—literally Great Night—indicates rather Passover.
[454] In Hebrew, *leil shimurim*.
[455] I.e., *matza*
[456] All the matters mentioned appear in the Haggada, the book of service for the ritual meal of Passover. Oddly, Frank is not acting in an entirely improper fashion here, since children and others are encouraged to ask questions in order that the tale of the outgoing from Egypt may be elaborated.

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having taken a glass with perfume,[457] bless it while saying [prayers] over it. Having stolen that cup, I took the perfumes out of it and put some shit in it. In the evening they all said [prayers] over it and, blessing with it, they put that filth against their noses, one after another. So is it with you.

296. My father gave me a blue frock once. I asked him, Where did he get it? I was, he said, in heaven and God gave me that material for you. I asked him, What did God say about me? I told God, he said, that you jump from the wagon to the ground. What did God say to this? What kind of a marvel is that, said God, to jump from a wagon to the ground. It would be better to jump from the ground on to the wagon. So God said, I said, well, so I'll do. It happened that Mother forbade me to do that but my father said, It is true that she is doing wrong by going against the will of God, but despite that, you listen to her anyway.

297. Once, seeing a jester at a wedding, who, having cut a scarf into 4 parts as everybody saw, put it together again and displayed it as it was before. What did I do? I took a scarf and, having cut it into 4 parts myself, I took it to him to make it one again for me. He answered me, When I myself cut it, then I know how to right it, but when somebody else cuts it, then I cannot put it together. So it is with you. You have cut the Company into parts, now you bring them to me to put them back into wholeness. Jacob was the one that divided the company in two,[458] but not you.

298. It is a custom during a Jewish wedding that a distinguished person sit by the groom. I wanted to beat everybody up so that this place would be given to me, but they all spoke up, It is not proper to try to attain that by fighting, but by disputation. If you win over them in a dispute, then it will be proper for you to sit next to the groom. I asked them a few questions, and they gave me the answers. This is not a great deal that you give me the answers because the schoolteacher taught you that, but answer me a simple question and that will be the end. And I asked, It stands with you that the father should circumcise his child and in another place it stands that the mother should circumcise;[459] to that they could not answer, so I sat down beside the groom.

299. In my youth, being in Romani, I found there a very humorous and wealthy Jew. Having come to me, he said, Jacob, how many *ok* of wine do I have to give you to throw that elder to the ground? I told him to give me 10 *ok* of wine. He gave. I took the elder and having thrown him to the ground so hard that he got a *brokh*,[460] I was summoned to the judge, to whom I responded with the reason for my deed and he decreed that that other one should pay a fine, and I was released in peace.

300.[461] That same humorous Jew, on seeing 12 pullets roasting on a spit at [the place of] another Jew, asked me, Jacob, how much must I give you to eat all these 12 pullets? 12

[457] The spicebox of the Havdalah ceremony, though the words used are “glass” and “perfume.”
[458] Cf. Gen 32.8
[459] The argument is based on Gen 21.4 vs. Ex 4.25.
[460] The Yiddish term for "a break" is used here.
[461] The ms. misnumbers here 230. The previous number, 299, looks rather like 229.

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ok, I answered. I sat down and ate all 12 of the pullets. The owner came with his wife shouting, What did I do? But I pushed them all out, saying, that I was hired to do that because I was a prostak and did not understand the anger caused by that. I only thought that I should do what I was hired to do. Having eaten, I went home thereafter for dinner. That Jew followed me and asked, Jacob, surely you just ate. How is it that you are again going to dinner? My first eating was for pay, I answered, and only now I'm going to eat my own dinner.

301. During [the Holiday of] Tabernacles my father didn't want to sit in the tabernacle[462] because of the rain and I, having taken some white bread and (unfermented) honey, took them to the tabernacle and sat there for so long that every thread of my robe was soaked. What did I do that for? So that my father would not seat me next to him and so that I could jump and frolic. But what did father do? He took off my wet robe and dressed me in another so that I would absolutely sit close to him.

302. I was telling you things which in your eyes are strange, crude, and mean nothing, you could not drink that bitter water. Nevertheless you know that when they pick walnuts the first shell is green, bitter and black and smears the hands until one comes to the kernel. How did you not understand that?

303. You were prepared for that degree for a long time so that you could rapidly enter that secret *Das*. If you entered there then even if all the gods, wherever they are in this world, stood against you, they could not touch you there. We could [have] attain[ed] everything, only at that time you turned away to the left, and now we must enter a single step and only in several years will we come to this *Das* which is hidden.

304. The day of revenge against Edom [463] will be so great that even those 72 heavenly supervisors[464] will be shaken like leaves which a violent wind stirs up before the fear of God. However, not one will be lost nor be killed. And that is exactly how it stands, that the day of revenge is hidden in my heart.[465] You, however, would be spectators and heralds in the world. Clear up, clear up the place speedily for the one who will come.[466] Now I cannot even reveal to you that day of revenge. I tell you, soon a certain thing will appear to you. What you will see, be silent about it. Be careful that you do not gather anything from your guesses, according to your reason, and be on guard that you utter not a word. Keep your mouth closed.

305. It is not proper for you to ask to be led to some place because you don't know to whom and where I will lead you; just be good and obedient and search within yourself for your own rank, as I said before. I wanted to raise up a certain thing through you and I established 12 of you Brothers and 14 Sisters, for it stands with you from old that there is

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[462] I.e., in the sukkah
[463] Cf. Isa 35
[464] *Midrash hagadol* 1.179-182, *Otzar hamidrashim*, *Metatron* 16; others speak of 70 rulers, Zohar Tik 22.67b
[465] Isa 63.4
[466] Cf. Isa 57.14

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an upper and lower *sephira*. This *sephira* is called in Hebrew *Thaira* but I said for simplicity upper *thieren* and lower *thieren* /:doors[467]:/ that is, doors, and gate.[468] For there are 7 kingdoms in worlds hidden from people traveling on land and in the sea. They are surrounded with a wall, clouds and darkness; from the first one of them came the queen of Sheba, who was at [the place of] Solomon and from then on she has been hidden in her country in such a way that nobody has any knowledge of her.[469] The monarch[470] of the second kingdom is called Sabba, then there are queens, red, green and of other colors up to 7, but over those 7 kingdoms there are 7 higher kingdoms, and these are called the kingdoms above the kingdoms. All the good of the world is hidden there and all the crowns of the world. That is why I established two times 7 and called them, my Sisters, my dear friends.[471] In one hour they would have united the one with the other and those [other ones] would have, on their own, donated the crowns of the kingdoms and all the hidden goodness. Each one would have at least the strength to tear out a tree together with its roots. So there is also one matching me, and that one has 12 brothers, therefore I also established 12 and called you the same name, Brothers, friends, and if we would unite with them I would give the greeting of peace to the one who was my equal, and you would greet your equals and Brothers; and that's exactly what stands with you, For my brothers and my friends, I will talk with you in peace.[472] Also, you would take from those others all the goodness of this world and the crowns of the kingdoms. Every one of you would come to a great power. But if I were to send three of you to him, they would return in crowns, possessing all good and power such as has not been in the world. They would truly say that they are higher than me and would fall into [such] pride (so) that I would have difficulties to bring them down. But now you are those *Nephilim* who were on the Earth.[473] When I unite with them, then we will raise up a great thing, but who knows how many years this will take and will be held up until I unite with them. I revealed there that I have Brothers and Sisters. Therefore I cannot send another there, even those who endured that fall, because I will be asked there, Why didn't I send one from my Brothers and Sisters; and just as we need them, so they need us. They are waiting and hoping till those will come to them who are called Brothers and Sisters. A long time ago they sent from there to me asking, Why I don't come to them? I had to answer that I have no time and have other preoccupations. If you were there, everyone individually would have recognized himself there, for he would have seen his own form.

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[467] The interpolation translates the word in question as if it were Yiddish.

[468] It is likely—see 1267—that Frank refers to the concept of the upper and lower *tehiru*, in his restatement ("for simplicity"), altering the concept from its original signification in the work of Nathan of Gaza and among the Doenmeh and—employing the pun on the German or Yid word for "doors"—associating it with the Shekina as "gate" (Aram. *thar'a*),cf Zohar 1.7b; "gates" in general, Zohar 1.3b f. and the upper and lower Shekina (Bina and Malkhut), Zohar 1.247b. The *tehiru* is not, properly speaking, a sefira and Frank may only mean to say "region, sphere." See Attias, Scholem, 51, poem 29n1; 59, poem 38n1 and 82, poem 62n3.

[469] See 265n

[470] Ms, *Monarchini*

[471] Song 5.2

[472] Ps 122.8 and in the morning prayer service

[473] Cf. Gen 6.4. Heb. *Nefilim* is interpreted as both "exceptional (giant) beings" and as "fallen ones." They were said to have had intercourse with human women and see below 346 and 447 n.

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306. At the time when I established you, one objected that I should not establish you, but I, although I knew that this was not pleasing to him, said to myself that you would be obedient and in wholeness. You would surely have reached that precious thing and you would have been tied to it.

307. The Lord said in Częstochowa, Not far from here there is a cave, and that is the very cave of those *Baalekaben*, or the leg/foot-less, about whom your books tell.[474] On the 2nd day of July, 1783 he said, If you would have been in wholeness from the beginning, as soon as you heard from me that I would go to prison in the first city in Poland, when I established you as Brothers you should have asked to stay with me in that prison. I could not have forbidden you that and you would have stayed with me for at least a whole year, and I would have taught you what you had to do, thus you would have been worthy to see with your own eyes this Maiden, who would have protected you and supported you on all sides. Only thereafter would I have sent you to the aforementioned cave without fear and anxiety and there you would have given orders to harness a six-horse carriage, which one of those would have brought. But you would have obeyed him in everything, whatever he ordered you. He would have led you across all the seas; black, white, red; and in a quarter of an hour he would have covered 500 leagues with you and would have put you before the man of gold, and you would talk with him face-to-face, not like with Nebuchadnezzar where there was only a golden head,[475] but here he is all pure gold. You would see with what marvelous and special power you would return from there.

308. Be careful after arriving at the gate of Esau. There it is like the dawn coming up. Be very much on guard, that you not slip there, for he who turns there and follows a man will fall into an abyss and there will never be any help for him.

309. At the time when Matuszewski, OBM traveled to Częstochowa, the Lord said, When Matuszewski will want to heed me and shed all his confusions, and will stay beside me for three days, then I will give him particularly one word and will put in his hands a pass with which I will send him to a place, about which the whole world has no knowledge at all. When he returns from there, he will show the greatness of God in this world, since his height would be 30 cubits or more and he would be able to eat a whole ox a day. He would be made young again, 18 or 20 years, as he pleased, and he would be able to tear out the highest tree with its roots; there would be no limit to his riches. It is certain that after his return he would not want to look either his Brothers or his own wife in the face, because there in that place is the form of everybody with the same face and figure exactly as they are here, and on everybody's forehead there stands written everything that he did or said against God. And about Dembowski the Lord said the same, And for me and my needs they would gather treasures, whatever they would like themselves, even if it were as much as 10000 million ducats they would be given that, and would be given 3 people

[474] Hebrew, "those who wear prostheses." The “legless” receive extensive treatment in Scholem, 1940-1, 196 ff and again in ibid, 1971. Note also the woodcut at the end of R. Y. Emden’s *sefer shimush* incorporating the proverb “lies have no feet” (otzar hamidrashim, rabbi akiva 41 *(sheker eyn lo raglayim, shekol haotiot shel sheker omdin al hudan*). See, H. Lenowitz, “The struggle over images in the propganda of the Frankist movement”, *Polin* 15 (2002) 113, 123 f.
[475] Dn 2.32

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from there without disfigurations or anything. In the blink of an eye, those 3 would build a mountain and would put the treasure in that mountain. Every day expenses as needed would be taken from there. My power and strength would be like that of 7 buffaloes and I would be able to uproot the highest mountain from its base. They would bring me precious stones of a size not seen here in this world. Then I would order those 3 to make me a bridge 70 leagues long, and that would appear at once. Their king is the king of kings and is an autocrat. His residence stretches 2 leagues and is 6 stories high, one upon the other. The crowns of all the kings are hung on the roof but his crown is the most venerable and precious of all. The walls are of cast gold and covered with the most precious gems. King Solomon knew about him, because the queen of Sheba informed him about it, though he himself could not come there. But I could have sent you there with my pass if you had been my Brothers. Now, however, if I sent one of you there, then his match in the same form would fight with him very hard, for he would have to relinquish the degree which he had before, and would be ashamed. Here, you have nobody yet to be ashamed before, but there is such there, and thus I cannot send you, lest you think that this is already everything we hope for, God forbid, that you should have such thoughts, this is the least thing from that one, in which we have faith. Why don't you pay attention, the angel Gabriel stuck a stick in the sea and everybody obeys it,[476] but I am a whole stick and a half, that is, what is called a flail, with which they thrash grain. My every effort was, when I made you my Brothers, to be able to hide some secret among you, saying to myself that you would be faithful and preserve the thing, but I did not find that,—

There was a certain king. He had a maiden. He brought her up so as later on to have a concubine and he loved her powerfully. At that time there was a certain prince there, [paying his] respects, the son of a neighboring monarch, and he himself had a son, and those two young princes loved each other exceptionally. It happened once that the foreign prince, having met that maiden, took her maidenhead. Nobody knew about it, but he nevertheless confided in the prince, his friend. The son could not bear that and disclosed it to his father. The father fell ill as a result, because of the great love which he felt for her. The king ordered a trial held to judge the foreign prince. The verdict came down as follows, the maiden was to be burnt and the prince who revealed the secret to his father and was the cause of his father's sickness was to be disinherited and not to be the heir to the throne and was expelled from the country with the proclamation that he was a royal disgrace—Now see how, because of such a small thing, as this was, such a great punishment ensued. If I had revealed to you the secret about Moscow, which you are yet unworthy to know, for such a precious thing is there, and I wish for you that you might know in a few years what is there, and you could not keep it and revealed that secret before the peoples; if you knew the basis of that thing and what is in it, you would have destroyed, God forbid, all Israelites.

310. Noah asked God at first about all the deeds he had to do.[477] Rightly did he ask and well was he answered. At the end he saw a tempting thing and, without asking, took that thing on his own and therefore he fell.[478]

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[476] 167 n

[477] Gen R 31; Zohar 1.58b; the fall of Noah refers to Gen 9.21

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311. When a German man and a German woman come to me I will embrace them, but on the left side and not on the right.

312. When the Jews come to me, then we won't see each other for perhaps half a year, but when those former ones come, perhaps I will reveal to them a certain thing for they can keep the thing secret and are faithful.

313. Jacob could not receive the blessing except with hairy hands,[479] and you with smooth ones.

314. Thus must you behave when you will be worthy to come to that Maiden, I tell you. First after bathing, get dressed in white and only then will those tell you where she is and you will come before her; but know that she is the queen of the whole world and without her it is not possible to reach anything. Then having fallen on [your] face, without looking at her in the face, you will kiss the ground. She will ask,What do you wish? You reply, Until now I have worked to serve God and to be able to see you, for without you I cannot come to God. Now I ask you, lead me on all my roads to God. At that time she will say, Come close to me. You will come close and will kiss her feet, but not the hands. Then she will say, Stand on your feet, and she will also rise, Then stand sideways, not facing her, eyes lowered, hands folded on your heart one upon the other. Then slowly lift your eyes a little, but not to her face. Then she will say to you, *KarDasz*[480]*!* Brother! Then you can already kiss her hands. She will order you to sit down by her and will ask again, What do you wish? Then you will ask her in these words, Open for me, my Sister, my dear friend![481] She will then open the high portals and will feel you with her right hand on your eyes and face, saying, Until now you were blind and saw nothing. From now on open your eyes and see. You will then begin to see and you will see what none of your Ancestors and [their] Ancestors have yet seen.

315. All the Jews search for and desire a thing, but they don't know who and what that thing is. They have a custom to say every Saturday, Go, friend, towards the Bride, and to the Bride they say, Come into the room.[482] All this is only in speech and song, but we pursue her and try to see her in the open. Likewise that First pursued that Maiden all night; his aim was to rouse some thing, but in his religion no thing can be raised up, for there among them nothing is heard of any Maiden. Therefore there has not been any man yet in the world, who could enter the inside, and from this to the second [step] upon the true road, for without her it is not possible.

316. Consider, before I entered Poland, all the lords sat peacefully and the king with them. As soon as I entered Częstochowa I told everybody and announced that Poland

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[478] This reference is to Noah's planting the vine, getting drunk and becoming the object of various antinomian acts. See the notes in Ginzberg, *Legends*.
[479] Gen 27.16 ff
[480] Turkish, "brother" as the text translates; and see Doktór's note.
[481] Song 5.2
[482] From the poem of Najjara, sung in the service at the beginning of the Sabbath since the time of Luria.

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would be divided. Equally now must you know what is happening among kings and emperors, what they decide among themselves.

317. Before my release from[483] prison I would have sent you through those caves to the place about which the whole world has no knowledge. From there you would get for me 50 or 60 carriages, and those would be decorated with precious stones. All would be 6-horse [carriages] and also, [as to the] the attire of the horses and harness—if the carriage were silver then the horses would be silver; if golden, then the horses would be golden. When it would have been the time for me to go out I would have sent to this cave and would have told everybody in these carriages to approach the fortress. And the whole world would see that and would be very surprised. And one would have come who, having touched the wall with his hand, it would fall into the moat and be leveled to the ground. Then I would have come forth from prison and even if some powerful king should have arrived having 2 or 3,000 soldiers with him, one would come and hold that king up in the air above the whole army, asking him, Who made you king? And who is it that gave you royal power? The whole army would have stood motionless with those weapons they carried in [their] hands and would have been dumb, like stones.

318. It stands with you, The helpers will enter.[484] Who are they? The fathers and forefathers who fell there, they are the helpers who help you on all your roads wherever you go. They would literally hold each of you in their hands, for they entered into baptism together with us, as it stands, He came with his whole house,[485] and there everything was prepared for you, but when you turned away then they went back to their place. When from now on you will be good and in wholeness, all the good which was prepared from the beginning will be your portion.

319. It stands clearly, As you do not do three things for her.[486] These are the three steps. First, that baptism in which we are. Second is the hidden <u>*Das*</u>. and the third, Edom. And in all these three steps to enter and tread without her is not possible. She, she is the one who leads us on all those roads; only thereafter will it be possible to come to the true God. But when we go to Esau, there must be Jews of immeasurable power. At that time be careful to follow immediately behind me, tread immediately behind me, turn neither to the right nor to the left, do nothing according to your own consideration because you may tread upon the head of the snake and it might bite you; therefore right from the beginning follow me immediately, step by step. This I promise you, when I take the first step, before you enter Esau, I will tell you one thing and you will immediately change into other people as concerns beauty, likewise height, wisdom, and power. You will understand what is that day of revenge in my heart,[487] and that day of revenge will be in Poland. God forbid [that] someone kill; they will only say to those great lords, Your honor, your grace, the prince *etc*, and these words will hit them worse than death itself,

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[483] Ms. *do* (to) for *od/z* (from). The ms reverses the traditional tales of the miraculous salvation of the Częstochowa fortress from the Russians.
[484] Ob 1.21
[485] Ex 1.1
[486] Ex 21.11
[487] Isa 63.4

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the greatest abjection will fall upon them, as it did those two of you, and every day I will need more than 1000 lords so I might pay them those compliments in their eyes. There, in Poland, we shall be worthy to enter Edom. When we come to Esau then I shall meet with Balaam and talk with him. I wish you to be worthy to see him, as it stands with you, He saw a sight.[488] There you will see the word and the deed. You will see him, the one who has the closed eye. Also you will understand what it means that he uplifted a parable,[489] and that was only a parable. Not long ago he said this word, May my end be like his.[490] Here the Lord said, I'm afraid that a certain generation will arise and come, but I don't know, it might be from earth. Then he recalled that Balaam ordered 7 altars built and sacrifice made of 7 bulls and 7 rams.[491]

320. It stands in your old books that there is a certain island hidden from travelers in the sea, but in the sea there waits a very big ship, full of arms and cannons, and from the beginning on that island live Jews and they are great kabbalists, fearing God, and every month they travel in small ships to that great ship to find out whether the time has come for them to go to all 4 parts of the world to make war. On that island there is found a great and terribly high mountain and no one can climb that mountain. On that mountain lies a golden rod. A foreign man will come, he will hit a certain ship and then it will be that they go forth to war.

321. The Lord said, You are still standing outside and are not worthy to see that here are not many, but only one tree.[492]

[493]322. The true God cannot reveal himself to this world as he is in essence, because this whole world is spoiled, and nothing in it is permanent. Therefore Job said, From my body I recognize God.[494] Since I see that my body is not stable, on that basis I conclude that this is not that stable God. We, however, must labor and toil so as to come to the degree of a complete man, as it stands, Let us make a man.[495] Only at that time shall we be worthy for the true God to reveal himself and look at us, only after that shall we reach eternal life.

323. In Dziurdzów, having sat at a table to dinner, I was told, to go *ex nunc*[496] to Rohatyn on the Polish border. I right away took the napkin off and having put down the spoon, I went right off to fulfill the will of my God with love. Every man should act like that so that he might not delay at God's commands—There was a certain king. During a war he achieved a victory over the enemy by himself. Very tired, having returned home, he did not want to go at once to the palace, to his queen. Because of [his] great fatigue, he

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[488] Num 24.4, 16
[489] Num 24.2-4
[490] Num 23.10
[491] Num 23.1, etc.
[492] Cf 228
[493] The ms. (68) misnumbers its pages from here on; the previous page is 481 and the copyist reads it as 401.
[494] Jb 19.26
[495] Gen 1.26
[496] "Immediately, at once"

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wanted to rest a few days. Having put on a different attire, *incognito*, he stopped at another's inn, and there were only two servants with him. He said to one of them, Sit down here. I'll put my head down to sleep and rest. He slept around the clock on the knees of his servant. The servant grew weak from long sitting and holding the head of the king on his lap and said to his companion, I will gently put the king's head on your knees so I can rest a while, for I cannot bear it any longer. It happened so. The other one took the king's head on his lap. Soon, the king woke up. The king promised a reward to the second one. The first servant came and said, O lord, but you have rested the whole clock round on my knees. The king answered, I know nothing of any other than the one on whose knees I awoke from sleep. So is it here, There is a man who serves in wholeness for several years, as you did when you followed me for several years, but when the time came of my release from prison I met not the first ones but the last ones. If only 3 of you had remained and one part of the women, that is, 7, then you would not have fallen.

324. It stands in Daniel, *Wescholech Malochau wesogar pum ariewoso*[497]—God sent an angel in front of me who closed the mouth of the lion. I tell you, that was not an angel as an angel, but only his wholeness and his attachment to his God that appeared in the eyes of the lion as an angel. It is likewise with every man. When he has wholeness and attachment to his God, it protects him from accident and failure.

325. In Częstochowa several Polish lords went to the chapel. Having returned from the chapel they came to me. One was very honest. He looked into the eyes of Her Highness and said to his companions, I would much more readily believe that this is the Holy Mother and the True Virgin. They understood that he was saying that in jest.

326. From the beginning of the world and for several thousand years, I told you that there is [/has existed] one who is in my figure,[498] like me. He has 12 brothers not by birth, but appointed by him. They are exactly in the same figure as you. I cannot see myself face to face yet for I still have a gross body, but he is only half body, half corporeal, and half_____[499]. I could send you there, not far, only to Holsztyn,[500] near Częstochowa. That way you could go to him. If one or two of you would come to him, and those there would recognize you as their brothers, then they would lead you to their head and whatever you only wanted you would be given, that is, eternal life, wisdom, beauty, height, power, immeasurable riches and that no weapon should have any power over you. That would not only be for them, but they could even bring all these powers as a present for their brothers [here]. That thing is ruined, but the time will come when they will put people over some such thing, that will be some time yet, see to it that you be good. Jacob, when he saw that Joseph was not there, and they were taking Benjamin away from him, said, I will go now to the grave.[501] Because he thought to himself that through these 12 brothers he would come to life; when, however, he saw the deficiency, then he read that verse.

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[497] Dn 6.23
[498] Frank uses the word *ksztalt* here, from the German *Gestalt*.
[499] *Sic!*
[500] 347 n
[501] Gen 44.29

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327. Every man is in two forms, one right, the other left, as it stands with you, that two were created, one for light, the other for darkness.[502] From the time of Adam also the whole world falls into that dark side, that is why Abraham was told, Go from your country, from the place of your birth,[503] because he was told, You will not be worthy to have children here, but there you will attain that worthiness, that is that you would come out of the darkness and enter the light. And he said of this, When a man is inclined to evil, then so the right will follow him, however with you your right side wandered away from you; but if he inclines to good, then that dark side will still help him in that good.[504] Just so they dragged you out from your country, from your religion, from your laws so that you might be able to come to the light. But you turned back to the first road, even though you saw nothing with your own eyes. But you heard from me that I would show you God, as you see the sun, and you should have followed me step by step; even though you might have seen me walking on my head with my feet upwards and other odd deeds, you should have endured it all, and obeyed, and followed me until the gate would be opened, because without an open gate one cannot come to anything, I, however, wanted to lead you to that gate; only thereafter is it possible to come to God himself. All this in the open, not to look in the heavens, but everything [is] below.[505] A man cannot keep hold of two things; you should have discarded everything. You saw for yourselves that I, going to prison, bought myself a carriage and horses; from this it followed that all my deeds are here below, but you returned back to your first place. Why didn't you ask me for what reason do I sit in prison? I would have answered you just as Solomon did, *Al timna tauf mi bolof*[506]—Don't keep a good to yourself. Like a father I would have shown you in that thing the road, how you have to act so as to be able to come to that Maiden. At first, you would lie down on the ground before my room with humbleness for several weeks until she would take pity on you. And if I revealed to you the true portrait in which she would appear to you, you would greatly rejoice.

328. A certain translator served for a few years at [the place of the] sultan. Their service is to stand 2 hours before [noon] and 2 in the afternoon before the chamber. That translator did not want to go away and always stood in the sultan's anteroom. Everybody laughed at him [for being] stupid. He answered, [If] there should come a lucky moment it may be that I will go out and it will depart. Therefore I must wait and watch for my lucky hour. And it so happened. It happened that once the sultan made him the king of Jassy. And so it is with you, you should have worked, taken care and kept watch for that lucky hour when I was in prison.

329. A certain rich young lord came to Częstochowa and asked for permission from me to kneel before Her Highness and kiss her feet. You also heard that I admonished the women who were preparing some broth for me that they not turn away their face even for a moment from the pot. I did that so that you would be careful in my every commandment.

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[502] Cf Gen 1.16
[503] Gen 12.1 with Rashi, Zohar 1.78b, 3.166b
[504] Cf Zohar 1.144b
[505] Cf Dt 30.12
[506] Prv 3.27

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330. I asked you several times, God promised Jeremiah the prophet, that he would be an iron wall for him.[507] Why then did they throw him into a pit full of clay and hit him in the face?[508] I taught you thereby that each of you must have a brave heart, like an iron wall.

331. It stands, *Wadanoy nussan chochmo li Seloymo*[509]—God gifted Solomon with wisdom—But I tell you the truth which is not yet found in your books. The basis of his wisdom was [a certain] one, whom the queen of Sheba gave him. He gave him that great wisdom. He advised him to catch Asmodeus. He led him to the place to which Asmodeus came, tired and worn out by the war which he conducted on his border. Not as it stands with you, Asmodeus returned from the place, where he gave praise and honor. He said to that Benayahu[510] that he should fill that well with wine and make him drunk with it and catch him. Consider now how bad is drunkenness, that such a great king fell by that means into the hands of that man. The queen of Sheba gave Solomon a ring on which there was a royal seal, that is, of their first king, who is over all kings, as was stated above, and therefore Benayahu said to Asmodeus, The name of your lord is upon you, that is, the name of the first king, whom I mentioned here. And therefore Asmodeus humbled himself before him. If King Solomon had gotten that ring from the hands of the first king he would have had a long life, but he got it from the hands of a lady to whom the king had given it as a present, and therefore he did not live long. O Solomon! Where is your wisdom, having in your hands such a gift, that you gave it to Asmodeus! Why, he could have swallowed you up by that power and that [certain] one is he who labored so that he [Solomon]would be led to those who have knowledge in the air; but Solomon did not see that which was at their place, but only that which was before them. He did not see and did not know what is behind those two. That golden tree, and golden fruit which grew there in the Temple, that the queen of Sheba sent him the power of gold before she came to him. If you knew the beginning—who that was who gave Solomon wisdom—then you would know what must happen in the world. If the power of this ring was so great, what would have been thereafter if you had been at the [place of the] king himself?

332. There were two neighbors, Turks. One had a beautiful daughter. The other a son. They wanted to marry them. It is their custom to send the mother to the bride to be so that she may see her. [Although] it was desirable to send her, but the son very much wanted rather to see her himself. The father of the girl bought a sack of flour. He deftly got into the sack and allowed himself to be carried to her home. Having made a little hole in that sack, he looked at her, and shouted, O, how beautiful, how lovely! When they turned the table over, he tried to turn the other way but fell down on the ground together with the sack.

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[507] Jer 1.18
[508] Cf Jer 20.2
[509] 1 K 5.9; much of the tale that follows is from Git 68ab. Hebrew in K 1.399 is the same but for the rendition of the name as *Scholymo.*
[510] Mss here and hereafter write *Ben-Jeho*. See Zohar 1.6a. Benaiahu is one of the heroic figures taken as a prefigurement of Shabtai Zvi. See Attias, Scholem,187, poem 206n1.

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333. Until you learn that all my words are simple, just as I say them, you will not reach anything. I told a certain [man] in Bucharest, I heard that you were going from house to house in Botyszany.[511] These words were simple, for I heard them from him himself that he was in several houses, and he thought that I was telling him that he was begging and he was offended at that. Then I told him, I heard that in Botyszany you were carrying intestines and lungs. I said it simply, for every man has [them] in himself, but he thought that I was telling him that he was carrying [them] for sale, and he got mad at me for nothing. Also I said to a certain [man], What will you give me if I want [/try] to cut a stone with a thread? He promised to give me 2 *levs*. I took a thread and pulled it back and forth along the stone, then I told him, Give me the 2 *levs*. But surely you didn't cut the stone, he said. But didn't I say to you that I [would] try; it's not my fault if the rock won't cut. Likewise, I told old Rabbi Elisha while yet in Podhajce,[512] Come with me to the church. He asked, What will come of it? I answered, If you go in sooner, then you will come out earlier. Having come to Częstochowa after a few years, he said to me, What of the promise which you gave us, that those entering faster will come out first. So I told him simply, But don't you see that he who comes to a Mass first, leaves from the Mass sooner. And thus are all my things. It is not necessary to ponder them to get them, but just to take everything simply.

334. I have already told you a long time ago that the more expensive and precious is the [gem]stone, the more humble the stone it lies in, such as is scorned in the eyes of everyone. So also am I with you. Until now my words have been scorned by you, and that is, *Ewen moisee haboinim*[513]—That stone which was rejected by the builders—you, the ones whom I built. Yet not only the builders, but the whole world rejected it.

335. Even such a small thing as in this year /:in Brünn on June 26, [17]83 till the end of September:/, where every day it was possible to see that the sun and the moon had a bloody color ,) the sunset was also darkened,)[514] I am not able to reveal to you even what that means.

336. King Solomon said, only *Weshawti weere*—having returned, I saw[515]—and I was sent away from that place.

337. Like [When] those gods, the ones who lead the world, saw that we entered baptism, they feared lest some new thing had happened and they would lose their power. They tried with their tricks to upset that thing and were acting thus: they saw among you who likes to get drunk, then they urged on him the lust to do so; and who was not so smart, they showed him that he was going along the right road; and they did this in such a way that [it seemed] that they did everything for good. Their whole aim was to confuse and to turn [you] from the right road and they made a sort of screen between you and me. If,

[511] Botosani, (Romania) 26.50N47.50E
[512] Podgayce (Ukraine) 49.19N25.10E
[513] Ps 118.22 (one of the psalms composing the prayer service)
[514] The interpolation here is marked differently from others, suggesting a gloss from another source.
[515] Eccl 4.1

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God forbid, it had not been for his great charity towards you, then you would have fallen just as the prophets fell there, and have not arisen until now.

338. The whole world does not yet know even the proper name of the true God, or his place. If a man had perfectly pure faith, then he could live in perfection, as it stands, *Cadik beemu nosau iechie*[516]—The just one lives in his faith. Even the byname of the one who stands before God is not known to the world. The royal seal of God is in his hands. He who is worthy to attain that seal can live, and be stable, and his power and strength none could equal, for he is the king of kings over kings. The heart of all kings and lords is in his hands. He has an autocratic power over the animals of the forest. He has 12 brothers, and 7 women, and 7 maidens. The queen of Sheba is one of those 7 younger ones. Because of the love with which he is inflamed for those 7 maidens, he gave each of them a ring with his seal. When this queen of Sheba heard about Solomon on this world here, she asked her king for permission to come here to King Solomon, because they have a great desire to unite with people of this world, and therefore it stands of Solomon that he satisfied all her desires,[517] that means that he united with her. And because of the love which she had for him, she gave him as a present the ring with the seal which she had received from her king. If he had retained that ring for himself, then he would have had power and lived till the present, for the beginning of Solomon's wisdom was *W'Adonay*[518]—from God, this means from the divine senate and not from God himself. And he gave away that ring from his hands, and he didn't have life. I cannot unite with this king now. I cannot reveal to you the reason why, but through Brothers and Sisters this might be, as was said above. They would send me 100 words and I would send them no more than one word which they need very much; and all this is connected with what is before God, for at [the place of] God himself nothing is needed. We, however, must go from one degree to another, from one crown to another, until we come to him who is before God, because they lack one thing which is here with us and we lack what is under their rule. We are waiting for it and we need to unite with them; however, about the people who will be worthy to see God himself, who can guess their journey? because to direct the world in perfection and complete beauty belongs to God himself and he will give a soul to everybody, and [he] will be able to see from one end of the world to another. Why didn't King Solomon reveal to the queen of Sheba what they need? Is the reason that he himself didn't know this thing? Consider. The king himself cannot go; the proof of that is that Solomon sent Benayahu to Asmodeus and he himself didn't go. It is the same for me. I cannot go there myself but through you everything could come to my hands.

339. Why did you not take an example from Elisha. At the time when Elijah was about to go to heaven he said to Elisha, Stay here a while. But Elisha said, On God and on you I swear that I won't leave you. And he responded to him thus three times, and not wanting to let him go, he followed him through the river. So you should hold on to me and not let

[516] Hab 2.4
[517] 2 Chron 9.12
[518] 1 K 5.26, cf Zohar 3.223a (*ra'ya mehemna*)

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go. See further, Jehoshaphat, the Israelite king, here asked[519] Elisha is here, who was pouring water on the hands of the prophet Elijah; for which reason Elisha gave him that gift, that he had twice as many spirits as did he; and where [might it be] many more, If you had said, We poured water on the hands of our Lord, then whatever could you have wished thereafter that would not have been given to you? When one told me, I won't pour. Up until now we were going with an imbrik[520] and poured, but from now on we won't do it. I answered, You will go, and will pour water on my hands.

340. The verse is known to you, *Kei Schoschanne ben nachoichim* [!][521]—like a rose among the thorns—and one cannot touch it because of the thorns which surround it. So you too should close your mouth and hold on to my words which are thorns to you, until you reach the rose itself.

341. From the beginning of your coming to that Maiden, you will stand an hour or a half with eyes lowered to the ground, not look into her face, not have any sadness in you, and actually a cheerful heart, with the hands hanging down. She will look at you with both eyes and will recognize that you wish to serve God. Only thereafter will you begin to look at her with one of your eyes, not both, so as not to make her angry so she would not say, Am I then your *comrade*? and you not see her anymore. When you look again, make a bow and say, I am your servant and you are my Lady, what will you order me to do? She knows much.

342. If God will help me, a leg will come to me. That will be a sign to me to take a step. So I will give gifts around the whole Company from one to the other, and on whom I see the sign, he will get on his hand those two *wuwen*, and he will have no fear. Surely I will bestow [gifts] upon the whole Company, but I wish for you that I might see that sign on you and on the women, so that I could give you those two *wuwen*.[522]

343. No one had to teach the Patriarch Jacob the way to conduct himself with that Maiden, but I would teach you, because you have known for a long time that Częstochowa is called the Gate of Rome;[523] and I stayed there in great distress and she also is a human and also was in distress. You needn't have done anything except lie on the steps and cry. Perhaps she would have taken pity on you. If you had had some sense you would have made no weddings for your children or balls; you would only have endeavored that you might see her and your heart would have been full of joy.

344. It stands, *Weikro lecho shem chodosch eiszer pi Adonay iekowene*[524]—They will call you by a new name which the mouth of God himself will determine—and you yourselves gave names one to another.

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[519] 2 K 3.11, though the text drops the king's question through a homoioteleuton and continues with the response.
[520] The Turkish coffeepot; and see Doktór's note.
[521] Song 2.2 and Zohar 1.1
[522] See 253 n
[523] Sanh 98a
[524] Isa 62.2

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345. *Nephilim* were on the earth; means they were from the beginning, they live and are stable. If, God forbid, there was none of their providence in this world, then, God protect, the world could not go on. One sits deeper than the other but he knows more than the other and they bring all the dreams of the world to people according to their degree.

346. Those three who direct the world,[525] they don't know about the king of all kings and have no knowledge of him whatsoever, and about them Solomon said, *Schloischo nefluo mimeni, wearboo lau iedaitem* Three are hidden before me, and I don't know of the fourth.[526] Those *Nephilim* spoke violence against a certain place wanting that it be already at that time as it must be now, for that reason they were *qua Rebbelizanei* [527]and therefore they fell. They are in prison and wait for us.

347. One is reposing in Holsztyn and he guards a great treasure.[528] He was a Jew and went to the estate of Edom. He was a very honest man and he was at [the place of] those *Nephilim*, and he would have carried you up to the border of that Big Brother. King Solomon could not himself be at [the place of] the Big Brother because he was in the Jewish estate, if he would have changed estate, as I did, then he could have been at hi[s place].

348. Abraham said to Sarai, *Im meri achoissiat*[529]—Say that you are my sister—She said that this was her brother. Isaac also did the same with Rebecca.[530] For there it was not yet in wholeness. But here I called you Brothers, and Sisters, because I needed 12, and it was necessary that you be whole with God.

349. Jacob said, *Eret el Sheol chajo*[531]—I must go because of the loss of my son to Sheol. This was because Joseph was not there, for that he had to die. Yet, in the end, he was united with him in Egypt. Why did he die then? Because in Egypt he was already a king, and a king has no brother.

350. It stands, *Wechine schloischo edre caun raufcim oleiho*[532]—And three herdsmen surrounded the well—These are those three who direct the world and permit none to come close to the well, and for that reason the stone was shoved onto its place.[533]

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[525] Zohar 3.236b, 237a (*ra'ya mehemna*) speak of three appointed from Gehenna; various sources speak of the three constant angels; 447 (see the note) seems to substantiate the latter identification.
[526] Prv 30.18; *nephilim*, see 305 and the notes there.
[527] I.e., rebels, see the note to 447
[528] These caves—Olsztyn or Holsztyn—near the fortress where Frank was imprisoned are said by him to be the place of the *Baalei kabin* and the place where Elisza of Podhajce is keeping guard over a great treasure that belongs to him.
[529] Gen 12.13
[530] Cf. Gen 26.7
[531] Cf. Gen 37.35
[532] Gen 29.2
[533] 170 n

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351. We go to a new step, and there [there] must be new people, but not different people, God protect, only the same ones will be renewed.

352. The Nile in Egypt was made with wisdom after Noah, and after the Flood.

353. Speaking about the Big Brother,[534] he said, I cannot go to him myself, but the one who is before God could come to me. Therefore I said to those two who came to me in Częstochowa.[535] Wait for me that one year and you will see with your own eyes that I will speak with one whom the whole world fears. I will sit with him in one carriage. My intention was that one who is before God, and of him it stands, Your king comes to you[536]—If you had brought me from there great treasures, I would have bought a certain land and would have ordered to plant grapes there in one [single] night. One vineyard I would have planted with silver trees and silver fruit, also a golden vineyard with 2000 golden grapevines; and the whole Company, men and women, would have grown like huge houses, and you would have been like towers. If a woman would bear a child, then it could walk right away, and when it would reach the age of 6 weeks, then it would eat a whole calf; and the whole world would marvel at the power which you would have brought me from there. Finally we would have given them the thing which they need. And all this is [just] what is before God, but farther from [beyond] him, not even the one who is before God knows what is to happen; and he who will grow taller than another will have a greater attachment to God and religion.

354. That Maiden has under her rule several maidens and all of them have [their] power from her. She shines in them as a mirror that is silvered shines, which, after it is taken off, leaves plain glass without reflection. Just so is she. When she leaves them they are left powerless. He who will be worthy to see with his own eyes her attire, which is on her, he shall come to life. How much more he who will be worthy to see her as she is in essence, as she is in reality? Such a man will fear neither the upper nor the lower [ones],[537] for he will be worthy to hide himself beneath her wings.

355. When help comes to me, there will not be more than 6 or 7 simple people in my room. I won't be able to keep you then in my room, for you know that verse which stands, *Adonay memes*[538]—God kills. But when the Jews come to me, then I will drop that road, as though it never was, and will begin to look for another road, along which I could come to her to see her face.

356. While returning from Larsza[539] to Salonika, it was midnight when the coachman and I passed over the long bridge. There came out from the ground about 800 people in

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[534] The Polish for "big, great" does not normally mean "elder," but Frank uses the term as it would be used in Yiddish or Hebrew to mean just that, i.e., Jacob's big brother, the real Esau. See the Chronicle, 69 and Frank's play on words in 1040.
[535] Doktór identifies these as Jan Wołowski and Mateusz Matuszewski, the first to visit Frank in the fortress, in November, 1760.
[536] Zach 9.9
[537] Cf Zohar 1.11a
[538] 1 S 2.6
[539] Larissa, in Greece today, northwest of Athens 39.38N42.25E.

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Turkish attire. Every one had a whip in his hand, and they asked, Whether I would go to Poland? I answered that I will not go. They began to beat me and the coachman. Then I, having picked up from the ground large rocks, began to throw these at them. They rushed to the rocks and threw them back at me until I fell to the ground. Thereafter, they put me in large chains, around my neck, hands and feet, and they asked me again whether I would go to Poland? I won't go, I answered. They began beating me and my coachman again, ordering him to tell me to go to Poland. When the dawn rose they took me to a certain chamber in which there sat an old Turk, with a great white beard, who said whatever he said to me. Right away I stopped feeling the pain from the beating and immediately I recovered my former strength. The coachman also came back to his former health, but the bruises and marks remained on his face. They took 800 *levs*, which I had, from me and having left me only 16 *levs*, they said, If you would have undertaken your trip to Poland at once, you would have gone with great riches and power; now you have to go in poverty and weakness. From then on they took away (my) strength which I possessed. With that we went off. Traveling farther [and] having met [our other] traveling company, the coachman began to show them his marks and told them our whole story. All were greatly puzzled, saying, From the beginning of the world there has never been a building on this place.

357. How is it that you paid no attention to what clearly stands with you, *Bedochte bishe mikulhe tamen tischkich perkune*[540] In the worst of all places will you find salvation. And you found me in the worst place, formless, in an empty crude land without water, that is, without teaching.[541] This should have made you consider that you would find redemption here.

358. You should also have understood from what clearly stands, *Reiszis chochmo ieras Adonay* —The beginning of wisdom is the fear of God. Right after that it stands, *Seichel tauf lechol ausehem*[542]—That is, knowledge is good for those who act. From that the basis is the deed and not the speech, because long ago already our ancestors and their ancestors talked and what did their prattle help, and what came of it? Here, however, is that burden of silence. Here it is necessary to be silent and raise up that thing which is needed, and that is the burden.[543] Helpers are needed for that, so that each one might help, be it with [his] hand or [his] finger; everyone according to his power.

359. Three shepherds surround that well. These are those three Patriarchs who are waiting for the one who will come to shove the stone from off the well. For although Jacob at that time removed it, he nevertheless had to shove it back [in place] and what came of it?[544]

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[540] Prb Zohar 3.219a, *begaluta dohka dilhon mekarev lon purkana* (In the most terrible of their exiles he brings them salvation.)
[541] See 201 n
[542] Ps 111.10
[543] 138 n
[544] 170 n; here, to the contrary, the stone blocks the flow of life from the upper world into this one and thus Jacob should have left it off. Gen 29.3 only says that "customarily the shepherds would replace the stone."

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360. There was a certain king who had a son and a daughter; both were beautiful and wise. The son asked his father for permission to undertake a voyage for the purpose of acquiring wisdom and refinement. The king sent him off with a small suite. There was another king who had a son who had three other brothers none of whom were in line for the throne but he. His brothers, out of hatred for him, fell upon him with their army and, having entered the capital, destroyed it, killed his guards, to the extent that the young heir to the throne had to escape through secret passages, winding through which for two days he finally crawled out onto a certain field where there were two dervishes sitting under a tree. He asked them for some food which he needed very much. They gave him what they had. He told them of his fall, lamenting his present fate. They dressed him in their attire and, having hidden his robes, they made it so that foot soldiers searching for him would not recognize him. They went on together and, having stopped in the vicinity of a certain town, they heard screams. They came closer and saw 6 robbers, one they had murdered, and 6 [others] lying dead, killed by that one. The six who were left alive from [had not been killed by] that one, seeing their six colleagues killed, wanted to slice him [i.e., his body] into small pieces and throw his flesh to the dogs to eat. The king, together with the dervishes, having approached and having taken pity on that slain man, in order that they not drag him away, began to ask those robbers for his body so as to bury it. They said, We will kill you too. He still had one precious ring on his hand and having given that to them, he had his way. They went away, and he made him a proper burial with his own hands. *NB*. The one slain was the first prince who had set out in search of refinement. The dervishes fled from him, saying, In a short time the town guards will fly out here and they will be ready to accuse us of murder and will bring us to trial. The king paid no attention to it. He buried him himself. But indeed the soldiers rushed in and, having found him burying a corpse, took him to prison believing him to be a robber. Having come before the court he told there the whole truth, but he was not believed. The verdict was that he be hanged. When he was led to the gallows, all the people pitied him but who could oppose the verdict? Having come to the gallows, the king noticed one of those robbers among the crowd of people having his ring on his hand. He came calmly closer to his guards and told them to take that man, who has such and such ring on his hand, to court. He was taken before the judge. At the interrogation he confessed that he was the robber and had that ring from him. At that the judge recognized the robber to be his own son. He carried out the verdict on his own son, and himself apologized with great humbleness to the king, I am very rich [and] am now left without an heir. You be from now on my son and I will be a father to you. He accepted. Then the judge died and the king became his sole heir. He divided his possessions at once into 3 parts. One he distributed to the poor, the second he turned over to the construction of new churches, and with the third he built a ship and trained many military people and set out upon the seas in search of pirates who spilled human blood for nothing. He goldplated that ship and called it the Golden Ship. Traveling so over the seas, wherever he turned everything worked out for him. Once he met a rich merchant ship, which had fallen into the hands of pirates. He began to battle with the pirate vessel and rescued the merchant ship. On that ship were found several hundred people, themselves merchants, among whom there were two merchants, who themselves had once been robbers [and had been] among those six who had killed that prince. Those recognized the king right away, and the king them somewhat, but not so well. At night, when the king lay down to sleep, while 2 of the ship's soldiers were on

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guard, those 2 robbers from before conspired between themselves to kill the guards and then the king himself, having taken his ship into their possession. They fell upon and strangled one [guard]. At that, the murdered prince, having appeared to the king in a dream, said, Those two who killed me are here; they are conspiring to kill you. They have already strangled one of your sentries. The king caught them, grabbed his broadsword and, having killed those two robbers in a moment, he set up more guards and lay down again and slept. Again that prince came to him in his dream and said to him, Know that I am the son of a king from such and such a country. You did me a great kindness and buried me, therefore I pleaded to God that I might be enabled to save you from death. Now I shall sign my name on your shoulder, the name of my father and the name of the maiden sister I have. You go there and, having uncovered your arm, show my father; because of that my father will give you my sister and you will sit upon the throne. The king went to the country of the dead son. When he was near the capital, the dead one came to his father and sister in a dream, informing them, A certain king will come here and he will show you my signature and your names on his arm. Believe him and give him my sister as wife so that he may reign thereafter. So it happened. That kingdom came to him with appropriate honor.

361. Elohim said, *Naise Adom*[545]—Let us make a man. They wanted to make man higher than he is now, but it was from God himself that Adam should sin, and so in all ages they fall until it reaches the lowest lowness, and from among the lowest of the low, as we are, our abasement down to the very bottom, it will be so that our rise may go on forever upwards, and assuredly out of deep darkness the light will appear, as was said above.[546] That is exactly what you have yet from Signor Santo, We shall thank Adam.

362. I tell you that it is a virtue not to let anything ugly out of your mouth, nor even to listen with the ears to a bad thing, not to speak evil of anyone, for you are not the one who knows how to test hearts and you know not how to distinguish bad from good; therefore, say little.

363. I tell you the truth. You listen to it, that's also good. Something good may come of it.

364. A certain Jew paid a szkolnik to wake him up for morning prayers. That one knocked and knocked. That one never came. What do you pay me for? He said, I will tell you. I always lie on one side, and when you rap for me, then I turn on my other side.

365. There was a certain very rich Armenian merchant. I would buy thousands in goods from him. For that reason he would make the price cheaper and I had great credit with him. Other merchants nicknamed that rich man *Bogdzi* /:meaning shit:/ I thought that this was his real name. Once, among a great many people, I called him, My dear Mr. Bogdzi. He called me to the side and said, I treat you with all good[ness] and you shame me in front of people by calling out that name. I apologized to him, saying, I thought that you were born with that name.

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[545] Gen 1.26
[546] Cf. Isa 9.1, 58.10

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366. I saw in Dziurdzów a huge cask, 100 years old. If a man were to touch it with his finger, it would bend due to rot, yet no drop of wine seeped out from it for it had become so dense. However if one would give just a few drops even to a man almost dead, he would get well and revive.

367. I tell you, just as after midnight the black side has no power, so as soon as the dawn rises and [/on] the morning of Abraham, no power will remain in the hands of those who possess her now.[547]

368. It stands with you, *Ause hol leiom*[548]—I made sand a border to the seas; but the time will come that the sea will overstep those borders because you too have overstepped your borders, and the whole world has overstepped its borders until all the kingdoms will be turned upside down.[549]

369. Nobody can give a soul except God himself and one more.

370. More than 500,000 years since the world stands and no creature knows about her until now. She rests in one place; all powers are concentrated in her. Without her it is not possible to go from one place to another. From outside she is black and [she] herself hopes for help to be uncovered to the world. At that time he who will see her, will live just as she lives and is always stable in her beauty as a Maiden. At her [place] is virtue and stability, since she endures for such a long time. Jacob and Rachel had to give a sign, but that bridegroom who now belongs to her, since he is chosen for her, need not give her a sign because their love itself will lead to recognition. Jacob had only the portrait of Rachel. Jacob, having recognized that this was not the perfect Rachel and that he could not therefore come to any power, for that reason he had to flee from Laban. The snake which guards her—he who knows the road and trail to go to her, he also knows how to protect himself from that snake; and that snake itself also has the same trust, that the one who will come will open for her so that she may receive freedom and thereby free the snake from the obligation of guarding [her].

371. If you Brothers and Sisters, having come to Częstochowa, had wept in your lodgings and said, Our brother stays alone in prison, then I would have summoned one to me; then another, feeling jealous of the first one, would have made an effort to be in wholeness. She would have given me a sign that you had come to town. At first you would have possessed the power of seeing without being seen yourselves; and the whole world and even the Company would not have seen you, only your voices would have been heard. If you had seen her form, then I would have implored her to reveal herself more to you in a greater stature. You could have called her by the name, my Sister! I could have taught the women by what name they should call her. Then you would have seen all those from among us who have died in that estate. Also at that time when you entered baptism, all the great men, who have passed away from this world a long time ago, would greatly

[547] See the notes to 215 and 263
[548] Jer 5.22. K 1.402 has the Hebrew as *Ause kol ujom*.
[549] Cf Sanh 97a; the phrase actually translates, "until the kingdom will be converted to heresy" and refers to Rome, i.e., Christianity

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rejoice; and when you traveled to me to Częstochowa, you were surrounded then by 1000 to 10000 of them in the hope that through you they would come to resurrection; but now, when you have fallen, all of them have gone back again.

372. I'm standing now nearby a certain thing, that is I would need some 4 weeks to perform some act; having dressed in white—myself and those people who would be with me—I would stand straight on my feet with lowered arms and eyes downward for 6 hours together every day. Only that thing would be too heavy for me, but those people who would be with me would support me from all sides, from the right and the left hand, one from the front and the other from the back, some other would support my head, and I would stand straight and make no movement to the end of those 6 hours. Those people who would support me could change every two hours, only they could not remove their hands until the others had arrived to serve and they could not go away from that place even for a minute. However, I am afraid that in a few days a thing would appear to you, oh, how terrible and frightening such as you have not yet seen, and from fear you might have taken your hands from under me. But if I, God forbid, should make any movement, then that thing would continue for a few years longer. But if that thing would go in a normal way then that thing would go away and you would have seen what thing I would have raised up in the whole world. I have been staying here, in Brünn, in difficulties for 10 and a half years already and would rejoice to do it. After finishing that work, I would not go on my own even one step; but only with two, one on my right, and the other on my left side; and after this deed was accomplished, I would leave that country.

373. The word *Das* will be told to you and the whole Company, what it is, and immediately the next day you would have come to Esau, and you would have put on different attire, and you would have been called by a new name.

374. How can you hope for God's help, when you encircle me, and I am still in darkness? But when my help will come to me, and you will be a little further from me, at that time you will begin to have trust in God and his help. Just as Jacob said, *Lischuoscho kiwissi Adonay*[550]—For your help, o God, I hope, truly for your help! and therefore it stands, *Weiaszkiem Awruhom boboker*[551]—Abraham anticipated the morning. Thereby he showed his children that when they will see the darkness departing and the morning approaching, at that time they will have hope for assistance.

375. Signor Santo said, *Hachneie* [!] *leiches*[552]—Go in great secrecy. Therefore he himself is hidden and all those who followed him. But I walked completely in the open. That is how it will be in the end, Everything will be uncovered in the whole world, even the fact that I established you my Brothers and Sisters, this will be completely in the open. I was asked in Warsaw during the *examination*, If you call them by the name sisters, how are you allowed then to have intercourse with them? because I kept nothing secret from them. I evidently did that on purpose before the whole world, so that when I

[550] Gen 49.18
[551] Gen 22.3; see notes to 215 and 263
[552] Prb Mic 6.8 (*hatzne'a lekhet*)

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come to the place, where I need [you], it will be known that you are my Brothers and Sisters.

376. That First, mind you, took a wife from Poland, who was a baptized Christian.[553] The Second said openly that he cannot go to Poland. In no country in the world are people so afraid of the Judgment Day/Day of Atonement as in Poland, for the foundation of everything is Jacob and Esau.

377. King Solomon said, *Pischi li Achojsi*[554]—Open for me my sister, my bride! How does that fit together that a bride would be called a sister! Because there are 7 and again 7, and all are in divinity. They are called among themselves Sisters and there is no death among them. When they reach 100 years of age, they will bathe in water and be rejuvenated from the age of 16 years. Among them envy and hate have no place and when some angry words pass between them, then there is a judgment against them. But she herself, how she is in her beauty, nobody from the beginning of this world has reached her and no eye seen her, only he himself made it so, for those who trust him.

378. Just as around the queen there are ladies and maidens from high ranks who serve her, so also her ladies and maidens are in the deity and have their kingdom and also serve her as well. Very many people spoke with her, but [none][555] in that shape and form as it is in reality, for whoever would see her as she is he would live forever. She longs very much for that hour that she may be known in wholeness, because then her higher power and life will come.

379. The Big Brother, the king over kings, is sad for I have not sent one of my Brothers to him till this time, because he needs one thing. His brothers too are angry at you for you did not act well, and that is what Ecclesiastes said, that God made one against the other,[556] that is *Se* [Heb. *ze*] comprises 12, 12 against 12.[557] And that's what Jacob said, This is nothing else but the House of God[558] and that *Se* too stands also 12; and therefore it stands, Jacob, Jacob[559] for there is another Jacob and he is that Big Brother. And what stands in [the place of] Abraham, that on the third day he saw that place from afar,[560] that is he saw the third Jacob, that he would come forth with the 12 tribes, consequently Abraham thought that he would lead it out; [and] therefore Jacob, seeing that Joseph was not there, said, I shall go to Sheol,[561] also therefore Abraham bought that double cave,[562] that is doubly.

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[553] The legend of Sarah, cf. Scholem, 1973, index and 397, below.
[554] Song 5.2; the Polish adds the translation of the follwing word, *ra'ayati*, according to the understanding of *ra'aya* as "wife".
[555] The ms. does not contain a negator of any sort; it has been interpolated in brackets because it seems to be called for. The opening word, *Bo*, of the line following *reczywistosci* where an error could have been made is badly written (yet Doktór's reading, *to*, is incorrect and does not resolve the problem).
[556] Eccl.7.14.
[557] "This" (Heb. *ze*) equals 12 in gematria.
[558] Gen 28.17 (see n above)
[559] Gen 46.2
[560] Gen 22.4
[561] Gen 37.35

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380. King Solomon had one sorceress.[563] From love for him she made it so that all the *saydem* were under his rule. He had relations with them. They gave him a sign that if he did not get Asmodeus, he would not obtain the little worm, because this little worm is in his country under his rule. Those, however, who informed him of that, could not go to that country themselves, for one kingdom cannot enter another even by as far as a hair.[564]

381. The wisdom of Egypt comes from this, that their air makes them wise, because there is neither wind nor rain there, for the Nile flows there, and replenishes itself, therefore they possess the wisdom of black magic as well as the art of astrology for their skies are very clear and bright, no fog or clouds cover them. I asked many wisemen why this country is different from many other countries and is not created like the whole world? Nobody could answer me. Afterwards I asked two more learned men about it, one in Sofia and the other in Salonica. They answered me, You are not a man [of flesh and blood], for this question is very deep and secret.

382. There was a certain princess. In a dream she saw a doe which fell into a net and two stags, seeing her in this net, fled from her. Being awakened at that, she decided never to marry. Very many kings pursued her, but she refused to give them her hand. It happened that a certain prince had a dream in which he saw this princess. In the dream, he tried to get her hand but she refused him also. Having woken up, filled with fervor, he fell ill. The regal son had a tutor, very wise and learned in the arts of wisdom, but he was absent at that time. His father was very much worried about the sickness of his only son, whom he loved greatly. He waited impatiently for the return of that teacher, who, finally having returned, was sent to his pupil so that he might examine him to find the reason for such a rapid sickness. His teacher asked him questions. The young prince told him everything. He having related the whole dream, the tutor recognized in his wisdom that this was a true dream, that there must have been such a princess in reality. Therefore he said, Fear not, o prince, I will take it upon myself to find her for you. They both left, being provisioned with riches and a proper convoy, and set out on the road to search for that princess. They came to a certain capital in which there was a king whose son had died. That deceased prince greatly resembled this newly arrived prince in everything. Having seen him, the king fainted. The prince, thinking that he was the trouble, said, If my presence is causing you uneasiness, o king, then I will depart on my trail. The king said to him, That is not it. Some time ago my son died; he had your form totally. Your appearance has recalled to my suffering heart the wound which nothing can cure, and that was the reason for my alteration. If you want, young man, I will gladly take you for my son and I will be a father to you; I will make you heir and you will succeed to my throne. Look at my old age. It needs support now. Please, be my replacement. This was not to the liking of the son, but the tutor persuaded him, saying, You cannot refuse that gift which has fallen into your hands from God; you must serve both peoples. Do not scorn it; take it

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[562] Cf Gen 23

[563] The Pol. *czarnoksiężnicykę* contains the elements “black” and “female” and it seems possible that Frank’s statement depends on Song 1.5. On the other hand, this pun woud not work in Hebrew and the reference could be to the queen of Sheba.

[564] Ber 48b etc.

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with joy and I will take the road alone and will go on working until I finally bring back that princess for you. The prince agreed. The teacher departed on his road. He passed through a certain kingdom in which the ruling monarch had two daughters, both of whom were wise in the art of black magic. The older one liked to do evil, but the younger liked to do good. Those two sisters abode upon a field which had a length and breadth of 40 leagues. They had their particularly beautiful castles there, with gardens and innumerable diversions. The road to that queen for whom the tutor searched went directly through that field. That evil-doing one always looked out the windows of her palace and enticed all the passersby to come to her. Any prince who, while passing through thereabouts, allowed himself to dismount and come in would at once be received with honor, parties would be given for him, but afterwards he would be changed into an animal, like a deer or roe-deer *etc*. Then she would put a saddle on him and as a sign that he was a transformed *Printz*, she would tie a golden chain around his leg. But one who would not allow himself to be caught would be saved and remain free. Very many kings who were traveling along this road in search of that princess did not want to stop at that evil one, only wanted to go on their way directly to the aim of their desire, but so what? It cost them dearly because, seeing themselves rejected, they fell victim to their passion and died. That tutor, while passing through those parts, was enticed by the one doing evil. He went to her and after a great reception, was changed into a deer. Yet his sense and self-consciousness remained with him. It happened once so that the villainous one went away from her home and the one doing good, the honest one, stayed at home. Having taken pity on the transformed prisoners, she ordered one of the ladies of her court to bring her one of those transformed ones. The tutor was brought to her. Having taken a certain herb and squeezed it, she gave him [some] to drink. After he had done so, he returned right away to his first form. He fell on his knees before her and showed his gratitude. To this she [said], Because I saw your wholehearted devotion to that lord who sent you out I took pity on you and set you free. Aside from this, because of the love which you have for your lord, I want to advise you by what means you might get that princess for whom your lord burns with love. Not far from here there is a certain place where a pagan god rests. The name of this god is *Kay zyr*. It has its priest who makes sacrifices for it; he is old and is called *Aaron*. Near that temple where this god is located there flows a river of boiling water and there is an iron bridge made like the sharpest of swords so that one walking cuts his own feet to pieces. I will give you an ointment such that when you apply it to your face, it will make you look like the most white-bearded old man, and having put on the gown of a dervish, you will take a salve which you will apply to your feet. Here you also have a powder with which, having come to that old priest, you will tell him that you have a great desire to serve that pagan god. He will reply to you that if you cross that river and the bridge, he might accept you. He followed the advice of that virtuous princess. He went. He crossed the river and the bridge with the help of the balm given by the beneficent princess, the bridge and the river became stones beneath his feet. Having returned from that idol, the priest said, Now you can serve here and after my departure you will become the priest in my place. When Aaron the priest went to sleep, the teacher put some of the powder into his nose to sniff. He died from it at once. He immediately became his successor. The brother of that princess, whom that young man and lord of the new chaplain sought, became ill with no hope of returning to health; all the doctors had already abandoned him. The father of that maiden who refused the state of matrimony

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went to that priest and that idol to gather medicine for his son. The beneficent princess had informed him about it, having given him a way to cure that brother of the princess. The new priest gave him the appropriate medicine. The young man got well. His sister, seeing it, resolved to visit that idol herself, because of the honor that she conceived for it. The teacher already knew about it. Therefore he had given an order for a picture in which there would be a painted stag lying in a net with two does running away from it. Having come to the room where that was, the princess, greatly astonished at the sight, said, I see women, too, go away from a male in difficulty. The teacher said to her in the name of the idol that, He is very angry with you, because you have killed so many kings by the fact that you did not want to accept their proposals, for that is against the will of the gods. She then took upon herself the obligation to marry. Only then did the teacher tell her, Come with me. I will give you such a prince who possesses two kingdoms. How can I do this, she exclaimed, without my father knowing? Don't worry about that. I will go to your father myself and bring you a letter from him. And so he did. They set out, back to the prince. They had to go by the castles of those two sisters. The beneficent one having seen him, he saw her too, locked in chains on both her neck and hands *etc*. That made him very sad and he began to weep. The beneficent one summoned him and said that because she had given him freedom her angry sister had locked her in those chains, But if you are wholehearted for me and you will summon your courage, go to the place where my sister is. In her hand there is a bag with the keys to my chains. If you could take them and bring them to me we would be happy forever. The teacher offered himself for it. He went to the malign one, found her sleeping with that little bag under her head, and having drawn his broadsword, he cut off her head; and, having taken the bag with the keys, brought them to the younger one. At once having unlocked her chains, she summoned her maidens and ladies who were left with her sister, ordering that all those transformed into animals be brought to her. She set them all free at once and returned them to their first forms. When that had happened, the teacher recognized that prince for whom he had gone in search of a wife among those transformed. He said, Being unable to bear up any longer, for it took you so long, the same vulgar thing which happened to all here happened to me. Only thereafter came great rejoicing, and that beneficent one said to the teacher, Because of the great wholeness which I observed in you, [that] you have towards your lord and towards me, I will take you as husband and your lord will take that princess whom he desired. They had there great rejoicing and happiness on account of that. However you will have joy, gaiety and consolation far more precious, may God grant that it come most rapidly.

383. There was a certain Jew who had the disease of coupling with an invisible thing. He was always doing it. To the eyes of all the people it seemed that this unseen woman led him into a privy so as to commit that deed. Rabbi Leib, knowing various arts, wanted to cure him of it but the Jew refused and trained his wife so that she was convinced by her own eyes that what seemed to other people a privy was the most splendid castle. He displayed to her also the signature in his own blood which he had to give to that woman with whom he had intercourse. But when I came to Poland then one maiden joined me and then another maiden came to me from them, and I felt more contentment from them than from other women; they increase the power. I asked, Why do I have more contentment from you than even from that first one who was with me? and that, even though I took her maidenhead? She answered me, My great-grandfather seized a daughter

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from one of the Polish kings and married her, and I am her granddaughter. Since she has some share in that world, your contentment is therefore much greater. She gave me eagerness in the eyes of everybody; she was unseen, though she saw everybody, and she revealed her name to me saying, I will go with you deep into Poland and will protect you from all dangers. I will be your shield. I answered her, How will I know that God himself is not protecting me from everything evil? It is better to trust in God himself, than in anybody else. She admitted that I was right, begging me, Whenever you call me by the name which I revealed to you, I will always come to you. I did not say anything to it and did not sign for her.[565]

384. If I had sent you to that Big Brother, he would have come to me, as it stands, Behold your king comes to you.[566] His height would be half a mile, the whole world would know him, that he is a fearful God. He himself would perform *Zar, zer*. He would give me the land of Poland, and who would dare saying to him, What are you doing?[567] I made a statement about him to the Truebelievers in Iwanie, Just as you see this sun, so I will show you God.

385. If the Patriarchs were not reposed in that double cave[568]—which is to be translated as two-fold—one opposite the other, as was expressed above, the whole world would wobble forever. Now we have hope to unite with them. And that is exactly what that *Ran*[569] who was near the First said, I will make it so that there it may be in the body, that is to be understood, in that sphere [/sefira] mentioned above.[570]

386. How can you have faith in coming to the living God when one is not worthy to look beforehand at the face of Esau. He is in Poland. He is a man. That is why Jacob said, *Ki al ken roisi punecho kiraus pene Elohim*[571]—I see now your face, as if I saw the face of God. At that time it was like a drawing, and only like a foreword.

387. I would have needed 4 people, two would stay home and watch a certain thing and the other 2 would go everywhere with me so that I might be able at least to rest my head on them, because up till now you don't know yet what I am treading upon and I walk there myself with my own feet; and upon what I ride in a carriage, because during the time of Moses the staff was changed into a snake, and the snake into a staff,[572] but it is not so now. I am afraid that if you saw and observed the shape in which I walk and upon whom I trample and who comes towards me, you would retreat from great fear and fright, God forbid, because nobody in this world has any knowledge of this thing. Those 4

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[565] This dictum begins with a much abbreviated version of the famous tale found in Kaidanover's *kav ha-yashar*, sec. 69. It is puzzling that Balaban, 38f. in his critical description of the state of Jewish belief in the time and place of Frankism's ascent presents the tale from Kaidanover but fails to note that it is referred to in this dictum.
[566] Zech 9.9
[567] Jb 9.12, Eccl 8.4
[568] Machpelah, and see Eruv 53a
[569] Nathan of Gaza (?)
[570] Prps, 305
[571] Gen 33.10
[572] Cf Ex 7

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people would nevertheless have gathered equal reward, just as those who would have been with me, so those 2 who would have stayed home watching something.

388. My father sent me with my mother to Poland where, while passing through a small town in which lived one of my old acquaintances, against whom I had an old *anger*, I wanted to take revenge on him. I proceeded in this way, Before the rise of the dawn, I dressed myself in a black robe, like the devil.[573] I bought two large buckets and having filled them with water, I went to him, knocked at the door asking, Did he have any good vodka? His wife got up and opened the door for me. I immediately poured the two buckets of water on her. Then I went again to get [water] and having returned, again I poured it on him. And so I did to the whole town. Everybody was afraid, saying that this was the devil. Only one old woman, having looked me in the eyes, recognized [me] and was not afraid. Thereafter, when I returned to my Company I said, I was the devil.

389. There was a certain rich man in Bucharest. He was given a certain herb so that he became crazy. He played the violin extraordinarily. Having purchased a new violin, he broke it into pieces and glued it together so that its voice/sound[574] might be heard from far away.

390. I had a crystal cup. Once it fell on the ground, but it bent and did not break. I loved this cup very much. There came a certain man and smashed it. I had to gather the bits of it and I sent them to Venice to have them purified and make it still more polished.

391. A certain Jew served as a *Liwerant* [575] to the emperor. The emperor loved him greatly. He provisioned all his army well and delivered everything. Once, it was made known to him [the emperor] that he was stealing greatly from the treasury of the emperor. The emperor gave an order to all the guards that he not enter the court anymore. Formerly he always came in directly, even without notification to the emperor himself. When he came now, he was beaten and chased away. The Jew posted himself to wait for the emperor in the garden, and having met him, he came close and having stopped with his hat on, full of defiance, asked the emperor, How are you doing? as though he was his equal. The emperor asked him, What has happened to you? Don't you know that you are speaking with the emperor? Why did your sentries beat me? asked the Jew. The emperor answered, Because I have discredited you and ordered that the doors be closed in your face. A monarch as great as you should get mad at his equals, not at a man so lowly as I. I am just a servant and your subject; my whole house and all my possessions are in your hands. It is not proper for you to be angry at me. The emperor concluded that he had spoken well. He said, I was told that you stole a lot from my treasury. He answered, Those who have informed against me, let them stand up and prove it to me, if this is true. It came out in the end and was proven that he was innocent. Thereafter he became still more acceptable to the emperor than he had been before. So also am I with you. I did not take you as my servants and maids, but called you my Brothers and Sisters.

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[573] The hand changes here again.
[574] See 212 n
[575] German, "supplier"

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392. If Sarah had not called Abraham, brother and he [called] her, sister, they would not have left Egypt and from Geror.[576] He would have fallen there. However, his leader gave him this advice, that they should call each other by the name of brother and sister.

393. There are 7 countries in this world, in 6 of them there is no bread, only fruit from the earth, and wisdom is lacking there. In the seventh part, where that double cave is, there are seven kinds of bread, and wisdom higher than in all [other] peoples.

394. I must be now like Judah, who stood guarantee for Benjamin;[577] just so am I with you.

395. There was a certain Turkish merchant. He gave me some old merchandise to sell for several 1000. I was not too eager to burden myself with it but he pressed me hard, and I took it and concluded an agreement with him in writing to pay it off in half a year. After some weeks he came to me to get the money before term, saying that he is leaving to go far away and that I should pay him the debt. I gave him no response to that. Angered, he grabbed the scales and threw them at me. I asked him, Really, why are you angry? Then I got up, grabbed him and gave him such a beating that he became ill. He went to the court and summoned me. The king asked me, Why did I beat him? And then I told the court the whole thing and showed the term of the written arrangement. It was judged that he had no right to summon me before the time and a verdict was decreed that I should return to him all the old merchandise. At that time I had already sold more than two parts so I went to neighboring merchants and, having myself collected some old merchandise, I returned some old things to him.

396. He, who has his heart with God and people and goes on the right way, the shadow of such a man is charming to all eyes; everybody longs to listen and talk with him, as it clearly stands, *Becyłcho chomadeti*[578]—I longed to be in your shadow. Who, God forbid, turns to the bad road, then the mother of that unholy side shrouds him in her shadow. Even though that person might be glad to turn onto the good road, her shadow holds on to him. Just like one dead-tired from a long journey on the road wants to rest, so one [man] would be ready to lie down in the sun just to be able to rest but another would look for a tree with ample branches so that there he could rest peacefully. Just so is a man whose heart is in wholeness; everyone wishes to shelter beneath his shadow.

397. I was drawing you along and you should have said, We will go with you even to the dirt, to an empty country in which no one sows,[579] we will follow you. Then would have been fulfilled, *Hawiani Hameilech chadorof*[580]—The king led me to his chambers. But when a man turns away from the good side, then right away they lie in wait for his life and she leads him to her chambers. Various chambers are there; in one they drink; in others, fast; in still others they dance. And she was trying to persuade you to fast in that

[576] Gen 12.9 ff; Gen 20. 2 ff
[577] Gen 43.9, 44.3
[578] Cf Song 2.3
[579] Jer 2.2
[580] Song 1.4

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estate and to study the Law, and through the fear which she possesses all people [are drawn] to her, then she herself becomes the beating for the punishment of those people. She is that maidservant who inherited the properties of her mistress.[581] And that is exactly what I told you at first, that the true Maiden is in great distress, and hides and preserves herself at the time when the other takes power. Nevertheless she shows herself sometimes in the shape of a doe, so that she might not be recognized in her form as she really is. That maidservant knows well that when the other one will take over the rule, then she will fall and that is, *Imolo hechraiwo*[582]—When that one is filled, then the other is emptied and God set up one against the other.[583] That is why I reminded you several times to be silent about everything and told you this verse, *Dumiio tehilo*[584]—Silence is your praise, o Lord. Therefore it is necessary to walk in stealth, but you let the sounds out. From the beginning of the world all arms are given into her hands.[585] And all distress, pain, and mortifications come forth from her;[586] and all who have fallen, fell there, even that First who did a good deed to break the Laws of Moses, and to open that estate; even though he thought to get out to freedom from her net thereby, yet in that country where he was it was impossible to carry out the thing, because there is no mentioning there of the Maiden, but he took a wife from Poland from that state,[587] however that was only a deed therefore he fell there. And now I will reveal to you the beginning of her coming forth. From the beginning she is the most beloved of the tree of death,[588] which is one of those three gods who direct the world. His love for her is without limits. He has chosen her and established her over sicknesses, worries, and the various means of death which occur in this world, for all his arms are entrusted into her hands. She is called that foreign woman, that evil woman who is more bitter than death. She is the opening to the abyss, yet there is an enormous and good thing hidden in her, and one cannot come near that thing without having entered her. She is the lower door, the sphere[589] of baptism, therefore all great people, knowing that in her a great thing is hidden, came close to her, but did not enter her, because she is like the husk which protects the fruit. What did she do? She led all the righteous hermits and the God-fearing into great love and fear of herself; she inspired them with the holy spirit and she revealed to them all the secrets of the law but through fasting, all these in order that they might fall into the net set by her, and she strangled them with that vile fear. She is the one who is called *Esther*; even though through her a great miracle was done for the Israelites, yet because of that three-day fast they fell into her hands and the net. Therefore she enticed you to fast for three days, and that is why you fell. But our hope is, even though we go into the shadow of death, we have nothing to fear because you are with us,[590] because I was given that thing, that I might enter into baptism, that I might break everything and annul all laws which have been until now. She was the one who was called till now the queen ruling

[581] Prv 30.23; 85 n
[582] 235 n
[583] Eccl 7.14
[584] Ps 65.2
[585] Cf Zohar, 2.44b, 2.50 ff, 3.269b
[586] Cf Zohar 2.66b
[587] 376 n
[588] Cf Zohar 1.35b, 3.165b
[589] Cf 305
[590] Cf Ps 23

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everything; for everything is in her hands, She is called by the name of Rachel, but the one about whom it stands, The one who is weeping over [her] children.[591] She inspired the building of those two Temples, the First and the Second, and she destroyed them herself. If Solomon had destroyed the deed of his own hands himself he would have come forth from her net to freedom and would have reached a good thing and would have lived. Although the queen of Sheba informed him of it, yet it was not in her power to give him life for she is a woman and of lower degree than a male. If she had appeared to a woman in this world, then to such [a one] she could have given life. Moses, Aaron, and David as well—they held onto a certain thing and thought that they gripped a good thing but this was from her. She gave them the rose to hold, therefore they fell, for no one has yet come to the true rose and has not held it. That is why they died. As I told you in the parable about the roses being on the hidden island, where the black princess reminded the prince not to take any other but the 7th rose and thereby he would have more power than she.[592] Also those two who came to show the road, Mahomet and Christ, also fell by her, for it is her custom that she elevates a man and makes him great, and then cuts off his head; just as I told you about that unworthy princess who, having lured everybody, changed them into what she pleased.[593] But it was given to me that I enter into this baptism. What did I do? I established Brothers and Sisters for myself, as is at [the place of] that great king who is before God. He also has brothers and sisters just like you. I was supposed to give you also signs like they have; then you would have united with them. If you had followed me, just like Iwan Iwaniewicz[594] reminded the people who followed him, neither to diminish, nor to add, despite the fact that Iwan had only two who went; but here it would have been equal, just as with those who go out to war so with those who sit on a pot. But when this foreign woman saw that I had established you, she realized that this was no vain thing. What did she do? She sent her elder servant to you to entice you to serve her and she put into you that evil fear of hers and blinded your eyes and your hearts so that it seemed to you that you were going along the right road. Despite the fact that I forbade you and called to you to turn back to me, yet she turned your heads so that you could not look back to me for you had already fallen into her net. By my advice—because her net has not been laid there and a screen is between him and her—she would have fallen by herself. Through that Big Brother you would have been able to come to wholeness and life, that is, to freedom from the one who rules over death, freedom from subjugation, great riches beyond count, with everything, as was said above, until you attained the worthiness to come to the true God himself; only thereafter would you see the difference. When we had a leader from our ancestors, like Moses, when Korah stood against him and they went to Sheol alive;[595] also with Joshua; when Achan transgressed his prohibition and was therefore burnt with everything,[596] and so many others. All this happened because of her enticement, that they might fall into her power. That is how you would have fallen there, unresisting, and it would have been easier for those to rise up, because they fell into her from outside, for they did not go into baptism,

[591] Jer 31.14
[592] Cf 206, 696
[593] 382
[594] 138, 139
[595] Cf Num 16.1-32
[596] Josh 7.18 ff

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but you came into baptism and to her and would have fallen, God forbid, without rising up. If I had fallen into her with you then that good thing which is hidden in her would have saved me from her; but you would not have been able to see my face anymore. And such a prostak as I am, without teaching, that God has chosen me [to be] over you, I did not want to accept, neither teaching from her, nor the fear of God. She repeatedly enticed you to compel me to reveal to you the thing, so that this thing might have upheld you in your degree, but her intention was for you to get that thing so that afterwards it might be revealed to the nations, and then not one of you would have remained, God forbid. But I stood in my place and you had no greater power. But I remember you for your youth in which you followed me,[597] and your beginning was to go to her with me and to baptism. Repeatedly I led you by that good thing that is hidden in her, and that power has saved you from her hands and you did not fall with everything into her. That is why I kept silent and came stealthily out of the prison, and my coming out did not cause any noise in the world. I also had to come out from Warsaw to another gate, to another country, and I had to abandon the succession of God. Yet you have heard from me distinctly, We will go to Poland. And in this country here there is a great thing to tread upon, and I trod it until now, but she makes note of my treading and my steps and looks at what [comes] from me, thinking to herself that you are still holding on, and still you want to listen to her enticements. What did I do? I ordered two of you to perform that vile thing. Her first great servant fled with great noise and with all his cavalcade because I had ordered such a thing for them, and that one can no longer come [back] to his first place because they are thrust out of their place. And so I just oppress you and abuse you; this is only so that I may purify you and rid you of her, and thereby her power is broken. That is why this year I have great difficulties from everywhere with sickness, poverty. I have hope in my living God that my help will come from him; and when the sums come into my hands, I hope to make one more step into a certain place, and will try to raise this estate up to heaven, so that this voice may strike against the place where I have to tread initially; and afterwards an innumerable force of Jews will come and they will accept baptism. From the beginning there has been a saying that she should accept everybody into that estate because she is the gate and the door to that baptism. She will accept them with love, for she thinks that all will fall into her like those first ones who fell. However, just from this greatness she will be broken thereafter, as it stands, When it will get overstuffed, then it will burst. Nevertheless, I tell you, she is a royal daughter and has royal esteem. She keeps watch with all of her powers that people not get out of her net. If you had followed me in wholeness then I would have pulled you out from her, but when she had realized that she has power over you no more, then her own esteem would dictate[598] that she not do any evil to you. And she would in fact protect you from all sides. For there it is a question of understanding and not hastiness.

398. When help from God will come to me, him upon whom I see the sign, will I accept, because he will be from God himself, and to whomever I meet at the beginning of my relief I will give presents, to each according to his degree.

[597] Jer 2.2

[598] Page 598 (misnumbered as 518) ends here; the next page (599) is misnumbered as 518 again.

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399. All the Patriarchs, all 12 tribes, grazed sheep and were shepherds. And what stands— that 3 shepherds surround the well[599]—for [it is that] all things are in three. If you had grazed sheep with goodness at the time when I was in prison, using pleasant words as the proverb preaches—Honey catches bees; if you had spoken with them in a kind way and had accustomed them to good virtues and daily inculcated them with trust in God, to rely upon him completely, to give charity to the poor according to one's ability; all your words should have been expressed in love. I, having seen it, tell you that 3 things would undoubtedly have rested upon you, just as it stands, *Shloisho seforim niftuchem*—Three books are opened.[600] First you would have rested upon a well three by three. She would have given you a certificate that you were good in your deeds. Secondly, you would be worthy to bear the name of Brothers and Sisters. The third one I cannot reveal to you now.

400. You know that Jacob has been chosen from among the Patriarchs,[601] that is, that, *Wehabriah hatichon mawriach min hakoce, el hakoce*[602]—The middle bar which goes from one end to the other end. You should have followed me from one end to the other end.

401. Black Mahomet and I guarded the company. One day he would be the commander and would walk in front of the company and I would be the captain and walk in the rear, and on the next day the other way round. My custom was always to jump and play around on the road. I even changed my robes sometimes. Once I got dressed in a goatskin, another time in a bearskin, and sometimes as a lion or leopard. But it was the custom that the one who walked in the front wore armor, a helmet, and weapons. Once, robbers fell upon another company 2 leagues away from us. Having heard the clash of weapons, I pursued them and, though without armor, I was full of zeal and laid out 4 robbers on the spot; the others took flight. I was so virtuous that I loved to do good for people who were put under my rule.

402. I was in love with a certain maiden in Bucharest. Her name was Ester Etele, but I did not love her so I could have her; but she was deeply in love with me. She honored me and respected me very much. There was another one who also was called Etele. Some gentry once fell upon her and wanted to lead her to baptism by force. So, having heard that they had thrown themselves on the young girl Etele, I thought that it was the one whom I loved. I put on my armor right away, took my weapons and put a heavy helmet on my head, and I charged with such force and speed to get her out of their hands that the ground shook beneath me. I felt such power that with every step my strength grew so that I could have killed 300 people with one blow. I offered myself gladly for the sake of my love for her, although it was not complete. However you did not feel in your hearts anything, [so] that you would pursue that good thing and find shelter under her wings.

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[599] Gen 29.2
[600] From the prayers of Rosh Hashana, and see Zohar 1.37b; but also referring to the register, cf 266n.
[601] Gen R 76a
[602] Cf Ex 26.28 and Zohar 2.175b, etc.

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403. Abraham was told, *Lechlecho mearcecho el erez aisher areko*[603]—Get out of your country to that land which I will show you. That is a sign for the present time, because you also were told, Get out of your country *etc.* which means from all the laws and religion with which you were entangled. Just as a gardener who pulls out good shoots and grafts them in the royal garden, so likewise did I want to graft you into the garden of the king, and that is exactly what I told you, I will show you God. That is the import of the interpretation of the words which were spoken to Abraham, which I will show you. And therefore he was told, *Lezareicho eten es hoorez hazos*[604]—I will give your children all those lands. But you were not willing and got grafted in a lowly place, even worse than the Jewish estate. Are we to chase drink and coarse food, such as cattle feed on? For that will all wither away, and we hope to eat and drink from the royal table. If there is a custom to say to one another before drinking, *To health*—whose? Because until now the cup was deadly, but now we have hopes to come to the cup of eternal life and to help.

404. When we shall be worthy to come to Edom, then I will put on a certain attire and will dress you in such attire as I myself will be [in]. At the sight of it the whole world will be seized by a terrible fear. Those people who will be around me in my room will put that attire on, for there will be multiple attires in which one could get dressed, but not like the first one. Jacob, when he received the blessing and put on the attire of Esau, a great fear fell upon him. Why? Because he took it from a woman. Also, this was not really the same attire which we shall now receive. Secondly, at that time there was only the smell of an attire and this lasted only for a time; but now we will not take it from a woman. At the time when you put on my attire, you yourselves will ask that you not come before me, and there will be weeping and joy together.

405. I tell you that it is 24 years since we accepted baptism, and as then there was a consultation, and a *Consilium* was installed before I came to Poland, so also it has been during all those 24 years since; I sit and consult how to lead to the end. If you would have been good and would have sat among them, then you would have known what is happening, what happened, and what will happen. Just as the kings hold consult among themselves how Poland should be divided; for all things are conducted through consultations.

406. That Big Brother is before God and has the power of granting growth, beauty, and riches, but as to this world in which we are, it is not known to him by what means to seize it, so as to subjugate it. Only I was given to know that thing, for I am a prostak and can know more than he does the way to proceed in this matter. Therefore it is my desire to unite with him, for both of us could lead the thing out with strength, in the open, and that is what stands with you, *Loi tecape beragle de-Meszichе ad deishaze kaszte begawnin nehirin*[605]—Do not hope for the steps of the messiah until you see the rainbow in bright colors, that indicates that Big Brother. Now I will tell you that the time has come for me to enter the gate, which is opened for me. I do not know what I am supposed to do with you, for it is well known to you, he who wants to come to the Maiden, so as to imbue her

[603] Gen 12.1
[604] Gen 12.7, 24.7
[605] Cf Zohar, Tik 18.36b

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with love, must work hard and pursue her a year or two, and by courtship to allure her to himself, and you have not yet caught hold of her at all; and without her power no man can go to any place, unless she knows him herself, for she is the power of all powers. She will direct all the worlds. Even now, although she is covered beneath that other one who was mentioned above, she still gives me every power and guides me on all my roads. What must I do with you now? I certainly need 4 or 5 people, and need them absolutely, but what should I do when I lead you to that gate and there are 2 doors there? therefore I am afraid that you might enter the wrong door, God forbid, for that I cannot show you or tell you.

407. Abraham having come to Egypt, said to Sarah, Let me be brother, and say you are my sister. Pharaoh took her for himself. It stands that God commanded a plague for that.[606] Surely this thing was heard in all countries, especially Abimelech who was near that country certainly heard about it, [so] how could he say to her the second time, *Imri no achausi at*—Say that you are my sister—and Abimelech took her also,[607] and at that time already everyone knew that this was his wife?

408. You have heard about a certain man who was called David Bar-David, who became a messiah and very many followed him. He, seeing finally that it was not finished, was led to the sultan, and the sultan said to him, Show me some miracle from those which you can do. He answered him, I will throw myself into the sea before your eyes and will return alive. He drowned in the sea and very many people who followed him threw themselves into that sea and all drowned.[608] But now I don't want anybody to die, as it clearly stands, *Ki loy echpauc bemaus haroscho*.[609] I don't want a sinner's death. My will is to make sure that you will be able to come to eternal life.

409. Twice you have stood against me. The first time, in Warsaw, you went among the peoples without my permission and you gave out things about me which I did not order you to say; even though I forbade you, you did not heed it. I wanted to let the arrow go against the peoples,[610] but what could I do when the peoples put you in front of my shot? Should I have let it go? At least you should have waited until I went to prison; you would have had one foot there already. But you went in Warsaw right away onto a different road, and I on another in the year [17]60. The second time, before my release from prison, the peoples set you against me, and what could I do? I let the bow and arrow go from my hands, and so till the present time I suffer together with you.—
There was a certain Jew popular with the king who was very rich. He had a learned and God-fearing brother; the former took care of all his needs. Once that rich fellow was slandered before the king, saying, You praise him that he is very virtuous, but consider that he has a brother who is with God and people in wholeness and that one leaves him in need. The king summoned the rich Jew and asked him the reason for his lack of virtue.

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[606] Gen 12.13 ff
[607] Cf Gen 20.2 ff
[608] Frank combines Shlomo ibn Verga's account of the messiah, David Alroy (in *shevet yehuda*) with the account of the messiah—Moses of Crete—that appears in Socrates Schol. *Hist. Ecclesiae*.
[609] Ezek 18.32; cf 33.11
[610] Cf Zech 9.13

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The Jew answered, He doesn't want to take more, but only as much as he needs for his daily upkeep; secondly, he has no luck whatsoever. If you don't believe me, send for him so that he may stand here, and I will put several sacks of money on the road along which he must come to you. You will see for yourself that he won't find them. The king sent for him to appear before him. The poor man began to think to himself, Since the time I was born the king has never sent for me and now he calls me. Surely it is not in vain. Certainly he wants to take my eyes out, therefore I will close my eyes and will go [there] that way, so that when I return from the court I will be able to come back blindly. He did so. He walked like a blind man and groped around and, the sack having been set on the road, he fell over it, but got up, closed his eyes again and went on, leaving the sack behind. So it was with the second and the third sack, until he came to the king. The king asked him what was he doing with his eyes closed. He told the king in all truth what he had thought. Only then did the king ask him, The whole year you could not become blind until I summoned you? Thereafter he saw that that one was right. So also I distinctly asked you to wait one year for me, that I would come out free. But at my coming out [from prison] you went in blindness. If I had found in you the least bit of good, as it stands, *Malecho ba-bais?* What do you have in your house? and she said, I have a little bit of oil,[611] so you would have been helped from every side as it clearly stands, *Habo letacher mesain lou*[612]—He, who comes to be purified, they help him.

410. On the first of October, 1784, the Lord said, It clearly stands, *Mo raw tufcho aiszer cofanto lire echo*[613]—How great is the good which you have preserved for those who have fear of you. I tell you that all the good is hidden at [the place of] that Big Brother of whom I spoke above. From the beginning of creation every goodness has been hidden within his borders, for the earth there is not cursed[614] and it is among the worlds which stand there under curse, screened and covered from them. Everything that the heart of man may ever wish for is there; to taste a roasted animal, fat birds, white bread—all these the earth produces by itself in the blink of an eye. It is always his desire to see and to unite with those people who live here in this world. He knows about me, that I have appeared here in this world, and knows that I myself am hard at work and pursue some good thing. It is also known to him that I have Brothers and Sisters, as he does. Yet despite the fact that he is in the divine, he still does not know in what way or by what means and power he can step over the border so that he may be here among us; because that partition is from the beginning. If you, Brothers, were in wholeness then I would send to him, with that advice from me to reveal to him that there is a good thing hidden with him; that, however, he cannot take himself because of the magnitude of his thought. But I am a prostak and would give him advice how he can get it so that partition would not stop him. And before he would come out from his borders, I would make my household ready and would arrange you so, my Brothers and Sisters, with all the signs just as his brothers and sisters have. As soon as he came with his household to my house, there would be an eternally great rejoicing as has not been yet since the beginning, for the Brothers would unite with the sisters from there, and the Sisters with the brothers from

[611] 2 K 4.2
[612] Shab 104a
[613] Ps 31.20
[614] Cf Gen 3.17

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there, without separation. You would receive a blessing from him just as Jacob blessed his children; just so, reciprocally, they would receive a blessing from me. He would be surprised at the beautiful management of my household just as the queen of Sheba marveled at the beautiful structure of the house of Solomon.[615] I would ask him to bless my home, my orchards, my vineyards so that everything in them would grow like in his own, and whatever you yourselves would wish that he give you, that is, growth, beauty, wisdom, power, life, and riches, all these would be given to you. He would understand then and see that which I and you were pursuing. And if you had gone in wholeness when I was in prison, I would have ordered you to stand guard day and night. You on one side and women on the other; or I would also have given an order at the same time that you stand and look intently at a certain thing, not to stop staring at it even for a second, not to sleep at all, for since this is not a natural power, you would already have help and support from her; and a day before that one she would have revealed herself to you and your forms would have changed into her form. And if you had been worthy to see her, you would all have said only one word, which I would have commanded you; you all would have said that word, *Schauschano*—Rose.[616] Then you would have caught hold of her with an eternal grip, without pause. She would have blessed you saying these words, You are blessed my children! You pursued me until now; from now on, I will be with you forever. She would have led you then. Despite the fact that she is an absolute queen, she nevertheless desires that she be pursued and be helped, in order that one may earn merit in her love. I, being yet in prison, she gave me signs to do with you what I wanted to do; but when you were missing in Warsaw, she wept and said to me, Do you see what these people do? and I wept that you were not able to endure. Know, that there are several maidens. When you had only entered[617] baptism one maiden was given to you as a guard, but not the one which we pursued. She would have helped you to perform the above mentioned deeds, even though they could not be done by natural power. Also now, when you come to some place you will be given a maiden as guardian, and if at that time you had been looking at that specified thing, longing to see it, it would not have been proper for you to turn your faces, only to look directly into that which I would have ordered you.

411. You ask, how should you pray to God, that I may teach you. Now I tread so that I may come to the door, and during the time of treading I may not teach you, but when my help comes to me, then you will come forth out of everything and you will be pure.

412. I will teach you well how you must go away from God. You will have plenty of *dybbuks*[618] to/till that time.

413. These words, *Maisim zorim*—strange/foreign deeds. This means to go to foreign/strange places, because these words at [the place of] Jacob mean, *Maisim jofim*—Beautiful deeds.

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[615] See 265n.
[616] The symbol of the Shekina, Zohar 1.1 and 1.221a, and of the Virgin Mary, the Mystic Rose.
[617] For *wstąpiła* rd *wstąpili*
[618] Yiddish, "harmful spirits."

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414. Likewise, I would ask from that Big Brother that he give me the gift of a certain mountain from his country, three leagues high with, in addition, that this high mountain could grant me all my desires. Because the land and the trees would be all of pure gold. Also for eating, even if I desired 6 fat oxen, then the earth would right away make them ready, whether roasted or boiled, also various birds, fowl, fruit, wines *etc*. It would also be in my hands, that at my wish that mountain would be hidden from people, and, if I wanted, it would appear in the open but nobody would be worthy to touch that mountain. Likewise, I would ask for an herb from his country which would have the power to renew years. I would not want to do that so that men's rejuvenation would be to the 15th but only to the 20th year. Also I would ask him for a well which would have the power such that if a 100-year old man would bathe in it he would become rejuvenated. Even though it would have been somewhat difficult to bring down that mountain and the well and it would take about 8 days, yet he would have done that for me.

415. At the time when I established you as Brothers and Sisters, that Big Brother was very pleased along with his whole household. They said, These are those people who want to acquire our wholeness and to unite with us. If you had asked me for what purpose am I establishing you as Brothers and Sisters? you would have heard what I would have answered you and you would have seen with your own eyes who is making alliance with you.

416. I will tell you how it came about that the queen of Sheba came to Solomon. Indeed, she is from behind the curtain and the partition and that which is closed. Who gave her permission that she might cross that divider? Know that she is a queen in her own country; she has many magnates beneath her, as is the custom in that world. They have triumphal carts as well as the power of ordering that two great birds come, which. having been harnessed to those carts, would fly through the air with them. The names of those birds I am not allowed to give away to you. They are also from them and when they come close to that partition then some power stands and does not permit them to cross to this side. Once it happened that a certain lord from there himself traveled in that air equipage and by some means it happened that he crossed that partition and was very much surprised by those people whom he saw here, and, having noticed a certain maiden, he pulled her up and, having put her into that cart, he brought her as a present for his queen. She was very pleased with him for it and he was happy with her, for none like her had yet been seen there in that country. That queen of Sheba gave her as a present to her great king. The king was very grateful to Sheba for that present. That maiden was very much taken by him and is dear to him even till now, for every 100 years she bathes in that well and her youth becomes renewed. The queen of Sheba, seeing that the people of this world are pleasant and charming in the eyes of her king, asked him for the power to cross that curtain so that she could have union with a male of this world. Because of his love for her, he sent with her one of his brothers to lead her through that barrier. Through this power she came to Solomon and he satisfied all her desires.

417. As for me, you are not Brothers, but among yourselves you may call each other Brothers and Sisters.

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418. Those three who direct the world proceed according to their plan, however, the one who is the lord of death, his aim is to rip out this world absolutely, but that Big Brother, without their knowledge, has the oversight in this world to rescue as much as will allow this world to endure. And that is the very reason why they write during the [Feast of] Trumpets and seal all the deeds of humans and verdicts. It means that it is like that at that other one and from there they have a view through those people that are sent by night as envoys to this world in order to spy on men's deeds, especially on the Company and you. And at the time when I established Brothers and Sisters, the envoys gave him a sign that a new thing is coming out in this world, and he was greatly overjoyed by this, saying, They will be a help to us if we could just unite with them here on this world. Since the time you fell, he is unhappy with you; therefore now, when these envoys come to me from him and tell me that he is angry at you, therefore I am angry at you and am mean. I tell you, I need him and he me. If we, having become united, both would perform a certain thing, then even if it were before its time, just because of love for the two of us, God would have consented to it himself. If you had been in wholeness at the time when I came out from prison, he would have come to me, just as I promised you, I will show you God himself. That referred to him. He would have given me by his power a section of Poland in the size of 50 or 60 leagues, and he would have erected a proper residence for me, just like there is [at his place], and he would have given me his land, which is golden, with all its powers and attributes described above. Neither rain, wind nor sky except for the new sky[619] would be there. It would be without houses, without roofs, because of our great size and height. And over that part of the new country which he would have given me, those three would never have any rule, for their rule extends only over cursed earth. He would have sent me women and maidens, incomparably beautiful. And I would have sent him two maidens by one of you; even though he has all kinds of luxuries which are indescribable, nevertheless, he would prize that gift above all. In his country, where he dwells, everyone keeps living, everybody stays stable, and is rejuvenated according to his degree; under him are kings and lords. They do not breed any animals there, neither beasts, nor birds, because the earth produces it all itself. It grows everything, as was related above, and if there are found any beasts then they live just like people. But there is one island not far from there, where the common people dwell and beasts are found there, animals, birds, *etc*. If anybody in that country is guilty of something, then the king becomes angry with him and they send him away, after trying him, to that island, where he dies. In general, I tell you that all good and happiness is in his hands yet his strongest desire is to unite with us in this world and he hopes for that most of all. But to tread upon everything and to raise up the thing, that is given only into my hands. In that kingdom there is likewise a new sky, and the brightness of the sun and the moon is not even possible to describe, for in this world the sky has a screen which shields the rays of the sun. If I had sent you to him, then your eyesight would have been unable to bear the brightness of that land, therefore you would have been given a screen for your face until you had come to him. Which, if he were to meet you, your height would increase, and if he were only to place his hands on your face, then your eyesight would be able to bear everything, like those people who live in his country. I would have asked him also to give me one tree from his country, and I would spread and scatter its branches all over my

[619] Isa 65.17 and Sanh 98-9

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garden and they would produce pleasant sounds all by themselves, as though they were all the musical instruments. If I wanted, then I could invite kings and emperors to come to my country, to be convinced that God is with us. Every night the citizens from there fly through the air in this world and as for its women, their deficiency is that it is not permitted them in the daytime, but only at night. They cannot take husbands, for they all belong to him. Those men who are there, they are all by him. He loves the queen of Sheba most of all, and she is called *Bass schewa*; that is why she loved Solomon so much, because she was very much surprised that such a wise man could come from humans; but his brothers have no wives but only those women whom he uses, with permission, but this is a deficiency, not in accord with their greatness. They all hope that, when the thing will be brought forth in entirety, they will be righted, for there will be a unification with this world. They will take women from here and men from here will take those from there. So there will be great hospitality from us to them and from them to us. They sleep only a little, which is also a deficiency and a defect. And they are also two parts flesh and the third one comes from that great place which is called the heaven of heavens. Another flaw with them is that they send the guilty ones out of their country to die somewhere else; but wherever there is death, there is an error. And many other things in addition which it is impossible to enumerate until the time will come for general salvation. His brothers have maidens, but have no wives. He himself has a wedded wife, the queen. Every brother of his wears a crown and has his own kingdom, however they all dwell at [the place of] their highest king and hold court over people of this world; and when there should appear some great one worthy of death, then they put the order in the [mind of the] administrator of death who has the power to kill him.[620] Those three, although that decree comes from them, don't know themselves wherefrom such a decree is taken, for that king of kings is himself the guard and before God, but he doesn't know whom he guards. If he knew about the true God, there would be no deficiencies with him. When he does something good, he also does not know from where that came to him. Just as with me, they tell me and give me signs, (and) just so with him. If he would give me the power of resurrection, I would not accept that power from him, because from him it would be with deficiencies, but I want it with no deficiency.

419. *Brincana Wode*[621] rode off on promenade to a certain large village several leagues away. On the way he caught sight of an old shrine. He ordered it thrown down and found there a great treasure—huge coffers in the shape of houses of gold. To pull one coffer out he had to harness 180 pairs of oxen. 12 such coffers were brought out. When they tried to drag out the 13th, one woman came there and shouted, *Dracołe*, is it that you also are helping to pull out this treasure? At the moment when she said this all the iron chains broke and that coffer got swallowed up in the ground together with all the oxen except the first pair which was left on the edge, and right away water stood in that place. I intentionally went to this place where I bathed and washed myself in that water and enjoyed myself.[622]

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[620] Pol. difficult
[621] Oddly, there is a town on the Vedea, SSW of Alexandria in (today) Romania called Brinceni.
[622] Read *miłem się* for *myłem się*

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420. Traveling once in wintertime during a huge snowfall, I stood up on the back of my horse and began to shout very loudly. Not far from me stood 700 wagons and several hundred people near them. They could not move from their places because of the great snow. When they heard my voice, they all got together and made way for me to come to them. When I came there I found them half dead from the great cold. I said to them, Why are you standing idle? Make a place for the oxen and for your wagons immediately! Throw that snow away from here. All worked and warmed up a little. After that, I ordered to make a circle with those carriages, and collect all the mats[623] from the wagons and lay them on a slant to set up like roofs. Now the snow was not falling on those places. So we sat under those roofs with our oxen 7 days. Then I noticed an old shrine there and I ordered to take it and burn it. When we get to town, I said, we will pay the priest for it and he will have a new shrine built there. And so it was done. We made a fire from it and cooked with it. Then I ordered to burn all the old carriages. And then the snow stopped, the frost struck, the ground became slippery as ice and it was impossible to move from the place. I ordered everybody to come sliding on it with me and I was shouting at the top of my voice, *Hameilech*—o king!—and everybody was shouting with me as loud as possible and we didn't stop screaming until our voices were heard 3 leagues away from us. There was a large village consisting of about 5,000 men. The priest of this village assembled the whole community and told them, It will be a great honor for us and our children if we rescue those people who are screaming out to us in great distress. They all, from the least to the greatest, gathered with tools in their hands and made a road for us till we reached them. They brought us to the village. There they all acknowledged [me] and said, If God had not sent us this man, we and our beasts would have perished to the last one. He alone saved us by his wisdom. And what was done with the old shrine, the priest himself acknowledged that it was the right thing to do. This priest and the people of the village wrote this in their books as a memento that such a thing happened in their time, so that they and their children would receive praise for having saved so many people. When I came to Bucharest, this was told there to the king and the lords. They all praised me, and this was a great honor for me. This incident also was recorded there as a memento.

421. In Iwanie I said, *Schemen turak schemeicho etc*.[624] When oil is being poured from one dish into another *etc*. that thing needs that men awaken to it as it stands, *Schemen türek*—just as the thing itself is like a Turk, in Turkish attire, so his name will be blessed among the peoples. And as it stands, To him peoples will gather[625] and it doesn't stand, Israel. You saw clearly that I ordered your old books to be sold for a pittance; how did you not recognize that all books and laws will be broken like a potsherd? For when a man passes from one place to another he should drop all the rites of the first place and abide by those in which he enters. Where was your sense, to throw yourselves to a place from which you departed, and to recall in my presence those two names, *Tat, Schihina*?[626] What is it to us? Your ancestors and their ancestors already shouted thus; nobody responded to it. Indeed only what the host orders is proper to do. So also you, ought to

[623] These are rough bast or woven rush mats
[624] Song 1.3, and see 208 n.
[625] Gen 49.10
[626] The sefirot Tiferet and Shekhina (Malkhut)

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have done what I ordered you to but not what you yourselves thought of[627] from your heads.

422. All 72 in this world are heavenly directors. Those *Saydem* from this world are only one part human and two of stone. They have the power truly to change into a whole man, but only for a time.

423. On October 10, 1784 the Lord said, That well-known great [man] called among you *Rav hamnuna sava*, before he said anything wise, he always babbled first some utter nonsense.[628] Also when you heard something related by me, why did you not conclude that surely some wisdom would come forth from that stupidity? No one paid any attention to it. This was just only for laughter in your eyes . Surely you know that it stands with you, *Hane tipschoe mistaklin bilwushe demilse wchane deiodin iater mistaklin begufe ditchaus levushei*[629]—The fool looks at the clothing and the wise man at the one who wears it. You should have known that there is assuredly something hidden behind the attire. You saw that I came in Turkish garments and went about in them in a land where they wear other clothes. From that you ought to have understood that certainly there was some sort of thing beneath that clothing.

424. That same night the Lord said, Be stable, have virtue and humbleness, then you will not be left out like the servants and the maidservants; it is possible she will take pity upon you and speak to you like that princess did to the prince having to go and kill the elephant, Get up from the ground and arise. So she will recognize you when you conduct yourselves according to the ways mentioned above. Today is the Day of Judgement but we will sing the alphabetical song that they sing at the dinner of Passover, *Adir Bemelukho*, etc., you are mighty in your kingdom, etc., and it ends with these words, *Lihu adonai hamam lucho*—[630] Yours, o God, is kingship. And this is your task. Blessed are your fathers, your grandmothers and great-grandfathers, that you should bear the name of Brothers. Three times a year must every man appear.[631]

425. There was a certain king who had a faithful servant. He entrusted him his house and made him secretary. He made him the trustee of the whole household. It happened that another king declared war on him. The first king went to get advice from a certain reputable astrologer, asking him to select for him faithful servants whom he should take to war. The wise astrologer ordered him to assemble all his servants in the palace for 2 or 3 nights. When they will sleep, he said, order, o king, to light many candles in the room where they sleep; and at that time keep watch closely yourself that a hand will come forth and him whom it touches, know that he is faithful and take that one with you to war. The king did so. The king saw that this hand touched everybody except the secretary to whom it didn't even come close. That king was very much surprised at this, but the astrologer explained, I found out and have known it a long time that he was full of falsehood;

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[627] For Pol unclear, rd with Doktór, *pomyśleli*
[628] Zohar 3.47b
[629] Cf Zohar 3.152a, Tik 21.60b
[630] From the Haggadah; the ending is not from the same hymn.
[631] Dt 16.16, etc. Doktór notes that Frank is speaking of his own court.

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however, since I knew how much you were attached to him, I kept silent. Now go to his office and you will find there letters from which you will find out what affection he has for you. And indeed the king found in this office a letter which he wrote to the opposing king that if he would give him 50 million ducats, then he would put into his hands the whole army. He found a reply from that [king] that he would give him 7 million.

426. There was a certain servant who served a household for 17 years sincerely and soberly. He collected his earnings into a moneybelt which he wore around his waist. At the end of the 17 years, he began to drink and debauch, saying to the householder, Release me from service. He went off and came to Lwów. There he went to a brothel and amused himself with the girls, he became drunk; his belt with the gold was taken from him and then he was thrown out on a garbage heap. Having awakened he didn't find the money. What did he do? He walked the streets and at night he noticed a rich merchant. He broke down the door to the cellar, lit a candle and found there immense riches. He filled himself a sack of silver coins there, went to the next vault. There he found it full of gold. He quickly emptied the silver from the sack and filled it with gold. He went to the third. There he found diamonds, emptied out the gold, filled it with the precious stones, went to the fourth vault. There he found old wine, cherry wine, raspberry wine *etc*. He drank and, having become drunk, he began to shout and yell like a drunk. In the morning the merchant went in, saw the door of his treasury-rooms open and, having heard the voice of that singer, he was afraid to go there, so he sent there many people and priests *etc*. All turned back in fear, saying that some devil was there. Thereafter one came and said, Be what may; I'll just see who he is. He went in and saw that this was a simple man, drunk holding a sack in his hands. He came out, informed, guards were sent for, and he was led out from there empty-handed. They put him in jail, beat him and sent to the householder [at whose place] he had served. Thereafter he told about everything that had happened to him, the householder freed him. Take note how he, by bad drinking, lost all his merits, was jailed, and was also beaten.

427. 12 people once conspired to get me drunk, because they were jealous of me, that I was always keeping a healthy mind. They drank with me for three days and nights steadily. They had a signal among themselves so that they would rest and watch me so I would not sleep, and so I went beyond my custom just a bit. I went to one lord that he should give me a good horse so I could take a little ride. He said, Take yourself any horse you want from the stables. I took myself a black one; no one could mount him. When I sat on it, I rode directly to the palace of the king and pranced around it through the courtyard to and fro. The king looked through the window at me, at the horse, and me being a little drunk, I pulled my pistol from the holster and, having fired a ball, it flew near the ear of the king. The guards jumped out and, having shut the gates, sought to seize me; but I, having drawn [my] broadsword, shouted loudly at which rustle all the weapons fell from their hands. At that I fled. Several hundred *Arnouts*[632] pursued me, but I raced through the streets and they couldn't catch up to me. Then I came quietly to that lord from whom I obtained the horse; nobody recognized that I was a Jew for I was dressed all in red. Everybody thought that I was one of the court of the lord. That lord

[632] Albanian soldiers in the Turkish army.

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then took his sister, a maiden, and sent her with me in a carriage to a palace that was in the vicinity of Bucharest. That palace was surrounded with walls, and water encompassed it at about a mile in width. I stayed there about 4 weeks until that incident quieted down.

428. If you knew why and for what reason I was calling you by the name Brothers, you couldn't have kept your souls in your bodies. Nevertheless it is known to you that Signor Santo, who was only a temporary thing, called to him and named him—He is my brother.[633] Surely he did not call him in vain, and I called you for eternal stability. What that First said as well, I do not want to reveal to you. And wherever we would go, I must use that name Brothers; and when you stood against me, I had to let everything fall out of my hands and stood alone in my place. You heard from me that I say that an innumerable number of Jews will come, as many as leaves in my garden, in order to receive baptism, and this is hard to believe for all Jews hold on to their religion saying, It is better to allow oneself to be killed than to depart from one's faith.[634] They have their own leader who must be moved from his place and toppled, only thereafter will you see what will happen with them. I snatched you out from them at the first and I wanted to lead you to that high and precious place about which neither you, nor your ancestors know anything. If you would have gone into that estate following my advice and honored that estate, went in the mornings and evenings to church, and would have loved each other, to respect each other, to discard all teaching, all former laws, you would have seen how even their superior would have respected you, and even the lords would have bestowed riches and gifts upon you, despite the fact that inside [themselves] doing that would not have been to their liking, yet still they would have been compelled to show that they honored your attributes. But now you have defaced each other and they wanted to eject you from everything. [It was] only the great charity of God towards you that did not allow this to happen.

429. Take note, When they are tearing an old building down, they do it slowly. But if it is a building in which nobody lives, by itself it becomes old, begins to rot and falls down, as it stands, *Schyio iukos schaar* [In desolation the wall crumbles].[635] So all things, if there was a wish to topple them all at once, the world would not be able to bear it; however, slowly it will be driven in. I told you, Till all kingdoms will be turned over.[636] And you see with your own eyes how all the religions change and go beyond the borders laid down by their ancestors. A few years ago I told you too that Poland will be divided into 4 parts. A long time was needed for this to come out in the open. The rest will go along according to scale. Just so this country where we live now will be divided, and everything bit by bit.

430. This Maiden is still in wholeness from both sides.[637]

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[633] Doktór, citing 674, 1158 and the beginning of the first Addendum (D 2.119) notes that Frank is referring to Baruchia's having called Samael (*Sam*) his brother
[634] Sanh 74a
[635] Isa 24.12
[636] 368 n
[637] Cf 232 n

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431. When you will know and understand the journey of Abraham; that he is the first pillar, and also the journeys of Isaac and Jacob, then you will know what happened and what will happen up to the end; but now the world is still tottering, for there are only three legs until the 4th comes, and that is the fourth leg.[638] At that time the world will become stable and immovable. Be careful, you should not bless children according to the custom of Israel that they be like Adam, Seth, Noah *etc*. and their children *etc*., but bless them that they be like the Patriarchs and their wives, for they are the beginning and end of the world, and their entire journey was only a drawing of the journey which we began to make until now; and all the roads along which we will go farther, from end to end. All this was designated for this final age. Also the test of circumcision was a demonstration not to attend even to the body, for the sake of love for their creator, and thus to leave a testament to their children that they love their God with body and soul.

432. If you had allowed me to draw my bow in Warsaw when I was there for the first time, and had not betrayed me by those things without my knowledge, there would have been a power prepared, such that on the 3rd day after my coming to prison, you all, Brothers and Sisters, would have stayed in the villages and townships in the vicinity of Częstochowa, or in that city itself. There you would have stayed 2 or 3 months and would have done and said what I would have ordered you until that Maiden herself would have asked me that all of you come to me and you would have been performing the deeds described above until you would have become worthy to see her herself face-to-face. You would have become invisible while seeing everything, and you would have eaten and drunk with me and we would have chatted together. Only your voice would have been heard but you would not have been visible. I would have ordered you that you prevail upon her for three things which she would have given to you, that is first, eternal life, rejuvenated to the age of 20 years, and a face as bright as the sun.[639]

433. This Maiden is all alone from the beginning and nobody is near her who might serve her. Her young man too is all alone and there is nobody with him that might serve him; and if you would have asked me why is this so? You must know that the wisdom of God is in this, and there is no estimate of this secret and miraculous wisdom.

434. When the time comes that the Jews come to me, then the whole Company, men, women, children, all will be registered in a book and I will divide the Company into parts and I will establish elders above them from those Jews to teach them, for they will be God-fearing and in wholeness with God and with people; but over you, who were Brothers I will establish one Jehuda that he might show you the road, how you have to serve God with a whole heart. He will ask each of you, Are you the one who strayed from the high road of God and performed such and such deeds? You will answer him, I am he. He will ask you, Do you undertake from this day to follow God, and be bound to him? If you refuse, then your name will be wiped from that book immediately and you will be separated from the Company forever; but if you say, I love my God with [all my] heart; I will not desert him and I want to serve him with all my heart, then that elder will have the

[638] See Zohar 1.154b; the three patriarchs are three legs and the fourth is the messiah; David, cf 1.99a
[639] The image of the shining face recurs; it marks one as worthy of illumination by the Shekina, cf ZOhar 1.154b.

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power to know whether you answer him from your heart or falsely. When you take on the burden of your faith, only thereafter will he teach you, for 3 or 4 days, how you must conduct yourself. He will tell you how you must eat, drink, sleep, talk, sit, and stand. After those 4 days he will come to you again and will ask you, And from now on you will not act as you acted before? You will answer, No. He will ask you again, Did you observe these 4 days as I ordered you to? If you try to lie, he will tell you, You answer me falsely. Be careful, God forbid, that you may not be wiped out of that book. He will teach you again for 4 days how you must conduct yourself and act virtuously. Know this, that we go now to the holy *Das*, about which you do not know, there to serve God; therefore be careful of my teachings. There also will be a certain woman, a God-fearing one, whole with God and people, and I will establish her over those women who were called Sisters. She, similarly, will give them teachings of virtue, as was described above. Beforehand, before this time comes, I will order the whole Company that there be no mention of the names Brothers and Sisters. All these deeds which he will teach you, they are conduct proper to royal authority. Indeed, I have told you that I am a flaming bush which does not burn up, for I was a thorn in the eyes of all who saw me, in the eyes of Jews I was a thorn for I accepted baptism. In the eyes of the peoples I was [so] for the pomp in which I conduct myself and for the splendor of my cavalcade made up of hussars and uhlans *etc*. which is taken as a thorn. For what reason must I also be a thorn in your eyes? You know well, that it stands, Who are those, who hope daily that I will turn bitterness into sweetness?[640] for in every place, before it turns sweet there must be bitterness. You have seen me, a prostak, without teaching, without the knowledge of writing, without language; yet I went about in Poland among the highest magnates of Edom, if I had not had her for a guard, God forbid, then there would already be left no memory of me.

435. Know that in the beginning there came out against you a snake, three cubits [long], that he startled you and confused your thoughts so that you jumped back and fell. If you, God forbid, saw now how close I stand to him—his head is like my whole house, the eyes are as big as a burning stove, but belching flames from its mouth, so that with its breath it could pull one towards itself from afar and swallow him—what would you do? But he, who is attached to God with his soul and who is full of tender love for him, he can jump over a wall, as it stands, I have made sand the border of the sea,[641] so if even all the billows of the sea rose up to the clouds, they could not cross their borders. Likewise, for those who have an attachment to their God; he [the snake] cannot transgress his borders to do them evil.

436. When in my youth we fled from Czernowitz to Sniatyn before the Cossacks, then several hundreds of us children gathered together, both Christian and Jews, and organized a game by dividing ourselves into two *parties*, one group would play Tatars and the other, Moscovites. From both sides I was offered payment if I would be their commander. Whichever side won, there I was chief and I drove off the others. Once a certain student called me out to a duel with him, one-on-one. He was the son of a rich village head. He had a saber. I had only a staff. So all those present shouted that both of

[640] Isa 5.20, Zohar 1.4a
[641] Jer 5.22

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us contest with clubs. I beat him so that he fell on the ground and thus became a laughing stock of all present. What did that boy do on account of [his] anger? He got together 80 strong lads and they laid an ambush for me, When I was sitting with 2 other boys on one of the hills, and there they surrounded me, I said to my two, Let us rely on God and go forth against them, maybe we will defeat them. They answered me, Good. Be what may we will go with the power of God. Having taken my staff in my hand, I hit the student who was their leader with it. Very many of his people had to come running to help him for he fell down unconscious; others fled; and those that were left we beat up. Then we decided among ourselves that we could be robbers. At that time a certain rich merchant was traveling by and we robbed him of his *bogusoie*,[642] that is, cotton cloth, from which we made hoods for our heads so that we might not be recognized. We gathered up fine sand and when we fell on passers-by we would throw sand in their eyes quickly. They would immediately be blinded and then we would tie their hands behind their backs and take from them whatever they had. One time a certain lord was riding by in a six-horse carriage with his wife and a nursing baby. The wet nurse sat opposite them and two horsemen rode in front of the conveyance. We fell upon those riders first and after throwing sand in their eyes, they were blinded and we tied them up. That lord asked us not to blind their eyes and himself gave us what he had. We wanted to take his frock so he would be left naked, but his wife begged us, so because of her we didn't do it, and let them go [as they were].

437. When I was playing with children, this is how we played. Two of them held a long belt, one, one end and the other, the other, and whoever could not flee under the belt, that one would be caught and beaten; but I saved all the children so that none could be caught. I ordered them to bend their head and put it between the knees of another and then suddenly run. That's how I saved them from the punishment.

438. If you had been in wholeness, then you would have known those 4 elements, and would have understood the entire journey of Abraham. With his footsteps he drew our steps, those which we walk. He himself did not know where he was going, but he was obedient to his leader; whatever he ordered he did it. If I were to show to all the Jews clearly the step of Abraham, then they would crawl behind me like ants.

439. I tell you that if even all the kings should come to me, then this in my eyes would not be worth anything; my highest expectation is concerning the Jews, that they come to me. I would not look much at them, but I see and pay attention to the footsteps of every one. That is why my eyes and my heart are always turned towards them, and that is, He came with 1000 saints—*Weusu meriveves Koydesch*.[643] For there will come an innumerable force of Jews. In one row there will be no less than 10,000. Each company will have its flag. All the flags will be of different colors, except black and blue, which will go to the end; and the flags will be lowered and that will last only briefly. Suddenly a certain thing will appear on these flags. They will come and tell me that this-and-this appeared on that flag, and so they will report to me about each flag. Then I will take something round and in it I will put the names of those people; no one will be allowed to

[642] A silken fabric.
[643] Dt 33.2

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put his hand in it, but the name of each individual will rise up on its own. Only then will they call him, Come forward. What that round thing is I cannot reveal to you. It was prepared for you that you would carry my flag, for we shall go with that flag to a certain thing, therefore I also called you Brothers, so that you could carry that flag and I would have walked with you under that flag. Now I must carry it alone, although it will be difficult for me, yet it stands, that Jacob was left alone.[644] At that time all who have died in that estate will come to life. At the time when you stood against me, then you let yourselves fall behind for several years. When my first help will arrive, know that you will then be free from that misery of yours, and you will be at peace. I will say, Blessed is God who has released me now from the punishment of these.[645] I tell you this, when, at the first, these Jews come to me then you will have to go under their rule, as was said before, and you will have to go three degrees below with great humbleness, with eyes lowered, with the head not raised. Then you will finally understand what God has done in this world on earth. Attend to them, to what they tell you. At that time you will come to know that your will shall be to serve God in wholeness. But if this help will come earlier, before the arrival of the Jews, then I will go ahead and will cut open such a road; thereafter I will return to you to teach you the road along which one must go. All my endeavor and effort are to pull you forth from that misery into which you fell. This thing depends on me for I called you Brothers, but your help in [gaining] wholeness no man can achieve, only God himself, and I pass you over to him.

440. There were 400 men with Esau.[646] The Scripture calls them as if [they were] one,[647] for all of them were with him as one. But I have chosen for myself only 12, so that you might be with me as one.

441. If you would have held on to her by that golden thread, as was indicated before—that with her is the power of leading you before that Big Brother, who is the king of kings, or to lead him down to you together with his brothers and his whole household, so that the whole Company could see him, as I promised to show you God, so that everyone individually would have the power of asking him for three things—then we would be united with him and at that time we would go out in freedom from everything, that is from death, subjugation *etc*. *etc* as was said above.

442. Just as King David prepared everything for the building of the Temple for his son Solomon—although these things were scattered about he collected it all[648]—so also all the Patriarchs made their journey and acted. Though their things are scattered about yet all this is prepared for this last age in which we are and so we will go in their track.

443. It stands with you, The one who does not know how to ask, then the one asked should open to him some matter that stimulates questions.[649] I did not find even one

[644] Gen 32.25
[645] The father's blessing as his son attains the age of self-responsibility (in plu.)
[646] Gen 33.1
[647] "400 *'ish*" (rather than *'anashim*, plu.)
[648] 1 Chron 29.2
[649] From the Haggadah

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among you who knew how to ask and what to ask about. I opened and asked you about some verses of Scriptures or Zohar, and when I indicated a question, then surely I knew the answer to it, and no one asked me for the solution to the question? I asked you, God said to Moses, *Ma ze beiotcho?*[650]—What do you have in your hands? Did God not know the answer, that he had a staff in his hands? And you did not ask me about it so that I could give you an answer. Now I tell you that this question concerned you. What do you have in your hands—what kind of thing are you holding on to—as you go on your road?

[651]444. What is your hope? I say unto you, He who is in brightness has the certainty of coming into darkness, but he who is in darkness, he has the hope of coming into brightness. So is it with you. You were born in brightness, as it stands, *Wethoyre or*[652]—In the laws of brightness. I have led you into darkness, for I did not tell you anything. Then, while staying in prison, I led you into a still greater darkness. I wanted to lead you into still darker darkness so that you might go through it to a far greater brightness.

445. There will come such a time that one will have something in his hands; he will be dressed in an attire, and that attire will be proper for the thing which he will have in his hands. You will also be dressed in a certain attire, but not like he will be; only one in a thousand will be worthy to see that thing. The peoples will not see, and before that thing all earthly kings will kneel. Wherever that thing stops, there everybody will stop, and wherever it will go, there everybody will go; for through this thing we will go to the place needed by us. Wherever that thing will stop or will go there will be no rain or snow or wind, and that thing will not be in any house, but only in the fields, until we arrive at the place we need to. At that time, this thing will stop before a house, and all the kings of this earth will kneel, saying, Before our king, the messiah. During the time of movement this thing will have a cover over itself, and I wish for you that you not be ashamed before that thing, that you may be able to come close to it, for you have scorned that thing. And this attire and all the attires are from a very precious place. They are not that attire of Esau, for those were charming, but before this attire there will be great fear. And that is what I wish for you, that you might be happy in the fate expressed above.

446. When you were born a voice came forth that each of you be one of the Brothers. For each of you a cross was prepared and in this cross there would have been a power before which the whole world would fear just as Asmodeus was terrified when Benayahu said to him, *Schmo demoroch aloch*[653]—The name of your lord is upon you. Everyone would be allowed to impress his seal upon the coins in this world, that is, when those brothers there would bring you the very greatest amount of gold. And, having taken a bar of gold and pressed your seal on it, you would give it out and no one would forbid you that. But when I saw that you had fallen, then the decree went forth that you should go under the rule of the Jews who will come until we shall be worthy to come to Esau. And if you will be good and in wholeness, you will become free, and I myself will lead you to the good

[650] Ex 4.2
[651] The ms. numbers this page 599 and the next 560 and continues from there to 561 etc.
[652] Prv 6.23
[653] Git 68a

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thing. The [Big] Brother, he himself, the supreme king of kings, is before God and is displeased with you. He himself is a judge and his brothers incite against you for, when I established you in Iwanie, for every one of you an attire was prepared, and a crown for each of you individually, and many more precious things yet, both for men and women alike; all rejoiced, saying, the time has come to unite with us. But when you slipped, then all this became hidden, and nobody has permission from them to come to this world except one *Bas Szewy*—that is the queen of Sheba. She is allowed to come to this world—but only at night, not during the day—and every evening she comes to me and in the morning she returns, and she informs me about the ones there; likewise, she informs them about me. At the time when those there are angry at us, then I become angry at you here, until we will be worthy to unite with them.

447. Those two who are called *Nephilim*;[654] they have as much wisdom as those three that guide the world. Only, because they said something repulsive to their will—even though that thing which they said was good, but because all power was given to those there until now—therefore they have fallen until this time. Mateusz, my faithful servant, is like Ran[655] at the [place of the] First, What is the use to me of all this toil, that I go to the fields[656] every day? Would it not be better, if you would see that Ran in my room, so that he could say to you, My dear Brothers? Although it is not proper to reveal to you, but because of my attachment, which I have for you, I tell you nevertheless. For it is very easy to fall from the top down, but to rise up to the top from a fall is very difficult. Just as I told you a dream a few years ago, that I was pushed into an abyss from which I had great difficulties to get myself out up to the top, even just half of my body, onto the mountain,[657] that is also how much I worked for you to get you out of the place into which you fell, but even greater is my effort to pull you out completely, and establish you in wholeness. Truly I tell you that there is a certain thing in my room. It goes from one door to another, and when I see that this thing closes its eyes, and protects itself from you with its hands, then I get angry at that man; and that thing, to be sure, does not do it in vain. I don't know, but perhaps it shows me that when the help will come, you will not be in my room, or it may also show that you have some defect. Therefore be careful that you have your attachment to the true God and to me. My effort is, and was, to lead you all to the right, while you all leaned to the left though we should pull even the left onto the right. I say to you that David did not do well when he condemned the godless, when he said thus, May their road be dark *etc*.[658] Is it not enough that they are already godless and go along the wrong way? Why still condemn them, so that, God forbid, they may never arise?[659] And in fact, one should pray to God for them, so that they may not fall into the eternal abyss; unless David was secretly a woman,[660] for that was only at [the place of]

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[654] Gen 6.4; cf. Tan (W) Ber 12; Mid Ber 26.10; Zohar 1.37a with Tosefta 1.37a; 1.58a. The struggle between the demonic ancestry of fallen angels with "the three that guide the world" would seem to identify the latter as the three angels who remained in the presence of God, Michael, Gabriel and Raphael.
[655] I.e., Nathan of Gaza
[656] Frank is speaking of his customary prayers.
[657] See 1 nn and 33.
[658] Ps 35.6
[659] Ms. 6969/2 (9/2), volume 3 of the Jagiellonian collection, begins here; the numbering of the dicta matches that of 68.
[660] Cf Lev R 21.2 where Goliath lusts for David

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that lady who now has complete power, as was expressed above, but that one whom we all pursue, nothing evil dwells there and, in fact, our endeavor is to turn evil into good.

448. I told you in Iwanie this verse, *Im tedi lochhaiofo banoszim cei loch beikwe hazon—*[661] If it is not known to you the most beautiful among the women *etc*. Nobody, however, asked me what that is? I would have replied to you, because at the [place of the] queen it is the custom for her to have ladies of the court, and that that is exactly what the most beautiful among the women means; that is what they were saying about these ladies, but how much more of the Maiden herself? Truly I say to you, if you had followed me in wholeness, then I would have revealed to you in what shape and form you would see her; and if you had been worthy to see her, then you would have shone like the rays of the sun, and of the moon; although it was in my hands that I could shine like the sun, yet I refused it, for in every place where it would be necessary for me to go, no one could come close to me, and I still need to tread the sort of places in which I want to be unrecognized. But it is not so with you, and, in fact, the whole world would marvel at the brightness of your faces.[662]

449. On the 17th day of October 1784, he said in anger, They ask me, Why did you [i.e., the Brothers] reveal among the peoples about Moscow? Where is your wisdom? For surely it is known to you that which stands, I shall rule from sea to sea, and from the river to the end of the earth.[663] And farther on, it stands, You should have knelt and given praise to the true God, that you were counted as worthy to be among those who will go from sea to sea.

450. On October 20, 1784, the Lord saw a dream, There came to me two maidens, one was 15 and the other 10 years old. One sat on my right and the other on my left side. They shone like suns. When the sun set only then did I see their beauty which is indescribable. Black eyes and a shine like those of a wolf. Their faces gave off rays as if from the sun. I went with them to a room. In that room it was filled with books. Among them I found one, in which I saw all the futures written. I was greatly surprised, having found there a certain thing which may not be revealed and I cannot tell you. I said these words, But is it possible that there be a man in this world who could know about this? The girls answered me, There is; it is our teacher. In this book there was a portrait of the author, covered with a silver plate.[664] When I took that plate off, I saw the portrait of the author[665] which was adorned with precious stones. Then that taller maiden on my right said, Jacob! Why are you angry at your people? I will reveal to you in what sort of place they fell, for the foundation is to enter the right place, such, that in it even the left belongs to the right or as Abraham went on the right, as he said to Lot, If you go to the left, I will go to the right *etc*[666]. This was only the right side during his age, for there was no one

[661] Song 1.8
[662] See 432n
[663] Cf Ps 72.8
[664] Icons, such as the one at Jasna Góra, are customarily covered in a silver panel and exposed from time to time.
[665] 9/2 lacks *Autora* (author)
[666] Gen 13.9

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wise then in this world; but now you are in this world, in which there are found many wise people who accepted you as the wise people of this age. So the right side of Abraham was just like his left side in this place, for in this place nothing evil dwells, and that is called the great wisdom. That is why Solomon said, *Omarti achkemo wehi rehauko mimeni*—I understood that I am wise, but that is far from me.[667] I asked her, When Abraham went on the right and that author knew about the right side and went also on the right, why then did they die? She answered me, Because then they did not yet know about the cross—Anyway it is known to you, /:continued the Lord to us:/ that in whatever place one goes one has to behave in accord with that place. You were in the Jewish estate, and although you were Truebelievers, you had to keep those customs of other Jews. When I came out from there and pulled you from that left side you should have already discarded all teaching, all religions, all that is unvirtuous, so that you would be able to go and come close to the right. You stepped back and fell to the left; even though the left is a precious thing, you really fell into the true left. Although I am not yet myself on the right, for I get angry every day, nevertheless I stand close to the right and my entire desire is to lead you out from the left and your downfall. On your part, see to it that you be chosen and among the chosen ones thereafter, be chosen again, so that you would leave the left completely, as well as all the children of Abraham who sit in the darkness, so that you might come close to the right, as Balaam said, *Hen am lebodod iszkon etc*.[668] A people will stay alone, or is already among the peoples, but even there they will not be accepted. It also stands, God himself will lead, and there is no foreign god with him.[669] And so you, that you have nothing evil in you, only good—She told me even more than what I saw by myself in that book, she said, Jacob entered the tents;[670] and it stands there, Jacob entered in wholeness.[671] Wholeness in body, wholeness in riches, wholeness in everything.[672] That word, the tents, however, means the guards,[673] but you are not of them yet.

451. On the 21st of October, 1784 the Lord saw a dream, I had a golden ring on my hand, and I dropped that ring onto a mirror, which broke into small pieces, Having turned that mirror onto the other side, I found shining glass there also, and likewise a bracelet fell from my hands and broke the other side. He himself gave the interpretation of that, My help hastens to come.

452. The Lord's dream, I saw myself in a Jewish synagogue where there was found a great multitude of Jews; their rabbi was there also. They prayed and said the prayers in which there are 18 blessings. I went onto the highest place at the top and also said that prayer. The chief rabbi asked me, Do you say these words, You created us? No, I say only, You chose us and gave us the festival of the Green Holidays;[674] it is chosen and is the most eminent holiday of all.

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[667] Eccl 7.23
[668] Num 23.9
[669] Dt 32.12
[670] Cf Gen 25.27
[671] Gen 33.18
[672] Rashi and Shab 33.2. Frank says “in everything” where these texts say, *betorato*, “in his Torah.”
[673] Cf Zohar 2.175b, a favorite passage of Frank’s
[674] From the amidah of Shavuot

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453. In my youth there was found in the Prut River a som,[675] a fish that lay in the depths. Some children and I were bathing in that river, and that *som* breathed in and pulled several people down and swallowed them. Only their robes were cast up on the shore of the Prut. Once my friends and I bathed near that deep spot and we felt that a spirit[676] began to pull us down. However, there was among us one wise lad who said, There surely must be here either a witch or a fish which draws us to itself with its breath. Not far from there lay a great tree with branches and that youth advised me to grab one branch of that tree. When I did, everybody grabbed me and so I saved them all. Afterwards many people pulled out that fish and in it were found many children which it had swallowed. And so it is with you, there was not one among you who could give that good advice, how to escape from the mouth that swallows.[677]

454. Being in the Jewish estate, who ordered you to do anything; afterwards, being Truebelievers, who prescribed any deeds for you? in fact they told you to keep everything secret. But then I came to you, to lead you in the open and to order you as God ordered Abraham, Get out, leave that country[678] and do this and that. Indeed he did that. Likewise, I started to command you. You should have understood from this that surely I wanted to lead you to some place, and that you should not do anything on your own? And it is known to you that it is necessary to go through an empty country, without water, which means without teaching,[679] and it must be as Moses said, *Kwad pe uchwat loschaun onauchi*[680] hard of speaking. Although he be an inexhaustible source, yet he will have difficulty to let one word out, therefore it stands, hard of speaking. You should have seized such a place and held on.

455. There is a certain deity, a pigeon thrown into flaming fire is its sacrifice. The pigeon flies and comes out from it. If it doesn't return to the place from where it was sent then it is a sign that the sacrifice was not accepted, but if it returns to its place, then this is a sure sign that the sacrifice was accepted.

456. When I was traveling from Lwów to Warsaw in 1760, I divided you in two; 6 of you I left in Lwów and 6 I took with me to Warsaw, for I knew well that here it would not be peaceful, and I wanted to save 6 of you, so that you would not be in conspiracy with those other ones. Although they lit a fire in Lwów, I would have extinguished it, and done what was necessary for me, and gone to Częstochowa, for that prison was necessary for me. Three days after my coming to prison, those 6 would have been with me, and 6 women, who did not agree to what those in Lwów wanted them to, would have come to me. I would have shown you a window in which she always sits, and 3 of you men and 3 women would have stood with hands held up against your faces for 3 hours looking constantly at that place; while the other 3 and the 3 women would have been in my room and we would have done what I needed to do. After those 3 hours, they would have

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[675] This is a story about a big catfish, the wels.
[676] 9/2 *dech* (breath)/68, *Duch* (spirit)
[677] I.e., Sheol, cf Isa 5.14
[678] Gen 12.1
[679] 201 n
[680] Ex 4.10

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exchanged places, these to their places, those to these, so on for 24 hours. Then a certain thing would have appeared to you and you would have told me what you saw; only thereafter would I have ordered you, what you had to say,[681] and would have informed you in what form you had to see her. At the moment that she would have appeared to you, you would already have known through me what words you had to say; only thereafter would she no longer hide herself from you and would not have moved from that place. One of you of the men, and one of the women would have come with a report to me that you saw her in such and such a shape and that she stays in her place. I would have gone to her immediately and taken her by the hand, and she would have revealed her name to me and would have led us in to those rooms which she would have given us. I would have sat with her and you would have stood before her and to whomever she would have said to sit down in her presence, then he would have sat down. However 3 men and 3 women who had the fortune to see her first would have needed a screen for their faces at once, for their faces would have shone, like the rays of the sun. Even those 3 pairs who would have been with me in my room would not have been able to look those in their faces. You, however, would have come immediately to eternal life and to freedom from everything, so that no man in this world could stand against you. Anyone who would raise his hand against you, it would immediately wither; anyone who would dare to speak against you would immediately be struck dumb. I would then have sent this news to the Big Brother, reporting to him that she is revealed now in this world, and her name is such-and-such. Because even though all powers are in his hands, yet her name is not known to him, only her byname, for nobody knows her great name.[682] He would have had great joy and would have come immediately to us with his brothers and sisters. He himself would have knelt before her and you would have stood and watched those great honors that he would have done you. Afterward, I would have tried to bring here those 6 from Lwów so that they might also be here together with us. And in Częstochowa it would no longer be necessary to die. Everybody would have been living now and would have been stable.

457. There was a certain lord in Hungary. He found gold dust in his field, hired workers to dig in the soil to reach the bottom layer, from where that gold dust was taken, but the more he dug, the more nothing he found; but he dug so far that he lost all his property on account of the digging, and came to dire poverty. His grandmother came and told him, Oh my son, don't be afraid of anything. I still have a golden snuff box set with precious stones, worth 25,000 zl. in the market. Sell it and order the digging to go on, maybe God will grant that you will come upon it. And so it happened. He continued digging and found a great treasure, and became immeasurably rich.

458. Black Mahomet and I were going at the head of a company, consisting of 400 wagons, not counting riders. In front of us was going another company, and upon them fell a robber chief with 24 robbers. I was 2 leagues away from them with my company. Black Mahomet rushed in there and, having seen that terrible robber, he said to two strong Greeks who were leading that other company, Know that this highwayman is very

[681] 9/2 leaves out the material following the verb *macie* (you had) here and resumes at its recurrence (homoioteleuton).
[682] 9/2 adds, *tylko ia sam* (but only I).

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strongly armored. The Greeks answered, Don't frighten us. Mahomet sent for me. As soon as that robber saw me, Mahomet noticed that that highwayman was trembling before me. I wanted to fight with him, but the Greeks shouted at me, You are a Jew. We don't want your help. Turn back and go to your company. I returned. That robber killed both of these Greeks, and, having felled 700 people on the spot, left in addition also many wounded. As soon as my company arrived and he saw me, he turned back, not wanting combat with me. One of his robbers, a very strong soldier, said to his bandit chief, I'll go and have a fight with him. If you want to die this instant, he replied, go against him yourself, but as for me, I won't do that.

459. All the ancestors who have been were judged even for their thoughts, for they committed no deeds, only thought, and by their thoughts they fell. I took you so that I might do deeds with you in the open, and that is why you fell by deeds. You let out gossip from your mouths, like those 10; you know well that this [calls for] is the greatest punishment, and those 10 were punished for the fact that they talked badly about that country.[683] But I would not have condemned for thoughts, only for your chatter, although you say that your intention was to serve God by doing it. Nevertheless it is known to you what a certain Mykoyszes did in the wilderness, He also said the same, yet he was condemned.[684] You were afraid to stand on your feet for three hours uninterruptedly. What more would you have said if I had ordered you to stand uninterruptedly for 24 hours? But if you did have that power to see without being seen then undoubtedly you would have been given the strength to stand in the royal chamber.

460. If you would've been in wholeness in Warsaw, then you would have known, what is *Berszawa*. And if you would have known that, then you would have known what is *Bass Schawa*, and you could have gone to Haran, just like Jacob the Patriarch, our father.[685]

461. That word, *Hisnaari meofor kumi*[686]—Shake yourself from the dirt and get up—is said to her. Although she is the power of all the worlds, nevertheless she desires that she be lifted up, for until now she has been lying almost on the ground. And the time of my coming out of prison was the time of her raising. And those words and their fulfillment—shake yourself from the dirt and get up—are given into my hands, to nobody but me alone. If you had been you, then I would have been I; and now when you are not you, whatever can I do?

462. When Samuel annointed Saul to be king, he was not king then;[687] only over Samuel, for it was not yet known to anyone. Only thereafter was it revealed that he is king over all of Israel. You were established as Brothers, although without annointing; it was done so as to test you, whether you would be able and worthy for God's works. Now, however, you are behind me, like a woman who has her time that her husband cannot touch her.[688]

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[683] Cf Josh 2 (?)
[684] Korah (Num 16); prps the name here is the Yiddish for “troublemaker.”
[685] Gen 28.10; 196 n
[686] Isa 52.2
[687] 1 S 10
[688] The reference is to the commandments concerning menstrual impurity.

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Even though she may eat with him at the same table it still is not proper for him to touch her; so is it with you and me.

463. It is known to you that Saul was king and Samuel, prophet. The king is higher than the prophet, yet Saul's humbleness was of the highest degree, proof that even he did not recognize himself to be king. However he was unable to hold out one hour until Samuel came. And so it was told to him then already, Since you did not observe the commandments of your God, so your kingdom will not remain yours.[689] This was so because Samuel was given that thing so that he might lead Saul to that place. He also knew how and by what means he had to lead him, even though the king was higher than he. Why? for a snake always lies in a circle, its tail in its mouth, and, while being invisible itself, whoever steps upon it, it bites, but a wise person knows a means to get by. What does he do? He performs some peculiar thing. The snake, surprised by it, drops the tail from its mouth; thereafter that wise person, taking advantage of this, leads the one he needs to by. So in every place; there is a thing, and its opposite, and whenever a man does anything[690] and turns from the right way, he falls immediately into the opposite one. That is why Saul, as soon as he turned away from a commandment of God, immediately another spirit frightened him.[691]

464. It stands clearly, Whoever in this time will be wise, let him be quiet.[692] Just as with Saul, being in such a place, where it was necessary to be silent, he hid himself among the pots.[693] Likewise with Esther, it stands that *En Ester magedes*[694]—Esther did not say anything. So is it here, for that snake guards that good thing and when it feels somebody step on it, it bites him.

465. God blessed Abraham in everything.[695] If he possessed such a power, why did he not bless Isaac, just as he [Isaac] blessed his children?

466. Jacob prayed and asked, *Haliceini miiud ochi*[696]—Save me, o Lord, from the hands of my brother. That means that well-known brother.

467. Once Signor Santo was going with his priest Solomon, dressed in Greek costume, to the Greek Orthodox church. Going to the church they passed over a bridge in which there were holes. Signor Santo said, Who will be worthy to go on that road? Those who were going with him understood that he meant the bridge, but the wise one understood that it refers to that religion in which we are going now. I also heard from a great sage that the messiah must go to a precipice, and must enter Edom; and who will be worthy to go there because of the great holiness?

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[689] 1 S 13 (.14)
[690] 68 deletes a word and scrambles the phrase; rd with 69/2
[691] 1 S 16.14; Frank has probably confused the two instances of Saul's disobedience.
[692] Am 5.18
[693] Cf 1 S 10.22
[694] Est 2.20
[695] Gen 24.1
[696] Cf Gen 32.12

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468. I also heard from those remainders that that Second told them, that estate is Edom. *Ecyłos de Ecyłos. Archetypus supra Archetypis*.[697]

469. I took you so that you might do things which I myself cannot do. For I do what belongs to me; but what belongs to you, I cannot do that. For it is not proper to do two things at the same time. That is how it was with the prophet Elijah. He was given three keys, for birth, rain, and resurrection. He could not use these three simultaneously, only separately.[698]

470. Several times already[699] I told you, that there is a certain tree on a high mountain, surrounded with a high wall; but its branches cover the wall and spread over it so that those outside of the wall think that there are many trees in that orchard, while actually there is only one. I wanted to lead you into the middle of that orchard. Then you would have been free from everything and would have feared nothing.

471. It is a great thing to be among the Company, my aim is that Company which followed me, as it stands, *Ich* [!] *ubesau bou*[700]—A man came with the entire household. Likewise it stands of Jacob, this is the company of God, and he called that place, companies —*Machanajm*.[701]

472. At first a little help will come to me, but afterwards a great assistance will come. There will be bitterness and sweetness. If you knew about it, you would not be able to bear this great joy.

473. It was a custom of the ancient Greeks[702] to hang a curtain before the courtroom; there inside the judges assemble and pass judgment. Two *bodyguards*[703]stand near the curtain; the sleeves of their robes stretch to the ground, by this they indicate that the greatest silence must be kept there. If you would have entered inside behind the curtain, then you would have been silent, for there it is quiet. But you stayed outside; therefore you made noise.

474. I stayed in Częstochowa and took from there what I needed. Only, because you fell, I must go to that place, to break, so that this thing will never rise up again.

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[697] Prb, i.e, *atzilut de atzilut*, a reference to the world/soul of emanation that lies beyond the world/soul of emanation, the highest of the four worlds of the sefirot and the one whose Torah is that of complete liberty, the Torah of Baruchia.
[698] Cf Zohar 1.116b (*midrash hane'elam*)
[699] 228
[700] Ex 1.1
[701] Gen 32.2 f. K 1.405 has three Hebrew phrases*: Isch ubesau bou*; *Machne Elohim se*; *Machanaim*. The use of Hebr. [*Mahane*] together with Pol. *Kompany* indicates that here, at least, the two are construed as equivalents; alternatively, Frank may employ the Hebrew here as a translation with a different shade of meaning and certainly reference than the Polish term.
[702] 9/2 has "ancient Greek kings."
[703] *Pajukow*, Turkish.

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475. The first Adam, because he could come to this degree of Adam, already had the power that the whole world followed him.

476. You will not be able to be with me in my room, for I am afraid of what I told you in the parable about axes; until we shall come to Esau, then there will no longer be any fear.

477. When the Jews arrive and their blindness will be opened, at that time you will be ashamed that you studied the laws, for thereafter you will see who will study them.

478. You were performing the deeds of the snake, but you had no one to lead you but only went by your own understanding along a road which was totally unknown to you. For when a man goes in darkness or on an unknown road, then he must have a guide who would lead him. Even if a deed be good, it still belongs to one who knows and is prepared for that thing, but one who does not know and is not prepared for that thing only spoils it with his deed. Just as the deed of Zimri, if the one sent from Balak had united with Moses, then the world would have been repaired,[704] but Zimri already spoiled that deed.[705] Because of that I led you to that estate, so that you would come to the degree of Adam. In Edom is Adam. The chair of Solomon was only of his shape.[706] You don't know what Esau[707] is. Could this be that grass which you have eaten until now?

479. My paternal uncle Jacob told me [that] when I was 2 years old he, having taken me to bed, I slept with him. I didn't let him sleep until he said with me Good night to every creature from the biggest to the smallest, even to big and little mice, to all the snakes, all the animals of the forest, the birds *etc*., until he said with me, Good night daughter of God! Good night God's wife! Good night God! and thereafter I let him sleep.

480. My mother told me that, when I was 4 years old, I saw this dream, I saw God whose face was as large as a house; it was very beautiful. He sat me on his knees, gave me a ball of golden thread, saying to me, Watch, my child, when the time comes that you begin to gather up that ball, don't let it fall from your hands even if the whole world should come.

481. Why were you not in wholeness and good so that most beautiful of women could teach you, just as a mother teaches her children? If that Maiden had taught you herself, how much greater and better it would already have been.

482. When there will be great bitterness in the world, you must be at home and not go outside, so that you may not get hurt. They will give you a screen so that you become invisible.

483. If you would have been in wholeness, I would have sent you, having given you 2 or 3 words in hand, and would have ordered you to cross rivers with the power of those words. That water would have parted before you at once, and if you had come to other

[704] See 149 and nn
[705] Num 25.6-15
[706] 1 Chron 29.23; varr, Song R. 1.10, Ex R 15.26; Zohar 1.243a, etc.
[707] There is a play on the Hebrew words for Esau /*esav*/ and grass /*esev*/.

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water, then you yourselves would have tried these words and that water would also divide, and it would have been fortunate for you. You would have learned that the power of God is before you. That leader then would have always stayed with you and would never have abandoned you. Now you have nothing.

484. There was a certain butcher who had many children. Not having what to feed them, he led the little children into a forest where there was a river, and there he wanted to drown them. There an angel having the power of death appeared to him and asked him, What do you want to do? The butcher answered him that he wants to drown the children. Is it because, shouted the angel, you do not[708] have what to feed them that you want to slay them? I shall give you an advice by which you will become rich. Here you have an herb with which you will be able to cure all diseases, but by this means, when you see me at the head of the sick person, know that this herb will not be able to help him; and when you see me at his feet, give it to him and he will be cured, and you will collect a fortune for that. Acting that way, he became famous and gained a great reputation. Once the king himself fell ill. He sent for him. He saw the bad angel who stood at the head. The butcher began to ask him—Do this for me this time that I may cure the king. The bad angel acted deaf at this, paying no attention. The butcher ordered to turn the bed with the king around quickly, and the angel was left standing at the king's feet, and he [the butcher] cured him at that instant. Thereafter [the angel] said, This time I forgive you, but the next time take care that you don't do it.

485. A certain general announced to his army that he would pay a certain sum to any who would deliver the head of his enemy. And so they did. One prostak among the soldiers—a strong lad but not schooled in the art of war—having heard about it, went about among the bodies, and being unable to find a head but only bodies, he cut off a leg and brought it. When the general asked, Why did you not bring the head? The man answered, Because there weren't any heads left. And so you, You were afraid that you might lose your heads, so you turned upside down with your feet at the top.

486. It is known to you, that a blessing cannot be put on an empty thing as it stands with the prophet who asked the widow, What do you have in your house?[709] When a man doesn't have something on which something good could rest, then they give him some raise, as it was with Saul. Saul could not receive annointment from Samuel, until he first seated him at the very first place at the table and ate with him at the same table.[710]

487. Why did you not wait for the names which the lips of God himself announce, and not give them to you yourselves? For all names are secret, only, that which is respected, must be degraded and debased. Therefore you must be degraded, so that God can uplift you from the rubbish. And nobody has that power, only God himself. That is why you fell.

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[708] The word *nie* (not) has been added to 68 by a later reader; 9/2 has *nie*.
[709] 2 K 4.2
[710] 1 S 9.19 ff

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488. Every man is in two forms. When he goes on the good and right road and his form stands beside him and he appears as a full man, then all the wild animals are afraid of him and cannot do anything bad to him; and that is what stands with Daniel, that God sent an angel to him.[711] Indeed it was his own form. But I, when I was small, chased wolves alone, with the dog I had, and they could not do anything bad to me. But you changed your form to a dog, snake *etc*., and discarded the form that the gods gave you. By doing this you understood that you would be cured.

489. I told you a long time ago a parable about a certain man who had a son and abandoned him, and went away from him, and another found him and brought him up. I asked you, To whom does that son belong, to the one who begot him, or to the one who brought him up? So I took you and led you to baptism and then abandoned you, wanting that you might bring up the Company so that they might be called by your name.

490. A certain king wanted very much to catch a bird, which was of various colors, particular beauty and possessed human intellect. The king announced that he who caught that bird and brought it to him, would be given half of the kingdom. But all efforts were in vain, since the nest of that bird was in a low place, but having heard that they wanted to catch it, it immediately went up on a very tall tree, whose branches and leaves were as sharp as swords, such that nobody could climb it. A certain prince heard about it. His desire to see the beauty of that bird and to fulfill the will of that great king was kindled and he decided to go secretly to look for it but so that no living soul would know about it. If I find it, he said to himself, only then will I reveal who I am; if I don't find it, then at least I won't suffer from shame. What does he do? He dresses himself in coarse attire and, having taken his shoes off, he walks alone, so stealthily that it was impossible to hear his tread, until he came to the nest, where that bird was. That nest had the shape of a small building. He stopped there near the door with great reverence and respect. The bird, having noticed him, said, O prince, my soul has become overjoyed to see you. Know, that I am a princess changed into a bird. Even though the time has not come yet for me to go back to my form, (but,) since I see of you that you pursue me and try with great humbleness, take me and lead me before the king. There, when he carried it before the king, only then was she changed into her first form. The king was greatly pleased with her and gave her to his prince as wife. So also you, You should have gone in silence with respect.

491. There was a certain sultan. He went on the road with his vizier. He ordered him once that he look for such a lodging for him that there would not be any man superior to him. The vizier went and found a poor man's house, thinking that his master the sultan would like the inn for that poor man was very humble. However, he had a small child. At night it began to cry. But I told you, said the sultan, to find a house where there wouldn't be anybody superior to me! That child is my superior, for it is not afraid of me, and what can I do to a child? The next night he ordered him again to look for such a house in the same way as before. The vizier prepared a house such that there was no child in it, but there was a drunkard who was singing and shouting and did not allow the king to sleep the

[711] Dn 6.23

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whole night. So the sultan said, There is one superior to me here also, for what can I do with a man who is not in his right mind? That is how you are, You have made yourselves higher than me; you wanted that I attend to you.

492. Indeed you have heard long ago, that all the royal weapons are given into her hands.[712] It was proper for you to wait until she dressed you in those weapons, as it clearly stands, *Hagor charbechu al jerech gibor, hautcho wehad orcho*[713]—Attach your sword to your side, o knight. It is your beauty and ornament. But you refused, saying, It is difficult for us to carry that armament. Moreover, you wanted to make war against *Sam*.[714]

493. I wanted to make each one of you a man in wholeness,[715] just as it was said to Abraham, Go, go away from your country;[716] also they appeared to him as *El Sadday*.[717] He knew that this was from that place, which is *Sched*. Likewise, from the love of God did he go on that road, despite the fact that he said to him *Koy*; that is, your children will be then in the lowest degree,[718] for the Egyptian plague was for the firstborn from that degree which is called *Koy*.[719] yet still he was obedient and said to God, Although this is the lowest place of all, even so I will be obedient to you. Also Jacob came out from Beersheba and went to Haran and there he found a place in which he had guards for himself and there, only then, did he serve seven years for Rachel, for it was absolutely necessary to serve there in order to find her.[720] That is why those great ancestors said these words, that Jacob did not die;[721] because he got Rachel. But truly he did not get that true Maiden through whom we shall be worthy to come to eternal life. That is why also Abraham was the first pillar, who pursued that degree, so as to become Adam. Why didn't you act like the Patriarchs? You had to serve her. When I pulled you out from the Jewish estate to that estate of Edom; just as with Abraham, just as with Jacob—that he went to Haran—that is how you should have served her, to endure and to be obedient, overcome all bitter words, foreign and ugly. Then you would have been able to approach her, and to come to the degree of Adam, and sit upon a chair.[722] Know, when you see a beautiful thing charming to the sight, then there (this) is worth nothing; and when I show you [something such] that there will be fear in your eyes, and ugliness, don't be afraid and fear nothing, for God is there. At first you will see it as though a thin thread, but if

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[712] 397 n
[713] Ps 45.4
[714] Samael
[715] 238 n
[716] Gen 12.1
[717] Gen 17.1; 214 n
[718] Cf Gen 15.5
[719] Ex 11.5. Zohar 1.90b sets the word *ko* in the aspect of judgement (Isaac is the patriarch of that aspect) but in the higher aspect and distinguishes the lower aspect as that directed against false worship or prps Frank thinks of the Egyptian first-born. As the dictum continues, the symbol of the "guards" appears and it seems likelier that Frank is making reference in the first place to Abraham's humility; and in the second, to the provision of protectors in Egypt as in Haran.
[720] Cf Gen 28-30; Zohar 1.151b; 196 n
[721] Zohar 2.48b, but Yakov's immortality is asserted there as a result of his attachment ot the Tree of Life.
[722] 478 n

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you will catch hold of that thread[723] you will be happy, for all the winds will not be able to move you from your place forever. I wanted to lead you beforehand because that place is very frightening; and if the doors were already open, then the whole Company could follow you. Now I must go alone and must try to set that thing on the side, and then I shall be able to lead you through; and I wish for you that you may be worthy to come to Esau. And when the time of great blood-spilling in this world comes, I will not let you come before me, for if I saw you, then I would be angry at you, but if you were in wholeness, you could save an immeasurable force;[724] that is why you will not be able to come before me, because of the danger; and if you saw for what reason that blood-letting was needed in this world, you would have great joy.

494. That which my servant Mateusz knows, that you don't know, but that which was prepared for you to know, that he knows not at all. He only knows that [thing], how the world must be led. But it was prepared for you to know about those secret worlds. And that, that is what stands, that God hid the brightness from the godless.[725] The Jews wanted to tear out that place in which that secret light is hidden. Also he knows why that blood-letting has to be in this world and things similar to that. But now I cannot reveal anything about that secret light to any man; but what you see, you will see. I wanted that everything should have happened through your hands.

495. The Lord had a dream on January 7th, 1784, I walked in a field and then a white dove flew to me and settled itself under my arm. I thought to let it go, and then one woman approached and told me, Don't let it go, perhaps it is expectant. Then she took it and felt under the throat. Having felt there a sort of globule, she said that, She will bear one village. Then she felt the other side and said that, The other has a village. Thereafter I took that dove to my room.

496. A power was given to the first Adam [such] that all creatures followed him, and he was ordered, Take that one, but don't take this one; but what he was not allowed to take was very attractive to the sight. But it is the custom that wherever something is prohibited, that becomes most desirable to acquire. The reason for that [is], that one thinks that there something very good must be. Therefore Adam fell and everyone who followed him. If Adam had been obedient to the order given and gone to that place where he was told, then he would have been able to come to eternal life with everybody who followed him. and I wanted to lead you to eternal life and to pull you out from that place in which Adam fell, and to lead you to the place, where Adam was told to go into it. but you did not want to, and turned back, thereby you fell at the first place. Now I must suffer until I pull you out from that place in which you fell.

497. There is a certain herb which has this attribute, that he who carries it will not be hurt by any weapon and not only he himself, but also several thousands of those who hold on to him by a thread,[726] then nothing will hurt any of them. So also you, if you had held on

[723] 166 n
[724] 9/2 adds *ludzi* (of people).
[725] Jb 38.15
[726] 166 n

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to her, then no thing could have hurt you, even though you might be several hundreds of leagues away, and if you had hold of her, even by a thin thread, then also nothing in the world could hurt you.

498. Now it is necessary to hold on to that thin thread even if it be very thin, worse than a cobweb, for if it were thicker then Esau would surmise, for they have the tradition from Esau.

499. I told you the verse, *Jelchu weloi ieofu*—They will go, but will not fly.[727] For when you will go as a delegation then neither a horse, nor a wagon will be needed.

500. When you come to Esau you will put on an attire. At that time your eyes will be opened and you will see everything. Like a man who had a screen on his face and eyes, found in a room in which everything good is, and he, because of that screen, cannot see anything; when they take that screen from his eyes, then in a moment he notices everything; the same as you, When you come to Esau and receive the *Das* your eyes will open, you will know everything, and will see. You will have great joy, weeping for that which you recognize as lost because of you.

501. *Kol, kol, Jankiew*—Voice, the voice of Jacob[728] calls, Why are you sleeping? Where are you from? You will answer, We are from the house of Jacob. Only then will you be told, Approach here, o prince; and having given a thing into your hands, they will say to you, Go with this on God's mission.[729]

502. From the beginning of the world there is a thing hidden in a double cave, therefore the first Adam is buried there. Abraham knew about it, therefore he bought that double cave.[730] Efron saw only darkness there, but Abraham saw and desired that place. If the Patriarchs, God forbid, were not buried there, then their children could never rise up. They went there because of death. But we need to go there and raise up a certain thing from there.

503. It was easy to go at [the place of] Ismael. There was no need even for the help of God. But what of it, when there it was not possible to raise up anything? The foundation is Esau and Jacob. What they will do, that will be eternal. It stands, *Micofaun tiftoch horoo*[731]—From the north the evil will open. But you do not know what the north is, what opening is, and what evil is.

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[727] Isa 40.31 with a play on "they will not tire/fly," cf 1212 where he recites the verse another way. " In a note to 1241 Fania Scholem writes that the biblical word *y/ti'afu* ("they/you will [not] tire") was misunderstood by the translator as *y/ta'ufu* ("they/you will [not] fly").
[728] Cf Gen 27.22; 83 n, 165 n
[729] Cf 266 n
[730] I.e., Machpelah, Gen 23.3-18 cf. Gen R 58.8, etc
[731] Jer 1.14. Frank prps draws on the Zohar rdg of *mitzafon* that associates *tzafon* (north) with *tzafun* (hidden) and the aspect of Judgement (and protection), cf. 1.151a; as well as with the Russian invasion. See also 807.

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504. In a dream I saw Jesus, having priests around him, sitting at a spring of living and clear water. I noticed that this spring went away from them and came to me.

505. When Jacob could not even receive the blessing without the attire—How after that is it now possible to come to Esau? Unless beforehand the attire would be put on? Only then will fear fall upon the wild beasts.[732] When you put on that attire, then you will never take it off. One cannot go there without the attire, for, may God forbid, all [one's] limbs would come apart.

506. I told you in Iwanie, When you don't know the most beautiful among women, *etc*. for at first they show a respectable thing, and afterwards still more respectable, because from the beginning it is necessary to know beforehand the most beautiful of women, that is the mother of that Maiden, only then would you come to the Maiden herself. You did not want to listen to me. Therefore you must go among the heels of the sheep,[733] *etc*. It was my will that you have authority over everything and now you must be fallen until you come to Esau and only thereafter will fear fall upon the beasts *etc*.

507. I said to you, That Maiden sits in a tower, but neither she nor the tower can be seen. Only her favorite when she wishes he see her may see her portrait through the window and that when he finds it he guesses and knows that there that Maiden is found.[734]

508. You know when they open a certain kind of thing they open it slowly for it is not proper for one who is in darkness to look suddenly at the light for he might be blinded as clearly stands, He saw a thorn bush burning but it was not burned up,[735] for wherever there is a precious and great place it looks like a thorn. That, that, is what I said to you of those that taste bitterness and then turn to the sweet or have I not told you long ago that it is hard to be a Truebeliever, Why? for at the time it must be that thorn bush must burn, so that all the strangers cannot come near.

509. At every place there are two forms as soon as one is born. Therefore when little children die it is for that reason [that] they were only created singly. But those two characters, one of them is for helping and the other stands in opposition. You caught hold to the opposing side. When children play, one will grab hold of one side and the other of the other side of a cord, and those two ends are called, the one the evil, the other the good, mother. The evil mother boasts that she is good and promises to do good for all those who approach her; and the good one promises nothing. Those who reach the evil mother, afterwards the children beat and murder him; and those who reach the good one, they receive all the sweets. So is it everywhere.

510. King Solomon saw a bird on the roof saying to his wife, If I will stand here flapping my wings so I will smash that roof here. The king was angered and said to the bird, How do you have the courage to come out with that? The bird replied, And is it not permitted

[732] Cf 185 n
[733] Song 1.8
[734] Cf 105 n
[735] Ex 3.2

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me to boast to my wife? Is it likely that just by flapping my wings I can smash down your roof? I will teach you not to stretch your hand out for something you can't reach. Solomon was angered at that and moved so as to grab him. The bird having flown up into the air, called, Where is your wisdom o king!? Indeed, after that have I not taught you not to reach for things you cannot grab?

511. In Bucharest a certain merchant found himself in debt to another for several thousands. Having come to his creditor, he complained to him. Not only, he said, have I lost my own in the sea, but even what I borrowed from you. Now what will you do to me? The creditor answered him, I will give you another large amount. Go out again; perhaps by means of the loan, you will recover and get back to the first status. That is what the debtor did; it went well for him and he got back everything in double.

512. When I was in Salonika the second time I took myself to the Jewish synagogue in which were to be found some 1200 people. When they took the Law out of the Ark and laid it on the table, then I took the pulpit in my hand and called out, Anyone who even dares come near to this in order to read, I will kill on the spot. Then, having put it down on the naked ground, I sat on it with my buttocks.

513. How could you not understand when that secret faith was revealed to me and I was told that it was now unnecessary to pray, I felt great bitterness about it for I was always accustomed to pray in szkol. But when I came to Poland, I called all the Law by a filthy name. From this one should have concluded that on that road we walk there is nothing filthier than that which those Laws teach. For all the Laws and prayers were only from the side of death, as it clearly stands with you, *Odom ki jomus boauhel*[736]—A man who dies in a tent. Must a man suffer so under the Law until he dies? Or likewise those prayers which you have, Who will perish by water, who by fire *etc*.[737] Is it nice to praise the king so, [by saying] he is able to cause evil? All that has been only to the present, so that all of the Jewish breed would survive, so that the name of Israel would not be forgotten; but now it is not necessary, neither Law nor prayer, but only to attend and do and tread until we come to that secret good. Also at that time, when sacrifices were made, if the sacrifices were for the forgiveness of sins, for what did they still die?

514. When you turned back, you abandoned the right and turned to the left, so too were your deeds. Therefore they call you by the name of Lot, for Abraham went to the right and Lot to the left. He also went to that dark cave as did the one called *Rabbi Ilui* who also went into the darkness with his son and they could not bear it there,[738] for not everyone can endure that darkness; but we must have faith[739] in the morning of Abraham.

515. I chose you and I wanted to lead you to a place which is not yet known to any man. Even though they might be displeased there I would turn it into a joke; and only to

[736] Num 19.14. In the explication, Frank is reading this passage with sources like Git 57b, Tan (W) 58.3 and Zohar 2.158b.
[737] From the prayer, *unetana tokef* of Yom Hakippurim.
[738] I.e., R. Ilai and his son, Zohar 3.162a
[739] 9/2 adds *nasza* (our).

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shorten the road, like I told you the example of that which I did to the king in Jassy. Several times I sent petitions by his ministers but they did not reach his hand and my[740] demand was never shown to him. So I acted like a fool and after catching hold of him by the robe, I said to him, I made you king over this land and you pay no attention that justice be done; if it will be so any farther, you will no longer be king. The king and his ministers laughed at that. With that I gave him a memorandum. Thereafter, having read it, he rendered me justice. Therefore I was chosen, for I am a prostak and no other, learned, wise, and proud could have performed the trick.

516. That thing to which we are going, no man has experienced anything from that place even though the world stands more than 500,000 years and since that time it has not been possible to open that place all at once for the world could not bear it, as I said to you, that being in darkness one cannot look at the light all at once. There are many guards to that who do not permit instigation and do not allow anyone to reach that secret place. You wanted to seek God; to whom it is given to seek a thing, he may. But a great many people have been, of whom the least was more knowledgeable than you. It was proper for them to seek but they never knew what they were to seek and in what place, therefore they found nothing. Just as the whole world knows that the treasure of Korah is in this world,[741] but where to seek it—Is it possible to dig up the whole globe of the Earth?—unless one knows where it is found. How could it arise in your hearts that you would search on your own yourselves? You ought only to have followed me, for I know what to look for and in what place to look. I told you, I will show you God. Or is it possible to come to the true God in the attire you wear? Is it possible for a poor rag merchant to appear before the king and talk with him? A blessing likewise cannot come to rest upon an empty thing as it clearly stands, *Ma lecho babais*[742]— What have you in your house? Therefore you must first be dressed in clothing by me so that you may come to the degree of Adam. At that point fear will fall upon the creatures of the forest and at that time you will cleave to that Maiden and will be able to come to Esau and continue on to *Das*. Only then will it be possible to give you a thing in your hand so you can search for God and reach him. Without that it is not even possible to mention the name of God and it is not possible to reach that thing through the Law; and certainly he who wishes to preserve his soul must withdraw from it. Without her it is not possible to seek or approach God; even though one finds him, one loses him, God forbid, for she is the gate to God. In the Jewish estate, I told you, When she is not known to you, that most beautiful[743] *etc* but in this estate here there is the Daughter of Zion as clearly stands, *Gili meaut Bass-Zion hine Malkech jowauloch*[744]—Rejoice greatly Daughter of Zion, Behold your king will come to you.

[740] Read with 9/2 *mego* for 68 *innego* (another).
[741] The fullest version of the riches of Korah legend is *otzar hamidrashim*, *'al yithalel* 9
[742] 2 K 4.2; a common understanding of this verse in the Zohar associates it with the sefira Yesod and the male aspect of that mating (with the sefira of Malkhut or Shekina) that will bring the messianic fulfillment.
[743] Song 1.8
[744] Cf Zech 9.9

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517. I went on one road and you on another road, as it clearly stands, *Zadikim ielchu bo*[745]—The righteous will walk upon it. How could you say that man has a soul on this cursed earth?

518. The first Adam was prepared for a certain good thing but because of his sin he did not attain it. One must first reach the same shape as Adam and then he will try to reach the degree in which Adam was and then he will come to that thing which was prepared for Adam,[746] and all who follow him will come to that degree. For from him will fall fear on every animal of the earth and that cannot happen until he will have such a thing in hand, as it stands, What have you in your house? One must as well wear the clothing by aid of which fear will fall upon the animals. See, when Jacob was only going to receive the blessing, he had to wear those robes, how much farther now when one openly receives rule over all animals.

519. It was my wish that through you be brought about that which stands, *Beszaufer godul itoka*[747]—They will sound a great trumpet, that is that through you would come a sound from one end of the world to the other and not through any other.

520. When my aid comes to me, at the beginning we will take a step and then we will come to the degree of Adam as was said above; thereafter we will make a *Korban*, sacrifice,[748] that is coming near a certain thing.

521. How can you say anything of the nature of *Jesod* when you know not at all what it is? Indeed it stands, The righteous is the *Jesod* or foundation of the earth.[749] For where there is a foundation it is possible to put something stable on it, and therefore you have nothing stable, not even life, for there is no foundation, *Jesod*; and when the time comes that there will come forth the true *Jesod* and be revealed, he who touches it, even though a thing be a long time dead, he by touching can revive it.

522. A certain woman in Bucharest told a story to one of our Truebelievers that I was once with a certain group in an inn where wine was being drunk and that I got a little drunk. Those who were with me began speaking among themselves in Hebrew and at that I got involved in the conversation but contrarily. They all started jeering and thereafter I said to them, Now you are making fun of me but I tell you that more Jews will follow me than you have hairs on your heads.

523. I said to you several times those words which stand with you, *Kad zaraine Pulen be chamschin utren*—Poland is seeded with 52 colors.[750] Are there really 57[751] colors in the

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[745] Cf Hos 14.10
[746] Cf Zohar 1.145b
[747] Isa 27.13, and in the High Holidays service in this word order.
[748] There is a play on the Hebrew word for sacrifice/nearing (*korban*) here.
[749] Prv 10.25; Yesod, the ninth sefira, is the instrument that enables the mating of the tenth sefira, Malkhut—the Shekina—with the sixth, Tiferet, the Messiah. Cf 564 n.
[750] Cf Zohar 2.104a; here, a pun on the origin of the name "Poland" and its history, Frank adds the word "colors" to the quote and prps puns on *kolorów*/*królów*.
[751] 9/2, 52.

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world? But I only showed you by that those 52 kings who have been in Poland. I wanted to set you among kings but because of your doings it never came to that. With that I say to you not *säen* [!] as is written there, to seed, but *sehen*, to see, as those 52 colors will be seen in Poland. I wanted to dress you in that shoe but you did not wish it.

524. Abraham went to the right, for help will be from the right side, for of a man the right hand always has more power than the left hand. Even though he didn't see where he was going still he was obedient to his leader; and King Saul, even though he went to the left, [it was] because he came from the tribe of Benjamin and that whole tribe was left-handed; it was so they could smash the left.

525. When I was young, I saw a book for children in which all the customs were written and along with it different portraits, such as Pharaoh bathing in the blood of children *etc*. At that the children and I took a knife and began to stick holes in it, not only what was bad but everything good that was in there too, so that we put holes in the whole book.

526. Those who turn to the side of death, they cannot praise God, for it stands clearly, *Loi hameisim iehalelujo*[752]—The dead will not praise you.

527. When Rabbi Mardocheusz revealed to me the secret faith and said that God is found in *Tefeyres* among the *Sephiroth* I asked, From where do you know who is found there? Maybe he went off for his needs[753] and left the very worst in his place.

528. In Bucharest the Jews did not want to swim in the river but only with me because I saved them from every evil. Once one of them came to swim and said, I am strong and know how to swim well. He went alone but never came back, for he drowned. The district superior was there, but even though he was powerful he did not want to go but only with me. So when he came to the river he paid me great honors and said to me, Even though I am the superior at home, (but) here you are my lord, my sultan.

529. When the Jews come, immediately in the first year, a great thing will come forth to the world, for they will be in wholeness.

530. I called you mixed-up because I led you to baptism and you looked at what is done in the Turkish estate. Likewise in the Jewish [estate], you studied the Law and fasted. In the Turkish faith, their head is wrapped up and they are not permitted to go bareheaded; so you saw no secret at all with your own eyes. But here it is uncovered, for here the head is uncovered (and) so is the heart. If you had known what that means, that uncovered head, then you would have, God forbid, on that account lost/slain many. But indeed, I said to you that it was necessary to go to the bottommost *Sheol*, therefore you could not be with me for I am already in baptism and you are still Jews—There was one Jewish orator. He saw two young lords who had come to the king, and during the audience they made a speech. At the end of the formalities, the king received them pleasantly, presenting them with gifts according to custom of royalty. The Jew having observed this,

[752] Ps 115.17
[753] Frank recalls (the interpretation of) 1 K 18.27.

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fell to his knees then he too stood before the king to make a speech with lovely expressions in a clear voice. And what has happened to you, Jew? the king called out, Tell me briefly what you need. So is it with you; you did Jewish deeds, therefore you must go under the Jewish authority, but he will not do you any harm for he will teach you and christen you.

531. The foundation of it all is to come to the degree of Adam. I led you to Poland to Esau and at hi[s place] there are the *Alüfem*, lords.[754] Every one of them was in the degree of Adam and was able to sit in a chair and everyone had the power to judge criminals at his own place, And you paid no attention that they die little by little and it is not permitted them even to torture for they themselves are tortured. But you must first have authority so that fear will fall on the animals; thereafter you will come to the degree of Adam so you may sit in chairs and only thereafter to one thing, which I cannot reveal to you.

532. There are found various kinds of precious stones. There are stones which when worn are charming to every eye and others are charms for love, others serve to arouse a man towards women; there are others which make one cold; and so on. But he who knows sees that all the limbs are there as in [the hu]man. I was once given a stone to excite women, so much so that no one could wear it. It was given into my hand. I took it to a merchant and even though its power was greatly inflamed I could still bear it. The merchant could not get over his great surprise at the power I had to wear it. I asked the merchant, When there is power like this in a stone, how does one wear it? He answered, That one who wears it must have a second as an antipathy, which stands in equal weight.

533. A certain philosopher deeply steeped in the sciences once saw a simple girl who had come to him for fire and having no vessel in which to gather it, the philosopher asked her, How are you going to take the fire? She answered, I will take it in my hands. How can that be? he screamed.[755] Watch right now, she answered. With that she picked up some ashes and after spreading them on her hands laid a burning coal on top and then left. The philosopher having seen it, immediately gave up all his sciences, saying, What good are these books to me now when that girl is wiser than I. So is it with you, what good did reading do you when you see nothing?

534. Your names will not be remembered/mentioned at m[y place] but you yourselves, that I do not know.

535. Jacob, wanting to take the blessing away from Esau, had to put on the robes of Esau. What then when one wishes to take the whole world's blessing? Is it possible to receive that in clothes such as you now have? But I myself must dress everyone with my own hands, men, women, as well as little children. The first attire causes fear in animals; the second will be superior and will signify power over those from whom fear falls upon animals. Then a sign will be given everyone on his clothing.

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[754] Frank is referring to the commanders of Esau, Gen 36.40
[755] 9/2 has *zapytał* (he asked).

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536. When they want to put a man over some thing they test him first. It is necessary to look him over as to leg, and hand and so on, and every limb, from front to back. When you are able to bear that with which they challenge you and come to Esau, at that time it will be different.

537. When the sun comes out from behind its veil one must first go and announce that all places are to be cleansed, for it comes in a wagon and if there be anything beneath when it comes, its rays might cause it harm, because they will come down hard, scattering joy at carrying out the will of God.

538. I established you as helpers for bitterness comes before sweetness likewise darkness before light, I took you therefore so that everyone might have a bit of bitterness and ease my burden somewhat.

539. A certain king sent an envoy to another court. Having returned, the envoy made an excuse for something [that had happened]. The king was displeased and called him an ass. The imperturbed envoy replied, I represented Your Highness' person. So is it with you. I wanted you to come to the degree of Adam and you made asses and the like of yourselves.

540. There was once a landlord who understood the speech of beasts, birds, and so on. He had himself an ox and an ass. He once heard the ass saying to the ox, Why so unhappy? The ox replied, Hard work and hard beatings have made me weak. The ass advised him, Pretend to be ill and lie down so they won't take you to work. And so it happened. The landlord saying nothing ordered the farmhand to work with the ass and to its own work add that which the ox had to perform. The farm hand did so. In the evening the ass completely worn out, returned. He said to the ox, Bad news for you, poor thing. The farmer wants to butcher you seeing that you are unfit for him. Give it up and get up. Having heard that, the landlord began to laugh and said, When you are an ass why did you give advice to the ox so that you would have to ease his burden? So with you. You wanted to ease the burden from yourself and not to be like an ox for the plough and an ass for carrying loads.

541. If the Truebelievers in Warsaw would have seen one thing then they would have hurried to get here,[756] even though they would have to stay on dry bread and water here and eventually even to chew dry bread for three days and to be among the vilest, to live in a stable and lie down in horse dung, and that, that is what those two[757] argued over. One of them stated clearly his wish, *Jeise wechimine wehaisew taches tile dekiwse dehamre*—Let him come. I would sit in the shade of the dung of his donkey.[758]

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[756] This refers to the summons for help and attendance Frank issued from Brno to followers in Warsaw during the period of financial stress in 1782-3, with little success.
[757] 9/2 has *ci Dwoy wielcy* (those two great ones).
[758] Cf Sanh 98b. Frank has conflated the discussion wherein R. Yosef responds aggressively to the idea that it would be better for the messiah to come when one is not present since great sufferings will occur.

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542. Why accept the Truebelievers from the beginning? I tell you, the Jews are in great contempt and disdain among the nations and the Truebelievers are even more disdained than the Jews; and from the sin of Adam the world falls continually lower and lower until it reaches that place which is low and the lowest of the low. When it finally reaches that last, where there is nothing lower, only then will it begin to go up without end. And that, that is that ladder which Jacob saw, on which angels of God went up and down.[759] But he himself has not yet climbed it. But when he begins to go up, he will never descend.

543. The first attire, which casts fear upon animals; and the second, on which there will be a sign which will fulfill the meaning of that verse—*Wenocho olow ruach Adonay ruach chochme ubino, ruach ezo*[760]—There will rest upon him the spirit of wisdom, the spirit of understanding, the spirit of counsel, *etc.*—[means] therefore [that] one must go from one degree to the next, from one crown to the next *etc*. It is not as fools think, that without work and struggle it is possible to come to God; but certainly one must work. When you seek then you will find.

544. There was once a prince. He married a goddess named Giuniaia. Before he married her she made him an agreement, That you only look away from me so that there may be no harm to you and that you not ask me about the least thing. She bore him a handsome son, after marrying him, and agreeing to the compact. As soon as she had borne him, she threw him into the fire and he was consumed. Her husband said nothing. Then she gave birth to his daughter, of extraordinary beauty. Her she threw into the jaws of a bitch. Being unable to bear that he asked her [about it]. And when he had done that she separated from him immediately, for 10 years, and sent him back to his realm, not wishing to live with him any longer. Afterwards, seeing that he was greatly sorry for her loss, after 10 years, she came back to him and showed him the son and daughter, healthier and far more handsome and comely than any children he had ever seen, saying to him, Even though in your eyes my deeds appeared evil yet it was for their good, for I handed them over to one place, so that they might be made more comely and excellent enough to carry themselves as monarchs. So it is with you. You could not bear what you saw and heard from me and only at the last will you see that everything is done truly for good.

545. There was a certain king having a beautiful daughter and yet another who had a son. The two children were deeply in love with each other. The father of the girl would not permit them to marry. The prince, Amant, grew ill from love. The doctors advised that a group of the most beautiful girls form an ensemble for a dance; perhaps that would ease his heart. At that the princess, his beloved, having run away from her governess, disguised herself as a gypsy, and having come in that crowd of dancers around him,[761] mixed herself in among them and danced and leapt. No one recognized her on account of her darkness; but he, having caught sight of her, bore himself off to his room and ordered his tutor to set her before him. How can it be, exclaimed his tutor, that you want to

[759] Gen 28.10 ff, Zohar 1.149
[760] Isa 11.12. Occasionally, as here, the transcription of the Hebrew employs “z” rather than “c” to transliterate /ts/; i.e. German rather than Polish letters.
[761] 9/2 has *nią* (her); cf Zohar 3.279b

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become involved with such a dark woman? What do you care, asked the prince? She pleases me. When she had been led in, immediately after chatting and relaxing, he recognized her. Then he said, Please remove that blackness so I might look upon you in your true beauty. She replied, I have no other shape. I have been just as you see me since birth. Even though you be so, he said, I am still completely in love with you. At last she removed the dark color from herself and he saw that she was indeed the princess [for] who[m], because of love for her, he was ill. And so is it here. Why did you not have the heart to understand here, in spite of those dark colors as it is now, to say, Even though you are in such a shape I am yet more deeply in love with you? [and] thereafter to ask that she show herself to you in her beauty as she is in reality.

546. You see, and do not see; hear, and do not hear; have feet, and go nowhere; have hands, and reach nothing.[762] You even see it with your own eyes and you will weep for it. Remember that thing.

547. Once the sultan went out *incognito* and came into a certain home in which there were many lords who did not recognize him at all. One of his faithful servants alone, being there, recognized him, but could not reveal it so that he would be paid the proper honors. What does he do? He went out from there and having put on rich attire, returns and having fallen on his face before the sultan, cries out, My Lord! My King! so that those there hearing it recognized him and paid him the proper respects. I cannot tell it to you and on that account I have great bitterness.

548. That Ran[763] ordered when he died that a bag of earth be put in his coffin giving a sign thereby that he wished to convert the world of spirit into that of flesh. But I tell you that in this world everything which is spiritual must be made into flesh as is ours so that everyone will see; just as a visible thing is seen.

549. How could you fail to understand, when I came to Poland—poor, lowly, feeble—and I said to you that you should be Truebelievers openly and do nothing secretly, that I would lead everything into the open from then on so that all would see fully.

550. I took you so that you would be like sailors who handle a ship, for on a ship there are many ropes and each has its own name. When the captain of the ship sees a contrary wind, he immediately calls to the sailors that each grab his rope and catching the wind by coming about, he directs the ship as it should be. Even though the wind is directed at his useless side he nevertheless employs his tactics by means of the sailors and pulling the ropes, turns slowly until the contrary wind itself directs them on the proper road. Now I am left alone without sailors.

551. That prince, of whom I have spoken to you before, who rescued the snake from the hand of the gardener, after having seen him turn into a beautiful maiden had an instruction from her that he be silent for 9 days. She gave him a black staff she had with

[762] Cf Pss 115, 135
[763] Nathan of Gaza

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her; if he could remain silent for 9 days the staff would turn white; if it did not turn white but only remained as it was, then he too would turn black; for at every place there must be a test. At the end of the 9 days when he had passed the test, thereafter she gave him a screen, a sort of cap with which he could cover his head and face, and also a rug which, when he sat on it, flew by itself to that place in which those roses were to be found. She ordered that he not remove the hood until it came off his head by itself and there would be many roses. But, she said, the cap will come off at the 7th rose, so you might know it. Having taken it, your desires will be fulfilled.

552. The Jews too have faith in that word *Schina* [!][764] Lady, and the Truebelievers have already gone more[765] for they said of the First that he was secretly of woman's sex. But I will lead out into the open everything which has been in the spirit; so that it might be in flesh, so that it might not be secret. The whole world will be seeing clearly and openly.

553. All those who have already died have no permission to come to this world to make report, but if it should happen that one of the dead came to you he would tell you that everything has been put in my hands. Without me no one can do anything. Even though many wise and learned men are found in the world and I am a prostak, still, to none but me is the power given such that through me everything in the world would happen; and to whom I give orders, he may act, but none other. It is in my power to humble and to raise, to take away and to give, for the ways of God are very secret and distinct. In that place where they will say, You are not my people, there they will say to you that you are children of the living God.[766] In the same way as bees, which sometimes rest upon a low and dry tree even though there might be found there tall and lovely trees. Why could you not understand that if I raised you to the degree of Brothers, I could humble you if you were not silent and not the lowliest of all? If you had been prepared [you would have been able] to know and to see everything, without the least fear, just like Moses who saw, and was not afraid; but now having fallen, you are like Hosea, who having seen, fell upon his face.[767]

555. The whole world is the enemy of the true God. It was announced, He who wishes may take that journey upon himself, but no one took it up; that First and the Second took it upon themselves, but not to that place, and I took it up and I will go with the power of my God. But you, who know nothing, still you were close to the place from which it will be revealed; but you did not have the strength to hold on. If you would have been like blind men you would have been led. You went in great haste and for that thing it is necessary to make careful assessment. But you could not even bear those tests. I wanted to lead you to a very great thing but you couldn't hold up, wanting to go all on your own. Even though it had not been revealed to you, you wanted to act without revelation; therefore you fell. But when the Jews come, then I will lead you by other means; which will not be such a great road. Where was your sense, to go when you do not know what

[764] 9/2 has *Schhina*. This dictum relates to Zvi's participation as messiah in the sefira of the Shekina.
[765] 9/2 has *wyżey* (higher) for 68 *więcey*.
[766] Hos 2.1
[767] Prps a mistake for Joshua (5.14). The two words look alike in Hebrew/Yid (*l(y)hosh'*).

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or for what it is? and when they don't give [one] to know then they do not know; when nothing is given, then there is nothing.

556. When I was little I was at [the place of] an old lord, and he had pears of extraordinary flavor and smell in his garden. He gave me some to taste, and some for eating. I asked him, Do you have many trees in your garden like this, that give this fruit? He answered, I have a lot of big old trees and a few young ones. I said to him, I will steal fruit from your garden and cut branches so I can plant them myself in my own garden. The lord said, If you manage to steal them, then they will be yours; I won't do anything bad to you for it. But if I catch you in the garden then I will do with you as I please. That garden was surrounded by a strong, high wall. Taking a long pole, I measured the height of that wall; and having gathered some lads in the woods, I had them make a ladder of that height. Having immediately concluded that there must be some kind of trick here, when I got there I first climbed[768] up the ladder and I noticed a long cord lying along the wall. I concluded immediately that here was some kind of trap. Not treading on the cord at all, I looked for the place where it ended and I noticed that at the end of the cord there hung a pistol, attached so that whoever moved the cord, immediately the weapon would fire and the report would give a sign. Immediately I caught hold of the hammer, unwound [it] and having emptied the pan, cut the pistol off the cord and took it for myself. Then thereafter, I ordered my lads to climb the wall and we stole whatever we wanted. I cut three branches off his trees too and carried them off to my garden. In the morning the lord sees and recognizes the theft; thereafter he posted a lot of guards to stand watch in the garden at night. What did I do? I went with my boys and we all stood round the wall and fired [guns] so that we did not allow the guards to sleep. I did this for three nights, night after night. The guards being worn out, I didn't go the 4th night. The guards settled down to sleep. Thereafter I returned with my peasants and began to steal. That lord sent for me but I would go only with [one] who had been there at the conversation. When I got there with him the nobleman began to get mad at me. Then that other said, But you have such an agreement. And so there was peace between us.

557. [I,] being young, the Prut River overflowed; very many people, Turks as well as Jews and Christians went to swim there. They wanted to swim across to the other side but they couldn't because the water was extremely swift and many had drowned because of it. Rabbi Leib, even though he could swim well, couldn't cross it directly but only swam by the banks but I swam straight across not touching any side, there and back with no difficulty.

558. That saying, *Gili meaut Bass Zion hine malkech iowau loch*[769]—Rejoice greatly daughter of Zion! Behold your king comes to you—cannot be said for it would be for many the herb of death and for many the herb of life. If I revealed one thing it would be just like I wrote you in the letter, that all the lords and kings would kneel and bring before me treasures and lay their robes before me, but I do not want to be honored with God's things until I am ordered. You, if you knew about that, you would raise yourselves up in haughtiness and pomp.

[768] Read with 9/2, for 68, *wlazł* (he climbed)
[769] Zach 9.9

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559. If I revealed a certain thing to you then a son would rise against his father's life and a father against his own son.[770]

560. When war breaks out, at that time she will say these words, Rejoice greatly *etc*. At that time your blind eyes will be opened and your understanding to that time would fall away from you just as if one threw something out of his hands. New wisdom will increase in you; at first it will reveal itself to you as thin as a thread as has been long said among you *File delgado*, a thin thread.[771] Likewise when a well is dug, at first it flows just a little and after more and more, so that there is enough to produce a whole river. So is it here; at first a bit will be revealed to you in order that there would be something on which to rest a blessing. At that time you will have great joy, but with it great sadness will seize you, for you will see that that thing was in your hands and that you could have done with it whatever you wanted. Even though you will be 100 leagues away from me, still your happiness will be great, for you will be near to me. Be careful that you not doubt and not say anything, God forbid, against her will. You will also see that Jacob will come out from Beersheba.[772]

561. If at least 3 or 4 of you remain and 3 or 4 of the women then I will be able to do a certain thing; or if Ewa remains.[773] But with women nothing can be made; for a woman brought death into the world and I wish to lead to life and bring it into the world.

562. You don't know what that is, that word field,[774] for Esau was that one who knew about hunting, and he was a man of the field.[775] It stands, that Isaac went into the field to pray[776] but that was of no help.

563. Indeed, Isaac was the son of Abraham and he was a whole offering,[777] why did he love Esau more than Jacob?[778] but not that Esau which signifies a herb[779] of the field; rather that Esau who hunts with his mouth.[780] I wish for you that you may be worthy to see him. And no man may come to Esau unless crowned; like those 400 men who were with him, all were crowned,[781] for they all loved him; and Jacob, that is a whole man,[782] you were not able to be before him.

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[770] Cf Sanh 97a
[771] cf 166 n
[772] Gen 28.10; 196 n; and Zohar 1.153a
[773] This would seem to be a reference to Ewa Jezierzańska. 9/2 changes the order of these sentence parts.
[774] The pun again (see n. 76) is on the word for "field" in Polish, *pole*, associated with the name of the country itself and with “Esau,” that is, Christianity.
[775] Gen 25.27
[776] Gen 24.63
[777] Gen 22.2
[778] Gen 25.28
[779] 478 n
[780] Gen 25.27
[781] Cf Gen 32.7; 185 n
[782] Gen 33.18

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564. How can you talk about that *Jesod* member?[783] Can one mention such a great thing in such a filthy place as you now are? Indeed it clearly stands, Take off your stained clothing.[784] That means that they want to establish him over such a place [that] therefore he had to first cast off his filthy attire so that they could put lovely ones on him; even though it would not have been that precious place like that which is now to which I wish to lead you. But that word *Jesod* is a living thing and who can bring it to life if not she? In her hands it is possible to become alive and live forever. Through that *Jesod* the dead will arise.[785] As they touch [them] with that *Jesod* even though they may be several years dead, it will revive them and that, that is what clearly stands, *Zadek wenoisze hii*[786]—The righteous is assisted, for he suffered a long time,[787] and that is not possible to be in that filthy flesh, but only he must first[788] come to the degree of Adam and thereafter he may reach that degree. Not like that Ran, who said that from the spirit flesh is made, but [rather] that from flesh is thereafter made flesh. How can you say that that *Jesod* is a lovely thing? Can it perhaps be revealed before kings and great lords? Indeed it is bigger with horses and so what?

565. I told you that I would dress you in king's attire. Am I perhaps a king? I wanted only to lead you to her and I wanted to teach you thus and so to do and thus and so to say, and if I had brought you to her you would already have been with her forever. I would have commended you to her, saying, These are the men who first recognized and followed me. She would have recommended you on farther, for without a recommendation one can reach no place. Just as I said to you, When I took it upon myself to go, I was led to one room in which there were two women with wings; having put a hand on their wings, I flew to one place with them, where I was given a sign so that I could go on farther. To such a place, so everywhere, wherever I went through more than 1000 rooms I had to have a sign, for without a sign they would not send me farther. Just as you see in the world, that one may not come to the king or a great lord, without a recommendation. Be careful not to mention at that time the teachings and laws you have read until then; for there, there is no law, but all weapons are in her hands,[789] and it is in her power to humble and to raise up whomever she wants. She will be revealed to all; the whole world will see her but will know nothing of her; but you will see and know. However you will have a certain time of grief until that moment comes when you are able to enter within; even though you will be outside the palace still your joy will be immense. I wanted everything to come about through your hands, you did not understand that—that I called you Brothers, because when someone is under a spell to release the spell they say to him, Brother, come here to us. You are already our brother.[790] Equally it was my will to pull you out from the darkness into the light.

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[783] The refence is to the ninth sefira, in the view of the sefirot as Adam kadmon, the penis; cf 58 n, 263 n, 521 n. In what follows, the emphasis is on the identity of this sefira with the aspect of the messiah that joins the sixth sefira with the last.
[784] Zech 3.4; cf Gen 35.2
[785] Cf Zohar 3.279a
[786] Zech 9.9
[787] Zohar 3.69a
[788] 68 lacks *wprzod* (first).
[789] 397 n
[790] Further additions to the rituals of entry, see 266 n.

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566. Those words of the verse, Rejoice you greatly daughter of Zion![791] I will only say to you and not to any other. I already have one thing to say but I cannot and from that I have great bitterness. She too suffers great bitterness. If you knew her bitterness you would not be able to stand it, and would faint away. When that thing is revealed, you will see her bitterness and all because of you. How could you wish to do such a thing with your own understanding? First you ought to have tested [to learn] if you are able to make gold with your own understanding, thereafter you could have carried out other things.

567. How was it possible to open your mouth before her? Indeed it is known to you that he who says a word before a superior is judged for it; how then against her?

568. I wanted to make a sacrifice of you, that is that you would bring a certain thing near[792] and then they themselves would draw near to the thing.

569. A certain king had a very wise and humble doctor. Another king had a foolish, proud and jealous one. It once happened that the second king came with his haughty doctor to the first king. That proud man came once to the foreign king where he was on a visit and felt his pulse. He said to him, Your blood is fouled; I will give you a medicine. The king consulted his own doctor as to whether he should take the medicine or not? The humble man said, Do not take him or his medicine, and do not trust that proud man. The proud doctor came to know of it and coming before the king said, Let us have a disputation before the foreign kings and lords. Let them judge which of us is more competent in his craft. It was agreed that one would give the other a poison and he would cure himself of the poison. It is the custom that a stronger poison will drive out one somewhat weaker and make a man healthy as he was at first. The proud doctor gave the humble one a powerful poison. The humble one had greater ability; after taking the poison, he purged that one from himself and was healthy. The humble one took a little lime, mixed it with water and gave it to the other instead of poison. The boaster, thinking it was poison, picked the strongest he had and having taken it to drive out the other, poisoned himself with his own venom.

570. There was a certain Jew leaseholder who, owing his landlord several thousands, was thrown into jail by him. Instead he played a trick and hired thieves to snatch him out of the clink. They did so and carried him off as soon as possible to a cart which waited for him with a horse. Having been brought to the cart, he realized that he had forgotten his cane in the jail; he didn't want to get in the wagon until one of the thieves had to go back and bring his cane from the jail. So is it with you. You wanted that I would lead you to freedom and you did not want even to let a simple stick go from your hands.

571.[793] You did not go as is proper. For when they call up a dead man from the earth then he comes with his feet upwards but when that woman called up Samuel before Saul,[794]

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[791] Zech 9.9 and the Zohar passages cited to this verse, both parts of which appear frequently.
[792] 520 n
[793] The order of dicta 571 and 572 is reversed in 9/2.
[794] Cf 1 Sam 28.8

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out of honor to the king he came forth head upwards.[795] All the more so, when one goes to her, one must go with a normal [i.e., upright] head and you were contrary.

572. I tell you truly that you have not yet seen my face and I have not yet seen yours. *Beikwe de Mesziche huzpe iask*e[796]—Upon the heels of the messiah boldness increases.

573. It is necessary to go in darkness, for from darkness it is possible thereafter to see the light, and from the place which you see it is possible to go out. But you did not know, so you turned away to the side and you fell; you went to the left. David too said, *Jemin Adonay romaimu*[797] the right hand of God is upraised—Even though it is necessary to go to the left—that is to smash it and to overpower the left with the right; even though I pulled you out from that left where you fell—but in the right there is also the left. When the whole world comes then it will not be possible to move me from my place and I will never fall.

574. In Bucharest there was found a goldsmith with whom I was friendly. Another goldsmith came along once and hurt his profits. The goldsmith who was my friend asked me to invent a trick by which it would be possible to drive the new man out of town. I advised him that he invite him home and treat him nicely, and meanwhile I, having gotten a few friends together nicely dressed, I would come to that dinner as well, having told them first that whatever I might say they were to confirm. Having gone there, I began to talk very pleasantly with him and with my friend. So that new goldsmith said, I have heard for a long time that the citizens of Bucharest are cheats and unkind people, but I see now that that is entirely false, I have never seen anyone like that. So I said to him, and it was not then long until the Feast of Trumpets, You do not know, poor thing, about those scoundrels or of that performance, that in fact when [the Feast of] Trumpets comes, then the local Jews gather peasant boys and allow them to blow [the shofars] and pray before the altar, and so on. All my friends sadly agreed with me about that. When the new goldsmith heard it, he shouted, If it is so, I prefer to leave this town rather than stay among such godless ones lest God forbid I fall into sin. So he did. He left Bucharest right away for Fokszan[798] and there he immediately spread it about that there were such godless people here. Everybody who heard it began to laugh at him but he, seeing himself swindled, never returned to Bucharest.

575. When I arrived in Krajow[799] there was an old *Frenk* Jew there who, 3 days before I came, died. There was no one to bury him. Having bought linen, and that being needed for the funeral, having washed him myself and mourned him and put him in a coffin and carried it on my shoulders to the trench, where, having dug the grave, I buried him. For I said to myself, All the Israelites in Egypt busied themselves with plunder, but Moses alone was strong and extracted the urn of Joseph;[800] so I shall do as well. I abandoned my

[795] Tan (B) Vayik, *emor* 4; Lev R 26.7
[796] 263 n
[797] Ps 118.16
[798] A city in southern Moldavia, Focsani is situated NE of Bucharest, 45.14N27.12E.
[799] 44.18N 23.47E
[800] Ex 13.19; 199 n

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goods unguarded and concerned myself alone with his burial, and having put up a headstone, I engraved upon it the name, Jehova.

576. Once after the Feast of Greens[801] my father brought a rod of twigs and said, The first Adam sinned and because of that sin he brought into this world a tree with twigs with which to punish children for sins. Your sins have been marked down by me but since there are more branches here than sins, it will be necessary to break some. Leave me alone, I yelled out, tomorrow I will complete it so that it will be correct. So is it with you. You left nothing out that you had not done but you did not want to be punished.

577. From the beginning Jacob thought of Samson, seeing his power, that he is the messiah; but seeing that he fell into the hands of a foreign woman, he said these words, *Lischüoscho kiwisi Adonay*[802]—I hope for your help, o God! Because one is not a knight who conquers his enemies by force but one is a knight who can bear any bitterness and difficulty. Because against one king he could come forth victorious by force but against the whole world he could not win victory by force but, it is said, should be pleasant towards all; and that, that is *Jom nukom belibi*[803]—the day of vengeance is hidden in my heart.

578. No man in the world has yet had a soul, not even the First or the Second. Not any of the Patriarchs, the pillars of the world, have had souls, for a soul cannot come from any other than God himself; and from one other place. At that time the worlds will be stable and he who possesses a soul then will also be eternally stable and will be able to see from one end of the world to the other and more and more and higher, as was said above. For at the creation of Adam three things were deficient and where there is deficiency there can be no stability and that is precisely what is written, *Eiszer boro Elohim laisos*[804]—God created so that he could do, which means, in order that thereafter he might make man without a deficiency. We can see it clearly, When children ask their father for bread, does he give them a stone instead? Just so you see that there exist honest, God-fearing men and we see that even though they ask God for bread yet they get none.[805] Where is the love of the father for his own children? And further, how is it proper for a father to kill his children? from which it follows that the true God himself has had no part in the present creation. Therefore, all the vessels have been broken until now, for he who created them broke them himself so that they might come out purer and finer, and that, that is what stands, *Wehanfilim hoiu beorez*—There were *Nephilim* in the world. And they were already called *Nephilim* because of their falling and being cast down from greatness.[806] Therefore it cannot be that there has been a soul in such a coarse and lowly flesh as is now. I wanted to lead you to a certain place where you could first bathe and cleanse yourself so that you might have the strength to receive a soul. And now you cannot reach that degree, so that you might be worthy to come to Esau. I wanted to say

[801] Shavuot
[802] Gen 49.18
[803] Isa 63.4
[804] Gen 2.4
[805] Cf Ps 36.25 (in the blessing after meals)
[806] 447 n

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only one word to you and immediately your eyes would have been opened, but it would have been necessary to speak to you from the beginning and not from the middle, for when the beginning is not known then one may not understand things well. How could you fail to understand when I wrote it to you in a letter? If I had given you one word you would have put your hands beneath my feet so that I might not tread upon the earth. It is a sign that I have something to say. You would have had to come forth in humbleness and she would have taken pity on you; and now that she will reveal herself to the world it must be the way that she pass through my house; and you would have been prepared to serve her; and the King would have come to take her from your hands, as it clearly stands, *Hine Malkech owau loch*[807]—Behold your king will come to you. If [only] you had endured those 13 years, just as I said to you in the parable about that master who left the building for 13 years, that is precisely to come to her, as the Psalmist said, *Ani haiom ieladticho*[808]—I bore you today. Now I will suffer in Brünn another 13 years for you. You must now stand apart and be beneath the heels of the sheep[809] so that you not be hurt, for your own good, until you come to Esau.

579. In my youth my member was so lively that when one time a youth wanted to climb a tree I erected it for him to stand on, and he climbed up on it. Also in the coldest water it would still stand. And when I went among the maidens I had to tie it up, because without that, then it would stick out the opening of my garment.

580. God said to Abraham, *Lech lecho*[810]—Go, go for your own good. When Abraham went to the Egyptian king it was for his own good, even though he did not know it. The proof is that he asked his own wife that she call herself his sister, for he was afraid.[811] Just so now I wanted that you would go to kings for your own profit, for I told you that I will teach you the authority of kings; and you chose for yourselves the lowest degree and went to lowly men. I wanted to teach you the respect of kings, for the beginning must be from kingdom, *Malches* for she is the first gate to the entry, or it is the last degree, and the lowest of all, likewise, when one does not enter it one cannot move farther on;[812] that thing too was in your hands; and if you had lifted her from the ground with your right hand and at the same time said to her, *Hissnaari meofor*[813]—Shake the dust off yourself, as it stands. She would have then said to you, You have worked for me and served in darkness, from there I will show you the light. It would have shined for you eternally. Then you would have asked her that she extend to the whole Company that aid with which she aids you, and you would have come too to that degree. She would have done it at your request. At that time if you had been worthy you would have led elders and men. Nevertheless you will have joy that you see that from the place in which you had labored, help will begin to come out to the world, and you will know about those words, *Gili meot Bass Zion*[814]—Rejoice you greatly, daughter of Zion! Even though the whole world will

[807] Zech 9.9
[808] Ps 2.7
[809] Song 1.8
[810] Gen 12.1, with Rashi
[811] Gen 12.13
[812] The dual position of the last sefira, Malkhut
[813] Isa 52.2
[814] Zech 9.9

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not know about them and will say it is a *tainted*[815] thing, the Jews too will hardly know, for 2 years, even enough to ask the people of the Company, but only those to whom I would say that verse; but you will know, though you will have powerful grief; and that thing, that is like as usual among the Jews, that they hide the bride behind a veil, even though the whole world knows[816] who she is, still her face is hidden, so here that thing will be precisely, and when that veil is lifted all will see that thing clearly.

581. God said to Abraham, *Weeten lecho ulzaracho es hoorez hezaos leriszto*[817]—I give you and your children this land forever. With all that, he had to buy that double cave for money[818] and muttered not at all against God. And I tell you truly, when the help begins, Abraham will rise and God will say to him, Look, now I have stood by everything I promised you.

582. Do not think that I have already established you as Brothers and Sisters. I had prepared for you precious things, if you would be good; for if you had been Brothers, then I would have given you a sign that I have from God, then nothing evil could have reached you. We certainly see how things go here. The sultan,when he selects one of his seraglio for his bed, he throws her a scarf; so you will have a sign from me; for wherever one comes, there they ask, What have you in your hand? He who shows it will be sent on.

583. He who comes from the seed of Abraham, Isaac and Jacob is a king. God said to Abraham, *Koy* will be your seed;[819] that word *Koy* is *Malches* as is known to you.[820]

584. What have you repaired with your deeds till now? and what kind of good effect has come of it for the world till now? and in fact your deeds have been low. How can you want to come to Esau with such deeds and words? Indeed with Esau were there not 400 crowned men?[821] He who wishes to compare with him must also have such men who also will be crowned. You will see with your own eyes how I will attire the men who will go with me to Esau in different colors and that, that is, A rainbow of bright colors.[822]

585. How can you open your mouths and talk about *Jesod* when you do not yet know what Adam is and have seen no man in his degree and till now there is neither head nor hand nor foot in the world. If you saw Adam as is proper then I would teach you what you have to say, what you have to do; even your steps would have to be measured, just as in ballet they teach how many steps and positions the dancer must take.

586. How can it be that the true God created this world in which one must die and separate and so many other lacks are found? It would go against his own esteem. From

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[815] The Yiddish word *treyf*, "not kosher," appears in a Polish form here.
[816] Here. the numeration of the page as 712 repeats that of the previous page.
[817] Cf Gen 13.15
[818] Cf Gen 23.9 ff
[819] Gen 15.5
[820] 493 nn; Zohar 3.198a
[821] 563 n
[822] 406 n

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this the inference is that he who created this world was undoubtedly not the true God himself—who must repair everything to bring about complete wholeness.

587. A certain Jew came from distant lands having with him a very precious stone. He asked me to sell it for 50 purses of money and whatever more I got would be mine. I brought it to a certain lady and made a lot on it. I paid the Jew the 50 purses. One wicked man came to the Jew and started to jeer at him that he sold such a precious stone so cheap. You know what, he said to him, go get it back and I will give you at least *in dublo*. The Jew merchant, seduced, came back to me and gave me money to absolutely get it back for him. I went to the lady and said to her, I am a good-hearted man [and] know that that stone is not worth half what you paid me for it because it has a great flaw; so I will return your money and you give me the stone. Thereafter I showed the stone to her servants; they all agreed that it was flawed. I took the stone and gave it back to the Jew. But because I had spread a rumor about the stone the Jew had to carry it from house to house and no one would buy it, so that in the end he was forced to sell it dirt cheap.

588. In the creation of Adam there is a deficiency and neither you nor the whole world knows what that deficiency is. I wanted to show you man in wholeness so that you could recognize the deficiency in Adam.[823] If I had shown you, then you would have known and would have longed for the error to be repaired. Therefore it is not possible that even the name or the byname of the true God can be mentioned by a thing which has a lack. Therefore a man must be from the beginning in wholeness; only then can he be what he can be.

589. If you knew what I say to you, that a Truebeliever will come to me and who he is, then you and the whole Company would go on your knees and say these words, Blessed are we that we have a true God that has such a Truebeliever. Blessed is God who has such a Truebeliever. Thereafter you would realize that you can come to eternal life.

590. All those gods they call idols are in the world but men do not know of them. And they are those who entice all men to misbehave. The vainest deeds are sweet to them. There is an idol as well by whom such deeds are done as that a man walk with his feet in the air.

591. Once, in a dream, I saw someone pursued me with a drawn sword and wanted absolutely to wound me in my member.

592. Another time I saw in a dream that one man had a snake all wrapped about his finger and that it bit him so that blood from the finger flowed over him.

593. A certain prince loved a princess but his father would not permit him to marry her. He married her without his father knowing. He was a great lover of the hunt. It happened once that a dervish came to him, one highly skilled in the black arts. He was greatly attracted to the princess whom the prince had just married. What does he do? He goes to

[823] 238 n

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the place where the prince carried on a hunt and reveals to him that he is very skilled in his craft, saying to him, I will teach you extraordinary things. You killed a stag and it now lies dead. Watch. I will leave my body and enter the stag and it will be revived at once. Then I will come back again from the body of the stag and return to my first form. So he did. After having returned to his form he taught the *Printz* the trick so that he would be able to leave his body, enter that of the stag and likewise return. Try it now, the dervish said, to see if you can manage. Leave your body here and enter into the form of the stag. The prince did so immediately. Being scattered throughout the forest none of the servants knew. They were both off by themselves. As soon as the prince was dispossessed of his body and became the stag, the dervish immediately took on the body of the *Printz* and tried to kill that stag. But the prince, being a stag, still had his sense, and having caught on to the treachery, fled. The dervish then went off to the home of the prince and, assuming his personage, coupled with that princess. He ordered all his hunters to kill a single stag without fail and that he would give them a great reward, having in mind that the transformed *Printz* would surely be killed. His men scattered and with great force killed the stags that came into their view. Looking on from the bushes, the prince spotted the treasonous ambush and having seen a dead goldfinch, left his form and changed into that of the bird, and, having flown to the garden of his palace, he stood in a bush exactly opposite the window of his wife's room. There he stood to sing so sweetly that the queen ordered to capture him. The bird surrendered willingly and was brought to the room. The queen loved that bird powerfully. It would fly to her at every moment and give her kisses on the mouth; but when the transformed dervish came near to kiss the wife of the prince, the little bird would bite him on the hand. The wife of the prince had a little bitch which she loved very much. When the little bitch died having puppies, the prince seeing that left the form of the bird and became the little bitch. The wife of the prince was powerfully sad at the loss of the bird, and could not be comforted. The dervish seeing that, said to her, Calm yourself. I will bring the bird back; and immediately he transforms himself into the bird. Having seen that, the prince immediately left the form of the little bitch and took his recumbent form. The dervish could no longer change form and had to remain a bird. The dervish flew to the wife of the prince to kiss her as was the custom of the goldfinch. The angry prince caught him and tore off his head. The wife started to shout and complain at that. Finally then he told her the whole tale and brought her to the place where the first body of the dervish lay. Having seen that, the wife of the prince fainted away, so suddenly had all been revealed to her.

594. Those signs which Jacob gave Rachel[824] are indications of those signs which it is now necessary to give everyone for that step. When one comes to such a place with those signs the guardian of that place, after only smelling it, exchanges it for a sign with which one may go on farther. So at every place where we come we must have a sign or key in our hands.

595. It would have been better for me to stay in prison in Częstochowa[825] till now but I had to come serve her here in a certain thing.

[824] Meg 13a, Gen R 73.4, Bbat 123a; so Jacob could recognize Rachel in the dark.
[825] Read *w Częstochowie* with 9/2; it has been dropped from 68 by homoiteleuton.

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596. There are many different kinds of time. There is a time for weeping, a time for joy, a time for throwing stones, a time for gathering them[826] *etc* for it is necessary to observe. However she acts is how it is proper to act. You should say that verse of the psalmist, *Loi omas ki echie. Jassor iesrani, io ulamowes loi nesononi*[827]—Let me not die but let me live. To punish, punish me o Lord but give me not to die.

597. If you had gone about Częstochowa in wholeness then that maiden who is there would have led you to another Maiden.

598. The Laws of Moses do not begin with *Alef* but with *Bes*,[828] for *Alef* is that Esau and that is what stands, *Alüfe Esau*.[829]

599. I wanted to match you against kings and you went to simple people. The foundation in making war is to use strategy. Even though it may be seen that the enemy is drawn up with a huge and numerous battalion, and here there may be only a small handful, it is possible to employ strategy such as to surround him and enclose him in a fortress and imprison the king himself just with that handful. As soon as the king is captured the rest too will surrender themselves. Just like Cyrus, after having gone to war, even though he did not know the king, still searched for him by such means so as to match himself against the king.

600. Solomon was the wisest of all men, and knew that man has a deficiency therefore he said, *Hakol howel*[830]—it is all nothing. But he did not know what that deficiency is. Even though he went into the desert to Mt. Tarmud[831] neither was he informed of it there, for there they do not know. King David also knew of the deficiency and therefore said *Bechet iechmassni imi*[832]—In sin my mother bore me. In sin, means in deficiency;[833] but I wanted to lead you to *Zufen*—the north,[834] but there you would have come to know of that deficiency. That is a great and powerful deity, for it is before God. Even though that thing is in the world, yet it is hidden and concealed, even from those three; for great darkness is the border between those there and that world; and a dark cloud divides them, and one kingdom cannot enter another.[835]

601. How is it possible to follow a man when that man himself still has a deficiency?

602. The thing that makes Egypt different from all other lands is that there is neither wind nor rain there; that is in order to show the world that it will be different. Even though man

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[826] Eccl 3.4 f
[827] Cf Ps 118.17f
[828] The reference is to the first word in the Bible, *bereshit*, cf 85 n. Frank's interpretation is an original one among hundreds of others.
[829] 531 n, with a pun on the words for "chiefs" and the name of the Hebrew letter 'alef.
[830] Eccl 1.2
[831] Zohar 2.112b, 3.233a to 1 K 9.17f
[832] Ps 51.7
[833] Reading with 9/2 which adds *wgrzechu, to oznacza, w braku*.
[834] 503 n
[835] 380 n

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does not live forever for natural reasons; however the time will come when he will live eternally.

603. In Arabia there is under the sultan's power a place surrounded by a wall and kept by a huge guard because a certain dervish revealed to a certain Sultan Amurat[836] through the holy spirit that an herb would grow in that place and once a year, between 11 and 12 at night, would flower. The special attribute of that flower is that when it is brewed and one glass of it given to a young girl every month her beauty never alters; and even though she be 100 years old, she appears to be 15. The woman whom the sultan loves receives that potion from his hand every month, therefore those women he loves are always more beautiful than other women.

604. I established women so that they could serve her like the 7 young women who were with Esther who it was fit to give to her from the house of the king.[837] But I appointed two times seven, equal to the number serving [at the place of] the Big Brother; and first I would have sent them to a certain place where they would have bathed in a certain well, and be rejuvenated to the age of 15, in beauty as well as power. Thereafter I would have sent them to a second well and by bathing in it they would have learned all 70 languages and the customs of kings. I would also have sent you there to those two springs and you too would have served her. By her power I would have made you kings and the women, the wives of kings. Until she comes forth from her place that Big Brother cannot come into this world, but when she comes forth into the world[838] then he may come in here. You would have been able to go to him, for a triumphal coach would have been made ready for everyone so that in 36 hours he might be able to stand there. He knows of a certain thing which is here in the world. If you had announced to him that she is revealed to the world here then he would have come here. She would have ordered him that he bring that thing which is lacking here, and herself given him that thing which he lacks. When you had served her two or three years then I would have commanded you what you had to do, and you would have heard a sound, and I would have given you a sign, that after hearing the sound you were to say those words which I would have taught you. She would have been revealed among you forever and would never yet have been concealed from you.

605. If you had been good then I would have sent you by her power to the Jews across the sea, like in Istanbul, and you would have crossed the sea on foot as if on land for she has authority over all even the supervisor of the seas; the whole world would have marveled and would have brought them before the sultan and his court. They would have been asked, What does this mean? and they would have answered, We have been sent from such and such a place for such and such a thing. Their words would have been accepted. For when they see they listen and when they listen, they know. All the lords would have longed to see and talk with such as they.

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[836] There are four or five likely candidates named (Al-)Murad.
[837] 131 n
[838] The phrase *lecz gdy Ona wyidzie na Swiat* which is present in 9/2 has been dropped from 68 by homoioteleuton.

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606. When it will be *Gili meot Bass-Zion*[839]—Rejoice you greatly daughter of Zion—she will come out into the world; but I will be on the side and I will perform what I will perform. I warn you that you not think twice and not murmur about it. You know in general that it is not your place to speak against that which I do and mutter about that.

607. When it will be, Rejoice you greatly daughter of Zion! then she will come by my house! At that time I will ask her that she take the whole Company under her wing. I will also ask her for you that she recall for you your youth when you were the first to follow me,[840] and that she grant you one maiden as guardian, for without a maiden it is impossible to go to any place. You also would stand beneath her banner and that, that is what I said to you, that I would take your children from you; that, that is that I would put them into her hand that she might protect them and teach them according to her good will.

608. You are like a beautiful field which is neither plowed nor seeded and where there is nothing to thresh. If you had borne the weight of the plow, that is if you had been silent and plowed, then you would have been seeded and would have borne fine fruit; there are others who would have managed[841] to plow, but upon them it would not have been possible to seed.

609. When the Maiden is revealed to the world I would have to send her to a certain place to bathe and through that bathing they would remove from her all the deficiencies found in man, I would also have needed to have 7 women and 7 maids for that bathing. She would wash herself first and then the women. 7 of the Brothers would also have needed to be with her; just as it was said of the First, that he was secretly of female sex,[842] so must it be of you; you would have served her and the whole world would have understood that you are women. That First was secretly a woman but not openly, though still *La Signora vino in Teivel*—was said of him.[843] But now this will be a woman openly, in reality a woman, and that will awaken the world; without her no building can be, not, as you have said till now, that that *Schhinna* walks by night and prepares nurture for her followers;[844] but now everything will be in view. There will also have to be men for her convoy, and that place where she must bathe, that is in this world, and those who bathe there will be rejuvenated like the eagles,[845] will speak all languages and will be taught the customs of the estate of kings. She herself—and they who will be beside her—will glow like the rays of the sun, and when she comes forth now you will have great happiness and along with it great grief. I too will have great joy then, but I will weep powerfully that I will not have time to rejoice. For you were ready to see her face to face and now you will see her from behind.[846]

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[839] Zech 9.9
[840] Jer 2.2
[841] Rd with 68, *radziliby* (69/2, *radziby*).
[842] 552 n
[843] Cf Attias, Scholem, 11 nn. 1, 2, p. 32. "The lady has come into the world."
[844] Prv 31.15; Zohar 1.20b
[845] Cf Ps 103.5.
[846] Cf Ex 33.23; Zohar Tik 36.77b.

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610. When a glass vessel is broken and they give it to the glassworks in order to make a new vessel of the bits, the new one comes out far purer and more beautiful than at first. But when one of clay shatters it cannot be repaired.[847]

611. The burden of silence is from the beginning and in *Seir*[848] they will call out to me from *Sair*.[849]

612. How could you open your mouth in this estate? Indeed, the herb of life is concealed in the herb of death and when the mouth opens, that very herb of death may enter the mouth. I also told you that a serpent lies coiled about the treasure and holds fire in its mouth; he who knows how to employ a stratagem so that the snake does not hurt him may come to the good that is hidden there, for God forbid that no one come to that good hidden there for then the world would not be able to be helped. For the world has already stood so many years and none has yet drawn forth that good. And you, not knowing that stratagem, how could you open your mouth, and how could you have wanted to do it? I tell you truly, I took you so that when one walks a path uncleared by people, the trail cannot be seen; but when a great many travel it, the path can be seen and then becomes a highway and a numberless many can walk it thereafter. So is it here, If you had followed me in wholeness, then it would have been possible for people without number to travel that road. But now when the head of the people is not correct then the people are not *etc*.[850]

613. I asked you several times what this means, *Wełoi ikhas amim*[851]—To him the peoples assemble—*Ayłow Goïm idrayschii*[852]—The peoples will seek after him. And a lot of other verses and here there is no mention of Israel but only of *Amim* and *Goim*, that is people. Because the beginning of help will certainly be from there. Just as it clearly stands, *Lefonof iechreu Malke hoadomo*[853]—The kings[854] of the earth will kneel before him and so it will be. When they pull the cord on which the bell hangs, the bell sounds right after that. And that rope signifies the *Wuw*, therefore it stands *Weloi etc* for *Weloi* has a *Wuw* at the end and the interpretation is then, to that *Wuw*[—] *ikhas amim* will the peoples
gather [855]

614. Abraham said to Sarah, Say you are my sister. Was it not that if she were called wife none would have been able to take her from him; but he ordered her to call herself sister precisely so that he could permit her to consort with others? Likewise Abraham said to

[847] Cf 390.
[848] Isa 21.11 (138 n); There is perhaps a pun somewhere here on Hebrew *sha'ar*, gate.
[849] 138 n; prps on Zohar 2.130b, *vizrah miseir* (Dt 33.2, "it will shine forth from Seir") or *sa'ar/se'ir* (Ezek 1.4)
[850] Cf Isa 9.14f
[851] Gen 49.10
[852] Isa 11.10
[853] A composite from Ps 72.9-11
[854] 9/2 adds *wszyscy*, (all) (the kings).
[855] Frank translates the first *vav* of the Hebrew word as "and," the preposition [l] as "to," and the second *vav* as *Vav,* meaning "to the messiah." See 253 n.

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his wife, *Hine no iodaiti ki ischo iefas mareot*—Now I see you are very beautiful[856]—Did he not see her before?[857] Here there is surely a word of wisdom, for Abraham did nothing on his own but only on the command of his leader. I ask you, Is, Say you are my sister, not exactly similar to what stands in Cantica Canticorum, *Pischili Achoysi*[858]—Open to me, my sister! For when a vessel is closed none knows what is within. It is impossible to open without a key; but if you had gone in wholeness then the beginning would have been told to you and that key Abraham had would have been in your hand, and then you would have known everything; because if you had known the journey of Abraham then you would have known that whole journey which was to come, that which we are making; also the beginning and the end of the world. As it stands with you from long ago, that Abraham looked in the water and saw her shape and form there and therefore recognized her beauty.[859] Surely here is found a word of wisdom; and many other like things. Everything was prepared for you and you could have understood everything perfectly. Also why did you not ask me what it means that the Maiden is in Częstochowa, and is hidden in a portrait? Certainly that is not in vain. As it long stands with you, *Puk hazi ma amme daber*[860]—Go outside and listen to what the world is saying. How many lands and people without number speak of her. Especially you knew that which I said to you already in Dziurdziów, that I would be imprisoned in Poland, and who would take upon himself the burden of imprisonment without cause? You also saw all the suffering that I took upon myself, out of duty, without the least complaint, but took it all upon myself for her love. And too that I ordered the whole Company that even though they might arrive there only after having sold their garments I did so for their good, that I might lead them before her and why didn't you ask me, How is that fit, that the Maiden should be hidden in painted boards? and all the questions mentioned above? And I could not tell you on my own; for when one knocks, they open to him; but when one does not knock, they do not open to him.

615. At the beginning it will be, *Gili meot Bass-Zion*[861]—Rejoice you greatly, daughter of Zion. Afterwards will come, *Puro derachti lewadi*[862]—I will trample that vineyard myself. But after that will come, *Jom nukom belibi*[863]—A day of vengeance in my heart, and each time joy will increase. And when that day of vengeance comes you will see the Fathers, the Patriarchs, Moses, Aaron, David, Solomon and all the pillars of the world. All will be rejoicing in eternal joy such as has not been since the beginning.

616. A German lad served a certain Jewish merchant, traveled with him on the road when a whole company of Jewish merchants traveled at the same time. They came once to an inn where one pot of meat was cooked for the whole Jewish company. The German took a chunk of salt pork and tossed it in the pot where the meat was being cooked. So it was put onto the table. The Jews saw the chunk of pork. The Jews held an argument among

[856] Gen 12.11
[857] Gen R 40.4 (and Rashi ad loc)
[858] Song 5.2
[859] Cf Tan Lek 5, Jashar 51
[860] Men 35b, Erub 14.2, Ber 45a; Zohar 1.181b (and cf Ginzberg, *Legends* 2 n 67)
[861] Zach 9.9
[862] Isa 63.3
[863] Isa 63.4

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themselves; some said since according to their laws only a 60th part of the dish was salt pork it was permitted to eat, and others said, but hasn't it a filthy taste? and would not eat; and those who ate said, *Szyszem* that is, a 60th part. The boy was amazed, saying, What kind of difference do I hear here? Those who say *beszyssen* eat it and those who say *nie beszyssen*[864] don't eat it. And so here, Those who do not hold firm eat it; those who hold firm do not eat it.

617. You cannot be in my room, and that is all for your good and when you see it, you will understand it and give thanks for it to God.

618. It once happened that someone rented a lot for firewood. Another stood beside him and at every chop of the ax, called out *chem*. When the woodcutter had chopped the lot up he went to the landlord to be paid. He asked to be paid for himself, also demanding payment for the second, his part that he called out *chem.* The Polish lords brought the affair before King Sobieski.[865] The king ordered [the parties] to appear before him. He took some money and tossed it on the table, saying, You who cut the firewood take the money; and you, who helped with the sound, take the clink of the money; and likewise here. What good did all the intentions of the Patriarchs do or all the thoughts they had? for the foundation is deeds, not thoughts. Surely that is what is written, *Kol, kol Jankiew*—the voice, the voice of Jacob. This is a very great thing because *Kol, kol Jankiew, we choiudain iede Esof*[866]—the voice, the voice of Jacob and the hands are the hands of Esau—comes forth from a most precious place. But that is only prepared for Jacob and for those he commands to let the voice be heard. Yet you spoke out by yourselves without my order. It is also written that, *Weiodau Auchezes beakef Esof*[867]—The hand of Jacob held the heel of Esau—Why did you involve yourselves with Esau?

619. For a long time you have said, *Rachem oleinu kerachem ow al bonim*[868]—Have mercy on us as a father on his children. How could it be that a child asking for life or any benefit from his father, he not have mercy on him? But I tell you truly we are orphans; we have neither father nor mother to take pity on us. Equally one need not say to God now, You are powerful![869] For where now is his power?

620. How could you not understand it when I said to you, I will show you God, that first the Maiden must be revealed for she is before God, and she is the gate to God. Only through her is it possible to come to God and to reach him. It is known to you that a young man pursues a maiden, and if she is not first revealed how is it possible to stir love from her?

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[864] A Jewish legal principle holdfs that one-sixtieth part of certain materials is insufficient to cause the proscription of the whole. The pun is on the German verb for "to shit."
[865] Jan III Sobieski, king of Poland (1676-1696)
[866] Gen 27.22
[867] Gen 25.26
[868] From the High Holiday prayers, cf Ps 103.13
[869] Prayer service, prps the Amidah, gevurot, *'ata gibor*

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621. You will be compelled to serve the true God. It was the custom of my father when a child reached the age of 5, to seat him at the table to teach him how one should act at the table. When the child acted up, he would hit him and if the child became angry and refused to eat, he would hit him again until he finally ate. But when he hit me and forced me to eat I would eat off of both the tables he had, one for meat dishes and one for milk. I would take cheese and mix it with meat and the opposite.

622. How could you fail to understand from me when I came without teaching, that I want to lead everything out into the open, not like the forefathers who only spoke words. But I said to you, If fruit can't be picked it is still bitter and cannot be eaten. But you said, It will be what it must be. But was the thing unattainable? When fruit can be picked it is sweet to the mouth and gives a lovely odor and taste. At that time it will be revealed to the world among all the nations as I said to you, *Wełoi ikhas amim*[870]—to him the peoples assemble, and another verse, *Beene hoamim gile cidkosau*[871]—In the eyes of the peoples he will reveal his righteousness and when it comes to, Rejoice you greatly daughter of Zion! Behold your king comes to you![872] you will see how he always suffered and sacrificed himself; and she suffered greatly.

623. Why did Jacob not want to let go of that *Sar* until he blessed him? Moreover, what kind of blessing was it he spoke to him *Loi ikore aut schimcho Jankow ki im Isruel*[873]—Not Jacob shall you be called, but Izrael—Jacob saw he had to go to Egypt, that is into slavery; and that with that name Jacob he could not go into slavery;[874] for the name Jacob belongs to redemption, but with the name Israel he could go to Egypt; whereas the word *Israel* which he said to him, is *Israel sawa*[875]—Israel the old man.

624. You will suffer so until you come to Esau. At that time the <u>*Das*</u> will be revealed to you and then you will surely see the seeing, but not you alone, but the whole world will see. Some of the Polish lords have a bit of knowledge of it and therefore they are greatly frightened.

625. It is better that I say to you, Go down; and that she say to you, Go up; than that I should say now, Go up; and that she God forbid say to you, Step down.

626. It happened once in Walachia that when the citizens were fleeing from the Tatars one Tatar galloped up and found a beautiful Jewish woman 18 years old who was baking bread for the road. She had a little daughter 2 years old. The Tatar was received kindly by her and she said to him happily, My heart rejoiced when I saw you. Know that I love you powerfully and will go with you wherever you like, together with all my property. After

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[870] Gen 49.10
[871] Ps 98.2
[872] Zech 9.9
[873] Cf Gen 32.25; 29. Frank refers to the angel at the Jabbok by the term *sar*, "prince" as in Gen R 77.3, etc. (Rashi)
[874] From "Jacob saw" to "slavery" is lacking in 9/2.
[875] Cf Zohar 1.236a, 2.160b, 3.119b, Tik 21.56a. It is not clear that Frank means anything other than the derogation of Jacob here and the tradition of the long-suffering Israel of history (based on Gen. R. 74a among others) and none of the same thing(s) the Zohar might in connection with this name.

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she had let him satisfy his hunger and gathered all her things, she asked him to keep her child so she could settle things. The Tatar was very glad to, and so she asked him to get a couple of good horses, one for her and one for her effects, saying to him, Go to the stable and bring the horses to me through the trees, for around the cottage was a garden the horses could not get through. The Tatar did so. Then she having caught the child up into her arms, moved her effects into the garden, then into another little house, from there into the woods and so escaped the Tatar.

627. There are palaces in a certain place where the Maiden is to be found. Near the palaces are treasures without end; around the treasures stands a wall, and around the wall lies a huge snake with its tail in its mouth. No one can pass there. But sometimes the snake releases its tail to bask in the sun. He who knows that time can enter at that moment into those rooms. And there is a golden table and on it stands a bird, bound by a golden thread. He who enters hears a voice speaking, or sees the Maiden himself, who says to him, First, take that bird in your hand and do not let it sleep 3 days and 3 nights, thereafter your wish will be granted. He who stands up under her order, then to him is given great treasure, but he who cannot endure it, he must die there. It happened once that a certain *Printz* reached there and carried out everything she ordered him. She asked him, What is your wish? He, impelled by her beauty, grabbed at her hand and tried to kiss her. She threw him back beyond the wall—When the time comes, one may come to her and take her in wholeness. Yet the one who comes is the one for whom the thing is prepared; but one for whom it is not prepared—she throws him back beyond the wall.[876] I wanted to lead you there so that you might not sleep but you did not wait and walked an unknown path; therefore you fell. Now you must be among the Company.

628. How could you want to go all by yourselves? Indeed, Jacob is the choicest of the Patriarchs[877] and yet could [he] not receive the blessing but in the attire of Esau? and still he gained nothing for he received it from his mother; and now [that] the blessing will come from God himself, how is it possible to receive it without the attire? For that attire Jacob wore, was only a manifestation of that charming attire which he had to wear to receive the blessing; and the blessing may not be received until one has begun to come to the degree of Adam, so that fear will fall upon the creatures as has been said earlier. That may not be except in that attire. Just like Esau, When he put them on, all the animals bowed before him.[878] That attire is in the hands of the Maiden. She will reveal it so it may be worn; and it is in this world and the whole world sees it and knows of it and longs for it; and you too know and see it and long for it and equally you know nothing.

629. From the beginning of the world, only to me alone and to no other has that Maiden been given that I might be her guardian.

630. I built you like a cooper making new barrels. In the beginning after making the staves, he binds them with a single hoop. He does not yet leave it, for if such a barrel were to be rolled it would fall apart. Next, he puts very strong hoops on it and strengthens

[876] 105, 170
[877] 117 n
[878] 185 n

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it. Then even though it be thrown from place to place, it will not break. So is it that you must wait until a strong band is put around you.

631. I will order the whole Company that the name of Brothers and Sisters now not be mentioned; for in that place where we must go the name Brothers and Sisters need not be mentioned.

632. Until now nothing has been in the open, all has been in thoughts and sounds and what has come of it? and we must draw her out openly, and then the purpose of the work will be known to all.

633. If I interpreted to the Jews what that means, Go, go out from your land[879] then they would all follow me into baptism with great joy. I cannot interpret it for you, for you would not be able to withstand to reveal it to the world; and I have no need for that now.

634. You were to go and to be silent. You see that she has suffered such a long time and is silent; so those who go to her must suffer and be silent. Exactly as if a man were to go near the chamber in which the king is sleeping and scream, just so you might now be shoved away from there and God forbid, be judged.

635. I bought myself 6 horses for that coach so I could drive around like one of the great lords, so I could show thereby that for her love I would abandon even that, that I might be like one of the lords; and it was pleasant for me to stay in prison for her, just as we read of Jacob, *Waikach meawne hamokaum waiossem meraszausof*[880]—He took stones of that place and lay down on them. This teaches that even though he was accustomed to lie on bedclothes, nevertheless through the love he bore for her he lay down on rocks;[881] and just as Jacob went to her with a staff in hand, so do I. Even though I might have been like one of those lords, I abandoned everything and went to prison for her.

636. We must try hard and labor that we might come to the good thing as it is written, *Jugaiti umocoso* [!][882]-work hard and you will find. Just so Jacob said, *Hoisi beiom acholani haurew boekerech* [!] *beloilo watidał* [!] *szenosi meenoi*[883]—By day heat made me miserable and cold by night and sleep was taken from my eyes—Just as we may see how a good gardener takes constant care of precious roses and waters them and sets them in the sun for warmth and then they grow lovely; but how when he does not give them attention they dry up. I said to you, I have planted a vineyard of you and wanted to work hard so you all might be of good seed; what could I do when you did not wish it? For even though you saw me do things which were strange and bitter in your eyes, you know that it must be bitter at first and thereafter, sweet; and that after the light, darkness comes and then through the darkness may be seen light. We need to go to the darkness in which

[879] Gen 12.1
[880] Gen 28.11
[881] Zohar 1.49b
[882] Cf Jer 45.3, in Meg 6b.
[883] Cf Gen 31.40

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is light. *same de chai gonus besame demause*[884]—the herb of life is hidden in that of death. But you went off by yourselves, [to] that darkness where there is no brightness.

637. The true God did not create Adam for it would have gone against his greatness to create a spoiled thing. Those who created Adam, even though they are the leaders of the world, themselves have nevertheless no life beyond an ordained time.

638. There is one very precious thing surrounded by 7 walls. The seventh wall is all very slick steel and one league from the wall stands a pavement also of steel, fearsome and very slanted. No ladder can be stood against it unless one might come who knows a means to get there.

639. When God helps me I will set out on the road. When I have returned from there you will see a rainbow of bright colors,[885] openly, and the whole world will see it; but there are colors on it so different that one will not know what he sees. Then I will see just as you see for everyone will see according to his degree, as his own heart projects. They will see you too in bright colors and that thing is given in the mouth of the forefathers who themselves did not know what they said. When that rainbow with bright colors appears one may begin to hope for the steps of the messiah though there will be great tumult at that time in every land, as, in Germany, all of Poland, France, Italy, Turkey generally, in all of Muscovy and Walachia, and it will be said, *Hine Adonay bo liszpaut es hoorez*[886]—Behold God comes to judge the earth. But that will only be like the tip of a needle alongside what must follow.

640. It is written, *Baszaufor godul itoka*[887]—They will sound a great trumpet which signifies that which stands, Before you it is lovely to sound praises. For you were prepared to go from town to town crying that such and such will happen in the world. I myself am not able to speak but you were prepared to be my spokesmen; now I must only mutter; for that thing has been commanded me, that I not make any sound.

641. When they dig a well at first there must flow up muddy and dirty water until they come to the sweet, pure water. You fell into a filthy place. If God helps me I will draw you out of that darkness into light.

642. All things appear in three. Like I told you about that bear. Just as three appeared to Abraham but he only called one, *Adoynoy*[888]—Lord!

643. We go to the morning of Abraham,[889] the darkness before it is very great. Just as the darkness and bitterness is very great so in turn the light and sweetness which is prepared will be far greater so that it can neither be measured nor estimated.

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[884] ???
[885] 406 n
[886] Cf Ps 96.13, 98.9; 1 Chron 16.33.
[887] Isa 27.13
[888] Gen 18.3
[889] 215 n

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644. If you had been good and not slipped, then I would have needed to send two of you not far from here—54 or 55 leagues—and I would not have needed more than 20 zl for expenses. Now when my help comes I will have to drive there by myself and I will have great expenses.

645. I have said to you several times, What have you in your home upon which a blessing might rest?[890] Even if that thing is in the world I require that it be in my home. Now, when that thing is there, he does as he pleases and when I will return from there, that rainbow of bright colors will appear.

646. Solomon did wrong in wanting to take that worm from Asmodeus by violence. If he had asked him for it nicely then he surely would have done it for him, for they had established him as king since the beginning, and he knew that wisdom had been given Solomon from *W'Adoynoy*![891] and he would have taken notice so that he himself would have informed him willingly. He went [i.e., conducted himself] with him by force, therefore he degraded himself, so that later he was discarded.[892]

647. Those legless[893] are created after the creation of the world. They have a king; they make war against a certain powerful king, and that king humiliates them and all the people and acts so that all are left without legs. But they have triple bodies. When they make war, they put on the body with legs; until now they have not been able to win in battle. If I sent them what that is, that bright colored rainbow,[894] then they would be able to win, for they too wait for the coming of that time when they will give them their legs back too.

648. There was a certain one by the name of Rabbi Eleazar *Hakudel*, the great man. He was very wise and possessed more wisdom than all the men of his age; therefore also when he said a thing which was not known to those wisemen it appeared in their eyes like a rebellious force.[895] Therefore they abandoned him and cast him out with a curse. Even though he himself knew that he was correct he apologized to them and said he had done wrong. Why? because he saw that the time had not come that the thing come forth into the world. So are you, You wanted that I reveal the thing before its time and that cannot be, for that would have been just like a rebellion.

649. It stands in the Psalms, *Aiszer osissi baseiser rukamti betachtias hoorez*[896]—That which I made in secret I sewed together under the earth. That is just like when fine lace is made it is made on bobbins and from every bobbin a single thread is drawn and the master sends them flying here and there until a lovely lace is made from the top down. So

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[890] 486 n
[891] 338 n
[892] 367 n
[893] 307 n
[894] 406 n
[895] Bmetz 59b
[896] Ps 139.15

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I took you so that you might be like a vessel and the work be completed through you. Now I cannot take you in my hands for the completion of that work.

650. It stands, *Korauf Adonay lechol kaurow beemes*[897]—God is near to him who calls him in truth. If you had asked me how it is proper and in truth, I would have answered you how it is proper and in truth. You did not ask me how it is proper so I could not answer you how it is proper.

651. All those who have been rebels, since the beginning of the world, must come into my hands for judgment.

652. About Dembowski I said *A rod* which means that he was ready to pull up the staff by the root and grasp it in his hand and the staff signifies authority.

653. Near Fokszan it was the custom that it was not permitted to touch good grapes from the vineyard, except only three branches. Guards were purposely stationed on the roads so that if anyone took more he would be beaten and what he had would be taken away and he would be thrown in the clink. I went to that vineyard and picked a great many branches and, having hung them on a hoop, I carried it openly. But when I reached the guards I asked them, Is it permitted to do what I have done? They answered, It is not permitted. But I want to, I said. They fell upon me.[898] I beat them all up and walked to town. In town I was asked where I'd picked so many grapes? It is now permitted to everyone, I said, to take as many as one wishes. Jews, Christians, Turks, and so on went to the vineyard and picked for themselves what they wanted. After coming back by the guards, they were beaten and led off to jail. The town elder, having called out to me, asked, Is this how you took them too? I told him how the whole thing had been, but he did not do anything to me and even gave me a present.

654. I long greatly to draw you forth from the place where you have fallen. At that time I will say, This is a stone for help.[899]

655. When my help comes to me, it will be such a time that I will make splendid rooms. Even the entrance halls where a guard will stand will have walls hung with red damask and silver braids. All the furniture will be of pure silver: the candlesticks, mirrors, tables, chairs & &...The interior rooms will be hung with red damask trimmed with gold braid and all the furnishings will be of pure gold. And there will be that office which is called the *Hayder Horusi*[900] and there will be seated that judge who must judge the whole world and all the peoples in righteousness. Take note: While in the desert there was only the tabernacle, they had to make an ark and temple [later]; what more must now be done? He who will have permission to enter that room must, even though he be a king, strip off his robes and put on the attire which will be prepared there before that room. And I will dress

[897] Ps 145.18
[898] Ms. 6968 ends here.
[899] 1 S 7.12
[900] Song 3.4; Zohar 3.40b, Tik 6.144a

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you too in that attire and lead you there, to show you these rooms, for in your[901] own clothes you may not enter lest you be judged.

656. I cannot send you to those *Baałekaben*; but if it happened that one of them came here and took one of you to his place, as it clearly stands with you, that it once happened that one came and took two sages. Even though you do not understand here and now, if you were there and remembered my words which I have said to you here, they would give you heart to understand these words which you have heard from me. But they themselves have only treasure in their hands. They would lead you thereafter to the genies, and there you would already have reached the power and great wisdom which stands in their hands to grant. They would have led you too to the prophetesses who have the power to give beauty, and equally at every place, you would have taken away gifts from the powers. Take note, Nimrod who only had the attire,[902] all the animals feared him and kneeled to him already, what then could it be thereafter if you were in those places?

657. Noah built the ark and exhorted men to turn back from their evil ways. Then the flood began. Then he brought all the things found in the world into the ark so that there might thereafter be that with which to propagate the world. After the flood he made a sacrifice and it was pleasing, for God promised him that he would never again punish the world by a flood. When she saw it all, taking fright that her power would be completely overthrown, she carried out a trick to catch him in her net, and because of her power he planted the root of that vine which he had on the ark. One day it fruited; he plucked some, drank and became drunk, and exposed himself in her tent[903] and was castrated[904] and also a very ugly thing was put in his mouth and all those things are hidden, I cannot reveal [them] to you.[905] But when it is revealed, then the whole world will be amazed that they had not known of such a small thing. For they took pity on him so that what he did should not be revealed to the world.

658. How could you not pay attention that 400 crowned men went with Esau and he came towards Jacob with honor.[906] It would have been proper for Jacob to come out towards him likewise, with the same honor. Now you will see, when I go to meet Esau I will go in great honor as is proper. You wanted to go out towards Esau on your own, but the *Alef* was given to Esau just as the word went about for a long time among the Truebelievers that the cross is stolen and found at [the place of] Esau. Therefore there are no *Alufem* in the whole world like those of Esau. In Poland there are great *Alufem*, magnates, but Esau, who came out first, was first given that *Alef* and the Bible begins with *Bes*.[907] Jacob grasped the heel of Esau,[908] that means that in the end he would take back. That is a sign that he who comes from the seed of kings will have a chain of gold fastened to his leg. Or is it then dignified that when going to a lord or king and finally to that charming and

[901] 68: *Naszych* (our)
[902] 185 n
[903] Zohar 1.73a, etc. reading the biblical text, Gen 9.21 with the *ktiv*, "her tent" as in varr. midrashim
[904] Sanh 70a
[905] See 693 and the note there.
[906] Gen 33.1 ff; 285 n
[907] 563 n; 598 n
[908] Cf Gen 25.26

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lovely Maiden, one go contrarily, with the legs in the air?[909] for to Esau it is necessary to go on one's head and above that head there would have been yet another head.

659. Blind Solomon from Bucharest spoke angrily to me once, You will see what I do to you. On the following day he brought me some excellent sweets and said, You see I did to you just as I said to you yesterday.

660. The same man saw a woman who was selling obarzaneks.[910] He said to her, Sell me half of those obarzaneks. She said to him, Buy yourself the whole tray of the obarzaneks. He replied, I only want half. She agreed. So he took the obarzaneks and cut them all in half and said to her, Choose for yourself which half you want. She gave a scream, And what am I supposed to do with these bits? But I had just such a speech from you, that we sell half the obarzaneks.

661. Even though you go in wholeness the name of God will not be put upon you until you are first given seven things. If you endure them it will at last be possible to put upon you the name of God. Just as it clearly stands,[911] Make yourselves holy, that is, by those 7 things, and then you will be holy.[912]

662. There is a place in which that evil one sits. One may not come to her to do evil until one is smeared with tar. There is also a more ugly place, where one must roll in mud and shit and that from a black man.

663. There was a certain simple man in Romani; he had a beautiful wife but she was a whore. The Turks gave him merchandise worth 15,000 levs to travel with and sell, and they then would have the chance to screw his wife. Her husband dearly loved honor and absolutely aspired to be a district judge. After having left for Sniatyn with the merchandise, the people of that place, already acquainted with his weakness, paid him great honors and gave him titles; for that, he gave such grand gifts that one portion was used up, and the rest stolen from him, and at last he returned home with nothing. Again he got money from the Turks and went off to Jassy. There he took himself to an elder of the town called the chamberlain.[913] He had the power of granting the position of district judge. After lavishing him with money, he received from him the patent as district judge, with the royal seal. One joker called Isaac chased after him from Romani to Jassy and there went to the least of the nobility, a hospodar,[914] and said to him, Have you heard about that, that such and such a Jew has received a patent, without your knowledge? I will advise you. Take him and sentence him to prison, take his patent from him and beat his hide for him too. You will see. He will pay a lot of money to get out of jail. He did that; he put him in prison and ordered him beaten until he had to give him all the money

[909] Cf 571 n
[910] Round cookies or bagels; cf 2284
[911] 68 + Heb: *Wehis kadasztem veheisiem kedoiszim*
[912] Lev 11.44, 20.7
[913] Text: Kamerasz
[914] Text: Hasspotar

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he had as a fine. And Isaac went straightaway to the[915] elder and begged him that the patent be withdrawn from him saying, He has a great deal of money; he will have to give as much again for you to give him another patent. That one had no more to give and went home poor. The whole town came out towards him and jeered at him greeting him with the title of District Judge.

664. I wanted to take back from you your old roots[916] and give you other roots which have a far sweeter fragrance.

665. There is in a certain place a well of the water of life; he who drinks the water may live 1000 years, free from illness. Near that well are 4 gates; beside each gate stand 4 huge lions as guards, so no one can draw near. By the well itself there stand two more lions far more frightful. The one to whom the well belongs never feeds them so they might be hungry. He who comes there, the lions have the power to attract him by their spirit to come near them and then, having caught him, they tear him into little pieces. He who knows the way to get there goes as follows: He takes a sheep with him and divides it into 4 parts together with the skin. After having come near there, he tosses the sections so they can play with them, they tear off the skin and while they are tearing at the meat, he races by, draws water and goes away. Is it possible to open the lock which is in Edom with the key that belongs to Ismael? Every lock has its key.

666. How could you want to come to such things; indeed is it impossible to trust in the steps of the messiah until you see the rainbow of bright colors.[917] But you do not even know what a rainbow is. You performed the tasks of the serpent. That is what a certain great man named *Rabbi Ekiwe* said: Behold he did the deed of the serpent & & ... Certainly the serpent is very wise and one must do the deeds of the snake, that is: to go to wisdom obliquely; that, that is: until Adam comes in the shape of Adam and his wife in the shape of Eve, and then they go towards that snake obliquely and wisely;[918] that is one must go on one's belly to those things like a snake, for one must go quietly and that is the burden of silence;[919] and that word burden is in reality a burden for one carries half the world upon oneself. And when they tread, then he does no injury; but when they make a sound/voice, the sound/voice flies from one place to another until it comes to his ears and then he may do harm. Therefore is the *Massa doyme* that is: to be silent, to go and to do.

667. I wanted to lead you to one room where what is said is immediately fulfilled as it was at the creation of the world where it was said *Fiat* and immediately it came to pass. Why was it your part to speak of a place stripped of power, that it is lovely? If there had been such powers there, it would have been better to ask there for a soul; so that it might have been granted you, that you be able to see from one end of the world to the other.

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[915] 68 *tego* (that)
[916] The word also means “spices.”
[917] 406 n
[918] Zohar 1.145bf
[919] 138 n

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668. Just as they chase me they chase her, for she is among them. She would have long ago been smothered among them, but she plays a trick: She stands in one field to which no hunter can draw near. Until now she sits in a tower which is darkness.[920]

669. How can you mention in this estate those laws which begin with *Bes*[921] and here it is not necessary to say that *Bes*—evil, for we go to a very good thing. The teaching which begins with *Bes* belongs to those Israelites who have power only in their mouths and here[922] it is necessary to go and to do. Besides you know that one kingdom may not enter another.[923] And moreover with Abraham we don't know that God said that he should do something, but only that he show him, like a jester who makes jokes with words, and what comes of that? Just as you did not understand it when that Frenchman came to you and said to you that he knew several thousand explications of *Bereyszes*![924] From which it was necessary to conclude that the teaching of the Law is base and very nasty. It was for you to be troubled by that and not to rejoice.

670. Concerning Elijah the prophet it stands[925] that crows brought him bread and meat.[926] Was it impossible that it be brought to him by angels rather than crows? But he was obedient in everything and did not mutter anything at that.

671. How could you not understand that, that the beginning of direction would be through her hands? Yet it is clearly written of Rachel that she was a shepherdess.[927]

672. God might have protected us from that word *kiec*—end,[928] that signifies: when the end comes; and here it will be the beginning and not the end.

673. It is the custom of the Jews to cure the parchment of the Laws by means of dog turds,[929] at the end they will cure them with human shit, so that they would be abrogated.

674. There was a certain sultan who went to one town incognito. There, after having come to an inn, he found a man who was rich, wise and handsome. When the sultan engaged him in conversation, they were very pleased with each other. Then the man asked the sultan, who he might be? He answered him, I am a merchant. The man invited him home for a few days for a feast. The sultan accepted the invitation and, being at his home, called him his brother. Afterwards he accompanied the sultan as far as the seaport where a ship awaited him.[930] He said nothing. The sultan sailed off. The sultan came to the same town a second time, and the man invited him home again. They joked with each

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[920] 105 n
[921] Referring to the first letter of the first word of the Torah; cf 85 n. Aram *besh/bish*, "bad"
[922] 68: (*maią*), *ale* (*trzeba*), but (it is necessary)
[923] 380 n
[924] Prb another pun on Yid/Germ, "shit"
[925] 68+ Heb: *We hoorwim mewieem lo lechem ubosor*
[926] 1 K 17.6
[927] Cf Gen 29.6
[928] Hebrew /*ketz*/; cf Gen 6.13, etc.
[929] In one tradition, acc to Yal. Ex 187
[930] 68+ He recognized by the ship waiting for him that the Emperor had been his guest.

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other and called each other brother. The host had a slave of incomparable beauty whom he himself wanted to take as wife. Sitting around eating, drinking, after getting a little drunk, they started talking about beautiful women. The host summoned all his slaves with their instruments and among them was the beautiful one. After the sultan saw her and heard her lovely voice he fell deeply in love with her. He could not bear it and after having gone off to a room, lay down, weakened by the violence of his passion. The merchant came along, saying to him, My brother, what is it that you are so weakened? Tell me truly and I will help, however I can. It is truly in your hands to help me, the sultan said, but you will cause yourself great grief and harm. The host said to him, My dear brother, for your love I am ready to make any sacrifice. The sultan said to him, Know this my brother, that I am completely absorbed with that slave, the one you want to marry. The host said to him, Behold, for you I will give her up with my soul. Take her yourself. The sultan took her away and brought her home with him. At the home of the sultan the slave said, Even though I am certain you are the sultan, permit me a little time, so that my love, which burns in my heart for my first lord, may be extinguished. He agreed and it even greatly pleased him. It happened later that in the town where the man was, a local lord sought to launch an assault against him and, after having taken everything from him, he pretended that he had cursed the sultan. In the end, he was put in prison. At night the warden of the prison who loved him deeply, for everyone loved him since he was charitable to all, came in and asked him, Tell me, Is it true that you cursed the emperor? He answered him that that was an obvious attack. If so, he said, then flee, for tomorrow the lord wants to have you killed and to take your entire holdings. Do not be concerned for what might happen to me for I have many protectors among the lords and they will permit nothing evil to happen to me. And so it happened; the man fled. On the next day the lord asked the warden, Why did you not keep him in prison? He replied, He was completely innocent; that was an empty attack. He swore to me that everything he was accused of was false. And that lord could do nothing to the warden for he had everyone on his side. The man fled straight to the sultan. When the sultan saw him, he wanted to make him autocrat over all the lands, but the merchant did not want to accept. He wished only to be his brother, just as he had called him until then. I called you Brothers, Sisters. That Second said, My brother, and Abraham too said, Call me brother.[931]

675. One expert doctor before a certain king knew how to make pills that would cure any illness current at that time. This made him very prideful, so far that once even the king called him for himself and he put him off, saying that he did not have time. The king paid it no mind, making allowance for the public good which was done by his hands. It happened at that time that a completely new disease broke out. The doctor contrived new pills for it, thinking they had greater effect than the first made ones, but whoever took them died in a few hours. Even the crown prince of the king himself after having been given them, was so injured, that he died. Seeing this the king ordered him executed.

676. There was a certain man in Bucharest who put up a new house. Having come once to that house I saw that a child had soiled himself there and when I noticed that, I went to

[931] Cf 428, 1158; Gen 12.13

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an inn where a lot of people were drinking and spoke out that the new house was impure. It happened that the owner of that house and his wife and children all became ill at the same time. The neighbors came to advise him that he move out from that house and sell it, because it was impure. He tried to sell it, even for half its worth, but no one wanted to buy it. The owner went in search [to find out] where the announcement that the house was impure had come from. He learned that Jacob—that is I—had said so. He asked me, Is that true that my house is impure? What impurity did you see there? It is true that I said so, I replied, for I saw that a child had soiled himself. All for a laugh. So the owner did not sell the house and his neighbor was very sorry he had not bought the house when it was offered at half price.

677. Even though there are many kingdoms in the world, that one which will now be revealed has not yet been in the world. But it cannot be without darkness and great deprivation. That, that is precisely what God showed Abraham, our father, at the time of the covenant which he made with him,[932] letting him know that his children would have to bear great bitterness and oppression.

678. The gods of *Framassoncy*[933] will have to do that which those two did.

679. The *Baałakaben* have a triple body: one is legless and they are only capable of crawling on their knees. The second body has wings with which they can fly several hundred leagues without stopping. But the third is entire with legs. But in that last body, they are forbidden to go beyond their borders. The women likewise. All three bodies have one shape. There are many lords among them but there is only one king over all their lands. They have Brothers and Sisters, for there must be Brothers and Sisters in every place. Their king has somewhat greater power than his Brothers. Only those who are Brothers and Sisters may be sent to them. Of the women it is not possible to send unless there be 7 of them left behind and 2 of the Brothers. If you came there and said that there is one in the world who has established Brothers and Sisters, then they would be greatly rejoiced; for it is known to them that through me they will be repaired. I told you that we were all going to make the repair, that is to those places where there are Brothers and Sisters. They are very learned. If you told them that teaching is not now necessary then they would understand immediately why it is not necessary and would give theirs up. They would lead you to their king; they would give you great presents and the power to fly like themselves for that is in their hands. You would already see there who would come towards you and you would see yourselves there. If one went there then he would be asked that another come there and thereafter yet another. Then if that messenger returned to me, they would come here to ask of the one that I be sent there. You would spend 8 days there and come back in an hour.

680. You wanted to repair the left, you had not yet sufficient power and therefore you fell. Even though I try and pull you up out of that place, those who loved you and followed you are themselves instigators against you.

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[932] 493 n

[933] Doktór suggests that this is "Freemasons." (See my nn to 263, 266).

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681. You ought to have been with me in wholeness as were the 400 men who were with Esau truly just like himself. And therefore it stands,[934] 400 men with him;[935] it signifies: they were just like he himself. It is proper that God loved him and therefore Isaac loved him[936] and I want you to see him and talk with him. But you could not bear the bitterness and everyone turned back somewhere; and through that bitterness it is possible to come to the True God, just as is known to you concerning those who have bitterness daily and turn that to sweetness.[937] But he who cannot bear it has no part in God. But if you had endured and been in wholeness like those 400 with Esau, who would be able to look upon your face? Your heads would have[938] crowns from God.

682. I myself could not go for I am sent from God; but you who are sent from me could have gone, for you would have been messengers from a messenger.

683. The degree of *Koy*[939] is a lesser degree than El Shaddai.

684. You had bitterness when I said to you in Częstochowa that word: *El Szadday*.[940] If you had held on and perceived that certainly sweetness would come from that thing, you would have asked me saying, You permitted us to taste bitterness; allow us to experience sweetness. I would not have refused you that. Sometimes even though a good thing is displayed, inside it may be filthy; and sometimes though it is nasty on the outside, it may be full of love and goodness inside. For the good and precious thing is always hidden in the evil and filthy, so that a good thing might not be shown, so that everyone can take it, as it clearly stands, God hid their light from the godless.[941] Also it is signified in good and precious roses: they always grow among thorns that absolutely prick him who seeks to pick them.

685. We must go into the depths of the abyss and at first we must go to the feet and then to the head and therefore it stands: It is impossible to hope in the feet of the messiah[942] & & ...

686. Like this I traveled to Poland with Jakubow: and Natza:[943] A guard for the trip was given us; he was called Issakczyia. The guard was himself a robber, but a great donkey. He came to me and said, I need 15 lev so I can buy a pair of calves from my neighbor. Tell me truly if you have 15 lev, then I will kill you and take it so that I would have with what to buy the calves. So I said to him, And what if I only have 10, what will be?—Well then I can't kill you, he answered, I absolutely have to have 15—It might be that I have about 12 or 13 lev—And, he said, may God forbid that I kill you for a *par* less than 15

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[934] 68+ Heb: *Wearba meas isch imau*
[935] 658 n
[936] 188 n
[937] 202 n
[938] 68+ *na sobie* (upon them)
[939] 583 n
[940] 214 n
[941] Zohar 3.88a
[942] 263 n
[943] Thus 69/2

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lev. It has to be a full 15. So I say to you, If that aid came to me you might be able to leave my house.

687. If at least 7 women and 3 Brothers had been established then it would have always been good for you; for I have taught you the authority of kings and therefore you would have been able to be in the home of the king, that is: you would have been in the house of God and in the heavenly gates. And one flag would have been prepared for you to carry and another flag for the women behind you. The whole world behind you, and that, that is what has been long said to you, They will be dancing around the *Schhina*. Because one thing would have been given you, so that you might grasp it. The whole world would have understood that you were bearing that thing, but that thing would have been bearing you; as it stands with you: that the ark bore those who bore it.[944] And you would have gone on top of the water, not like with Moses, who had to split the water with his staff, for there there was only worldliness, but now you would be given a staff; but it would not be necessary to strike with it, for that thing to which you would have been attached would have borne you, and raised you up. And if I had seen that one was raised higher than another then I would have ordered that he hold back that thing, though only for a short time, until the other had equally repaired himself, so that all would be raised equally. And it would be like that for the women. Now you will be beneath another authority; just as you were the first so you will be the last and least.

688. I was a prostak and did not even know when the Sabbath fell, for I lived among Christians, but one woman brought me a cake[945] on Friday evening and I knew from that that it will be Sabbath tomorrow. I understood that that cake meant the Sabbath. Once the woman took sick and did not bring me the cake and I failed too to celebrate the Sabbath. I went about in common clothes, I opened the shop, and all the merchants were laughing and happy that I did not keep the Sabbath. The Jews, having seen it, said, Today is indeed the Sabbath. What are you doing? I asked them, But really, I was not brought bread. How is it Sabbath? They gave me to understand that the bread is not Sabbath, but that one secret thing comes and that is called Sabbath. I told the occurrence to my father. He answered this to me about it, Do not be disturbed, for sometimes the Sabbath goes off and hides.

689. I would be very happy if money came to me so I could ransom you with money like those who are imprisoned even though they already have permission to go free they still have to pay the guard rent. Even though the prisoner says, Did I ask to stay here? it doesn't help. One must still buy oneself out.

690. All your deeds strengthened the left over the right. Indeed the right always needs to be strengthened against the left, for no one can lift the left, but God himself.

691. A great many people did deeds through which they fell to the left. But such deeds as you did, no one has yet perpetrated in the world but you.

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[944] Num R 4.20
[945] *kołacz*

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692. When I was little I went with the children to one Christian's garden to steal fruit. When the owner of the garden came along, I was off, and over the fence and fled farther, but the peasants who could not climb got nettles across their behinds. Once I went by myself to the garden and there I came across the children of the owner. So I took a nettle and after having whipped them well, went off. The owner of the garden ran to my father with a complaint. My father asked me, Why did you do it? I replied, When I was in the garden I thought it was mine and did to those children I found there what the owner did to the others.

693. When the Instigator saw that the sacrifice of Noah was accepted he began to fear that his power would become destroyed. He went to instigate about him, saying. You say about him that he is righteous. Permit me, I will turn him away from the good road; and after having come to Noah in a vehicle as an old man, he caused him great surprise that the water had not drowned him. He said, Do not be surprised Noah, for we live on a very high mountain which the flood never reached. Noah told him the whole adventure and how many years he had built the ark at God's command until thereafter the flood came. At that he boasted to him of the promise of God never to inflict punishment by that flood. The old man said to him, Why did you have to trouble yourself so long. It appears that that promise will last a long time. But we have a God, whatever a man wants, it is done immediately. Look, I will show you. I have here a little branch of the vine, take it and plant it; a great tree will grow with fruits. Noah did so. By morning there stood the tree already with many leaves and full of grapes. He tasted them; they delighted him. The old man said to him: Squeeze the grapes now, you will see that old wine will be made of them right away. He did so. He got drunk and exposed himself in the tent. Then the old one came to his son Ham, and said to him, Look, your father still has great power. When he has already sired many children, only a little country will remain for you. Ham asked, What must I do? Go, he answered, and castrate him—How can I do such great harm to my own father? said Ham, I am afraid he will die. Don't be afraid of anything, he replied, for I am a great doctor and will cure him right away. Ham obeyed him and did it. He then enticed him to yet one other thing, which he likewise did.[946]

694. With the Jews there is a custom: at the time of the Day of Judgment, they take as many threads as they have dead souls in their family and tie them into a wick. Having made a wax candle with it, they send it to the synagogue. It is called by them a candle for the soul. They also make another candle in this way for health and life and call it a candle for health. I seeing at [the place of] my father that the wicks were prepared in such and such a way and the threads counted already, I stole them and made for myself a bow string, and having heaped up a lot of other threads, I laid them on the table. Then I bragged to my father, saying to him, If you don't believe me count those threads that lie in that wick. You will see that without counting there are far more there.

695. In my youth when it was good weather and in the sky an extraordinary large number of colors were to be found, my father said to me, God prepares material of it for a garment for you. I begged father when he went to God for that material to take me with

[946] Cf Tan yelam Noah 13; Ginzberg, index sv. "Noah." Sanh 70a says that Ham raped his father.

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him. He made me later a garment of blue material. I asked father, Why didn't you call me when you went for that garment? When I went, he replied, you weren't at home. I asked him, What does God say about me? God says that you play pranks, he replied to me, and ordered me to beat you with a stick. But from this very day that you should be good and no longer carry on so. I replied to him thus, I will obey God. Today I will do nothing, but tomorrow I am free to make mischief. And you too; in Iwanie you promised me that you would be good already and when I traveled away from there, you failed to fulfill the promise.

696. That *Printz* who was given his wish after having gotten the 7th rose[947]—After that time the rich king died, and that ugly son, after taking counsel, gathered an army and went out to battle the fortunate one. At that he wished that he be given great riches and having sat himself on the carpet, flew to the castle of his enemy. There having enticed the generals and ministers with money, he commanded them to abandon their king and come over to his side. Thereby that kingdom fell entirely into his hands. But one of his own soldiers killed that king with his own hands out of the hatred he had long had for him.

697. It stands that[948] Jacob left Beersheba and went to Haran.[949] But weren't there more *passagers* at that time than just him? Why is he mentioned *exclusive*? There is surely a word of wisdom signifying the present time that Jacob will leave Beersheba and go to Haran. Why did you not serve for her like Jacob? Concerning him it stands: He saw that well in the field and there he found Rachel.[950] Concerning Moses it also stands: That sitting by a well, there it happened to him that he met that maiden.[951] Concerning Eleazar, the servant of Abraham, it stands: that he came upon Rebecca by a well.[952] Likewise Rabbi Simon and Eliezer his son dwelt by a spring of water.[953] Even though none of them reached the true Maiden, nevertheless they all still endeavored to get to her and Jacob served 7 years for her and another 7 and suffered greatly as it stands: Heat devoured me by day and cold by night & &[954] ... Likewise he bore rank odors for her.[955] Why did you too not act so that you could serve her and labor for her?

698. You have great good fortune from God, that you did not follow me, for I now see, that you would not have been able to bear up; for at first I would have had to show you the place where that Maiden is and you would have had to do that which I ordered you, so that you might come to her; and you would not have wanted to believe that that thing is in such a place, and God forbid nothing of you would have been left.

699. We have not yet gone to Haran and when we go there people without number will go.

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[947] See 204, 551.
[948] 68+Heb: *Waiaici Jankiew mi Berszuwa; wei ailech Horono*
[949] 196 n
[950] Cf Gen 29.9.
[951] Cf Ex 2.15 ff.
[952] Gen 24.13 ff.
[953] Zohar 2.12b; Zohar Hadash *ki tavo* 59c-60a.
[954] Gen 31.40
[955] ???

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700. It is written concerning Joshua the son of Jehozadak the priest:[956] Remove from him the filthy garments.[957] But was he then wearing robes soiled with filth? Rather to every thing one shall go in the form proper to it, for there are two forms; there is a helpful one and there is an inimical one. And there are yet two more. They were told to strip him of that befouled shape that he might be dressed in that form which he was ordered to put on. Likewise, Nebuchadnezzar was ordered to take off the form of a man and put on that of a beast.[958] Even though God called him his servant, he was still punished for revealing a secret thing. Likewise that Zedekiah whom the king ordered to have his eyes put out for revealing a secret.[959] It is not that secret which your forefathers said, that Abuchadnezzar ate a live rabbit,[960] but something else entirely. But after Nebuchadnezzar received his punishment, he was returned to the form of a man and his fear fell upon the animals: for he rode upon a lion.[961] Likewise concerning Daniel it stands[962] that God sent an angel to him, that, that was his own form.[963] And so here. First everyone must come to that form that fear will fall upon the animals, then a higher thing may dwell on him. They do not put precious things like gold on trashy things, but gold may be put on copper or brass. Likewise Jacob when he went to Esau went in his form. Similarly, when they were both in the womb, they struggled with each other and each wanted to come out first.[964] Just like now: They are in the womb, and it is not known which will come out first, whether Jacob or Esau.

701. Just as concerning Rabbi Simon when he went to one[965] place all became a fellowship,[966] so I took you as Brothers, that is: that I wanted to lead you to one chamber, and only there would you have thereafter been called Brothers.

702. When they insult you, it is necessary to bear it even if they say to you, Donkey, surely that is against God, you must think to yourself, it is so.

703. Iwaniewicz said, It is absolutely necessary to go to that thing by night, that is in darkness, for in the daytime that thing would be open to all. And first was an iron bridge which he showed his servants from afar; having ordered them to rest in a nearby inn (and), he himself went under the bridge. The second bridge was copper and the third was gold & & ... At the end they gained victory as was said above.[967] I took you so that you might help me and be my guards, for I must go to a very frightening and powerful thing. Everyone would have done that which belonged to him, and you would have guarded

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[956] 68+Heb: *Hessiru meolow begodim hazaim*
[957] Cf Zech 3.4.
[958] Dn 4.32 ff
[959] 2 K. 25.7
[960] Ned 65a, Lam R 2.114f
[961] Cf Dn 4.29 ff
[962] 68+Heb: *Eloho szolach malucho*
[963] Dn 6.23; 324
[964] Gen 25.22 ff
[965] 68 *pewno* (a certain)
[966] Cf Zohar Hadash *ki tavo* 60a
[967] Cf, 138, 139, 397

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such a thing. If you had been shown as much as the point of a needle then a high gate would have opened for you.

704. That parable which I told you: *Koł bir humez*, you thought carelessly that you would make a new barrel with new words and you would make *bir*, and if you had let me know, then I would have said to you that all *bir* is *humez*. NB: *Koł bir humez* to clear away all leaven.[968]

705. There was once a very wise prince who asked his father for permission to go on a voyage. After having given him great wealth for the trip, his father gave him the command to spend his money freely wherever he went, saying to him, What God has not supplied you, men will add to your virtue for the gifts you give them. The prince rode off on his way, obedient to his father's command. Having come to a certain town, he found a great uproar there and a large group of people mobbing together. When he asked what the matter might be, he was given no answer. He then took himself to the place where the crowd was gathered. Coming to a tower, he found there many gentlemen gone raving mad and wrapped in chains. He asked why that should be and was told, There is a certain princess here whose beauty is unequaled throughout the world. Whenever she comes into view, anyone who looks upon her is seized by passion and goes mad from love of her. Just today, they told him, the king's courtiers have determined to keep her in concealment and permit her the freedom to walk about only in the royal gardens, but not through the streets, and to permit no one to enter the gardens. When he'd heard that, the prince was enflamed with the desire to look upon her beauty. He went to the man who kept the gardens and, having bought him off with a great sum of money, got ready to enter the gardens. The gardener said to him, You know what? Put a peasant blouse on and disguise your head to seem covered with sores. Do what I do in the garden and then you will see her. And so he did. The prince saw a bower in the garden in which lay all sorts of musical instruments. He picked up one instrument and began to play. The royal marshal heard the beautiful melody and came over to him, begging him to play on. After having spoken with him, the marshal praised him highly to the king. He said that he had never in his life heard such a great virtuoso. The king was seized with curiosity and asked the prince to join in with his orchestra. After he had played together with them, the prince was ordered to play solo. The king was enormously pleased and said, What a shame it is that his head is covered with such nastiness, for I would like to have him for my orchestra. He showered the prince with gifts. But the prince gave them away to the king's servants the moment he received them. He appeared a fool to the king. The king asked him, Why are you giving your gifts away? The prince replied, It is enough for me to be in your gardens and I have sufficient to eat. What need do I have of money? When the princess heard that, she came to take part in the concert. The moment the prince saw her, his face changed suddenly and he nearly went mad. All the maidens who surrounded her began to laugh and said to her, Even this scabby fellow loves you so much that he has nearly gone mad. The prince, having regained his strength as much as he could, continued to play so sweetly on his instrument that he brought the princess great ease. The maidens, laughing merrily at the sight of her and making fun of him, asked him, Which of us then is most

[968] Frank is punning on Hebrew *bi'ur* and German (or Yiddish) *bier* in connection with the ordinances against leavened matter during Passover.

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pleasing to you? He answered, I love the princess. She has taken my heart. The princess herself became aware then that the prince was without the deceit of ordinary men. She recognized in him the wisdom and dignity of a prince, ten times beyond that she herself possessed. She ordered the maidens to disguise him in woman's clothing and to lead him to her by night so that he might play tunes to her on his instrument. After she'd gotten him a little tipsy on[969] wine, she ordered him to dance with her maidens. He danced wondrously, for he was more proficient than they. After he'd gotten merrily drunk, and being a little stirred by the dancing, he let the covering fall from his head. The great beauty of his hair was revealed to all. Everyone discovered immediately that he was far from mangy. The king himself found out about it and sought to have him brought to trial.[970]

706. There was a king who wanted absolutely to capture Switzerland. He held a council with his ministers concerning it. It was advised that he send spies, who would determine an appropriate position in those mountains through which to enter with the army. They returned and said that they had already located a place by which it would be possible to enter. A certain jester at the royal court came and, with a smirking expression, ridiculed the king's plan. The king asked him, Why he poked fun at the point? I am laughing, he says, that you have faith that they spied out for you a way to enter with the army; you want to surrender the whole army to an utter abyss. First, you should have ordered them to spy out a way by which you could retire in case the enemy encircled and surrounded you, or your retreat will be blocked. The king realized that the jester was right. He sent spies again, to find a suitable place for retreat in case of being surrounded; but they did not find one. They returned and the jester was proven right. So are you: first you should have decided how to get back from there and not just how to get in. That, that is what stands: The eyes of the sage are in his head.[971] Right at the beginning, look ahead to the end. That is how it should have been for you.

707. When Rabbi Mardocheusz told me of the 10 *Sephiroth* and drew them on paper, I asked him, What is this? He answered me, They are houses. I asked him, And where is there here a privy? For when they build houses don't they always allocate a place for a bathroom first of all? When they build houses in Bucharest they dig a very deep hole in the ground first and then they spill quicksilver there to bore through the earth as deep as an abyss. Then they build a privy on top of it; and only then do they put up a house.

708. How could you not perceive when I said to you in Iwanie: *Gadu illuna beram ikier szarszohi beiare schewiku*[972] You cut down a tree, truly, the foundation of its roots remains in the ground. That signifies that all the religions that have been till now, even the First and the Second who you had, have only been temporal. All must be cut out, for all of them are only branches of the tree and all grow from the tree of death; for when

[969] 68+ *dobrym* (good)
[970] In addition to what was written about this dictum in my essay the Chronicle, 107, supplies a pertinent bit of information about the prince's wig on the level of daily experience in the Company, matching that of the turban in Shabatian myth.
[971] Eccl 2.14
[972] Cf Dn 4.20

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they cut off branches, they dry up thereafter and that, that is what stands with you: Until every kingdom turn backwards they will not endure:[973] that is, that all will be cut off. But in truth, the foundation of the roots [is] in the ground, therefore it is not necessary to look upwards. Like when they give a dog grub, it looks up. I wanted to catch hold of the foundation of the root, so you could then have caught hold of me and we would have all held on to the tree of life, not fearing either the ones above or below. Even so, the ancestors said this word: When we grasp the tree of life & & ... for they knew that there is a tree of life and understood that they would hold on to it by words,[974] but they did not yet take hold of it nor do they even know where its place is.[975]

709. Traveling once with a company made up of several wagons on the road, there was among it a Frenk with his very wealthy son; they had good confitures with them. The son bragged that he was a great knight and feared no robber. When we came to a forest to stop for the night, everyone went to sleep, and I having taken a mat, went off a little way from them and having tied the mat in the air to four trees, started in beating on that mat: it gave out a great echo, which could be heard from afar. I myself called out in a voice full of pleading, as if I was begging robbers, saying to them, Take what I have, but only spare my life. Having heard that, the company fled in one wagon leaving all the trinkets behind. I came back to the wagons, and having taken the preserves and all the good things they had, packed it in my wagon. I did not touch any money at all. I found a pair of pistols belonging to the Frenk, after having fired off some cartridges with which, I charged them with cheese. In the morning I began to call to them that they should all come back and not be afraid, saying, Even if a robber should come here I would meet with him. They all came back and seeing that nothing was missing from their money and trinkets, they gave thanks to God. When we drew near a town I treated them to the confitures. The son of the Frenk recognized his confitures. Angered with me, he snatched up his pistols, wanting to shoot me. But of course he raised a laugh when aiming them at me. It was seen that they were full of cheese.

710. You were not able now to bear looking at Esau in the face or even from behind;[976] how much the more so at Jacob. But I do not wish to speak of him now, until a certain thing arrives.

711. You will come to the degree which casts fear and then to that, that man be in wholeness,[977] as was said, which may not be except with the help of that Maiden. She must teach what to do in order to come to those things and afterwards to God himself.

712. A certain king had several sons. One son was extremely wise, knew all the arts, and moreover was expert at the craft of skillful theft. The kingdom would not come to him.

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[973] 68+Heb: *at tissapech hamalches leminus*; 368 n
[974] Prv 3.18; Like this text, common usage and the Zohar (see 1.11a) generally understand the Tree of Life as the Torah.,
[975] The symbol of the root (of the soul, of the divine attributes) cp Lurianic and Shabatian texts, recurs in the following dicta.
[976] 609 n
[977] 238 n

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He rode away from his father with a good sized fortune, into the world to seek his luck. He came to a big city in which there was a king who had an incomparably beautiful daughter. He took himself a house at [the place of] one old landlord, very stingy, who had a beautiful wife. There he showed over time that he had all the sorts of comforts for himself. He said to the lord, I heard that here at [the place of] your king there is a great treasure. You know what? Come with me, we'll go there to steal it, for I am very skillful at that craft. The greedy man agreed to it and after having gone there at night, they made a hole in the treasury wall and after having stolen a great lot of wealth, they closed the hole back up so artfully that it could not at all be discerned how the theft had been carried out. In the morning, the king was informed that the treasure was stolen but how it had been done was not known to anyone. He was advised that after having kindled some straw in the room the smoke might be seen to gather and that that would be an indication as to where the hole had been made in the wall. So it was done and the place was shown. The king ordered that in the place where the breakthrough had happened, a vat of pitch be put in the center so if the thief dared come again, he would fall into the pitch and be unable to escape from there. The two came a second time to steal, but the prince figuring that there some trap must have been made for them, said to the old man, The first time I went through and you stood guard in the courtyard; now you go in and I'll stay in the courtyard. So it was done. The old man having crept through the hole, fell in the pitch and began to call out to the prince to help him. The prince said, Stick up your head and I'll take you by the head and pull you out. After he had stuck up his head, he cut it off, and the body remained there in the pitch. In the morning there was found in the pitch a body without a head. The king, very surprised, wanting to identify the thief, ordered that it be brought to him. The king ordered to carry the body from house to house thinking to himself, When the wife sees the body she won't be able to bear it and will start crying, and from that will be discovered a trace to recover his loss. The prince having figured that out previously, after returning at night to the miser's wife, said to her, Know that your old man is dead. Look here: I'm young and you're young, let's get married. That suited her fine. She, hearing that they were carrying his body from house to house, said, What will I do? I won't be able to keep from crying. She had two children. The prince, taking some boiling water, burned one of them. The child cried and the mother with him. When that body was brought round, it was seen that she was already crying over her son who had been burned. Coming back with the body they had not been able to determine who the thief was. The king ordered that body taken and hung at the gate, with the order that no man pass through the door of the gate to buy wood, but only women alone, and he posted a sentry to take note of anyone who wept after seeing the body. When the young woman lacked firewood, she said to the prince, What shall I do now? I will not be able to hold back a tear when I pass there. The prince said, Wait for me a bit. Having gone out through the gate himself, he bought several wagons and on each there was a cask of vodka. In the morning he drove near the gate and overturned one of the wagons into the moat, then he went by himself to the guards who stood there, asking that they come assist him. He, after having given them a good *Trinkgeld*,[978] they summoned the superior and asked that the guards go help him. When they got down there, he gave them a lot of vodka to drink, got them drunk and they passed out. He had prepared himself a lot of

[978] Germ, “tip” or in this case “bribe”

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priests' frocks, breviaries and rosaries. Pulling off their clothes, he stripped them bare and dressed them in those frocks and after having put the beads and breviaries in their hands, he took their arms away from them. That dead body he took and cast out at a secluded place. The next day the king found out about it. He was advised to make a great ball and having scattered heaps of gold about, and having given permission to all to leave, pay attention from a corner who was the first to take the gold by theft. What did the prince do? Having seen through it, he smeared his soles with pitch and stepped carelessly about where the gold lay so that it stuck to his feet. At the end of the ball the king saw the gold was gone and no one knew anything of the thief. Once more he gave a ball and scattered gold giving orders that no one be allowed out of the palace to sleep and that it be diligently noted if anyone had pitch on his soles. When everyone was detained it was seen that on the prince's shoes were gold pieces stuck in tar. The soles were cut off as a sign so that he could be recognized the following day. The prince having caught on went from one to another of the guests who slept there and cut off all the soles of the shoes. In the morning it was seen that all lacked soles. The king ordered a third ball given. Again he ordered all to pass the night there. Near the door to the ballroom, he ordered his own daughter to lie upon a bed of gold and to put on all her jewels, having given her a little paintbrush in hand, so that when the thief came, she could mark him on the side without being noticed. The prince came by and stole what she had. She put a paint mark on his forehead. He perspired and having wiped it off, noticed the sign on his forehead. He took the paintbrush too and likewise painted all who lay in the ballroom on their foreheads. In the morning it was seen that it was the same trouble as at first. The king orders up a 4th ball and again lays his daughter down covered with diamonds and around her bed he makes an unnoticeable pit at the bottom so that when the thief steps close he will fall into it. That one, having come close to her to steal, fell in the pit. What does he do? He started screaming in the pit that the king's palace is on fire. Everyone arose from sleep and started to flee from the hall and all that passed near the secret dungeon fell into it, one after another. Once more the king failed to determine the true thief. Finally the king figured that this must not be a simple man and that it was rather to demonstrate his art, even theft, filled with achievement. He ordered it proclaimed: He who had committed the theft, would be offered his daughter as wife. At that time the prince then revealed himself and so it happened: He took her as his wife and reigned after her father.

713. A certain peasant was able to handle snakes and with his charms he could carry them in his bosom and in his sack without fear. The snakes were obedient to his every order. It once happened that one lord having driven there, came across the peasant lad amusing himself with the snakes. He said to him, If you know well how to handle them, then it is your good fortune; but if you do not know how to get along with them, then I advise you that you give it up completely. The lad bragged that he knew his art well. The lord said to him, Try this: Take some water in your mouth and have the snake drink from your mouth; then vice versa. The lad did so. The lord said to him, Spit in his eyes. The boy did it. The snake, aggravated, jumped and bit him. The lad began to beg the lord to cure him. The lord ordered the snake to go himself and draw out his own poison. The snake began to beg the lord, by all means not to make him but the lord did not heed any of his wishes. So the snake had to draw his own poison and the boy was immediately cured. Thereafter he said to him, From this day, if you don't know how to handle snakes

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do not act as if you can do it. So with you. You know nothing. Indeed I said to you, Where that great treasure is, there lies that snake and you wanted [to take it] by yourselves. If not for his great grace, you would have been bitten.

714. If Solomon had not given that ring to Asmodeus and kept it himself then he would have lived till now and not have needed 60 knights as guards around him, for he would have feared nothing, and would have been able to overturn the world. But he himself did not recognize the great power that was in that ring; even the queen of Sheba, who gave it to him, did not know its power well. But Benaiahu knew more than Solomon, for he said to Asmodeus,[979] The name of your lord is upon you.[980] You did not want to be in that power.

715. I said to you, Beware of the cross. For the way of the cross goes here and there, and splits into 4 directions, so it is possible to go astray.

716. The four who went to *Pardes*, to secret places: they saw there a thing such as the understanding could not bear, and therefore they were not able to endure it. Even that one who left peacefully did not know what awaited him in the end.[981] But that *Pardes* is a little thing against that to where we are going and therefore I cannot tell you, for you could not grasp it with human understanding. I led you far from that place, and you already began to *make a mess;*[982] therefore, What if you would have been near? Just as I received that religion and observed none of its ceremonies: If it is a good thing why do I not keep it as they; if it is nothing, why should I enter it? And you do not know about that word I say, that holy *Das* in Edom.

717. Now I cannot open my mouth at all; but the time will come when I will say one thing to the nations. The Jews will hear it from the nations. The nations will not understand it, but the Jews will understand, and through it a great many without number will be redeemed.

718. Either I will go from here, and you remain, or you will go from me, and I will stay here. And even though we will not be together, still we will all serve the same God.

719. If you had been in that place where you would have been given money, then you would have asked there that only one also go with you to serve. He would have been able to go 1000 leagues in a day, but you would not have been able to go more than 400.

720. I would be very happy if money came to me, so I would be able to travel to another land, so I could be my own envoy.

721. The gods made it so that man not keep death in mind, for if he paid attention to it, then he would have no will for anything and thereby not occupy himself with anything;

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[979] 68+Aram: *szmo demurroch oloch*
[980] 265 n
[981] Hag 14b
[982] Ms *matwać*, prps *męt-*, *mąt-*, “confused”; *mata(czycz)*, “cheat”

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and for that purpose they keep him busy with other things. I wanted to turn you away from those thoughts with which the gods fill you, so that you could come to life.

722. There was in a certain land a king and his family, known as the Children of the Sun. There [in that realm] it was the custom to consecrate every beautiful girl child in this way: first, they would be brought to the temple; thereafter they would be consecrated there and given a veil for their face, so that no man might look upon them; thereafter they were brought to a house where there lived none but the female sex, like nuns. When the time came to bring them to the king, they would be sent to the royal palace with an old woman and there they would wait for a short time in nearby rooms, until they stood before the king. Then she would be led before the king. But even after her maidenhead had been taken, it was permitted to no man to look upon her face. No man could take her but one to whom the king gave permission; he could take her. Such a husband would also be consecrated through her. That king had 4 sons. One of them was brave and reckless. It happened once that when one of those maidens was being brought to the anteroom of the king, that prince came along and having bribed the old matron, took the young girl's maidenhead. When the maiden stood before the king, she fell upon her face, saying, O king, my lord, I am not worthy that you touch me, for your son has dishonored me. The king said to her, Do not be afraid of anything. Sit here. On the next day the king summoned all the relatives, and after telling them what had occurred, ordered them to judge. It was decreed that the old woman be burned alive. But the prince cannot be tried like common men, they said, for he is the heir, and you are old already. He might even succeed to the rule of the state and therefore there is no criminal sentence against him. So with me: I called you Brothers and Sisters, therefore you could not be judged as are other people.

723. That door has been closed more than 5,000,000 years and the thing has been standing so long it has become overgrown, so that one cannot even see where the door is. It is necessary to employ a lot of trouble and effort to find the door, and open it. It must be done with blood. Have I not many times shed my blood? for without blood it cannot be opened.[983]

724. You were the first who followed me. Why were you not like those of the tribe of Benjamin who jumped into the sea first? Therefore they were worthy that kingship come forth from them.[984] It was proper for you to have leapt first into the sea, that is: to trample all laws and religions. It is a custom in the world that the army go first during war, and the king and his relatives come last. If the king and his relatives went first then the army would have greater courage. I went before you on that road; you ought then to have not been afraid and feared nothing, but only to rely on me, as it stands,[985] Even though I walk

[983] The reference is not only to the loss of the maidenhead (as in the previous story) but to the matter of the Ayalta (the Shekina) and her giving birth, cf. Bbat 16ab, Zohar 2.52b, 119b. The image is encountered in connection with Luria and Shabtai Zvi. See Lenowitz, 1998, 135, 159 f.
[984] Midrash Tehillim 114.8, (cf 1 S 9.1)
[985] 68+Heb: *Gam ki elech begie calmuwes lau iro ro ki ato imodi*

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in the shadow of death, I fear nothing, for you are with me.[986] You had bitterness from that.

725. The deliverance from Egypt was not in wholeness for the one who redeemed them from there was a man, but the foundation of redemption is from the/a Maiden. Just as I said to you that David and that one who was the First were secretly of the female sex,[987] and were called deliverers. But there it was secreted in words; but here it will be in the open. Therefore we will go forth from this estate where it is only speaking, and here we will enter that religion which is the peel before the fruit; and here it is already openly said that deliverance will commence from the/a Maiden, and they pray to her, just as at [the place of] that one who spoiled all the foreign gods in his time.[988] So you see that now all the kingdoms change. And I took you so you would be holy, that from that dark place a thing erupt; for absolutely from that darkness in which all evil is, all the good which is hidden will sprout. You did not understand when I said to you strange and bitter things that beneath that covering must be good things, as with Moses, who was in a basket smeared with pitch and mud, and in the middle of it were hidden good things.[989] Likewise you had to attend to those *Baałakaben*, who said to those two wise men when they saw that verse: A stranger when he approaches must be put to death.[990] They said to them when they fled, You are not wise, for when you have already come here you are no longer strangers. You ought also to have understood, that when I show and say to you a strange thing, that good lies hidden within it.

726. In my youth during the winter I took planks and with my lads stopped up the water so it flooded all over the town. Later the water froze. On top of it we sprinkled snow, so one couldn't tell it was slippery. That was at night; whoever passed that way during the day slipped and fell, and I stood guard, and stuck out my hand right away, to lift him up, and then pushed him again and he fell again and I started to yell for people to hurry over and laugh at him, saying to him, That's good that you fell. I did that to Jews, Christians and Turks. Then I sprinkled water by the doors, which when it froze, every time someone wanted to go out across the threshold, [he] would fall right away.

727. When I was young, studying in *szkole*, I incited the elementary school teacher against his wife and irritated them mutually, so they quarreled. Then I took a rolling pin and gave it to her, so she would throw it at him; and when she did, he beat her plenty, and they cursed powerfully. At that I came to him, asking him that he explain one word to me. He answered me in anger, Kiss me where &... and a lot of other filthiness of the sort. The next day when the time came to recite for him, and when he asked me about that word, I gave him the exact same answer as he had given me then. Angered with me he asked, What did you say? The same thing like you explained to me when you were quarreling with your wife. He threw me out. After I came to Mother, I said my teacher had gone mad.

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[986] Ps 23.4
[987] 447, 552, 609
[988] Abraham and his father's idols, Gen R 38.13
[989] Ex 2.3, cf Ex R 1.24
[990] 68+Heb: *Wechazar hakorew iumos*; Num 1.51

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728. All things appear as three, just as I told you of that hunter who saw the bear in three forms and had to know at which he should shoot. Likewise before Abraham stood three, for he was the first and did not know, therefore those three had to come to him;[991] but I must go seek and follow them. And you do not know which to seek and in which of the three to have faith, therefore you have only to be silent.

729. That Christ is the foreword[992] which is nonsense and that is before the fruit. He came thereafter to show the wisdom to which one must depart, and he himself would have led a great thing out into the world if he had not betrayed his mission; if he had not gone among the Pharisees to give instruction, he would have done well.

730. You fell to the left. It is certain that the left is a great and very precious thing. But the left is two-fold; one is before the fruit, the other is good.

731. Noah and many with him fell to wine, which they got drunk on.[993] But there is good wine, as it clearly stands that Jacob brought it to Isaac from afar.[994]

732. Truly Jacob did not come out towards Esau to make war, for he came with women and children; but did Esau not come out towards him with 400 men?[995] Moreover, why did Esau not go to Jacob when he was at [the place of] Laban?

733. I told you: I planted a vineyard. It is the custom, that when a tree or vine is planted it does not immediately bear fruit, but the tree must first grow and thereafter comes forth[996] fruit from it. Therefore you do not see now.

734. When my help comes to me, I will ask for you that she have mercy on you, that you may be permitted to come near my court. Just as it stands, I hurried to scatter and pull down, so shall I hasten to build and plant.[997] I admonish you this, when you could not cross that little path—and notice how you fell—be careful when you are away from me, so you can get up that mountain. The foundation is to have stability. Learn from me: Just as I now am in distress, almost without bread, and yet my faith in the help of God remains. Not to say anything evil of anyone—even though they do badly, take it kindly—and say to yourself, Surely I merit it. Also say nothing good of anyone. Also when I order every one of you what to do, see that you perform it and not do less.

735. At [the place of] that Brother there are very many rooms, for every power there is in the world there is for every one—individually—a room there. He himself has the key to every room, like to child-bearing, rain, resurrection and so on; everything is there. But

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[991] Gen 18.2
[992] Jn 1.1
[993] See 31, 657 nn.
[994] Gen 27.25, Zohar 1.142b
[995] 658 n
[996] 68 lacks "but…forth." (homoioteleuton)
[997] Cf Jer 31.27.

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there is one room to which he also has the key, but which he may not approach, for his power is weak; and that power which is there in that room will not permit him to take the key in his hand. It is called *Hayder Harusi*.[998] I would give him advice by what means to take the key and to open that room. And therefore I set you up as Brothers and Sisters, just as it is at [the place of] that Big Brother. For it was my will, that they open to you the 4th direction and that direction is *Züfen*, the north.[999] If you went there to him then all the rooms mentioned above would be opened to you. There nothing would have been told you; but by showing you the powers being there, you would know everything. And if you had come to that closed room, everyone would have seen his fortune there. The very same fortune [about which] you yourselves would have been admonished that you listen to me, so that you, God forbid, not fall, for the fortune would fall. There everything everyone has done since coming to knowledge of the faith stands written in one's own hand. Also the entire future up to the very end stands written there. I wanted you to see everything there and bring me information from there. Even though my heart knows all of the words of Baalam,[1000] it was my will that I know what is there better than those great powers. You would also have heard there the proclamation coming for this world, of [which] it is said, Truly the foundation of that root remains in the earth.[1001] For when a branch is cut, even though the leaves on it are still fresh, they will yet wither; but the foundation of the root never rots. In a short time it will begin to sprout and put forth flowers. There you would have known and heard what that *Das* is and the whole road which it is necessary to tread. I cannot now tell you of the foundation of that root. The cutting off of the branches signifies the death of religions, but the foundation of the root remains in the dirt, therefore it will be, Shake yourself free from the dirt.[1002] There grow those gold trees with gold fruits upon them. Those gold trees will also give fruit good for eating and another three things which I cannot reveal. If you ate that fruit, you would know everything. If you could have brought the fruit from those trees and stood guard so that no one could come near it, then all the kingdoms of the world would have been as nothing in your eyes. Now I must go by other means, without Brothers and Sisters. And when I tread all the roads, then that closed room will open and the Big Brother will be astonished at the little man who will be there, at how the power of all powers flows from him. /:Here the Lord showed the height of one cubit with his holy hand.:/ In the year 1778 when there was war between the emperor and the Prussians, a thing was prepared to come forth into the world and you would have come one degree higher near one thing. By one thing alone was the affair beyond those two and you. That war had to cease until [that] was fulfilled. But now when war awakens in the world, I will have to take men and be careful to heed me then in all things and not think twice, even though it be against nature, and not to ask for anything at that time. It will be that, Just as I hastened everything to ruin by that decree, so will I hasten to plant and build.[1003] If you do not, God forbid, listen at that time, then, God forbid, you will fall, Do not listen to any man in the world, nor to any laws. Now it is promised me from one place: When my help comes to

[998] *Sic* 655 n
[999] Zohar 1.40b, 252b, 2.67b, 2.130a, 173b, 3.149a
[1000] 76 n
[1001] Dn 4.20
[1002] 68+Heb: *Hissnaari meafor*; Isa 52.2
[1003] 734 n

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me, so you will come forth from that downfall and darkness into which you have fallen, and I will come forth with you; and from there on be very careful.

736. Just as the road to that Maiden which I revealed to you, upon which no thought of yours has fallen, is as high as the sky is above the earth as against that road you have come; just so those things I will reveal to you, as against these [latter] will be as far away as east is from west.

737. The foundation of the upraising is in Poland. There one must raise up.

738. I told you in Iwanie[1004] about the robber who attacked a certain company. Having stood forth against him, I fought with him, saying, What you see me do, do likewise. Throw your armor off and fight me unarmed. That's what I did, lots of things like that. So it was for you to be obedient to everything I ordered you.

739. A certain prince came to a certain princess incognito. She immediately recognized after discussion that he was a prince. She said to him, I see by your behavior that you are not a common man. You must have grown beneath a bright sky. Tell me the simple truth. Who are you? He answered, You are right. Even so I cannot tell you who I am. I will only tell you that when we come together, there will be none our equal among all the kings. So I wanted that you be beneath a pure, bright sky, and you went into darkness. If we had both united there would not have been our equal in the world.

740. Those branches may be cut, even the tree may be cut away from them, but the roots may not be cut out; and that, that is:[1005] Truly the[1006] root remained in the earth.[1007]

741. Before that Maiden there will be no fear, but before that thing which will come before her, there will be great fear.

742. How could you want to do strange deeds? For that one who has knowledge of attaining a thing may do it through his deeds. *Zar Zer*; that is: that the *Zar* is made a *Zer*, and the *Zer*, *Zar*.[1008] But he who is not capable of it may go mad—There was a certain Jew. He was traveling to Turkey so he could preach a sermon there and collect alms for it. My father advised him, Why trouble yourself with sermons? I would advise you that you will be able to collect more groschen this way: It is the custom with Turkish Jews that, when a Christian comes and allows himself to be circumcised and becomes a Jew, they pay him handsomely. Act as if you too have been circumcised recently and that thereafter you want to learn the *Alfabeta*. But one must have an attestation for that—that I will sign for you together with the local judges—about how you were a Christian and have now become a Jew. That is what the Jew did and having taken the attestation, he headed for Turkey. After having reached there, he began to pretend thereafter as if he had

[1004] 68 lacks "in Iwanie"
[1005] 68+Aram: *Bram szarszohi behare szewkue*
[1006] 68+ *Grunt tego* (the foundation of that)
[1007] 735 n
[1008] 157 n

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just learned the Jewish alphabet. But on those days when they took the Laws of Moses out of the ark he would fly to it and begin to kiss and hug like a novice dying for a new faith. After 8 or 9 years he collected some 9000 ducats. Being afraid that the money might be stolen from him, he bought a patched peasant coat and sewed his money in it. Returning back, he went like a beggar from house to house, begging bread so no one might even give a thought to his wealth. Once he lay down in a dung heap and when he was fast asleep, another beggar passed there and having snatched the coat, went off. When he awoke, he felt full of bitterness, seeing all his work without fruit. What does he do? He plays mad and goes around the streets and corners of Istanbul with a large staff in his hand and singing and shouting in the streets. A lot of people gathered all around from every direction to look at the loony. That went on for several days. Then once he spots the beggar dressed in his coat among some village people, jumps on him and catches hold of it to make him take off his coat. That beggar did not wish to return it. The people present there yell at him, Give him the rag. We'll buy you a better garment. Give in to what the madman wants—for among Turks madmen get great respect. At their words he took off the peasant coat. When he got it back, he said to the beggar, Now you take the staff and be mad because I don't want to be a madman anymore, for I have already recovered my loss. So is it with you: He who knows how to do strange deeds can do them, for the moment he has done them and caught sight of his thing, he regains it and says to him in whose hand it was, You take this staff & ... as was said; but he who knows not [what it is], how can he go seek something?

743. You must now understand not to touch anything which belongs to me; for the instigator stands and instigates you. Therefore I dismiss you and stand to the side, that you may not be instigated until the time comes, and at that time what will be, will be. Even if Mateusz said that you should do something which belongs to me, ask him. If it is by my order then do it; and if not, do not do it. And if I do not order it, and he speaks to you in my name, that, that danger falls upon him and not upon you, for I cannot tell him. But in worldly things you may do what he tells you.

744. There is a certain *Sched Jehuda*, and he is several thousand years old. He is very learned and wise; he has a great treasure beneath his hand; he has the power to live 12,000 years. Since a certain divinity is found in the world in whose power there is a well [and] whoever bathes in it may live 12,000 years, by his wisdom he came there and said he was one of the gods. The divinity took a liking to him and he bathed in the well and went away. Now he is king of the *seydym*, he knows well, that he who will make the repair, will be in the Edomite religion. He also has a great longing, together with his lords, to enter that *Das*. He seized treasure and wanted to bring it to me, but rebels broke out against him and started war with him, saying that part of it was theirs and likewise it belonged to them to bring it to me; but, the time has not come yet that we release that treasure from our hand. By his wisdom he destroyed several of their towns, so they did not even have a place to rest. He also let down a great rain and hail so they could not chase him. Before I can send you to that Big Brother, I must first send you to him. He is

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not the one who lives in Olsztyn,[1009] for that one is only a lord, whereas he is a king and may give men power and the stature of one and a half ells but no more.

745. The *Baałakaben* have power over the *seydem*.

746. One must strip off all the laws, just like the High Priest: When he enters the most holy place, he bathes first and also bathes again after having come out.[1010] Likewise here: When we enter that estate, we must strip off all laws and speculations. I wanted to give you *Das*, so you might do and not talk, only be silent, as it stands:[1011] The burden of silence;[1012] but not laws and that, that is a parable about the voice: Still water runs deep.

747. I chose you so you could be just like the heart and stomach of the whole Company. When the stomach eats all the limbs are healthy and powerful. Otherwise, all the limbs grow feeble. So with you: When you are hungry, the whole Company is unsatisfied; and if you are satisfied, it is all satisfied. There was a certain republic. It had 12 heads who ruled it. It happened that war broke out with the enemy. The 12 great ones put a tax on the citizenry, to carry on the war, but they reveled and enjoyed themselves. The entire people was exasperated at this, saying, They are enjoying themselves while they heap the burden on us. And from that convention three were sent to them as envoys. When the envoys came to them from there, the 12 sentenced them to prison and for a period of three days it was forbidden to give them either food or drink. At the conclusion of that time, they were ordered to appear but could not stand upon their feet on account of their great weakness from hunger. They were asked, Why do you look so poor and do not have the strength to stand up?—On account of our great hunger, they answered. You see now that all the limbs, the 12 said, must be weakened because the stomach is empty and the heart aches thereby. So are we your stomach and heart. When we do not eat, the council is ruined and you, the limbs, will all be weakened. With that they went back peaceably.

748. I saw a dream as if I were in a church, totally naked except for a gray cloak such as the Jesuits wear, but the chest was bare like the breasts of a woman. The priests were all prepared for the Resurrection service, but only one priest wore a cloak like mine. All present thought that they would raise something as was the custom at the Resurrection service, but nothing was raised except that priest came to me and sprinkled me with pure water. All the people present laughed, that I was dressed in such a cloak. I wanted to cover my chest, but in spite of all my endeavors, it remained bare.

749. Her Highness saw that the entire Company was brought to Judgment, men separately, women separately. But the Lord stood to the side and everyone was judged who was to come to life and good deeds were deliberated. Ewa Jezierany was there too and one came forth to bear witness for her, saying that she had been in prison for *Chacham Jankiew*.[1013] But for Her Highness they said: You need not stand trial, they will

[1009] 347 n
[1010] Yoma and the *'avodah* of Yom Hakippurim
[1011] 68+Heb: *Masso dumo*
[1012] Isa 21.11
[1013] 1 n

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inscribe you in the Book of Eternal Life and they said to her three times: *Lehaim* To Life, To Life, To Life.

750. On the 5th of May, 1784 Her Highness saw a dream. I was in a great and lovely hall. I walked around it by myself. I saw that one door was open on the side; there I saw three tall men. But the one in the middle, taller than the others, carried a canopy in his hands and upon it was a light as if from a candle. I thought that there was a candle there, but when I came near I saw that that light, which was great, gave off rays. I became somewhat frightened at that. They said to me, We came to inform you that your help is near. It seemed to me as if I awoke and saw the Lord, and in the dream I told him the dream. The Lord said to me, That was that Sig:[nor] San:[to]. I was very unhappy that I had not seen his face. It seemed to me in the dream as if I fell asleep again. The room and the three men once more came into view. Wishing to see his face, I raised my eyes, but on account of the terrible brightness and rays, I could not look him straight in the face. That happened a second, third and fourth time. It seemed to me in the dream, that I was seeing him clearly, and I gave thanks to God that I was seeing clearly what I had seen at first in a/the dream.—The Lord gave an interpretation of the dream: If you had only looked upon his face, then neither weakness nor any grief would ever again have come to you, for I know who that was—To us he said: You yourselves do not know what you have done. Your beginning was good, for you went from the place of your birth, from your Fathers, just as was told to Abraham.[1014] If you had been stable and heeded my voice, then help would already have come. I wanted that the assistance be for the whole world and you did not want it. Abraham was led to that place where one must go, but he himself did not go there. But now one must go, and that place cannot be opened, except by God himself. You will see and the whole world will see and be astonished just as that whole city was surprised by Naomi.[1015]

751. It is a custom with the Jews: On Friday afternoon they let the children loose but before they go out, they must recite before the Director[1016] what they have learned the whole week. But I and my friends came to the Director on Friday morning, that he should hear us all and turn us loose in the morning already. When the Director would not consent to it, we bribed him and his wife, until they consented to it. So with me: When money comes to me, I will ransom you, so you may come out to freedom first, and you will be free immediately.

752. There was a very rich *Ceralik*[1017] in Bucharest who had a beautiful wife. When the Muscovites came there, during the war with the Turks[1018], he took all his possessions and buried them in the dirt, but his wife took an old patched dress and blackened her face like an Arab. He was a great fool and rejoiced that he was already of the Russian religion for he thought he would be entirely free of Turkish rule. At Easter he said to his wife, Now dress yourself nicely and wash, for today is a great holiday. Then he took all his wealth

[1014] Gen 12.1
[1015] Ruth 1.19; Zohar 1.81a (*sitrei torah*)
[1016] The school is the *heder*, the director, the *melamed*.
[1017] A folk-healer.
[1018] 1769-1774

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out of the dirt, wishing to celebrate that great holiday. But there was stationed there one Muscovite officer. The wife did not acquiesce to the demand of her husband. Don't trust those men, she said; but he did not allow her to speak, saying, That officer will do nothing evil to us for he is of our faith and will do us no harm and on the contrary, he will be celebrating. When she was beautifully dressed and the officer caught sight of her cleaned up, he took her hand with honor and led her to the church; he ate with them, got drunk and took the wife to himself the whole night. The *Ceralik* asked him why he would behave so badly? For is your God not my God? He giving that no weight answered, I am on the road. I must eat and drink well and take advantage of all comforts. In the morning after having gotten up, he took everything he had, leaving nothing. Again he asked him as formerly. He answered him, It is better that I take it from you—for I am of your religion—than that some Turks attack you and take it from you. At least I am your fellow-countryman. So with you: It is better that you be in patches and held in contempt.

753. It stands that the winds perform his commands,[1019] for they have a body and live in caves; thereafter, coming forth from there into the world, they divest themselves of their bodies and make the winds. But when a child is born and reaches 7 years, then his relatives go to the supervisor that he give him permission to prove his power. That, that is the time of causing the overthrowing of the forest.[1020] When they behave badly, they must come forth to wander for 1000 years, and cannot come before their lord, nor mingle with him. They are even ashamed to appear before their lord; and when they send one into the world, then they give him a pair of gloves and a pair of socks. The supervisors over the weather too, when they transgress, must also go into wandering for 1000 years like the others. And it also stands concerning the angels: With terrible powers they carry out his orders;[1021] that is doing such deeds; but they do not speak. And so you: I told you: To go is to do. I will show you God, but I will not speak; and that, that is[1022] the burden of silence.[1023]

754. There was a certain very rich merchant. He had an only son whom he trained in all the wise arts. Before his death, he gave him his will, saying to him, I give you, my son, my entire inheritance, and only admonish you concerning three things: First, that you not reveal your secret to your own wife; second, that you not adopt a foreigner to be your son, that he inherit you; third, that you not serve [at the place of] a king whose acts and bad habits are not known to you. Then he said to him, Here you have all my fortune in your hand, to sell freely and to do with as you like, with the exception of the little vineyard and garden on the side surrounded by the wall. Do not sell that, come what may. The old merchant died. The youth, after the death of his father, began to make merry, to throw banquets for his friends and so forth, until he had squandered all the property and was left ruined. Nothing else remained to him but one learned bird which was able at his command to catch other birds and to return immediately at his call. With this bird he went from land to land and by it managed to support himself. After having seen the

[1019] Cf Ps 104.4.
[1020] Ps 29.5, 9
[1021] Cf Ps 103.20.
[1022] 68+Heb: *Masso dumo*
[1023] Isa 21.11

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extraordinary bird, people brought report of it to a certain king. The king asked that he sell him the bird for a sum he himself could set. He did so and sold it. The king was greatly taken with the bird and made the youth his marshal and he even administered the entire country. Everyone loved him for he was virtuous and generous to all. The king gave him one of his own three sisters to have as wife. They married and greatly loved each other, powerfully and mutually. He had no child from her, for she was entirely barren. Later, they took one of the children of the poor and after having given him an education, they adopted him as their own son. He reminded himself of the testament of his father. The king of whom I know nothing /:he said to himself:/ and whom I was forbidden to serve has been good to me. I have taken a foreign son, and that is the second transgression. Now I will try the third. I will reveal a secret to my wife. Thereupon he took that bird and gave him to a gardener to keep. The gardener was blind and had a son. He ordered them not to make anything public about the bird until it was noticed that it had been taken away and there was a great tumult. Thereafter the son should produce the bird. After having obtained a similar bird, he strangled it. When the king, having seen that the bird had been killed, put out a proclamation—Whoever brings me the killer of that bird, if he is a man, I will give him my own sister for wife; and if a woman, I will take her as my favorite—he intentionally revealed the secret to his wife, that he himself had killed the bird in anger. The wife went straight to the king and revealed the secret to him. Immediately, he locked him in chains, sentencing him to be executed. But he could not even find a cat that would kill him, for everyone loved him powerfully. The king proclaimed, He who undertakes to remove his head, that one will be given an immense fortune. The foster-child was the first who came to the king for the money, promising to bring him the head. When he was being brought to the execution, the king came to watch it. At that he began to call out, Father! Father! You are right. Your testament is pure truth! When he made such a tumult, the son of the gardener came forth carrying the live bird in hand. The king, having seen that, sent as quickly as possible that he be set free. The king began to beg that he forgive him his rashness, asking him, why he had called out: Father! Father! & ... Here he began to tell him the whole story of the testament of his father, and how he knew now that it was time, that it had all been fulfilled. I served you, I did not know you; you became enraged at your servant and tried to have my life taken on account of a bird. Because I revealed a false secret to my wife, she herself gave me up to the sword. And my own adopted child came for my life. Now I will go away. I no longer wish to serve you, going against the will of my father and his testament. Even though the king beseeched him powerfully, he would not give in. The king sent him off, after having given him a ship and a fortune to travel where he pleased. Traveling through the sea, a great storm broke out. The ship was wrecked, everything and everyone drowned, and only he escaped, naked and nude. He returned then to his town wretched and without a *heller*.[1024] He went begging, but no one wanted to give him anything. He went to that little vineyard which in accord with the order of the father had not been sold. Having come there, he saw that everything was overgrown with briars and thorns. There was a hut there. Having lain down in it, he found a handwritten book there and after opening it, he read these words, My son, you have not heeded my voice and my command. Now take a cord and hang yourself from such and such a nail. After having read that, he snatched up

[1024] The Austrian coin of least value, 1/100 of a cent; 68 lacks "He went…wanted to give him anything" (homoioteleuton).

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a cord and, after fastening it to that nail, hanged himself. But the rafter was very weak; it split at once and fell, by that it revealed a great treasure. Thereafter he understood the sincerity and goodness of his father.

755. God appeared to Abraham under the name of El Schaday[1025] but I revealed to you that word *Sched*, and that is the first gate to the entry, and that is the key, for without a key it is impossible to open and to enter. For when one enters the palace of the king, there stand first at the gate common soldiers on guard, but before the rooms themselves stand generals adjutant. Abraham came through there, but did not enter the *Das* and he was greatly rejoiced about that and heeded everything. But you, hearing that, had great grief about it and revealed your old father and he had a great pain thereby and died from that. It was for you only to be quiet and rejoice, for thereby we will come to life eternal and we will see that Maiden. If you had been silent and asked me, saying to me, We have consolation from that, just allow us to understand, I would have answered and showed you.

756. It stands:[1026] that God created that he might do.[1027] That signifies that from that deed there will be a man. When you will see that man, you will be envious of him and you will come to the degree of Adam.[1028]

757. If King Solomon had himself pulled down the Temple, which he had made—because he knew it had been built from a place which is called *W'Adonai*[1029] and if he himself had destroyed it—then he would have lived for ages.

758. That word, As you depart from them so they are all left like a body without a soul,[1030] that pertains to the Maiden. As she leaves us, so we are left like a body without a soul. Also for him himself the Lord then said. But when that man is revealed from that doing, at that time that Maiden will be revealed and long life and all good things will be prepared. And from then on God and not man will be welcoming you.

759. The Lord had a dream: I saw that I was in a Jewish *szkole*. Truebelievers were there. The Jews rose up against the Truebelievers and beat them bloody; equally, they against them and also beat them bloody. I myself left the *szkole* so I would not be beaten.

760. It is in my power to give you one staff and one more thing and yet one more thing. If I gave you that and only told the name having power over those things, you would be able to dry up the sea with the first step.[1031]

[1025] Gen 17.1; 214 n
[1026] 68+Heb: *Aiszerboro Elohim laisos*
[1027] Gen 2.4
[1028] 68: *Koniec Tomu Pierwszego* (The end of the first volume)
[1029] 338 n
[1030] Zohar Tik 1.17b.. Frank uses this passage differently in 901 and 1211
[1031] Cf Ex 14.16.

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761. If I had done one thing in Częstochowa, then you and all the Truebelievers would have said that it was sorcery. For his deeds were from there.

762. In my youth I traveled to one village, in which no Jew was ever seen. I drove up to one inn where lads and girls gathered. The girls were spinning there and the farmers were telling them stories to amuse them. When they saw me, one of the farmers started to jeer and make fun of me trying to make me angry. He started to say, Once the Jewish god and the Christian god went for a walk. The Christian god punched the Jewish god in the snout, saying to him, Why do you have on your head what I wear on my feet?—I said to them, I will likewise tell you one. St. Mahomet and St. Peter once went for a walk. Mahomet said to Peter, I have a great lust to bugger you like the Turks. Peter didn't want to but Mahomet was strong and tied him to a tree and had his way. Peter screamed powerfully that his butt hurt. I will accept your holiness but don't do that to me. Thereafter the farmers said, You know what? We will make peace among us. We won't make fun of your God and don't you say anything against our St. Peter.

763. There was a certain king who had a daughter of extraordinary beauty and incomparable wisdom. She would follow no man but one who could answer her 3 riddles that she would ask; being unable to answer, and having undertaken to do so, he would have his head cut off. A certain handsome and wise prince heard of her. He traveled to her, and riding in he saw that someone was being led to execution. He asked what his crime had been? He was told, He desired the princess and being unable to answer her riddles, must die. At that he was shown her portrait. Burning with love, he went straight to the king, declaring that he would undertake to answer her. The king looking at him, said, I will make you the highest of rank, only don't put yourself in the hand of the woman, where your life is uncertain. The young man answered him, No, o king, perhaps God will grant me luck, so that I might answer her questions. The king ordered that his daughter be brought in and present the questions. He answered her first question well and properly. All the lords present and the king himself were very gladdened at that. She posed him the second saying, and he solved it in accord with her intention. Great applause. When she gave him the third question, she removed the veil from her face, which having seen, he became so confused that he could not even answer the question. He asked her strongly to repeat the question, and when she did, he gave the answer to the third riddle. Everyone there was powerfully gladdened, but it powerfully offended her that one had been found who had triumphed over her. She left and closed the door after herself. The prince begged the king that she return. Let me just ask her one question. If she is able to answer me, then she is free not to take me as husband; and if she does not answer, I will be her husband. She came back. He asked her the following: Who is that and what is that, which went begging yesterday from house to house and now has the greatest fortune and the highest degree? What is his name? She could not answer it at all. Powerfully upset, she went to her room having thrown off her veil. One of her ladies said to her, If the lady please, I will go to him and draw him out and tell you the whole thing. She went to him. When first she came in, he thought it was the princess herself, but when she removed the veil from her face he saw it was not she. Then she said to him, Look upon my beauty. I am a princess. I will advise you. Let us flee away together. We will marry and I will be your wife. He replied to her, And what of my honor? Even if I come

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to the house of your father and reign there, how will I be able to hold my face up before the one who is king here if I act falsely?—So with you, you ought to have said, How can we hold our face up if, God forbid, we defect.

764. Several times I recalled to you that verse: That people which you picked out for yourself from the midst of all the peoples.[1032] It stands, from the midst of the peoples, but not, of the Israelites. But I chose you for myself from the midst of the peoples, desiring that you be that beautiful branch, the joy of the whole world.[1033]

765. Jacob said: O what a fearful place! This is none other than the house of God[1034]—Why did you take fright when I said to you El-Schaday? You ought to have understood that was no other than the house of God. But you have seen more, for you had a chief to lead you. It stands concerning Jacob that he remained alone, that is that on all the paths which he walked two supported him: Abraham on the right and Isaac on his left. But when he went to Esau, they could not accompany him to that place and therefore he was left alone.[1035]

766. The sun goes round the circle of the sky all day and sets in the evening; the moon likewise shines at night along with the stars, and they go their routes. Everything carries out the deed proper to it. Just so those lights go down and are extinguished and become invisible. But I established you, so that each would do what belonged to him so that you would remain stable and live for a long time. But you did not want it. You only wanted to go by yourselves, without a head, and without a head it is not possible to be anything, as it clearly stands: the wise man has his eyes in his head.[1036] But that Maiden is that head, and I told you that: *Rosch bays, haycheli temerta*,[1037] the head of the house is a secret room.

767. I said to you: El Sadday; I removed the *Jüd* from *Schaddy* and only *Sched* remained:[1038] I wanted to give you one thing, which would shine 100 times brighter and clearer for you than the rays of the sun.

768. I wanted to establish you as Brothers and Sisters, for there are brothers and sisters at every place; just as that aforementioned Big Brother. Even over the weather there are found 7 and 7, and those are brothers and sisters.

[1032] Cf Dt 7.6, 14.2.
[1033] Cf Isa 4.2.
[1034] Gen 28.17
[1035] Gen 32.25; Zohar 1.169a, 1.235b place Yakov between Abraham and Isaac thus; 1.166a has him abandoned by his protectors as he goes forth to face Esau.
[1036] Eccl 2.14
[1037] Cf Zohar 1.15a f. Although the imagery of the Zohar—is of a "palace," Frank thinks of the secret room, cf 655, 803, 893.
[1038] The explicit connection between the name of God and the word "demon" is made here. The letter Frank removes is the first of the Tetragrammaton to make the word "demon" from the divine name Shaddai. See 214 n.

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769. It stands: he who heals your break:[1039] that is your crippling. It is God alone that can help you. He might help you but I cannot help you.

770. How could you not understand when I told you several times: I will show you God! But in the great letter I wrote: I am my beloved's and my beloved is mine.[1040]

771. When you could not get across that little bend, how could you get up that great mountain? And who is it who may ascend the mountain of God?[1041] What did you help with your deeds? When one serves for such a thing is it not proper to receive a wage and how can you now have any other than bitterness? and you brought bitterness upon me. But if I had told you what to do then I would have given you such a thing that you would put on your heads and feet; likewise the clothing which would put into effect in you your terribly great power. But first I would have ordered you to bathe and purify yourselves and would have told you what you must say and do for 6 weeks in a row. Thereafter I would show you her. For I am human and cannot help and power is in her hands and the strength to assist. If you had seen her even from behind,[1042] then you would already have known what is above and what beneath. I would have led you to her and she would have led you to God. Your strength would have been greater than that of 100 lions. Then that which I say to you, that I would send you for money, that is a very little thing and one of the least; for the foundation is to see her, if even from behind; and at that time you would not fear any king in the whole world, for all would be nothing in your eyes.

772. That place to where I go: all have knocked so that the door be opened to them. The Patriarchs, and Moses, Aaron, David, Solomon and all the Pillars of the world: none have been able to open it. But I will labor and with the strength of my God will open it. No one knew, but only Balaam, who knew a little but he too not well. That which I mention to the Company must be understood concerning those Pillars of the world as was mentioned above.

773. When sorcery is taught it is put in the hand of a crow, but that given to you in [that of] a white dove, and it would have been necessary to test whether that man was prepared for that thing. If the man were not worthy of it, the dove would turn its back to him; and if he were worthy and proper for it, then the dove would turn its face towards him and gaze at him.

774. When I travel that path I will need people who only listen and look so they can inform me; then I will know what is happening in the world.

775. That gate has been closed ever since the creation of the world. Many have knocked at it, but it has not been opened to them. I wanted to lead you to wisdom and circle you about until you came in that gate all at once. You have already blocked it all up. It is impossible to tell you. From here on, I don't know; when you were already not in

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[1039] Cf Lam 2.13.
[1040] Song 6.3; 144 n
[1041] Ps 24.3
[1042] 609 n

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wholeness, then there is no man in the world to whom I could reveal such a thing. Be you only as it stands: I will lead you blind &[1043] ... As they put a cane in the hand of a blind man and by that cane he is directed, so I will lead you in blindness, but at that time thereafter when the whole world sees, then you will see with your own eyes, and you will see that in that precious place a great, powerful, terrible guard stands there and he himself will open that gate.

776. I ordered in Częstochowa that the whole Company travel there. It was my wish to lead everyone before her, even though she said nothing but only showed me by her signs. She lies upon the ground. I thought that through you she would rise, and that you could say to her: Shake off the dust.[1044] Also that: Rejoice you daughter of Zion[1045] and so forth. If I had not led the Company before her, then you would have, God forbid, not been able to arise. With the power of that leading it is possible to return and admit you to your place. When you will be in wholeness, I will have to keep you away from my side, but the power to receive you is in her hands and at that time I will keep company with you for nothing evil will come forth from me. That I keep you away now is all for your good, so that you not fall into danger. When she rises, all will rise with her. Her rise will be slow and at the same time continuously higher without end. Just as her present debasement goes into the abyss so her rise will be without foundation and never cease forever.

777. Three women were once standing near the palace of King Solomon. He looked out his window and saw them. He let his priceless ring fall from his hand towards them. After having found the ring they brought it before the king. The king said to them, She who performs the greater trick on her husband with this ring will be the owner of this ring. They went home. The first of them acted sick, and asked her husband to bring her some fine old wine. Out of the love he bore her, he went everywhere looking for such a wine. She meanwhile hired masons to make a new gate to her house and wall up the old one. When her husband returned he looked for the door, but could not find it; then some guards came along and put him in prison. Afterwards she bought him out with money. The second got her husband powerfully drunk and after hiring a priest, ordered him to carry him to the church, and after laying him on a catafalque with candles all around, that he sing over him, but before he wakes and raises himself up, to give him a bee up the nose: then to bring him home by night sleeping and lay him on the bed so that while he was sleeping it off it might seem to him that he was dreaming. He was very surprised later, how his nose hurt. And the third also played some trick on hers. After three days, they came before the king so he could judge whose trick was greatest and to whom the ring belonged. The king said, The ring is mine, for I tested you [to see] if I would find one of you who was not false to her husband. Now I see that you all played tricks on your husbands, therefore I wrote well, And one woman I could not find.[1046] Therefore I give the ring to none. So with you: All of you did badly.

[1043] Isa 42.16
[1044] Isa 52.2
[1045] Zech 9.9
[1046] Eccl 7.28

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778. Do the kings and nobles go to the portrait of the Maiden in Częstochowa in great humility for nothing? They are wiser than you, for they see that all power is with her and in her hand, just as they said of Christ, that he arose from the dead, so she will rise from the dirt,[1047] truly from the dirt, and all the kings of the earth will bow before her.

779. I wanted to lead you to a place which is called secret. There they say nothing, but there they see what has been and must be until the end. Jacob thought that he was the completion, by virtue of having had 12 sons. But because they sold Joseph and because of one more thing, which those two, Simon and Levi, did, which is not yet revealed in the world, only little clues are in the Scriptures. But you, even though you were not Brothers by birth, I admitted you, but you paid no attention. If the name Brother had been important in your eyes, as among kin, you would always have held to me; but because you held it lightly, that name, you were deprived of it.

780. I save you from the mother who is called mother of the mixed multitude; [1048] you be careful and be on guard against her sister, that you not fall, God forbid, into her hands.

781. All know that the queen of Sheba was at [the place of] Solomon. She gave him that ring as was said above, and a lot of other gifts. Now the world denies it, saying that it is not true. I tell you if that ring had remained to Solomon he would have lived forever but the ring fell into the hands of Asmodeus, and through it he lived several thousand years. Then he had an order to give that gift up to his lord, that is to the Big Brother and therefore died.[1049]

782. When the bloodshed begins, at that time it will be: Shake the dust off yourself.[1050] At that time she will arise with all her maidens.

783. There was a certain land; there they could not choose a king from their senate. So they asked a certain wiseman, that he choose one as their head from among the lords present. The sage ordered all to gather under a certain pavilion, but he settled himself alone in a nearby office which had very narrow doors. He ordered all to come in to him to that office. When they came near the door, one stepped aside to offer the second the honor of entering first, until all of them had stood aside to let one old wiseman come in first. When he entered, the sage proclaimed, Behold your king, for you all unanimously agreed to give him priority to enter first. The kingship belongs then to him to take. So with you: You need to choose deeds and virtues, so that all would recognize that you are worthy of that thing.

784. When my help comes to me, I will buy a beautiful house and furnish it splendidly; I will set aside a beautiful room for my daughter may she be healthy and dress her in royal robes and in precious jewels. I will not permit anyone to come in to me, but I will rejoice only with her alone together and go about together with her; perhaps when guests come

[1047] Cf Isa 52.2
[1048] Lilith, *'ima de'erev rav*, (also known as the evil servant-girl) see Zohar 1.27b etc.
[1049] Git 68ab; 39
[1050] Isa 52.2

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from the nations, they will eat with us. But I will sit together with her day and night, and alone I will speak briefly of everything with her so that she may know the greatness of our faith; because of that I have not yet chatted with her not even a word. But at that time with no other but her alone will I speak, whether at home or on the road. For it is my desire to make of her a man and she will go through everything.

785. Come down a degree below and take a wife.

786. A certain man said to the king in Bucharest, I will save you 16,000 purses of money a year in your court. The king asked by what means? He answered him, Because you have several hundred idlers at your court whom you could get along without. Rid yourself of them reducing your expenses. The king replied, From my side that would be fine, but it is necessary to ask them if they could get along without me; for I am king and even though it would not be a great loss to me, from where would they make a living?

787. When you stood beside the Prut, I sent to you that you should return to Poland. Even though you did not want to, you had to return across the Prut and travel to Poland. From that you should have understood; that they will not ask you in vain, only that you must obey.

788. You should have taken counsel from Abraham Isaac and Jacob as was said to him: Go, go from your land[1051] & & ... You ought to have observed that, and out of love for God, gone to a foreign land.

789. When my father made me a blue frock, I asked him from where he had gotten it? He answered, God gave me it from Heaven. I asked my father, Take me too with you to God. He answered me, You are young yet, but when you are 13, then you will go to God.[1052]

790. That which the First did with the Laws of Moses, that he set them in the privy after having cleaned it first himself, then likewise in the garbage heap where a great stink arose from the garbage; just so she is now, in a very filthy and lowly place.

791. In a dream I saw a very old woman, 1500 years old. Her hair was white as snow; she brought me 2 silver belts and a Walachian sausage. I bought one from her and stole the other.

792. In a dream I saw a broom of thick twigs, it was red. I picked it up from a door which was held closed by it. He gave the meaning of that himself, that this is the reign of the scepter.

793. In a dream I saw that I went to a great church having a great window, having neither an altar nor any paintings. The walls were covered with silver. Many Polish lords sat there, they ate and they drank. They asked me to eat with them, but I said I was weak and could not eat. Moreover, I had not heard Mass yet. I went to the sacristy, and the sacristy

[1051] Gen 12.1
[1052] 695

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too was beautiful. I saw that a priest threw off his chasuble and put on another. He went to pray with his hands raised, but without the chalice, after having entered a certain room, before which hung a curtain of silver material. I followed and saw a man lying on the ground.
He was about 10 cubits long and rolled in the dirt, but the priest prayed to him. I went to those lords and said to them, Come, I will show you a tasty comedy, how a man is rolling in the dirt and a priest praying to him. But I was dressed in a long Polish zupania[1053] and girdled with a precious Persian belt whose ends were very precious; and I wrapped myself around several times with that belt, but still its end trailed on the ground. The Lord himself interpreted: Some new road is prepared for me.

794. There was a young king. He had to leave his own country, forced out by his enemy's power so that he had to flee to the forest on foot to save himself. Going there, he strayed by some charcoal burners. He asked them if it were dangerous there on account of wild beasts. They replied to him, There is nothing here to fear. He went and lay down to sleep. The moon and stars were then shining beautifully. He had a dream, as if two women came to him; one was the goddess of fortune; the other, the goddess of stability. He asked the first who she might be? She answered, I am the mistress of fortune. It is in my power to humble whom I please or elevate him. I can make a king a beggar; and a farmer, a crowned head. Then he said. If so you do then I will not have you. The second said, I am the mistress of stability. Even though there fall upon someone an affliction I will give him strength to endure it, and when he recovers, then good luck must return to such a man. The king said, If so you are then I want to serve you and will not take a step without you. At that he awoke and went farther up the road. He came to a certain king [who] kept him at his table, for he recognized him too as a king, but the new arrival did not tell him of his current situation and fall. He suffered so until the appointed time, until one time the goddess of stability came to him in a dream, and said to him, Because you have endured until now, the time has come that your luck change for the better and that you be returned to your kingship.

795. Blind Solomon was in Bucharest at a certain inn to which came a beautiful and wealthy neighbor woman; he began to quarrel with her and insult her. She said to him: Why are you quarreling with me, yet I have not said anything, neither good nor bad, to you? Not answering her he became more and more angry with her. The next day they came again to that inn. He fell upon her neck, and began to hug her and kiss her in front of all the people. She started laughing, saying to him, Solomon. What are you doing? He replied to her: Yesterday I quarreled with you and today I am begging pardon. Then he began to kiss her again, saying, It was my design, therefore I quarreled with you yesterday so today there would be greater love between us.

796. Attend to what you did, that you were not able to bear that word I said to you: *Ell Sadday*. Yet Abraham would not have been able to come to the kingdom of Egypt, if they had not protected him. For he came among black people, and his wife was beautiful. They could have killed him and taken Sarah for themselves, but they saved them, even

[1053] The undergarment of the Polish folk costume

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though he himself knew nothing of the protection he had from them. When a man comes to a land in which there is a king he must say this saying, My sister, for kings speak to each other among themselves as brothers, and queens as sisters. Have you not read the history of Diocletian Caesar? What they did to those great men who stood by themselves before Caesar? Also, Benaiahu said to Asmodeus, The name of your lord be upon you,[1054] for the king himself cannot go, but an envoy from the king may do anything. What were you afraid of? Indeed it stands clearly: Though I walk through the shadow of death what do I have to fear when you are with me?[1055] They are the first gate to the entry. All the good of the world is hidden [at their place]. They would have sent me a huge sum and would have given you riches. Also if you had come to a certain town and found there anyone sick, you would have been able to cure him in the blink of an eye. Did I gather you to Częstochowa to eat and drink with me when I myself had nothing to live on? I showed you several times that verse which Jacob told to Laban, I served with you not for you.[1056] That is, that I showed you that you together with me should perform the service of God, to go on missions and there say what I order you, that you might take and bring me that thing which I need. You would have been very happy and rejoiced without the least sadness, and the whole Company would have had a rest without worry and been comfortable. If you had traveled upon the sea, you would not have needed a ship but would have walked upon it with your feet alone, and everything would have been done by your hand. Why did you not want to have each his own guardian? that they would have been under your authority, that you might have power over them and order them about? They would have had to comply with everything. At the beginning all would have been hidden, so that the world might not know of it, afterwards it would have been in the open; and now there is nothing.

797. I once ordered a tall ladder made so that I could use it to climb a high wall which surrounded the garden of a district superior. At night I took 200 goats from a peasant and carried them on my back and after having clambered up the ladder with them, dropped them into the garden. There they did all sorts of damage, broke down bushes, roses, whatever they chewed at. The gardener, having arisen in the morning, could not get over his surprise at how the goats could have been brought into the garden, but he couldn't figure it out; and that went on for some time until I revealed that I had pulled the trick.

798. Moses spoke to God, I have a burdened mouth and speech;[1057] for he saw that he wanted to give the Law through him and knew it was from the adverse side, therefore he said: My speech is burdened, that is, it is a burden to put forth those laws from my mouth. The proof of it is that he left the Israelites and went off by himself and none knows the place of his burial. But I did not come to teach anyone anything, but only to go and tread and do everything openly. Have I not long ago said to you that I saw in a dream that all was erased, just as when one writes on paper then spills ink on it, so everything must be blotted out. I told you also, Until every kingdom becomes turned upside-down.[1058] That

[1054] Git 68a
[1055] Ps 23.4
[1056] Cf Gen 29.25 vs. 30.26, 31.41
[1057] Ex 4.10
[1058] 368 n

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is, that everything will be smeared together and nothing will remain but the foundation, the root.[1059] Therefore, when my help comes to me, I will cleanse you of all impurities, so that no teaching remain to you and there will be no judgment over you. You will be free and rid of everything.

799. Everything I have said to you to the present is only like a drop in the ocean compared to that which you will see with your own eyes, that there will come forth into the world a new thing of which neither your forefathers nor their forefathers heard. From the beginning of the world none has yet even thought of that which will come forth into the world. Therefore I say to you that that which you will see and hear, or which is said to you: that you should shut your mouth, and say nothing, but only stand by and look on. If they ask you what you see, or hear, learn to say, I don't know.

800. All things which man acquires without labor, he loses as lightly as they come. But when a man tries hard and works with all his strength and at the cost of bitterness for some good thing, then he loves that thing dearly. What then for an eternal thing?

801. She now abides in a very filthy and fallen place which is filled with bitterness; just as I said to you, that she is the *Ayalta*,[1060] that is, in the form of a beast, and she must be relieved of that bitterness. If you were good, then it would be in your hands to take her out of that bestial form, and into that of a man so that she would be the most splendid and finest in the whole world. Even though she is found in such a fallen place, if you labored for her, then she would grant you the power of seeing without being seen, and you would eat and drink with me and go for strolls with me around the ramparts of Częstochowa, and the world would not see you, for she would hide you beneath her wings. You would have palaces as well of many rooms and your own servants, and you would then see her great power. You would bring me a great treasure from there: Brothers from brothers, Sisters from sisters. You would even have acted without my knowledge. With your wealth you would have done good things also on behalf of the whole Company; likewise you would have instructed many thousands of other people, and they would have been your servants. The Company would come to me and would praise you for your good deeds. If you were to see with your own eyes when she leaves behind that form, even though you would have great bitterness from it, for the great grief she suffers at the time of that divestiture, afterwards you would have greater joy and would know how and which God to serve. And now you do not know anything.

802. I was told in Iwanie: That thing which you want to commit to the Brothers and Sisters, give to others, and you will be given as much gold as you need. But I didn't want to, saying that they were pleasant in my eyes, for they are in wholeness and good. Now I wish they would give me those other people already whom they first offered me, but they do not want to, saying to me, Let that be yours, which is yours.

[1059] 708 n
[1060] 723 n

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803. All teachings will be in ruins, there will only remain: the head of the house, secret room.[1061]

804. The Lord saw a dream the 14th of June 1784: Two women came to me, and one man 6 cubits tall. They were very beautiful, and they said to me, We have heard in the place where we live that your people have abandoned you and that you do not want to send them on any mission. We have been dead several thousand years and we have worked a lot, and still we have no peace. We ask you, Send us. We will go on your mission whole-heartedly. I answered them, I have already said that I will make revelation to no man, nor bring any near, nor will I send any on a mission. They asked me, But the signal has already gone out that a great deal of blood will flow in the world, and we want to go and rescue many; only you bless us for the way. I am a prostak, I replied, and cannot make a blessing. They asked me, But you bless your people? I replied, I can say no more than this word: Abraham, Isaac, Jacob and this verse: The angel who delivered me[1062] & & ... They said to me, We have a book here in which stand blessings. Bless us with that book; we only ask you that you bless us out loud. They gave me the book which was written in large Hebrew letters without dots. They bent their heads and I, after raising my hands above their heads, blessed them. There were beautiful words there, but I do not remember more than two words that were at the end: *Du* [1063]*Jankiew*, That is Jacob.

805. I tell you, when blood begins to flow, if there should be, God forbid, in anyone's heart any teaching, even a hair, he will perish together with his whole house, even his neighbors, from all the worlds. For that place where we go, one may not carry Laws, for all that is from the side of death and we go to Life.[1064]

806. If I had sent you to the *Baałakaben* with a pass from me /:around 10,000 householders of them live in the Czech mountains, they have their own king:/, after having come there, you would have said to them: Our leader, wise Jacob,[1065] is now in great difficulties. If you help him with money now, then he will aid you at that time which is known only to you and him. Every one of them would have contributed 1 million ducats. You would have promised them to come to them again. With my pass they would have led you to their king. There you would have begun to receive riches beyond count from him. You would have asked him to give you 4 or 5 people as your servants. He would have done so with all his heart. Then he would have sent you to the Roman emperor, and you would have said to him that I would lend him 15 or 20 million ducats for the needs of war, and that I myself want to muster 30,000 men also at my own expense so that I could help him at the time of war. That expedition would be carried out by the General over those 30,000 men. Those 5 *Baałakaben* who would be given to you would point out who should be taken for his *Army*. He would pay them in *dublo* what other kings would, so they might therefore all serve willingly and from the heart. Those 5

[1061] 766 n
[1062] Gen 48.16
[1063] Either Yiddish *du* (you) or Aramaic *d'a* (this is) in the local accent. If the latter, cf (among many) Zohar 1.60b, 145b.
[1064] Cf 817 n.
[1065] 1 n

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would report even that which the enemy king has in mind, and where to turn his battalions; whatever they only say must be attended to. Neither rain, nor snow, nor wind, would be a hindrance. They have the power to cast sleep upon the enemy army, with the aid of which even the king himself, together with his whole army, might be taken captive alive in their camps. Each would also take over a land for himself. Even though the emperor would then become angered about that, he would say to him, You be quiet. Don't say anything.

807. There is no people like the Jews. They are like snakes and crocodiles, for there is no love at all among them, but only jealousy, hatred and contention one against another; but it is by far the worst in Poland. Therefore it stands: The evil will open from the north. Everything else will be revealed from there as well.[1066] I brought you out from them, so you might not do their deeds.

808. In all the lands to which we would have gone, you would have been able to speak the language which is used there. But now I must come to the country of the emperor, for my daughter, so that she might learn the language and the ways of kings.

809. Even though help come to me, and she begins to shake herself free of the dirt,[1067] still thereafter you will begin to beg from the depths of your heart, We will wait for the time of your greatness and we have faith in your assistance. For thereafter at that time one must have faith in help and say that saying: If God forbid, your kingdom be delayed, I will not make in place of you any other king above you. For that aid will be like the Italian nut, from which the green husk is discarded and then the nut itself is seen, but there is still a hard shell on it which must be broken so that one can come to the kernel inside. Here as well: After the top shell is finally cut away and the fruit can be seen, still the inner kernel cannot yet be seen. Therefore thereafter one will begin to have hope for assistance.

810. Before, the call came forth from those worlds to this world; but now they hear that which comes forth from my mouth into the air of the world and only then do they make it known there and only thereafter does the signal come forth from there. Just like that thing, which I sent forth from my mouth, that there will be great wars and a terrible flow of blood: Immediately the call went forth there, and then it spread here.

811. On the night of the 17th of June 1784 the Lord said, You ought to have rejoiced with great happiness when I heard that war begins in the world. But that stone called *Schessia*,[1068] set, from which the whole world must be set, begins to come forth and be revealed. But when the wars begin, at that time the councilors will sit in my room to

[1066] 503 n, with a slightly different perspective here.
[1067] Isa 52.2
[1068] This foundation stone appears in the midrashim (see Num R 12.4, Tan (W) *pekudei* 3, *Pirke derabbi eliezer* 9) and in the Zohar (1.72a where the connection with Jacob is made, etc.. 1.231a); 1.72a and 231a connect it with the "stone the builders rejected" of Ps 118.22 and 1.24b writes of the stone's coming forth. Doktór notes the theme in writings of adherents of Baruchia. Other stones, including that of Zech 4.7, Dan 2.34, and the one in 266 strengthen and enrich the image.

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decide how and what and in which place everything must happen. You will be seated among them. I would say to one, My child, go there, and do this, until I come to you. Then after having come to you, I would order to go farther, and again having reached there, I would order what else to do.

812. There was a certain man in Jassy who bought a lovely dress for his wife for the holiday. Men and women came and greatly praised the woman before her husband that she was so lovely and that the dress was so fitting. He replied, Since you have praised her so, then took her and had dealings with her in the presence of everyone.[1069] His wife became very angry with him. I too came along at that time as a guest. He recognized me, that I had been at their wedding and received me kindly, saying to his wife, Here is our dear Jacob come to us. Go, my wife, and bring some of that fine confiture for such a dear guest. She didn't want to go, because she was powerfully angry at how he had disgraced her. He asked her several times; she didn't want to. So he gave her one in the mouth so that blood poured out and she fell on the ground. Then he started to kiss her and ask her again, My dear, go bring some confiture for such a dear guest. Finally she got up wiped her face clean of the blood, went and brought the good confiture. So are you: You are compelled to bring the good confiture.

813. It is not permitted to recall any Law which you have had till now for they all came from the mouths of the dead, and we go to life. You yourselves see with your own eyes, when only a bit has begun to emerge, that at once all laws and observances fall, little by little. You yourselves see, that First was like the display of a road and of him it is said that he was secretly a woman.[1070] In praises and songs you chanted this verse of him: Before him will all earthly kings bow.[1071] Where did you see that kings bowed before him? That was a sign for the present time. When she comes forth into the world, you will see with your own eyes, how all earthly kings bow before her.

814. I wrote you in a letter: I planted you as a vineyard and hoped that vines would grow from that, that is of that good wine, like Jacob brought Isaac his father; as clearly stands: He brought him wine and he drank it.[1072] You, on the contrary, made a disgrace in that you spoke Law before her in that religion. It would have been better if you had eaten filthy things than chatted about the Law, for that is all from dead mouths, and we go to life.

815. In Rome there was a certain young and powerful hero, he could out-jump any others with his horses and wherever he turned, all submitted before his arms and he was fortunate in every place. It was the custom in Rome that every knight have his picture painted and accounts written of his deeds into the Roman annals. On that day a great ball was always held, to which all the braves gathered. That young hero did not come to that gathering, nor did he even allow anything to be written in the chronicle. The elders of

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[1069] In July, 1758 and again in July, 1763 according to the *Chronicle* 46, 67, Frank's wife and he performed public sex acts in the nude.
[1070] 725 n
[1071] Ps 72.11
[1072] Gen 27.25; 731 n

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Rome sent for him, asking, Why do you absent yourself from our rites? He replied to them, You have need to be written up in the book for you are old and frail and even departing the world, but I am young and I want to display my strength and power hereafter and that the chronicle of me begin only thereafter. So with you. I tell you: All the words of the forefathers have already passed away. From here on I will begin to go into the light of the world.

816. There was a gabbai in Rzesów. Once he was standing in the center of town with his *kahal*. There was there a great dummy and simpleton; he came by where they were standing. The gabbai said to him, You know what? Do something for me and lie down in this mud. He did it right away. He lay down in the mud, got all dirty and everyone began to laugh. But after he'd gotten out of the mud, he went straight to the house of the gabbai and saw there a nicely made bed with a satin coverlet and white pillows. He lay right down on the bed and pillows in his dirty clothes and so went to sleep. The gabbai comes home and finds him sleeping in his bed. What are you doing here? he yelled after waking him. You are lying down in my bed so dirty? The simpleton replied, If a simpleton does the will of a gabbai with love, then the gabbai ought to lovingly invite him to have a rest in his bed.

817. I told you that there would be bloodshed, for it is first necessary that blood come and then water.[1073] But what is that then, that she will come forth from there into the world for from there they will say to her: Rejoice you greatly daughter of Zion![1074] And the bloodshed must be far from her, 100 or 200 leagues? If the bloodshed is for her sake it is proper that it be near her: and what precisely is that *Ayalta*?[1075]

818. If you had been worthy to see her, she would first have given you long life; the second gift would have been that you not be seen while seeing. But that room which she would have given you, its like has not been seen in the world, nor such palaces nor such buildings. If you had asked her, then she would not order you about but always [command you] by saying only, It would please me if you do such and such. You would have served her immediately, [and] that would have been better. You would have had strict orders that you not reveal that you had seen her, until the time came.

819. A certain robber attacked the company which went before mine. I sat in the wagon and listened from afar to the jangle of the arms. I immediately put on all my armor and flew to them in a rush. I saw the two rich merchants who had charge of that company seated on horses, and the robber at some distance chased after them through the woods. I yelled to them, If you listen to me and put yourselves under my authority, do what I tell you: Get off the horses and stand on your feet, weapons in hand. Have your servants follow you and load the charges. They did so. When that robber came up I shouted, Stand! if you want to fight me. The robber said, I don't want to battle with you; neither am I attacking your company, but this company. I said to him, Know this, that both companies are mine, for they are both put under my authority; and I said to him, If you

[1073] Zohar Tik 6.143b
[1074] Zech 9.9
[1075] 723 n

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don't want to engage me with swords, you are unworthy to carry one. After taking a staff studded with stones, I chased him with it and hit him one with it on the chest so he fell off his horse, saying to him, Come fight me, you with your sword and me with my staff. He answered, Even though you kill me, I don't want to. You must absolutely take your sword up—for he was powerfully ashamed. So I, after hitting him several times with my staff, he was tied up with cords and led off to Bucharest. He wanted to make a deal with us. He offered the merchants 4 million ducats, and me one million but I didn't want to. So when he was brought to Bucharest, the chamberlain gave me 600 ducats and he was tried and his head cut off.

820. In Czernowitz the Cossacks attacked a Jew once and battered him. The Jew took up a book and prayed and recalled all his sins. They pounded him more on his back. At that an old Jewess came up and having snatched the book from him, tossed it under the bed, and pushed him away to flee. The Cossacks said to the woman, We're beating him and he himself reads a confession. We wanted to see if his prayers would help him to escape from our hands. So with you. The time came to serve God and to go, and you fell to the ground and fasted. Why did that seem right to you? You should have rather served God and to have attachment to him and not follow foreign gods.

821. Indeed it stands clearly: Live by your sword.[1076] The resurrection of the dead will also be by the sword. It is likewise proper for women to carry swords. But you fell to the left. But it stands of Jacob that he held his right hand up.[1077] If he had not [done] so, then we could not come [there]. Likewise the first of the pillars of the world was Abraham, and he always went to the right.

822. The Lord had a dream on the 21st of June 1784. I saw a huge dog which came to me and sniffed at me. I was somewhat frightened by him; so then a hand came and grabbed him by the nape of the neck and threw him back from me.

823. In a dream I saw one maiden who stood by my side. I wanted to have intercourse with her and to take her maidenhead. Then it was told me, Jacob it is already dawn.

824. Francizek Wołowski saw a dream, about how he was bathing and took honey and squeezed it up in the water so the water would be sweetened. Of this the Lord said, You want to be a Truebeliever and serve God. But how can it be that you would want to serve God and yet did not want to? If you wanted to serve, indeed I said to you that one must suffer through everything, just like the parable I told you, that a great many people pursued that bird which knew things to come and all who pursued it, there fell upon them fear from a great uproar, outcry and complaint against them. They cried out after them with terrible voices, Grab them! Chase them! Murder them! until they turned back, and became stones; until one maiden came along and stopping up her ears with cotton so that she might not hear the screaming voices, went straight and took that bird. And so here. I said to you. Weigh your steps, for here is a new road which our forefathers have not yet walked. For that wish you had from the First and Second, that you were able to bear and

[1076] Gen 27.40. K 1.418 has Hebrew: *Al charbecho tychie*.
[1077] ???

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accept; So what? for you only listened with your ears, but you saw nothing. But here the thing is near you and your eyes see it is a burden to bear. Therefore I admonished you to weigh your steps. Even if there [should] be some pain and thorns and stones, it is necessary to go and pay no regard to anything, but only to have brave hearts and to go; then God will help. I wanted to send you first to the *szed* and then to the *Baałakaben*. You did not want to. In those three months—in June, July and August [of 17]84—was the time to serve God and go on a mission. I sit here and chat with you. I am not the one who speaks to you, nor are you the ones who listen. He also said to one who went for a walk with him, I do not walk with you, nor are you with me.

825. Why did you not ask me in Iwanie when I established you as Brothers: By what are we known as Brothers, when we have nothing in hand, know nothing and see nothing? We are just like the rest of the Company. Moreover if you are Brothers to me, why did that Rabbi Moyses die?[1078]

826. For several hundred thousand years, no one has wanted to bestow such favors and lead there, as I wanted to do good with you. When the time comes, then she will gird swords on everyone, as it stands: Gird your saber on to your side, o knight.[1079] On whom she desires, she will gird it. All who will see it will think that it must be natural, but none will know what it is and for what it is. But when she goes forth into the world, she will gird it on him whom she chooses to dress with the saber.—Another time the Lord said, You must be girded with swords, for without a sword none may go to Edom. Be good so you can go to Edom only with victorious swords.

827. If you knew that good thing which is being done here these three days—that is: June 19, 20 and 21st [17]84—even though you are now in great straits and beggary you would grow fat and stout from great happiness for you would know what comes forth to the world.[1080]

828. There is one thing [that] neither 1000 nor 2 nor 3 thousand men could lift that thing up, and you would be able to lift it very easily with one hand.

829. When I led you to that religion, if I saw that you were kissing the ground morning, afternoon and evening and saying, Blessed are we and blessed our forefathers and their forefathers that we have reached the time when we will go to Esau, thereafter you would have seen what I would have revealed to you. You would also have seen how good I would have been towards you.

830. Two Arabs arrived who could dance on a rope; one hung himself in the air by the rope and did other tricks like that. But the other *Bajazo* mimicked that one and did it on the ground; his clothing was distinct and strange, his cap peculiar; in his hand he had a mace [and] on top of the mace was a ball filled with cotton. Anyone who moved, he hits

[1078] See Chronicle, 53.
[1079] Ps 45.3
[1080] This was a period of high tension among the followers to which financial stress contributed not a little. See Chronicle, 100.

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with it, but in such a way as to hurt no one. The people absolutely pester him that he absolutely beat them. But that *Paiazzo*[1081] does his tricks on the ground and says to those rope dancers above, What kind of trick is it to dance there on the rope by yourselves? Do on the rope what I carry out on the ground. Whatever surprising thing he did below, they themselves had to show on the rope.

831. If you had been good then you would have been helpers at Mt. Zion and you would have known what is the daughter of Zion.[1082] But now it is not known to you what that is, neither the mountain nor the daughter of Zion. Or did I tell you for nothing that if you had been in wholeness, then you would have put your own hands under my feet that I might not tread upon the ground? For you have been prepared to lift her up from the earth with your right hands. When she rises, on that very day at least 30,000 lords will die. A great many will go mad; kings will faint; armies will let their weapons fall from their hands from great fear, for their luck will turn on them and tumble. If I gave out to you one thing, then you would see how your understanding would now be pure and clear, and you would understand everything. You would even know everything which is written in your books. Or do I sit here and suffer such pains and difficulties for nothing? If you had been good you would have suffered too for her and you would have held on to me, kissing the ground always that you were worthy to follow me. And after the bloodshed, when she rises, water would come forth, the Company would drink and the whole world would drink and war would be stilled. Not like you said of the First, that he sat in another country and you suffered in Poland. Or is that how it should be? What good came of those pains? All is as it was at first. But only you did not have anywhere to turn that thing, so you turned it to spiritual power; but here everything will be in the open and your eyes will see it.

832. I said to you several times: *Byce imruso*, to strip off his word;[1083] that is, that at every place it is necessary to strip off. Just as robbers do with their treasure. They hide it in caves and they close the door tight from outside, wall it in and cover it so that no one can tell it from the outside—How could you want to go, not knowing where the door is?—One must first strip off those bricks and then open the treasure. So I told you of the *Sched*,[1084] for without that it is not possible to enter. Through that way it is stripped off and then one may enter to the treasure.

833. In Bucharest there are two sorts of herbs called *Tron*;[1085] from it they make salad to eat. One is cheap, the other expensive: for one cup one must pay 1/2 ducat. Both are the same color; the only thing that distinguishes them is that the expensive one has a far better odor. Likewise, when salt is added to the common *Tron* and it is squeezed, it is crushed and [the flavor] gets lost, but the good one even though it is salted and squeezed,

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[1081] Ladino, "clown, jester"
[1082] Doktór points out that these terms are employed by Frank to apply to Jasna Góra as well as to their biblical antecedents.
[1083] 189 n
[1084] It seems possible that here Frank is punning on the verb for "divide" in Yiddish. Cp 493, 744, 755, 767, 1272, 1273 and prps 53.
[1085] Prps, basil

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its force comes out so that one cannot eat it on account of its sharpness. Only then they add olive oil to it and good vinegar, it is consolidated and comes back to its first color, as if just picked from the garden and comes back to its first strength. Its effect is to very much increase the appetite for food.

834. Attend: Christ did not go to life and yet among the nations it remained that they hold on to his signs which they call relics, like that from the cross, the towel, nails; all for remembrance and protection. Similarly from Signor Santo, there were also taken pieces from his clothing. Now I want to lead you to life, so that you may be [there] at the time when they say to her: Shake yourself free from the dirt and stand up,[1086] and together with: Rejoice you greatly daughter of Zion.[1087] She would give every single individual a thing from herself, so that you would have it for a guardian and a memento. Where ever you would have come to, you would only have had to show that sign from her. You must know that even the earth from which she rises will come forth from under its curse.[1088]

835. Take note: Saul before he went to war with the Philistines, said to Samuel, Now the Philistines have come and I have still not supplicated God.[1089] You went to war and did not supplicate God. He who did not wait and did not heed Samuel lost the kingship at that time.[1090]

836. During the winter of 1784 it happened that Josef Wołowski quarreled and got involved in a lawsuit in Warsaw with some Germans. The Lord was asked if he might begin the litigation with them for they had such means that they might overcome him. The Lord replied, Surely. Take them to court and do that which is in your power. They did so. The affair was lost, at which the Lord, having learned of it, scolded those present with these words, Look at your deeds. Every day I command you not to quarrel with anyone and not to anger anyone, and you came and asked me if you could quarrel with people and take them to court? Or have you not yet been punished heavily for that? If I had ordered you to kill some man would you have listened to that and killed him? But you have to understand that no evil comes from me for any man. Even though I or God himself order you, you must inquire, Is it fair so or not? Then I would answer you thereafter.—Once a man and his wife between whom there were always bad relations came to Solomon for judgment. Solomon summoned the man and said to him privately, Take a saber and cut off her head tonight. He heeded the king, drew his saber and came to his wife that night. She was asleep and held their children to her breast. Taking pity on the children and her, he put the sword in its sheath and hid it away. He came again, and even a third time seeking to carry out the order of the king, but compassion overcame determination and he left her in peace. The next day he stood before Solomon. He asked the king for forgiveness that he had not been able to carry out his decree, because mercy would not permit him to. The king ordered him to leave and summoned her, person to person. He gave her a lead sword and told her, When you see your husband sleeping, take

[1086] Zech 9.9
[1087] Isa 52.2
[1088] 90 n
[1089] 1 S 13.12
[1090] Cf 1 S 12.14.

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and cut off his head. So she did. When she came to cut off his head, she could not do anything. At her blow, the husband awoke and saw her evil heart. Thereafter both were brought before the king. The king said, Well did I write that I could not find one good woman.[1091] And so with you: I test you and your deeds and can find nothing. But about Josef Wołowski he read this verse: You God repay man according to his deeds.[1092]

837. In those years three days will draw near: One is that of which it stands: A day of vengeance in my heart.[1093] The second day is: Behold the day comes burning like a fiery stove,[1094] and that is the day which is called neither day nor night. The third day, that is that Day of the Lord, great and terrible[1095]. The first is Abraham, and that signifies grace; when that day comes first, it will come forth with charity. The second day is Isaac, and that is harshness; if God forbid, it come forth first, it will come forth with severity. The third day is Jacob, and Jacob is then a whole man: *Isch tam*.[1096]

838. A certain great man named *Hiery*[1097] gave a penance to a sinner, that he fast several days lying on his bed. I myself, that *Hiery* said, will bring lead and having melted it, will pour it in your throat so that you will swallow it and die. That one did so, he prepared himself with all his heart for punishment and, having closed his eyes, opened his mouth wide, awaiting the pouring of the lead; and that one then put in a spoon of confiture. He said to him, Since you were prepared to receive the decree against you it is as if you had fulfilled it, and from now on take it upon yourself that you sin no more.

839. On the first of July [17]84, Her Highness saw a dream: I saw as if the Lord was brought a pair of pistols of pure silver. The Lord took the pistols and having loaded each of them with three silver balls, fired straight at my heart.

840. In Bucharest there was a certain rich widow, very virtuous and kind to all the poor. She asked me, What should I do more with my wealth, so that I might merit for myself an eternal remembrance. I advised her to build a great *Wirthshaus*[1098] on the road which would be far from city or village, so that *passager*s traveling that way would always have comfort and a shelter during the winter, whereas in the summer they could have a suitable rest. Make there that great *Wirthshaus* with several hundred little rooms, so that guests may each have comfort there. I know a priest, very good-hearted and godfearing, settle him at that inn and give him the whole farm, so the guests can have all comforts *gratis* for themselves and their horses and that will be an eternal remembrance for you. Set up a fund too so that even after your death it will endure. Everyone will remember you and beseech God on behalf of your soul. The lady replied, The project is admirable, it pleases me greatly, but what should I do when the priests insist that I should build a church near the town, with several hundred cells, also for *passagers* so they might hear Mass there

[1091] Eccl 7.28
[1092] Cf Ps 62.13.
[1093] Isa 63.4
[1094] Mal 3.19
[1095] Prb Mal 3.23 (Isa 13.9, Jo 2.11, 3.4)
[1096] Gen 25.27; Zohar 1.146a, etc (cf Targ Onk)
[1097] That is, *Ha'ari*, Rabbi Isaac Luria. See Benayahu, 238 and nn.
[1098] German, “inn”

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while traveling, and that would also be to my eternal glory. What's more, I have already begun to build. The ground-work is ready and I have already paid great expenses for it. I said to her thus: If you have already begun to build, finish it and do as they have advised you. She finished the building therefore and began to order the painting of the pictures. She installed the priests there; coaches of foreigners invaded, both men and women. They began to carry on lustfully there; they fought and turned the church into a bordello. Seeing this, she did not even want to finish the cloister, left it stand empty. Thereafter she came to me and said, Indeed your advice was far better than the priests who advised me, for I have spent so much money for nothing. Then she had the *Wirthshaus* built and settled that priest there I had recommended. Afterwards she was powerfully happy. Riding by that way, I stopped off, and that priest having recognized me, kept me three weeks providing me with all sorts of good things. And so with you: That which you built yourselves you ruined yourselves but that one is blessed who heeds me and goes along the path of my ways.

841. People say: You can pull a bear to honey by the ear and he won't go, even if you pull off his ear; when he has once tasted mead, you can pull him back by his tail to get him to move away from the mead, he won't do it, even if you pull off his tail. And so with you.

842. Mateusz saw a dream, that he held in his hand a spoon made of black dirt and went to a town to exchange it with a Christian woman for a white one.[1099] The woman went to her neighbor an old lady to ask, What does it mean, that exchange black for white? That woman replied, I will tell you what is in that. Their Lord is named Jacob Joseph, and they are that Jacob and Joseph who were in Egypt; but at that time they died and then their children entered slavery under the Egyptians and were subjects. But that Jacob Joseph gives a black spoon to all the lords and they become [his] subjects. He told that dream to the Lord. The Lord said of it: Shortly my help will come to me and what you heard will be fulfilled, for that which people prattle will all be carried out.

843. The Lord had a dream: I saw that the table was laid for all the lords. I myself gave them to eat and drink, and served all of them. Among those lords was the wife of the *Landeshauptmann* of Brünn. When she came away from the table she fainted and was about to fall to the ground several times, but I didn't let her fall to the ground so she would not die, and I got powerfully tired with her. At that my father arrived, stopped up her mouth and brought her spirit back to her. I laid her on a bed. The Lord himself interpreted: As my aid comes to me they will faint away.

844. A certain peasant stole from a Jew. The Jew, seeing him stealing, caught him by the hand. The peasant caught hold of the Jew's hand too. Both of them pulled each other along through the whole town so. My father seeing that the Jew was jerking with the peasant came to rescue him from the hand of the peasant. But he could not understand which of them was the thief, for the Jew yelled Thief! at the peasant and the peasant too yelled at the Jew, You are the thief! The Jew screamed, Catch hold of this thief! and the

[1099] 52, 63, 245 nn

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peasant then yelled the same thing. Therefore he couldn't figure it out at all. And so with you: This one talks about that one, and that one conspires with another.

845. There were once two chamberlains who kidnapped a princess, a maiden, and fled with her to the forest. One prince came upon them and rescued her from their hand. He fell powerfully in love with her and she promised to follow him. He came with her to the middle of the forest, among mountains, where they found an immense palace with a great number of rooms. Robbers lived there. At that time there were 24 robbers there. They wanted to kill him right away and take her for themselves. The prince was extraordinarily powerful and brave. He rushed at them and having killed them all, threw them in a hole under that palace. Having done that, he went to hunt something to eat. When he had gone, she heard that two of the vanquished were still alive. She overheard their moans. She went and pulled them up into the palace, and seeing that they were very handsome men, fell in love with them. They said to her, We have here a certain room in which everything good is found. She asked them, But what shall I say when my lover returns home? They advised her, Make out that you are sick and beg him to bring you milk from a lion. When he brings it to you, order him again to bring you milk from a tiger, and so forth. When he goes to take it from them it is possible that the beasts will tear him to pieces. If that doesn't work we'll go into the forest where we have another 64 robbers, come back with them and kill him. She did so. The prince went for whatever kind of most horrible beast's milk she just said to him to get and brought it to her. At that time when he snatched away the milk, he picked himself out a cub and tamed it: like a lion's cub, a tiger's, a leopard's & & ... and trained them to come running from afar when they heard his call. But when you hear my loud whistle, he said to them, you must know that I am in big trouble. Hurry to my aid then. A short while later, he was bathing in a tub in the palace and had nothing about him but the mace he always kept at hand, even when he was bathing. She, seeing that he was naked and had no weapons, gave the sign quickly to the robbers. The 64 robbers in ambush gathered in a moment and threw themselves upon him. Seeing that, he killed as many as he could by his own power; but, seeing that they were too many, he whistled for his animals who, having heard that, exclaimed, Our master is in great difficulty. Let us fly to his rescue. They got there, broke down the door, tore all the robbers to pieces and rescued him. And so am I. I took you so you might be a help to me everywhere and you didn't want to.

846. How could you pay no attention to that which stands in Canti. Canticorum that describes his and her whole form and thereafter says that your head is upon you like the Carmel a king bound up in running water[1100] & & ... Only thereafter does it say: How beautiful you are, how sweet you are, love in pleasures[1101] for it clearly stands that: *Durech kocheb my Janków*[1102] A star comes forth from Jacob and that *kocheb*—star—is called *Madem*—Mars. But you know that when that star descends, it will go to the bottom of the abyss, where we are. But when it goes on its journey upwards, then it will never come to an end.

[1100] Song 7.6
[1101] Song 7.7
[1102] Num 24.17

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847. All colors are displayed in her; each individual will see her in different colors. Everyone will have his own service just as I said to you in the parable of that princess who was reared by one sorcerer and who set her in a vessel of 3 metals and transformed her into a tree; then another sorcerer came and ordered all the sons of the king to work for her, even the crown prince, for he said, Perhaps he will be luckier than all his brothers.[1103] Likewise I took you and chose you, so that each would do his service, that perhaps one might have the fortune of reaching her.

848. I tell you, if you are of the seed of the Patriarchs, why do you not walk in those steps which Abraham your father walked? But his whole journey was only to kings, and you did not want to go to kings.

849. Just as the whole world says of Adam, that he was the first, so the whole world will see and know that the world will begin *de noviter* from that place. But you would have seen that place with your own eyes in which the world is grafted from him and from her.

850. Lately I said to you that it was said to me *Wykoï tedaber*.[1104] Those 25 years[1105] that you followed a man who himself has no help then you had a plague from *Koï;* for there are two sorts of *Koï*, and I wanted to lead you to her *Koï*; but you went ahead before me to another *Koï*, so now it stands of you: I turned here and there and saw no one.[1106] When you were still in Iwanie you heard from me that I became angry with one who went ahead of me: Just so you did not understand that and went first and therefore fell.

851. Abraham dug a well, Isaac dug a well, and everybody dug and searched to catch something. I also dug and wanted that you be lords over the whole world, just as it stands with the Psalmist: The lords dug a well.[1107] And you stopped it up. But take note: When a well is dug, they dig until it breaks into the spring. When that comes forth, it must be purified and flow until it becomes clear. How could you not understand? When Solomon built the Temple, he set up 12 oxen so the Sea could stand upon them.[1108] But that was only a temporal thing; but I wanted to fix you in eternal stability. Therefore be very careful that you not, God forbid, fall into eternal ruin. If you will be good you will even now be able to attain. You yourselves see my bitterness, that I tried and labored greatly for you, that you might be children, and now I myself must neglect and disperse it.

852. Her Highness saw a dream on the 5th of July 1784: I saw a little child in my room; one black man came in with horns on his head. I asked him, What do you want here? He answered, I have come to take that child from your house. I will not give you that child, I said. He said, If you will not give him to me willingly, then I will take him by violence. I asked him who he might be? He replied, First I will take the child, then I will tell you

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[1103] 97
[1104] Prb Ex 20.19,3.14 f with Zohar 2.80a; but cf Zohar 3.211b.
[1105] The numerical equivalent of the Hebrew word *ko*, referring to the twenty-five years elapsed since his entering prison in 1760.
[1106] Ex 2.12, prb with Zohar 3.211a (among several)
[1107] Actually, Num 21.18
[1108] 1 K 7.23 ff

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who I am. He took the child by violence under one arm and under the other he caught up that French girl who was with me.[1109] I asked him again, Who are you? He answered, I am the worst devil of all the devils. The French girl started to scream loudly and to ask that I rescue her from him, but he did not listen to her and left with her. Immediately a great fire began to burn in my room, which I tried to put out, but I couldn't. The Lord came along to put it out, at which a great outcry arose that in the Lord's room it was burning terribly.

853. I said to you: I planted you as a vineyard, all true seeds, that is, the seed of Abraham. But when a vineyard is planted and guards posted, surely it is because there is found there something guarded: that is her herself. Even though you were in wholeness, she would thereafter choose the one who would be received and the one who would not be received, for there were among you people who could not bear up and would reveal. But it stands clearly: In his shade you nourish us among the nations;[1110] for that shade is her shade, to which the whole world goes and prays to that Maiden. There we entered, and the world did not know that which we do and what we pursue.

854. When Rabbi Mardocheusz during the wedding revealed to me the faith and said there is a messiah in the world, I said to him, If so, then I will go to serve him and do him service with all [my] power, for I am strong and healthy. If he will need someone to cook a good stew, then I am the one; someone to chop wood, then I am he; someone to carry something on his back, to sell and to bring him the profit, I am he; someone to wage war, I am the one. I did not say that I would go to learn from him, but only to serve and to do for I greatly desired to know the things that would happen in the world, whether there was to be found in them a thing having a foundation. Therefore I served even my Rabbi so. When he wanted to sit upon a horse, I kneeled down on 4 legs and he climbed up on my back so it would be easier for him to get on the horse. Therefore that same Rabbi Isohar wept and said these words, All my life I pursued the teachings, I searched and I did not find. Now I see that all that is foolishness. I did not say these words, that I would go to serve him and to work. What has come to me of all that going around and looking in his chambers? But I told you that I would show you the king himself—that is God—and not to go and look around in chambers.

855. I revealed to you a new place, like that of the Big Brother and the *Baałakaben,* but if you reached her, she would send you 10,000 miles, to where the whole world has no knowledge of it, as happened to Iwan Iwaniewicz. He went with his two men to far lands of which the whole world knows nothing.[1111]

856. The Lord had a dream: I saw as if it was said to me, You would long ago have gone out to freedom, but it is feared that you would not do a certain thing. I said to that, I myself understand one thing and I think about it.

[1109] Ewa had a French tutor in Brno.
[1110] Cf Lam 4.20.
[1111] See 138, 139, 397

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857. I went in a dream to some water 3 cubits wide. In the middle of the water stood stakes. No man could come that way, for the water was very swift and everyone drowned. But I crossed to the other side in a single stride. Immediately I took a step backwards and returned to the same place. He gave this interpretation: I will travel to a foreign land which is very harsh, but I will return from there peacefully.

858. When a man goes from one place to another he must be silent and shut his mouth, retain everything he hears or sees with his own eyes, be silent about everything and bear up as I said to you: to have stability.—When a man wants to shoot an arrow, the longer he draws with all the spirit that is in him the farther the shot flies when released. So is it here: The longer a man holds his spirit in and is silent the farther his shot may fly.—I was once at the home of the *Kiaja*[1112] in Chocim[1113] for dinner. In the afternoon we attempted to pull a copper bow. The other one that was with me, *Türk Haim*, pulled, but everybody made fun of him. I was forced to take that copper bow in my hand, even though it wasn't pleasant for me, and having seated myself in a corner, I put my back to the wall and with my legs drew that bow slowly, slowly, until the whole arrow fit into the bow. I drew it so 30 times, until everyone said of me: *Maschala Deli Basza*.[1114]

859. If I wanted to tell you even one part of what you lost you would, God forbid, smash your heads against the wall. But you taught me well not to reveal even a single word, or I would reveal to you a great amount; but nothing sticks to you. If you remembered my saying then you would lose many, God forbid. That must persist until you come to Edom, and before you come there, there must be a certain thing upon you so that then a blessing might rest upon you. There must also be that so that fear will fall upon the animals from you, as has been said. Take note: Jacob only in preparation for that thing acted and wore that costume for one hour. On that costume were painted all the animals and birds. When Esau wore it, all the animals would come and bow before him; and it is impossible to go to Edom until that garment is first upon you, so that fear might fall upon all the animals.[1115] When you go to Edom there will be endless joy, such as has never been before; and the whole world, even those gods who lead the world, have not yet had knowledge of that joy. And there will be so much joy in the world that tears will flow from your eyes, such as no man has yet shed.

860. Who are they who turn bitterness into sweetness and taste it?[1116] For when she reveals herself and comes forth, she will appear in a filthy, terrible and bitter-filled place. Then it will all turn into sweetness. But at that time, when she reveals herself in my palace and in my rooms, I would wish you that you might at least be near my court. I had set you up from the beginning so everything might be done through your hands.

[1112] Turkish, *köyaga*, village headman
[1113] Khotim, also Khotin, a city in the western Ukraine on the Dniester 51.05N34.47E under Turkish dominion at this time
[1114] Turkish: *Maschala*=God protect (him); *Deli*=crazy one; *Basza*=(Pasha), noble/prince
[1115] 185, 222, 245, 518, 535
[1116] Cf Isa 5.20.

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861. It stands: 25 years you would be confused; you would follow a man who has no help and would do filthy deeds, and for 1 1/2 years I will cleanse you of all impurity and I will sprinkle you with pure water, as it stands: I will sprinkle you & &[1117] ... That is that you will receive *Das*; but there will have to be very much water to cleanse you.

862. There were two neighbors who dearly loved each other, just as you and I. Once one needed to hire a horse for a few leagues. That one went to his neighbor, asking him that he give him his horse, that he would give him feed and hay. He replied to him, I have already rented my horse to somebody else. He said, But your horse is neighing, and I hear him. He replied to him, Then, you believe the horse more than me? And so with you: They come to me and ask me, Where are your Brothers? I answer them, They are not in the house. But, they say to me, we hear by their voices that they are in your house. I answer them, You have greater belief in them than in me? They are simple people: They say "That's surely true, and go away.— The Lord broke into a song then: Give us the worth that we all might eat at his table.

863. A different thing to go, a different thing to listen, a different thing to tread, and entirely different: to listen. As it is written: God! I heard your voice and was afraid.[1118]

864. I wanted to lead you to a precious place, as has been said. Even though they would be unhappy with me there, I would have led you wisely and I would have been too smart for them, almost as if I had stolen in. If you had entered there, then you would have caught hold of the tree of life; there nothing can hinder anymore, for that evil which can hinder cannot enter there. Therefore there they fear neither those above nor those below.[1119] But that elder and fool,[1120] even though they call him fool is wiser than 1000. He tried hard by all means, that you might not be able to follow me and he hindered you.

865. How can you say that you want to serve God? Does he need your labor or service? But I said no more to you than: I will show you God, so that you might see him; but I did not say: to serve him. I also say this to you, that you be obedient and follow me, so that I can lead you to such a precious place.

866. I have not yet told you a single word which pertains to God himself; for things which properly pertain to God himself, may not even be written down in black, because of the great danger.

867. All that are from the children of Adam, cannot attain the degree of Adam. They are the children of Adam who sit in darkness. But they who come from the seed of the Patriarchs, they are able to come to the degree of Adam and then come to the true God: for Abraham began to come to the degree of Adam, as has been expressed previously.

[1117] Ezek 36.25. K 1.419 has Hebrew: *Wezorakty aleichem maïm tehorim*.
[1118] Cf Hab 3.2.
[1119] 354 n
[1120] The reference is to Samael, cf Zohar 1.179a f.

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868. It would be better for you if you had been taught the wisdom of sorcery; you would have known a great deal.

869. The journey of Abraham was all to the right, therefore he went to kings, for they are of the right and all men in general are on the left. So that God did not say to Abraham that saying: I will bless those whom you bless, until he said to him: I will make you a great nation.[1121] That is simply, without learning. Also, if Jacob had taken the blessing from Isaac without the attire of Esau,[1122] his children, God forbid, would not have been able to come into being. Therefore they must completely forget the Law, so that not the least remembrance of it remain. I wish for you that you might be like Wawrek[1123] and follow me like a simple man and listen without any teachings and speculations. Also what Jacob put on at the time of the attire, it was only to try it on and that was the attire which his children would wear in the last days. If he had not tried it on at that time, his children would not have been able to wear that attire in the last days.

870. There were two craftsmen; one was a goldsmith, the other, a furrier. They were having a few words with each other about profits. One bragged that he made more, the second held the same opinion of himself. They made a bet with each other and set a period of 7 years. At the end of that seven years they would present a reckoning before the elders to determine who had made the greater profit. The furrier collected antiques with his work year by year and they were worth several thousands. The jeweler during 6 1/2 years had no profit on what was left to him after the work. At the last one lord traveled his way, but that lord had become rich and overbearing from thefts and was a great drunkard. He gave him a high saddle, studded with precious gems, to polish up. The jeweler took out the good stones, and put false imitations in the same places. Then he gave it back to that lord who, having taken it, immediately went on farther down the road. At the end of the 7 years both came before the elders of the *kahal* so they could appraise their profits. The furrier presented his profits in several large wagons and they were worth a great amount. The jeweler came up and drawing out one stone, said, I have nothing more than this stone; but even it no one could evaluate. The jeweler went on, That which I have beyond this I will not show you. The Lord told that parable two times, one time in Dziurdziów and another time here. You had many gods and I have only one, but that is beyond price.

871. Pay attention: Abraham's whole journey was always to kings. If you had been of the seed of Abraham, you should have compared yourself with Abraham and not followed simple folk; also to consider that first journey of Abraham's: that was to Pharaoh the king of Egypt. In the beginning he immediately brought her to Pharaoh's house, and immediately from that began to come forth the seed of the Israelites.[1124] Take note of what you have lost. It stands in your Laws: When the angels came from Jacob to Esau, they were asked, From whom are you? They answered, We are from Abraham. Then they

[1121] Gen 12.3; 12.2. Frank reads 12.2, "I will make you a great nation" (Heb. *goy*) as "I will make you a big goy" (Yid. "Non-Jew"); "learning" in the following sentence is understood as "Torah."
[1122] Cf Gen 27.15 ff.
[1123] A peasant (and non-Jewish) name; cp. Iwan Iwaniewicz, ("John Johnson"), cf 882.
[1124] Cf Gen 12.13 ff.

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beat them. Then they said, We are from Isaac. Again they beat them. Finally when they said, We are from Jacob,[1125] then they called out, He is the brother of our lord! and ceased beating them. Where is your sense? Surely that is not written for nothing but only gives you a sign for the future. If you had called my name, and said, We are the brothers of Jacob, even though the whole world rose up against you, who would have been able to lift a hand against you?

872. There was a certain eccentric general. He was able to tell fortunes by cards. It was shown him by the cards that he would die in a year, even the day when it had to happen, in the afternoon. The whole year he went around powerfully grieved and when the final week came in which he was to die, he wrote his will at home. But when the day arrived he lay down on his bed and, seeing that he still lived, began to curse death that it would not come so that the cards' prediction would come true. In spite of that, he lived on and ordered his wife to bake him a good turkey and give it to him to eat.

873. When the lords and creditors set upon me, I had already undertaken to disperse you and send you away from my house so you would not see my sufferings. But when I saw that God did not permit my enemies to harm me, then that verse was fulfilled: God himself alone worked wonders;[1126] just for himself alone he creates wonders. That wisdom I cannot reveal to you for it is hidden from you. If you knew that then you would already understand what is written: Among all the wisemen of the nations and all their kings there is none like you.[1127] Now I see that God has not cast you off and indeed wants you.

874. A long time ago the whole lament of *Eyches* has been fulfilled upon us, where it stands: Children who were like *Pos* & &[1128] ...

875. I wanted to send one or two of you after money; I was told again *Koï*, that is: that you would be entangled 25 years. I said to you *Byce imruso*. I would have done the stripping off alone, and fulfilled alone. Now [that] you yourselves have done the stripping off, you yourselves fulfill.[1129]

876. If one of you were on guard that night, he would see with his own eyes how Jacob went to Laban at that time; so that now he would see the sign when Laban comes to Jacob, would just see it with his eyes.

877. As it stands of Moses, this saying: *Weikro* God called him. In that saying a small *Alef* is at the end, not a large one, as a sign that he called him, but he did not go.[1130] And so you: I called you, but you did not follow me.

[1125] Cf Gen 32.19 ???
[1126] Ps 136.4; 72.18
[1127] Jer 10.7
[1128] Cf Lam 4.2.
[1129] 850 n
[1130] Lev 1.1. The word is written in the scribal tradition with a smaller than normal ‘alef. Cf Lev R 1.5 for Moses’ hesitation.

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878. Everywhere you go there is hidden and revealed. Even though my journey is altogether open, I can let nothing escape my mouth, for one voice beats against another and might spread it about. But I wanted to proceed wisely, obliquely and round about. Several times I wanted to pass over that thing, to go and return. If you had followed me, then I would have led you to that place where no man since the beginning of the world has yet been. Even though they complained against me, as I have told; but you leapt out in front of me.[1131] But I said to you: It is the way of kings that at time of war the whole army precedes and the king is always in the rear so that in case of loss, the king at least may flee to safety; and in case of victory, they will sound a triumph for him. But I said, I will go before you. Even if there be people shooting, I will take it upon myself first; if there is fire, I will pass through it first; if there should be water, I will go across it first. You ought then to have followed directly behind me.

879. To that parable, as expressed above, of what the Lord did in Jassy,[1132] saying to him, I made you king & & ... the Lord interpreted further: I pushed myself forward among all the servants and lords until I grasped the robes of the king himself; and when I had done so, who then had the status to push me away from him, until I had finished my complaint?

880. Likewise the Lord added to the story of the ropedancers:[1133] that *paiazzo* who clowned on the ground, took a cut string and walked with it on his hands and his feet above and set a peasant on top of his feet, saying to them, If you think that you are ropedancers, why don't you do up there what I do down here?

881. You did not want to know what is meant by *A'E* and if one does not know what that *A'E* is he cannot know what is meant by *Szaday*; and if that *Szaday* is not known, then it is not possible to come to that saying: *Schemi Adonay*—My name.[1134] When you could not come to *Jud*, *Hey*, *Wuw*, *Kay*, thereafter to *Koï*, that is *K* and *Wuw*.[1135] When one has not come into *El-Szadday*, he cannot go to *Adoyni Sairu*.[1136] Just precisely as when many

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[1131] A reference to Joseph lepaing out in front of his mother to hide her from Esau, cf 63 n.
[1132] 515
[1133] 830
[1134] Prb Frank is referring to the dipthong /–*ay*/ that marks *'adonai* (the pronunciation of the Tetragrammaton; "God; LORD") as different from *'adoni* ("my lord; sir"). Removing this dipthong and its marker—the letter yod—leaves the name *Shaddai*, *Shed* ("demon"); cp 214, 824; particularly 493 and 1273; cf Ex 6.2 f; and see 215 n.
[1135] 683, 583 n, 493 nn. The transcription here of the names of the letters that make up the Tetragrammaton seems to follow a particular euphemistic practice that substitutes the letter kof (for *kadosh*, "holy") for one or both *he*'s in the Name. Frank then seeks to associate the sound of this letter with the word "*ko*" (kaf, he) meaning "thus" but interpreted with particular meaning, cf 493 and the notes there. In re-writing this word as /k/ and vav Frank loses that meaning but gains the symbolism of the letter vav which stands for the sixth sefira—it is the sixth leter of the alef-bet and the "middle" letter of the Tetragrammaton—and the messiah. More probably, he has forgotten that the word *ko* is spelled kaf-he.
[1136] This refers to Jacob's speech in Gen 33.14. Frank makes the point that it is not 'adonai to whom Jacob is going (Sa'ir=Esau) but the Shed (i..e., *'adoni*, see n above). Thus, in the parable about nobles at parties seeking to learn who some other noble is and what is his rank, the nobles chose whether to employ this high term of honor or some other term in addressing them.

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lords meet with one man they must ask, Who is this? Who is that? Thereafter at that time is it possible to honor them and call them *Adoyni*. Then I would have shown you God, as I promised.

882. You do not understand when because of something I am angry with you, then because of that I do you harm and that is actually for your benefit. And what I tell you, that you ought to be like Wawrek, who has neither laws nor speculations other than himself, and is a simpleton in his eyes, if you will be so, then it will be good for you and you will be blessed and will follow me in every place. But when you will be good, then I will tell you what *Schemi Jehova* is.[1137] Also, did I come to you to Poland, so I could spill blood myself? I do everything for you. If you will be good, then you will no longer be under the authority of a man but will only follow me and heed me. Jacob could not finish, because his children were [his children] from birth; but I chose you myself, wanting to finish with you, and it might have been completed with you. Now I wish for you that after 24 years you might come to that place to which I wanted to lead you. But there you would see nothing, but only hear a voice—that they are sad for me, on account of you. But nothing would happen to you there except that you would grasp eternal life, and would have great riches. But there none would be able to do you any harm.

883. I tell you, he who does not have stability has no part in the true God. Look at me: They make me promises and then they desert me and leave me behind by myself like a stick; for such is the custom, that they consecrate a man if he has stability and bears up and relies on his God and puts all his burden on God; [and] as you see now with your own eyes: that all had one advice about me, to throw me to the dirt. But I said, O you God! do with me what is pleasing in your eyes. I stayed in my place and the good God did not take away his grace for us and for the whole Company: God had mercy upon his people.[1138] In his shade we live among the peoples.[1139] But it stands: *Übecyloi* in his shadow, and you each made yourselves a different shadow.

884. Abraham was told two times: Go, go, that means for your profit and for your good.[1140] And so with you. Again, it stands clearly: *Weissui*,[1141] Dragged out. Like when a man is pulled out of one place to another he must abandon all the customs of the first, for one kingdom may not enter another even by a hair.[1142] Also is it possible to come to a king with shit on one's hands? Therefore they burned incense in the temple.

885. When we enter Edom, then the whole world will be overturned, like when a hand turns over. The face of the whole earth will be renewed.

[1137] See the previous dictum and the notes. Here, Frank or the scribe has substituted the pronunciation of the consonants of the Tetragrammaton combined with the vocalization of the word *'adonai* and intended to retain the taboo against the pronunciation of the Divine Name, cf 31, 575.
[1138] Cf Ps 103.13.
[1139] Lam 4.20
[1140] Gen 12.1, cf 327 n.
[1141] Gen 19.16
[1142] 380 n

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886. The dream of the Lord July 26 [17]84: I saw that I was brought a piece of cake, with different kinds of confitures, called *Hałwa* in Turkish. I divided it up among each of you and put it in everyone's mouth. The Lord interpreted it himself: *Haławay*, may God grant, that it be quickly fulfilled.

887. If I had seen you in wholeness in your hearts from the first when I established you as Brothers, then I would have changed your clothing and your language and your journey. I said to you several times: as oil is poured from one vessel to another so your name will be consecrated among the peoples,[1143] and I said to myself: I will take you out from the Jewish estate, for there it is not possible to be sanctified, and I will lead you to the estate of Edom, then my name will become sacred among you. Now it is already 25 years and you did not want to follow me. I must be sanctified among the peoples, and therefore it is written in Canti Cantico.: Why must I be so, as if hidden among the flocks of your companions?[1144] That means the peoples of the world. Now as I will go to *Adoini Saïru*, you cannot know what *Adoini* is and what *Saïru* is.[1145] It is written: Gird your saber to your hip, o knight.[1146] Who is that powerful knight? It is Nimrod, about whom it stands that he was a powerful hunter before the Lord.[1147] Also of Esau it stands, that he was an expert hunting man.[1148] It was said to Esau: Live on your sword.[1149] I myself will gird a sword on everyone and upon him whom I gird it he will go, but upon him whom I will not gird it he will not be able to carry it.

888. No male can lead people away from the road of God, but only that foreign woman, who assumes the form of a male and takes them away from the good road.[1150] For a woman draws the hearts of men after herself. Usually when a male lusts after a woman and she does not allow him his desire, then his love burns greater for her. You had an order long ago, to guard yourselves that you not dampen your beds by night with uncleanliness, that signifies, guard yourself against that foreign woman, [1151] that you might be able to come to the degree of Adam. The more you wanted to keep clear of it, the more you fell. And so with you: The more I ordered you to turn back away from her, the more your hearts were drawn to her.

889. There was a certain captain of the Mirowski guards in Częstochowa. He was caught by the Confederates along with his men. The Muscovite killed three of their officers who had been under his command. The captain sat [alone], very gloomy. I asked him, Why so sad? He knelt before me and said in these words, I have heard of your speakings, that you are an honest man and able to give good advice. Advise me what to do. Shall I abandon my command and flee to Warsaw, or go on to battle with [my men]? Even though it is

[1143] Cf Song 1.3, 208 n; prps the additional material is a reference to Gen 17.5f.
[1144] Cf Song 1.7.
[1145] 881 n
[1146] Ps 45.4
[1147] Gen 10.9
[1148] Gen 25.27
[1149] Gen 27.40
[1150] Zohar 1.122a
[1151] Frank is discussing nocturnal emissions, thought to be used by Lilith et al. in order to impregnate themselves and produce thereby demonic progeny.

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honorable to fight for the fatherland, I am young and it pains me for my years. I replied to him, If you want to listen to my advice and heed it it will work out for good. I will listen, he answered.—I will give you advice, but reveal it to no one. Do not flee from your army and do go with them; buy yourself a few good-looking watches, and having seen yourself in difficulty, that the enemy are chasing you, throw one watch behind you. They will stop for the watch; you flee on. And so every time, fleeing and escaping, until you get to the fortress. So it happened. They pursued him; he fled; the watches rescued him. Having arrived, he fell to my feet, for the good advice I had given him.

890. When I take one step among the peoples I will go into such a fiery and powerful thing that it will be as easy to go into the skies on a ladder as to take that step. God grant that the Patriarchs, Abraham, Isaac, Jacob, might bear it and follow me; I wish it for them. In Seir, I will draw you after me, just as I promised you, I will do you good; but not with money, God forbid, but only draw you on after each other. Be very careful and in wholeness, that you might have no hideous thing that, God forbid, I might not catch hold of your garment and that you,[1152] God forbid, be left behind if you have any desire in your thoughts to follow men. I tell you I will tread, just tread. You will even see it with your own eyes, that from that fallen and humble place as I am, I came forth from among the Jews who are low and contemptible, particularly in that religion which you had from the First, and here I have entered baptism a long far way from that. But divinity is far above all that. When God raises me from death, I will be seated among the lords, and among them I will reach the seat of honor.

891. Those three who lead the world, seeing that the three Patriarchs, Abraham, Isaac, Jacob, came forth, wanted to come down and confuse them. Therefore Jacob himself went to Egypt, to burdensome slavery, with his children; to hard labor. Seeing that they had become so lowly, those three ceased pursuing them.[1153] Therefore they are to this time still in slavery and lowness. Also that tribe who built the Tower of Babel wanted to make a beautiful thing, but those three confused them and scattered them and their languages.[1154] They did so with you as well: They confused you and your language, so that you fell into the borders of that foreign woman and they transformed you into other people, just like sorcerers change children at the time of birth.

892. When I will go among the nations, that will be for me as if I descended one degree; for that would be the time of the fulfillment of that verse: You will tread on their height.[1155] But now I must go in the fellowship of lords, and that is degrading for me. And so you: you must go at the heels of the sheep;[1156] that will be degrading for you also.

[1152] This pronoun is in the second person singular, as is the following verb form and the possessive pronoun which follows that; then the ms. moves back to its normal plural form, i.e., Frank is addressing one particular member of the audience.
[1153] ???
[1154] Cf *Pirke derabbi eliezer*, 24
[1155] Dt 33.29
[1156] Song 1.8

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893. When we will be worthy to come to Edom, all things hidden and closed up since the beginning of the world, will be revealed and brought into view through you. The whole world will say that it was from God. For until the arrival in Edom the name of God has not been recalled. At that time you will see a certain hidden room which will be revealed then and in it you will see chairs which were prepared for you and for your women, and one chair in the center. There you will recognize for yourselves each one his own chair, and all the deeds perpetrated [written] on it. You will be powerfully shamed that it stands there, that you are not already seated upon them, for kings and lords will see those chairs then. And thereafter terrible weeping will begin among you; first, with great regret for the deeds perpetrated; second, you will weep tears of rejoicing at the same time, from great happiness.

From Bibl. Jag. Ms. 6969/3, 6969/3b

895. I wrote you: *Mene mene tekel upharsim*.[1157] You were truly on the scales and so descended farther and farther beneath. I also descended on your account for I was told: Go down! I must enter *Das*, which is called the burden of silence. *Kore elai misair*[1158] A voice calls me from Seir. That is truly the burden of silence as clearly stands, I am burdened of speech.[1159] I will not be able to give you any advice, for that is the burden of silence. Only one word will I be able to say to you. If you are able to listen and understand, that will be good; if not, I will be able to say no more to you. I wanted to enter into a great gathering and send some of you to him to inform him of that word hidden since the beginning. Then you would have shown him that you were joined together in unity as Brothers and Sisters. But you entered that side which is left; therefore I must enter there and be reduced one degree and it is known to you: the lower the tribunal the higher it holds itself. But here I must announce that the names Brother and Sister not be mentioned and that is shameful for me; but only for that time does it stand: Now you will not be ashamed Jacob.[1160] But what can I do? Who knows how long it will take? But it was my hope to pass that way, but not to enter.

896. Pay attention: Those midwives who deliver women, usually make themselves a knot after every delivery as a remembrance, so they can know how many children have been delivered by their hand. So am I: I wanted to fasten you to that slender thread[1161] which is spoken of among you, and if you had waited at least until I had entered prison; and then you would have been fastened to her, and all the winds of the world would not have been able to move you. But you immediately turned one way in Warsaw and I went another.

897. I told you already in Iwanie how the tribe of Benjamin leapt first into the sea, and therefore became worthy that kingship come forth from them.[1162] So are you of the tribe

[1157] Cf Dn 5.25.
[1158] Cf Isa 21.11; the translation includes a word understood in the Hebrew; the Hebrew is in a different order than the biblical passage.
[1159] Ex 4.10
[1160] Isa 29.22
[1161] 166 n
[1162] 724 n

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of Benjamin and leapt first into the sea and will be worthy to attain that attachment. But you read that Saul only transgressed by a single word, even though [he did it] with an intention towards God, still kingship was then taken from him.[1163] This is Benjamin here too, and you were not careful and transgressed the word of God.

898. My father dwelt in the village called Wierzanka not far from the town of Husiatyn.[1164] He was very popular with his landlord; he gave money to different Jews, for whom he [my father] stood surety. It once happened that a neighbor of my father who was a great prostak held a nearby village already from his forefathers. He had once bought a little wax and some silver, as well as a cup and a paten & & ... which one woman had stolen in an Orthodox church and sold him for 9 thalers. The woman got caught. She immediately confessed that she'd sold them to a Jew. That minor noble who was the landlord of those villages, was a very god-fearing man in his religion and a burning enemy of the Jews. When the peasants came with a denunciation against that Jew, he stuck his wife and daughter in the carriage and drove over to the other mentioned lord—from whom my father held his lease—to try the Jew and pronounce a verdict against him, that he bought church goods. The servants of that lord let my father know of it. They had already sent for that one to be brought in chains. My father took some round ducats and brought them to his lord to pay the monthly rent in advance. The lord was very greedy, particularly for whole ducats; he took it with great joy and in the presence of that other lord, told him [my father] the whole story of those neighboring Jews. He said to him, What sort of sentence shall I pass on that Jew? My father asked him, Should you think of doing anything to him? Indeed they are living there 3 generations already in that village. They have never been a burden to you and you know well that he is a great prostak, who doesn't even know that it's not permitted to buy such things. But what am I to do? said the lord, with my neighbor lord who absolutely wants me to punish him severely? Thus my father said, You know what? As they bring the prisoner before you become very angry, curse at him, give him one in the mouth and knock him out the door; sentence him that the money he paid for the church goods be forfeit, and that he himself take the goods back to the church in his own wagon. The lord did just so; and when it happened, the other lord was silenced, and the first lord quoted him [my father] a lot saying that he [the tenant] is a simpleton. With that word about it, the matter ended.

899. There was a certain rich Jew who loved all men powerfully, and received guests graciously, not begrudging them food or drink. Those he treated said to him that they greatly loved him, mutually. What does he do? He takes a fat roast goose and having dressed it in a shirt and having put it in a little coffer went in the morning to his friends who had eaten with him, and asked them for advice, saying, The peasants have planted a dead child on me and want to make an attack on me. What shall I do? All of them answered him, We don't want to know about it, neither about you, nor that child. He went away from them as if he were very worried at that. He went to his neighbor, who was also wealthy, but they had never had close relations. He asked him what his advice might be? He replied to him, Dear neighbor, let's go and dig a hole at the edge of your estate, and bury the chest there and put some boards and other stuff on top of it. But those who had

[1163] Prps the word *davar*, "word," in 1 S 15.13
[1164] See Chronicle, 1 and the note in Levine, 30. Gusyatin, Ukraine on the Bruch, 49.04N26.11E

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eaten with him, themselves went and spied out the place where they buried the chest, and they themselves went to the squire of that town, reporting to him the terrible deed. That lord together with his whole household took himself off and went to the house of that Jew; having arrived there, he ordered the householder immediately thrown in irons and ordered the place dug up to find the child. But to the great surprise of everyone, when the chest was opened the roast goose was seen in the shirt. The lord asked, What that might be? Thereafter that Jew replied that it was to test those who really loved him that he did it; and that I wanted to see if they were really as kindly disposed to me as they had said, but I have concluded the reverse.

900. The Turkish emperor in Istanbul kept a powerful lion beside him. Breaking free once from his pen, that one flew through the streets and wounded a great many people. The sultan was informed of the accident. The sultan rose abruptly from his throne and went after him himself, even though the lords begged him saying, He has mutilated so many already who have chased him. He replied to them, If the chair upon which I sit is not from God, why should I live? but if I am sultan chosen by God, who can make me get up? When the sultan drew near the lion, as soon as the lion saw him he knelt before him and having calmed down, allowed himself to be taken by the sultan who, taking off his belt, wrapped it around his neck and led him back to his place. Also this happened in Bucharest during my time: The local king had a great stag; it grazed in chains around the royal gardens. My boys and I gave him a bit of bread and other things so that he became familiar with us. I made myself horns and taught him to fight with me until he grew accustomed to kill strange people with his horns. The king was informed. He ordered his riflemen to surround him and to shoot him. The stag seeing himself in trouble, ran among them and flew to the royal palace. The king was told to have him shot before him. But he replied as had the sultan. The stag having come near, bowed before the king and tears began to flow from his eyes. The king took pity on him and ordered him led into a walled garden and hired good guards to break him of his bad habits, and that we not be allowed to come near him.

901. I said to you several times that it is not so with us as it was of Moses: He went to a simple desert and had to fear no one; but we go into the desert of peoples,[1165] where the people themselves are snakes, crocodiles & & ... Also I said to you, like Iwan Iwaniewicz, that not to put down here but to take did I come.[1166] And similarly here, in every place to which we go, they must give to us; one will offer us what is in his hand, and one will offer us himself. But it is also known to you: When he goes away from them, they remain like a body without a soul. I also said to you: Moses did not know the path of Abraham. Abraham remained at [the place of] El Sadday. But I wanted that you have the power of ordering about that El Sadday himself.[1167] How is it possible to pray to God and supplicate him, when his place is not known? We must first go to that one who is before God, as it clearly stands: Let our cause come before you.[1168] But at [the place of] God himself no judgment belongs; there nothing evil dwells. We must dig up that thing

[1165] Ezek 20.35
[1166] 138 etc.
[1167] 214 n
[1168] Cf Jer 20.12; Ps 17.2.

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hidden in the earth since the beginning, by hand but not by empty words. I also told you the parable of that jester who cut a rag into 4 and in his hand it was still whole.[1169] If you understand that, then good. I can say nothing more to you.

902. I told you several times in Iwanie: It stands clearly: When an ox is born.[1170] Why is it not written, When a calf is born? Indeed, is an ox born immediately? Because an ox is born with the same understanding as a calf. But man has to acquire understanding little by little. But you do not prick your ears up at my words. Then I gave you by that sign that you not be like oxen and horses, so you might not act as your forefathers but go away from them and follow me to that precious place where I wanted to lead you.

903. When I traveled from Iwanie to Lwów, by way of Podhajce,[1171] a great many people gathered to follow me. I spoke this word to them: You see that now I go to baptism and I bring many people after me; if you hear that I have become a lord, and those people who follow me are greatly respected and are living in ease, not in difficulty, you will know that in truth a devil leads us, and not the true God. But if you hear that I am in great difficulty and the people who follow me are greatly oppressed and are chased from one place to another without food or clothing, then you will know that God is leading us, and he will lead us forever.

904. At the time of Trumpets it is the custom to call [people] up to the Law. Once they wanted to call up a Jewish judge that he should be the third.[1172] I grabbed hold of the *pulpit* with my hand. I called out and pushed through them, saying that I should be called third. Even though that elder said that he was entitled by the signature of the king, I said to him, If something belongs to me I pay no attention to any signature which I have not signed myself, for here I am a king. The son-in-law of that Jewish elder went to the court and denounced me before the lord of that town. Not waiting for a summons from anyone, I went by myself to that lord. He began to get mad at me, then I yelled at him, When two come to be heard before you then both must be thought to be guilty.[1173] Why then are you yelling at me alone? All the lords present acknowledged me correct. That Jewish judge came, along with several people who came to give testimony. I asked, Which of you has summoned me and is my opponent? They all answered, Only the Jewish elder has a complaint against you. I said, If so I will not permit all of you to enter. They all squeezed out; I was left alone with him. I asked him, What do you have against me? He said: You pulled down my honor and did not deal properly with me. I replied to him, If I removed honor from you among the Jews, then I will make you greater among the lords. And with that, having taken a tablecloth, I laid it on the table as they do in synagogue and with a second I covered his head, and began to call out, Let there stand that learned, that great, that wise & & ... and read several verses over him, and then I began to chant over him

[1169] 297
[1170] Lev 22.27; Bkama 65b
[1171] Late August, 1759; cf the Chronicle, 48 and the nn in Levine, 56.
[1172] The honor of being the third person called to bless the Torah during the reading is the most prestigious, normally.
[1173] Avot 1.8

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that which Jews chant over the soul of the dead.[1174] Everybody started laughing and making fun of him, and I begged his pardon. With that trick I went free from the verdict and he grew ill from the great shame.

905. Devils are evil and do evil, but they who are called *Schaydim* are kind and good-hearted lords. There are two sorts among them: there are *Schaydim Jehiduin*[1175] and they have neither king nor lords. There are also Christian *Schaydim* and among them are kings and lords. I cannot yet send you to them, for you are not yet baptized.

906. Those two kings who warred with each other out of great bitterness even though it is the custom that kings always stay in the rear: one of the generals said to his king, It is very heavy on us, therefore I must take that king by craft from the rear and take him prisoner with his *Army*. So when he is held, we will surely take the victory. The king gave him permission to do so. He did so. When the king's rear was taken, he thought his whole army had fallen into the hands of the enemy. Choosing several more *adjutant generals*, he fled with them into the woods. That *general* pursued him. The *officers* near the king said to him, The enemy pursues us. Let us get off the horses and go afoot. They will be greedy for our booty and we will then run off to the depths of the forests. They did so. They came to a pit in the woods which people could not see around. The king was dead-tired from running. He said to one of those officers, Here's a lovely tree giving shade; let us lie down beneath the shade. Sit, let me lay my head on your knees. When God aids me that I have broken the enemy invasion, then I will remember you and do well for you. That servant was also dead tired. He sat there several hours, then asked his comrade to replace him. At that, the army of that king came running up and began looking everywhere through the woods for its king with dogs, greyhounds, and found the king sleeping. But so that the king should not be frightened all of a sudden and think they were the enemy army, all the *generals* and *officers* fell to their knees. When the king awoke from his sleep, they let him know that they had taken the victory and driven off the enemy. At that moment the king caught hold of the servant on whom he had rested and put a handkerchief on him so he would know him later. The first servant on whose knees the king had lain came along and said, My lord, your head rested upon me several hours. The king said, I do not recognize you, but only that one on whom I rested when I woke now.[1176]

907. It clearly stands: There will be a day of vengeance in my heart.[1177] That verse is known to all peoples but none knows its interpretation. It will not be fulfilled at [the place of] Esau but at [the place of] Edom. That day of vengeance will not be with war but words, as has been said above.—In a town called Okno,[1178] in Walachia, was found a Jew named Wolf who had 6 brothers and every one of them was strong. The 7 brothers once

[1174] Frank goes through the acts of calling one who is honored up to the Torah, reading a passage from the Torah and concluding the Torah service with the Kaddish, which equally is the prayer said in memory of one departed.
[1175] Zohar 3.277a (*ra'aya mehemna*)
[1176] Cf a slightly different version, 323.
[1177] Isa 63.4
[1178] Prb Tirgu Ocna on the Trotus near Bacau, 46.17N26.37E.

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traveled to the town of Bakoi[1179] for the holidays. They came all of a sudden to the town *Ulak*[1180] or Post. In the town the horses all *ex nunc* went into a frenzy. The town servants fell upon them and wanted to snatch the horses of the newly arrived Jews. They did not allow them to take them and beat those servants, until the lord of the town himself, bringing several scoundrels with him, fell upon them in the dark of night. Wolf flew off as soon as possible and disguising himself in the blouse of a peasant so as not to be recognized, he put out the candles and giving him one in the mouth bowled the elder over who started screaming real loud. But he flew off as soon as possible and having put on his own shirt, lit the candles, came and bending down to the one knocked down said, Who was that who dared raise a hand against my lord? I will go and avenge your injury. The lord answered, I don't know. I only saw a common peasant and he smashed me down. The Jew lifted him up from the ground and led the lord to his palace. He never learned a word about who had beaten him.

908. Imprisoned in Kopoczynce[1181] I said to the local squire and to the priest there, You try hard to gather several hundred rabbis against me and 24 bishops very wise and learned. Likewise 600 lords with the most enlightened cavaliers. Have them dispute with me before all the people and I will only order one child of 7 that he ask the simple interpretation of one verse which I will order him to read. If they are able to answer me then I will bow my head. Secondly, let me ask all the wisemen in the world why the Egyptian dispensation is different from the whole world, that there is neither rain there, nor wind, nor hail, but only the Nile flowing over and filling the fields. I tell you that no man can answer that, for that thing is given to me alone.[1182] Likewise I have a great many such questions to ask to which no man can give me answers. For when they speak and make known, then they know; and when they give, then they have. And the reverse: When they don't say, they don't know; and when they don't give, they don't have.

909. Now you see, at this time the whole world hates us, does not even want to speak with us on account of [our] great lowness. Just as I hurried to undo, to scatter, to uproot, & & ... so will I hasten to build and plant.[1183] Many lords will come and will long to speak with us, to be in my court, or at least near my court.

910. Shortly I will surely go to a place. You will not see, but only hear. From there I will go farther, to a difficult place, and that will be where those atoning for sin stand.

911. A certain rabbi had great joy when the Bible according to their yearly observances was finished on the 23d of October.[1184] A butcher came and started to leap about and rejoice. The rabbi asked him, Why are you rejoicing? I read the whole year and finished,

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[1179] I.e., Bacau on the Bistrita about 46.5N27E
[1180] Turkish, “courier station”
[1181] In Podolia, near Tarnopol, west of Husiatyn; today in Ukraine, 49.10N25.58E
[1182] Cf Num R 16.3, Tan B 4.84, Sifre D 24.
[1183] Cf Jer 31.27.
[1184] The holiday of Simhat Torah marks the end of the yearly cycle of readings from the Torah and the beginning of the next round.

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but you, what reason have you to celebrate? The butcher said, You rejoice that you have finished and I rejoice that I have not yet begun.

912. There were two voivodes in Poland; one was very rich and had a beautiful daughter, but the other was not so rich—though of an ancient family—and had a son. The son fell in love with the daughter of the wealthy voivode and they both loved each other. The wealthy one did not want to give his daughter to the young man, for another of wealth equal [to his own] pleased him for his daughter. The less wealthy father of the son gathered a lot of lords seeking that they intervene so the two young people could marry, since they were so in love. They waited for Shrovetide. During carnival all the lords gathered at the [place of the] wealthy one and the rich voivode had an old chaplain by him. They bribed that priest to remove himself from his lord; but they themselves fetched a young priest to be chaplain in place of the old one. They got drunk during carnival and ate and drank so that they got the mother and father of the maiden powerfully drunk. Then several lords gathered round and started to make fun of the young priest and they said to the rich man. Your chaplain can't do anything. He isn't even able to conduct a marriage. The priest asserted that he was capable at his trade and even though he had not yet practiced it he felt completely capable of performing that rite. So the lords said, Let us test him to see if he can carry out a marriage. The rich man was persuaded to absolutely order the chaplain tested to see if he could give the vows. Then the chaplain said, But whom am I to consecrate? The lords incited the wealthy voivode to order the young man to try it with his daughter. The priest did not want to by any means until the drunk voivode roared at him saying, I absolutely order you to give them the vows. The chaplain came to the pair; they too objected; the father hit the daughter so that she must absolutely take the vows. The old one gave them his blessing. The mother likewise, just as when people marry, and they actually took the vows before the witnesses being there. After the marriage the newly wed pair fell at the feet of the father and mother thanking them for their being joined. The old man started to yell, I didn't permit it. I only did it to test the chaplain. Then they said, But we didn't want to, but you our father, yourself forced us and we took the full vows. He couldn't answer anything to that and had to bless them a second time. So it is necessary at every place to use tactics.

913. On the Sabbath the Jews have a custom that the mothers coax the children so that they may delouse them, saying that the lice would make a cord and would lead him to the water. When Mother told me that once, I saying nothing, gathered several peasant boys and went to the Prut to swim. When Mother became aware of it, she flew to Father and screamed, For God's sake! He went on the Sabbath to swim. When Father asked me why I'd done it? I said, The lice made a rope and dragged me to the water by violence. Father said to Mother, I already told you not to chatter with him about such things, but you know what a trinket he is. Then he asked me if I had gone swimming. I answered, No, I only floated with my belly up. Nu, he said, if so it is no sin.

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914. What is that: He will come to judge the mountain of Esau?[1185] Whoever saw anyone judge a mountain?—That mountain will come to meet me; that mountain will open for me.

915. The dream of the Lord of August 12th [17]84: I dreamed that I was pasturing a young pig and followed him with a staff. I beat him to make him so he absolutely had to go to an alley in which it was very dark. He wanted several times to flee to an alley in which there was light, but I beat him with the staff and the pig screamed powerfully. Then he got stubborn and wanted to run away somewhere else. I took a paddle such as is used to bake Passover bread and beat him with it to make sure he went up that dark alley. He screamed with a great roar and with an unbearable outcry.

916. It stands of Moses[1186] that there will come forth a plague which is not written here. From this understand that a new plague will come forth into the world so that all will fear, so that they will no longer sin.

917. In every place the peel comes before the fruit. You yourselves see that everyone calls her: Eternal Maiden. They say of her that she is the Queen of Heaven. All kneel and bow before her. They say of her that she is the Lady of Assistance. From the beginning, she suffered with him and had no place of rest. She went wandering with him and fled to Egypt with him. She is that one which precedes the fruit which must come forth into the world, and before him all the kings of the world will kneel openly.

918. Of Hannah it stands that Eli the priest judged her a drunkard, and she said, No my lord, I am a woman of broken heart and have not taken a drink. Then Eli the priest said to her, Go in peace and God will fulfill your request, [that] which you want to have from him.[1187] And so here: I tell you that your drunkenness has made you so. You say that you are not drunk from wine, but our soul is very broken. Then God will heed your wish and fulfill it, for [that] which you ask him.

919. How could you have thought, to come and ask me about revealed things, when I was in prison?

920. There was an astrologer. He revealed to a certain king that his two daughters—one 7, the other 15 years old—should be sent into the desert so that they might not be among men, for they would fall into misfortune. The king, having chosen one faithful to him, put the two daughters in his hands and having given them maidens to serve them, ordered them led off. The servant brought them to a desert. Four leagues from there lived a certain prince named Pulsak. The prince kept a sumptuous gardens 2 leagues from the town which was watered from 12 rivers and in which were planted the most exquisite sorts of trees. The prince used to travel there every year to spend the summer with his entire court. The two daughters had made themselves a place underground and also planted there a lovely garden with different sorts of trees. When the time came that the

[1185] Ob 1.21
[1186] Either concerning Moses himself and the plagues pericope; or the Torah, usually, "The Laws of Moses"
[1187] 1 S 1.13 ff

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prince rode out to his gardens, he went a bit farther through the forest on his horse and caught sight of someone who appeared to him to be a man sitting on a hillock. He said to himself, I will get off the horse and go over there to see who it is. When he had come near, he saw a maiden there with whom he immediately fell in love. He said to her, I will marry you. She said, But surely you are Pulsak the prince and I am a simple girl. You will love me a few months and then send me away. He promised her that his love for her would never expire. The maiden led him to their underground rooms. Their tutor was informed of the occurrence. He revealed to her, that, You are the daughter of a king. Then she said, Since it is so then I will be able to follow him safely. But the tutor fearing to go against the terms of the oath of her father fled farther with her. The young prince was restless until he could find her and finally managed to take her as wife. Take note: That prince saw her as a completely simple woman and his heart drew him after her and he recognized that she was the daughter of a king. But you who are of the seed of the Patriarchs: How could your hearts not have been sensible, so that you might know it?

921. What does it mean which stands: that they will elevate him in a great assemblage of peoples and they who are far away will hear and will come?[1188]

922. I tell you everything and tell you nothing; I tell you nothing and I tell you everything: for you understand nothing I tell you. In the worst of all places, where you find stupidity, there, there is great wisdom; but you have not yet been given hearts to know. Everything was made ready for you so that you might know and understand. You say you want to serve God. Truly I say to you that I myself have not yet served God, but my effort and travail are so that I might come upon the way to God, and that is what is called to serve God.

923. On the 14th of August [17]84, two lords came to ask Her Highness and the Lord to their *assembly*. The Lord said this saying: A voice cries in the wilderness of peoples,[1189] that I come among them in fellowship. Even though that be a debasement for me, I must do so [in order] to praise God for those favors he does me. For you did not want to follow me when I have become baptized, and you are still Jews and must be christened again; but only be in wholeness, not as you were at first.

924. I will go and do my best to raise up that thing which the whole world disdained. I said to you, that that verse which is written: Jacob left Beersheba and went towards Haran,[1190] that means: that he did not go yet; thereafter he wanted to go. But I want to go to Haran; and it stands clearly with you, when Jacob went from Beersheba; that is interpreted among you to mean that when a righteous man leaves a city then all the beauty, purity, and adornment follow after him.[1191] You should have understood thereby, that when we left Beersheba, that all beauty turned away from there; as it clearly stands

[1188] Cf Zech 6.15.
[1189] Prps a pastiche of Isa 40.3 and Ezek 20.35
[1190] Gen 28.10. K 1.422 (dic. 919) has Hebrew: *Waiejce Jankiew mi Beerszowa, wajejlech Chorono*. Cf. Zohar 147a, and again at the end of the dictum
[1191] Gen R 68.6 (and Rashi) to Gen 28.10

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with you, that Jacob went out from under the name Israel and went to other borders; here likewise.

925. How could you demand of me, that I reveal such a thing to you? But you have read that the uncle of Saul said to Saul, Tell me what Samuel has told you? Saul replied to his uncle, Samuel told me that the donkeys were found; but of his kingship he made no mention.[1192] Even though his uncle knew and recognized that Samuel must have told him secret things, even so the uncle did not again make any demands to be informed, for silence is a border to wisdom and silence is better than anything.[1193] Therefore he loved his uncle and made him as well as his son Abner *Hetman*.[1194] Why therefore did you not learn from this and pattern yourselves after your ancient teachings?

926. How could you not understand that it is not possible to come to the true God unless a man first associates with the peoples—for they usher in that thing? It stands so: Among the flocks of your friends;[1195] they are the peoples. Only thereafter to other things.

927. A certain thief came to one town; there was at that time a Jewish wedding. Having dressed himself in fine clothes, he too went to the wedding. They seated him as a foreign guest, in the finest place among the most important. He saw one of those honest Jews that, at every cut, he would stick the knife under the table and then slip it into his pocket. So the thief laid hold of him at the table and said, Now let's go to the rabbi, I have a complaint against you. This is how it went: Why was he mixing in his work? He asked, What kind of work? Then he said, I am a thief, and you are stealing knives, which belongs to me. The other man could not deny it.

928. I told you in Iwanie: King Solomon said, What comes to a man of what he does beneath the sun? All is wind.[1196] So said Solomon. But I tell you: *Jugunti*[!] *Mucasi*[1197] Try hard and you will find. I say to you: when a man tries hard and is obedient to all my orders, he will come to a great profit, which neither the forefathers nor their forefathers reached.

929. I said this verse to you several times: *Ki iom nukom belibi*,[1198] a day of vengeance is in my heart. Why did you not pay attention so you might understand that which I say to you? For that day of vengeance will not come until I reach the heart of all hearts.

930. I had no thought of going into that assembly mentioned earlier. It is a debasement for me, but for the glory of God, in behalf of that. But I will go farther than that, and farther than that, and farther again, and farther and higher until he will rule forever and

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[1192] Cf 1 S 10.14 ff.
[1193] Avot 3.13, with 1.17
[1194] 1 S 15.51
[1195] Song 1.7. K 1.422 (dict. 921) has Hebrew: *Al edre chawerecho*.
[1196] Cf Eccl 1.3, 2. K 1.423 (dict. 923) has Hebrew: *Ma isron leodom bechol amolau ki hakol hewel....jugajti mocysi*.
[1197] Cf 636 n.
[1198] Isa 63.4

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ever. As it stands with you concerning the messiah, that he must go on until he reaches the bottom of the abyss.[1199]

931. I myself taste and test the various dishes until the best cooking emerges. When I ordered the cook to make broth for me, I ordered him not to take his eye off the pot not even to think about anything else. When I came in all of a sudden and did not find the cook, I poured the soup onto the ground beside him. And so with you: When you did not wish to hear my words—which have been ordered me—what will I do with you?

932. It is known to you that earthly kingship is governed in the same fashion as heavenly. Have you ever seen one of the lords appropriate power for himself without the knowledge of the king? That can never be unless the king give him power or authority; then he may do what he pleases. But you governed yourselves without my knowledge, and what came of it? It is all foolishness and wind.[1200]

933. One maid in Bucharest broke a pitcher full of milk. Blind Solomon seeing that, said to her, Don't worry; and having picked up the pieces, he put them together with a thread, and then inserted in the middle a candle and said that the steam from it would seal together the broken bits. Then he began to sing over it in this way: *Ich bin ein broch, und du hast ein Loch, und wir wollen machen noch.* And ordered her to sing in turn: *Du bist broch und ich habe ein loch, und wir wollen machen noch.*[1201]

934. There was a certain king wiser than all the sages of the world. Because of the great wisdom he possessed, he was taken for a deity. A great many people in his land learned wisdom from him; a great many did not wish to learn, for their hearts were hard and they were rich. The king left the country and dwelt in another. 30 wisemen gathered and said, Let us go and test him well to see if he possesses perfect wisdom, without deficiency, only thereafter will we admit that he is the wisest. The king had 2[1202] daughters and a son. From the daughters he had no pleasure because of the many quarrels they had; but the son, his only son, promised to provide him great comfort in time. The son left on a voyage. The wisemen having traveled to the king, told him a new thing: We have heard news, that the only son of a certain king has died on the road, but we don't remember his name. The king hearing this, asked, Was he not called so? mentioning the name of his son. They answered, Yes, yes, surely. Now at last we remember. The king began to sigh and weep greatly with regret, crying, O my God, why have you done this to me? —The wisemen said among themselves at that moment, How then can he be wise without a deficiency when he does not have the stability to bear that which God puts upon him?—Take note now, how great is the virtue of stability and to where it reaches.

935. There was a certain lord, very wise, the supervisor of the town of Bucharest. When two people would come to him to seek a judgment, he immediately began to yell at them with anger and outrage. The one who took fright, he recognized (him) at once that he had

[1199] See 1 and nn, (33), 447, 685, 776 (concerning Ewa) 846.
[1200] Eccl 1.14
[1201] Yid/German, "You are a break and I have a hole and we will make it [whole] again."
[1202] Or "3," text uncertain

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an unjust suit. Once I too came before him with a suit. He began to roar according to his custom in great anger. So I too began to yell so loud they heard me in the royal court. Thereafter he sat down on his chair and asked me why I yelled? I answered him, If I know I am in wholeness and my deeds are good, what should I fear? Not only have I no fear before you but even before God himself have I no cause to fear. Thereafter he started to laugh and began to speak mildly with me.

936. There was a certain Jew in Bucharest named Nisseh, a very good-hearted man. He had 9 children. Once he made himself 100 purses of money. He became proud and went to the chamberlain seeking to be made a landed elder. He had himself made a pompous suit of clothes worth several thousand levs. I dearly loved him for his simple good-heartedness; I was sorry that he carried on so foolishly. What did I do? I heard that the supervisor of police who inspected the order and tidiness of the town had to travel around to examine the streets to see that they were clean of filth since every householder was obliged to hire a guard to sweep clean the houses and streets. I hired the guard not to clean in front of his house and went there myself and amused him until the police superior rode up. He asked at once, What is this uncleanness here? I replied, It is because he is a landed official now and gave no order to have it swept clean by his house. The policeman ordered him laid out at once and beaten. I myself ran around and took off his slippers to be sure he was left barefoot. At that the superior rode off. But the man being beaten yelled so terribly that having heard the sound, the policeman returned and ordered the beating to cease. So I then informed the superior: Just note, my lord; he has so many children and has made himself several purses of money and has spread it around so that he might be made an elder. Is that right? He answered, You are correct, and was about to have him beaten again but I begged him not to, and so I led him home barefoot. The next day he went to the court and resigned his office and after having gone to the *Wirchaus* [!], said to all the people, My beloved friend Jacob has done well in becoming the reason for my resignation. Now I realize that he did what he did out of his great attachment to me.

937. Blind Solomon having carried a staff during the Sabbath cut it with a knife. He was asked, Solomon, why do you break the Sabbath law? He answered, Seeing that in the end all laws will be broken and that I do not know if I will live that long, I wish to move ahead and break it during my times. So you acted before time.

938. Joseph being in prison, was popular and dear in the eyes of that one in charge of the prisoners. All the lords loved him powerfully and he could have gone free. Likewise the wife of Potiphar herself could have set him free,[1203] but he saw that it was from God that he be stable longer, and bore it for 13 years, until the time came that the king sent for him and released him.[1204]

939. How could you want to go on your own, unbridled, to [the place of] Edom and [the place of] Esau? Yet you knew well that Jacob went to Esau and did not complete it,

[1203] Gen 39

[1204] Gen 41.39. According to the biblical text, Joseph was in prison a little more than two years; Frank was in prison thirteen.

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because he was lamed[1205] and had himself to go down and bring his children to Egypt. But it stands that he struggled with God and men and was victorious,[1206] which is a sign for the present time. Here there will be victory, but not like as in the ancient times. Likewise with Moses: He wanted to go through Edom and said, We will make there no violence, nor rape the women but only pass through on the way and all pay; none of us will do harm. But still the king of Edom replied to him: You may not come this way, for I will come out against you with a sword.[1207] Accordingly it stands: God will come forth from Seir and tread the field of Edom, the earth will shake.[1208] And thereafter when you are among the lords of Edom? In Jeremiah it stands: that faith has perished;[1209] and you said among yourselves, that that is the going to the cross, and we came to seek our loss.[1210] Surely I do not seek it among you, the debased. You also heard the parable from me of that lad who played with snakes and only spat in the eye of one and was immediately bitten and poisoned, until that lord ordered him to draw back & &[1211] ... How could you dare want to go by yourselves, when you did not know what to do? This I tell you: if you were in wholeness then you would kiss the ground and give thanks to the True God, that you were worthy to be counted among those who enter Edom and Esau.

940. It stands: A star will march forth from Jacob and a tribe will arise from the Israelites.[1212] I thought that you were that tribe. I tell you all will be destroyed but that star will rise higher, higher and nevermore fall.

941. When Abraham went to the right,[1213] he immediately took himself to kings: for kings are the right. But you went to simpletons, for they are on the left. How could I send you to kings?

942. Once 11 robbers fell upon me. I knelt before them and begged, Everything I have is yours, but only spare my life for I am yet young. But that chief did not want to be charitable, so I just gave him one in the mouth and he fell off his horse. I killed 5 of them and the rest fled.

943. In my youth, my father bought nuts called mouse nuts. A Jew came from Poland he bought bags of them but in such a way that the nuts remained here, and he would only arrive before Easter and take them with him. My lads and I took them off every day. I cleared away so many that only a few remained. When he arrived for the nuts, my parents asked me, Jacob, where have the nuts from above gone? So I said, I heard that they were mouse nuts; the mice must have come to get them and take them back for themselves.

[1205] Cf Gen 32.2-26.
[1206] Cf Gen 32.29.
[1207] Cf Num 20.17 f; Dt 2.27 ff.
[1208] Cf Jud 5.4.
[1209] Jer 7.28
[1210] Cf 658.
[1211] 713
[1212] Num 24.17
[1213] Gen 13.9

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944.[1214] I heard from that Rabbi Isohar that he found in a certain ancient book from the forefathers, a verse like this: Just as when you came forth from Egypt so now I will show my miracles & & ... The explication to that which stood there: As at the time of Moses the staff became a snake and the snake a staff, so at the present time those men who follow their shepherd and leader, he will at first rest his hand upon them like a man upon his staff, and then they will become snakes; and thereafter they will become a staff when it is my will, for that is in my hand.

945. Once I was traveling on the road. The rays of the sun burned powerfully at the time. I was powerfully tired. Not finding a place to rest, I went on in great fatigue. I came upon one tree which gave a lot of shade; its fruit smelled from afar. Beside the tree stood a spring of sweet pure water. I came there, ate the fruit, drank the cool water and lay down beneath its shade. When I awoke and wanted to go away, I said to the tree, How can I bless you? If I say, I wish you many branches—you already have them; if I say, May your fruit be sweet and very fragrant—you have that already; if I were to say to you, May you have a spring of sweet water beside you—it was created for you already in the beginning. I have nothing wherewith to bless you, but only that all good-hearted travelers rest themselves beneath you and give praise and thanks to God who created you. So, he who wants to attach himself to the true God must be whole in his deeds, without a deficiency, so that all might shelter beneath his shade.

946. I heard from Rabbi Isohar that he found in old books, the great root of Esau. When he read that, he spoke admiringly of it. Rabbi Mardocheusz was frightened of it, but I had great comfort from it, for I knew and know—as it stands among you—that the *Seper Thoire*[1215], the Laws, are sacred to you; just so the ark and the house wherein it is kept. Here likewise: He who is worthy to see Esau—for since the creation of the world no man yet has seen Esau—if he see him, then he will live forever. I tell you even the beasts which are worthy to go near the court of Esau will live forever.

947. As in Egypt, it stands that Jacob came there, as a man with his whole household.[1216] If it was so there, then what thereafter when we come to Edom and Esau? Consider who will arrive with us. If you were in wholeness at that time when you would have girded on your sword, you should have kissed [it] night and morning, for it stands clearly written: the sword of God.[1217]

948. It stands: God helps man and beast.[1218] When a man is like a beast and acts like a man, then of him this verse: Even though you be raised high as an eagle I will throw you down from there;[1219] but when a man is a man and acts just as does a beast, then God himself will raise him up as it is written: to revive the soul of the fallen.[1220]

[1214] Miswritten as 844 in the ms
[1215] K 1.423 (dict. 941) has Hebrew as *Sepher Thore*.
[1216] Ex 1.1
[1217] Isa 34.6
[1218] Ps 36.7
[1219] Cf Jer 49.16; Ob 1.4.
[1220] Cf Isa 57.15.

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949. There was one jester named Wasyłowski at [the place of] King Sobieski. The king sent a lovely fruit by him to the queen. He ate it on the road. The king was informed of it. He wrote a message for him to take to the master of the horse; in it he ordered that the one who brought the letter be given several lashes. The jester sensed it and gave the note to the valet, that he should run quickly with it to the master of the horse. He did so. As soon as he came to the master of the horse, he gave him a beating. The valet took himself to the king to complain. The king began to laugh a lot and gave the valet a gift.
—That one himself got married. The queen greatly longed to see his wife. She asked him strongly that he bring her before her. The jester said to the queen, You must know that she is hard of hearing, in both ears, and you have to shout loudly to her. Having come to his wife, he said, Come with me to the queen, but you must know that she is deaf in both ears; chat loudly with her. When they came together, both started screaming powerfully, until the king heard it and started laughing a lot about it.

950. As, at that time, you set up against me and wanted me to do what you said, that I send people from me; so you now must do what I want.

951. It was the custom in Walachia for the groomsmen to ride out on horseback to the bridegroom. One had a fine horse but I, knowing where the horse stood, broke down the door to the stable and got on him. Even though everybody forbade me to do so, I paid no attention. But the groomsman had to mount my horse and so together we rode out to meet the groom. Having traveled to a certain peasant, we tied the horses to a hayrick and I said to the other man, Sit here and see that the horse doesn't scatter the rick, and I'll come right back. And then I rode off to the groom and he remained at the peasant's. His friends looked for him on the road until they finally caught up to him and asked, Why didn't you ride out to meet the groom? He replied, Because I strayed off the road and Jacob led me there. So is it with you.

952. A butcher found a stone in the belly of an ox which had the power for many things. The stone as soon as it is laid in someone's mouth, begins to sprout and grow in the mouth. I carried off the stone and laid it in the mouth of a certain peasant and bound his hands myself. The stone grew larger and larger, and made his muzzle bulge so that he had to have his mouth cut open to remove it.

953. There was a young girl who broke wind unceasingly; therefore no one would marry her. A man came along and said to her father, I will break her of the habit if you pay me well. Agreed.—He said further to the father, Tell her that I am your brother and her uncle so she will treat me as an uncle and friend. Then the pretend-uncle came along and said to her, My child I need you to gather me several thousand farts over 6 weeks. She asked him, In what place shall I collect them? He put her in a little room and put a pot in it for her to collect them in. When she went from her room to the other she would release it and lose it. In a couple of weeks the new uncle came around and asked her, if she had collected a lot for him? She answered, Very little because I can't hold them in and I waste a lot going to the other room. So he asked her again, Do it for love of me, for I need it urgently. So she tried harder and harder to restrain herself so she could collect them for

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him and held herself back more and more until she stopped entirely. And so with you. Every day you put stuff out without measure and so I have a great deal of work to do, to break you of the habit so you will stop talking about your laws, which are the same as those farts; for here is: the burden of silence.[1221]

954. A certain king took a second wife in his old age. He had a son by his first who was the heir to the throne. He took him and led him off to one room closed off on every side, saying to him, Dear son, I will show a strange thing to you here. I only admonish you that you fear nothing of what you see or hear. Say nothing, do not respond, do not even laugh, just keep your mouth closed and be as if dumb. If you obey me and do not transgress, you will see with your own eyes that you will sit on the throne after me. He promised his father to obey him. His father made a great circle around him. The son saw that devils appeared right away; he had no fear of them. Then jesters appeared and clowned about; he remained silent and did not laugh at all. And other like things were done. As long as these various sorts of things went on, he remained as he was and responded not at all. Then he saw kings and lords arriving; all of them removed their hats from their heads and paid him homage and honor as a king. And then his father said to him, You see, because you have obeyed me you see with your own eyes that you will be seated upon the throne. So I commanded you concerning the burden of silence; that you only follow me and see with your eyes.

955. Take note now that I sought to lead you to that great place that you might be heralds of that thing for which the whole world hopes. And that is that Maiden under whose wings all have longed to be since the beginning of the world. If you had been heralds saying to her, Rejoice you greatly daughter of Zion! Behold your king comes to you,[1222] not even a king might come to her without you. You would have led them by your own hand to her and by the time you would have brought news to her, you would have been dressed in a certain thing. If that king and those righteous ones had seen the clothes upon you they would also have been astounded, for the garb is not known even to them. If you had come to her in that attire, she would have laughed some and it would have been fulfilled that: The mother rejoices with her children.[1223] And what could you have understood that she would have said to you then? You would already have known that you would be those people who must obey God forever. But now you have fallen, because powers have done it to you and obstructed all of it from you; as is known to you, that one cannot draw near such a thing, as it stands of Mordechai: that dressed in sack one cannot come before the king.[1224] Even so you would have seen and heard what the whole world sees, but I said to you, Truly the foundation of the root remained in the earth,[1225] from which place the world begins to be planted. I tell you, that I myself will gird on a sword and will not be able to gird you with it until God is charitable to you and orders me that I gird you with it, and then I will do so. I tell you again that without me, no one can draw near nor enter in to God. Whomever I wish to, I will lead in; whomever not, will not

[1221] Isa 21.11
[1222] Zech 9.9
[1223] Ps 113.9
[1224] Est 6.7 ff
[1225] Dn 4.20; Zohar Tik 69.102b

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come in.—The Lord said this in Poland in [17]56, adding to it, I am the divine gatekeeper. Whomever I do not wish to bring before God, even though God permit it and I not, I will cast away 400 leagues; but whomever I wish and choose, even though God not permit it, I will implore him so and exert myself, so that he will let him in.

956. Blind Solomon came to me once, and whispered in my ear as if angered and irritated with me. The next day he came to me, Yesterday we quarreled, today we love each other and are reconciled.

957. I do not wish to have the children of Adam—for he transgressed and was not obedient—but only the children of Abraham, for he was obedient and walked in the road of God. It stands first: Elohim tested Abraham.[1226] The first test was: Go, go from your land.[1227] As soon as he left his home, having traveled scarcely a league, his kinsmen fell upon him and took from him everything he had there with him, and so both of them, he and Sarah, had to go on barefoot and naked and wept greatly. When they reached an inn and were given something to eat they thanked God, and when they were given nothing they accepted this lovingly. Going on so they reached a certain kinsman who recognized them and sent them on several leagues in a wagon with horses; from there on they were given further wagons on loan until they reached their place. Because he recognized the difficulty and poverty of the passage, he acquired the virtue that his house thereafter might ever be open to all travelers and he himself went to receive them into his home.[1228] Consequently he said to his wife, Now I see that you are beautiful; for naturally, he saw her as wearied by the duration of their voyage, and she regained her former stature [now];[1229] therefore he spoke the verse. Accordingly you see yourselves that the beginning of his aid came from kings.

958. Indeed, you heard from me already in [17]56, that I am the divine gatekeeper. But when I came to Iwanie, in [17]59, I said to you, that I would show you God. You should have understood from that that the strength and authority were mine and that God had chosen me. You were to have held powerfully to me and come with all your strength and been obedient to me in all. I tell you, just as I said to you in [17]57, when I returned from Rohatyn to Dziurdzióv: You don't want to obey me and follow me; there will come such a time when you will count my steps and search for my footprints, and that has been fulfilled.[1230] So now I say to you: Seek my steps and kiss my footprints, wherever I have only been.

959. How could it have come to your thought to say to me: Let be what must be? Is it in my hands? Indeed you have read the history of King Cyrus, that before he had yet been born, the astrologers already said of him, that he would wage a great war and conquer the

[1226] Gen 22.1
[1227] The theme of Abraham's several tests is found in Avot 5.3 and in ARN where commentaries provide several lists.
[1228] Shab 127a, Gen R 54.6, ARN 7
[1229] Midr bereshit 40.5; Rashi to Gen 12.11
[1230] Cf Job 13.27.

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whole globe of the earth? When he grew up all powers rose against him to wipe him off the earth, even his own grandfather and uncle to whom he did only good—for he had offered his own life for theirs during war—rose against him to bring him down and tie him up in chains. How much more so then that new thing which comes forth into the world? which has never before been seen or heard of since the beginning of the world, as it stands: Kings will close their mouths before him.[1231] Can you figure well how many enemies will rise against us? God himself will be our help.

960. There was a certain king. He loved a lady; the queen became powerfully resentful about it. It happened that the king rode off into the depths of his country for a short time. The queen summoned a faithful and sincere lord of hers to counsel with him as to what she might do to get rid of the maiden. He gave her this advice, I saw, he said, far from here, an executioner. He is handsome, learned and speaks various languages. I will invite him here with great honors and say he is one of the *milords*. He did so; he brought him there. That lady fell in love with him. That lord bustled about and incited her. In a word, she followed him off in great happiness. After the marriage, he took his sword, with which he cut heads off, and hung it overhead. She asked him, What's that mean? He informed her that he was the executioner in that land, and her joy turned to gloom. The king, having returned, was informed that his most beloved favorite had fallen into such misfortune. Even though he loved her, he could do nothing to join her for that was against his dignity. And so with you: Even though I love you, you have fallen into a vile place such that I cannot come near you. From my side I will testify most partially in your behalf, but if you had been in my room and at my seat I could not receive you until the Jews had arrived and you would have received the status *de noviter* with them; then God would have done with you at that time as pleased him.

961. Be careful in everything, that you heed what I order you and, God forbid, transgress in nothing. Therefore I want your children, both boys and girls, not to marry but to wait until the Jews come so that they may then be mated with them. In this way, be what may be, you will enter *Das* with them. Then you will be able to be beneath my wings, for I will be able to say: You were what you were until now and now you have entered beneath my shade and the Instigator will not again have any claim against you. Among them you will be able to gird on the sword and when you have put it on, you will have no fear and will be worried about nothing, for I will be able to lift you up to that place where I wish to.

962. I cannot tell you what confusion there is now in the world. Just as you yourselves see, that your understanding is muddled, so all the kings have become confused in their thinking; and I, a prostak, have been chosen, and cast among them as it clearly stands: Before him kings will close their mouths.[1232]

963. All things which pertain to you you may ask me through one of you and not through any other. For through another, I must answer according to his wish and not in accord with mine.

[1231] Isa 52.15
[1232] Isa 52.15

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964. I wanted to go with you the length and breadth, like the cross, to all four parts of the earth. Then suddenly we would have entered from there into *Das*, which stands to the side. And that is that Big Brother, who is king of all kings. Through you we would both have been able to unite. I and he would have arranged with each other in secret how we have to go to another place. Now all his brothers are in difficulty and angered with you, likewise [his] sisters with the Sisters. Most of all the queen of Sheba, who is *Basszeba*, for she has already tasted of that world at [the place of] Solomon.

965. Those two great ones who argued with each other and one wished: Let him come and let me see him; and the other said: Let him come and let me not see him.[1233] The reason is as you have it written: that his face will turn the color of green. He who all power is with him his hands are bound & [1234]... and that which stands in Jeremiah: Why must you be like a powerful knight that cannot help himself?[1235] And that has been spoken among you several times. There it was the part of one king to act, but here it is for all in the world. I wanted to cast you into that place where is the power of all the kings of the world. And that that is *Koï*, that is that which was spoken to Abraham: *Koï* will your children be.[1236] Even though it be the least degree of all and a very severe place, still I would have gone with you to that place, and would have had to come forth from there and go on farther, and would not have wanted to go forth until all of you could have come forth with me, for I would have said, They are my Brothers. I will not stir from here until they come forth together with me.

966. I had once bought a precious stone very cheap; it shone powerfully. I tested it and having wrapped it up in a rag, tossed it in the fire. It shone more yet. I cast it in the water; it shone even more powerfully through the water. I went with it to a certain merchant who had arrived in the town of Bakoi for the *Jarmark*. The merchant had different sorts of pretty chintz for quilting. The lads who were with me told him that I had a fine stone: Give him in exchange the quilting chintz. I showed him the stone. He began to weigh it and found it of greater weight than gold. When he first saw it, he started to shake all over and would not let go of it. After [his] having put it away immediately in his chest, I saw that he had fine *bogusoie*. I said to him, Give me enough of that for a couple of dresses. He didn't want to. I said to him, Give me back my stone. Right away then he gave me enough for the dresses. Then I ordered him to give me material for pants of *benysz*.[1237] Likewise he didn't want to. Again I demanded my stone back. He gave it to me. Then I ordered linen for a shirt and other things and at every refusal demanded my stone. He gave it to me. At last I demanded a ready-made pretty little banner which he had. In a word he gave me that too. The lads who were with me carried all the goods behind me. Finally then I mounted a horse and fled with all the merchandise, being afraid the merchant would not keep the agreement. But the merchant too had gathered all his goods and fled, so that to this day it is not known what has become of him. Those lads went and

[1233] 542 n
[1234] Cf Jer 30.6.
[1235] Jer 14.9
[1236] This word or idea appears in 493, 583, 683, 850, 875, 881 with notes.
[1237] Romanian, a heavy satin material

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spread it about among the Jews, that they had gone to the merchant with a sham tale that I had stolen the stone from them, so they could recover it; but they couldn't find him.

967. The old king went in to Asmodeus and induced him that he convince King Solomon to give him that ring which he had got from the queen of Sheba. Though she forbade him and would not permit it to be given to Asmodeus, he transgressed her order, therefore such evil befell him thereafter.[1238]

968. Solomon took that ring from a woman, but I wanted to send you to him himself, so you might take from his hand a thing more important than that ring.

969. You raised the left above the right and acted contrarily in your doings, but God does his and humbles the left and they are those Polish lords and princes. They are all of the left side, and only the right hand of God can raise up.

970. On the 4th of September [17]84, the Lord saw a dream. A great many Jewish books having come forth from under a press, among them there was one which had the title: *Mysznaïes*. The Lord asked what it meant? He was answered, It is just like at/with [the place of] Ahasuerus those letters will come out. The Lord said, That is good but I tell you that a great many Jews will come to me and that word *Mysznaies* means that *Neues wird sich aufmischen*.[1239]

971. On the fifth of September [17]84, the Lord saw a dream: Robbers fell upon me, but I beat all of them and picked up all their weapons in a shawl and brought them to a palace where there were many lords. Right away I saw myself naked except for a shirt cut off at the knees. I was very ashamed before them and went into another room, in which I saw Jan Wołowski, Szymanowski and Kaplinski who had brought me from the road a coop of chickens. The Lord himself interpreted: When my aid will come to me then I will order that all young lads be brought to me.

972. Once the Sultan traveled away from Istanbul for a war against Kisel Baszy, which is about 200 leagues from Istanbul. When he had gotten 20 leagues from Istanbul he asked one of his bashas, Is it farther from here to Istanbul or to Kisyl Baszy? He said, It's farther to Kisyl Baszy. He ordered his head cut off. He rode farther and asked a second. When he answered him likewise, he ordered his head cut off. Then after a third 20 leagues he asked a third. He answered, It is farther from here to Istanbul, for every day we draw near Kisylbaszy, and farther away from Istanbul. This pleased the Sultan. And so with you: Though it still be far, the day of aid draws daily nearer.

973. A certain king had a son whom he sent to a distant land to learn wisdom. Another king fell on that king and having taken several forts from him, drew near the seat of the king himself. The father, that king, became very worried and grieved for his city. At this the son returned from the road having heard of the terrible anguish of his father. What

[1238] 331 n

[1239] Yiddish from Hebrew *mishnayot* (the title of many printed versions of the Mishna); the German explanation of the Yiddish word is “New will be mixed-up.”

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does he do? He goes secretly to the villages and reveals to the village elders that he is the prince. He asks them, saying, If you want the rule of my father to endure, gather round me all of you, for I am knowledgeable in the art of war. We will avenge ourselves upon the enemies of my father. They did so. Even though he had nothing to pay them, he promised to pay them *in dublo* and to give them great privileges as well. The enemy who was already not far from the capital, seeing the son approach to take him from the rear, could not escape and was beaten, and he was completely victorious.

974. Why could you not take an example from Samuel the prophet? The first time when he was summoned by the name Samuel he responded immediately: I am here. Again and a third time he was called and always said that word: Here I am.[1240] But when Samuel went to his priest Eli, and told him so, and so he taught him to say: Speak, o God, for your servant listens.[1241] He also did likewise. Though he was young, still he feared to say: I am your servant, because it might have been from the other side; and you gave yourselves up as slaves right away, without asking me.

975. I said to you that all the Truebelievers are of the tribe of Benjamin and you yourselves see that Saul who came forth from Benjamin only transgressed in one thing, and still Samuel told him he had done evil;[1242] and therefore why weren't you careful?

976. There was a certain *kadynia*.[1243] She had several slaves among whom was found one who was lovely and virtuous and had no equal; she loved and served her lady more than any others of her equals. The lady loved her in return more than all the others. Only in the eyes of the husband of the *kadynia* she found no favor; he loved the other servants. So the *kadynia* having taken pity on the lovely girl, said to her, My daughter, if you want to listen to my advice, I will give it to you. The girl replied, I have been attentive to my lady until now. Am I not to listen to her now? Know this, said the lady, that I wish to give into your hand a certain secret thing which has power such that as soon as you leave this town you will immediately come to a certain woods. You will see there a lot of buildings, full of people. Go in there and search for a girl of the same appearance as you. That is your fortune. But she will be asleep. Take the staff I give you in your hand and wake her from her sleep with the staff, but hit her powerfully. She will ask you, Why do you beat me? Pay no attention and go on beating her, even if she sets to dancing; beat her unceasingly until she gives a certain thing to you. Having gotten it, come back home. The girl did so according to the orders of the lady and having returned, she brought with her a skein of silk that her fortune had given her. Immediately it happened that the *Prinz*, the son of the sultan, walking incognito through the streets spotted a certain beautiful material in a shop. He bought it for himself and gave it to tailors to make a garment of it. They went off to buy silk for the work but could find nowhere any more of the same color. They looked among all the silk dealers, but found nothing. The son of the sultan was informed. He ordered that it be announced through the streets by every rag dealer, that he who found that color would be paid what he wished at the imperial court. The *kadynia* heard

[1240] 1 S 3.4 ff
[1241] 1 S 3.9, 10
[1242] 463 n, 524, 724
[1243] Turkish, “lady”

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the announcement, ordered that rag dealer summoned to her house. The ragman came to her; she gave him straightaway the skein of silk. He asked her what it was worth? She answered as much as the skein weighs, so much should be paid for it. When the skein was brought to that *Prinz*, all the heavy weights and iron were brought and put on one side of the scales but could not outweigh or even move the skein at all. The prince was greatly surprised at the occurrence. He asked, From whom has this silk come. They went to ask the *kadynia*. It came from this girl, she replied. The son of the sultan sent for the girl to appear. He stood on one side of the scale, and the girl with the silk on the other, and they both weighed the same. Love burned in his heart at once. He ran to tell the case to his father. The father judged that she was the one whom God himself had chosen for him to take as wife.

977. For three days the Lord rebuked the people who were fasting, saying, Being in the estate of the Jews, you obeyed the dead God. There is where mourning belonged. The Jews understand that they fast 10 days, day after day after the time of Trumpets to make many repairs.[1244] They have the custom of imitating those 4 signs of executions, so that if they go through them the judgment might not fall upon them.[1245] They draw themselves thereby, to the side of death, and I led you to Esau, but [at his place] all the kings and their children are among delights and pay no heed to mourning. I led you to life. Don't you know what that First did,[1246] and King David did, that he revealed himself, so that Michal saw through the window what David did?[1247] Not even one sign from that do you know at all. Likewise it stands, that King David came to a head, which is called *Rosch*. For that it is said, that when he came there, he wanted to carry out foreign worship. It was told to him: A king equal to you will do that work, but not you.[1248] Of that too you have no information. Attend now, where your deeds led and how filthy they were. Therefore you must be exiled from my court; simple people will be able to see and rejoice, and you will be sad. For my part, what I can do to give testimony in your behalf I will do. Likewise it was said to Abraham: Go, go from his country,[1249] and then to you too it was said: That means that you should go forth from those rituals which you have kept in the Jewish estate—like fasting, mourning, cursing, pretense, one beating another—for all those things are from the side of death. Just the same now you walk as if not living, but it is my strong endeavor to lead you to life.

978. The queen of Sheba is called Sheba because the gold which is in her land is also called Sheba. On account of the great love which the Big Brother had for her he gave her more than all the sisters. Even though they too are princesses and possess all the good things in the world and have a great deal of gold, yet he gave her as a present 10,000 trees of the purest gold and 30,000 trees of green gold, which the other sisters do not have. She also has 5 palaces. The first is made of rubies, the second of *Jafirs*, the third of *Zanfirs*,

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[1244] The ten days of repentance between Rosh Hashana and Yom Hakippurim
[1245] The reference is to the confession of sins on Yom Hakippurim—the *'al het*—for which the four capital punishments are the legal penalties.
[1246] ???
[1247] 2 S 6.16
[1248] 2 S 15.32; Sanh 107a
[1249] Gen 12.1

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the fourth of amber, and the fifth of diamonds. As regards her own palace, it is of gold which is called *Pos*, for it is not free in any other place but only there.[1250] Why does he love her more than the others? For that reason: that she possesses greater wisdom than the other sisters. But he himself is called *Chacham* sage.[1251] When all of them come together in the senate, all do her honor and all listen to her on account of the great wisdom she possesses. He gave her 3 mountains as a gift too, all of diamond stones. When I was shown those places in which all the good of the world is hidden, I said to myself, If I cannot reach there and unite with them, why would they show me such places, which cannot be mine? Surely therefore they are showing them to me so that I may try hard, search and find. I considered to myself, I will establish Brothers and Sisters just as it is there, so that I may be able to unite with them and supply that which is deficient from their wholeness and that they might supply what is deficient in us. It stands clearly, I will remember you for the good of your youth, that you followed me in the desert, in an unsown land and unplowed.[1252] You continued following me, and I will remember it for you; but as for the unsown land to which I wanted to lead you—that signifies, to that place mentioned earlier. There it is that they do not sow, because that for which they only wish, having thought of it in the evening, the ground puts forth on the next day; as with food so with clothing, as was said earlier. And that, that is what your forefathers indicated to you, that the earth of Israel, which is that land, gives forth everything. The little night and sleep that is there is a deficiency in relation to their worthiness. They also have faith in that verse: Behold the day comes,[1253] which signifies that it will be ever day and never be night.

979. There was a certain robber named Groie, he had 30 colleagues. A certain captain, a very valiant man, having gathered 200 men fell upon the robber and caught him. One of the robber band let the brother of Groye know. He was even faster and braver than his brother. Having heard of it, he started drinking terribly to build up his courage and rescue his brother from the hand of the enemies. While he got drunk his brother was taken off to Bucharest. Seized with drunkenness, that one killed a few merchants. And so you: If you had been Brothers, then you ought to have said, Our Brother sits in prison so that we will be free. But you did such deeds and hurt people. Now I have to go by myself into the woods, through the fields, for if I were always in the house it is possible I would speak such a word before you, therefore I am leaving.

980. That old king incited Adam and Eve and Noah.[1254] He incited you himself and appeared to you as if interceding for you and then became your instigator, and he is a creation of God, from before the creation of the world, and he gave you those *Thoire* Laws at Mount Sinai.

[1250] Prps from Hag 16a and elsewhere; *paz* is connected with Torah and its study.
[1251] Like Frank's own title
[1252] Jer 2.2
[1253] Isa 21.12
[1254] *Melekh ksil vezaken*, "Old foolish king" is one of the attributes of Samael in the Zohar (see 2.238a). See also 693, 967.

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981. Now I must go to Laban, that is that white color and that is the highest white;[1255] and when I go to him my God will help me that I may go obliquely and wisely; even if he wants to block my way to such a place, still I will go obliquely and wisely and I will get there. And who is that man who goes aslant and wisely? *Du Jankiew*; that is Jacob.[1256]

982. What are those two words: *Bygday nachmüdes* charming clothes?[1257] The First was a male and it was said of him that he was of female sex. It was sung before him that before him would kneel the kings of the world,[1258] as was said before. But we went to that place, which is called her manifestation, to that place to which almost half the world goes, and before her bows; there we sought for and found her. She will lead all the worlds and the eyes of all will see how that before her all the kingdoms of the earth will kneel. You were ready to bring her that saying: Rejoice you greatly daughter of Zion & &[1259] ... and now you stand at a distance. Indeed I said to you yet in Iwanie, that the ways of God are just & &[1260] ...

983. A certain man arrived from distant lands and spread it about that he knew how to brew good mead. One lord gave him a barrel of honey, that he should pour it into a vat and dissolve it with water. He added two barrels of water to it. The lord took a little bit of the water in a vessel and tasted that it was still sweet. He ordered more water poured in. That lord was old and without understanding and he tasted from his [little] vessel every time, and then he ordered more and more water poured in unceasingly until the sweetness would be diminished. The lord tasting it all from his vessel, tastes some [then] from the big one into which we stirred the water. When he saw, after tasting it, that there was no taste left, he said, I don't like it so. Pour the water out of it. So are your teachings, the ones you have had till now. They are already worn out and there is no sweetness left there. In all things vile deeds are done at first, then beautiful ones thereafter.

984. On the 11th of September [17]84, after the time of the encampment when the Lord and Her Highness were with the emperor [Joseph II]: Having returned from there, the Lord said, Several times are appointed with you. The Truebelievers had a time too, and that fell in [17]41. And concerning them there are different signs, but you did not see what would have been fulfilled from them. But I tell you, in all those signs which were appointed with you there was an announcement to the whole world: Who are those who will come? and who is that who will lead them? and who is he who will take upon himself all the bitterness and difficulties? I tell you, all the kings of Israel and Moses and Aaron and all the great men and even the Patriarchs, none wanted to take it upon himself. Therefore that one said. Let him come but let me not see it.[1261] He did not wish to see it on account of the bitterness. You see yourselves it is 29 years already that I have been with you, and still no man knows where I go, to where I turn. Therefore God chose me,

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[1255] The word play on Laban's name and the word "white" and Laban's residence as lying in the *sitra ahra* leads Frank to this vision of the highest white to be found in the darkness. 52, 63, 145 nn
[1256] 804 n
[1257] 245 n
[1258] Ps 72.11
[1259] Zech 9.9
[1260] Hos 14.10
[1261] 541 n

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for I am a prostak and am not pursuing honors, like those scholars. If they knew what I know they would not bear it 2 years without advertising it and winning over others with it for their praise. I tell you, I have a secret thing to reveal from which the whole world will have great joy. And when I come to one place to reveal it, I will hold back my words even though I be in difficulties on every side as it stands of Jacob: that Jacob was afraid and it was painful for him,[1262] but thank God I have stability and faith. So must you be [in order] to follow me and learn virtue from me. I tell you, I would have had no need to be in this country, but you detained the coming forth of the star of Jacob,[1263] and I had to desist from uniting with the inheritance of God, as was said. Now that star must shine forth another way. I said to you, If you had known where I would go, then you would have lain your hands beneath my soles. Do I have need of your honors? How can I receive honors from such as you? and what sort of honor is it if I am already in vain because of you? but I must know what I say. And now I say to you whoever only has fear of God and a part in the true God should sit in my house and have faith and not only in my house, but even though he be 10 streets from my court, he should sit and be silent and have faith in that which comes forth from there into the world.

985. On the Jewish Day of Judgment in Bucharest, the one who was selected stood up having two as assistants, all of them dressed in white, and he was at that time very drunk. It is the custom at that time that each beg pardon of another. It was the time for prayers to begin; he didn't want to go. He said, Let's wait until the stars come out. At that time he went to the table which stood in the middle of the synagogue and took a shit there. Everyone had to go out, on account of the great stench he made there. They asked him, Why did you do that? He answered, Today is not the Day of Judgment; it falls two weeks from now! They had to hire two peasants to clean that table. In Bakoi too someone dirtied himself two weeks before Trumpets had come yet.

986. There was a certain merchant. He had 7 ships upon the sea, which customarily would return only after 7 years. The merchant waited 7 years, then an eighth year but heard nothing of them. Even though he had great wealth in his home, still the loss was so hard for him to bear that he went mad. Having stripped himself of his garments he began to act like a rooster. He ate and drank like a rooster and when the time came to crow, he beat on his rump with his hands like a rooster does with his wings and then began to crow like a rooster. There was no doctor who could remedy it, until one wiseman came along who worked a trick like this: He too stripped off his garments and went to the room where the other was and he too carried on in the same way. He drank and ate seeds like a rooster. The merchant-rooster asked him, What kind are you? He answered him, You are a plain rooster, but I am a wild rooster and the elder over all the roosters. At midnight that new rooster woke up the former one [to tell him] that it was time to crow. So he stood crowing along side him time after time until they were powerfully familiarized with each other. Then he said, Now we can break up bread like seeds, and not absolutely eat just seeds and we will still be roosters. Then he ordered broth brought, and said, We can drop bread in it and eat it so and be roosters still. He heeded him. Then he said, We can even eat a bit of meat and still we will be roosters. He acceded to that. Then he persuaded him,

[1262] Gen 32.8
[1263] Num 24.17

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We can sleep in beds and still be a rooster's rooster. But at midnight he woke him from his bed. Now it's time to crow, he said. Then he persuaded him they could drink good wine[1264] and lie in a bed and, Still we will be roosters. That one slept well after getting a little tipsy. When the new rooster started to wake him, he came to his senses and said, Give me some peace. You be a rooster by yourself. I don't want to be anymore.[1265]

987. I tell you, if that Maiden arises and comes forth before the Jews come to me, then that thing will be heavy upon you; and if the Jews come first, before she comes forth, then you can come to a great thing.

988. I say to you, Your way is not my way, for you fasted for your gods and lay upon the earth in mourning; for mourning is proper for them as it stands: Rachel wept for her children.[1266] But I am not so. When my help comes to me, I will furnish my court and conduct it in gala dress. I will give all sorts of parties with food and drink. I will have my own musicians, theatre with its actors, and all will dance and rejoice in common, young and old alike, and that which stands will be fulfilled: As they stood to play before Saul, so the spirit of God rested upon him,[1267] for my God rests nowhere else but only where rejoicing and gaiety reside.

989. When Aaron died, it stands that Moses went about as if without an arm;[1268] so you go about without an arm.

990. All things are in two, just as when Jacob went to Esau. But that was not the Esau whom we hope to see. If Jacob had seen him at that time, he would have lived forever, but Jacob saw his root and bowed to it 7 times. He was also at [the place of] Laban, and he had to flee from Laban, for it was not that Laban to whom we go. That Rabbi Simon [bar Yohai] called Balaam a godless one, but not that one whom we hope to see and speak with. When I will be worthy to see him—even though in a dream—then I will already have eternal life. They are now all in this world. It was your fortune that you did not follow me to Edom, even though you did not enter the other side of Edom either. But if you had followed me and not been sent then, God forbid, you would have fallen beyond rising. Have I then moreover warned you in vain that you must hold tight to me? You were to understand that they are places of great sharpness and filled with bitterness to which one must go. Have I not likewise sought that I might stamp meanness out from among you? I must go among lords and kings, for they are the guardians of one great thing which is among them and I must tread there as it clearly stands: God will first order the heavenly lords, and then the kings of the earth.

991. In Częstochowa, even though they put about great accusations against me, I still paid them no mind and I suffered and suffered for great love of her. From this you should

[1264] Cf 731 n.
[1265] A similar tale is told later as a tale told by Rabbi Nahman of Braslav. See Y. Liebes 228-9.
[1266] Jer 31.14
[1267] Cf 1 S 16.23. Frank changes the meaning of the biblical verse.
[1268] Cf Zohar 3.183a.

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have understood that I was not suffering in prison for nothing: so it was for you to suffer, to endure and to kiss the dirt.

992. You Truebelievers thought in your faith that you would reach that world called *Ecylos Archetypus*[1269] by your deeds. But if you had had the understanding of a child you ought not to have believed that you had yet reached *Ecylos*. Such breakings and deeds as Truebelievers do, so do the people [even] much farther in the open, and what result has come of their deeds? Even though you will see that already on the Sabbath they light fires among all the Jews, yet what comes of it?[1270] Look now how you were emptier than all, before I had yet come to you. In a parable—Father once sent 15 levs by me to pay off a certain creditor who lived far from town. On the road, I met someone who was carrying a hawk on his arm. That man had not let him sleep for three nights to train him thereby so that even if he flew away from him he would come back to him. I was overcome by an absolute desire to have that bird from him. I said to him, Take everything I have and give me that bird. He gave him to me along with the chains by which I kept him on my arm. And so I went among the lads and let him catch a little chick. The lads ran after me and wept to their parents to buy them such birds. I returned home. Mother wanted to beat me for having lost the money, but Father saved me saying to her, What good will come of it if you beat him? Indeed, the one who sold him that bird is already gone. So I kept the bird and did not sleep several nights. When sleep overcame me and I dropped off, Father came in and let the bird go free. Having awakened, when I saw the bird was not there, Father said the cat had eaten him and I was quieted.

993. Why did you not learn from the one called *Rambam* [Maimonides], that you might keep your mouth shut, like that one who played dumb for 7 years. Indeed I said to you several times: The burden of silence calls me from Seir. It was my wish that you come to great wisdom, *chochme rabse*.

994. My father, being in Dziurdziów he told me himself: When he stood before the altar on the Day of Judgment and prayed I was going about among the Jews in szkol. When it was necessary to cry out[1271] I gave him that which is read on Easter [i.e., Passover] and so variously I confused things. And when he heard [them], great joy entered his heart, and From that I concluded that a new thing was coming into the world, he said. Also when I gathered Christian boys and girls and gave them all the Jewish deeds to do with palms & & [1272]... Likewise he said, I recognize in my heart that the time is coming when Jews will leave their religion and go among the peoples.

995. In Krajow where they gather Manna[1273] it is necessary at first to throw it from one sieve to another and finally to a third and fourth vessel. If dew fell on it, it would disappear like the dew. First they throw it from one sieve to the second up to the seventh,

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[1269] 468 n
[1270] Referring to the tradition of the *shabbes goy*, a non-Jew "employed" to do work forbidden Jews on the Sabbath
[1271] I.e., prayers particular to Yom Hakippurim read during the five repetitions of the 'amidah
[1272] Cf 285.
[1273] This would seem to be a parable about couscous.

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for even though dew falls on it in the seventh, it doesn't melt. Moses hid the manna in a glass and you ate it.[1274]

996. A certain nobleman planted trees in his orchards, and in each more than 1200 specimens. Some were peach trees, some walnuts, others apple trees, figs, dates. All the trees were surrounded by a wall. When he put them in, he ordered a hole dug and crammed it full of cow dung, then he poured in plain honey, then at last planted the tree in it. Under the apple trees though, he ordered it watered with honey vinegar so they would then be tart and sweet. And when the freeze came, he ordered all the trees covered with mats so they might not be damaged by the cold. He kept on doing so several years, until, when the trees matured, he ceased the work.

997. Man need not ask that he have grace in the eyes of God. You should take an example from Noah, of whom it stands: That he found grace in the eyes of God;[1275] and what kind of end did he come to?

998. On the 11th of September [17]84, the Lord saw a dream like this: I was riding in a coach and pair and two uhlans in front of me; Dembowski too was riding. It seemed to me that this was in Bucharest. I saw a white eagle flying before us. I ordered Dembowski to come near him and catch him, but he could not catch him on his horse. Then the eagle came down low, but Dembowski still could not catch him, until I got out of the coach myself and chased him and with a lot of labor, catching up with him, I flung my hat on him and caught him.

999. On the 12th of September [17]84, I saw in a dream as if I were in a church in which was a great chapel and a little chapel within it. Mateusz said that a certain man should be brought and his head cut off before the altar in a hurry before I should find out about it. So it was done. Then Mateusz came to me and said, It is already lost. His head has already been cut off.—The Lord interpreted it: Some old man of superior height will fall and I will set off on the road.

1000. When Alexander the Great warred with Darius, the planet called Mars—that is *Madem*—appeared to him in a dream. It said to him, Go yourself in an embassy from you to Darius' capital city and you will be there at Darius' table. I will be near you, wherever you turn. Alexander did so. When they began to recognize that it was he himself at the table, Mars whispered to him, Now flee. He left the table and going around the guard showed them a gold cup on which was the seal of the royal crown. By that sign he managed to get free. So is it here: A thing more precious than that has been given you openly, and wherever you might come, you might be able to speak with every people in the language they speak.

1001. How could you not understand my words? I told you that there is a certain tower, in which that Maiden hides herself, and whomever she sees laboring for her with all his strength, she drops to such a one her portrait. From that he will recognize the place of her

[1274] Ex 16.33 ff
[1275] Gen 6.8

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sojourn and will not move until he comes to her.[1276] I did not say that to you in spirit, in Heaven, but only in plain view on the ground: that there is a Maiden and there is a tower and there is a painting which is called a portrait. And you gave no ear to my words at all. Now you must be grieved.

1002. It is the custom in Egypt that, knowing the day on which the Nile is to rise and overflow, all of them go first to the river, that is first of all the *Czech* [sheikh], the lord of that land, after him all the lords and *general*s, finally after them all the citizens and Jews. They all make sacrifices leading different kinds of beasts, lots of sheep, walking beside the river with all sorts of instruments. When they do so, the river rises and overflows with great joy, higher and farther, until they all have to run back to their homes as fast as possible, so as not to be submerged.

1003. In [17]85[1277] in October, the Lord said: The secret supervisor of those Jews sits upon a mountain and knows nothing of what happens below, for from below they make a hole beneath him into which he will suddenly fall. At that time neither penance, nor plea, nor alms will be of use nor be able to alter the decree which has already gone forth against them [the Jews]. They do not know at all what will become of them. If they had been in wholeness then the thing would not have been hidden from them at all, as it stands: that God does nothing until first announcing his secret to those who fear him.[1278] But that thing is hidden from them and will suddenly fall upon them. They will fall by that decree and likewise the priests. The priests will fall first, then the Jews. But that thing will not happen hastily for it must come through several places.

1004. Not far from Bucharest, a spring of water opened by itself. One lame man went there once, bathed and returned healthy. The matter spread about. Whoever had any sort of illness came to bathe there and was cured. But anyone who wanted to bathe there had to toss a par in the water. One came there once and stole all the money lying in the water. He immediately got all the sicknesses which were there in the water from the bathers. He had to throw the money back and add his own.

1005. A certain lord said to me, If you want to be baptized, I will show you strange things that here in Walachia are in a certain place where a portrait is found to which good-hearted people come. It flies towards them and receives them itself. The wonder was shown to two Turks who immediately became Christians. In the ancient woods there was a certain stone in the form of a woman; he who coupled with it would live several hundred years. Likewise there was a stone in the form of a man, and women went to it, but scarcely one in a thousand returned.[1279] Those household gods, who knows what power resided in them? for Laban called them his gods saying, Why did you steal my gods?[1280] If they were divinities how could they have been stolen? You know nothing.

[1276] 105 n
[1277] Probably a mistake for [17]84; there are several such errors in the transcription of dates and other numerals.
[1278] Cf Am 3.7 with Ps 25.14.
[1279] Cf 145.
[1280] Gen 31.30

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1006. In those terrible days which the Jews call Trumpets, the leaseholders come from the villages to Czernowitz for the holiday. I went to those leaseholders, as if from my father, that they lend him a pair of horses and a wagon for the forest to get some dry, small wood. Out of consideration for my father, they lent it to me. Having taken the wagon, I got some lads together and they climbed in the wagon. I drove them into some thick woods and broke a wheel. The lads fell out and got hurt, some hurt a leg, others a hand, and I, having bundled up some thin wood, wanted to drive home with them. Some children caught hold of the wood when I drove down the hill. The wood cut the legs of the horses, they started to break into a run, the lads fell out again. The horses were lamed and everything was smashed to bits. The leaseholders came to complain to my father. He replied, I know nothing of it. Why did you give him a wagon? They did not want to lend to me any more, so I went to szkol and stole a handkerchief from one of them, and took it to his wife as a sign that she should give me horses and did again what I had before.

1007. On the 6th of October [17]84, the Lord going for a stroll, a dove flew down and sat on his arm on his right hand. The Lord took him in his hand, and then released him, and the dove flew off.

1008. It is written that silver answers everything. It is not even possible to draw near God without money.

1009. Indeed I already said to you in Iwanie, When a good and precious thing seeks to come forth, immediately an opposing thing comes forth and seeks to restrain it. It tempts and incites just as it was concerning Noah. He was a righteous man and took great troubles with all the creatures which were with him in the ark. He was not careful and could not avoid the opposing thing—take note how he ended. And so with you: In the first ages, they had no one who warned them, but I led you and cautioned you several times, but you did not listen; even that which you read you do not know. Tell me what that verse, which stands of Noah, means: that he got drunk and revealed himself in her tent.[1281] Not one of you nor anyone in the world knows what is in her tent. Also when Jacob went to Laban, you do not know either why he went. If you knew that then even if fire were laid beneath you and even if you were to be given all the silver and gold, you would not separate yourselves from me. Now I suffer and chase after Laban.

1010. People are necessary, that they might say to her at that time: Rejoice you greatly daughter of Zion[1282] & & ... But I said that which stands: that people which he chose for himself from all the peoples;[1283] so I chose you myself and said to myself: that you will be the heralds. Now I must take from the peoples that they might be the harbingers.

1011. There was a certain person in the town of Pyteszt[1284] able to cite.[1285] He had one book in which were made known the names and drawings for citing the other side, at

[1281] 657 n
[1282] Zech 9.9
[1283] Cf Dt 7.6.
[1284] On the Arges abt 45N25E (Pitesti)

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which incantations they must stand up. Every drawing had its sign and variants. It once happened that the owner of the house in which that citer lived got hold of the book and spoke out one of the names. Immediately that old one came dressed in gold with his army in their dress and asked, What do you need? The citer was asleep at the time and leapt up hastily, for if he had not caught him in the act then they would have carried the householder off with all his household; but that citer took a bag of poppy seeds and scattered them, and then ordered them to gather them up. As soon as they had gathered them, the citer assigned them heavy tasks. The householder had huge fields of choice grain which 2000 reapers could not cut. The citer ordered them to gather it in one night. He also ordered them to transport all the different sorts of merchandise which there were, so that all might clearly see the merchandise gathered together at the gate of the estate. For that terrible labor, which he had given them, they became enraged with him and took out one of his eyes. But that one who did it had to insert another eye. He took an eye from a goat and put it in; so he saw through that. Finally they murdered him. His father then sent to find the book, but it was not there for they had stolen it away.

1012. Now I reveal to you: At the time when the Moscovites entered Poland they would have carried off your wives and children in spite of your wishes, but God took pity on you and gave you advice so that you reveal yourselves from that estate[1286] and thereby be rescued. If you had gone in wholeness, then you would have been protected by better means. Now they will cover you and keep watch on the whole Company.

1013. On the 10th of October [17]84,[1287] the Lord being dressed in white said, If I saw of you at least that you had achieved the wisdom of making gold, then I would say nothing to you. And that is what I said to Rabbi Issohar and Mardocheusz. I will not believe of you that you are chosen, unless I see that wisdom from you. I tell you, if you had followed me in wholeness, then that wisdom would also not have been hidden from you, and you would have lacked no wisdom.

1014. Here it is not necessary to speak; but only the burden of silence. That is: to be silent and go from one degree to the next until one comes to be worthy to put on those robes of charm. Nimrod had that attire and was therefore a powerful hunter before God. But he missed one thing, and therefore it was taken from him. Jacob sought it, but did not take it from his father, but from his mother; he had to take the blessing from Isaac. He was afraid and feared after putting it on, saying: What if my father feels me[1288] & & ...? Those were not the true robes, for if they had been the true ones, then Jacob and Esau, having put them on, would have lived forever as we now hope to do. After putting on those robes, we will then take them off and put on others, just as that high priest—when he went to the holiest place—had to change clothes when he went in and when he came

[1285] The Polish verb is used to here to mean "summon up" and probably the Hebrew */qar'a/* stands behind it.
[1286] Christian, prps Orthodox
[1287] Written, [17]94, clearly an error
[1288] Gen 27.12

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out.[1289] And that, that is what stands: Do not hope for the steps of the messiah until you see the rainbow of bright colors.[1290]

1015. Her Highness' dream: I saw that I was playing the clavichord. Our uhlans came to me, saying, Stop playing the clavichord, for the Hungarian noblemen have arrived and want to pay you a call. I said to them to bring me white and lovely ribbons, and I would divide them up and give them out among you. I did so. Then I saw the Lord dressed in Hungarian style, seated on a horse, and I too rode a horse and all the people after us; and seeing them somewhat far away, I called loudly to them that they should come near.

1016. When a man goes and pursues something and heeds his commander and all his orders and does not go off either right or left he may attain a good thing. But if, God forbid, he lean to the side, he immediately falls into the hands of the Adversary. Just as it was with Noah: He was a righteous man and rebuked all his house, and made a sacrifice to God and the gift was pleasing; and when that old one came to him, Noah was boastful before him. But the old one said to him, You see how old I am; I am still very powerful. He led him then to one pit, which was very deep and wide saying to him, Even though I appear to you as old and feeble so that I must lean upon a staff, still I will get across that pit in one jump. He did so. Noah was surprised at that. He said to him, Do not be surprised, for my God is a greater potentate than your God. And he had in his hand a dry bit of grapevine. I, he said, will put this staff in the ground, and you will see a miracle. He implanted it and walked with him nearly three hours. When they came back they saw that the dry twig was full of grapes. Finally at last he got drunk, exposed himself and fell into his hands. So have all fallen into his hands. He captured some with flattery, saying in their praise that they were the most perfect in the world. It happened likewise to you: therefore you fell.

1017. When I was in Dziurdziów, having accepted the Turkish estate there, I rode on to Istanbul. It happened there at that time that a certain Greek—a very tall handsome and powerful man—had become a Muslim. He was then seen by a Greek pope. That one rebuked him that he had abandoned his estate. That pained him a lot. Burning with zeal, he flew out and having killed several Turks, stood screaming that he repented of having left his religion. They cut his head off for that. At that time I rode up to where a lot of people were thronging to see his execution. I went too. At the time, one Turk elder came to me and said, Take note and be well warned at what is done to one who enters another religion and then abandons it. Immediately I thought that this was no vain thing, for at that time the religion of Edom had not yet been revealed by the heart to the mouth. I wanted to catch him by his garment but he disappeared. That was the first test. Again, being at the [place of the] vizier, I had letters of recommendation from some lords in which they praised me for having brought 70 souls to the Mahometan religion. There was seated the vizier, the *Janiczar Aga;*[1291] at that they determined to enlist me and the 70 souls in a single army retinue which belonged to the sultan. even the women. They would provide a wage of 2 levs a day to everyone towards rice and meat and that wage would be

[1289] Yoma 3,7
[1290] 406 n
[1291] Turkish, “commander of the Janissaries”

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paid from a monthly draft on the coffer of the sultan. Then they granted me permission to be dispensed from going to war with my men—though I myself really wanted to go—and that I be made a superior not a *private* soldier. That is, if I had any desire to live in Dziurdziów. But if I wanted to live in Istanbul, they would give me half of *Chanu Alexander* the G[reat]. In that *Chan* are houses beyond number; stables for 40,000 horses, and guests and horses riding in day and night. They wanted to give me oats for 3 years and hay for free from the treasury, and I would draw my salary from that. But when I was told to go to Poland, I gave up all those privileges immediately and began to prefer great difficulties, so I could fulfill the will of my God.

1018. How could you dare go on your own? Solomon was wise, for it stands of him that he was the wisest of all men. Also he mixed among the peoples; he took daughters of various kings as his wives; and he could not lead, [as] when he said: I understood that I already have wisdom, but it is beyond me.[1292] It was not strange that he was able to mingle among the peoples, for he was king; but here, the whole world knows that I come from the Jews, that I am converted and poor. But I have hope that in this winter I will be mingled in their fellowship and they themselves will wish of me that I be in their midst. You yourselves will see the great miracles of my God. That, that is what stands: Wisdom is found from nothing,[1293] and that is against my lowly degree, but what can I do? All my journey will be to the right, and you will not be able to follow me for you elevated the left. But I took you so that you might do those things that I myself cannot do; for I am sent from God himself and you were sent from me and could have done everything, but you did not want to. If you had come in wholeness then you would have been mingled among the peoples, as is natural, for you would have had uncounted wealth and would have been able to unite with them in fellowship; and now what can you do? So I tell you: He who is not mingled among the peoples, his labor is in vain. Or did you not hear: that the bolt in the middle goes from one end to the other[1294] /:at this time the Lord made a cross with his hands saying:/ Catch hold here, and here do not let go.

1019. I already told you the parable in Iwanie, that in my youth I played a lot of tricks on the Jews that traveled to the city from the villages for Trumpets. During the service in that synagogue, the Jews tied my hands behind my back and seated me near the ark, beside the altar, where my father was conducting the ceremonies. When they had given me that place, that place was mine once and for all; but when they did someone honor, they permitted him to open the ark doors. I pushed against his leg so he would trip down every step. I asked him, Where are you going? He replied, I am going to open the ark. I said to him, But cannot I open it myself? He replied, The whole kahal has given me the honor. I said, But I haven't granted it to you. I should have been asked if I permitted it.—That parable was reckoned as foolishness in your eyes. But by it I gave you to know that without me no man can open anything. You took my words and cast them lightly aside.

[1292] Eccl 7.23
[1293] Cf Job 28.12; Zohar Tik 70.133b.
[1294] 400 n

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1020. When little children want to amuse themselves they sit down as if before a bowl of food and make with their hands as if they were spoons and they were taking and eating with them. But when one pretends that he is greedy and in a hurry, then others slap him on the hands not to snatch so greedily. And so with you: You played as if you ate and you have nothing in your hands and here they beat you so you might not grab.

1021. There were two gods. One was called Donz, and he was good-hearted and the other was Zailek, and he was an evildoer. It happened that there were two kings, separated from each other by 200 leagues. One had sired a son; the other, a daughter. The evildoing god went and switched the babies and having changed himself into a black cat, said to the wet nurse, The girl should be brought up in the clothes and manners of a male, and the boy like a girl. He ordered the princess taught to ride horseback, to shoot, and various languages. When the children grew up, the princess, though in the clothing of a male, always longed for males and the prince in the clothing of a woman did not alter his nature. Finally at last the two married each other. And so you are turned about and confused in your understanding: That which is above, that is below; and that which is below, that is above.

1022. King Solomon did not know the virtue of the ring which the queen of Sheba gave him. She said to him that it was a ring from the lord, just as Benayahu said: The name of your lord be upon you. But he did not know that, that he had divinity and had great power. If he had known, he would not have given it to Asmodeus and would be alive still. Also you have heard: When that prince went to the greatest of the genies, who possessed great power, (yet) the genie knelt before him for he had the ring and said this to him: I am your servant. What you command me, I will do right away. But afterwards Asmodeus was compelled to return that ring to the hands of the queen of Sheba, as has been said.[1295]

1023. None knows of the place of the *Baałakaben*, but the Maiden has given me to know where their place is. I would send you with my pass, only two words from me; but to tell you those two words with my mouth I cannot, but I can only give them to you on the pass. Their king has a brother; he is wise and very rich; he has a great treasure, which has come to his part through gifts. He knows the place of that Maiden. All know that their help will come through her. All that I reveal to you and all the brother of that king knows is like a drop in the sea. If I asked him—but not for me, for from there I must take nothing except for the needs of the Maiden—they would give you great treasures. He would absolutely want to travel to me with several others so they might be near my court for my service and all my needs. Or did I also say to you in Iwanie in vain: Be in wholeness, then would I send you to Adrianopole in the morning for a *jug* of wine and you return with it in the afternoon? Or should I also have needed the great expense of sending people to Kasteryi for fish from the Batog that there one needs to *charge transportation???* [1296] Then all that I would order would be fulfilled for me, for they would provide me all my needs. Likewise, if I sent you to Salonika then they would carry you there, and immediately without delay you would return. Now I am afraid to send you, for you might conclude that you have power against me. If you had been in wholeness in

[1295] 331 nn

[1296] There are two lakes of similar names some distance north of Salonika. The phrase is unclear.

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Częstochowa, then I would have brought you before her so that you might be fastened to her; then I would be able to send you to the Big Brother, as was said. Here in Brünn if you were in wholeness I would at least be able to send you to the *Baałakaben*.

1024. When my help comes to me, [with]in six weeks, you will see my daughter, may she be well, as if her years were renewed as at 15 and she will shine like the sun. But I will not yet be able to be rejuvenated—for I mingled with you—until the time comes.

1025. Once I had bought a box of pearls for several hundred ducats, and then I brought it to a certain lady and she, having seen it, took it and put it away, asking me, What shall I give you for it? I replied, What will you give me? She said, I will give you 3000 zl for it. I said, I have a better buyer than you. She said, I will pay you well; and she gave me 5000 zl, for she knew a lot about such merchandise. There were large pearls mixed in, like hazelnuts and powerfully bright; they must have been worth 20,000 zl.

1026. I once traveled with a certain Jew to Peteszt for the *Jarmark*. When we got there, a huge rain began to fall. I drove up to an inn in which the royal customs were collected: for there was not yet a tax collector there. I set his merchandise in one room, and sat down myself in the room where the tax collector sits. I had a fine chair with me and a carpet on the table and I ordered all the guards that they bring all the customs duties to me and that I would collect them. I paid the guards a few hundred zloty every day. My companion came along and said, Jacob, what are you doing? You are in danger, playing at being the royal customs collector. I paid no attention. I sat in that office 19 days. Then the customs collector himself arrived and started to get powerfully mad at me; but that lady who bore the jurisdiction over the tax collection knew me from before and came to my rescue. So then I gave the customs collector a pair of boots and a pair of slippers in which a king might walk as a gift and made myself some 4 bags of money at the time. So must every man to whom power is given to overturn some country act, and say in his heart: I am everything.

1027. On the 15th of October [17]84,[1297] the Lord said, All things which have been revealed to you, are secret. Just as Daniel said to Nebuchadnezzar: You are a golden head.[1298] But he had a head like all; it was only an allegory intended to say that he was as if all gold. That secret which Zedekiah revealed, that Nebuchadnezzar ate a live rabbit,[1299] though that was true someone else revealed the secret and you see what befell him as a result. If he had not revealed the secret, it would have been good both for Nebuchadnezzar and for Zedekiah. It can be surely deduced from this that the secret of God is for those who fear him, but it is not those secrets that are [at your place]. If you were to reveal your secrets before the lords, so what? Nothing would be accomplished thereby. But the secret of that terrible Day of Judgment a few lords know of, and they are powerfully afraid. But you fear nothing, for you know nothing.

[1297] Written, [17]94.
[1298] Dn 2.38
[1299] 700 n

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1028. A certain king had a daughter of extraordinary beauty; various princes fought for her. The father said, What comes of it, that so many princes are lost for her? It would be better to ask my daughter whom she wished to marry. It was counseled by his sages to set her on a high mountain, a mountain covered with thick glass. Whichever prince was able to scale the mountain on horseback, would be given her as wife. None could ride up the mountain, but one prince used this wise tactic: he shoed his horse with diamonds in place of nails, and cut the glass with those stones, and clambered up the mountain to her. You also wanted to go to her on your own, when you do not even know where her place is. You had to wait at least until you came to her door or even saw into her room through a window. Then all the winds could not have pushed you away.

1029. The ring the queen of Sheba gave Solomon: She consciously concealed from him the virtue it possessed. She said, If he is wiser than all, let him figure it out for himself. But he was not careful; he teased Asmodeus and gave it to him, and then it was [at the place of] those two *Azewe azeul*,[1300] and in another two places. He said this saying: Having returned I saw.[1301] Likewise no one reached it. Therefore he said, I thought I was wise, but she is beyond me.[1302]

1030. I told you yet in Iwanie: When they show you the thing in the open, that which you will see with your own eyes in an hour cannot be written in 100 years.

1031. When I was little, a guest came to father, a great preacher. Everybody powerfully revered him. He was always rebuking me with words, that I should not act badly. Once I saw that he was whispering something to the servant girl. When everybody lay down to sleep, he gave me a long speech and said I should go to sleep already. I guessed his trick. I took a pot and covered the candle with it. Everybody thought I had put the candle out. He went to the girl who lay by the stove, where the cupboard for milk stood. When he went there, I quickly broke the pot which had been over the light. He was caught and quickly fled and so turned over the cupboard. Everything got broken. At that uproar all the people awakened, hurried there, and there was nothing he could do but creep out from under the cupboard in shame and flee from the town.

1032. That verse which stands for a long time: I will lose the wisemen of Edom.[1303] That verse came for the Truebelievers: They are the wisemen of Edom. A second time the Lord said: It is necessary to lose the wisdom of the Truebelievers from Edom, so that Edom not recognize of them that they are wise. But now the Lord said, All the priests in general, they are the wisemen of Edom. The lords themselves have no understanding of that for they are always busy at their councils. But the priests are always ferreting out with their wisdom what has happened, what is happening and what will happen in the world. The Jesuits are the wisest of them. God acts to foul and mislead their wisdom so that they might not be able to discover what now comes forth into the world. Therefore they fell first and now all fall.

[1300] I.e., *'aza ve-'aza'el*; cf Deut R 11.10; Zohar 3.233a.
[1301] Eccl 4.1
[1302] Eccl 7.23
[1303] Ob 1.8

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1033. Her Highness' dream of the 18th of October: I saw that a great many people came from Turkey; I drove to the church. I encountered an old woman taller than all the other people. I asked who she might be? I was told that she was a lady of high rank who was married to a great lord. They had told her to come to Wise Jacob, that then she might live forever, therefore she had now come to him.

1034. The wife of my grandfather was very good-hearted and greatly loved to give charity and never sent anyone away from her empty. When there was a scarcity she fed the poor, Christians as well as Jews; they traveled to her from all the cities and villages &... saying, that surely she possessed the virtue of Our Mother or one of the wives of the Patriarchs. Finally a half year before she died she fell ill. Everyone that had known her kindness gathered together in the synagogue of her little town and wept and fasted and asked God for her health and life; they gave great alms; all of it did no help; she died. Why was that so? For what? when for all her long years she had been so good? If someone came to me already dying and just gave me 300 zl as a gift, he would immediately arise from his bed.

1035. There were two neighboring kings; one had a young son. The other king gave poison to the one who had the son so that he died. Then the killer took that child for himself, to guard him and raise him, like a good friend to his deceased father. For 7 years he maintained him as successor and *Prinz*, then he became strange to him and dealt with him as his serf. In his self-adulation he seized all the lords of the other nation and took the rule to himself. When the child grew up, the alien lords said to him, Indeed you are our prince; your kingdom has been lost to you. Consider this advice: There is now a war here against another nation. Stand in the vanguard among the knights. We will help you and having gathered an army, we will drive your enemy from our land. If you are fortunate even his kingdom might be taken into your hands. Accordingly it happened. He beat the treacherous king and regained his kingdom along with that of the other. And so with us. Since the beginning of the world, since many hundred thousand years, a good thing has been lost to us; just as it stands: Faith is lost.[1304] You must be numbered among the knights who must assist in seeking our loss.

1036. When I was little, I myself would make as if to play the game the Jews enjoyed which they called Ahasuerus.[1305] Having made up in a garment of paper and with mats, I myself would be Mordechai, Haman and his wife Zeresh.[1306]

1037. A great preacher once came to Bucharest, and so powerfully made everyone repent that they started to weep. Then Blind Solomon came to me and said, Jacob, why are you crying about things which are already past? Better you come with me. I'll show you instead a beautiful girl singing; then you will stop crying right away.

[1304] Jer 7.28
[1305] Written here and elsewhere, *Aswerus*
[1306] Normally, different children would act the different roles in the traditional Purim play.

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1038. A certain lord had a great hall painted and there he ordered portrayals of Adam and Eve; Samson rending the lion, Goliath, the Philistines, and lots of other like things. It was painted so artfully, that when a person came from a distance, then in great fright he would faint and fall to the ground, for the artist had used such natural colors. Whoever saw it from a distance was presented with an Adam several miles tall; a mouth one league wide opened, cruel eyes. So terror would fall on those who saw it from a distance and when they came near, they would see that they were men like all others.—Even though I was strong and brave, when I saw it all of a sudden, I was frightened. But seeing from a distance that they were laughing at me, I recognized thereby that it was the work of a man.

1039. The second test I had being a second time in Salonika, which was compounded by my being in great difficulties and hunger. I fasted day after day and went so through the streets. I met two men of the *Kawair*;[1307] they asked me, Are you this Wise Jacob? I answered, It is I. They asked me to come with them to their house. They said to me, We have counseled among ourselves that we want to give you 50 purses of money so you will accept status among us. I replied, In two days I will let you know my decision about that offer. I said to myself, I saw all the Truebelievers in Poland in great poverty and suffering. I understood that I could make money from this [offer], having bought cotton and brought it to Bucharest. I figured I could have a profit of 100 purses of money, having earned which, I thought to distribute it among the Truebelievers. In my eyes it seemed to me that out of love for them and fear of God to do so would not be unfit. But that night they came to me and I was told, You want to do business and make money? That is not your road. The next day I refused the *Kawair*s. The next day they proposed to me that they would give me one maiden of their group as wife and 100 purses of money, but I did not want it at all. Now attend, how they persuade a man, and in that is found [the use of] love and fear, as if of God; and in that the fear is evil.[1308]

1040. Several times I asked you what stands of Jacob: that after the morning he recognized that it was Leah?[1309] But Rachel was little and only came up to his navel; as it clearly stands: Rachel your daughter is little.[1310] But Leah came up to his chest; as it

[1307] Pol. *Kawairów*. This is very likely the pronunciation of *cavaglier* with the Polish plural replacing the Ladino. This group of Shabatians, one of the two remaining of the followers of Baruchia after the death of his nominated messiah, Osman Baba, was wealthier than the others and engaged in textile production and trade. (The group seems to have been an imitation of the knightly orders of Christendom.) Frank's own occupation before becoming messiah, as can be seen from the technical terms he employs, many of Turkish origin, was as a trader in textiles and artifacts, including jewelry. See Ben-Zvi's introduction to Attias, Scholem,10.

[1308] Frank refers to his suffering, as he describes it in the first part of this dictum, as fear; and to the offers made him by the Shabatians, as love. The "they" in the last sentence refers to the forces that seek to disrupt his mission.

[1309] Gen 29.25

[1310] Gen 29.18

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clearly stands: the name of the big one was Leah.[1311] How could Jacob not recognize in the night that it was Leah, but only thereafter in the morning?[1312]

1041. On the 15th of October [17]84 the Lord said this saying: Now I stand near the first degree, to which I will begin to enter with the power of my God. I cannot enter there, it is not higher than the earth but only a half cubit, and the more I lift my leg with all my power that I may enter it, I cannot manage one measure. I must wait—even though in dire difficulties—until they help me so that I might climb to that degree. And then again they sit in the middle of the path which I must cover, and I must be so careful as not to even move my clothes there, and that place is so narrow that it is impossible to lean right or left.

1042. To the parable of the witch who lived beneath the water, the Lord added: That dwarf prince who went near the river had seen that 2 great serpents were fighting each other and one was in danger from the other. The prince killed the enemy reptile and saved the one that had been in danger. Then that dwarf wanted to marry a certain princess, but she did not want him, loathing him. Full of pain he went near the river; the witch came out to him from beneath the water and asked him to come with her underwater. How can that be? he asked. She replied, Do not be afraid; I will give you a covering for your head. And so it was. He went to her palace which lay beneath the water. She said to him, Know that I am that snake you rescued from my enemy. I am a witch. After 7 years I must change into another creature so that I can achieve greater power than before. So you must change into another people, so that you can attain greater power. At the time of the change she said, You saved me from death, therefore I will do you good as well; and she only gave him a beverage to drink and immediately he began to grow 4 fathoms tall. So I wanted to send you to that place where it is possible to change the flesh and fly 1000 miles; but they would not have changed your flesh but only given you strength in your parts so that you might have power and growth: as Solomon said, Having returned I saw.[1313] And so with you: If you had returned from there then you would have known what was happening with you and what must happen in the world. Just as Noah sent the dove forth for information [to find out] if there was yet water.[1314] So I would have had knowledge from there.

1043. Rabbi Simon ben Jehui[1315] said: When I grasp the tree of life I will fear neither those above nor those below.[1316] Why did he hide in caves and not go among kings? as you now see with your own eyes that all the lords pressed upon us, nearly to uproot us, but not the lords by themselves, but even by power, by different tactics. But what can a man do for me? It is better to have faith in God: then no man can do anything evil.

[1311] Gen 29.16. Frank is making a play on words here (the Pol as the Hebrew normally specifying greater age and stature with the same word) using the same ones that Zohar 1.153b does, both of them aware of Gen 29.26, as are Rashi ad loc, Midr bereshit 70.23.
[1312] Elsewhere (594) Frank has shown his acquaintance with the midrashim on the recognition signs by which Rachel was to establish her identity and which she transferred to Leah out of charity,
[1313] Eccl 4.1
[1314] Gen 8.8
[1315] That is, Rabbi Shimon bar Yohai
[1316] Prb Zohar 1.11a

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1044. A man who proceeds on an evil road has many inciters for that, and they lead him in that evil road. But no one calls a man to the true road. He who is wise, his eyes are in his head,[1317] that is: on his commander. One needs always to pay attention and understand where he gives a sign with his head, whether to do or not to do. That commander can neither say nor show more.

1045. On the 24th of October [17]84 Her Highness had a dream: I was in a great hall. A terrible bear came towards me with a gaping mouth, but he licked my hands and feet with his tongue. From the great fear I had from that I flew through the air and stood as if on a pulpit. The bear flew up there after me. At that I saw a great red chair, like that of the Lord in Częstochowa. A man dressed in red—like the Lord wore—came up and sat in that chair. I thought, It is some lord; but having flown over to see him, I saw it was a very young man and very handsome. I heard a voice saying to me, Ask the man; he will save you from that bear. I asked him, not by words but by signs. The man had a short white wand in his hands; as soon as he pointed with the wand, the bear went off and I flew in the air. Then I saw myself in a church, there was a Greek pope there. He gave me two great candles in my hands, that I should go from one altar to the other. It seemed to me in the dream that I was telling the Lord that dream. The Lord gave me the interpretation in the dream: Soon God will rejoice you, and all your enemies will unite with you.

1046. *Bass-Zion* is one, but there are many as it stands of them: that there are many daughters of Zion,[1318] then it stands of them: Go you forth and look daughters of Zion![1319]

1047. See how much I do and how hard I try for you as when: you were driven from Poland to Walachia and you went like an abandoned folk. The Turks wanted to fall upon you and steal away your wives and daughters. Again that you might not fall into the hands of the Tatars who were then in Walachia. Also the Jews wanted to dress up as Cossacks, to fall upon you and destroy you. I surrounded you on every side that you might be rescued from them. When I saw that you heeded me and heard me as I ordered you to do the will of my God, I said to myself that you will be in wholeness on all my roads and I established you as Brothers and Sisters, so that you might serve with me, as Jacob said to Laban: I served with you for Rachel.[1320] But you see with your own eyes how my hands are thin and gaunt and lacking strength, and all the work I do myself and no one helps me. All my desire was that you lift her from the earth and say: Rejoice you greatly daughter of Zion, behold your king comes to you![1321] Also the righteous and helpful one,[1322] who has suffered together with you for several thousand years. And for that are needed absolutely such people who are called Brothers, for that thing, to lift her and say to her that they have led the king and righteous to her. Now why must I be as if

[1317] Eccl 2.14 with Frank's characteristic reading of Heb *rosh*, "head" as "leader"
[1318] There are indeed many mentions of *bat-tziyon* in the Bible.
[1319] Song 3.11; cf Zohar Tik 6.146a where King Solomon mates with both the upper and lower Shekina, thus "daughters of Zion" in the biblical verse.
[1320] Gen 29.25
[1321] Zech 9.9
[1322] Doktór identifies this figure as the *tzaddik ha-dor*, those who have filled the role in previous generations that Frank has come to consummate in this one.

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obscured among the flock of your fellowship, that is among the peoples of the earth? and to choose Brothers and Sisters from them, that they might [be the ones to] lift her up and announce: Rejoice you greatly daughter of Zion! & & ...

1048. According to your vision it seems to you that to that place my hand reaches, from there I will take, but not so must the thing be: I stretch out my hand to take, and I look at another thing that I might take from there.

1049. I wanted to dress you in the attire through which fear would fall upon every animal; then all would fear you and bow before you, as Nimrod was in his attire.[1323] Take note: Mordecai was dressed in royal clothes and they called out before him: So is it done with men to whom it is the desire of the king to pay honor.[1324] That was only the clothing of men; what then when you would have been dressed in attire from that precious place?

1050. Those robes which the Brothers put on from the peoples, they will be those robes from the brothers of the Big Brother.

1051. How could you think the messiah would be a man? that may by no means be: for the foundation is the Maiden: She will be the true messiah; she will lead all the worlds: for all weapons are given into her hand.[1325] That which is said of David, and of the First, they only came to show the road to her; but they completed nothing. Note this now: they are annihilating his religion,[1326] but her honor is not touched in the least.

1052. On the 25th of October [17]84: Every man when he lies down to sleep ought to ask my God—[the God] of Wise Jacob—that any angry thing he thought of doing or did to any man be forgotten. In the morning, having awakened, he ought to ask that God lead him on the straight road and watch over him from all evil deeds and rebellious thoughts; that he might not look upon an evil thing, that even his ear might not hear foolishness. Always to present himself before the eye of God and to think that he [is there to] stand(s) before me and to watch my deeds. To be in wholeness with all his fellows with God and man, for every man is born in sin, as it stands: In sin my mother bore me.[1327] Therefore everyone ought to fortify himself with all his strength that he might come forth from that sin and be in wholeness with God and man; be who he may, to do what is proper and good with everyone according to his ability. Doing so, trying hard that you might be without deficiency, you will be deserving to be beneath the wings of that Maiden, for all beauty and no blemish exists at her [place], and he who does good will come to and attain a good thing.

1053. When I was 6, one bridegroom, the son of a rich man enticed me saying, I have several hundred ducats and a lot of jewelry. I will carry off all of it without my parents'

[1323] 222 n
[1324] Est 6.11
[1325] 397 n
[1326] I.e., that of Shabtai Zvi and his followers
[1327] Ps 51.7

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knowledge and you steal as much as you can from yours and we will go to Tysmienic;[1328] I will be a rabbi there and you will be my student. You will carry books for me. That's what we did. He grabbed at [the place of] his parents and I, having snatched all the gold and silver Mother wore and several hundred levs besides, made myself a *Matelzak* for the trinkets so I could carry it all on my back. In the morning we went off on our road. When we came to the Prut, just below the town, I ran over to swim in the Prut. My friend forbade me to do so, but I didn't want to listen to him. Having come out from swimming, since I was hungry and there was no bread, I said, I will go back and buy bread in town. The bakers who sold the bread stood near one house in which a certain Jewess named Rachel lived. She was of the family of my new friend's wife. There was already a great uproar in town then that we had robbed our parents; they were already searching for us, and no one could find us. When I wanted to go buy bread, my friend said to me, If by chance Rachel has gotten up, take a knife and cut her throat. I took a knife and I, having gone to buy bread, Rachel was already standing in the window and saw me through the window. She called out to me, Jacob where are you coming from now? I answered, From Tysmienic, for my friend is a rabbi and I am his student now. The woman said, I'll give you butter, confitures, cheese and so forth, for the road, but just tell me, where is your friend Kopel? I answered, He's by the Prut. Then I drew the knife and said to her, I'm going to cut your throat. I'm already old, she said, I'm already 80; see that I'm skin and bones; for my flesh no one will give you a single par. Then I realized that she was thinking of my good and I left her. She gave me everything she had promised. I went with that to my friend. He asked me right away if I had killed the woman? No, I said, for she is skinny, pale and worth nothing for selling. He said, Fool, I didn't order you to kill her to sell, but only to keep her from revealing us. I said, They won't find us; even if they send a pursuit after us, we won't tell them anything. I went to swim again in the Prut having hung our *Matelzak*s in one tree. At that they came chasing after us. I started to yell powerfully, I won't tell you where Kopel is! Then they started looking for him and found him. They tied him up and led him out with his hands tied behind his back. They beat him almost to death, and I went away barefoot and naked. My mother wanted to beat me too, but my father wouldn't permit it. Father asked me, Where are you coming from? I replied, From Tysmienic. He's a rabbi and I'm his student. So Father rejoiced with me, took me by the hand and danced with me in front of all the people.

1054. There was a certain Jewish singer;[1329] he was a very great joker. He traveled once as a guest to Podhajce. He drove immediately to the elder of the kahal of the town. At that, Isaac the jester who lived not far from the elder of the kahal arrived, saying to him, Today come to me for supper. I'll give you plenty to eat and drink and a comfortable bed. In the darkness he absolutely took him to his home; but wherever there was any mud, mire, or filth he led him through it, and always said that he was going home. Rain and snow fell, and he crept through them, always saying, [Here it is] (Behold) now. So he led him until midnight, until that one was nearly dead and could walk no farther. When they had already finally come near the house, he started beating for his wife to open up. His wife started to curse at him, Why he had fooled around so long? He asked her, I have a dear guest here, such and such a singer. After that, she started swearing at both of them.

[1328] Tysmenytsa, Ukraine on the Bistrita 48.54N24.51E
[1329] Prb a traveling cantor

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After great pleadings, she opened the door for him. In the room it was dark, cold, empty. Her husband asked her, At least light the candle. The wife cried out, Have you given me even a single grosz to buy one? The singer saw their poverty; he asked if there were nevertheless a cushion so he could lie down. She began swearing more, The tax collector was here and carried off every little thing we had for tax! and she started swearing more, ceaselessly. Thereafter the jester said to the singer: There is no other way, poor thing, but only to lie on the ground and put your hand beneath your head. He had to do so. He lay down on the bare dirt, hungry, worn out, in the cold. In the morning he got up, shaking from the cold, and asked the jester, to lead him back to the kahal elder, so he could refresh himself there somewhat. He opened the window for him and showed him with his finger. Behold right by me, he said, lives the elder. And so with you: You have been led 24 years and now you are looking about to see how you can get back to the first place, which is right near you; and as that one was seduced by flattery, so were you led.

1055. There was a man who had been manager of a certain inn a few years. He had earned several hundred zlotys and put it out on commission and took weekly interest from it of one Polish grosz per zloty. From that he gathered at that interest altogether 600 Polish zloty. He started to calculate in his mind: If I give the 600 zloty out on interest I'll have 20 zloty a week; in a year more that will make me 1000 zloty. In the next year I put it all out again at interest, it will make me so and so much. In a word, he figured for himself 6000 zl already. Thus he already had it in his head that he had that 6000 zl. Now I will try and find a rich wife, for I have myself 6000 zl. He exchanged the 600 zloty for coppers and having set them in a wagon took it with him, gathered his things and left that inn, setting out on the road. He came to one town and started bragging to everyone that he had 6000 zl. There was a young widow there, of good family, 18 years old. She had several hundred ducats of her own in reality. When she learned of the manager, she asked her parents to give her to him, even though he was not truly like her family. So, I will have so much money, she said. I will start a shop and get rich. Her parents consented to it. That manager was sent for. The rabbi and elders of the *kahal* were summoned. After they had been seated around, they asked the manager how much money he had in all. I have 6000 zl, he answered. He was ordered to produce it. Count it out before us, they said. Let us see it. He replied, Why should I count my money? It is sufficient for me that I know I have it. They prevailed upon him absolutely, saying to him, We believe you have it but it is the custom here that the money is displayed before signing to the rabbis and [elders of] the *kahal*. He insisted until they had to send to the inn and bring the wagon. They brought the coppers. They count that there is no more than 600 zloty; but he pays no attention to that, saying he absolutely nevertheless has 6000 zl, for he himself had it in his head. And so with you: You have taken it into your heads that you already have great sums in cash, and now you see and know that you have nothing in hand.

1056. There was a certain happy go lucky man in Chocim. He went to a merchant and took from him two expensive belts, one of silver, the other of gold. For each he paid 80 ducats. With those belts he went to rich Jewish merchants calling each separately into a chamber; showed them the belts. He asked them what might they be worth? They answered him, They are worth less than 20 zl; wanting to get his price down. He said to them, I have several hundred such belts. When he had just said it, everyone started to

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treat him nicely, for they thought that they would have a bargain, and one knew nothing of any other. So he went from one to the next and took everywhere 100 or 200 zl as earnest, and so collected a large sum. Everyone trusted him, for they thought it would make them rich. When he had already gathered a great sum, he went to bribe the pasha, that he not let any harm be done him when he needed him. Finally they figured out he was a swindler who had taken them for a lot of money, and having gathered together at the szkol, they summoned him. He took a big onion and, having hidden it in his bosom, he went to the szkol. They asked him, Where is our money that you took from us? He was silent. They threw him on the ground and started beating him. He cried out, Don't beat me! I will make amends to you with a fine stone which I have on me here. One of them stuck his hand in there to get hold of the stone. He screamed out to everyone, Listen to what I tell you! This man is stealing my fine stone and hiding it, and will tell you he took an onion! Don't believe him! When they heard that, they all jumped on the man to demand the stone absolutely. He showed them the onion. They started to beat him at that, and that one escaped at that time. And so with you: They showed you an onion and you said that, Now we have a fine stone.

1057. Some Jewish students went together once to one town. It is the custom that they give them tickets to guest houses, so they might have board there, and that everyone would take himself two or one. They asked the superior to give them tickets to some rich man so they could be comfortable. The superior said, I have here one rich man, but he is very stingy. Even if he takes in someone he doesn't give him anything to eat. They asked him anyway, Give us a pass to him and we will deal with him ourselves. Having taken the tickets, they went to him. He received them according to the custom. Having rested a little, they took a lot of stones and putting them in their sacks, summoned their host in secret, asking him, What are two silver candlesticks worth? He said to them, So and so much. They asked him, Don't tell anyone and give us a little room apart where we can put our things there. They gave the *Matelzak*s to the host to carry them and hide them in the little room where they were. The host took them and rejoiced, seeing such a burden. They themselves followed him step by step so he wouldn't touch anything unless consent was given. Then they took the key to the room for themselves. They asked the host then that he order cooked for them a fat hen, a capon and so forth. He went to his wife with great joy, told her the whole matter and ordered to give them every good thing they desired. They ate and drank the whole Sabbath. After Saturday they asked the host on the side, What is a stone worth which shines like the sun and is as big as a hazelnut? He answered, So and so much. The students called over more lads to eat and drink with them. At midnight the students summoned the host, What is the worth of a stone the size of a walnut? So and so much, he said; and they let him know right away that they were all deposited there. They ate and drank on. This continued several days; and they increased it every time, asking, What's one the size of an egg worth? What's one the size of a duck egg worth? The size of a goose egg? and every time they ordered to give more to eat. Then they ordered two suckling calves killed. The people came out from all over town to watch that rejoicing. They invited everyone to eat with them. At last the host asked them if he might see just one of those, of which they asked him. What's your hurry, they said, indeed we won't leave until we give it to you, and moreover all of it is in your hands. When they'd already gorged and drunk deep of different wines and liqueurs & & ... They

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lay in wait till the host should go out and his wife went to the szkol. They threw the stones out of their *Mantelzak*s and carrying them off, left on their road. The host having returned to the house and not finding them, chased and caught them. He asked them, Where is that which you promised to give me? They said, We asked, so that if such things came to us we'd give them to none but you. But we have nothing now. The host began to get mad at them. Then they said, Then do you want to persuade us to steal from churches and great lords? He became frightened and left. The whole town was astonished at the host. And so with you: You were shown and told, and now you have nothing in hand.

1058. The Patriarchs were not crowned; from where is it taken that Esau had a crown? The proof of that, that he was crowned, because those 400 who were with him were crowned.[1330] When he put on the charming robes,[1331] at that time he took over many lands, and therefore he had as many crowns. Nothing more came forth from Jacob than Joseph who was a king. Therefore I labor so I may bring you out of that place where you have fallen; in that place they push me from all sides.

1059. After my help comes to me, I will have to reveal a certain thing to you so you and your children might be able to prepare yourselves. As it clearly stands, Sanctify yourselves and you will be sanctified.[1332] That is, that you should be ready. But I am afraid that when I reveal to you that you are able to see a certain thing you will not be able to bear it. I would need powerfully to reveal the thing to your children, but if the children reveal to you, then you likewise will not be able to bear it. Therefore when my help comes to me, I must scatter the thing here and there, so it might not be known to you.

1060. I am with you like two trees that face each other and a river is between them and they give no fruit at all until they are joined. So I can say nothing to you, and you cannot come to me until the time comes and we are joined together.

1061. Even though it stands clearly: That vineyard I will tread myself,[1333] when I called you by the name of Brothers it was so that we all could tread, some this, others that place as it stands of Gideon: that his lad is called Pirro.[1334] Then all would have been one thing. But now, every place which we have to tread, I must tread myself. Note how long that lasts. What dear children, am I to do? I can do nothing on my own until they tell me: Do! And when they give me the least bit, then I will give you more. That word—Brothers—I cannot say to you, for I have set that thing aside and I am cutting a different highway and here have no need of Brothers. God grant, that it be told me that I may establish you for another thing, for I am ready for you to be given 10,000 more chances. May God grant you what I want and what I wish you.

[1330] 185 n
[1331] 185 n
[1332] Lev 20.7
[1333] Isa 63.3
[1334] Jud 7.10; the servant-boy's name, Purah (here in Frank's pronunciation) is the same as the word for "vineyard" in the passage from Isaiah.

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1062. While yet in Iwanie, I saw you turning away onto another road and that you no longer followed me. I complained and asked at a certain place what I should do with you? I was answered, Do what is yours to do and of those you have raised up each of them will reveal himself, through his own deeds, like oil rises to the surface of the water. But then was it impossible to turn you onto the good road? Indeed it is known that by might of hand they drew you out of your homes without asking you, but only carrying it out on purpose, in order to afflict you and your hearts openly. Who are they who will follow me on the crude road?[1335] Indeed it is known to you when Abraham was ordered: Go, go,[1336] he went; Go to such and such a place, he went; Go from that place to another, he went; Do this, he did. He kept all the commandments; he did not give a second thought to any of them but carried them out. But I, when I ordered you to set out from one place to another, I had a lot of trouble with you; and suffering came to me until you obeyed me. But I only received you like a blacksmith, with tongs so as not to be burned; and so that I might use you in turn to shield a certain thing from the world. If you had followed me in wholeness, then you would have been examples and patterns for the whole world. But you took hold of a rotten tree and made a bridge of it for yourselves and then you rode over it and fell.

1063. When my help comes, then I will lead you out to a good thing. You will think that that is already everything, but my thoughts and desires are towards another thing. May God grant! I wish you that you be able to see that thing, which has greater good, God grant, on the third day!

1064. That First showed with his deeds, that he would be brought a maiden out of Poland who was in the Edomite religion,[1337] and that is *Nahal*;[1338] but what came of it? when she herself did not have life, for she was born; but a sign was here given, that here is a thing to be lifted and raised up.

1065. Indeed it is known to you, that the roads of God are in wholeness and no falseness abides [at this place]. Since it is so, Noah saved all the creatures who were with him on the ark and had a lot of trouble with them, and in the end too he got drunk and exposed himself. And this happened to him because he did not wait for one order and acted on his own and looked into a certain place. Therefore he was chastised. But when I sent to one in Częstochowa, that he drink no more—if he had taken it upon himself and said this saying—From now on I will not drink—even though I did not see him stand in a good place, I would have drawn him forth from there and led him to a very good place.

1066. It astonishes me greatly how the world prays and asks by the name of a place of which they have heard but not seen with their own eyes. It might be that they ask and pray by a place that is the worst of all.

[1335] Cf Ex 13.17 ff.
[1336] 217, 327 nn
[1337] 376 n
[1338] The Hebrew word means “river” as well as “inherit;” or alternatively, “lead, direct.”

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1067. Until now the world has conducted itself so that whoever wanted and was pleased to do something did that. Who said to anyone, What are you doing? But it has been told me concerning those people who have followed me: You do yours, and each one his own; even if one does it in secret it will thereafter come out into the light.

1068. From now on I tell you that till this time you have not yet entered baptism. But now he who tries for evil will receive an evil thing; but he who tries and follows me, will receive a beautiful and good thing.

1069. On the 28th of October [17]84, the Lord saw a dream: I traveled in my carriage on a high and slanting mountain. My daughter sat in the coach and I myself drove the horses. When I came to the top, one wheel of the carriage bent down one side of the mountain and I immediately directed the horse to the left and so right away the wheel came back to its place. On the mountain top I saw Pawłowski seated by a fire and kindling a light and saying to me, I will lead you to one room.—From this be attentive that you have a close attachment to me: it could be you will be worthy to come to that place which is called: the most beautiful of women;[1339] or to the Maiden, of whom it stands that she is without the least blemish, whose heart and mouth are the same, and from whose mouth no evil things have come forth.[1340]

1065A. When the Jews come it will be required from the beginning to teach them the *Alfabeth*; and so you, for you do not yet know the *Alfabeth*, and they will teach you.

1066A. Why did you have to go and get mixed up with those two great *Taninom* serpents? that is Jacob and Esau? If one of them had caught sight of you then, then, God forbid, you would have crumbled into dust. I took you so that you would stand off and watch—your eyes would have shone like the sun and your wisdom would have been great—not to creep in between those two great mountains, for so clearly are Jacob and Esau. Before you come to Esau, they will test you by that little thing—if you will be worthy to come quietly, as was said before. Where can I yet hold on till that time when I am told I might go to Esau? That vineyard I will tread myself,[1341] then I will look better. Until now they attend to your words; at that time they will test your heart and look into your heart. When my assistance arrives, you will have to rejoice and be happy that you were worthy to come forth from that place into which you had fallen. I will help you as much as I can but when I take a step farther, I will reach greater power and will help you more. Therefore I do not admit you into my court, for Esau might come and look into my court, and then, God forbid, you would not be able to bear it. Therefore I advise you that you be in wholeness and be good, then you will come to good; you will be better, then you will soon come to a better thing. I wish for you, that you might be worthy to come to the most beautiful of women, as was expressed above.

[1339] Song 1.8 etc.
[1340] Here ends 69/3. The colophon reads, *Koniec pierwszego Tomu* (the end of the first volume). I will refer to the following manuscript, bound together with this one in the Jagiellonian volumes as 69/3b. It is in the same hand as 69/3 but the first dictum in it is numbered 1065. The present work will continue with this dictum in accord with Doktór's edition; (the numbering agrees with that in Kraushar).
[1341] Isa 63.3

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1067A. When my help comes to me I will wipe out the names Brother and Sister, so that no mention remain of them, and I will not be served by you. Even though I will be on the road and will be thirsty and will not drink for 3 days, I will not order you to bring me water to drink. Then since you were the first, now you will be the last to come to Esau. When you come to Esau your hat will rise up a half cubit, from great terror. Even if you were in wholeness, you would still not be able to come together with me at the time I see myself with Esau. For at the time the two great serpents touch each other you would be ground up. I established you for another thing, so that you might come from slavery to freedom; so that each of you might be the patron of that thing. You would have had the power of life, eyes for seeing and wisdom & & ... If one of you had laid his hand on another man, then that one would have immediately the power of seeing in addition to the other powers you would have possessed. But man, born from such a foundation that he has always been enslaved and served other things, when they want to lead him out to liberty, it seems to him that he is in great danger, and he does not want to go, being drawn down by his nature into which he was born. Therefore, since you did not want it, you must be under man's authority and that you serve him at such a time. It is certain, that what was necessary is and will be, that is: that it was necessary that everything arise from within the Company, and there will come a time such that it will so arise. If I wanted to have treasure and great riches now, there is such power in my hand. But what good is it to me when I am not lord and patron of that thing? and so it would only have been an appearance: but it is my nature that if no, then completely no. And when it must be, then in wholeness. It was my will, that you be patrons of that thing, just like me.

1068A. I told you the parable of that statue which was at [the place of] a certain king: through it he knew who was righteous and who not. The lords said that the king possessed the wisdom of God, but that was only because the statue was standing in his room.[1342] And so with you: I was the statue, you had nothing to do but follow me; for statues are put up as a display for people but not that they might speak with their mouths. If you had come to the royal garden and seen there a bush which might be like a briar, would you be able to pull that bush up? for who knows what sort of good fruit might grow on it. And so with you: Even though you heard things from me like thorns, you were to have understood that good things would come forth from them. Man must labor in order to come to good things and not wait for them to be set in his hand; for in such a way the whole world may come to that.

1069A. The thing to which we seek to come none may attain without baptism, which we are in. Jesus was able to call himself by the name *Ben-Elohim*, son of God, for he too walked that road.

1070. It was your fortune that when you slipped I was not yet Jacob in wholeness, nor were you yet [at the place of] Esau. If we had been Jacob and Esau together then there might have happened with you that which I said above.

[1342] 145

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1071. Jacob left to go to Haran[1343] and you didn't want to follow me.

1072. Why could you not have inclined by yourselves to the good road as Abraham did? Seeing the idols of Terah his father, he turned away from them and inclined himself to follow God. But now just as it stands of Abraham: that God drew him outside and said: Come forth from your astrology, [1344] so you too must come out of those things you were born into and were entangled in, as has been said. But when you are worthy that you might come to that degree—man in wholeness—at that time you will be able to sit on the chair in wholeness.

1073. A certain thief stole during the *Jarmark*. He was caught and beaten. My father came along. The thief had known him for a long time. He started to ask my father that he be beaten quickly so as not to lose the *Jarmark*. That's how you are.

1074. I once went outside town in Bucharest. I caught up to a young Jew with red hair; he was going afoot. I asked him his name. He answered, I'm called *Leyb*, lion. I took him into a certain inn and gave him a few par, saying, Sit here until I come for you. I had myself 12 lads who obeyed me. I went to them and said, I saw a huge red lion outside town. They spread the story to other children; they told it to their parents and all their families, until the thing went forth among the merchants and lords. All of them were amazed and asked, How big was he? How long was his tail? This one said one thing, the next another. Thousands of lords, Jews, rich men, old and young, gathered together and all went to see him, and one asked another concerning his place. So when they came to the place, and the Jew came out to meet them, they all howled, Behold, here he is! They asked him, What's your name? He said, Lew. He was a redhead. All the children pointed their fingers and said, There he is! There was a lot of laughter and they went back.

1075. When I was in Czernowitz coming back from Poland, I was in one house where the owner was called Esdra; he had a brother named Samuel. Samuel said to me, Jacob, go to my house because there's a Jew here named Leyb Harnik, from Sniatyn, and he's bragging that he wants to beat you up. I said to him, He won't come here. He said, But I saw myself that he's already dressed and ready to come here and beat you up for sure. I said again, But he won't come here at all. At that they saw him already through the window that he was coming already, and said to me, Take a look Jacob. He's already coming! I said, But he won't get here. When he reached the bridge in the middle of town, one Turk came towards him, an old one, barefoot, poor and very big and said to him, I know you well, that you are from Kolomeyi. A pair of pistols was stolen from me there and a lot of other goods; I suffered a lot of damage. He started beating him powerfully and knocked him into the marsh with his clothes on. And so having struck him several times, he went off taking him to prison with him and there he was held all by himself and the Jew had to pay him damages *in duplo*. When he came out of prison, Samuel went to that Leyb and said, Rabbi Leyb, let's go to the *Frenk*. He said to him, Leave me alone, because that man's got a commander with him, either God himself is directing him, or

[1343] Gen 28.10
[1344] Gen R 44.8-12, Shab 150a, Ned 32a

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some other power. At this the Lord read this verse concerning him: his own wrath kills the godless.[1345]

1076. In my youth, being in Bucharest, there was a certain coin called a *lickay*; it was worth a half a *par*, but it looked just like a copper *szeląg*.[1346] I put a *lickay* in my mouth once, and after biting it with my teeth, I saw that it bent like lead and was white; I weighed it on a scale and it weighed one *drachma*, which in silver was worth 8 *par*. I bought it for a half *par*, and went around among the merchants and peddlers and exchanged it for fine coins. They didn't value it correctly, and gladly gave me coins for it; and so wherever I went among the merchants, I changed *lickay*s. No one took any note, because no one knew it. So I collected a great sum and made several thousand ducats. If I had not bragged in front of the children, I would have got rich. The lads having heard about it from me, paid 3 or 4 *par* for it, and that got spread around among the merchants, and I couldn't exchange it anymore.

1077. A certain lady had a bar of gold which weighed 150 *drachma*. She wanted 1 zl. for each *drachma*. I said to her, I don't have a weight, but my thumb weighs 40 *drachma*. I put my thumb on the scale and used it as a weight. I made a lot that way.

1078. A gypsy woman carrying a bar of gold brought it to me. I took it and threw it in the fire, so it would get a little blackened. She took it from house to house; no one wanted to buy it. She came back to me, and then I bought it very cheap. Thereafter I threw it in a burning fire so it would burn off well and be pure gold.

1079. Once I was brought a lot of precious stones that had been stolen from a treasury. I went to a merchant with them for him to see what they were worth and buy them from me. The merchant replied to me, I'll give you several million for them, on this condition, that you travel away from here to Poland and live there. But I gave that treasure back. I didn't want to get rich, nor go to Poland, for I had heard from my mother that in Poland there was no white bread, fat meat, or wine to drink, and that the people were all false.

1080. When Jacob went to Haran, the sun set on the way and he saw a dream at night; but my doings are in the daytime and open. Jacob took stones from that place,[1347] but I chose people. I led you to the most beautiful thing in the world, and you turned back. Now I say to you as it was said to Abraham: Go, go from my court, from my room, and that is for your own good and profit.[1348]

1081. On the 1st of November [17]84, the Lord saw a dream: I saw that I had a coop of chickens and I ordered it carried to the church.—The Lord interpreted this himself: The coop signifies that all will soon be sent to me and will gather themselves and follow me

[1345] Cf Ezek 18.20, Prv 11.5.
[1346] These coins, and the drachma weight/coin in the next dictum were all in currency throughout (Romania, Ukraine) the areas Frank moved through. They were all often falsified; their values varied widely, often approaching zero.
[1347] Gen 28.10-12
[1348] Applying Gen 12.1 and Rashi to his own situation

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on the way.—Then the Lord met a hen which was leading ducklings and he said this saying: She doesn't understand their language, and they do not understand her. So is it with me and you: I don't understand your words and you don't understand mine.

1082. Those *Baałakaben* are legless up to the knee. They fly in the air and have the capacity to fly over all Europe in one hour; their wives are just like them and their children too. There are Jews, Catholics and Turks among them, for there must be no deficiency in any place. There are many learned ones among them, and those possessing great wisdom, knowing moreover that such a time will come when they will be of help. They see and are themselves unseen. At times they appear to people, for they know that through people they will be of help when the time comes. They have nothing in their hand now, but only to be guards over all the treasures that are found in the world. If you had been in wholeness, I would by now at least have sent you with such words and they would have sent me a million or two million ducats.

1083. When they call me to the Laws of Moses, I ordered (!) the caller that he give me no title, but only to say: Let Jacob the youth stand.

1084. I heard from guests that had traveled to the house of my father and were telling stories, that there was a certain Jew in Poland in one place who had a 16 year old son. The son took as wife one of 13; he loved her powerfully, but she didn't want to care for him. He abandoned her and traveled to distant lands. He happened to be before the Porte of the Moors, and was recognized by a rich man who had two sons. He saw that the bridegroom was very learned; he took him home as teacher to his two children. He was at the [place of the] rich man for 9 years together. He earned a considerable sum, around 15,000 ducats, besides gifts and precious stones. When he had acquired it, he returned to his own land. When he came to the house of his father he didn't go to the house right away, but he had a sister there.—But his mother who'd become a widow and his wife together with his little sister lived in a village at the time and held a lease;—His sister said to him, Abraham, dear brother, go to mother and your wife, I will give you my conveyance; they live 2 leagues from here and when you get to their village, send me back my cart and go on to them on foot and don't let them know that you are her son, and give gifts to your mother and wife without saying anything to them. In the morning I will come there to you, we will all rejoice together. So he did. Having come to the house of his mother he was powerfully happy. He ordered himself made a supper of several dishes but did not make himself known, but only out of the great love he had for his wife, he gave her a ring worth 200 ducats as a gift. She ran to her mother-in-law and boasted before her of it. His mother asked him, What are you doing this for? He answered simply, For I love her. He also gave his mother a precious ring. They ate, drank and got a little drunk. After supper he gave his wife 1000 ducats and his mother 1000 as well. They made his bed. He lay down to sleep. His mother said to his wife, You know what? That guest is worn out from the road. He has a lot of wealth. Let's cut his throat and bury him. So they did. In the morning, his older sister arrives from town. She asked her mother, I sent you a good guest. Where is he? They replied, We have not seen any guest here. As soon as the mother had said so, the sister hit herself on the head and cried out, By God what are you saying? I sent you Abraham, your son and my brother, who arrived with

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great riches for you. The mother hearing that, sank her nose into her chest, and the great joy which she would have received was turned to the most awful sorrow.

1085. A certain shoemaker was several thousands in debt, and was himself poor, for whatever he had, he drank up. He always had 400 pairs of boots at home that had been given to him for repair. His creditors thought they were all his. When the due date arrived and the money was demanded, he said, I have nothing but these boots you see here. They wanted to make a deal even so to divide them up, but the owners of the boots having heard of it came and carried off all their pairs; so the creditors couldn't take them. Nothing remained for them but some moccasins, an awl and a three legged stool.

1086. A certain lord traveled in a coach drawn by six horses; having driven into some mud, the horses could by no means pull the coach out, even though they were beaten. A peasant in a wagon drawn by two horses then passed that way. He said to that lord, What'll you give me to pull you out of the mud and lead you onto the dry? The lord asked him, How? He replied, Don't ask. Just watch. The lord gave him a ducat. The peasant unharnessed the whole set of coach horses and putting his pair of nags to it dragged out the coach. The lord asked, Give me an explanation for it, that my horses, 6 of them and all superior, couldn't pull it out, and your starvelings pulled it out? The peasant replied, Your horses are not from one place; each is from a different stable, and one doesn't want to help the other, therefore these pull there, and those there. But my pair, a mare with her colt, pull together and thereby gain strength over what each could pull. And so with you: If you will be in wholeness and single-hearted and will pull together with all your heart to serve God, then you will be able to get through every place without any harm.

1087. I did not come to you, to reveal some religion to you, but only so that you might follow me, so that I might show you the road, the true road which you have to walk on

1088. I have shown you several times in the Zohar, saying to you that in the whole book nothing has been so pleasing to me as the one chapter, in which it is written: Who put Joseph in prison? God—Who brought him out? God—Who made him king of Egypt? God—And so many similar things.[1349] I also said to you that the 2nd chapter pleased me as well in which there is a question from one: What does the embalming of Jacob signify? Rabbi Simon answered him about it: Go ask a doctor.[1350] Certainly when I asked you that, surely it was not in vain. I said to you several times that you should not be like horses and mules, who have no understanding. It was for you to inquire of me, then I would have answered you and would have revealed the truth to you, that the whole Zohar altogether is not pleasing in my eyes and we have no need of books of kabbalah; that only this one thing pleased me, that it said that God does everything.[1351] And so I told you: Have faith in God, for God himself does everything, especially at the present time; that I have come to lead you in the name of God and I said to you, Who led me to Edom?[1352] God. Who brought me forth to Poland? God. Who brought me into prison in Częstochowa? God.

[1349] Cf Zohar 1.194b.
[1350] Zohar 1.250b
[1351] Zohar 1.194b, *vehakadosh brikh hu galgel gilgulin*
[1352] Ps 60.11, 108.11

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Who brought me forth from prison? God. And so always forever. Also all the Truebelievers who believe in God and his assistance, ought to have faith in him, as I do, and not to have faith in a man and not to follow him. When one comes and says he is a prophet, say to him, Keep your prophecy to yourself. I have no need of anyone. If he says he is wise, that he is learned, tell him, I have no need either of your wisdom or of your teaching; for I did not follow you from the beginning, because you did not lead me to baptism, and now I will not follow you, nor your teaching.

1089. You yourselves see now how our flesh declines and how it is nearly pressed into the earth; but I do not look to heaven, that help might come to me from there, but I only look at what God does on the earth in this world. I am powerfully surprised and puzzled at you, at how you could have turned off the good road and had no heart inclined to follow God, who leads me on all my roads. Now I tell you: When help comes to me, you must be good as I want and chosen. I set men over you so that you might heed them. You ought to have no need of that, for it ought to be your part to teach others and to lead onto the good road. There is a town Peteszt; the merchants of Bucharest travel there for the *Jarmark*. Great robbers hang around along that road. What do the wealthy do? They change their clothes with their servants and exchange their names as well. The servant is called the lord, and the lord the servant and serves his own servant himself until they reach a place of safety when they again exchange both clothes and names.

1090. There was a certain Jewess who served [at the place of] her lady and worked heavily for her. Her lady was very malicious and beat her unmercifully and often. Once the lady traveled away from home for one day and ordered her servant that she pay attention to the house that no damage might occur. She showed her one room which was stuffed full of jars of confiture. She admonished her not to touch it, for one might die suddenly of doing that, since it was all poison. With that the lady drove off. The servant began to deliberate: How long must I be tortured by my lady! I will go and eat from those jars; death would be sweeter to me than such a life. I will leave it at once. She went and started eating. She sees it's good. She polished off one jar; it tastes excellent; and on to the next jar. She knocked that one off and still isn't dead. On to the third; still alive, and by now she surely ought to be poisoned. Finally she lay down near the pots. Then the lady comes back home. She found her lying by the jars. She asked her, What are you doing? Surely I warned you not to eat this? She replied, I thought it over and concluded that my death would cut me loose from you, but I see I'm still alive.

1091. In Lithuania there stood one tavern on the road whose leaseholder wouldn't sell travelers food even though they would pay him well. Once a Jewish merchant traveled that way dealing expensive belts. When he stopped there, he asked that he be sold some but the landlord did not want to. At that one lord rode up, with whom the merchant was well acquainted. He called the lord to the side and said to him, I have a favor to ask you to do for me. This innkeeper won't sell anything to eat, and I am very hungry. I saw meat pirogi in the chamber and a fat roast goose. Force me that I must absolutely eat it all, even if I beg and you have to beat me with a stick so I am forced to eat. The lord did so. That one ate the pirogi then did away with the goose. At the end there was still fruit left there. He gave a sign to the lord to compel him to eat it. The lord did so. The Jew would

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not. Then the lord drew his sword and wanted to kill him. At that the leaseholder flew up and asked the Jew himself, saying, By God! Eat some, for he's in a state to kill you. He ate it. In a word he was forced by violence to eat what he himself wanted.

1092. On the 2nd of November [17]84, the Lord saw a dream: I saw two bears who came up to me and knelt with their muzzles open. I wanted to toss them some confiture like they give the Host in church, but they did not want [it] and went away from me and lay down by my two bitches and exchanged kisses with them.—Interpretation: Two Polish lords went to Vienna to do me injury there, but they are like dogs in my eyes.

1093. The Lord told this story: Mateusz saw a dream that the Poles ground [grain] in a mill with 4 stones. On one they poured rye, and it came out from under the stone in wholeness and unground. So he asked them, What are you doing? but you are not grinding it. It comes out just like you pour it in. They replied, This rye is your Lord's and we ourselves do not know how to grind it.—The Lord himself interpreted: They think to do evil to the Truebelievers, and God thinks to do good.

1094. On the 5th of November [17]84, the Lord saw a dream: I went into a certain room in which was a mirror in which were 6 little wax candles in a circle and a seventh in the middle. I wanted to light the candles myself and make a blessing. One came to me and said, Jacob what are you doing? This work belongs to a woman that she light and bless. I replied, Long ago there was such a custom, but now I will light and bless them myself. And then I lit one, and at that moment all 7 began immediately to burn and a flame came forth just as if from a single lamp. I looked at the flame, if it was coming from all the candles or one; and then one came up and yelled in a terrible voice and called to me, Jacob!

1095. The time will come that several men will have to stay a whole night on horseback with drawn swords, for I will have to go forth and one will come out against me. You scorned that; perhaps such Jews can be found that would be worthy to carry it out. For the Jews will come 5 times and there will be 5 Companies. Likewise it will not yet be that rock which will be cut loose from that mountain without a hand.[1353]

1096. I have been told of a certain antiquarian who had found a certain historical writing in which it stands that two great and learned men were arguing with each other if there were a god who kept watch over this world or not? Both were kabbalists capable of citing.[1354] They made a summons to the angels that they give them the proper answer to the question. They fasted, did penance; went out into the fields, became hermits, until the angels returned and said to them, We too do not know how to answer you; but only that you must go a long road. Take food with you, but do not take water, for you will find it in abundance in the woods; until you reach a certain mountain made of pure stones like glass and marble. There you will pass the night. But we warn you lest you, God forbid, touch any of those pure stones at all. The two did so. Having reached there they did not touch the stones but lay down to sleep there. Then it was revealed to them in a dream that

[1353] Prps Zech 4.7
[1354] 1011 n

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no man, not by force, nor by seeking, nor even in thought, might find God himself, and the more they tried, the more they became confused and went astray; but only the one who is before God might a man try to find and pursue. Therefore that which I said to you, that I will show you God, that, that is the one who is before God.

1097. It stands of Abraham, that he was led outside;[1355] so you were led out of your homes outside, nearly so, that you would have to go to another land into the field under the naked sky. That was so that you might be like wanderers from place to place, who are debased and despised by all people,[1356] and that that is the lowest place of all, so that you might understand from that and have faith that in the lowest place deliverance is certainly to be found. Likewise, when a man sits at home, he gains nothing towards serving God, for each does his own will and learns what he himself wants, and prays as pleases him. But that is all only words; when the Holy Spirit[1357] has come upon him then it only lasts for a time. Likewise all the prophets who were, were also only temporal, and what ultimately came of it? But you were brought forth outside that you might be shown the road you must go; that is nearly so: to go from one place to another and to tread every place. Even though you saw me as a prostak, without teaching, you should have surmised that wisdom is in nothing.[1358] I have a commander who leads me in every place, saying to me, Jacob go here, cast your eyes on this side, do this, and he never leaves me. But it was not for you to go by yourselves, neither to the left nor to the right, but only to follow me. Now I say to you, you have already lost one thing but from now on be careful lest, God forbid, you ruin another thing. Truly I say to you, we can lift up another thing, so that in 4 weeks we can come to power and life; and to yet another thing.

1098. The Jews will come 5 times, and they will be 5 divisions. At the first you will be near my court, and when the first division comes they will come near and you will be behind them, some 7 leagues from me; and so they will come and each time more, through the fourth division. But when the 5th arrives, then the Lord said in this manner, When those Jews are already coming then you will stand back seventy leagues from me. They will ask you, Do you know Wise Jacob, who he is? You answer, We don't know him; out of shame before them. Sometimes it will be like a king when he goes out among his tents in an encampment, then for a quarter or half-hour I will be [at your place]. But when you only hear of my coming to you, then your skin will shake and you will not want to go forth from those tents out of shyness and fear.

1099. When my help comes and I set out to tread my road, I will take one or two of you with me on the road; but in the middle of the road I might have need to travel on alone to tread my road, and there I will not be able to take you with me, for you can guess a bit from what you have heard from me. And when you see a certain thing, then you will understand what it is. That portrait at which you went astray might show itself to you, but to another people who were not there it will seem nothing in their eyes, for they will not

[1355] Gen 12.1, *mibet avikha*, "from the house of your father"
[1356] Gen R 39.11
[1357] Ms. has *Duch S:*, another usage from the Polish Catholic tradition, presumably for Hebrew /*ruah hakodesh* /.
[1358] Job 28.12

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understand what it is. Therefore be good and pay heed, be obedient to my words; do that and live.[1359]

1100. I had the thought to reveal one thing and then I would order you to read one chapter before me and from that I would make explication for you and you would have known the whole journey that we now walk. With that knowledge I would have sent two of you, not one, but only two, to those *Baałakaben*, who also hope for a certain thing; there you would have spent 7 days. They cannot come to me for they are legless now; equally because I am baptized; another thing cannot come to me, because I am baptized. Near them are two guards; the first is a league tall and has a weapon 1/4 league long in his hand. He would ask you, Where are you going? What are you treading and what is your name? You would already know what to answer him, for even your names would have been those established by the mouth of God himself.[1360] I would have summoned you by those names. Likewise you would have shown them a pass from me. They would have blessed you. The first guard would have said in this way: Be you blessed of that God in whose thought it was to create all the worlds. When you would have come near the second guard, taller than the first, he would have asked you in a voice which could be heard 10 leagues the same questions as the first had given you. The same answers being given as those there, you would thereafter have shown him the pass. You would have heard what he had to tell you.

1101. Daniel was not cast into the fiery furnace for that reason, that he had the name of God,[1361] for it stands of him that Nebuchadnezzar bowed to him, then worshipped him as God;[1362] and if he had thrown him in that furnace, then he would have been burned up. I cannot show you a certain thing on account of the danger that it might harm you. If you had been Brothers, then several thousand helpers would have been made ready for you who would have strengthened every person of you in every one of your parts, even the tail of your garment they would have carried for you, and now they have been taken back.

1102. I ordered two of you that you go from house to house, that you confess everything and make known your old deeds. My commander said to me, If they would but listen to you, I would receive them, but not as Brothers. But it was in my thought at the time I had to come forth from prison to say to my commander, I will not come forth from here until you return them to the place of Brothers. Note from this how I sacrificed myself for you.

1103. I said to you, I planted the whole garden with true seed as it clearly stands: Truth will grow up out of the ground,[1363] for the foundation of everything is in the depths of the ground; the Patriarchs and all are found there too. All my endeavor and labor has been that I might bring them forth from there into this world, and that that is: Truth will grow up out of the ground. It was my desire that you be true seed.

[1359] Gen 42.18
[1360] Isa 62.2
[1361] Cf Gen R 7b, PRE p. 238.
[1362] Cf Dn 2.46
[1363] Ps 85.12. K 2.304 has Hebrew*: Emes meerez(!) tycmach*.

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1104. It is known to you that that thing lies and rests for several hundred thousand years; but when it has been lying so long, it rusts and blackens. How much work is needed to polish up that thing?

1105. It stands: Jacob went on his way[1364]—To Poland. Angels of God struggled with him[1365]—You. That stone the builders despised[1366]—those whom I built. I was in difficulties and God too was in difficulties and you despised the builder. Now I say to you: When the time of attainment comes into the open it will be very burdensome. I will go to one place by myself and must put you off to the side, for a certain thing will reveal itself to the world, and the whole Company will come from Warsaw when they hear the new thing; and the whole world will see and hear. All those who have held on with you will not be able to approach, and therefore, so that no anger come forth to you, you must be to the side. But when I return to you, at that time you will begin to say this saying: We await the time of your greatness, and have faith in your assistance & & ... Because all that will not yet be I will lead you to the first gate so I may calm the mutterings of the Company about you, and will tell them this saying: I tell you that so it must have been; that was that side, and that was that side; and when they open me the second gate then I will at last lead you to the first gate. Note now how long it will go on until the house is built. But at that time when it will be built, this verse will be fulfilled: Many peoples will come to the house of the God of Jacob[1367] & &... There will not be the name Brothers, but this verse which stands: For my brothers and friends I will say peace to you;[1368] then I will deliver into the hand of God himself.

1106. Those *Baałakaben* are legless, and half their body is precisely like ours. There are different nations [at their place]; a great many Jews with beards, and they are greatly learned. There were few of them after creation, but now they are many. There are Truebelievers among them, both from the First and the Second. Until their times it was the custom of Caesar, as well as Alexander the Great, Nebuchadnezzar, Ahasuerus, Solomon, and all the kings with fortunes, that they would bury their treasures in the earth so that their successor might not boast of their collection. Every one of them would take a loyal Jew and give him an oath to be a faithful guardian of the treasure for the time being. After taking the oath, they cut off his head and laid him there cut up so with the treasure. Then those *Baałakaben* who are Jews came to such a Jew and resurrected him and reattached his own head but they took his legs so that he became as they are; and such until now are the guardians of those precious treasures. Those *Baałakaben* have their kings and lords, which lords have the power to give away as much money as they want, but they may not give from a great treasure without the permission of the king. They too hope to come to this world and get legs. They cannot come to me for the above mentioned reason, but I could send two people to them and could give them only a sign that they should send me great sums. Then the king himself, after I had given him that advice, would send me treasure beyond estimating. Their language is just like ours, *nb* of

[1364] Gen 32.2
[1365] Cf Gen 32.2; but prps Frank is thinking of Gen 32.25, cf Tan (W) *vayishlah* 2; Zohar 1.35b, 170a.
[1366] Ps 118.22
[1367] Mic 4.2
[1368] Ps 122.8

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the Jews,[1369] and many of them know Hebrew. But those Jews who look after the treasures have power beyond the *Baałakaben*, recalling their first name and what they were. They see and are themselves unseen.

1107. Where was your understanding that you thought that such a thing could be revealed to the world from out of the estate of Ismael? You see yourselves that in that religion the head is kept covered in a turban and the hands hang down. But in that [other] religion the head is uncovered as a sign that here there is a head and the hands held by the side with pride, which signifies that the thing will be revealed to the world from here.

1108. I told you in Iwanie the parable of one Christian who went to such a country where the horse is respected and held as God. He asked them about the reason for that? He was told: Because we have heard that there are many lands where they serve a dead Jew & ... From that you ought to have deduced that you were not to follow a man who has no help, and himself is such a dead [man]. That whole journey is to the side of death. But it is and was my endeavor to lead you to life.

1109. In Dziurdziów once Osman was asked that he go buy a pot. He replied, I don't know if the will of the Lord is in that. The people laughed at him; but I say he is blessed; that he has heard those words of mine which I said to him: If you have none but one in your heart then you have nothing to fear or dread. And so I left him alone in the house in Dziurdziów, in danger. Soon he came to me peacefully. If I had thrown him in the sea, the sea would not have drowned him; the whole world will be plagued and bleeding, and no harm will come to him, as clearly stands: for you are with me.[1370] For here wisemen are not needed; here it is the burden of silence,[1371] here it is only necessary to hear, to be obedient and to follow me. You have heard from me several times that I praised and esteemed Eleazar the servant of Abraham, as it stands in the Proverbs of Solomon: a servant of his lord is Eleazar, for he served him in wholeness.[1372]

1110. When one comes to the sun, one must speak like the sun and wear clothes like the sun; and when one comes to the moon, one must wear clothes like the moon and speak the language of the moon.

1111. I said to you: I grafted a vineyard of you. I wanted to plant you; where does it come from that you should graft me?

1112. Those *Baałakaben* went forth from their first place because they saw a thing and went from there. But they are in the mountains of Bohemia.

[1369] That is, Yiddish. The phrase “language like ours” would seem to indicate that Frank is speaking Yiddish at this moment, assuming that the nb is an editor’s or translator’s gloss.
[1370] Cf five such phrases in Jer; prps 1.8 is the likeliest since it is near v 10, a favorite. In any case, Frank changes the pronouns to fit his discourse.
[1371] Isa 21.11
[1372] Sic! See Mal 1.6 with Zohar 1.103a. K 2.304 has Hebrew: *Ewed adoynow hu Eliezer*.

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1113. It stands: that Abraham prayed for Abimelech and his wife and his handmaid, that they might procreate, for God sealed their wombs.[1373] From where is it that they know, that one night they became such that their wombs were sealed?

1114. I told you several times this verse: Elisha said to [the] Shunames: What have you in your house? She said she had a little jug of oil;[1374] I gave you thereby to recognize what you have in yourselves for a blessing to rest upon but you gave no consideration to my question. If I had asked the others who have not held on with you, they could have answered.

1115. You went out on your own towards Esau, but why did you not wear clothes of goat skin? and why did you not wait for me to have given you that clothing which I promised you?

1116. It stands: A star will step forth from Jacob.[1375] That star has followed the practice since the beginning of the world of descending farther and farther down. Everything spurned and lowly, all is in the power of that star, and when one fails to enter that star, one cannot attain any thing, for it is the gate. I wanted to lead you to that star in which I am myself; you pulled yourselves out of that star, because that way is very burdensome for you. Therefore it is my desire that I might lead you to that gate, and when the time comes for that star to go up, then there will no longer be an end to its mounting but it will only always rise up, endlessly.

1117. It stands: I have faith in that God, who turned his face from the house of Jacob.[1376] When the face hides, it is black.

1118. The Lord said to Dembowski, If you had followed me from the beginning, like those I told in Iwanie, I am a prostak, be you likewise; also if you had listened to me in Warsaw when you asked me, Do you have to go with them? If you had listened to me, I would indeed have blessed you. If you had stood in your place, I would have taken you with me to prison. I would have tested you 3 or 4 times; I would have ordered you to come to church with me, and that you bring me a certain thing from the altar. If you had gone in wholeness with no fear, full of confidence, you would have seen and not been seen; but you would not have known of that. I would have shown her to you in the form in which she is. She would have called you by a new name which the mouth of God made known.[1377] You would have spoken with her just as I do; just like Benjamin because he was the first who leapt into the sea and attained that worthiness, that kings came forth from his tribe,[1378] so it would have been for him who went to prison with me. She said to me that there is hidden in that mountain a treasure of more than 600 million ducats of which the priests do not know. In Olsztyn there is also a great treasure that all of the

[1373] Gen 20.17f
[1374] 2 K 4.2
[1375] Num 24.17. K 2.305 has Hebrew: *Dorech kochow mi—-Jankow*.
[1376] Cf Isa 8.17.
[1377] Isa 62.2
[1378] 724 n

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kings do not have. I would have ordered you to go into one cave under Częstochowa; in it you would have found 600 tailors sewing garments on which are sewn gold doubloons; and they would have been so lightly sewn in that they would have fallen in the markets and streets so that people could collect them at our coming to Warsaw. Before I would have come out of prison I would have had all those robes made ready and 5 coaches; one would have been of silver, another of gold, and that would have been absolutely so lightly nailed on that the gold and silver would have fallen off. The harness would also have been of silver and gold and attached in the same manner; the horses too would likewise have been so shod and 200 horses [gone] before us. Thus I would have traveled, everything having previously been made ready. We ourselves would not have had to provide anything for all that. But I would have given the Truebelievers enough to cover their needs. At the time of my leaving prison I would have been seated with her in the coach but no man would have seen her but only you and I would have, and we would have entered Warsaw and the silver and gold would have spilled out and all of Warsaw would have come running after us. And you would have called out in a loud voice, Long live the king! And all the lords and people would have yelled, Behold our king! But they would have thrown their king in the Visła. But we would have sat upon the throne of the king. Know this: that she is the life of all the worlds and she will lead all the Israelites. After these things I would have given every private soldier ducats and all of them would have hastened to me. And at every place where I would have trod there would have been found a treasure under my feet as would have been needed and great fear would have fallen on the Moscovites. And now that you have turned away she has said to me, Look! Those people that you chose have fallen and not been able to hold on to that place. She wept and I wept with her. The choice was given to me whether to expel you from everything and receive from her hand everything she promised me, or to suffer with you that you might not, God forbid, be lost. I said to her, I will lift the burden. She said to me, It cannot be. Up till now I have not looked straight into her face for if you were to look into her face you would not be able to see again. And she covered her face from me. I was not able to reveal my heart to Mateusz for he has not been called by the name Brother like you.

1119. I say to you, To that place to which I wanted to lead you no man has ever been from the beginning of the world. You would have been there with me because I and she would have led you there, and no one would have been able to prevent us. But now no living man will come there forever except me alone. But when I came out of prison they promised me that I would lead out everything [to be] forever.

1120. The Jews follow a voice, that is, they pray and teach so; but the foundation is: The voice is the voice of Jacob, and that voice strikes upon other voices, which is just like all things which come forth into the world: they call them out, then after the calling out they bring to effect; and so now.[1379]

1121. Every man who goes after such a thing must be kind in his doings, pure and clear; and if there be a deficiency, though as little as one part in a thousand, then he is unworthy

[1379] 165 n

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of anything. Even though he reach the thing, he must see and know what color he sees. And therefore I told you,[1380] In that body let us be worthy that we might see clearly. I gave you to understand by that that the body should be clear.

1122. It stands: Jacob went forth from Beersheba;[1381] though he had been beneath a great authority when he was in Beersheba, he went forth from that authority; and when he had gone out from there, all beauty and brightness went out. He went to Haran but did not yet get there, for the foundation is to go.[1382] When a king wants to take some fortress from a king who is enclosed in the fortress, he cannot besiege him with words but must go there with his whole army. So we must go and tread and say nothing. If you had gone [up] to this time humbly and meekly before all, how good it would have been for you! for it stands: He who is small, that one is great.[1383]

1123. I told you the parable of Iwan Iwaniewicz, who pursued the sun and moon;[1384] but now you have enough of the sun and moon.

1124. I will not need to lead you through the first and second gates, until you are pure.

1125. There was a certain man named Rashe, he went to a certain town and had a sermon there. There was a certain rich man there who had a beautiful daughter; he wanted to marry her but the girl didn't want him because he was ugly. What does he do? He goes from town to town and, having made several thousand, he found a simple lad in one place completely unlearned. He bought him a handsome garment and admonished him, When I go on the road with you, I will declare you to be a very learned man, and you be quiet and don't talk, because as soon as you open your mouth they'll recognize you. But when wisemen come to you, then summon me as if a pupil: You answer them through me. So he did. When he came to that town where the girl was, he declared him as a very learned man and served him himself. The maiden having seen that he was handsome, fell in love with him. In a word she married him. After the wedding the whole town was astonished that no teaching was heard from him and that one himself had traveled away. They came to ask his wife, Why doesn't your husband talk with us? She replied, Because he chats with the angels at night. So her father and brothers lay down to overhear if that was true, and they heard him yell in his sleep in Russian: Good, drop the stone here.[1385] Then they recovered from their fright, for they saw it was a fraud. But she lived on with him. And so I with you: I led you in the burden of silence, and you ought not to have been like donkeys that always bray, and all of you yelled out Drop! Drop! I ordered Zaleszczyński

[1380] In Kraushar's text of this dictum (2.app. 305), the Ladino phrase, "*Con esto gif, se vide claro befor essi*" appears followed by the translation into Polish. Passages in Kraushar's versions of the dicta that are in Hebrew or other languages often serve as good witnesses to their own authenticity (while the dicta themselves do the opposite). In the passage quoted, the word "body" (Heb. *guf*) is pronounced in Frank's Yiddish; the Heb. *befarhassia* ("in public, in the open") is misunderstood and carefully mistransmitted.
[1381] Gen 28.10
[1382] 924 n
[1383] Prps from the circumcision ceremony, *ha-katan gadol yihye*; but cf. Gen 48.19.
[1384] 137 etc.
[1385] *Herycko syp no na kamien*, i.e., a common phrase from daily life

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and Zbrzcziński[1386] that they should pay the debt for Eve, thereby to show that you had done a good deed, so that all your instigators would turn to patrons.

1126. Take note: I led you and drew you on to a good thing; immediately the Adversary came forth to lead you off and draw you to himself so you could not reach that worthy place. But now when you are mixed among the Company, you have nothing to fear from that Adversary, for he will not come to you and will not deceive you. Just be careful that your heart and mouth agree in everything and that you heed what I order you and the whole Company; then in every place where you recall my name I will come to you and I will bless you.[1387]

1127. The nature of this world is known to you. When a man goes courting a maiden whom he loves, then his heart and thoughts are always turned towards her. He pays no attention to eating, drinking, sleeping, but his whole effort and endeavor is only for her. But I did not find this among you; on the contrary, you only took care to eat and drink. But it is known to you: Where there are balls, there comes Satan, to deny and to lead away into error. But at the most when she sees that a man turns his face away to another, then she too turns her face from him and no longer wants to look upon him. It stands with you: She saw that he struggles to go to her absolutely, then thereafter she is happy with him. Surely, when a man has a [female] adversary who denies him and the man strengthens himself and does not turn away to such words, then she ceases to say, Don't follow me, and he who comes to be purified, they help with all power[1388] and you as soon as you came to me immediately heeded others and immediately fell.

1128. In my youth I bought a great stone for a pittance; it was the size of a finger and very good. I amused myself with it, and tossed it into some deep water. It gave off its shine from beneath the water; so I dove into the water and caught it up. Then I tossed it into the mud; it shined there too; I looked for it and found it there. I chucked it into a flaming fire; it whitened more and had a fiery color, not losing its rays. Later I sold it to a certain merchant for a pittance at the time of the *Jarmark*. That night the merchant dumped all his merchandise and fled with it. From this one infers: When a good stone comes to a knowing hand, then a wise man profits from it; on the other hand, a light head loses it for nothing.[1389]

1129. I was on the way with you. If I had seen you talking among yourselves saying—You be on guard tonight by him and I will be tomorrow; perhaps we will be worthy to hear some thing from him—then I would have seen you were trying to hear such a thing from me; and then she would have seen that you were pursuing her.

1130. When a Jew becomes baptized and puts on fine clothes and they gird a sword on him, then everyone is jealous of him and hates him. But when they dress him in a simple

[1386] See Doktór's note. Two Frankists who came to Warsaw in 1786 with others seeking funds for Frank from followers there.
[1387] Ex 20.21
[1388] 409 n
[1389] Cp 966.

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garment without a sword all say he is a prostak and good hearted and like him. So it was necessary to lead you. Be careful not to say to any man that he has some deficiency; if you will conduct yourself so, then they will not say anything about you; if the opposite, then they will talk about you. When you see your good friend, then call him aside and say to him kind words: My dear, it seems to me you are not going on the good road; take care of yourself, I caution you.

1131. When men put on a helmet and armor without a sword, even if they meet him by night, no one pays him any heed, and shoves him aside; and when they see he has a sword at his side, then opponents immediately come out against him.

1132. Before you come to Esau, I myself will examine everyone of you separately by touch, [to learn] if anyone has a defect, and I will warn him to be careful, and when we go forth to Esau, then you will go brave and bold.

1133. It stands: Oil when it is poured from one vessel to another[1390] & & ... So it was for you to wait, so you could be emptied from that place which is already past, in order to establish you over another thing; and you stayed just so at the first place.

1134. You understand that they will order you many things; I tell you, they will only designate 6 or 7 things for you.

1135. That foreign woman always pursues men, for she herself is a net into which they fall.[1391] But the Maiden whom we strive for and pursue, that is so we may shelter in her shade.

1136. I walked from the bath once with a lot of people, holding a torch in my hand. A captain and his soldiers fell upon us going on their rounds. They put out my torch and carried many people off to prison. I said to the people who were with me, Stand here and watch how I fight for you. That captain came up and asked me, Who I am? I replied, I am a good hearted man. He wanted to hit me, so I snatched the silver mace he had from the king in his hand, and only hit him once on the back and right away he fell off his horse and then I beat him on the behind. Then he yelled for his men, that they grab me. They said, That man is good hearted and powerful. He is ready for us and not one limb will be left in wholeness. So they didn't want to. He went off alone. At that time I rescued 37 men who followed me.

1137. When I swam in the Prut, I said to 5 or 6 lads, Catch hold of me, one here, another there, and so all caught hold of me and I led them across. But one who caught on to me without my permission, I sank him in the river; and after I had led the others to the other side, then I came back for him and rescued him too.

1138. A fox once fled from a hunter till he got to his burrow. When he got near his hole, he started to praise his parts: Dear head, you are beyond value for you had the

[1390] 208 n
[1391] 198 n

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understanding necessary to flee. Worthy feet, he praised, that flew in leaps; eyes, that saw the road to flee, and so on he admired his own limbs; only to the tail he said: You're no help to me at all, for on the contrary you held back my flight; and with that he stuck his tail outside, which, the hunter having seen, he, catching hold of him by his tail, pulled him out of there.

1139. There was a certain lord in Bucharest of great wealth; he had an only son. That son got drunk once and drawing his pistol, wanted to shoot it in his father's court. His father forbade him, lest he kill someone. He turned his pistol towards his father. At that the men grabbed his pistol. He lay down to sleep. When he had awakened, he was told what he had done against his own father. He immediately fled that country in great shame and disappeared no one knows where in the world.

1140. It stands: You have made me keeper of foreign vineyards but I did not keep my own vineyard.[1392]—Your people which he chose for himself from all peoples.[1393] You are chosen just as it stands of David, when his 6 brothers were brought forth: Neither this one nor that one did God choose, but only this one—pointing at David.[1394] And so you were chosen. And just as at the time of the election of the Polish kings, lords choose him and look among themselves for one to be king, the Russian czarina now has chosen one of them, and given him to them as king.[1395] But you yourselves chose other Brothers, whom I did not order you. I put you in a circle around me, so you could surround me, so I could hide among you, until what would come would come, so that you might have been like tents for me; therefore I established you before me, and I would have hidden among you, and you would have served me as a veil. But you put me out in view of the whole world. I tell you, in whatever place to which I send you, they would give you precious gifts, such as the whole world has not had; all this for her honor, for she is the head of all. Likewise they called Cyrus by the name Messiah,[1396] for all his wars and wishes were aimed at reaching one queen who was called Mandana; that was as a sign, that one would come who would pursue one Maiden, and she is *Madana oylem*, the delight of the world.

1141. You say you want to serve God. One must first know who is before God and try hard and strive to come to him first.

1142. On the 17th of November [17]84 the Lord was very weak and bled a great deal from his nose; during that he told the following story: There was a certain magician, who was condemned to be changed to a wild boar until a certain maiden came and freed him. The animal into which he had been transformed was called Szancer. The animal went to a certain land near the seat of the king and frightened many people. The king ordered it proclaimed: He who kills the animal Szancer, to him I will grant a whole country. That king had a son who had journeyed in various lands and met a princess in one place with whom he had fallen powerfully in love. She too loved him in return, but, speaking

[1392] Song 1.6
[1393] Cf Dt 7.6
[1394] 1 S 16.8 ff
[1395] Catherine's designation of Stan. Aug. Poniatowski to be king of Poland
[1396] Cf Isa 45.1.

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briefly, on account of a certain event they had to separate and that marriage did not take effect. The princess, from the great love she had for him, dressed herself in men's clothes just like a *Prinz*, and came to the king, the father of her beloved. The son had not yet returned at the time. That king had a certain handmaid whom he loved powerfully. He married her, because his first wife had died. No son came of it, so the king promised her she would become governor of the state after him, for he was already old. When the new queen saw the maiden in the person of a *Printz*, extraordinarily handsome, she fell in love with him, so [much] that she became ill. She asked the king, her husband, that the newly arrived prince be allotted a room not far from her room. Then she herself having summoned him, she said to him, Listen! I am burning with great desire to possess you. Come to me and share a bed with me. The masquerading *Printz* replied, How can I carry out such an unworthy deed against the king whose guest I am? Where is my honor and yours? At that the king came upon them talking. He saw them both greatly troubled. The king asked his wife, What does it mean? She replied, This prince asks me that he might go against that fierce Szancer, to kill him. But it was her wish, that the prince be killed by Szancer for revenge that he had not gratified her lust. But the *Printz* had to confess the queen spoke the truth. She said to herself, that true princess, I want to be killed by that beast rather than bring about such an unworthiness that I deliver her over to the sword. She asked the king, as if she were a knight, that he order good wine[1397] and white bread made ready for her, and then she would go out against Szancer. So it was done. That pretend prince was given everything. He went out against Szancer. She herself had a belt which, having been turned on its other side, made her invisible,[while] seeing everything. She took that bread and wine and set them in front of her, standing by herself in that degree of invisibility; but Szancer knew well that it was a hidden maiden in man's form and that his time to go free was coming. He came with great joy, ate and drank and got drunk. That disguised prince ordered him bound hand and foot and so brought before the royal court. Szancer began to laugh so powerfully that his laughter was heard throughout the royal court and the whole town. The queen again summoned the disguised prince and again coaxed him to carry out that first request; but he didn't want to. Full of wrath she said to him, Now then you will see your end. Scratching her face with her own hands she began to scream powerfully, until the king himself came. She started crying and said, Behold, this godless one came and wanted to rape me. The king immediately ordered him bound hand and foot and stuck in with Szancer. When Szancer saw him, he started to laugh again, more powerfully, so that his laugh again reached the ear of the monarchs. The senators and ministers asked the king that he go there himself and ask him what the laughter of the previous day and that day meant, what kind of reason was there for it? The king went and asked him. Szancer replied, Let all the lords and the queen with her retinue of ladies come, then I will tell you the reason for my laughter. So it happened; everyone stood before him. Szancer began to speak, Know this, that this prince is not like what you see; that was the reason for the laughter of yesterday. Now inspect the four ladies of the queen, then you will understand. They found that they were 4 men who had always been having intercourse with her. But the disguised *Printz* let it be known that he was a lady who had fallen in love with the son of the king and been separated from him. It was decreed that the queen with the 4 men be burnt, and so it was done.

[1397] 731 n

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1143. Know this, that all the people who have followed and will follow me into baptism and on that road, are in my hands, just like earth in the hands of the potter. Be who he may, even the God of gods himself or the monarch of Babylonia, when someone follows me, it is in my hands and power to do with him as I will. Just as happened to Alexander of Macedon. In his time there was a certain queen who had one son who had a wife, and the enemy caught her. But the soldiers of Alexander rescued her from them and returned her to her husband. The same queen had a son-in-law who was the son of Darius and he himself had a daughter with her. The queen sent her ambassador to Alexander. The ambassador was a great painter and he secretly painted a portrait of Alexander the Great and had the portrait brought to his queen. It happened then that Alexander himself went on an embassy to the queen on his own behalf. The son-in-law having seen the ambassador, wanted to kill him and revenge the death of his father upon him, but the son of the queen and his brother-in-law would not permit it recalling the good which the battalion of Alexander had rendered in taking back his wife. At that time Alexander saw himself in unavoidable danger. The queen summoned him to one apartment and said to him, You are Alexander the Great, himself. He became very angry at that and said, That is not true, I am only the ambassador from Alexander the Great. She said to him, But you are indeed now in my hands like clay in the hand of the potter, and in spite of that are you still angry? She uncovered the portrait and showed it to him. You see now, she said, that you are in my hands. I can do with you what I please. I advise you, make peace among my children, then I will let you go in peace. Alexander went to the children and said to them, Why has it come to you to kill me? I am only the ambassador of Alexander but I swear to you that I will deal with you and that Alexander himself will adhere to it; at the time you want you can deal with him and conclude an alliance with him. But if you kill me, then he will take revenge and annihilate you. They all agreed to that. He swore to them. Having returned to his camp, he sent them his ambassador with this message: See now that I have kept my oath and brought you Alexander himself as you saw, for I, I am Alexander himself who was with you, and now I will make peace with you. So they were reconciled & & ... And so too am I: You are given into my hand. I can do you good or evil. When I do not want to accept you, there is power in my hands to repel you from everything; but if I want to bring you near and receive you, even though you be at the ends of the earth, you must come to me, and all is in my hands.

1144. I am sent from a great and powerful place, and have no need of you, except like with Samuel the prophet, who said, How can I go when I fear Saul will kill me? It was said to him: Take a pair of calves as a sacrifice and say to him that you come to make a sacrifice.[1398] So I took you, so I might put you before me in the eyes of the world. If you will be good, then you will be worthy to come to the good which is hidden away.

1145. My proper name is not yet known to you.

[1398] Cf 1 S 16.2. K 2.309 has Hebrew: *Weszome Szoel wechargeni...Wejomri lech, kach eglas bokor*.

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1146. I led you to a place of which all the powers have yet no knowledge. It was for you to close your mouths and be silent. But you called out, and therefore that thing must be canceled and put off several years.

1147. Why did you not follow the example of the sheep which stand with heads bent and eyes lowered? and all stand collected in one place until their shepherd leads them out, following him thereafter? But you were like goats that jump ahead.

1148. There was a certain shepherd in Krajów. That one once found in a field a cellar in which was a great treasure. He had neither wife nor children. For 10 years he went from house to house and played mad and asked everyone to give him food and drink for free, and when they gave it to him thereafter he would beat everyone on the head, and so played madness so that he was pushed out everywhere. And so he acted in every home and from each he was shoved out with both hands until he came to a certain widow chicken-raiser. She had one son of 28 and he always drove the poultry to Widynia[1399] and sold it there and they made their living from that. The shepherd asked her, Give me to eat and drink. She gave him willingly. Then he asked her for 10 hens, for which he promised to reveal to her a good thing. She went to her son and told him the case, what he says and what he asks but always in madness, that once he beats her and once knocks her about & & ... The son said, My mother, give him what he wants and endure it all and we will see what will be in the end. She suffered from him several weeks and gave him everything his heart desired. When the shepherd saw that, he went with the son and gave him the whole cellar full of treasure. And so you. If you had been able to endure and have stability; to do good to everyone, then you would have been able to come near that treasure.

1149. A certain Jew, a great prostak, was a leaseholder. He bought new vessels and made beer with them for Easter.[1400] He sent a new barrel of the beer to his rabbi as a present for the holiday. The rabbi summoned him and asked, What is this making beer for Easter. Surely it is a thing which falls into the category of leaven? The Jew replied, But I made it in a new barrel from new rye. The rabbi was not able to think what to do, and showed him in a book of customs, where it stands: *Kol bir humez.* Then the prostak believed him at last, thinking, that *bir* meant beer.[1401] And so with you, and without exception. But I tell you this: Even if you will be Brothers, still you will not be free and must heed what I order you. Every step farther I go, you must draw closer. I would have need of Brothers to surround me, so no others might see the path I tread.

1150. Before you come in to Esau you will be called other names and just those which are announced by the mouth of God.[1402] But you will have to have covers for your faces, in case it might be asked of you that you be able to cross over.

[1399] Vidin, Bulgaria 44N22.5E
[1400] I.e., Passover
[1401] 704 n
[1402] Isa 62.2

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1151. You know that verse well in which it stands: That vineyard I will tread myself.[1403] There is one place, in which no living man has been since the beginning and none will be there. And when I took you as Brothers and Sisters like a prostak, I would have led you with me and you would have gone with me to that place where God himself is found. Even if they would have complained to me there, I would have said, They are as good as I am, for they are my Brothers and Sisters. And just as it was said with Moses: Take off your sandals for the place where you stand is holy;[1404] why was he not told that first, before he stepped there? But when he had already entered, there was no longer need to withdraw. And so with you: If you had entered you would not have been ordered to go out.

1152. When the Cossacks were in Poland, the Jews at that time ran off to Walachia. A great many rich Jews when they got to the Dniester ferried across and the Cossacks pursued them; but they looked on from the other side and mocked them and stuck their buttocks out at them a lot because the Cossacks couldn't get at them anymore. And so you: If you had tried to cross over to a good place, who would have been able to pursue you? for one kingdom cannot enter another.[1405]

1153. That Maiden shows herself sometimes in the day, sometimes at night, and sometimes at midnight.[1406] When one sees her, it is necessary to look at every painted portrait for several hours, just like the Jews look at the moon at the New Moon. Therefore man has a deficiency. But if you looked at her with all your power, he who saw her for an hour and called out one word, then she would stand still and speak and herself give power to the man so he might see her well, for she too wants man to already be able to speak with her so that she might already be in wholeness.

1154. On the 13th of November the Lord was walking with one of us in the garden. He met Matuszewska OBM and said to her: Witel, Witel, have no fear. Soon you will be rejoiced.

1155. I would not set any man up over you in the Company that he would chastise you and before whom you would confess. I only set Eva[1407] up over you, your Sister, so you might confess before her and she might punish you with two or three lashes for every one; for at that time there was no queen. And if she had written at that time that one had received his punishment, then that one would be free; for that thing was given into her hand.

1156. To serve another God is one thing; to walk that road which is directed, is another thing.

[1403] Isa 63.3
[1404] Ex 3.5
[1405] 380 n
[1406] Zohar 2.98b f
[1407] Frank is probably referring to Eva Jezierązka. References to his daughter all seem to be made using either a nickname or “Her Highness.”

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1157. I was a prostak and didn't even know that verse: *Szama Isruel Adonai Elohaini, Adonai ehet*. Hear o Israel, our God, one God.[1408] And when I was struggling with powerful robbers and screamed out that verse and pronounced that word *ahet* one, and then cut off a head I said to myself that that *Echet* cut off his head.

1158. Signor Santo called him: He is my brother;[1409] by that he gave it forth that there will be Brothers. And if you had been Brothers, then she would have given you rooms unseen by men and there would have rejoiced with you, and the Patriarchs and Mothers and the 12 children of Jacob, and Moses, Aaron, David, Solomon, besides those whom I cannot mention. And now if you will be worthy to come to Esau and put on that attire, the 12 children of Jacob will speak with you.

1159. I told you several times in Iwanie: God is not in the storm, nor in the fire, but at last after the fire there is a low voice, there the king comes.[1410] And when I told you that it was here the burden of silence and in silence they praise you, [1411] you were to understand that surely here the king will come. Likewise I said to you, I will show you God but not to say, that that is that Maiden whom I wanted to show you. And now I am like Judah, who said to Joseph: Your servant stood guaranty for that boy [1412]; and what shall I do with you?

1160. At a certain time one king punished his own children with [birch] rods and said, If my servants see that I punish my children, they will fear me and serve in wholeness.

1161. The time will come that you will see people coming away from me with lovely, immense and fat faces, and you will not know what that is. You will be ashamed.

1162. That place in which I wanted to establish you, even Jacob the Patriarch, our father, did not know of. Several times I said to you that verse which stands: When a thing will be hidden before you, between blood and blood.[1413] And who is he that understands, that might recognize in this what is pure blood, and what impure blood? And so here: you ought to have asked me, and at least weighed your steps in everything; just as a beverage with yeast, if one waits until the yeast settles in the glass, then one can drink it, and if one hurries to drink the beverage he drinks it with the yeast. That false teaching likewise, which you read, diffused throughout your body from head to foot.

1163. Know and look: When Benayahu put the name on Asmodeus and said to him: The name of your lord be upon you;[1414] I tell you, he had strength indeed to throw that name from himself; only he was wise and said thus: I wish to wear that iron chain on myself,

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[1408] Dt 6.4 and in prayer. K 2.1157 has Hebrew as *Szema Israel Adonay Eloheinu, Adonoy Echod!...Echod!...Echod*. Devoiced word final [d] (i.e., ->/t/) is a feature of SW (Podolian, etc; Walachian) Yiddish and other local languages, including Turkish and Ladino.
[1409] 428 n. K 2.311 has Hebrew*: Ochi hu.*
[1410] Cf 1 K 19.11 f.
[1411] Isa 21.11; cf Ps 65.2.
[1412] Gen 44.32
[1413] Dt 17.8
[1414] Git 68a; See 331, 796, 1022 and nn.

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though the time be delayed and protracted, I will be happy with it, in any case in order that the name of my lord be upon me, and from love towards him, I must bear everything. But upon you was laid that precious name Brother and Sister, and you were not able to bear that noble name upon yourselves.

1164. In Iwanie I told you the parable of the tree which stands in a cellar in a shady place. Everyone comes and catches hold of its branches which are of every metal. Everyone thinks to himself that he has hold of the gold branches, but when the darkness lifts, then it will be revealed who holds the lead branches, who the tin, who the iron, and who those are who have hold of the gold ones. And so here: I tell you, the time of that great day we hope for draws near. It will be terrible and painful for the whole world.[1415] God grant that you be not afraid!

1165. See: When they build buildings with offices one is called the secret office, another the treasury office & & ...

1166. In the lands of Bohemia a certain lord built a great palace with many rooms, more than a half league long. Then that lord died and the black ones took the palace under their power. They allowed none to come there or to enter. He who came there, they threw stones at him. Once one prince rode by that way and asked about the palace and why it was empty? He was told: for the demons have conquered it. The second night he traveled to the palace himself, having ordered his servants to carry in a bed for him, and after sending them away, stayed behind alone. He had a saber in his hand. At night 6 men wearing black came to him with knives in their hands, as if they wanted to cut his throat; then they went away. Six others came to frighten him; until, at the end, the doors opened and two came in and said to those 6 to leave immediately, and they began to speak with him, saying to him, Prince! We are men, not demons. We have one mountain of which the earth is gold. We constantly make pure gold, but we have a great deal in the world. If you will be faithful and keep the matter secret, nothing evil will happen to you, and on the contrary you will have a great present from us; but if you reveal [it] to the emperor or to anyone whoever, then we will kill you no matter where you are. He promised them and rode off to Vienna. Several years passed; that one endured and kept the whole matter secret. Then several men in the form of merchants came to him and brought him as a gift some 15 million. Now see how good silence is.

1167. If assistance is still put off, I will show you one woman *Ruchoma* and another *Lei* /:both long dead:/ that are risen in huge forms, wearing robes. The whole town will see them and will know they are from that world. I will order them that they eat and drink very little, and when the people of the town seek to do anything to them, they will scream in such voices, that great fear will fall on the whole town. Franciszek Wołowski will also be seated with them, and you sometimes. They will reveal a great many things to you; also they will tell you what has happened with them, how they want to try you, except that you are under my authority. And when my help comes to me, then I will order through them to betide all the dead that the beginning of the assistance will have come.

[1415] Cf Joel 3.4.

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1168. On the 24th of November [17]84, Her Highness saw a dream: I saw an old man with a beard lying stretched out; but his length was some 10 cubits; he was as if half-dead and half-living, therefore I went away from him. He called me back, Have no fear or fright of me, he said. Come over near me. I went near him. He folded his hands and lifted them up, he gave thanks to God several times, saying, I am blessed to see you this hour face to face. God himself has permitted me that I bring you the tidings, that this might make the end for me of 500 years lying on the earth. Up till now I have wandered. Now give me your hand—I gave. He looked at my hand and told me every little thing that had happened to me since the beginning of my birth. Also what had happened with me in prison, and even the thoughts and sorrows I had had until then he described to me, even what I had thought to myself, that I would never marry. He enumerated to me all my suitors who had endeavored to have me, with their names. But because, he said, you inclined your heart to God, and you have rested your hope in him, for the help which comes soon, I have come to betide you that from this very day you no longer will sorrow. Your time has arrived, a time of friendship. Your groom is prepared for you since the beginning of the world; and he even revealed to me the time of my marriage. You will bear 4 sons with whom you will rejoice in great happiness. Your youth will be renewed and your beauty will be like the rays of the sun. I asked him, How long will I live? He answered me, Though you grow old you will again be renewed and become young. He also revealed to me what would happen to me in eternity. As a sign that all I say to you is true I will advise you that the coronation of Kherson as emperor of Russia will not take place, for your help must be delayed a long time. I asked him his name. He then said to me, Your father will tell you for he knows me.—The Lord agreed that that old one had told me the genuine truth, for a great many words of this news had been revealed to Mateusz first.

1169. That same day the Lord revealed to us, saying: Several kings negotiate so that there be peace among the 3 emperors, but their labor is in vain, for that thing comes straight from the mouth of God himself that war must absolutely break out and more blood flow than has yet been since the beginning of the world. Of that he said this verse: I will set people against people, kingdom against kingdom; and all the water will be turned to blood.[1416] I told you of a great many things in Częstochowa, only you forgot them on account of the confusions which were among you. If I had revealed one word to you, you would have known everything that happens now and must yet happen. Your joy would have been unbounded. The whole world will be in anguish and pain, and you will rejoice in great joy and from that *Krieg* is made a *Top*, that is a pot. [1417] That may not be revealed before you.

1170. On the 26th of that month the Lord chanted to himself: *Lustig wollen wir seyn, könig Messias kommt herein. Licht wollen wir einzünden.*[1418] But now, if you were in

[1416] A pastiche (with alterations) of Isa 19.2, 2 Chron 15.6 and 2 K 3. 22f or Ex 7.20. Kraushar 2.312 has Hebrew: *Wesachsachti am beam, mamlocho bemamlocho, wechol hamaim ishapech ledam.*
[1417] Yiddish pun on(*krieg*/*krug*,), "war/jug;" The pot, Yid *top* (Germ. *Topf*) (Heb. *sir*) comes from Jer 1.13; see 503 n.
[1418] Germ., "Let us rejoice, King Messiah has come in; Let us kindle the light."

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wholeness, then the time would arrive that I send you to the 4 corners of the earth, you and your women, and that verse would be fulfilled by you as it stands: They will go and they will not fly;[1419] for one would bear you tirelessly several hundred leagues in one hour, and it would have been such a time that you would have rescued thousands—10 thousand at least—of souls from the anger of God who soon comes forth to the world, for everything is prepared for the coming forth. First, I would send you to the Jews in this fashion: in this country, to Prague and the other towns; to Poland, to Brody and to the other towns; to Lithuania among the Jews. You would have gathered them together to the szkols and would have shown them 2 or 3 verses from the Bible and several verses from the Prophets, and you will see, you would have said to them how for 4 weeks everything which stands will be fulfilled; and I want to sit here with you, until it is fulfilled; and when you are put under the authority of our Lord, who has sent us to you, then you and your wives and all your property will be saved from those pains.[1420] They would have knelt before you and kissed the earth and then I would have sent you on an embassy among the peoples. But at that same time [would have been] confusion and bloodshed, and then you would all have stood here one hour, and I would have blessed you for the road, only having said two words to you. But there, to that place where you would have been assembled, one would already have stood at your ears and let you know what you must say. Now immediately as you would have been tents for me, so the whole Company would have hidden you, so that they might shield you, so none might look upon us.

1171. I tell you that all the dead who lie in the earth, have stirred and ask me, You and your people, whom you have led to baptism, why do you not help us, our children and grandchildren? Because a long time ago the sound of that affliction went forth, that they have to come forth, just as is felt at the time of birth.[1421] And how will you answer our Patriarchs, Abraham, Isaac, Jacob, about their children who must suffer such pains as have not been since the beginning of the world? They will all ask, Aren't your robes red? & & ...On the road, on which you would have been sent, you would have been given attire and you would have been able to speak with every people in its language. But when you would have revealed that thing to the Jews then you would have grown stout and fattened and those who would have listened to you would also have been so, for they would have recognized the true thing and would have heard that God enlightens the house of Jacob, just as clearly stands: A great nation will come and say: We will come forth and we will enter the mountain of God, to the house of the God of Jacob;[1422] he is the true ambassador from the true God himself. I tell you truly: At the beginning of my coming over to you in Poland, I wanted to reveal the truth to the Jews and the peoples as was told me, If you do so, then all will follow you and will be obedient to you, and you must go to prison, to pursue her and to lift her up and establish her; therefore you must change your words and play the prostak, and also take for yourself God-fearing prostaks. So I chose you, saying to myself that you will be the chosen. Now because of you I am in great difficulties, for all the powers have risen against me and instigate you and at times

[1419] Isa 40.31, 499 n
[1420] The tribulations associated with the coming of the messiah, cf Sanh 98b.
[1421] Again, the birth pangs of the messiah, cf Isa 66.7.
[1422] Isa 2.3

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throw me back, and I am weak and everywhere they hold back the money that should pass to me.

1172. I tell you that the Patriarchs and Moses and Aaron and all the kings of Israel and all the chosen ones will be with me in Poland; and that First and Second will be as well. I will teach them with great honor. I tell you, all the dead sit in one place and have that attire from that world and that form in which they were in this world. And there the court sits and when something must come forth to the world, then it is announced forth from there. But those dead hear everything. It was their desire that people be informed in dreams of what must happen to the world, but in one place stand guards who restrain them unless they grant permission to one that he might come and announce. Now I try with all my strength to rescue you from that evil snare into which you have fallen; and when my help comes to me, I will pass you on to God, for he it is who supports all those who fall.

1173. In my youth some young Jews came once from Poland to Walachia, to tread out grapes there. They had never before seen grapes. They asked me, Where is it? I led them to some brambles where there are sour ones and they began to gather them; then I suddenly yelled at them, Behold! the Turk whose vines these are is coming! They fled. And so with you: I hoped you would gather grapes and you gathered sour ones and thorns.

1174. I told you this verse: What makes a simple man. That is just as I said to you: that middle bolt reaches from end to end.[1423] All our wish is that man be in wholeness, as he must be. You yourselves see the proof, when Nebuchadnezzar arose, it stands that a voice fell from heaven[1424] & & ... It stands further that he was driven away from people, and his dwelling was with wild men. Finally it stands that he lifted his eyes to Heaven,[1425] for beasts and animals look at the ground. And you became snakes and carried out the deeds of snakes.

1175. We will go and we will take an example for ourselves from the customs of the world: All pursue kingship, for [at that place] kings are crowned. But the Jews only pursue the *ayalta*[1426] and they seek God. Take note: At [the place of] Ismael, one neither reaches—nor is it possible to pursue—her, for there the woman is an enclosed slave and none honor her. But in that estate they respect maidens and ladies, for even the greatest lord stands before a lady with his head uncovered; stands before her and pays her compliments like a servant. Here we need to pursue her and shelter beneath her wing. That, that is that verse which stands: from my flesh I see God;[1427] like the custom of the world, especially in Edom. Since the beginning there has yet been no man she has shown herself to and none knows of her place. But she entered my room in Częstochowa, and I showed her your forms, but I did not find you desirous of returning to her, therefore you

[1423] Ex 26.28, 400 n
[1424] Dn 4.28
[1425] Dn 4.29-31
[1426] 801 n
[1427] Jb 19.26; Zohar 1.94a. K 2.314 has Hebrew: *Mipsoraj echze Eloha*.

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fell. And when she reveals herself to the world, you will be 20 leagues away; you will have veils over your faces. Though your eyes will be open and will shine and they will be able to see for a distance of 20 leagues, still you will stand far off.

1176. You will see that I will enter a certain very beautiful room and from there, only then, will they show me the road which I must go; and the farther I go, the harsher it will all be.

1177. Many times I said this verse to you: One man was Judah.[1428] I say that saying: he was one; he was that one who is chosen among his people. And now I tell you that one Judah will come, the like of whom there is not in the whole Company, and I will establish him over you. What he tells you, that you will do. And before the Jews come to me, he will gather you all to me to one separate place, in which none has yet been, and I will speak with you, and what I order you, you will do.

1178. Those *Baałakaben* are very learned. At their [place] on the doors stand displayed these verses just as you have read stood at the first doors: A stranger who enters dies.[1429] If I had sent one from you, even though with a single sign, then you would have explained those same verses which are displayed at their [place] like the above expressed verse & & ... Then they would understand by themselves that God makes new things on earth,[1430] and they would carry out your desire fairly and would honor you with honor and wealth.

1179. That place may not be opened without blood; but it is the custom that when a break occurs, they make a dam so that water might not go out and flood. And so here: If you had gone in wholeness, then I would have sent you to the Jews and the peoples, to inform them that so it stands. You would not have had to flee like Jonah the prophet,[1431] for they would immediately have seen with their own eyes, how it burned around them and that that day is coming, and all of them would have been put under my authority and several million people would have been saved and would have proclaimed me before the whole world, that from such a low and base place as I am such a salvation would have risen and appeared to the whole world; just as Balaam said: Water will drip from his pail.[1432] That is one time. Again you would have labored at raising her from that form of the Ayalta, and she would have shone with that beauty she possesses, in view of all. And men are needed for that thing, in wholeness with God and man, without deficiency, just as that red heifer, on which no burden has been placed.[1433] Now when I can send you to such a place, on account of you it must be in difficulty and hidden several years, until Shiloh comes.[1434]

[1428] Est 2.5 (Mordecai); K 2.315 has Hebrew: *Isz Jehudi hoio*.
[1429] Cf Num 1.51.
[1430] Cf Isa 65.17, 66.22.
[1431] Cf Jon 1.2.
[1432] Num 24.7
[1433] Num 19.2; 176 n
[1434] Gen 49.10; Sanh 98b and the traditions concerning Shilo, e.g., Yom 9a; Zohar 2.120a, 3.246b (both *ra'aya mehemna*)

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1180. The Jews have the practice of going about in black and they mourn the destruction of the Temple at midnight and fast.[1435] You do as they, for you fasted and lay on the ground. You did not learn from King David: When his child was still alive he fasted and wept that he might get well; and when he died, he said: To what end shall I fast;[1436] and you wept for the dead. Surely, before her whom we pursue, it is proper to prostrate oneself on the ground to show humility, that you wish to serve her with a whole heart.

1181. I told you the parable of the hunter who pursued a bear. Out of great fear the bear appears to him as three and the hunter must distinguish well, so he can shoot the true bear and not his [other] forms. So is that thing which we pursue: She is hidden from all living things, since the beginning of the world. At the first glance at her, she appears in three forms, and not knowing which was true, therefore you fell. If you had followed me lovingly, you would have discerned her herself, just as she is, for your own heart would have been drawn to her; but now when you do not know the most beautiful of women, you must enter[1437] & & ... for if you had been Brothers just as at first, that could not be, but I will lead you to a good thing. Try to be in wholeness.

1182. On the 8th of December the Lord said this saying: The time of that *Haneki* comes. I will light the candles; you will be merry; the Messiah comes.[1438] But may God protect you, that you have such an expectation as you have had till now for the Messiah; have faith only in my God alone.—Then the Lord pointed to his navel with his hand; then higher to his chest.—Just so did he point at Dębowski twice.

1182A.[1439] Until now you do not stand in my register; but if you will be good, I will write you anew in my register.[1440]

1183. If you had still held to my God, whom I promised to show you, then you would not have fallen; only you did not yet hold to him. But those people who held on in prison in Warsaw, because of their trust having been in my God whom I promised to show them, were saved by that power from all evil and came forth in peace.

1184. The children of Aaron who brought strange fire as an offering to God were burnt;[1441] and that deed which was in those times is nothing in comparison with that which we now pursue for her.

1185. When the *generals* made a ruse and forged [the name of] their king, and the letter reached the hand of the emperor, he punished them and their wives and children, and the

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[1435] Bbat 60b and other traditions concerning the Mourners of Zion
[1436] 2 S 12.16-22
[1437] Song 1.8
[1438] This dictum could refer to the celebration of Hanukah mentioned in 1170.
[1439] Doktór has made an error in his numbering here. I will follow his numbering since his edition is unlikely to be replaced, and will continue to do so after the adjustments he makes in the numbering of dicta 1187 ff. This unfortunately, results in a difference of one in the numbers of the dicta in Doktór (and here) vis a vis Kraushar.
[1440] 266 n, 399 n, 434
[1441] Lev 10.1 f

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executioner led off a little daughter of 8, to kill her too. The child began to cry, calling out, Of what am I guilty? I know nothing of it, and if I am guilty it is proper that I be whipped for punishment. Nothing helped. But I am not so: I do not want to kill anybody, God forbid me such things. To each there will be his own punishment, but no executions.

1187. On the 6th of December [17]84, the Lord saw a dream: I saw the old Russian czarina lying in the mud drunk. They called me to her; and when I came to her, she died. I took the coverlet being on her and tore it in two over her.

1187A.[1442] On the 8th of December [17]84, the Lord's dream: I saw I was being chased so I could be killed. I fled from them and saw a great white dog running after me. I picked up a stone and smashed him on the head and he expired immediately. Then another one came running after me; I smashed his head too and he too expired right away. He himself interpreted: When help comes to me, two heads will fall before me.

1188. I saw a Polish lord in a dream; that one invited me for dinner. I didn't want to go to him. I looked sideways at his court and saw three paintings of the Mother of God as they paint her, covered with gold. I said to myself, It must be a monastery and I went to the stable where horses were. A dog leapt at me, as big as a horse; I stuck my hand down his throat twice, but he did not bite me, but only squeezed my hand like a dog without teeth.

1189. There was a certain prostak; he had a beautiful daughter, his last. A lot of lords came and sought to marry her, but he didn't want to give her to them. He fled the town and having found a field in the middle of a forest, built himself a house there with several rooms. He planted the field, had enough grain and an abundance of food. He made himself a garden there in which lovely roses grew. It happened that one nun, having committed some transgression, had to flee the convent and came to that one who lived in the forest. Having seen his daughter, she said to that aged father, Know that I come from a great family. If you hide me with you, then I will teach your daughter all the languages and manners which are proper for a princess. The father agreed to it. It happened that a prince riding on a hunt, was surrounded by 4 bears and fleeing from them, he fell upon that prostak living in the woods. He went to those rooms where his daughter stayed, and having seen her and having recognized in her all the manners of a queen, powerfully fancied her. He rode home and there fell ill from great love. The prince who had already succeeded to the throne, had to ride there with his whole court and there he married her. She had no children with him, at which he was advised to give her whatever she wanted and divorce her in order to take another princess in order to have offspring by her. He agreed to it. She was told, Whatever you choose from the royal treasury, take, only release the king so he may take another wife to establish the succession. She agreed on condition that they give her a note that she might take whatever she loved. At midnight she drank wine with him and when her husband the king was good and drunk, she set him in the coach and drove off with him to her father in the forest. In the morning they looked for and could find neither the king nor the queen. Driving at once into the woods they found them. The queen said to them, I made a contract that whatever is dearest to me, I

[1442] Ms. 6969/3b repeats the number for this dictum (in its numeration, 1187).

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might take for myself. I tell you: if you should give me the kingdom and the whole treasury I would want none of it, but only the king himself, for he is dearer than any thing to me. They replied to her, If you are so understanding, you are worthy to be our queen. And so with you: If you had loved God as I said thus to you: I will show you God, then all the treasures of the whole world will be worthless in your eyes, if you would only pursue me.

1190. It is known to you that every man is created in two persons, and that, that is what stands: I will make him a helpmate against him; which is interpreted: If he will be worthy, then she will be a helper; and if he will not be worthy, she will be his enemy.[1443] Those are the two forms: one the form of a man, and the other of a beast. Therefore it was told to Nebuchadnezzar: You will be divested of humanity, and will live with the wild animals.[1444] That means that the form of a man would be taken from him and he would become a beast; therefore all the kings of the world are given a new form, that they might have a higher degree than other men. And so it stands of Saul: When he received annointment, he turned into another man.[1445] And so with you: You are created from the place from which you are created; and therefore it stands: In sin my mother bore me.[1446] But when a man tries hard and works and strips himself of that place from which he comes forth, they help him, until he reaches the degree of man in wholeness. But you turned away and acted like snakes; and thereby you were left in the form of beasts. Upon what [in you] can a blessing rest here? for a blessing can rest only upon a good thing, which is found in man; and therefore the blessing Isaac gave Jacob,[1447] has not yet been fulfilled, for it had nothing to rest upon, and thereafter it is put aside for the last days.

1191. It stands: God created for doing, that is: that creation is not in wholeness.[1448] I took you so that through you all might be made in wholeness.

1192. Matuszewski OBM himself heard this from the Lord in Częstochowa: The time is coming when all the Truebelievers will be in great difficulties; like a man who dwells in the desert, and an oasis is found 3 leagues away from him; at that time they will see that the help of a man is false; only from one God is there hope & & ...

1193. You will be given names, which the mouth of God will establish[1449] but not those which you yourselves give one another.—A certain prince sat at the table of King Sobieski. Everyone was given a gold plate and that prince took the plate and hid it on himself under the eyes of the king. He did it on purpose so the king would be annoyed at it, for he knew that the king himself would say nothing, for it is unheard of for a king to claim someone a thief. What does King Sobieski do? He persuades his fool Wasyłowski to recover the gold plate by his craft. That fool then asks all the lords and the king,

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[1443] Gen 2.18 with Rashi and Gen R 17.3. K 2.315 (no.1191) has Hebrew: *Ese eizer kenegdo*.
[1444] Dn 4.29
[1445] Cf 1 S 10.9.
[1446] Ps 51.7
[1447] Cf Gen 27.29.
[1448] Gen 2.3; Zohar 1.47b f, 2.155b
[1449] Isa 62.2

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publicly, that he might rule for 2 hours and so he might put everything in the land in order. The king and all present agreed. He is seated on the throne, everyone bows before him; the king himself also knelt. At that the jester began to give titles to everyone; this one he made prince, this castellan, this other something else & & .. When the turn of that prince came who had taken the plate, he asked him, And what shall I give you as title? He replied: As you please. The jester said, You will be my stableman. And at that he drew the plate out of his pocket. You see, here you have the plate.[1450] So also are the names you yourselves gave out to each other.

1194. The Lord cursed those who give a thought to what occurred in [the place of] Ismael, for there everything was wrapped up and hidden, and the women were veiled there as has been said. But here in the estate of Edom, that root which leads them brings them all in with heads uncovered; the women wearing their hair and breasts too uncovered; and that is all a sign for the future. Likewise it is not proper to recall that name *Schechinah*, but only the name Virgin,[1451] as the peoples call out; not just as has been said until now in secret, Maiden, but openly, of an existent Maiden from whom the whole world grows.

1195. It is known to you that a snake surrounds that treasure which has lain since the beginning of the world, and it is impossible to come near that treasure, unless there is a wise leader, who knows how to approach it. Also that snake does not kill, unless one treads on its head. At that time he kills with his venom, and when one treads on his tail, then he beats with the tail. But a drunk touches him without concern. And you also took it on yourselves to go to him on your own? I wanted to lead you to the snake, but you fell among those who are very low and evil.

1196. The legs were removed from those *Baałakaben* because they took an oath to the king. Even God himself cannot now help them; only one can come and help them with the aid of God, and that is what they are waiting for. But it is in my hands to give them legs.

1197. Now you do not know that God sometimes uses his strategies, that the people itself invites me to membership with it, so they might call me their brother; so that I might then take Brothers and Sisters from them, so they might announce: Rejoice you greatly daughter of Zion[1452] & & ... But I chose you from all the peoples and it was proper that you should have been chosen, not to wait until you would have been chosen; I chose you, but you didn't want it. And at that Matuszewski OBM said, Are we then the whole world? Let the peoples praise you![1453] —At that the Lord called out angrily, I tell you that I chose you, so that you might be the heralds and so that you might endeavor through your good deeds, and you say to me: Let the peoples praise you.

[1450] The Polish puns on the words for "stableman" and "you have the plate."
[1451] The Polish word which fails to distinguish virgin/maiden here must specify the Virgin, cf. 1223.
[1452] Zech 9.9. K 2.316 (no. 1198) has Hebrew: *Gili (!) bass Z(!)ion*.
[1453] Ps 67.4, 6

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1198. Moses said, I am heavy of speech;[1454] but he said a great deal. But there is no similarity at all to my dumbness. Among the peoples I am mute, among the Jews I am mute and among the Truebelievers as well I am mute. Since that day I entered that thing I have yet not revealed a single word before any man, and there is no more burdensome thing than to hold back from speaking. I have a great deal to reveal, and I must restrain myself, for I have looked on this side and that and there is no man found to whom I can reveal such a thing.

1199. [1455] Being in Romani for the first time, coming back from Salonika with my father, with those two, Rabbi Nussen and Jakubowski, we spent several days there. Jakubowski said to my father, I come from such a precious place, and I am surprised at you that you, being such a great man, do not question me about the teachings and other such knowledge which I acquired there. He replied to him, I tell you truly that nothing will come to me from there, even if you were to reveal to me that it is *Jarmark* in Heaven. What can I get out of that and what wisdom will I receive from it? It is foolishness in my eyes. Tell me rather what will happen in this world, that I may see with my own eyes those great deeds God will do in the world, so then I might rejoice. Even in his youth /:the Lord said:/ he was honest and pursued teaching, but in the end, his own teacher Rabbi Nussen revealed a great secret thing to him, and thereafter no teaching was sought after by him. In that place in Romani I warned Jakubowski, saying to him, If you will listen to me and follow me on that road, from the least to the greatest thing, you will receive that which neither your forefathers nor their forefathers received. He promised me, but when we got over to Czernowitz and spent 8 days there, on the 9th evening I suddenly ordered him to prepare the wagon, that we were already leaving. He begged that he might spend another night. I said to him, If you don't want to, then tomorrow you will regret it. The next day a Turkish bandit named *Hadar* met us and he wanted to cut their heads off. He tied everyone's hands behind them and he [i.e., Jakubowski] wept a lot at that time, saying, For 10 days I will not transgress your words and I will be obedient to you in all you only say to me. Also when he was with me on the sea and the ship was just about to be wrecked, he began to call out in a loud voice that now he would not see his wife again. I said to him, Take it upon yourself that you declare to me that you will be good and not drink anymore. As soon as he promised me, the sea ceased to storm. You heard everything, how could you not be warned from transgressing my words? Another time when I was first in Warsaw, I wept that you did not come together with me to *Das*, but only like simple neophytes; and now how long will it be delayed until you come a second time into *Das* among the *Jehüdem*. Take note: Moses punished Korah for quarreling with him by having Sheol swallow him up. And what was his great sin? He wanted to be an elder.[1456] He should have given him several thousands and let him be an elder, especially that he was wiser and even richer than Moses;[1457] and all the same Moses punished him. Again what he asked him, Is the whole sky a veil & & ...? If he had asked me, I would have replied to him, Do as you please. But God forbid that you be under such shepherds as the first were; then you would not God forbid, have ever arisen. But I

[1454] Ex 4.10. K 2.317 (no. 1199) has Hebrew: *Kwad pe uk(!)wad loszon anochi*.
[1455] Cf the Chronicle, 10, 14.
[1456] Num 16.1-32
[1457] 516 n

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am not so with you, for I am just like Judah in that I have pledged myself for you;[1458] and I will try to pull you out of that place into which you have fallen. Likewise Korah, if he had given me at that time a little golden bowl then I would have pulled him forth from that absolute Sheol together with his men.

1200. When I was young I made myself *starost*[1459] over all the lads and said: If I am starost, I must have a thief; so we hired one of ourselves to be the thief. His hands were tied behind his back and he was asked how many oxen he'd stolen? He denied it and wouldn't confess. We heated an iron bar and gave him such hell that he would absolutely confess he had stolen. He fainted from the pain. At that, the mother of the boy came along and then went with a complaint to my father with bitter shrieks and lamentations for her tortured son. When Father asked me, Jacob why did you do it? I replied, If I am starost I must have a thief.—But why did you torture him so dangerously? Did I do it intentionally? We were only playing and it was all a joke. He wanted to beat me with a [birch] rod, and then I said, Father! Who has ever seen such a thing in the world, to beat a starost with [birch] rods? He replied to me, I too will not really do it and will only punish you for a joke.

1201. It happened that a dream was seen in several towns at the same time, that in one town not far from them, was found one man, and he is the Messiah. Many rabbis asked about it that they be given a sign as to where the little town was and who he was. One of them was informed of where the place was and his name. He traveled there and sent to him to ask that he give him permission to come to him and speak with him. He sent him in reply that he must first make penance and set him a lot of fasts to perform. He did so but he could not completely fulfill the mentioned penances for that was very hard. He sent to inform him that he was weak and did not have the power to bear any more. So he ordered him answered that: If he had been worthy to speak with me, he would have been able to bear up, and since he could not bear up he cannot meet with me.

1202. It is the custom in Walachia that all the young men ride out on horseback towards the groom; the fathers of the young men borrow good horses from the lords for those lads. I went to one lord who had the best horse of all, and borrowed it from him this way: that I would not ride him out to meet the groom, but I would only ride through town, so that all might see, and when he comes to your stable on the other side of town I will hand him over to you right away. I got on that horse and rode through the streets, and everyone was astonished at the beauty of that horse that I had received. They saw as if I was putting the horse in my stable and then I secretly passed him on to the stable of his lord. Then I went to another stableman, who kept a horse for his groomsman and I said to him, Allow me please to take my friend his horse. He gave him to me and I got right on him, then I did not get off him and [instead] rode away on him, having left that one without a horse.

[1458] Gen 43.9

[1459] Throughout, I have translated this term as “elder” or sometimes “supervisor” since it prb translates the idea of Heb *zaken*, a word that combines those senses; here it seems possible that Frank was employing the word in its native context.

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1203. Several times I spoke this verse to you: When oil is poured from one vessel to another, then its smell spreads forth from afar; so your name will be sanctified among the peoples.[1460] Likewise I said to you of the manna: when that falls from the sky, it is like dew and must be thrown from one vessel to another 7 times, and thereafter it hardens.[1461] And so with you: You were transformed from estate to estate and shaken from place to place so you might come to life. Even though there is a guard who refuses entrance to there, (but) if he had seen on you those robes just like his own, and you had even revealed to him his secret password, then he himself would have opened the gate for you so you could enter; for I tell you that it is necessary to go wisely and slantingly. If you had entered there already, no wind would any longer be able to move you from there. But you did not want it, then you lost credit.—There was a preacher in a certain town; that kahal sent him by its wagon to another town. When he had left the town, the Jew preacher saw that the lad who was driving him began to eat without crossing himself. He said to him, I have forgotten something at my inn, you will have to go back to town with me; and they went back. The Jew went to the town elder and said, I don't want to travel on the road with this peasant. I am afraid he will kill me. The lord asked him, What evil do you see in him? The Jew replied, When he does not observe his own religion, then I have reason to fear he will kill me.—So you lost credit with me, for you raised up the left; and now that saber the whole world wears, you wear; but my saber I cannot gird on you. If you knew the foundation of that saber, you would hug and kiss [it] more than the Ten Commandments and the [scroll of the] Laws.

1204. Till these times the call came from above, but now it will come first from my mouth here below and go upwards, and then thereafter will come the call. If you had been in wholeness then I would have drawn that voice out before you, and you before the Company; and I would also have sent you to the towns to make known what would happen; then that voice would have been heard in the upper Senate; then the call would have come forth from there into the open, to be carried into effect by the whole world. Now all things are suspended and delayed until that time come.

1205. Indeed Isaac blessed Esau: Live by your sword.[1462] Why then do they die?

1206. The Lord said of Częstochowa: That place has been founded since the beginning of the world, so that that stone might be taken from that well. At the time of Jacob even though it stands that he removed the stone, he put it back again, but I established you as Brothers, so you could be helpers in taking off that stone.[1463] If you had seen that place with your eyes, you would have said, Truly, as far as east is from west it is unlikely. But she would have given us new power, to take it off, and thereby you would have been able to receive eternal life, for what two hands can do is not the same as what several can. And in this land I am working by myself and you see how my hands are bruised by the great work.

[1460] Cf Song 1.3; 208 n and cp 887 n.
[1461] 1203
[1462] Gen 27.40. K 2.318 (no. 1206) has Hebrew: *Al charbecho tychie.*
[1463] 208 n, 359 n

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1207. There was a certain king in Bucharest who had a last son. In his old age he once rode alone through a town and saw a beautiful maiden standing in a window. She pleased him powerfully and he thought to give her to his son as wife. He asked whom she belongs to and of what family she is? He was told that she comes of great lords, but her brothers are light-minded; even though they are studied in the craft of war and are knowledgeable, they do not conduct themselves stably. He ordered his prince to put all the brothers in prison and tell them it is the will of the king that they absolutely cleanse themselves of evil doing and be lords. They promised and took it upon themselves to cast off their light-mindedness. The king elevated their rank, made them lords and thereafter took their sister and gave her to his son as wife. And so with you: I promised you more than the whole Company, and that you would come to eternal life, saying to you: Heaven and earth will be transformed, and my words will never change.[1464] Why were you not careful to be obedient to me?

1208. I tell you, when the bloodshed begins, if you hold on, God forbid, to your blindness, then, God forbid, you will perish. I am not like that with you: when I am able to help you, truly I will help you with my own limbs.

1209. How could you fail to comprehend when I told you the parable of Iwan Iwaniewicz? At the time he went to the three bridges he had to hide under the bridge, calmly, so no one would know about it and so his voice wouldn't be heard, until his enemy had ridden up with his horse so the horse would be frightened by him and jump back, as I said it earlier. And that knight said to the horse, Don't be afraid for I have overcome so many and so many. All fell into my hands. And he returned with him to the bridge with great anger, so that he belched fire from his jaws. At that time Iwan leapt out from beneath the bridge and called out thereafter, Not to put down have I come here, but to take up. When he had dispatched the 3 knights, thereafter he found 30,000 princes and 30,000 princesses and set them free. And so you need to follow me quietly and no sound come forth from you.[1465]

1210. It is written in the Scriptures in the curse of Moses, that God will punish with madness and with blindness, and obfuscation of heart;[1466] that concerns you, your faith, and your teachings that you have held to the present; for you said that the circle of all circles does not look over this world at all,[1467] but only the middle one *Tepheires* it created the world and it has oversight.[1468] Who of you has seen *Tepheires*, that it has oversight, and who was it who knew that the circle does not have oversight? Yet you cried out in your prayers, Who will die by water, who by the sword, who by fire, who by hunger & &[1469] ... It would have been better for you to beg and pray that no punishment come upon you. Likewise there was one of us who stood before the altar during those

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[1464] Mt 24.35
[1465] 139 n
[1466] Dt 28.28. K 2.318 (no. 1211) has Hebrew: *Jakecho Adonay beszygoon ubeiworon (!)betimhon lewaw*.
[1467] A reference to the Eyn Sof, beyond the sefirot
[1468] This Shabatian idea proposes that the the Second Cause clothes itself in the sefirah of Tiferet. The idea was common among Shabatians and some of the Doenmeh as well as Cardozo (see Attias, Scholem poem 36 f poem 14, and n 8). Frank rejects it. The Hebrew in K 2.318 has *Tipheres* twice.
[1469] From the *netane tokef* prayer of Yom Hakippurim; the "Terrible Days" (*yamim nora'im*)

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Terrible Days and during that great service drank and was drunk, saying that so it must be, so he would have the strength to cry out loudly. And what did he achieve by that? Also one old man ate on the Day of Judgment, and young women and men with him, and what happened to them because of that? Good or evil it was all the same. But you also call out in prayers: If we are children or servants & ... Who answered that for them?—There was a certain madman, he went to Czernowitz and talked a lot to himself there, shouting out loud & ... as if mad. All we lads followed him and learned his doings and having gone to our homes, carried on so at home, and we paid him to teach us his madness. We wailed so in his madness that we forgot our language and so we talked like him, always crazy, until he had to be sent to another town. That continued still for a half a year that we were crying out, and they had to punish us with [birch] rods so we would be broken of it. And so with you; you were [so used to] wailing [in] your madness, [that] even when you had already come into another estate, all the same you did not forget your madness. You said that the Messiah will be a man, and other madnesses such as were known to you. But I said to you, I will show you God, and no one took it to heart sufficiently to follow me in wholeness. Now I suffer difficulties on account of you, as clearly stands: troubles are services for the bride.[1470] God help us.

1211. You say to me, Let the peoples praise you;[1471] is that really our hope too? Indeed I told you already in Iwanie: Just like a powerful knight who shakes a tall young tree, all the branches shake and fall, so all the peoples will shake and stir their lords and their kings. When the time comes for lifting from the earth, many children of kings, sons as well as daughters, and all the lords of Edom, a great many of them will die; others will faint, others will impale or shoot themselves. It is known to you what stands: When you depart them, all become like a body without a soul: *Kad ant tistałek minchon, ischturi kilhon gigife belho nischmuse*.[1472] And that that is: God, at the time of your going forth from Seir, at your treading from the fields of Edom, the ground shakes;[1473] not the ground, but those who dwell on it, as was said above. I also told you: When this rises, then that falls. And that that is, what stands: A day of vengeance is in my heart.[1474] Take note; Does God need their permission, or their approval? And everything which must happen to the world is from him who is before God. Now you see how your words were wind and nothing and vain words[1475] before me, for you know nothing.

1212. Now I would have need of at least 3 men whom I might send: one to Poland, one to Milan, and one to France. I would put in the hand of each 2 or 3 words, that they might announce to the Jews and kings, then my voice would strike against another voice until that voice reached the upper Senate, and from there would come the proclamation, which would be fulfilled at once. And you would have been ready for that, that I might send you and your wives to distant lands like Babylonia and Arabia; and you would have gone

[1470] Zohar 3.239a (*ra'ya mehemna*)
[1471] Ps 67.4, 6; 1197. K 2.319 (no. 1212) has Hebrew: *Joducho amim kulom...*; Aramaic, *kad ant istalek minhon isztanin kegufe belo niszmoso*; Hebrew, *Jom nokom belibi*.
[1472] Zohar, Tik 1.17b. cf 758, 901
[1473] Jud 5.4
[1474] Isa 63.4
[1475] Cf Eccl 1.14 etc.

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without flying and would have run without tiring.[1476] But you didn't want to. I have no man to whom I can entrust that word.

1213. When I was 13, I led some poultry to the little town of Okno[1477] to have them slaughtered there for the Holiday of Greens.[1478] Returning home at midnight, I saw a burning treasure, and it was near morning when the dawn was coming up. The flame of that fire was white. I climbed down off the horse with a saber in hand and said to myself, I will throw bread into that fire and take the treasure. But when I came near, I saw a black horse more than a league long; he turned his back legs towards me and wanted to kick me with his feet. I drew my sword and wanted to cut his head off. The horse took fright and turned his head toward me—which was like a great stove. He had terrible teeth, but I wasn't afraid and I wanted to kill him for sure; but he appeared ever more huge and terrible. Then I concluded thereafter that he was the devil and I rode away. So I warned and reminded you, that to follow me straight you must have brave hearts, just as clearly stands: After God we will go, like a roaring lion,[1479] that is, that you must have the heart of a lion and fear nothing in the world.

1214. I told you the parable of the bear whose children were taken away and fell upon that village.[1480] It had no fear of the villagers of that village until they said to it that 4 brothers were coming out against it, then thereafter it went off. Therefore I called you Brothers, that you might have brave hearts and so that you might all have one heart and brave.

1215. I tell you, when they do not ask you to put on a sword, you will by no means be able to enter Edom.

1216. The Lord said to Dembowski: If you and Matuszewski had endured I would have sent you to the Big Brother. You would have asked him that he give you those two brothers who are in your form, that they might come with you to me. But he would have given them to you in this way on the condition that you remain there with him, and he would have rejoiced greatly, for he would have seen that a great thing was being made known by me; and those brothers there would have rejoiced that they are here in this world. But the rest of your Brothers, whoever would have endured, would have been surprised at your greatness and your power. It would have been revealed to them who you are, then they would have been jealous. You would have seen with your own eyes who sits with me in the coach and several thousands would have ridden before me at the time I came forth from prison to Warsaw. Or did you think that I would have been let in to Edom alone until now? I tell you, thousands were with me.

1217. If you had been in wholeness with me in Częstochowa, then I would have clothed you in such attire at which the whole world would have been surprised and it would have

[1476] Isa 40.31 cf 499 n.
[1477] 907 n
[1478] Shavuot
[1479] Cf Hos 11.10. K 2.319 (no. 1214) has *Acher Adonoy jehalechu* (!).
[1480] 120

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been seen that they were not the work of man. Fear and terror of you would have fallen on all the animals of the world; the whole world would have taken fright before you and would have said that the Virgin Mary had dressed you in that attire. And now I don't know what to do with you. To lead you to her, I would have to return to Częstochowa and there to spend days and years. How could that be? I suffer now because of you. Do I have to limp there with my hernia? It should have been long ago that I be cured from my *broch*.

1218. In Bucharest when a great merchant came for wine the landlord called out that he be given immediately an armchair for sitting. Blind Solomon ran and brought him such a chair so that he might be seated, saying to him, Be seated my lord. When he bent to sit down Solomon pulled the chair away and he fell on the spot and a great laugh broke out. The people there wanted to lift him up, but Solomon wouldn't let them, saying, I myself knocked him down, I myself will raise him. But time passed; first he finished having his fun with him, so that everyone laughed, then he lifted him up thereafter.

1219. When I was 13, I was in the village of Faraon with my mother. The people said that a bogeyman could be heard screaming among the mountains. I went up on a high mountain and started yelling out real loud and didn't stop. We yelled so loud that our voice was heard in one village a half-league off. I saw the bogeyman: It was like a little naked man; he was all red as blood, burning eyes like torches; he had red hair which fell down over his arms. Very many people were killed by his voice. He ate men, cattle and sheep.

1220. Once among the mountains I saw a tree below taller than all those found in the woods. The branches and leaves were round as a circle and were pure gold. Those leaves were as big as dishes and were all pure gold. I made note for myself by eye where it stands; I went there to search but couldn't find it. I searched for it nearly 3 weeks, day after day, but didn't find it. I talked about it with the village peasants. They told me that it was a true thing and for ages several hundred people had toiled to find it, having seen that tree, but none had found it though they had seen it from afar. Only a certain shepherd had come across one of its leaves and that was pure gold. Doubtless a great treasure lies beneath it there, from which that tree has grown.

1221. How could you not have learned from your father Abraham? When he went forth from Egypt and came near the king, only then thereafter did he ask his wife to say she was his sister and he her brother.[1481] For a thing like that requires that when one comes to such a powerful place, one unites with brothers and sisters. And therefore when I was with you the first time in Poland in [17]56 I did not approach kings yet at that time, therefore I did not yet establish you as Brothers and Sisters. But in [17]59 when I had come and wanted to approach kings, I did as Abraham: I established you as Brothers and Sisters. And when I came to Warsaw, you went across my borders; you did not want to hear my words, and I saw that I would be separated from you. If you had been in wholeness, then at that time I would have eaten at the table of the king.

[1481] Gen 12.13

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1222. Just like Kara Mustafa who was in Chocim at [the place of] the *Kiaja*. He told his wife later that he had been at the [place of the] pasha himself. She laughed at him and said to him, That's not likely, for the guard would never allow you to come in to the pasha. Nevertheless he swore to her that he was beyond doubt at the [place of the] pasha. She asked him about the room and its shape and when he had described it, she immediately recognized that that was his marshal. So with you: You beg and pray, and don't know to whom.

1223. On the 17th of November [17]84, the Lord saw a dream: I saw 60 postmen of the same age as the Company, attired in full dress uniforms of gold; on their caps they wore tall plumes.—That day the Lord said, Several times I asked you in Iwanie, from what place does the foundation of dreams come? And likewise, What is a man's shadow? And when I asked you that, surely I wanted to show you the road on which you must go. Then if I would have seen that you desired it and knew the demands, it would have been. If you had asked me, then I would have told you the foundation of things which are. I would not have hidden the good from you and would have revealed to you, so that it would always have been good for you. I told you the parable of that merchant Abulkazemi, at whose [place] the sultan visited.[1482] He displayed to him that beautiful slavegirl whom he had, whose like there was not; she played before him on instruments, until he became sick from love. Also he showed him an extraordinary vessel, which the sultan himself had never seen, and then hid it right away. Thereafter when the merchant saw the [sultan's] great desire, he sent it to him together with the slave girl and having come to the guesthouse, he found everything and had great joy from it. And you didn't struggle to find my words, only struggled after base foolishness which you heard from other places.

1224. God told King Jeroboam: Repent, then I and you and the son of Jesse will walk in paradise. He asked God, Who will walk in front?—Why did he ask here [i.e., at this point], in fact God figured him right away after himself and the son of Jesse after him? And what does that mean, that he asked who will go in front?

1225. If I revealed to you for what Abraham went to Egypt, you would flee from my house.

1226. I can't understand where those words of truth came from to the mouth of the prophet who said: Why must you be like a potentate who cannot help himself?[1483] That thing stands very high; higher than the H[oly] S[pirit]. Now you see with your own eyes, how I have fallen into the depths of poverty, that I do not have anything with which to maintain my house; and with the power of God I could help myself, after sending you to several places not distant, so that the voice would come forth to the whole world as to what was to happen with me. And now there is no man with me, and whom do I have of you to send, when you didn't want to listen then, when I had need? And now you want, but I don't, even though I am in great difficulty.

[1482] 674
[1483] Jer 14.9

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1227. There was a certain man called Rabbi Abba; he complained and said: *Weh! Weh!* for the time when Sarah said to Abraham: lie with my handmaid; and Ismael came forth then.[1484] But I say that he was in error, just as you without understanding, and that which is evil in your eyes, is good in mine. For if Ismael and Esau had not come forth to this world, the world would never have been able to endure: for at every place things must first come forth to the world, in order that it break slowly. Take note: Mahomet did not found the Ismaelite religion, but in three: that is he, one a great sage of the Jews, and one a great one of the Christians. But I say: If Ismael had been born 100 years before, then we would at least not have been in such difficulties as we are now. How could you take it on yourselves to precede me to Esau and not have learned from Jacob, your father, about whom it stands, that he sent his handmaids first with their children, then Leah with her children, and then Rachel and Joseph? But he himself went first and bowed 7 times, until he got to his brother.[1485] And why did you stand in the place where the handmaid stands and precede me, even though I called you Brothers and Sisters? Until now it has been that the handmaid inherited her lady,[1486] and now she will be under the authority of her lady.

1228. I need to be in difficulties because difficulty is merit for the bride.[1487] But what good is that difficulty to you? Each has his part.

1229. All the wars and bloodshed which have been till now, even the raid of Chmiel[nicki], what new thing has been brought to the world? All is hidden as it was before. But now when war and bloodshed will begin to increase, at the time of that very bloodshed, God will perform in this world, and more and more and a new thing will come forth to this world.

1230. I wish for you, may God grant it, that God give you that goodness that I might have comfort from it; and God grant that you be worthy to attain that great good, which is hidden away for those who fear him.

1231. A certain prince traveled to distant lands to gain wisdom. He had several servants with him and a tutor, [and] a great treasure made up of precious stones. All of it was spent, so that nothing remained to him neither of the stones nor of the cash. Speaking briefly, they arrived at a great desert. He saw that they were lost in the desert and had no money for bread. So they went on several days and nothing remained to them but a loaf of bread which was hidden for the prince. Going on so, hungry and worn out, they found a little channel of water by the road and went to its bank. The [servants] saw a little chest, very soiled, floating before them on the water. One said to another, Push that chest down in the water, because it's ugly to look at. He replied, I don't have the strength to hit it, because I am very worn out from hunger. The king heard and looked back and summoned his servants, Bring me that chest. They replied to him, Surely it is too ugly even to glance at. He replied, But I want it. They pulled it out onto the shore. They opened it and a

[1484] Cf Zohar 2.32a. Frank has erred and exchanged the speaker (Rabbi Hiyya) and the one being addressed (Rabbi Yose).
[1485] Gen 33.2f
[1486] 85 n
[1487] 1210 n

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second little chest was found, which was not so filthy. They opened the second one; they found yet another within, more beautiful than the second, and so it continued until the fifth chest one inside the other. They came across a key in the 5th and found a great ring possessing many attributes: Whatever a man just asked of it, was all fulfilled. The prince wished right away that they stand at that very moment in a populated place and instantly they were there. Note now how the seed of kings is drawn to a good thing, though all his servants despised it. You read that it is proper to look not at the vessel but at what is within it.[1488] How could your hearts not wish to follow me and be attached to me?

1232. In my youth the boys played with the girls; whoever transgressed, we would not allow to speak with us or to enter our fellowship for a whole month. While we went about and chattered, he stood apart from us, and when I would look towards him, then great terror would overcome him and it would seem to him that we wanted to kill or stab him.

1233. Indeed you have read how Jehu the son of Nimshi found Jehonadab the son of Rechab and blessed him, saying to him: Do you not have such a heart for me as I have for you? Then Jehonadab said: I have.—Give me your hand on it. He gave. He took him on to his coach and said: Watch how we are revenged on the enemies of God.[1489] So I called you Brothers and said that your heart is so righteous towards me, that I wanted to lead you to an honest place.

1234. When I was little and the alarm spread in Walachia that the Moscovites are coming, we saw how the Turks prepared for war. We children did what they did; some were Moscovites and I and my children were Turks. When we fell upon the enemy from our side, we screamed out with all our strength: *Ey Moskale, Moskale!* and we beat them so and wounded them. A great many of them fainted and a great many even took sick and died. Then the peasants got together and summoned us to the starost. The starost said, What kind of judgment can I issue against children? Go to their Jewish parents. Let them punish them each separately. They came to Father, he beat me so with [birch] rods, in their presence, until blood came out. When he stopped beating me and the blood came out, I cried out again in that pain, *Ey Moskale, Moskale!* and gnashed my teeth. Those standing there heard how I roar and said I had the heart of a lion and paying no attention to the pain I sought to avenge myself on my enemies, and everyone praised me.

1235. Do you know why Abraham went to Egypt? Or was it for nothing that God took him from that river bank and ordered him to go to Egypt? And he said to his wife, Call me brother, and I you sister.[1490] If Abraham had not listened at that time and gone to Egypt we would never, God forbid, have arisen.

1236. When we fled from Czernowitz to Sniatyn, I saw on Friday afternoon that a Jew went and rang with an iron as a sign that the time for bathing had come. I gave him a few coins to leave me the iron and rang it myself so that everybody went to the bath. When I came to the bath I saw that there were a lot of benches there, one above another, like in a

[1488] Av 4.20. K 2.322 (no. 1232) has Hebrew: *Al tistakel bekankan elo bema szejesz bo.*
[1489] 2 K 10.15-16
[1490] Gen 12.13

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theater, and the Jews went in and out through them. I also saw a stove there and a lot of stones, as well as a broken gun barrel glowing red hot on which they poured hot water. I heard that everyone called out to pour on more water so that more steam would come up. When I had seen already that it was full of steam already then I started pouring on water after that and it got so hot that the Jews were falling down on the ground and a lot of them passed out from the excessive heat, and at that time I flew out naked and fled home: the garments they had hung up fell down and burned up. The bath attendant came to my father with a complaint. He had to pay for the damage done, several levs.

1237. A certain old Turk lived in Czernowitz. He traveled from there on the sea. He [once] had a ship that was about to wreck and it is a custom among the Turks that at such a time they promise a *korban*, or offering so the storm would cease. The old Turk promised that having returned, he would immediately give my father 300 levs. As soon as he had said it the sea calmed. When he came back home he immediately fulfilled his promised offering and always greatly honored my father.

1238. The Polish Jews know more than you. A certain thing takes place among them, which they saw from me in [17]56, which I did among them. I was afraid to reveal my doings before you, for I showed them a certain thing in a book, titled: *En Jankiew*. The Eye of Jacob;[1491] and one verse which I explicated for them in the Scriptures, in Busk to the rabbi himself.

1239. Indeed you have read what stands, that in the end the Laws will be forgotten by the Israelites;[1492] but you were chosen for the future.

1240. The Lord narrated: In my youth, I stole a lot of money from my father, which the children had coaxed me to do, and I went to play cards with them. In the morning my father got up and having seen the money fallen scattered on the ground, and me not being at home, he went to look for me until he caught up with me in a little room in town. Having heard my voice, he recognized me immediately. The lads closed the door against him, but he broke it down with his power. The lads hid me under a certain vessel, but he found me. Having gotten me, he beat me powerfully until I closed one eye saying that he had knocked out my eye. I dropped my hand and screamed that he had broken my arm, which, Mother having seen, she began to weep a lot and said to Father, See what kind of bandit you are. You have made him blind and crippled. When the parents left the house, I played my pranks on farther. I slid down the roof on my sled, which, Mother having seen, she recognized that I had only been playing cripple. When she got there she hung a towel on me so my arm was hung in a sling; so I roared as if in pain. She took me by the hand and dressed the healthy arm, and I also roared; from that she realized surely that those were my bruises.

1241. If you had at least been in wholeness for the duration of those 12 years in Brünn, if I could not have sent you to the Big Brother, I could at least have sent you to the *Baałakaben* who are found not far from there. They would have informed their king and

[1491] The anthology of talmudic legends; Frank puns on the title: *'ayn*, spring/eye.
[1492] Shab 138b. K 2.322 (no. 1240) has Hebrew: *Assido Thora niszkachas*(!) *miisrael*.

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would have sent me a great sum at first, then I would have served with them so I could send you on with them to distant lands, just as I promised you in that verse: You will go and you will not fly, you will run and you will not tire.[1493] You would have seen—and would have been able to go into—the interior of every office. You would have seen and heard everything there and you would not have been seen. You would have known all the languages that were spoken among themselves there. They know that their repair is in my hands, that they might have legs. And now what am I to do with you? If I were told to send you, I would send, but they do not order me and on my own I cannot act.

1242. I can draw the whole Company forth from Warsaw, only my two children I cannot extract from there.[1494] But I would need to buy an estate, but not in their name, but I would only give money to one that he might buy the estate in his name and maintain them in all their needs. Likewise when my help comes to me, I will not buy an estate in my own name and take no state for myself, only what is fixed for me by the mouth of God and he will raise me up as clearly stands: God will lift me from death.[1495]

1243. On the 17th of November [17]84 the Lord wrote a letter to the Company, that they should support him for 6 months and he informed them that now the time arrives for the fulfillment of that verse which stands *Od tawornu*[1496] & ... They will yet lead the sheep through the hands of the counter.—On the 7th of December the Lord said, In a week will begin the new year for the Company, let everyone be inscribed in the register along with his whole household.[1497]

1244. All things which take place jointly—as it stands: Let us make a man[1498]—likewise all things which go together, must be broken apart and all is wind.[1499] Solomon, of whom it is written that he was the wisest of all men, said it himself, that all is foolishness. I understood /:he added:/ that I am wise, but it is beyond me.[1500] Likewise at these times, all the kings make a new order and all work to increase their treasury and enrich their country. So let them make the earth from heaven and the heaven from earth; at that surely their wisdom will be confuted. Likewise Mahomet founded his religion jointly, as was expressed above; and that was all only temporal for all must be annihilated like a broken potsherd. But I have not come so that it would be broken apart; it is not my will in that. I also received you as Brothers and Sisters, what has come of that? For 24 years you have followed a man who has no help; and I told you that here is a new road, which neither the forefathers nor your fathers know of, for even Abraham and Isaac do not know what comes forth now in the world. Also Jacob: even though he went on that road, he too did not know what lies at the end of it and how it ends. But now I tell you: What has been, has been; like the sage says: What was, that is not. From now be in wholeness with God and man, and be humble as a threshold, which everyone treads, then I will be able to raise

[1493] Isa 40.31
[1494] Frank is referring to his sons, Józef and Roch, who were raised by followers in Warsaw.
[1495] 1 S 2.8, Ps 113.7. K 2.322 (no.1243) has Hebrew: *Meafsos* (!) *iwem* (!) ewion.
[1496] Jer 33.13
[1497] 1182A, 266 n
[1498] Gen 1.26
[1499] Eccl 1.2
[1500] Eccl 7.23

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you up; and if you rise yourselves who will raise you? For so is the virtue of God: The high he humbles and the lowly raises.[1501] So God will be the benefactor and may be charitable to you and raise you up.—In a parable: It is the custom in Turkey when the son of some lord reaches the age of 13 he is circumcised. They lead him on a horse through the streets in golden robes and call out before him: Until now he has been under the authority of Satan; and all the Turkish children fly out in front of him and yell: Now he is a true Turk and son of Mahomet, and is under his wings now. And so with you.

1245. I said you would be those heralds: Rejoice you greatly daughter of Zion![1502] Or as it stands: The peoples will seek him and the peoples will gather unto him;[1503] that is to me, for I am her guard. But I also wanted to make you lords, as clearly stands: Make them lords of the whole world.[1504] All that would have been natural, for you would have collected great treasures from every side and would have bought yourselves estates, and would have been lords. And now she is in poverty and lowness; and I thought that you would sustain her, but now a certain lord must come from the peoples to herald her and lift her from her lowness. But that heralding: Rejoice you greatly & ... he will not be able to say to her, for he does not know of it; for if he knew that she is the daughter of Zion, then he himself would choke and not raise her up. But God turns everything by his craft [to] how it must be.

1246. There was a certain senseless prince. His father sent him to distant lands so that he might learn some wisdom. He traveled and learned the art that he was able to guess what one held hidden in one's fist. When he had returned, his father gave a ball for the whole town and asked all the magnates that they come and admire the talent of his son. He ordered that everyone have something hidden in his hand and the son would guess it all. Thus he guessed everyone's substance properly. A certain great lord who knew that the prince was basically senseless, begrudged him and took a little ring in hand without a stone, asking him, What do I hold in my hand? That one looked with his art and concluded that he had a round thing with a hole in the middle; and didn't have sense enough to say to him that he had a ring, but only said to him, You must have a millstone—which is also round and has a hole in the center. At that a great laugh arose.

1247. In [17]56 he said to us, Who can measure the great pain a merchant feels when he carries a stone beyond value and travels through towns to the *Jarmark*s and finds no one that is able to recognize the value and worth of his stone? and on the contrary, everyone says the stone is a counterfeit /:and now in [17]84 he repeated the parable and the Lord said to us:/ You hid your faces from that goodly stone which is secreted in that low place. And so I, even though I am a prostak, my God is no prostak. In a parable: In a certain woods there happened to be one of my mother Rachel's family which was in Rzeszów;[1505] he was called Ischai. He was the son of a very rich man. A great deal had come to him as an inheritance from his kin; he did not want, though, to carry on any business but only to

[1501] 1 S 2.7
[1502] Zech 9.9
[1503] Isa 11.10 and Gen 49.10
[1504] Ps 45.17. K 2.323 (no. 1246) has Hebrew: *Assiho*(!) *rosz* (!) *lesarim, behol haarec*.
[1505] Poland, 50.04N22E

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sit constantly at learning, living off his cash. In a word: everything he had ran out and he fell into poverty. He said to his wife, You know what? I will go to the woods and die of hunger there. You also do so; after a few days you come to the woods and die there and leave the children to God. He went to the forest. There he met his dead father, who asked him, Where are you going my son? He answered him truthfully. His father said to him, Go back home, my child, and do not worry about anything. He returned, and being near home, he turned away again to the woods. His dead father met him there again. He took him by the hand and led him back and led him to a house where there was mourning. He said to him, Know that I was a good patron of yours before God and begged him that he give you the gift of a sweet voice, by aid of which you will be able to live. At that mourning household he stood before the altar and began to pray; all heard it and sent different foods to his house at that time for his wife and children. Having returned, he found all sorts of good things in the house. He did it anew in the great szkol and also achieved a great reputation there, to the point that Jews from foreign towns came asking him for prayers on Judgment Day. The whole kahal of that place would not permit his removal, and gave him *in dublo*; in a word he had an abundance of everything as long as he lived. So am I. Even though I am a prostak God has given me a gift that I might be like an inexhaustible spring, like water that never gives out.

1248. I tell you, if the emperor gave me all his treasures and lands, even though I am in difficulties, I would not want to lead him to that precious place to which I want to lead you. If I showed you that precious place to which I am going, then you would spit on all the treasures of the world and even though all the swords lay upon your necks, you would not go away from that place. Now your break is like [i.e., as big as] the sea: none can cure it but God himself.

1249. I had a neighbor who was a dyer in Bucharest, he dyed white kidskin black. I asked him, Why don't you dye the black white? He replied, That work is not human work, only God himself can do it.[1506]

1250. I had a grandfather named Rabbi Icek Turier. Once a lady came to the town of Kalisz.[1507] When she saw his power, she drove home and had all the Jews imprisoned, so as absolutely to have him brought before her. He had to travel to her. She tested his power. She had a piece of beaten gold, as large as a millstone. She asked him if he were able to move that stone from its place, so he pushed it off the place it lay. Then she asked him if he couldn't lift it off the ground? He ordered a thick rope brought and binding it round the stone, stood on a high place and lifted it up with his power. At that time she struggled with the Jews again so that he would absolutely have to come to her and have doings with her. The Jews all gathered together in council and permitted it. She saw great fortune and value in him, therefore she longed greatly to get him.

1251. To herald the daughter of Zion: Rejoice you greatly & ... no one can but he who is lord and autocrat over several lords who stand beneath him and are obedient to him; such

[1506] 52, 63 nn
[1507] Ukraine, 49.02N24.20E

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a one has the power to herald her. I chose you from all the peoples and wanted to make you lords, and you didn't want it.

1252. I recalled to you several times in Iwanie: The wiseman has eyes in his head[1508]—and does the fool have eyes in his feet?—but I only gave you a sign, that if you wanted to carry something out with your intelligence, always to arrange first what will result in the end. Like what happened to me in Bucharest: A certain man coaxed the szkolnik David to steal an expensive dziubek,[1509] which I dearly loved, from me; and that was hidden among my father's garments. David obeyed him and hid it, having stolen it, with one of the regional officials. No one saw it, but one boy of 5 saw how he fetched it out in secret. Sabbath came and I went to my father's house wanting to get it. But I don't find it. The child spoke up, that the szkolnik David had hidden it under his garments and gone. But at that time, when David took it and brought it to the district official, Blind Solomon was there and he saw it and told that official, A sage like yourself must pay attention from the beginning to what will result in the end. Indeed you know that man and his doings: he is a prostak; and when he learns of this, he will beat and be ready to kill the instigator and the szkolnik, and you, o lord district authority, will be greatly dishonored. It would be my advice that you not take this to your home and not do this. So that one replied, What of it? What will he do to me?—I went to one captain who had a few troops under him, and recounted that adventure to him. He gave me several soldiers and ordered them that they obey me and do what I commanded. First we fell on the szkolnik who had stolen it and gave him a few lashes. I wanted to give him one in the mouth myself, but he begged me, Let all the peasants beat me, but let your hand not be upon me for I can't bear that; and I ordered him led to the house of the district supervisor. He came out to them and said, You know indeed that I am the starost. So I replied to him, You're a thief like he is, for my dziubek is in your house. The szkolnik confessed and said to his face, Indeed, you coaxed me to do it! I ordered the soldiers immediately to take the elder. They knocked the cap off his head and gave him several lashes and also led him to the prison; but some other Jews ran up, begging me that I not do that, that I not bring such dishonor upon an official, for that would pull them down in shame. I set him free; but they took the szkolnik and gave him lashes until the supervisor had to ransom him with 70 purses. At that time Solomon said, Indeed I told you that the wise man has his eyes in his head. And so with you: You should have looked from the first at what would be in the end. I wrote you at the end of my great letter, I to my beloved, and my beloved to me.[1510] And I point to you with my finger, as was said above. But now I must receive one of the lords, that he bear her those tidings; as is expressed above. Even though the thing was already before the creation of the world, how and what must be, still everything was on conditions.

1253. On the 3rd of December at night, the Lord said in these words: On the 4th of December on Wednesday, the ambassador spoken of will come from me to Warsaw; and on Thursday the 5th of December will begin the new year for the Truebelievers.

[1508] Eccl 2.14. K 2.324 (no. 1253) has Hebrew: *Chochom enow beroszo*.
[1509] An elegant robe, like that of an imam, etc. fr. Turk. *cüppe*.
[1510] Song 2.16

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1254. How could you not pay attention to my words which I spoke to you several times: The voice, the voice of Jacob?[1511] For the voice coming forth from my mouth strikes against another voice as is mentioned above. Further: that voice of bloodshed,[1512] if it came from my mouth, and if you were in wholeness, then you would be my voice; that is: The voice of the trumpet,[1513] for you would announce my words in far away lands, in cities and towns, until that voice of bloodshed came forth to the world and it would immediately be filled with blood: for first blood is needed, before she rises into the world; as you know clearly, that first will come forth blood from the *Ayalta*, then &[1514] ... And that verse puts everything openly: The voice, the voice of Jacob; the hands, the hands of Esau. If there is no voice, voice of Jacob, then there is no hands, hands of Esau and war would not begin at all. But when the voice, the voice of Jacob comes forth, then the hands, the hands of Esau follows immediately and they will come forth to war. And you were prepared to be my voice among the kings, to speak in my name to them at that time as to which of them I would appoint to go out to war. If some king were to say, I won't go; I have made peace; you would say to him, It is under compulsion; I will sit here until the time appointed by my Lord arrives, that you might see that everything is infallible and all is true and the least thing will not fall to the earth. Not only that alone would you say to him, but you would already reveal one thing to him, just like a man blowing a trumpet, so that thing would be like a trumpet to the sound. Don't you know either what that blowing means which happens among the Jews around October, in four sounds, that is: *Tekiu, Schewrem, Therile, gdoyle*.[1515] Likewise that verse stands which they say: Blessed is that nation which knows *Theriu*.[1516] It does not stand: to hear the *Theriu,* nor: to blow the *Theriu*, but to know it. All that is for the present time, by those voices which come forth to the world.

1255. King David spoke well: It is better to fall into the hands of God than [into those of] a man.[1517]—There was a certain prince, at his birth the astrologers said of him, When he reaches 14 and several days then, at such and such an hour he must be killed by lightning. He was very handsome, wise and learned in the ways of kings. When that time came, the king took council with his ministers as to how to rescue him from the lightning stroke. They advised him to make a cave beneath a great mountain and make doubled vaults one above another in the cave so the power of the lightning would be weakened; he might thereby escape. So it was done. He sent his son and his tutor to stay there until the day had passed. When that day came, everyone fled, even the tutor who loved him like himself; and having revealed to him first the reason for his being committed there, he began to weep, he embraced his neck and having bid him goodbye, fled. The prince remained alone. Disturbed, he said to himself, O God, my God! where can I hide before you? If I am so destined, even if I hide beneath the sea your hand will reach me there. It is better not to hide at all before you and I will walk beneath the naked sky. Let what you

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[1511] Gen 27.22; 165 n
[1512] Cf Gen 4.10; Zohar Tik 69. 114a ff.
[1513] Jer 4.19, 21; Ezek 33.4 f; a common theme in the Zohar, cf. 1.114a.
[1514] 723 n
[1515] The four shofar notes sounded during the High Holidays (that often fall in October).
[1516] Ps 89.16
[1517] Cf 2 S 24.14. . K 2.324 (no. 1256) has Hebrew: *Niflo* (!) *no bejad Adonay* [...] *u bejad odom al* o(!)*folo*.

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will happen to me. Closing the cave, he went out and offered himself to God; and from the great wholeness of his heart towards God, God took pity on him and the lightning struck and shattered the cave into dust, and he alone remained alive. So is that man blessed, who puts his faith in God alone.[1518]

1256. When I returned from Poland to Nicopolis in [17]56 and came to my father-in-law, some guests also came there at the time, two preachers from Poland for the Sabbath. They didn't know me at all. They began to talk around the table, about how a certain *Frenk* had come to Poland, and made a great uproar in all of Poland, had done many wonders, some of which were real, and a great many of them were lies. After dinner I took hold of them by the power of my hand and having hurled them to the ground, I caught up a knife which was used to slaughter cattle, and said to them, I am that *Frenk*. If you will take on the belief of the First, then good, but if not, then I will cut your throats. They accepted. I said to them, Say this saying after me: *Mi diio barochio*.[1519] They didn't want to. I picked up the knife and wanted to kill them. They accepted. I began to chant that song with them again: *Elohay* & ... They said, What a lovely beautiful song, the like of which we have not heard since the beginning of the world. In a word, they received it with great joy. When the verse came in which it stands, You are king, the middle *filar* & ... I had heard from the Truebelievers in Poland, when they said that verse, they added to it many other words, just exactly like: *Mi dio barach io* & ... so I too added here and I introduced bread, wine, meat, pastries & ... and then finally I concluded with those words: middle pillar. When they had heard that, they took fright and stepped back, as if they worshipped me with their mouths, but their hearts had gone stiff; and so I shoved them with my hands, and they fled. Then later they and my father-in-law saw each other and they said, We would take that faith on ourselves, but we heard other words, so we turned our backs. And it didn't please me either at the time I heard the Truebelievers mixing a lot of gods in one bag.

1257. I told you already in Iwanie, that there is one land in which when a king succeeds, they do not enthrone him until he has sat 3 days round the clock on the throne with a sharp sword hanging above his head by a single thread. If that sword falls and kills him, it is a sign he is unworthy of the throne; and if he lives, then the kingship belongs to him. And so I said to you: a sharp sword truly hangs over your heads by a hair; and you were not careful.

1258. You have been prepared for a long time that you might pursue me, as it clearly stands: What happened to Jacob, the same also happened to Joseph, and vice versa: What happened to Joseph, also to Jacob. Where do we find that Jacob was imprisoned several years, as was Joseph? Where do we find that the brothers hated Jacob, as they hated Joseph. Surely that was a sign for the present time, and his brothers also hated him so.[1520] Now let us speak among ourselves, What evil have I done you? Indeed I put no more upon you than what your power and understanding could bear. I told you of the *Baałakaben*; it stands long ago clearly among you that that already was in the ancient

[1518] Ps 84.13
[1519] See Chronicle, 53 and Levine, 50 n 128; cf Ben-Zvi, 372.
[1520] Gen R 84.6 (Rashi to Gen 37.2). K 2.325 (no. 1259) has Hebrew: *Ma szeiro leJankiew iro leJosef*.

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times of those great men, and they supplied them with money. And that which I told you of Ell-Szaday, and you were not able to tolerate it, and that is the gate to God, without which one may not enter.

1259. The *Baałakaben* are men in wholeness and there is no blemish upon them: They came from the tribe of Dan,[1521] but only on account of a certain thing, before one emperor and on account of an oath, their legs were taken from them. They complained before God. He replied to them, Indeed the whole world has a deficiency and there is nothing stable in it, so there must be a deficiency in you too; but one will come and repair all the deficiencies, at that time your repair will be made. They hope for that, that one will come who has received baptism, and that one will repair them. They see that I have already come to the world, and they see that I need money, but I can take nothing from them on my own, for I am afraid they might want to test me with riches; but through you I might take from them. They have king's attire and eat from very precious vessels of silver and gold. They are fed from one place in that world from which they are provided with all victuals, meat and poultry; but that place also is the work of man's hand, and there is a screen which divides it off, as was said above. There are common men among them too, like the peasantry of this world; they are also *Baałakaben* and they work at agriculture; they are also hidden from men, themselves and their earth alike. Their women and maidens, nothing surpasses their beauty. If you had all been in wholeness, they would have knelt before your feet and you would have been lords over them. They were very happy when they heard that you want to take their maidens and women, which they would have given you willingly. You would have had the power to grant them legs, and you would have seen a great miracle of God; and all of it natural, even giving them legs would have been natural. Sometimes they are transformed [and are] similar to people here; they have legs and walk through the world. They are found in the mountains of Switzerland, the Tyrol and Hungary. They eat with people and listen to those new things which are heard in this world. If you had wanted to travel 70 leagues in 3 hours, they would have carried you. They have authority over the *Schaydim*. If I had sent one of you to them, you would not have been able to find their place in the mountains, even though I described all the signs to you. I would have had to send one of them who are with me [along] with you to show you the road which you have to follow to their cave. Also, even though you saw there this verse: The stranger who comes here will perish,[1522] you would not have been afraid. They would have received you with great joy for they would have known that the time had already come for their repair. They would have given you great treasures; for 3 parts of all the treasures belong to them for their needs, and 2 parts to the treasury of their king for concealment. But if they find a little treasure, it all belongs to them. Many of them are found in Poland.

1260. In Iwanie I told you the parable of the doctor who admonished the sick man to eat this and not that, and drink this, and not that. A second doctor comes and admonishes him more and gives him a warning saying, You must not eat and not drink so that you might not die like that one. But I am that second doctor, who warned you that you should be on your guard; and you were not careful in attending to that and in being obedient.

[1521] Gen R 98.14, 99.11; Tan Vayehi 12
[1522] Num 1.51

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1261. Indeed I said to you that the Messiah must enter into [the place of] Esau; truly enter into him; as it stands: I will rejoice in God,[1523] just so: in God. Of Jacob it stands: He went to Haran; he left to go to Haran, but he did not arrive.[1524] But I went to Haran, for Haran is in this world. I wanted that you follow me to Haran and you didn't want to, so I went by myself.

1262. Is it for nothing that I am angry with you for the 24 years that passed when you left God and followed men having no help!? for if I would have sent to all the Jews to announce that the time was coming for them to be called to war, that they be prepared to go with great joy; that they learn well all the arts of war, even the women and girls, that they not tarry in going, none of them would have been killed who had gone and heeded my counsel. They would have kissed your garments; and now they will be taken by power of hand and very many of them will perish; and I am afraid lest there be Truebelievers also taken by power of hand.

1263. In my youth, the children would play among themselves. One acted a dog, another a pig, a third an ox, a fourth a wolf, and I played the lion and tore all sides to pieces. But one played the rooster; he dropped his pants, beat his hands on his rump and crowed like a rooster. We got so used to it, it became an addiction. When we went home, even if there were guests, then the one who had played the rooster would push down his pants in front of everybody and act just like a rooster; the one that played the dog, would howl like a dog, and when he spotted me at szkol he would bark at me like a bad dog. So we did, and I was the lion which rent and beat the children until they fell to the ground and said to me, Jacob what are you doing? I replied, Don't call me by the name of Jacob, because I'm a lion now. I beat and rend.

1264. That old man Rabbi Itsik Turier,[1525] being in Korolowka, had a lot of enemies among the Jews. They coaxed a goodhearted peasant, a wine merchant who served [at his place] 17 years, never drank or whored, but only saved his cash, that he should get drunk, commit adultery; and talked him into other things: that he should distill spirits on Saturday, which he had never done. When he did so, they went to inform the old man, that, Your wine merchant is distilling vodka on the Sabbath. He went to find out if it were true. But they persuaded the wine merchant, When that old man comes here angered with you, kill him with that big ax you have. In a great drunkenness he listened to them and when he came, he hurled the ax he had at him from afar. But he leapt aside with his great power and the ax came down in the door at the entrance and broke it in two though it was thick. Seeing that, the old man got the testimony of the peasants who stood there, leapt out in anger and just hit him one in the face, at which he fell right down and died. And then he himself went to the lord and told him that adventure and after having paid him what was proper for the peasant and having pacified the local pope with a considerable sum, he ordered him only to pay for the funeral, and he invited all the peasants (and) having given them 30 small barrels of beer, and having provided a feast, all praised him,

[1523] Ps 104.34
[1524] 924 n (cf 196, 493 nn)
[1525] Cf 1250.

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saying that they wished to die with such honor. Later he went to the chamber where the wine merchant lived and found there more than the sum he'd paid out.

1265. When I was young I heard that all the Jews have their own beehives, like the leaseholder was accustomed to have. I went to one carpenter that he make me at the corner of the house which faced on the street a big hole, as if a beehive stood there. I took raw honey and coated the holes with it. False bees gathered which were venomous, and drew near there making the hive their own. When the Jews came to my father and told him about their beehives, I said to them, So come with me; I'll show you the beehive I have. My father warned them not to follow me but they came out anyway. I showed them the place. When they'd only come near enough to see the hive, the bees flew out, stung them and they went away with swollen faces. And so has been done with you: At the beginning you were smeared with honey, and then you were bitten.

1266. Is it possible to get down from a ladder without first climbing from the lowest rung to the top one? just as it stands concerning Jacob, that the angels he saw on the ladder mounted to the top, and then came down,[1526] so must I go from the bottom to the top, from one rung to the next, and from one crown to the next crown and so on. I revealed to you initially that saying: that God appeared to Abraham as El Saday that he is a *Sched*, for he is the first gate to the entry and they are the gatekeepers.[1527] I wanted to show you clearly, so that you would have authority over them. They would have served you at every place wherever you only wanted to go, even if it were a thousand leagues in a day, they would have led you without a single damage from the air/plague. They would have been under your feet like *galoshes*[1528] and that verse would have been fulfilled in you, which stands, They will go and will not fly, they will run and will not tire.[1529] Abraham too, by that power drove off and beat those 4 kings who had beaten the 5 kings, he returned with booty and took back his nephew Lot.[1530] Surely that was with power from El Saday. You might understand that, that the powers of God are equal to the powers of the unicorn. It has also been told me concerning the First, that in the counting of the name of Shabtai Zvi there is *Ruach Scheykier*, a false spirit; but I said to them that indeed the name Moses contains the same count as *Elohim Ahayrim*, foreign gods.[1531] But I tell you, that even though that counting is in him, he came to repair. So we have come to repair that false spirit, for they too await repair and we need them and must unite with them.

1267. It was revealed and shown clearly to Abraham that El Saday is a *Szed*; but only *El Saday* was revealed to Isaac.[1532] Jacob wanted to go even farther down to the foundation; and thought he had already gotten to the foundation, but he went astray and fell, for the farther and farther down it is, the greater the hindrance which stands from that one which stands over them. I, I am that one who will descend now to the foundation; and it is

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[1526] Gen 28.12. K 2.326 (no. 1267) has Hebrew: *Wehine malache Elohim olim wejordym bo*.
[1527] Cf Gen 17.1; 214 n and see what follows concerning the gematria of Shabtai Zvi's name (814—as in the spelling out of the letters of his name; *'el shadai* or *ruah sheker*)
[1528] The ms. has *kalsony* here and later, from the Ladino, normally "shoes."
[1529] Isa 40.31; 499 n. K 2.326 (no. 1267) has Hebrew: *Jelchu welo ieofu.*
[1530] Gen 14.1 ff
[1531] ??? (345)
[1532] Gen 28.3. ??? where is it that Abe knew (and Ike didn't)

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known to you that it is a base and lowly *Sfera*;[1533] and we must go first to the lowly *Sfera* to make repair there, and then we will be able to repair the higher. The *Schaidim* are found there, and there are *Ruchen Velilen*,[1534] abject spirits, and they are worse than all, just like abandoned *Schaydim*. They will trouble you then and confuse your thoughts and you will fall. But there are *Schaydim* in the high degree, and they are like kings and lords. They commit no evil, on the contrary they do good. In the end even the evil ones must say Amen and become good. Now they hold back from every side. They rejoiced greatly when they heard of me, for they know that Jacob will come to repair them; but [because of] one thing I am afraid to go to them, and they are afraid to come to me. But you would have been intermediaries between me and them and through you everything would have been concluded. For you have to know that they cannot come before the king of kings, who stands before God, even though he is their God, and he and they are like those two trees which stand one across from the other and a river divides them; so is that Big Brother with them. Therefore I chose you as Brothers and wanted to reveal and display *El-Szaday* openly to you, that he is a *Szed*, so that you could do such deeds before them, and they would have come to serve you and would have been your *galoshes* as was said. They would have led you to that Big Brother and to his brothers. They would have seen how those brothers would receive you kindly and embrace you, from which they would have seen well that through you they will be repaired, for you would have asked the Big Brother and his brothers to do good for them owing to the service they had done you. But now those low spirits mock at those *Scheidim*, saying to them, You had faith in them, that they will do good for you. Also the Big Brother and his brothers say that I am not yet the one who has come to unite with them, for they see that you rejected me and did not want to follow me and from that they deduce that that time has not yet come. Know also that the Big Brother always tries [to see] if he can get past his screen, but some thing draws him back to his place, from which he concludes that there is something higher over them. His brothers too are aware of it. But I would have advised those *Schaydim* how they could unite with that Big Brother; but to the Big Brother himself I would have given advice on how he might get through his screen; and all of that would have been through you. If that Big Brother had come to me, then you would have seen what would have happened in the world. Even though *El-Saday* appeared to Abraham it was not in wholeness, for if they had appeared[1535] to him in wholeness then he would have lived forever. And I told you that that precious thing always lies hidden, one hidden in another; but Abraham was only shown the surface and not what was within, as I want to show you. The Patriarchs too were given that great name *El-Szaday* but that was as if some lord were given a title without a position. What use is the name to him? And so were they. The name *El-Szaday* is very valuable, but they need us, that we might repair them, and we need them for service, so they might lead us in distant lands without tiring or labor. They have that power in hand [such] that they might give us a screen so that we might not be seen in those few places where we might need it. All that I reveal to you is hardly a

[1533] See 1 n, 305 n. Though using the word *Sfera*, Frank is referring to the lower half, the unrepaired aspect, of the *tehiru*.
[1534] Cf Eruv 18b, "spirits and liliths"; Frank deletes the middle term *shedim*.
[1535] The verbs are in the plural. This passage is the only time that any morpheme appears pertaining to the term El-Szaday (in any of its spellings) that has the capacity to express the plural.

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drop in the ocean against all that [which exists] where I want to go by the power of my God.

1268. There were two kings. One had a son, the other a daughter. They loved each other powerfully. Their fathers would not consent to the marriage. The prince from the great love he bore her worked a trick with a thick silk rope, by aid of which he climbed to the princess' room by night, at a great height from the terrace. He found her sleeping in bed. She awoke from sleep and called out, Who is it? He replied, It is I, your beloved prince. Having heard that she fainted. He had a hard time bringing her to her senses. He asked her, Why did you faint? She replied, I ask you, how did you manage to get all the way up to such a high floor where I live? He said, I held on powerfully to my silk rope.—That is why I fainted, she said; for if you had, God forbid, fallen, then not a bit of you would have remained.—And so I faint for you, seeing your great fall. May God console your hearts.

1269. You have read that when Moses was a child he was given to Pharaoh, two vessels were brought before him, one with gold, the other with fire; and he was watched from a distance to see to which vessel he would stretch his hand.[1536] So in every place they test men, to see which road they choose. And I told you what is trail and what highway and I told you that we will walk that trail which is not opened for long, which trail no one has walked, and how could you take it on yourselves to go?

1270. You did the deeds of a snake. I tell you that you acted like those evil snakes that bite men with their poison. Or don't you know of that holy snake, which guards the garden, the path to which not even a single bird knows?[1537] You ask what does a snake have to do with paradise?[1538] She, she is that snake which is always in paradise; and if one is worthy to move it, that one will come to eternal life. And that, that is what God told Moses: Make a bronze snake and hang it on a pole. He who is shown the snake and looks upon it, will immediately live.[1539] If you had God forbid touched the honor of that snake, then you would have been smashed into dust; but you did the deeds of those snakes which bite, and therefore both you and I were bitten by them at those times. Just so I told you that all is created in two, and that evil part, because it is under a curse, does evil. But the good part is endless, and it is impossible to measure the good which is found in it.

1271. I told you while yet in Iwanie that here is the burden of silence, and the heart may not reveal to the mouth. How is it possible to lead without talk and words? But I told you the common proverb: that it is better to see with the eye, than to hear with the ear. For everything a man may see in an hour with his eye may not be written down in a whole year. Therefore you had no need of any words, for you would have seen everything clearly with your own eyes.

[1536] Ex R 1.26
[1537] Jb 28.7
[1538] ???
[1539] Cf Num 21.8.

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1272. Blind Solomon, having seen a beautiful woman, asked her what her name was. She replied to him. He fell on her neck and said to her, O how lovely, how beautiful is your name! He kissed her ceaselessly. That was a great amusement for those who saw it. And so you: You gave yourselves names and all bragg[e]d about it. But what came of them? You were to wait for those names which the mouth of God established.[1540]

1273. In the beginning those Bałakaben were men such as we and were great students. Their number was small; because of a certain thing they were knocked out of this world and their legs taken from them. They took wives from this world and they bore them children. Now there are many of them. The same thing happened with the Schaydim; but from where they were created I cannot reveal to you. If it were revealed to you, you would now know where we are going and where we will tread. The Schaydim also took women from this world and therefore they do good for men.

1274. If you had been in wholeness, then I would have sent one of you with a pass from that Maiden to the Big Brother. Having come to that screen, you would have found one guard, who would have asked you, Where are you going? You would have replied, I seek my brothers.[1541] He would have recognized you, that you are one of those brothers who are there, for the others have faces like yours, for every thing is created in two. And as soon as your brother had seen you he would have recognized that you are his brother, then from great love, as soon as he would only have blown his spirit into you, you would immediately have become his equal in beauty, power, height and wisdom. Only then would he have led you with that pass to the Big Brother. But you must know that [at his place] are rooms without number; and there are many of them in which he has not been since the beginning, for he is made to forget them. Among them is one room in which all the deeds of men are written down nightly and all the words they speak during the day. He himself sees and watches over everything that happens here in this world. And if you had entered that room, you would have found there those words that I would have told you here that day. All would have been written down clearly there before you, and you would have read there that you were to say to the Big Brother that he should enter that room he had never been in. You would already have known of which room I speak, because there it would have been appointed in my words. In that room the Big Brother himself would there have read all my words, which I would have spoken with him from here. Know that he cannot now get through that screen, but just so I would have revealed to him by what means he could get across the barrier. He himself does not now have the power of crossing, only the queen of Sheba shares the power, so that she can cross here at night, as was said above. If he were to come to me here in this world I would lead him to my room, which is the *Hayder Horusi*,[1542] and there he himself would read all the things he needs. At that time our Brothers would be united with the sisters from there and the brothers from there with our Sisters, as was said above. For we are water, and they are fire, and from great enthusiasm they would be made one; for they long deeply for bodies, and we need them. Therefore I told you several times that I myself will give the marriage feast of your sons and daughters; that was my desire for them. The children which would

[1540] Isa 62.2
[1541] Cf Gen 37.15 f.
[1542] 655 n

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have been born, you would only then have seen their power. At their cry a whole town would fall. Also if you had asked the brother who was your equal for several little gold trees which are in his land, higher than the tallest tower, then he would have sent [them] to me; you would only have had to signify to him in which place they were to be engrafted. They would have been planted and grown immediately.

1275. There are strange deeds at [the place of] Jacob. If you had been in wholeness, you would have put on an attire such that the whole world would not know the foundation of the material from which it was formed; they would not even be able to understand the work. All would have inquired and been amazed at those signs. Each of you would have worn a different attire; as it stands with you, that one is different from another. Every day you would have worn different attire, and in that attire you would already have known what is above and what beneath, what before and what behind, and what that is which is called altered deeds. If I were to reveal to you the foundation of that word: alteration, then you would not want to come as far even as my room.

1276. In my youth there was a certain Jewess who fattened poultry. She fed white geese, very fat. We lads came at night and took 6 white fattened geese, and in their same coop we put 4 black geese, altogether skinny. We lacked two geese. We took two drakes and put feathers in their beaks, so there would be for sure the full 6. When she looked in the next day, she was powerfully astonished and ran to my mother, saying, that a great wonder had been done [at her place], for in place of the white ones had been found black ones, and two geese had become drakes. Likewise we exchanged a black turkey, stolen from some lord, for a white one, fat and 17 years old. Also that Jewess was the wife of a landed elder. She made 6 pies for guests. She hid them in a chest and closed it with a padlock; she also closed well the door to the closet where they were. My lads and I climbed up and, having pulled out the bar and turned the chest upside down, broke in and extracted all the pies, [and], having turned the chest back over, put the bar [to the door] back as it had been and left, taking even the confitures which had been there in their jars. We ate up the confitures, washed out their vessels and set them back as they had been at first. She said, having seen it, and everyone else along with her, that these were devils' doings. That Jewess also came to my mother and told her that the confitures and pies were missing, and the closet had been closed as well as the chest; which she thought a miracle.

1277. I tell you, if Abraham and Sarah had not gone to Egypt; and if Joseph also had not gone to Egypt, to there be called by that name *Awrach*,[1543] young king, then the whole world would not have been established and certainly not Israel. God did all that by his own ways, so that they were forced to go down to Egypt.

1278. What man can raise up a man? For man has no help and it is not in his power to raise up, only God himself can raise up. I also did not come to raise you up; I wanted to bring you down, to the deepest depth, right down to the foundation beneath which it is impossible to go. But from there no man can raise up, only God himself by his own hand

[1543] Gen 41.43; Rashi, Targ Onk ad loc; Bbat 4a

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and power can raise up, pulling forth from the depths and establishing him on such a height from which it would never be possible to descend.

1279. Jacob could not say that saying: Do this and live;[1544] for he was not yet in Egypt but only in Canaan. Therefore he could say no more than those two words: Do this.[1545] But Joseph was in Egypt and was called that name: young king,[1546] he thought he would finish everything, therefore he said: Do this and live.

1280. Jacob knew of that divinity the Big Brother and knew he had 12 brothers. He thought he would go to him with his 12 sons, but when he saw that Joseph was no longer, he said, You have driven down my old age into Sheol.[1547] Even though he was in Egypt with his children and there were 12 again, in spite of that he knew that it was impossible there to go to the Big Brother, except for one who would be pure in heart and hand; but his children were polluted, by [the fact] that they had sold Joseph. And so you.

1281. A certain peasant went to the *Jarmark* leading a goat by hand to sell. A young lord came up to him and asked him, What do you want for that goose? He said to him, Perhaps you are blind and can't see this is a goat? The lord coaxed everybody at the fair to go ask him as he had done, What did he want for that goose? The peasant became greatly confused and went home very disturbed. He said to that lord, Know this, that I'm going to beat you 3 times this year till you can't bear it. With that he went away. The peasant heard that the lord wanted to build himself a court. He went to the lord and told him he was a great carpenter, saying to him, Let's both go to the forest and pick out tall and handsome trees for the building. They drove there together, the lord taking servants with him to the forest. Having come to the depth of the woods, he said to the lord, Let your servants stay here and we'll both go and find the tree, and then come back to them. They both went into the thick of the forest. The peasant caught hold of the lord and having tied him to the tree by both hands, beat him till his soul was scarcely left in him. He went off. The servants started looking for him and having found him tied to the tree, freed him and brought him back to the house. Then that peasant heard that the lord had grown weak. He disguised himself as a doctor, and taking with him one fluent in different languages as a servant, he went to the lord and had himself announced as a famous doctor. The lord ordered to invite him. He felt his pulse and ordered all the servants off for the whole day so he alone would remain with him. He beat him again, until he became powerfully sick, and said to him: One more time I have to beat you, at the bridge to the church nearby. With that he went off. Around Easter the peasant knew the lord would go to church, so the peasant took his farmhand and put him on a horse so that he could run mounted to the bridge towards the lord and cry out these words: Today I have caught you here and will fulfill my vow. The lord called to his servants to catch him; that farmhand scampered for the nearby woods and they all ran after him to the forest, but the lord remained alone on the bridge. Only then did the peasant jump out from under the bridge, fill his promise and bust him with his own staff.

[1544] Gen 42.18
[1545] Gen 43.11; Zohar 1.210b
[1546] 1277 n
[1547] Cf Gen 37.35+42.38.

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1282. You have read in your teachings that in future times Esau will wear those Jewish garments which are now in use; like the veil,[1548] straps[1549] & ... But we need to go wisely, to tread and to do; but when you catch him, then you can knock him off the place he stands to that place where you stood, and you will inherit his place, and he will stand in yours. I received you so that you would be helpers in that, so that you would be lords, as it stands: I will make them lords over the whole globe of the earth.[1550] I wanted to travel with the whole Company from land to land by coach and on horseback furnished in beautiful and costly harness. Everywhere we would have gone we would have stopped in their place and they would have taken instruction in the reading of the Laws, for they would have been brought to the teaching because they would have had no estates in which they would have been engaged, just as you have had free time until now.—In my youth the peasants dressed a young farmhand in Jewish garments, made him a beard out of hair and proclaimed that a great rabbi had ridden into town and wanted to have a sermon. So he was brought to the szkol wearing straps and they set him up before the ark. He had been taught to say one verse from the Bible and couldn't say that well. The lads began to laugh. Only then was it recognized that he was a common farmhand and they pushed him out. Or did I also tell you for nothing: It is better for you to walk in mud than to speak the Laws here in this place; for the Laws are given for obedience and obligation and they weaken man's power? What did you repair by your empty words? You thought that your foolish chatter would pull you across to Paradise or Heaven.—A certain man had a foolish son, he stood on a high mountain and peed down to the ground. When he saw a lot of people coming from the szkol below he turned away and finished peeing on the mountain. They came to his father and congratulated him that his son had reached a little wisdom, that at least he had shame and turned away when he saw us. So his father said, You'll see that that's just some new kind of foolishness. They asked him, Why did you go away from your place? He replied, Because I was afraid that I'd be caught hold of by the pee that was coming out from me above. Then his father said, So, didn't I tell you that here was only some greater foolishness?—And so with you: you talked, and then you turned back to your Laws; you crawled just like a crab and fell. But I, because I appointed you so that you might be heralds before the world, had also to fall.

1283. You were supposed to wait for that thing I told you in the parable of the goldsmith: When he melts silver and the silver becomes scattered in the dust, what does he do? He lays a big piece of silver in that crucible, and thereafter at that time the little bits concentrate to the melting lump and weld to it. Or when there are many other metals in the silver, he throws the piece of silver in the crucible and a piece of lead with it; the lead draws out all the alloy, and the silver becomes purified. And so with you: You were supposed to wait.

1284. In my youth when guests came to my father, I said to them, I will show you a new and really surprising thing. I took five little pellets made of wax, and put them in my cap,

[1548] The Polish words refer to the prayer shawl and the phylacteries.
[1549] Cf AbZ 3b where the time spoken of is that of the messiah's coming and it is converts to Judaism ("Esau" here means Christians) who will be forced to wear these items.
[1550] ???

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saying to them, Now let one of you reach out his hand to the cap and take one little pellet in front of everyone; still 5 always remain. Then they said, If you will show it to us we'll give you a thaler. I did so, I agreed to it. When one reached out to take a little pllet, I cut a little off a rod under my hand; then right away I dropped it in and so there always remained 5.—Another trick: I wrote three numbers with chalk on the table and said to them, From these three will come 9 and then slapping my hand down on the table, there were 6. A merchant asked, Where do you have 9?—I replied: Now; and slapping him in the face I impressed the third 3 on him. Everyone present laughed at that.

1285. I told you in Iwanie that before the doors of kings there is a screen; first they open the screen, then the door. So all precious things lie hidden in chests. You see with your own eyes that screen. That is that religion in which we are. They call upon his name *Ischua* and the name of his mother, the Virgin and the name of his father. For in the estate of Jews they say: the God of Abraham, the God of Isaac & ... But now what stands will be fulfilled: We know not of Abraham, we do not know Israel; You God are our father.[1551] It is necessary to speak as if he were present: You, o God. It is necessary for us to know their names clearly and to shelter beneath their wings. But you turned back like a crab to the Jewish estate and you fell. From then, when the Jews will come you must go *de noviter* to the status, as it clearly stands that God spoke to Abraham: I will make you a great people;[1552] that is I myself will make you a great people. So is it with you.

1286. Indeed you have heard how my brother Michał came to me in Rohatyn, that I beat him powerfully, saying to him, Go back home do not go out on the road, on that burdensome road. For who will be worthy to walk that road? You ought to have gathered from that when I forbade my own born brother, that that was no light thing. I cautioned you times without number, as in the saying concerning humans: An ox is tied by a rope, and men by words. You promised me you would listen to my words and be obedient to me. Where is your promise now?

1287. I told you the parable of a certain girl who was bleaching a piece of linen near the woods. One old swindler came along, hid himself in the woods and slowly pulled the piece of cloth until the whole piece was in his hands. That girl saw it and didn't figure out that there was someone there pulling the cloth. When she came to her mother, she asked he,: My daughter where is the piece of linen. She replied, Slowly, slowly it crawled away from me. And so with you. Did I not say to you several times: Beware of the old one;[1553] because you know that in swindles the old one has a crooked way, and he is for the [whole] 500,000 years the world stands always seducing and leading men away from the true road. Therefore what was, is not. Even though the whole world be set against you to do you harm it would not be able to cause you the harm you yourselves have dragged down. But likewise, God grant it! I wish you, that even if you weren't able to keep hold of that place in stability—and it is more by far when I will go to Edom, as it stands: O God when you tread the fields of Edom the earth trembles[1554]—that you might be worthy at

[1551] Isa 63.16 (jumbled). K 2.328 has Hebrew: *Awrom lo idainu, Israel lo koronu, ato Adonai owinu.*
[1552] Gen 12.2. K 2.328 has Hebrew: *Weescho lego gadol.*
[1553] I.e., Samael
[1554] Jud 5.4

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that time, and who will be worthy of that? Therefore I warn you again: Be careful that, God forbid, you not fail and [that you] not follow men, for you would be, God forbid, driven away from the Company and from everything. But if you will be good, the good I will bestow upon the whole Company I will do you too. As it clearly stands: If the most beautiful of women is not known to you, go out in the heels of the sheep,[1555] that is the Company.

1288. When Jacob went to Laban he did not go until he had first received the blessing of his father Isaac and he already had the robes of his brother Esau on, only then did he leave Beersheba. All beauty and brightness also left with him from there,[1556] only thereafter does it stand that he went to Haran, and it does not stand that he traveled by vehicle but afoot, as it stands: Jacob lifted up his feet and went.[1557] How could you take it upon yourselves to go without a blessing and without the robes?

1289. A certain prince who voyaged in a distant land was attacked at night by bandits who took everything he had. He was left naked. He went to the sultan, who knew the king his father. He announced that he was the son of that king known to him and that he had been completely impoverished. Immediately the sultan seated him at his table and on the first day gave him a common garment. He was surprised that the sultan, who knew his father well, had given him such simple clothing. On the second day he gave him a little better attire than the first; on the third day still more lovely. He also gave him a horse with an ordinary saddle. The prince figured to himself, I know well, he said to himself, that this sultan is very understanding and wise and what he does must come from wisdom; it can be nothing else than that there is some secret thing in this. So he began to look through the robes and saddle and found there precious stones such as he had never seen in the treasury of his father.—And so with you: If you had been of the seed of Abraham, how could you not have felt that, when he was told: Go, go from your land. And so I; when I told you: Go from your land & & ... and led you to baptism and speak with you of those crude things in parables that here it is no different, but only wisdom is hidden in folly, as was expressed at first.

1290. Now I will reveal to you what I had in mind to do the first time I traveled from Lwów to Warsaw. Everyone saw that I appointed you as Brothers. Your names were the same as the Apostles who were previously. You saw that I began to go out into the world with supernatural deeds. I ordered three horses put to the sleigh one behind another and so I traveled through the streets in the king's town like one of the great lords. They would have asked me, What are you doing? I would have replied that I, I am Jesus and my Brothers are the Apostles; and I would have brought you to the church, and there I would have smashed everything, saying, This thing is not the Messiah, for why was he killed by Jews like himself? All the soldiers who would have been in Warsaw would not have had power over you with all their weapons. And thereafter you would have seen the great deeds of God which would have happened, but you would have been the first to have

[1555] Song 1.8
[1556] 924 n
[1557] Gen 29.1

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been called men in wholeness, and not *Enysz*[1558] as it was in past years, before Adam was created. They believed in the non-existent foundation *En-Soph*; but no divine place was named until one came and created Adam, and through him everything was spoiled and the earth became cursed. Jesus revealed himself as God to this world as long as Adam did not come in the shape of Adam; and he [Adam] will be utterly Adam and his wife will come in the shape of Eve and they both will go round about and will come obliquely with wisdom[1559] & ... But I received you so that you might be called whole Adam and from you would have begun the beginning of the world. That would all have been if I had done my deeds myself with the power of my commander. But you leapt in front and did the deeds of men and what came of that? I suffer with you to the present, both you and I, for I stood guarantee for that youth, as it stands there.[1560] Likewise it stands of Jacob: You have struggled with God and man and been victorious;[1561] but not by oneself, by one's own wisdom, without the will of God. But I already said to you in Iwanie, when a man wants to do some wisdom openly in the world, he must himself first understand well, so that later everyone may praise that here is wisdom; where then, if God himself does wisdom openly before the whole world then do men not know of it? And you did not bend your ears to my words? Also several times I told you that of all the goods I had I picked out the best and laid it on the bottom and that which was shabby on the top as is the custom of merchants who show the shabby first; and you did not deduce that you should have been silent and suffered until that which was prepared for you arrived. And just so when they dig a well: At first foul and dirty water comes forth, until the pure comes. So is it everywhere at every place.

1291. In Warsaw, the royal city, I surrounded you from all sides, just like a wiseman[1562] who makes a circle round himself so that he might not be hurt, so did I surround you.

1292. The Lord cursed those who teach the Jewish laws in that religion. All those who don't have God, let them learn the laws. Go! Look, God told Abraham, I give all these lands to you and your children.[1563] He did not say he would give them laws. But it is all my effort that we may attain their degree and that they learn the laws, as it was told.

1293. We must go nearly into the abyss. Everyone must have the heart of a lion, that he may fear nothing and not be frightened; for I, I am he who will go before you, and you do not yet know what is *Nikwe detom rabe*. The hole of the abyss.[1564]

1294. Take note: Daniel said to Nebuchadnezzar: You are a golden head.[1565] Yet he had a head like all men. But surely it must be that there is such a man who is of golden head.—What is that which Jews call out loudly: *Be rosch haszune*,[1566] the head of the

[1558] Heb '*enosh*, another term for "man, human"
[1559] 666 n
[1560] Gen 44.32
[1561] Gen 32.29
[1562] Prps, a wizard or conjurer
[1563] Cf Gen 17.8
[1564] 1 n
[1565] Dn 2.38
[1566] From the High Holiday prayer that begins, "*berosh hashana tikatevu*" and is repeated several times.

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year. Surely they call that some sort of head. Just as they say of the emperor that he is the head. There are many heads.

1295. When the Jews enter the religion they only enter baptism, but not *Daas* ; just as you now have come to baptism, but not to *Daas*.

1296. That Big Brother, even though he is divine he is in greater difficulties than me. He is very upset over you, and his brothers all the more so.

1297. There were two tall farmhands. They both stood up, then one jumped over the other on the run. Whoever could jump over them was good, who couldn't, fell. But when it came to me to jump over them, both the men persuaded the others that when I had to jump, (then) they should rise up on their toes. I didn't even know about it. I just measured their height from afar so I'd be able to jump over them. When they rose up they hurt themselves on my bottom and themselves fell down and strained their necks. They were ill several weeks. So are you: You raised up and fell.

1298. I once had fox skins and others for sale. I chose the shabbiest of them and having combed them out, gave them to one to sell, and he was not to reveal whose they were but only to say that they were his own for sale. But I myself went among the young merchants, who were only learning to do business and asked them if they didn't have such skins for sale, that I'd pay them well for them. Then that man who had my skins for sale came along and said to the merchants, I have very nice fur goods for sale. As soon as they heard it they winked to him not to reveal to me that he had such merchandise for sale. They followed him and paid him well and then came to me. I wanted to give them 50 levs profit, but they didn't want it, wanting 100; and so they were stuck with the shabby ones they bought and I went off on the road with my best ones.

1299. Men say of this world that the world is as big as the distance between Heaven and earth and that from Heaven to earth would take 500 years to travel; and so that must be the measure of the circumference of the whole world.[1567] But truly it is not so; because all the geographers testify that the whole world can be traveled from end to end in 4 or 5 years. Including however the world hidden behind the screen which I revealed to you, then that thing is true, that it must take 500 years (to go).

1300. The queen of Sheba did not have permission from the Big Brother to be in this world, but only in the land of Israel, for if she had been among those peoples that were not Israelites, then she would have grown greater in flesh and she would not have been able to return to her place. Even though here she would have had also eternal life, she would not have been able to return to her place. Even though she would have wanted to send something to her king from herself that would also have had to be in great concealment so that the lords of her land might not know of it. A different foundation is found among the Israelite people and those peoples; I cannot reveal it to you. If you had brought me such a thing from them then my power would be like the power of 7

[1567] Hag 13a

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buffaloes. If the queen of Sheba had taken one maiden from King Solomon, when she brought her back as a present for her king then she would have gotten greater power and honor than he, for through her he would have attained more flesh.

1301. If you had been in wholeness, then I would have been the king of Poland, and you would have been the 12 lords at whose riches all the great kings would have been astonished.

1302. The Baałakaben are triple. The third kind is superior in wisdom and wealth from the other two. You were prepared to go on embassy from me to them. From them I would have had the power of 7 buffaloes, as I said above. But if you had brought me a maiden from the Big Brother, then I would have had greater power and beauty and would have been rejuvenated as a young man of 15; as well as a powerful voice. But if I had sent him one maiden from myself, then his strength would have increased 6 times what it is now. But now he is in difficulties; but so then he would feel happiness in his heart.

1303. Indeed *Daas* is hidden among the Sephiroth and stands to the side; that shows that when the time comes when you enter *Dass*,[1568] one must descend and go out from all the 10 Sephiroth and come to that *Daas* itself from which all the chambers are filled.[1569]

1304. I told you a parable: When two kings war with each other, they pay no attention how many plain ones are killed but only how many *commanders*, for through that the soldiers will already fall into their hands. Likewise I received you as Brothers to be like the elders of the Company and warned you more than the rest of the Company to be careful, and you yourselves made the whole Company Brothers; but Judah said to Joseph: We are 12 brothers, your servants,[1570] and no more.

1305. I told you when the Cossacks pursued the Jews in Poland, as soon as they crossed the Dniester the Jews sneered at them; so is that thing with you. I took you so that you would follow me step by step, traveling with me from Lwów to Warsaw, then I pulled you on so you would come forth from those boundaries you had first been behind to my borders, so the pursuers would no longer be able to follow and touch you, for one kingdom may not enter another.[1571] But when I saw that you went about in Warsaw while pretending to me, and that was not the road of God, I had to keep silent; even though I forbade you and grew angry with you and that was because you were still under the authority of the pursuers; but I only thought to myself: perhaps I can save you and you would listen to me, only you didn't listen, then I pushed you away and you are still under their authority.

[1568] In the ms a macron appears over the letter *a*; cf 227 n.
[1569] Cf Prv 24.5; Zohar 2.14b, 3.136a (*idra rabba*)
[1570] Gen 42.13
[1571] 380 n

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1306. In the Turkish estate a turban is like a garden walled around. Then [comes] the *cap* [1572]and thereafter beneath it the head. But in the estate of Edom all go about with uncovered heads.

1307. A certain company traveling to the *Jarmark* had to pass the night in a field. Several of them decided among themselves to cheat someone so he'd go back since in the town that he'd come from there was also a *Jarmark*. What did they do? At midnight they turned his wagon around with its shafts facing the road from which he'd come, and they themselves arose stealthily and rode off so he wouldn't hear them. When he awoke he saw everyone had driven away. He woke his farmhand and ordered him to get the horse ready quick so he could ride him. The farmhand also was confused from sleep. He quickly harnessed the horses and drove off. In the morning he recognized that he was in his own town. He was astonished [th]at the houses and the surroundings were known to him, then he recognized his wife and children. So are you: You rode to the *Jarmark*—to baptism—and returned to your town and your houses and confounded your own understanding.

1308. We children being little, got together and made ourselves a fort; whoever wanted to enter it by force, we would stone with stones. So we conducted ourselves violently, poured sand down and wounded, permitting none to enter our fortress. Once the schoolteacher came for us to take us to szkol, so we threw dirt and rocks at him too so he had to flee; until my father came and pledged to me that he would give me a new thing; so only then did I return to my house.

1309. The Egyptians said to Pharaoh, Do you not know that Egypt is already lost?[1573] Truly until that time it began to change it was the best of all lands; for there was neither rain, nor snow, nor wind; as it clearly stands: A garden of God like Egypt.[1574]

1310. If you had followed me in wholeness, even though I led you to the least of all places, I would have been with you and there would have bathed you and there dressed you in that attire which it would have been necessary to wear.

1311. In my first coming to you to Poland you saw with your own eyes that all my deeds were all open, even though you said that you have orders that your journey be in secret, but I said on the contrary: Let the whole world absolutely know and see. If it is an evil thing, let it be annihilated at once; if a good faith, who is there in this estate here to spoil it. But when I came to Lanskroun and there you sang chants, having closed the window at night, I went out and opened the window, so that they would be heard for sure. Even though I was in prison, I paid no attention to that. Likewise having come back from Walachia to Kopeczince with a certain Rabbi Isaiah from Lwów, I acted precisely so I might break the March Fast[1575] openly; and I went out consciously into the street and ate

[1572] Turkish, *kavug*/ sp. *kawak*. The Doenmeh sect known as the *cavaglieros* (see 1039 n) wore such a headdress as here described.
[1573] Ex 10.7
[1574] Gen 13.10. K 2.329 has Hebrew*: Kegan Adonay keerec Micraim.*
[1575] The Fast of Esther, a Shabatian holiday

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confitures; moreover I ordered dinner made up at noon, but that the house should remain open. Even though I stayed there in prison 7 days, I paid no attention to whether everything came out into the open. Also in Iwanie I ordered to sing chants in the open before all the peoples; and who was able to contradict that? Also now when my time comes, everything I do all must see and the whole world will look at it, and those who are far away, will hear. But you who did everything secretly, what came of it?

1312. Take note: When the children of Jacob made war after the doings in Shechem, the lands gathered against them; his children made war by themselves wherever there was any kind of fortress. But Jacob, their father, stood apart. But when he saw his children in difficulties, only then did he take and draw his bow against those powers that oppressed his children, and he saved them.[1576] So I took you, so that you would go out into the world, and I would never have turned my face from you, even though I was at a distance.

1313. When the Jews fled from Czernowitz to Sniatyn from before the Cossacks, there were baths there in which were 30 risers, for those who wanted to come down to the foundation. I jumped into that water from the top to the bottom, without the risers. I saw that there the youth came out to bathe, to rinse off for [the Feast of] Trumpets; I went secretly behind them and pushed them from above into the depths of the water. They said that, Some devil is at work here, and no longer came to bathe there.

1314. I was once in a mill and saw the devil wearing German clothes. I saw that he held back the stone so it wouldn't grind; so I did so too with all my power. Then I saw that he held back the wheel so it would not turn in the water; I also wanted to hold back the wheel, but the miller told me not to bother it. Then I fought with him as equals; he wanted to throw me in the fire, and I overpowered him and wanted to dump him in the fire until by struggling we made a hole in the ground. He wanted to push me under the water wheel that was under the mill; I wanted to shove him there as well. I snatched the hat off his head and gave it to a lad to hold, but he snatched that hat from the boy with his power and fled.

1315. How did you not understand that when one comes to a new place it is necessary to change all the ways of the first; words as well as deeds and clothes, and so on with all things, and not to turn one's face back. Just as you, you were Truebelievers in Poland, then you had to alter your deeds, like breaking the fasts and the Laws of Moses; even though that was in secret, still you had to transform them. Yet in those times it was nothing yet. What now then?

1316. I led you to life, and you by your own doings drew yourselves down to the side of death, having laid yourselves down on the ground (and) fasting. You said, How are we better than our ancestors, that we should not have to die? But I replied, You will not die but you will be punished with [birch] rods and your eyes must absolutely see the greatness of God. One said, I will kill myself. I will drown myself. I replied to him, Even though you might be killed by 4 ways,[1577] you must absolutely live and take your

[1576] Gen 34
[1577] The four capital punishments of rabbinic law; 977 n

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punishment; and that I will do for your children: Because your children will not die for the sins of their fathers.—In a parable: There was a certain peasant who carried pictures around for sale; he came in to my shop. My servant wanted to buy himself one picture; that picture was torn in two, for it was on simple paper. That painter began to quarrel with my servant. I came and wanted to pay *in dublo* but he didn't want it and flew right at me. I, having gotten my neighbors to witness, gave him one in the mouth and all his teeth fell out. He passed out. I pushed him, but he didn't stir. At that, having snatched his staff, I struck him with it 3 times. Thereafter he did come to himself and say these words: I have beaten a lot of Jews but no Jew has ever beaten me like you before; for that I will cut my throat tonight and throw myself under your house, so that I can attack you thereby. The neighbors said to him, If you kill yourself we will bury you, for in our land such is not done as in yours. And so with you: You have to live.

1317. A swallow, a bat and a thorn bush were found once in this way: The thorn bush had its merchandise and a ship at sea; the swallow wanted to be captain and commander of that ship. The bat however insisted on it for himself. In a word the bat directed the ship at sea and the ship sank with the merchandise. Immediately the bat fled and hid himself by day, he flew only by night because he was afraid of the thorn bush. The swallow always flew over the water searching for the sunken ship. The thorn bush remained always at the middle of the road and tore at everyone's clothes to find his loss. And so with you: That one who led you hid himself from you so as not to be seen; but you lost a certain thing which you seek and do not find.

1318. In Bucharest there was one great lord who had an only son of 15. He asked his father to become a priest. His father gave the priests 30,000 purses of money to make him the honor of elder. When he reached 25, he saw a beautiful woman; she pleased him and he slept with her; then he took her to his coach and rode about with her in public. The priests, powerfully ashamed, went to his father and family to complain to him. But he didn't pay any attention. Then they went to the king. The king said, Tomorrow I will summon him to the senate, perhaps he will break it off from shame. The next day he sat himself in the coach with the woman and traveled to the *divan*[1578] without shame. The king asked him, Is this the way you keep your vow to God? He replied, But my vow is no good for I was young then, now though I have come to understanding. So the king yelled at him, I will order your papal braids[1579] cut off. So he took a knife and cut them off himself in front of everyone. The king went off ashamed, but the priest recovered himself and returned to the house of his father. He took a wife and had children. He even had two children from that woman and gave them great goods for he'd gathered a great deal while elder in the monastery.[1580]

From Ms. Lublin (Doktór, Dodatek B, Vol 2.122-133)

[1578] The Turkish court, the place of audience
[1579] The reference is to the Orthodox custom.
[1580] Ms. 6969/3/b ends here, the last few words of the last sentence having been added at some point when the last sheet was interleaved. The material which follows is all from the Lublin ms and is numbered as there.

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2120. That verse contains true words and is as bright as the sun: *Adonay becaysicho misair becadeycho mizday Edom orez roscho.*[1581] God when you come out of Seir, you will tread the fields of Edom, the ground will shake.—God grant that you not fear that great shaking! Because you will see and watch everything in the sky, and that verse will be fulfilled by that, that God will enter Seir and will come out of Seir. I ask you: If the good God entered, why did you not want to enter Seir at all? From there we would absolutely have been able to come to life. All your forefathers who took pains, their pains were in vain, because when one does not enter Edom and Esau then there is no means to come to life. Therefore I told you already in Iwanie that you not push and not hasten and on the contrary wait until that time the heels tread everything, at that time you would attain that, that you would be able to hold on to the heels of Esau;[1582] then you would go from degree to degree, just as I.

2121. You say that the cross has four ends, and you yourselves do not know what that is. That means Edom, Ishmael, Moscow and Esau: and one must enter all from one to the next.

2122. I tell you, if you had served Laban, just as I, then you would tear out your hearts.

2123. That which Rabbi Eleazar the son of Simon said of his pains, calling to them: Come here my brothers and friends![1583]—I ask you what came of that and what good resulted from it for the world? But I then, I am that one who will take upon himself all the plagues, all the pains and will bear them patiently, as is known to you yourselves, that a grain of wheat will not sprout until it has first completely rotted.[1584] Like those drops of gold water, one who wishes to drink must first become such that all the power of man be weakened and fall away from him, so that nearly no power stay in him and the least stirring of the old completely give way before the new; at that time that gold water helps and gives him new power and life.[1585] And so I must take on myself all the pains and plagues and completely bear the troubles until thereafter the good God renews and rejuvenates my years like the eagle rejuvenates,[1586] I will be powerful and healthy forever. So all people from whom I want to make people, then it is necessary for them to bring them down low and humblest, thereafter to raise them up tall and highest, as it stands with you: I will refine and test them.[1587] Of Abraham it is also said: Go from your land to the one I will show you.[1588] But nothing was shown him. But I, when I go out from my land and the place of my birth, at that time the whole world will see and watch the changing of my name & ... Also I will change my flesh, for I will be healthy and powerful through the help of God.

[1581] Jud 5.4
[1582] 155 nn
[1583] ???. K 2.379 (no. 2130) has Hebrew: *bou achai wereai.*
[1584] Cf John 12.24
[1585] Kraushar 2.84
[1586] 166 n
[1587] Jer 9.6. K 2.379 has Hebrew: *ucoraftim ubechantim.*
[1588] Gen 12.1

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2124. It is said among you that that First said: When oil from one vessel to another [1589] & &... but that is false, because he was not at all beloved of the peoples. But that will truly be seen, when my name becomes revealed with that name in the world. At that time you will see with your own eyes how I will be loved by all peoples and all will bow before me.

2125. At that next time I will look upon you, when you come to Warsaw and listen to the words coming out of the mouths of the peoples and listen to the voice, and you will hold onto that voice, at that time I will see and know that the good God wants you.

2126. I ask you, You said that our fathers are the throne of majesty,[1590] who has seen a chair with 3 legs?—The old ones answered the Lord: "Indeed David was the 4th leg?"[1591]—The Lord was upset by that and said: Indeed David came several generations after them, how can that be possible?

2127. The queen of Sheba who is Bass-Szewa was sent from there to Solomon. That was only a demonstration that at the end comes such a time that they will send to them from there. But you did not want it.

2128. I tell you: According to custom, when one has something to ask of a great lord or king then he must first write his interest in a memorandum or supplication, which having been delivered, he might thereafter speak with his own mouth to that principal. Also at every place nearly there needs to be a voice/sound go forth first, and that voice/sound strikes another, until that thing comes into effect. But those announcements which go from other worlds, are for nothing, because there must follow that nearly the whole world would see that voice/sound.[1592]

2129. Those words: I will say to the north: Give! have already been founded for a long time, so that when one should come to the north and say: Give![1593] then immediately it would give. But what is that which gives? that you will come to know when God lights your eyes.

2130. I told you the example of the hunter who pursued the bird. When that one stands behind the portrait of the king, at that time it escapes from the hunter. I showed you thereby, that you should follow me step by step, so that I might show you behind what portrait you must hide and be protected. But you didn't want to.

[1589] 208 n. K 2.379 (no. 2131) has Hebrew: *szemen turak schemecho*.
[1590] Gen R 47.6 (and others); Zohar 3.28b (and others). K 2.386 (no. 2133) has Hebrew: *hoowos hen hen hamerkowo*.
[1591] 431 n
[1592] 165 n
[1593] Isa 43.6. K 2.380 (no. 2136) has Hebrew: [only] *teni*.

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2131. Boaz slept with Ruth; from her there began the blood of the royal house of David; and so now, there begins the reign of Rus, as Daniel said: The bird Seir,[1594] that is Moscow. But you were bad towards Rus.

2132. I ask you what that is which stands with you: *Hadesch jumeini kekedem*,[1595] Renew our days as at first.—The old ones brought to that, before there stands: You abhorred us.[1596] The Lord became angry at that and said—: Indeed there stands there at the beginning: Return us to you O God and we will return; thereafter follows: Renew our days as at first. Blessed is that one who has faith in that!

2133. I hold you beside me so that you might see with your own eyes that there is a true God, great and inconceivably powerful; and that all might recognize that they are those blessed seeds that behold they will stand here before me. But you will be at a distance.

2134. It stands in your teachings: When the high priest entered in to the innermost holy, he went there in another body;[1597] but that is not true, because it is only a demonstration for the present time when I will go on that road to the place for which I hope, at that time I will nearly change my body into another form; and before I will enter, even though I am now very weak, I will already be much weaker. Then thereafter I will mourn and go in just like the high priest who bathed first before he went in and when he came out bathed, and so I will do. I prepared you for that, that you might enter together with me. You would have changed form and put on mine, as I had told you in Iwanie, that I would not be recognizable among you, because all of us would be in one form.[1598] But I will have to be crowned upon a throne, and I will myself be the Porte and will tarry on the road a half year and then return back. Then I will travel another road and will also be the Porte myself alone. Now I do not know what I must do? Everything is taken from me, and I have no helper. I understood that you would be my helpers.

2135. Those *Baałakaben* are very upset with me that I have not sent you to them; for among them is hidden a great thing, and it is known to them that there is also one great thing [at my place]. If those two things were to unite with each other, at that time there would come forth a great thing. For a long time already treasures have been made ready for me—that they might give them to me—which I need. Their king himself wanted that I take his daughter as wife; and because I have not sent to them, they are angry with me and oppress me. Even on the road when I traveled to Frankfurt, they gave me pains in my legs so that I was not able to walk and had to be carried, saying these words: Since we are in difficulties, let it be that you be in difficulties too, as we are. But you did not want to be envoys to them.

[1594] Dan 8.5/8.21 (jumbled; the Hebrew is closer to the first verse; the translation relates to the second.). K 2.381 (no. 2138) has Hebrew: *wehacfir hoyzim.*
[1595] Lam 5.21
[1596] Actually, Lam 5.22; Frank then refers to Lam 5.20 and notes his listeners' error. K 2.381 (no. 2139) has Hebrew: *chadesz jomenu kekedem*; *ki im moos moastanu*; *hasziveinu Adonay elecho wenoszuwo*. The last quote is from Lam 5.21.
[1597] Zohar 3.31a, 37b
[1598] 14

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2136. Those two babouches, *Sapathen*,[1599] they are Edom and Ishmael. They are what stands with you: that two women will come at that time.—In Hebrew *Oyz tuwenu*, that means: at that time will come—one of them said: My child lives and the other also herself [said] that mine lives.[1600]

2137. The 22nd of October 1789, the Lord said good words: I will distance you from myself but only for a time. Only heed what I order you by the hands of the faithful one of my house and be instantly obedient, that neither rain, nor snow, nor dreams hold you back; that you be swift and speedy as Abraham. Just as Abraham arose in the morning to carry out the will of God,[1601] so may you be.

2138. Custom is greater than command.[1602] The Jews run on Judgment Day to the beginning [of the prayer service], those are those words which say: Lord of the world?[1603] I tarried and came thereafter when they say: King. Again in the days preceding those holidays the Jews begin with these words: *Izdadel weiskadosch schemei rabu*,[1604] Let your great name be made great and sanctified. And so it will be here. From the beginning, it will be made great & & ... On the Sabbath everyone will wear a white shirt and an attractive frock, but here there will follow the day which will be a continuous Sabbath.[1605] Also the Jews have the custom to bake a cake for the Sabbath. My servant burned that cake.

2139. I ask you, what news do you hear? and you tell me news from the newspaper; but my wish is that I might know what there is to hear among you, because I open an example for you but you stand and don't feel it. If I were to hear from you such a thing which pertained to the truth, then I would open much for you, because I would know that God wants you. I, by myself cannot aid you in anything; how is it that you do not understand by yourselves at the present time? You don't hear and you don't see that voice which calls now in the wilderness:[1606] that here you are not worthy but there you will become worthy.

2140. At that time when Esther did not want to comfort neither Mordechai nor all the Israelites, though she saw that help would come from her, therefore she acted so that they would not rely on her nor have faith in her but only call out from the depths of their hearts to God in whose hands is that power. Nor was that sufficient for her, but more, she invited the king and Haman to dinner with her. At that time all were powerfully frightened, until she concluded her matter, then thereafter she let everyone know. And so I do in the present time.

[1599] Ladino, "shoes." 211
[1600] 1 K 3.16 ff
[1601] Gen 22.3; Rashi ad loc; Pes 4a. K 2.382 (no. 2142) has Hebrew: *wajaszkem Awrohom baboker*.
[1602] K 2.382 (no. 2145) has Hebrew*: Minhag oker halocho*. ???
[1603] K 2.382 has Hebrew: *Adoin oilom*. Frank comes in later during the prayer that begins, (K 2.382 has the Hebrew) *Hamelech*.
[1604] The words of the doxology recited at the end of each of the parts of the prayer service. K 2.382 has Hebrew as *Isgadał, weiskadasz szeme rabo* and, (below) *isgadał.*
[1605] Song R 4.9
[1606] Isa 40.3

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2141. I must be very weak, that I nearly experience the signs of death, because everyone gave me a part, so I must give back to each his part; and the old must yield to the new; at that time my youth will become renewed like the eagle.[1607]

2142. I tell you: As Christ, as you know, said that he came to free the world from the hands of Satan,[1608] but I came to free it from all laws and statutes which have been till now, for all that was the work of the hands of Satan, and by that all fell into his hand. I must destroy all that, and only make that which is black look utterly white. At that time the good God will reveal himself.

2143. Now a year has already passed since the pen has been given into my hand so that I would sign, and I must sign, but I don't want to sign until they order me to.

2144. I saw by you how I must conduct myself with all the Jews, who are stiff-necked. But [one] who dares open his mouth against baptism, that he say something bad of it, they lead him, males as well as women, under [birch] rods, at street corners and squares. But you, when you will see them, you will weep; but that will all be for their good, because that will change them into another nature and they will be good.

2145. The first man Adam, at every place he trod a city was built,[1609] but I, wherever I only tread all will be destroyed. Because I came only for that, so that everything would become spoiled. But then I will build, so that it will endure forever.

2146. You have not yet touched Edom at all. If you had touched it and gone just as you have gone till now, then God forbid! you would all have been turned into the dust of the earth. But it is your luck that you were outside the court and did not enter at all. I tell you that only Esau and Edom are good for all the worlds. I see that the time is near, therefore I tell you that my help comes to me from Edom. Of me is that said: *Ki hilbeschainü bigde ieysche & ... keichusen iekaan pier ikelkalu tandi kileychuken Elohim Adonay iacmiiach techili ieduku*[1610] *& ...* When they dress me in the robes for help & ... like a groom dressed handsomely and like a bride attired in her jewels so God blossoms with praise and truth & ... All say: *Mi ze bu m'edom? —Ma die udom lelwischoch?* [1611]—Who is that one who goes from Edom? Upon his clothes is red?

2147. My dear friend is pure and red, his stature is like the Lebanon, he is choice as the poplar, his palate is sweet and he is all covetous.[1612] You see that with your own eyes, that my words will be sweet and all will long to see me.

[1607] 166 n
[1608] Acts 26.18
[1609] Cf Ber 31a, Gen R 24.7.
[1610] Isa 61.10f
[1611] Isa 63.1f
[1612] Song 5.10, 15

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2148. When a king has faithful servants he visits them and rejoices with them, but when he does not have them, to whom can he go?

2149. Of Christ on Easter they sing Hallelujah, that means for his resurrection. What then? When they don't see anything? But here it will not be so. I will be raised up from the earth truly by the hands and all will see it clearly.

2150. When a man loses something in some place, he certainly searches there and tries to regain it at that place where he lost it, but not in any other but where he lost it. So for example, if I were to lose something in Fokszan, should I come here to Frankfort[1613] to search for it? Certainly I must search in that place where I lost it. I tell you that you will even see a certain thing with you three or four times; God grant that you stay alive, from such great joy that you will weep and those there will also weep from great joy. That you not say that this is everything, I tell you: Like a half grain of poppyseed against a great mountain, so is that thing which you will see. Certainly you say that that is from God, and so that is from God, but only a very little.

2151. When for the first time the green parrot was brought before the Lord, the Lord said, If only we might come to see that of which the whole world has no knowledge so quickly as this bird.

2152. It stands with you: Just as it is possible to see into water, so does the heart of a man see a man.[1614] What then when man is in wholeness towards his Lord and loves him with all his heart? Certainly such a one has nothing to fear, neither from those above nor from those below,[1615] for the man is also beloved of him.

2153. At the present time all the limbs are useless, but when I will come to those things which I pursue, at that time all the limbs will be of service, the ears will hear, the eyes will see, and the hands will lift themselves; in a word, all the limbs will serve at that time.

2154. I tell you: just like one who wants to make lace throws the shuttles back and forth and pricks it with sharp hooks, and if they are not thrown then the lace is never made, so they throw the Truebelievers and prick them from every side until the lace work is done.

2155. Franciszek Wołowski hears that I am angry with Matuszewski because you don't see anything. For a long time already they have been trailing him and his wife and Jakubowski wanting to destroy them; but that one, seeing that I am angry with you and that you are under my protection so he goes on his way. It is not yet soon that he will pass you by, therefore I keep you under my hand.

2156. Because of that greatness which I will possess in Moscow you will not be able to be there, because you muttered against those. I advise you that you stay and serve those

[1613] I.e., Offenbach
[1614] Prv 27.19. K 2.384 (no. 2152) has Hebrew as: *Kemaim* [ha-]*ponim leponim ken lew hoadom leodom.*
[1615] 354 n

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that have not united with you, like: Osman, Mustafa, and Pawłow Jasinski; and so you can be rescued.

2157. Balaam who told his vision lives till now and is in reality a man; if you were worthy then you would speak with him mouth to mouth. Also those three who direct the world are also in human bodies and here in this world.

2158. Jacob left Beersheba but I have not yet entered Beersheba; but when I leave Beersheba, at that time I will have to seize the *Alef*; but not as it is written, but such an *Alef* that is the thing in reality.[1616] In that day perhaps 30,000 men will die from great terror; and I will also not need you at that time, because you would be enfeebled. God grant that you be able to stay in your degree!

2159. Matuszewski OBM saw a dream: Two Truebelievers held a piece of white satin and twisted it and squeezed sweet white honey out of it. I ordered [them] to distribute that honey to all of the Truebelievers. Then they took the piece of white satin and twisted it and again white honey poured out; but from that satin was made pure gold. I ordered those two Truebelievers to take that gold which they had made themselves by that twisting.—The Lord hearing, interpreted thus: Indeed I said to you still in Iwanie, that your robes should be white at every time.[1617] Also I said to you: From a powerful thing there comes forth sweetness.[1618] You saw the dream visibly. Indeed it stands written among you: *Welewüschai ketałek hiwer*,[1619] and it stands: *Halben hatueini keszelik ialbini*[1620] His robes white as snow:—Whiten our sins as snow is white. Now I tell you thus: Sanctify yourselves and you will be sanctified.[1621]

2160. Matuszewski OBM saw a dream again on April 20, 1789 on Easter[1622] itself: It was told me this way: Another 37 days; then that one himself said to me again in 43 days; again he added: after 49 days—and with that I awoke.

2161. Like all water goes to the sea and yet the sea cannot be filled, but from that place where the water flows it returns again:[1623] so all ages and all creations, this age goes and this comes.[1624] Until now there has been no man who could hold back their course. In Brünn I held [it] back a little. Immediately they put a watch on me. But here I cannot hold [it] back. If you had been together with me then you would have helped me hold [it] back by some means. Like water which runs fast, if they want to dam it they heap earth on all sides and so the water diverges here and there; then thereafter it is possible to hold back its course with dirt and rocks: and that thing too.

[1616] 85
[1617] Eccl. 9.8, see 126 n, etc.; K 2.385 (no. 2166) has Hebrew: *bechol eis jihju begodecho lewenim.*
[1618] Jud 14.14. K 2.385 has Hebrew: *meaz joco mosok.*
[1619] Dn 7.9. K 2.385 has Hebrew as *ulwusze kyslag chiwer.*
[1620] Cf Isa 1.18. K 2.385 has Hebrew*: halben chatoenu etc. kaszeleg jalbinu.*
[1621] Lev 11.44, 20.7. K 2.385 has Hebrew*: Wehi skadasztem weihisem kedoiszim.*
[1622] Or Passover
[1623] Cf Eccl 1.7; cf Zohar 1.142b.
[1624] Eccl 1.4

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2162. It stands written with you: *Wechoi orchałwune keior chachame*[1625] & & ... The brightness of the moon will be like the brightness of the sun & ... Because such a time will arrive that the sun will recognize its lord and the moon its mistress. Therefore they will shine more.

2163. At that time when my help comes I will look at you as if you see me. At that time I will release one good thing for you, but I will still not be able to show [it] before the world. But when I seize the *Alef*, at that time I will exhibit [it] to the whole world.

2164. On the 2nd day of the Feast of Greens in 1789, he said to us in the presence of Michalat and Czerniewski: From this very day on heed me in what I order you, for that one he—but on the 6th day he finished those words about them, saying to us—I remind you that you not raise yourselves up, but that only God might raise you up, so that you not fear and be afraid though there be disorders among them in Warsaw, all the lords will be in pain. Do not look either at their disorders or at them, only do that which I will order, neither less nor more. If you do so then you will come out unharmed and no fear will strike you.

2165. Indeed it stands written among you that Jacob went towards Esau obliquely and wisely.[1626] Indeed did Rebecca his mother go with that wisdom, because she advised him that he put on the robes of Esau and those hairy skins on his hands and neck?[1627] Truly! and Rebecca loved Esau more than Jacob. The witness of that is those charming robes of his which were at her place.[1628] But when she went out with Jacob near his father then he disclosed to her, saying, You must truly know, that if Esau takes the blessing from Father first, then I and the whole world will not have, God forbid! any rising. Therefore act with your wisdom and make it possible that I take the blessing from my father, then we will be able to arise in the last days. At that time she advised him. And that was by the wisdom of Jacob and an oblique step. Because he knew and saw that the thing with Esau depended on his mother, so that Esau not instigate against him; that Esau might think in his heart, What can I do with him when it was the counsel of his own mother?—but now the time comes that you will see how I will go obliquely and wisely, with such wisdom as has not yet been since the world was established. Because I will walk equally with the whole world, all will acknowledge and praise; and at the end when everything is fully received in my hands, they will say at that time, Did you after all cheat us?

2166. On June 30, 1790 a certain M... arrived.—On July 19th the Lord started to say in these words: "You came to our place but only be you obedient to what I order you. Do that which I tell you and live; do not reduce it by one word and be diligent. If one comes and gives you a medicine for your body, you listen to him, not even asking: Who are you?—If someone asks you Where does that power come to you from? then answer, From the good God.

[1625] Isa 30.26. K 2.386 (no. 2169) has Hebrew as *wehojo or halewono keor hachamo*.
[1626] 666 n
[1627] Gen 27.16
[1628] Gen 25.28; 245 n

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2167. The time arrives and comes when whoever wants to come near my court will have to go on his knees and go on crutches as the *Baalakaben* walk. But whoever wishes to come in to me in my room, that one will first fall on his face and will crawl on his hands and feet and face in the dirt.

2168. /:In July of that year 1790 there stood in the newspaper that in the German Reich, near the Rhine, there was a field sown with rye and on every stalk there grew one ear with 5 ears; on another 6, on a third seven:/—Indeed I said to you while yet in Iwanie the dream of Pharaoh—but here it is openly and I said to you what that dream was. But you did not open your ears to my words, only concerned yourselves with your empty talk; and no one asked me: What is this? that I might have revealed it to him. Also there I responded to you: Until all the kingdoms become turned backwards, but you did not pay any attention to that.

2169. What of it that you know of El-Schaday? Indeed on all the doors of the Jews it stands written: Schadday.[1629] That means that those doors are the first gate to the entry. Why then do they still die?—Abraham too knew of El-Schadday and why did he die?

2170. I wanted to make you pure clear gold; now you are only like copper; I must scrape you well so that I will at least be able to gild you.

2171. I made of you a vineyard; and for what is a vineyard made? so that guests and lords may be brought there. If you had been a good garden, then Abraham, Isaac, Jacob, Moses, David, Solomon would have come to you; but to the women our Matriarchs would have come and the other honest women. Now it is put off until God brings that about by his mercy.

2172.[1630] When I will come to my place I will build myself a house; every room will be 2000 cubits or more, the walls will be covered with gold, there will also be one room in which there will be the course of the sun, in another the course of the moon, in a third the course of the stars; voices will come out of those rooms, all will hear them, but none will know from where those voices come.

2173.[1631] I ask you, What is that which stands, that God killed all the firstborn in Egypt?[1632] What praise is that for God, that he killed the firstborn of simple peasants or serfs? All that was only a sign for the present time, as it stands, that in the end it will be like on the day of coming forth from Egypt; I will show you miracles,[1633] that is that they will kill the firstborn, that is the elders, lords and chiefs.

[1629] Written on the outside of the scroll of the mezuza
[1630] D lacks this dictum: *Gdy przyidę na swe mieysce, zbuduię sobie Dom, każdy Pokóy będzie o 2000 łokci lub więcey, sciany będą okryte złotem, będzie też Pokóy ieden wktórym będzie bieg Słońca, wdrugim bieg Miesiąca, wtrzecim bieg Gwiazd, wyidą głosy ztych Pokoi, wszyscy ie słyszeć będą, ale nikt wiedzieć niebędzie zkąd wychodzą te Głosy.*
[1631] D misnumbers this dictum as 2171.
[1632] Ex 12.29. K 2.386 (no. 2180) has Hebrew: *wadonoy hiko kol bechor beerec Micraim.*
[1633] Cf. Mic 7.15. K 2.386 has Hebrew: *kimeceiso meerec Micraim erenu nifloos.*

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2174. August 16th 1790. The Lord referred to the old women with kindness, to write to them that they might take upon themselves out of mercy all the services that are laid on her.

2175. August 19th 1790. The Lord beat me powerfully with both hands /:the words of Matuszewski O.B.M.:/

2176. August 22nd the Lord said, It stands: *Weiwew schumer es haduwer,*[1634] the father guarded that thing. I, I am the guard of that thing. If the good God allows us something, then I give you yet more. You will eat and drink together with me at my table, because from the beginning, when I chose you for myself I selected you for that time when I will come to life. And you too if you come to life you will yet listen to me, in order that I might go from degree to degree with you, because you will have rule and I will have rule over you. You will say always: May the glory of God grow greater every day.

2177. September 15, 1790 The Lord wept and sang these words: I will ask pardon of your countenance with a present.[1635]

2178. I ask you: What kind of penance was that of *Achew* /:the old ones answered, that he withdrew from sins and returned to God:/[1636] the Lord asked: If his sins were forgiven why did he die? It stands: We will make man;[1637] even the devils gave a share to that and they are from those three who direct the world, of whom it is said: Three there are hidden from me.[1638]

2179. Judah himself after the death of his father separated himself from his brothers and went to another faith himself and all his household;[1639] only a few of his brothers remained Israelites. Even the major part of the seed of David went to another religion and took wives from other peoples and mingled themselves among the peoples and until now they are the seed of royalty among the reigns of the peoples. That that is what stands: *Loy iasser scheiwet miiechidu*,[1640] It will not be that the scepter will leave from Judah. Also those 10 tribes which went with Semiramis[1641] into slavery, also were mingled among the peoples.

2180. At first the whole world will be in great poverty such as has never been yet since the creation of the world till now; one will hate the other, neighbor will wish to swallow neighbor alive[1642] & & ... Then God will reveal himself to the world and there will come

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[1634] Gen 37.11
[1635] Gen 32.21; Doktór associates this with a passage from Gen R [97.13] and the nations giving gifts to the messiah (on Isa 18.7).
[1636] 1 K 21.27 f.
[1637] Gen 1.26. K 2.387 (no. 2185) has Hebrew: *naise odom*
[1638] Prv 30.18. K has Hebrew: *Szlosze hemo niflo mimeni wearboho lo jodaitim.*
[1639] Gen 38.1. K has Hebrew as *loi josur szewet mijehudo.*
[1640] Gen 49.10
[1641] Cf Lev R 19.6.
[1642] Av 3.2

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great love among men. Everyone will be cured of his illness; they will recognize and know that there is no other God but him.

2181. If that mingling among the Truebelievers were not to have been, then by now I would have ordered to teach the women to ride horses and the arts of war. But what can I do? I must be silent. The time will come that everyone will sell his own garment to buy himself weapons.

2182. The time comes that all the Truebelievers will stand near a little water, only a cubit wide. He who will be able to cross that water, he will remain in his faith, but he who will have anything in his heart, he will not be able to cross it.

2183. Even Adam could not look at the face of the first Eve because of her extraordinary beauty and that one remained in concealment; but when the second Eve came forth, he immediately went forth to sin with her.[1643]

2184. November 25, 1790 the Lord said, It is well to hold on to that and not to let that loose from your hand. Because when a man holds on with one hand, though he hold on for several years, at the end that hand must falter on him and fall, but when a man holds two places with both hands, if one falters then he holds on with the other; if that falters he can seize hold with the first. Therefore many fell there, because they did not pay attention and held on to no place. Those two are Ishmael and Esau. Solomon too only held on to one place, and that is little wisdom[1644]; but he did not even attain that wisdom wholly and said: I understood that I was already wise, but that is far from me.[1645] But that one who possesses both wisdoms, may reach for and attain God himself. But those two wisdoms are against that duo; but at [the place of] Esau there is that *Chochme rabse*. We have not yet had the fortune to attain it. Benayahu, the son of Jehoiada was higher than King Solomon, but he himself was humble before Solomon and thereby he was successful and captured King Asmodeus and said, The name of the Lord is upon you. But Solomon humbled himself before Asmodeus and that one released him. Because he was the son of a man. Of him it does not stand that he died. He had union with all the 1000 wives of Solomon and with Baszewa the mother of Solomon, because he had unending power. Also with the queen of Sheba he had union. He also made a thing that is perpetual. Jacob our father did not do well and went to Egypt to Joseph. Joseph had intercourse with the wife of Potiphar.[1646] But that Benayahu beat those two knights called Oriel.[1647] Oriel knew that he destroyed those two Temples because he did not die at that time. He entered another faith and took up service at [the place of] those kings who ruined those two Temples, and that that means that he beat those two knights named Oriel. Also Moses did not die but only went to another religion and God permitted that. The Israelites did not

[1643] Frank inverts the order, cf. Zohar 3.83b, 1.34b.
[1644] K 2.388 (no 2190) has Hebrew: *Chochmo zeiro*.
[1645] Eccl 7.23; Zohar 2.23a (*ra'aya mehemna*)
[1646] This seems to be an original idea of Frank's.
[1647] The biblical reference is 1 K 2. 32 ff; Oriel (Uriel) is also known as Ornias; cf Zohar 3.32b; See Ginzberg, *Legends*, ind. sv "Benaiah"

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want to go on that road, and when they came to that thing which is called *Mure*, bitter,[1648] they saw that great freedom and that in that place there was no obligation, therefore Jacob made that request for that unlimited prayer[service],[1649] therefore he is the better among our fathers, and therefore no man knows where Moses is buried, not even the commander given to the Israelites knew where he is buried. But to the Israelites are given such Laws of Moses which are obligation and homicide for people, as it stands: *Wethoyres Adonay temimu*,[1650] the teachings of God are in wholeness. No man yet nor any creature had the fortune to hear them; but we have hope for that.

2185. In Dziurdziów the Lord already said to Her Highness O.B.M., *Mi bien*, you see that I am angry daily. There comes a time such that I will not irritate any creature, not even a fly on the wall; you will not recognize me with that goodness which you see upon me: but at that time it will be very burdensome to be a Truebeliever. Blessed is he who endures at that time.—In Iwanie the Lord also said, Now is such a time that we are in poverty and difficulty so it is not hard to be a Truebeliever, but the time will come when it will be food of all good sorts and to drink various wines: at that time he who endures to be a Truebeliever will be blessed and praised for ages of eternity.

2186. There was a Persian king. He had a son of extraordinary handsomeness possessing various wisdoms. He gave him as his bride a certain princess also very beautiful. While yet alive the father passed his throne on to the son. His bride became pregnant. When the time came for her delivery, the king traveled with her to that island which they call the Isle of Happiness. When they came near that island, she was immediately seized with the pains of labor. The king went off to find a midwife for the delivery, for some few people lived there and there was one woman on that island who knew midwifery wondrously, but the king did not find her and searched for another; the king asked her if she knew this art well? This woman was the wife of a certain miller and always went down to the beach to gather herbs. The king asked her again if she were capable of delivering babies, not being a professional. I know this art well, she answered. The king took her then and brought her to the queen. She helped the queen bear her child, and it was a boy. The queen was powerfully weak after his birth. That woman took the child and went some distance away on the island, because the child cried powerfully: she did so knowing that the mother could rest somewhat. Meanwhile the woman improvised some diapers for that child and made the mark of a rose on his shoulder, then swaddled him. From there she came back at full speed to the place where the queen lay, so that she could help her, and having met a certain soldier, she gave him the child to guard and tend for as long as she was engaged near the queen. The reason the king failed to find the learned midwife he sought at first was as follows: The emperor of Babylon had no offspring from his wife, but only a single daughter. The nobles of Babylon decided to kill the empress so that the emperor could marry another woman from one of their families as wife, and have sons with her. At that [time] the empress became pregnant. When her time came to bear, fearing that she might deliver a daughter and bring about her own death, she too fled to

[1648] Ex 15.23
[1649] This refers to the evening service which is permitted over the longest period of time during the day, cf. Ber 26b, Zohar 2.172b.
[1650] Ps 19.8

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the island called the happy one. And when the time came for her delivery, at that very moment the Persian queen also had to deliver. At that time, that wise and learned midwife had gone to the empress of Babylon; and thus the Persian had to hire the wife of the miller as midwife for his wife. The lords of Babylon seeing that the wife of the emperor had fled to that island, pursued her and caught her there. Having seen that she had borne a son they wanted to kill her and the child; but the empress having guessed their intentions, ordered the midwife to hide that child away in a cave. At that [time] she sent a deliberate message to the court of the emperor her husband to let him know that she had borne a son and that the lords of the land were seeking to kill her and her newborn. The midwife obeyed the order of the empress, made a mark on the shoulder of the child, an eagle, and hid him away in the cave. When the emperor himself arrived on that island he ordered that his child be presented to him. No one could find the door to that cave, but that soldier had the child of the Persian queen at that time, the one born with the help of the wife of the miller, the one having the sign of the rose on his shoulder. The soldier was bribed and he turned that child over to them at once. The child was brought before the emperor who, understanding this was his son, ordered that the child be named Astodor. The wife of the miller ran after the soldier but he escaped. At that [time] the wife of the miller heard the sound of a baby crying in the cave. She went and found the imperial child. She brought him to the Persian queen. He was given the name Florian, and so the two children were interchanged; one here, one there. As Astodor grew up in the household of the emperor he completely refused to heed the emperor. The emperor and his wife discussed what they might do so that the child would be obedient and submissive to him. They decided to have him made a private in the army, thereby to humble him. If he fulfilled everything that a soldier was obliged to perform, then he would be elevated from degree to degree until he might be worthy of the throne. That is what they did. Wherever the young man turned he was successful, and so he continuously advanced until he attained the rank of general. The entire imperial army noticed that he had good fortune at whatever he encountered and asked the emperor to have him made hetman, to which the emperor consented willingly. Then the young man fell in love with the daughter of the emperor and wanted to marry her. The emperor was powerfully angered that the young man should seek to marry his own sister. He gave the young man a great sum of money, fit for his princely rank, and sent him off to distant lands for three years so that he might learn the ways of kingship among other courts. When the time came for the kings to venture forth to skirmish one with another, and an immediate record was kept in the chronicles of who was victorious over whom so that the winner could be recorded among the knights, at that [time] the Persian king arrived, among others, to try his valor. He met the brother of the Babylonian emperor and killed him, and thus he had to flee back to his home. A short time later the wife of the Persian king died. The king had been deeply in love with her and worried about her incessantly; and was now sunk in gloomy mourning. At that time, while he was so oppressed, he traveled to foreign lands in order to distract his thoughts for a time. Being on the road he came to the very city in which the Babylonian emperor dwelt. The people of the region recognized the Persian king, the one who had killed the brother of the emperor. They informed the emperor that this man was the killer of his brother. He ordered that he be placed in prison. Florian, his son, sat on the throne until his father should return from the road. At that time it became known to Florian that the Persian king was imprisoned by the emperor. He changed his

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robes and dressed himself as a woman, since he possessed an extraordinary beauty, and he went before the Babylonian emperor with the request that he be allowed to serve his wife at the court, so that he might thereby find some way to free the king, whom he took to be his father, from his imprisonment. Being yet on the road, he sat down in the shade of one tree in his white-hooded attire, having considered how he might save his seeming father. At that time Astodor met him and asked him, Why is the fairest among women so saddened? He answered, It is because of my father who sits in the prison of the Babylonian emperor; that is the cause of my sadness. Astodor answers, I am the son of the emperor. I will seek some way to help you and to free your father. At that [time] Astodor fell greatly in love with the disguised Florian. Astodor went directly to his home. His father asked him, Why have you hurried home so soon? I ordered you to return only after three years. He answers, I found a young woman of extraordinary beauty on the road who has captured my heart. I beg that you give her to me as my wife; that maiden has agreed to the marriage. The emperor thought to himself, I prefer to give him this maiden rather than his own sister, and perhaps with her he might forget her. The imperial father says, It is well. Do as you wish. Florian served the empress and the two of them, Astodor and Florian, were then both at the court of the emperor. They considered together how they might set about freeing the Persian king from his arrest. The palace in which the Persian king sat under arrest was opposite the palace of the widow whose husband the king had killed. She, seeing him daily standing facing her, fell powerfully in love with him, had him released at times, ate, drank and had intercourse with him. In a word, she became pregnant. She bore a daughter of extraordinary beauty. The Persian king clothed the child in male garments pretending that she was the son of the slain brother of the emperor, so that the emperor might not suspect that she had had intercourse with him. Astodor came up to the guard standing beside the prison with drawn sword, saying, Set the Persian king free from prison immediately or else I will kill you on the spot, and swear to me that you will reveal the matter to no man because I will kill you. The sentry set him free and swore the oath. The Persian king fled to his country. At this time the daughter of that widow who had been sired by the Persian king grew up and Florian became enamored of her for she was of an extraordinary beauty. Astodor, having freed the Persian king, came to Florian, saying, The time has come for you to unite with me in marriage according to your promise. But Florian revealed the truth to Astodor—that he was a male—and made him swear that he would reveal this to no one. Astodor, seeing that his love was in vain, fell in love *de nowiter* with his imperial sister. Having seen all this, the emperor became angry and sentenced him to prison. But Florian could not rest until he had freed Astodor from that prison. What does Florian do? He comes to the prison bearing two sets of attire; one he gave to Astodor to wear and himself remained there in the second, and having drawn his sword, he wanted to cut the guard's head off. The guard fled. The two lads fled to the court of the Persian king. The emperor sent several knights in pursuit to catch them. Among those knights was a certain Tatar in whose power the emperor had faith. Astodor killed him. That report— that he had escaped—reached the ears of that maiden, the daughter of the widow with whom Florian was in love. So she left immediately in pursuit of him and found him at an inn where he had stopped to spend the night, and having bribed the innkeeper to mix him a drug which would cause him to fall deeply asleep, when this was done and he was lying in a drunken stupor, she took a spear in her hand and crept quietly near him, wanting to kill him. But

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having stood near him, the spear fell from her hand to the ground. Her handmaid bent down to pick the spear up with one hand, for in the other she was holding the candle with which she was lighting her mistress. At that, having bent down, she set the curtains of his bed afire. The flame fell from the burning curtains on to his hand and awoke him from his sleep. He having taken note of the spear in her hand, understood at once that she wants to take revenge upon him for having fled from her. He said to her then, My beloved! I have sinned against you. Forgive me! Pardon me. She says, You have made a fool of me. I will not forgive you until you promise never to cheat me again but only fulfill your promise and marry me. The two swore to each other. Florian said to her, Return now to your mother and wait for me there, for a short time only. She did so. At that [time] both those young princes reached the Persian king. The day arrived when the knowledge reached them that the Babylonian emperor wants to marry his daughter to a certain prince, and already the time of the wedding had been set. Astodor was very angry. What does Florian do? The two of them were very fond of each other and lived inseparably. Florian gathered all his army and both of them went off to war against the Babylonian emperor. They beat the emperor powerfully. The empress seeing this, said, Do not spill blood in vain, I will tell you the truth. It is not Astodor but Florian who is your son, and I will give you as a sign that on his shoulder there is an eagle. Here she told him the whole story. But Astodor is the son of the Persian king, so our daughter is free to marry him. But the daughter of your slain brother is perfectly fit to follow Florian. And so it happened: Astodor took the daughter of the emperor and Florian took the daughter of the brother of the emperor. But the Persian king married that widow. And so the battle fell silent.—And so here: As there the same here, everything must come to its place. *N.B.*: The Lord ordered Jan Wołowski, before he left, to tell this tale to all of the people—to each household apart—with the order that it be memorized.

2187. If you had gone to the royal gardens and seen a thorn bush there would you have been able to pull it up? Because who knows what good thing might result from there? And so I with you. Even if you were to see and hear from me such things that were brambles in your eyes, you ought to have understood that I will draw forth from it some good thing. Everyone ought to concern himself that he come to the good thing, that he not wait until it is given into his hands, because by such means all will be worthy of that. But you turned your backs. But the unmarried don't have to turn their backs. For that thing which we run after, it is not possible to come to until one has first entered baptism as we are now. Jesus could be called by the name of the son of God because he also walked that road. It is your luck that when you went astray I was not Jacob in wholeness and you were not yet at [the place of] Esau.

2188. In the Zohar I like very much what Rabbi Simeon was asked: *Chnite di Jankiem*, what is that embalming of Jacob? Rabbi Simon answered: Go ask a doctor.[1651] Certainly I asked about that several times, in vain. Because I said to you that you should not be like horses who understand nothing, you ought to have asked and questioned me, certainly I would have shown you, and I would have answered you with the truth immediately, that the whole Zohar and all your secret books are worth nothing. Just as he said, that God

[1651] 1088 n

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does everything,[1652] so you have faith and immediately God does everything by his hands. Particularly at the present time, when I went to lead you by the name of God, you need to have faith in me that I will lead forth everything.
—The nature of the reptile is to go alone; of Balaam it stands thus: *weeilech scheifi*,[1653] He went alone. At [the place of] the good God it also stands that God will be raised up alone.[1654]—When that is fulfilled: His people will [keep] watch/,[1655] at that time you will be my people and you will see, but when it will be, the peoples will be gathered unto him,[1656] I don't know if you will be able to be together with me. My God is at [the place of] Esau, and there he [is]; He and his name is one.[1657]

The End of the Words of the Lord spoken in Offenbach

2189. In the month of October, 1775 the 13th day in Brünn the Lord saw a dream like this: I came to one inn in which I was given kasha with milk. Having tasted it, I experienced a great sweetness and I recognized by the taste that it was mare's milk. Then I saw that that kasha was [made] from horse dung. I also saw that I rode over short[1658] bridges, everywhere with fear, but I crossed them luckily.

2190. The 18th day of October [17]75. I saw that some Truebelievers had taken among themselves a bear and hidden with it in one great and dark forest. I followed them to that forest, they were hidden in it with him. I lit a candle because it was very dark and went there to them, and the bear was among them. At that many gypsies ran up and each had a bear in hand and they started to call out that they stole that bear they had among them from them. I took that bear and handed him over to them.

2191. In Vienna, in May, [17]76[1659] the Lord saw a dream: I saw the Polish king Poniatowski and it was told to me several times that his kingdom was already ended.

2192. In Vienna also in that year the Lord saw a dream: I saw the Polish king Poniatowski angry with me and my daughter and wanting to beat us.

2193. The 5th of May. I saw Matuszewski O.B.M., that I played with him and took from him from the middle of [his] chest [something] like a grain and played with it. But I saw his wife, that she complained before me that he had not permitted her to sell dough.

2194. The 19th of May. I saw that I was in Czernowitz. The Muscovites with their *Feldmarszal* led the sultan to Czernowitz. I gathered all the Truebelievers and gave them

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[1652] 1088 n
[1653] Num 23.3
[1654] Isa 2.11,17
[1655] ???
[1656] Hab 2.5
[1657] Zech 14.9 and siddur
[1658] Original prps Heb (*gesharim*) *tzarim* "narrow bridges"), heard as *ktzarim* and translated to Polish as "short." Cp the popular Bratzlav dictum, *kol ha'olam hu gesher tzar me'od*…"the world is a narrow bridge and the main thing is not to be afraid."
[1659] Prb 1786

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weapons in hand so that they could defeat the sultan with their hands and so they could put him in a powerful prison. Or, I said, the *Feldmarszal* will come and will be angry; then I will meet with him.

2195. The 21st of May. I saw that I was in a great Jewish szkol, and it was the Day of Judgment. The two brothers, Franciszek and Michał Wołowski stood there among the Jews; and the wife of Franciszek was there. They were very happy. I began to get angry with them, saying, Why are you so joyous? Notice what you did against God and me and consider. Now you are not in the line of my women. They began to weep powerfully; and I wept together with them until I grew weak. One came and bit me with [his] teeth on the finger so I would come to, and with that I awoke.

2196. The 12th of August. I saw that I went to one building in which Jesus hung on a cord close to the ground. My father came and announced some news to me in these words: My child, you will seal with that seal just like he is sealed and that is a rose, for which all the emperors and kings have worked so that you might be sealed with that word, Rose.

2197. The 16th of August. I saw the sun shining powerfully and putting forth great heat; there were many Truebelievers with me and among them Matuszewski and Franciszek Wołowski. I wanted very much to drink. I saw a little hill surrounded by various greens. That mountain was steep just like a roof; I saw a sort of chest standing at the bottom of that mountain. I recognized that it is a well of living water. I wanted to go near the water, but Franciszek Wołowski grabbed me by the hand and yelled, Do not go near that well, because we have already seen there a great reptile whose head is like the head of an ox. I started to become powerfully angry saying, I will not listen to you. I opened that chest and in it was living water very cold. I saw there a great green jug and wanted to draw water with it. It was told to me: Do not gather water until that maiden comes and she takes it. I did not want to wait because people had great desire for it because of the great heat. I thrust my hand in up to the shoulder; the water was very cold, and when I wanted to take my hand out of the well, I saw my Hawaczunia who held her hand under her chin and whose face was unhappy. At that, the water began to overflow from that well. She dipped up that water in the jug and gave me [some] to drink; thereafter I saw that it was white milk, exactly like milk and sweet as milk and honey; it was not *pure* cold water.—I was sick all night, but when I began to drink that water I recognized that it was a medicine and strengthened my bones and I was taught three things that I should do so that I might be able to come to my first place.

2198. The 5th of June. I saw that I was dancing with some woman, with no music, in the imperial road at the court and I leapt [about] with vigor, just like a sturdy Cossack.

2199. The 6th of June. I saw that I was led to a Moscovite church in deep silence; then that church burst out in fire with great flames.

2200. The 12th of June. I saw that I was in a tower and went out from it, and was again in a tower and also went out. Then a letter came to me from Salonika in which there stood

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written at the end of the card four verses in these words: Until now you have been in prison, but from this day forth all the riches and treasures which have been prepared for you will be returned to you. And on the other side stood, word for word, those same 4 verses as on that side.—Her Highness saw one woman that was dead. The Lord came with a staff and beat on the grave and led her out to life, saying to that woman he had resurrected these words: Until now you have had to be dead and lie in the earth three years because of the sins of the Truebelievers, but now they are absolved and their sins are forgiven. Therefore I resurrected you.

2201. The 25th of June. I saw myself in Bucharest and there I went to a certain church where there were innumerable people; but from above there hung many holy portraits and other beautiful paintings. One woman who was known to me before came to me. She was of extraordinary beauty and looked like a Polish woman, a hetman's daughter. She says to me, Let's go from here, we will amuse ourselves with each other. We went through back streets where no decent person walks. Hannaluba[1660] came towards me and began to be angry with me, saying: You love another I see, and you have forgotten me. I answered her, Surely you are dead! She says to me, So! You want to talk with me like with children? That lady asks me, Who is this? I say to her, This is my wife who is dead; now I don't know from where she has come to me. I took her and pushed her and went on farther with that lady. Hannele came again dressed in green robes and a green rubran. Her face was red and shone like when I married her. She began again to be unhappy with me, saying, Why have you rejected me and forgotten me? I answered her in those words. I went to the town market under one Jewish house whose innkeeper was named Anczel and spread a beautiful bed; it was about evening. I lay down with that lady. Hannile came for the third time and says to me, Before you lie down, surely the holiday begins?—I saw the northern lights of the morning coming out and say to her, It is already morning. She replies to me, Today will be a pure bright day such as has not yet been seen. Though you unite with her still you will say this verse: Hear o Israel, our God [is] one God[1661] & & ...

2202. The 16th of November. I saw that someone came to Warsaw with the news for me that the wife of Prince Adam Czartoryski had died. Then some lords came from Poland and said to me that I should give my daughter to be the wife of Prince Adam. I asked them, Will the Russian voivode elders permit that? They answered me, The old prince has given permission and wants to give an estate. I said to that, If the prince will cede half his estate to me for my daughter then I will give her to him as wife.

2203. The 18th of November. I saw—and before I began to see the dream, I was as weak as a dying man—I saw Hannele in a certain church sitting and praying to God, she had her head covered in a veil but not a black one. I squeezed through some lords so I might sit with her on one bench. At that, I see many rooms and halls having covered tables for lords and nobles. On the tables there lay white bread and very white ryebread. Having come into that church, I see many priests walking about with pure water to sprinkle on people, and I was among them [and] they also sprinkled that water on me. Among those priests was one woman so beautiful that her beauty did not exist in the whole globe of the

[1660] Frank's dead wife, Hannah.
[1661] The *Shema* prayer

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the outside but in that ice grew various beautiful herbs. We went on so among those greens. In that palace of his were 600 rooms; all were beneath the ground without ceilings. Every room was furnished in red, even the windows in the walls among the rooms were also upholstered in red velvet. We, having left from there, came to another very beautiful building. There were also innumerable rooms there, but those rooms were made in the fashion of merchant shops. There in those shops sat the greatest Polish magnates, like Radźiwil for one, and others & & ... In a word, all were there. They all were busy at the work of tailoring. They were not well dressed as is the custom of lords, nor did they have on themselves rich belts; each had a beard. None of them was of an old man's appearance that they should have white beards but all looked young, one with a black beard another with a red beard; but every one of them was busy at tailor's work. I was powerfully struck by that. From there we went back to the old man's palace and met him there at home. We passed through those rooms again and near his building was a Paradise all around, in which there were many tall trees, and in front there stood a bramble bush, still young. The leaves of those trees were like laurel leaves. While going through those rooms, my daughter Hawaczunia saw a beverage in a vessel and beside that vessel stood a siphon from which, having been closed by one finger, it was possible to mix that drink with it. She drew that drink and gave [it] to me to drink. There were in that beverage extraordinary scents and odors like muscatel, nuts and raspberries, in a word it had indescribably wondrous odors. I tasted it on my palate several times until I awoke, and after having already awakened I experienced the taste for a half hour, and that wondrous odor. That old man asked me in these words: Please, take these rooms from me for yourself, because for some time already the time has come that you take these rooms.—At that I awoke.

2208. The 27th of November, 1775. I saw a very handsome calf, having one horn in [its] forehead.

2209. The 7th of June. I saw that I came to one room in which there lay 6 great very stout fish; their heads were extraordinarily great and stout; they had eyes like the sun. I heard one of those fish saying, If another man comes in among us then not a bone of him will remain—but I showed terrible courage on the outside, but inside I was a bit frightened.—In all the roads which we walk we must have a powerful heart, courageous and daring. At that time I will be able to go into any frightening and difficult place.

2210. The 20th of June. I saw a statue; it began to make a sign to me. I stopped at that. It showed me a gesture; I came near it; it began to summon me farther by winking. I came yet nearer to it. At that there burst forth from beneath it a great flash, which was like the flash from a treasure. The Lord interpreted it: Assistance will come soon and God will open his good treasure.

2211. The 6th of August, 1782. I saw that all the old ones who were Brothers came to me. Matuszewski and his wife also came, and with them came all the dead in that religion. Among the dead were Leibisch the son of Rabbi Elisze. All of them brought me gold without count.

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2212. The 20th of October, 1785: I saw as if I had on my hand a gold ring, it fell from my hand on a mirror and broke it into small pieces. Then I turned the mirror over on the other side, it also shone and a ring also fell from my hand and broke it.—The Lord interpreted: My assistance hastens to come.

2213. I saw myself in a Jewish szkol, in which Truebelievers also sat. The Jews jumped at them and beat them bloody; the Truebelievers also beat the Jews bloody. But I left that szkol so they would not beat me too.

2214. An old woman came to me in a dream, 1500 years old, she had hair as white as snow. She brought me silver belts with *lozenges* like they wear in Walachia. I bought one from her and stole the other.

2215. I saw a broom with thick twigs of red color. I lifted it upwards by the handle.—The Lord interpreted it: That it means rulership.

2216. The 21st of July, 1783: I saw a great dog which came to me and sniffed at me with its nose. I myself was a little frightened, as it were. At that a sort of hand came, took him by the back of the neck and threw him away from me.

2217. They wanted to dress me in a white blouse on which were moths, and I was told: You leave this house. It was my thought that I would enter the garden of Kleynowski.

2218. I saw that I stood and one little young lady stood by my side. She went from me to one man who lay on the ground. He wanted to have intercourse with her. I wanted to take back that young lady from him, at that I was told: Jacob! The dawn has come long ago.

2219. The 12th of August, 1783. I saw that I was shepherding a young swine and followed it with a cane, beating it with a staff so it would walk on the road, that is, an avenue, in which it was dark. It wanted to run away several times in[to] that avenue in which there was a light, but I beat it so powerfully that it screamed. Then it became stubborn and [tried] to run away to some other place. I grabbed that paddle with which they bake *Matze* and hit it on the forehead that it should go in that dark avenue. It screamed loudly and bitterly.

2220. In October, 1783. I saw that people came to me from Poland and asked me for a palm and a paradise apple,[1664] that I might bless them with them. I was then in a garden avenue and saw a vessel lying on the ground turned over, open on the bottom; on top of it lay a great thick palm[frond], but no paradise apple was there. I became angry with Eleonora and said to her, Why did you not bring me Maruszka and Jewka; I wanted to say to them in Polish, paradise apple, and instead I said Maruszka Jewka.[1665] At that I was brought a paradise apple and gave them that blessing.—The Lord interpreted it: A certain thing comes to me soon from the sea.—That night I saw many poor people in ugly robes who entered a garden. I became angry with the guards who allowed them to enter the

[1664] The lulav and etrog of Sukkot
[1665] The two phrases sound alike in Polish, *rayskie jabłko* and (*ma)ruszka jewka*.

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garden. They hid themselves behind a bower. At that time I saw Pawłowski too, standing near the trees of the garden, kneeling with his hands raised up, also in ugly robes. I also became angry with the guards that he had been permitted in the garden.

2221.[1666] The 2nd of October. I saw Dębowski cutting the fingernails of Graf Dymitrowski whom he powerfully hurt.—The Lord interpreted: Perhaps he will have intercourse openly with his wife in the open, in front of the eyes of all, and that will make me greatly happy when I see with my own eyes such doings which will be fulfilled at that time.

2223. The 13th of October, [17]83. I saw myself in a great szkol filled with people. I came out by myself to the porch in the middle, then sat there on a bench; but one man rested himself on that table where the 10 commandments lie. He was in an uhlan garment; around his neck he had great bundles of gold and a gold necklace. I looked him in the face and recognized that it was *Chaim Türk*.[1667] When I wanted to get off that porch I met him again, dressed in Turkish garments in a precious white turban trimmed with gold tassels. I recognized him again, that it was Haïm Türk.—the Lord interpreted: That he is in Turkey and reveals the secret religion to the Jews.

2225. The 20th of October, 1783. I fought with [the wife of] a *graf* named Reie Salm and then I went to one room in which was a white bed. Under the blanket lay one woman, but it was not known to me if she were a woman or a maiden. I complained that I had a pain in the back of the neck. She replied to me that I should take a medicine composed from two cups of coffee, to shell one nut, its kernel removed from it without the peel, and take my Moravia. I was surprised in the dream, thinking that it is possible to take coffee and a nut kernel, but Moravia is a country, how would it be possible to consume it? but she insisted and called out absolutely, Take my country Moravia.

2226. The 21st of October [17]83. I saw several hundred dogs walking and behind the dogs came sheep without number, but they only guarded them and drove them from behind to crowd them together exactly one to another. The Lord interpreted: *Od tawornu hazom al iedai*[1668] & ... The sheep will yet get through by the hands of the shepherd.—I also saw that I carried a great cannon on my shoulders and climbed up a great mountain with it where I saw a great palace and went inside. There I found one great king of those ancient predecessors, named *Sagzar*. He was dressed in red robes like my garment. I went through his rooms, here and there. As soon as he saw me, he bowed to me with great love according to the royal custom. I also bowed to him as befits a king. Behind him was a great hall; there I saw many great lords. I paid my compliments to each of them individually and they also bowed to me with great humbleness.—The symbol of the cannon means that I will have an army composed of men. But I cannot reveal more to you.

[1666] The numeration begins to stray here; the number in the ms is indistinct but should be 2221. The next dictum should be numbered 2222 but appears in the ms as 2223; nevertheless ms. 2225 should be 2224, were it not that another number has been dropped out. I will adhere to the numbering in D.
[1667] Prps Haim Malakh, a Shabatian prophet
[1668] Jer 33.13

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2227. The 5th of November, 1783. I saw that I came to one room in which was a coop full of birds; they sang loudly without stopping. Four birds like swallows flew freely through that room. There was one hole in the window of that room; they wanted to fly outside through that hole in the window. I chased them so I could catch them, but they flew up under the ceiling. I leapt up in the air after them and caught two in one hand and two in the other. With that, I awoke.—Those birds are the Truebelievers and those 4 who wanted to fly out, that symbol I leave to God.—In Częstochowa already, in 1767 I saw many flying birds and all the peoples pursued them, driving them from place to place, from fence to fence, from tree to tree. Those birds could not rest on their legs because of the great pursuit which was made after them. Suddenly a great eagle flew up and spread his wings over them and rescued them from every side.

2228. The 6th of November, [17]83. That day the Lord named a second Day of Judgment.—I saw—the Lord says—that I was traveling in a wagon, and one turkey was harnessed and pulled that wagon.—One who is separated from me—the Lord interpreted—takes upon himself the burden of kingship *de noviter*.—I then saw that many Jews pursued me, wanting to kill me. I fled from before them. Mateusz was with me and two uhlans; one of those two uhlans was my son Joseph. They reached a great city and went astray in the roads and failed to pay attention to me. I began to be powerfully angry with them, saying, When I find them I will beat them powerfully. I saw near that city terribly great broad water and all the people who crossed that water afoot. I picked up my garment and crossed over that water to the other side.—The Lord said, That arrival is a symbol. A certain bishop traveled to Czernowitz and drove through the city. I see that a priest comes before the bishop on a white horse and had in his hand a great cross. I ran before them and behind them, to see that. The priest took the whip which he had in hand and struck me on the back. Having gone home, I took my mastiff which I had and when the bishop rode in his coach, I set my dog on the bishop, and that one tore off him the gold chain with H[oly] Jesus he had around his neck. The bishop was powerfully afraid. He took my father and sentenced him to criminal prison. I went to the commander of that prison and said to him thus: I will pay you well, only shut my father in well in that dungeon so that he not get out, because I am afraid that he might escape and beat me with [birch] rods. But to the starost I went with a petition that he hang my father. That caused great laughter among them. The starost and the other lords interceded for my father and praised him before the bishop, that he is a very decent man and does many good things for the Christian poor. The bishop asked, Who played that trick on me with the dog? All answered, His son, a young lad. I was summoned and asked, Was it you who set your mastiff on the bishop? I replied, I am the one. Why did you do it?—I answered, Because if you are the senior bishop and honest why do you keep such a wicked priest at you[r place]? I ran after him so I could see his horse because I liked it and he struck me on the back with his whip for nothing. The bishop says to me, And do you have a sign? So I threw off my blouse and showed him the stripes. Then the bishop spoke: That lad is not guilty. The priest was summoned. The bishop rebuked the priest, set my father free and the bishop himself apologized to him that he had made him suffer for nothing, gave him several ducats and gave me 10 ducats. I spoke up, You say of my father that he is a good man. You neither know him nor his nature; he beats me

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ceaselessly. I thought that he will be in prison and that they would then hang him. A great laugh rose among them, and I by that tactic saved my father. And so you: You chased me and were unfriendly to me and the Jews too drove me here in the dream.

2229. The 13th of November, 1783. I came to a certain house in which I found an old woman and I noticed a great rat running through that room, a cubit in length with a chopped off tail. When I saw him I was seized with disgust. He stuck his head among the boxes; I ordered that woman to take a spit and stab him. She did so. Blood flowed out of him onto my garment. At that I saw that that rat was a stinking fish.—The Lord interpreted: A certain ruler has turned into a stinking fish.—Then I see that I am sitting in an arbor and near it they are leading a wagon of fresh hay, fresh smelling. I asked, Why don't you take it to my house? I was told [that] I must lead it stealthily so that no one will know.—The hay means a great amount of money.—I saw then 5 very tall Jews who came to me.

[1669]2230. November 22, 1783. Matuszewski and Franciszek Wołowski sat with the *Landshauptmann*'s wife; my daughter Hawaczunja was upset because I left her alone with them. I came back to them then, so Matuszewski took her by the hand and went into a field with her, and I followed them. They stopped by a great [stretch of] water; and my chest full of money stood by the water. One uhlan stood guard near that chest. I began to be angry, saying, The water could overflow and take that chest away from me. At that, I see that she had a little daughter of 13 and I wanted to marry her. At that, I look and she stole from me two pairs of babouches and slippers. I chased her, very angry at that theft. She gave them back to me and said, Why are you angry with me? I took them so I could repair that hole which is in them.

2231. The 25th of November, [17]83: I saw myself in a red coach to which were harnessed a pair of horses. I drove to one great hall, the floor of which was covered with choice carpets. I drove over them and ordered that they be turned so that damage not be done by the windows.

2232. The 26th of November, 1783. I traveled in a wagon with Mateusz; then many Jews chased us, having staffs in hand, wanting to beat us with them. I got down from the wagon saying, I will stand against them and meet them. Three of them came up, having long knives in hand. I snatched a knife from one and stabbed all three, but I saw no blood from them, because I had been so quick in my actions.

2233. The 27th of November, 1783. I saw that I made myself quills to pick my teeth, and cut them into pieces so that nothing was left of them. I also saw that my pants fell down, even though I kept pulling them up, they always fell down so that my shirt was visible.

2234. The 1st of December [17]83. I saw that I was refining silver and gold in a crucible and everything came out pure, only I threw out the dross from on top.

[1669] D errs in numbering this dictum 2229, the same as the preceding one.

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2235. The 12th of January, 1784. I stood near a canal and Mateusz chucked pieces of dirt among some lords standing on the other side and hit one of them in the heart. At that, I saw 2 very tall Bernardines having chains chained to their legs; they knelt to me and complained before me that they were very unhappy in Moscow. Then again two Bernardines came and also made repentance before me. I gave them one coin on which was engraved a head, but that head was not engraved but impressed from above and there was a crown on that head. I promised them that I would help them.—The Lord interpreted: Even from Moscow help comes to me.

2236. The following night I saw that a dog chased me and I threw a piece of dirt at him. Then another dog came up. I also threw at him. At that I saw that that was a priest. One called to me, I am from a great family from the *Domherrn canons*.

2237. The 15th of January, 1784: I saw that I was driving with my daughter through the streets of Bucharest; her legs hung out of the wagon. One Armenian came, very rich, whom I knew and knew about, and licked the dust of my daughter's feet with his tongue, knelt and bowed to her.

2238. The 25th of January, [17]84. I saw that I came to the room of my daughter; an old man lay on her. I wanted to push him down from her but I couldn't. That old man said, You see who I am? I am that old king. I will press you and her with all the difficulties until you come out the top. At that time you will be free of me.

2239. The 5th of February, [17]84. I saw that I fought with Jews. It was told me that they were Jews from Lithuania. I said, Not true! They are from Turkey. Then I saw that I cracked three great nuts with my foot and peeled even the surface shell from them.

2240. The 7th of February [17]84. I saw that I stood before the door of Adam Krępowiecki and heard how he taught one little lad the Jewish [prayer] service. When he saw me, he threw himself at me to beat me so that I might not accuse him.

2241. The 19th of February, [17]84. I was in one hall and had in hand two silver candlesticks, their bases were as big as a big dish. The *Kreishauptmann* met me and asked me, Did I pay the emperor's duty for those two gold candlesticks. I replied to him, They are silver.—He asked me several more times. At that I look and see myself in Czechia holding three wax candles in my hand which are not lit. My Hawaczunia came with me, holding a sack with silver coins: on each of those coins was engraved a crown. A lord came towards us; he paid his compliments to my daughter and congratulated her on her nameday. She showed that lord that coin with those crowns. That lord became angry at her and said, Do you also have in your hands the crown of the Czech land?—And so many lords met us, who congratulated her on her nameday, and she showed each of them that coin. I was upset with her that she showed them that and I said to them, This is the new coin which has come from the king of Prussia. From there I went on farther and I saw one pretty maiden standing on a high place. I went to her. One girl of the peoples followed me. The world said that that was my mistress. Having looked back and seeing that girl, I ask her, Are you following me? She answered, I walk my road. At

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that I entered one room and found 13 candles, 10 had burned and gone out, and 3 had not yet been burned at all. I gathered those candles in a box and rolled them up together in one paper.

2242. The 20th of February, 1784. I saw myself in one cellar where I saw only a bit of light by the aid of which I noticed in one corner a nest of doves with their young. The young ones came and laid their heads on my knees and their mother with them as well. When they came to me I stroked them on top with great love. I saw farther in the corner a nest of peacocks and young ones beside them. The young peacocks came to me just like the doves and I also stroked them with great love. Then I saw Dominik Gottlieb and talked with him nearly two hours.

2243. The 21st of February, [17]84. I carried a great drum on my back and entered a room in front of whose door were curtains; they were made of silver and green gold. On those curtains were painted [musical] notes. A priest came to me and said, Beat that drum according to these notes.—Exposition: Several days ago I saw that I carried a cannon, that shows that I will have an *Army*. Now I saw a drum that shows that I myself will have to drum and gather the whole Company; but I will not serve with you. But why should I be angry with you? Indeed I told you that I chose you from all the peoples, without the knowledge of a certain place, because it was forbidden to me. But I said, My part will be more than their part, but you did not want it. Now I am embarrassed. If you ask me, When did we descend from the degree of Brothers; why have those rooms been prepared for us for a long time? I tell you, just as they say, Even though they will not see it, that remembrance of the righteous is blessed.[1670] Thus when I established you, it was already a favor from the good God that he prepared them, though you do not enter them. It is possible that your children will see those rooms and will dwell in them. It is possible also they will manage to see all of your names inscribed there. But if you will be good and enter there and see that guard who stands there you will fear those guards, saying, as it stands, Perhaps my father will feel of me.[1671] There you will transform into other people, even your hearts will turn: if you will see. But you will not know and those who will be far from you will hear for they will hear much from the peoples.

2244. The 25th of March, 1784. I saw a white dog; that dog became a lion.

2245. The 26th of April, [17]84. I saw that I was brought two lambs through the window, one white, the other black, and three young goats. Then I saw one goat in my room. It wanted to go out but I didn't permit it to go out.—Exposition: *Eza mazgen bereische*,[1672] a goat jumps ahead.

2246. The 28th of May, 1784. Those two I now drive pursued me and Milewski was a third. They wanted to stab me.—Exposition: My aid; when it comes I will even attain health and life.—Then I was in a field. They came to me and honored me, offering me that I take those 10 commandments. I said to that, in these words: *Waichü benesoi*

[1670] Heb/ Yid. *zekher tzaddik livrakha*
[1671] Gen 27.12
[1672] Cf Bkama 52a.

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huuren, When that daughter travels. Then I took [it] and put [it] back in, saying these words: *I benische ioimer*,[1673] When I rest it then I say.

2247. The 9th of June [17]84. I saw Ignacy Jezierański angry with the Polish king that he had not made up boots for him. The king struck his boots with his hands with great anger, threw [them] at him but missed him. At that I hear that people are saying among themselves that the king is not at all powerful. I asked, Yet he is healthy, stout and fat? I was answered, In 2 or 3 years nothing of him will remain.

2248. The 22nd of June, [17]84. Two maidens from Poland, daughters, were leaving and wanted to lie down on the bed. I wanted to have intercourse with them; at that one nun came, undressed and also lay on the bed. I lay on the bed. The nun says to me, Lord Franek, what are you doing? Indeed I am married. I reply, What of it?—Exposition: That thing with the nuns was prepared for you, that you do that with them in squares, towns and streets, and that would have been an eternal praise for you; also that the priests would become your servants. But you did not want it.

2249. The 1st of July, 1784. I saw myself in a Jewish szkol. After prayers it was said to me: There is a great treasure here with holy vessels. I said, And so what of it?—They answered me, There is here in the middle of that treasure one thing which is called the upper flounce,[1674] which is extraordinary. I waited until they brought out that treasure with those holy vessels and I saw that upper flounce, and I saw that there was no deficiency in it.—

2250. The 8th of July, 1784. I saw that I was with Mateusz in one place at the *Jarmark*. There were innumerable Jews there. They wanted to kill me, but I fled from before them. I set about to find an inn. I was told that in such and such a place there is one honest man. I questioned the neighbors. They all said that he is an honest man. At that, Mateusz strayed away from me and I didn't know where I lost him.—Exposition:—It means that I will go somewhere on a road.—Then one *Chacham*[1675] met me; he was quite staid yet dressed like the students go about in Turkey. He wore a *kawak*[1676] on his head and spoke with me about the *Thoire*[1677] and I always defeated him. That wiseman was surprised at me, seeing that I am such a prostak and always win over him. He had a black beard; it only began to turn white a bit. He asked me if I would go with him to an inn. I said to him, It would be better if I come to you in my coach. He answers that that honest man is there. At that Mateusz arrived, we kissed each other and I awoke.

2251. The 11th of July, 1784. A certain man came to me and urged me to travel immediately to Vienna. I went outside and saw 15 coaches and in back they were packed as if to set out on the road. I said to Mateusz, Who is going with us and who will sit in

[1673] Num 10.35, 36. These verses are used during the Torah service as Frank indicates; the word play on "ark" and "daughter" is not clear.
[1674] Prps a collar for the prayer shawl
[1675] 1 n
[1676] Turkish, "cap"
[1677] Torah

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those coaches?—The old women are naked.—Mateusz asks, Who shall we take? You don't want girls; why not take Adam and his wife?—I shifted that thing about in my thoughts, that he had spoken well and I ordered that the old men travel.

2252. The 12th of July, [17]84. There was a great stone mountain; one stone was opened and I was told: Here a treasure is hidden from your grandfather Rabbi Jeka Tatar. There was found there a barrel of honey. Many tasted that honey, and I tasted it. I was surprised greatly that for so many years the honey lay in the ground and still didn't spoil.

2253. The 13th of July, [17]84. I went to a szkol. Another one followed me and said to me, Jacob! wait for me and I will go to the szkol. I answered, I will not wait, because the road runs towards me.—Exposition: Some road is prepared for me.—I saw myself then in the court of the Prussian king. In one room sat the king of Prussia, Friedrich, but on lower benches there sat 12 or 13 lords; all were as if dumb and none opened his mouth. I was the cupbearer. I brought a flask of old, very powerful Tokaj wine. The king gestured to me that I give him some of that wine to drink. I had thick glasses in my hand; I mixed half a glass of fine sand with half a glass of wine, and mixed the sand with water and gave it to him myself to drink and he drank. The king gestured that I give some to those lords to drink. Again I mixed sand and wine and gave all of them to drink. I also brought wine with sand again and gave them to drink a second time.[1678]

2254. The 14th of July, [17]84. I saw myself walking through a hall. A maiden of extraordinary beauty walked up to me. She was not dressed in an expensive garment but only in simple clothes; she had her breasts exposed. I amused myself with her; she was embarrassed, as it were. She said little. I felt her breasts and they were hard as rocks. I say to her, Are you still a virgin?—She answers me, I was a virgin and I am a pure virgin until now. I talked with her about several things. She answered me well, word by word, in everything. I went to my bedroom. In that room which was before the bedroom, I see another maiden following her. She was a bit larger than the first, fatter of body. She had a neck like a tower, she shone like the sun. She was dressed in expensive and rich robes. She too had her breasts exposed. She said everything openly without embarrassment. I felt her breasts too with my hands and amused myself with her; they were also hard as rocks. I say to her too, Are you still a virgin?—She said to me, I was and am a pure virgin.—I ask her if she will have intercourse with me? She answers, Certainly no other is permitted but if we have come into your hands then it is permitted to you to do what is pleasing in your eyes, because we have come under your shade.—Exposition: If you were in wholeness, those two virgins would have been with me for a long time already with great power, either from here or from there and I wait for them.

2255. The 1st of September, 1784. I saw a certain Jew, Azek by name, the brother of Major Suchocki, that rode to me upon a Hungarian horse.

[1678] Cf Tan Va-Yeshev 16, Zohar 3.199.

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2256. The 12th of September, [17]84. I saw that three men came up to me, dressed from head to toe in gold; their horses too were covered in gold; but the gold was not worked but only like the scales of a carp, sewn together one to another.

2257. The 20th of September, [17]84. A certain man in German clothes chased me, having three swords with which he wanted to stab me. I fled to a tent in which sat a king. I knocked on the door of the tent; it was not opened to me immediately; I turned that tent upside down and went in there and covered myself.—Exposition: In what do you have faith? I hope for that, that I will come near even to kingship, just as was the journey of our fathers: their whole journey was only to kingship. Abraham went to Egypt, Isaac to Abimelech, Jacob to Esau, and with him were 400 crowned [men] also to Egypt. And so we must first go to kingship. Therefore I said that I will teach you the manners of kings, so that we may come up to reach her, for she is the power of powers.—

2258. The 16th of October, 1784. I saw in a dream as if Matuszewski told me a dream as if he had seen his father, that he stood among Armenians and called him to his own side, saying to him, My child! that treasure we take, but the other do not touch; and pointed out to him the places of those two treasures.

2259. The 17th of October, [17]84. I saw that I was brought half a bag of gold coins, filled with sovereigns and half-sovereigns; and there were gold *krzemienic*.[1679] I had a desire to steal 12 *krzemienc* ducats. I took great pains to steal those 12 ducats.

2260. The 22nd of October, [17]84. I saw that Jews pursued me so they might beat me; one named Leyzer was among them, the hair of his beard began to turn white on him and he was in the line of those pursuing me.

2261. The 26th of October, 1784. I saw Rabbi Ioinesin. Matuszewski reported his arrival to me. I said to Matuszewski, You go see him, but I don't want to. Matuszewski refused, You go, o Lord, and greet him. I went and saw him. Another two German Jews were with him. They sang and played music with beautiful voices.

2262. Day—Year—. I saw myself in a great city, the market stalls were set one beside the next. Jews sat at them. Throughout the market there were also innumerable Jews. Then I saw several thousand Jews that wore paper garments, just as in the play of Ahasuerus, and also sang.—/:several myriads of Jews:/ The Lord interpreted: Great distress comes to those, because a great war stirs in the world.

2263. The 10th of October, 1785 on the very Day of Judgment with the Jews.—Priests came to me and brought me an expensive garment with precious fur lining. I ask them, Why have you so delayed your coming?—They answered, Three sable furs were dyed black, but we took care to change them. One woman named Julia, very pretty, came to me and says to me, I thought that I am the most beautiful in the whole world, but I see that you are now the [most] beautiful of the whole world, and I stand beneath you.

[1679] Pol. unclear; though apparently not the gemstone; prps coins from the city of the same name.

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2264. The 12th of October, [17]85. I saw myself to be in a ship on the sea; Rabbi Simon the father of Jacob Szymanowski came up to me and says to me: that lady who is the heiress of Woysławic is on this ship. I stood on the side of the ship and saw her. She was white, beautiful and young and clothed in white. I considered to myself, Indeed when that lady is in Woysławic, she is old and always goes about in black, and that one is young and beautiful. Then Rabbi Simeon says to me, You must know that this one here on this ship has great riches and she wants to give it all into your hands, therefore, show her that you too are rich. I had on me a great moneybelt filled with gold ducats, each of which was as big as a plate. I took that moneybelt with that money and threw it before her. She asked me to her rooms that she had on her ship. What ever is beautiful in the world was there. But I was young and fat as at first. She began to caress me and expose her breasts to me and wanted to have intercourse with me, but I didn't want to.

2265. The 19th of October, 1785. I saw that I went to one room where there were lots of Jews and very many Szeydim among them. I asked what that meant? They answered me what they answered me. Then I heard in another room a sound of weeping and lamenting. I asked what that sound was that beat on my ears? The Jews told me, That is your Dębowski who weeps that his child has died. I went in to him and say to him, If he has died long ago why do you weep? In the second place, when a child dies it means that all aches leave a man alone.

2266. The 20th of October, 1785. I saw that I let out wine into two vessels and filled them. I ordered Dębowski to take them out of my room.—The Lord's exposition: All the worries will go away.—At that, I saw that I came to one palace in which it seemed to me that I lived. There I found one German lying down and sleeping. I woke him up so he would go away, but he acted like he was drunk. I ordered my men to carry him out but he acted like he was falling down, and I yelled further at my men that they carry him outdoors. The men took him with force and threw him out of the whole palace into the street with full strength.—Exposition: Poverty will leave my house.

2267. The 2nd of November, [17]85. I saw that I stood in a lot of snow, and noticed coming towards me from a distance a she-wolf with 5 little wolf cubs. I yelled at them and when they came near me I saw that it was not a she-wolf but a lioness and her lion cubs.—Exposition: It is possible that one of my Sisters comes to me from Walachia with her children.

2268. The 6th of November, 1785. Can you tell me the exposition of this dream? I went to the home of Klara Lanckorońska and found her sitting and drinking with her husband Joseph; then both of them leapt up in a dance.

2269. The 9th of November, [17]85. I saw that I gave lovely fruit to one of you only I hid them beneath my garment and guarded them so that no others would know of them.

2270. The 10th of November, [17]85. I saw one lord having 70 servants, all dressed in thick sheepskins, smeared with tar and pitch.

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2271. The 15th of November, [17]85. I saw that I sang these words: *Adon Oylom Anscher mulech beterem kol* [1680]& & ... Lord of the world who ruled before all was & ... I sang just like on the Day of Judgment they sing at [the place of] the Jews.

2272. The 20th of November, [17]85. I saw that I was in a great field, on which there were nearly 2000 uhlans, nothing but Truebelievers, and my children Roch and Joseph were the elders over them.

2273. The 23rd of November, [17]85. I saw many Truebelievers and beside them several countless thousands of Jews. One rabbi stood on a high place in the field and had a sermon among them, and I stood to the side so I might hear the *Thoire* of which the sermon consisted. Many of the Truebelievers derided it. But I yelled at them that they not laugh. That rabbi descended and he had a wig on himself, and then he turned the wig with the curls over his face just as in a comedy.—Exposition: There even come to me Jews without number and they want to take on baptism, but I cover my face before them and do not want to talk to them at all.—Until now you have been prepared that you speak with them, because I would have revealed such words to you; but now that you do not endure that which I endure, I cannot reveal to you.

2274. The 6th of December, [17]85. I saw that I caught fish in the water. The first fish was a trout and a bass; all were alive. I saw that in one corner lay fish and among them a dead pike. I went from there, not wanting to touch them.—Exposition: When I will leave Brünn I will dwell in my place, many lords will come to me, and the trout means a king.—

2275. The 19th of December, [17]85. I saw myself wearing a gold belt, only not aware whether it was a belt with gold on the back or cast of pure gold.—Exposition: The good God supports me with great riches.

2276. The 29th of December, [17]84. I saw that Mateusz came to me in an *Anteryi*;[1681] there were flowers on it of pure gold, and on top of the *Anteryi* he wore a damask rubran. When he came in my room, he threw off the rubran and came in only in the *Anteryi*.—Exposition: My Hawaczunja will soon marry and go out to freedom.—I saw then that I bought *Hermolins*[1682] for 800 ducats.

2277. The .... I saw that blood came out of my nose, so much that both my hands were dyed by the blood.—Exposition: Friends will come to me, but not from you, but only from the peoples. Because I have found you poor in body, poor in faith, in short poor in everything. What did I find in you? I told you that we will go among the peoples, because among them we might find a good thing and profit. But you did not want to go on my road. I said to you that the good God has not yet been seen in the world, for if he were known then we would now have gone to Esau, so that there we could search for him.—I

[1680] The hymn, "Master of the world"
[1681] An unidentified item of clothing, perhaps a chestplate?
[1682] Ermine skins

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recounted to you the history of the merchant Abulkazem—In his youthful years he was always poor; he went then from town to town, until he came to a great city. He carried in his hands good fruit for sale and pretty roses. He was accustomed to walk through those inns in which merchants gathered for a *bourse*, there he would sell what was to someone's liking. In one little corner there sat a man dressed in simpler clothes than the other merchants. One time he summons to himself Abulkazem with his fruits and asks him, Why do you never bring me fruit? I might buy from you. Abulkazem sold him fruit and got as a trifle for the fruit, several ducats. Abulkazem would then always go by that common merchant the very first. He always asked him how he was and did so for several days until that one took a liking to him and began to love him from the inside, saying to him finally, If you want, come into my service. I will pay you well. He went to him. He was the faithful one of his whole house.[1683] He served him with all his strength and attended to his words, never questioning his least order. That man seeing his extraordinary purity, said to him, Now you are my adopted child. Now you will be the inheritor of all my riches, for I am childless. Here he brought him to several vaults, bursting with riches such as no king possesses. And that is, that the sultan dressed himself as a merchant and came to him to look through those riches. In the end the sultan called him by the name of brother. The sultan came to him again, then he knelt before him. The sultan says to him, I disguised myself before you and called you by that name, brother, so others would not recognize me and you reveal it.—And so with you.—The rest you understand. I came to you. I loved you though you were naked in everything. I called you by the name of Brothers and then if you had been good thereafter you would have been called by such names that I cannot reveal. But you loathed me and tossed me back. If you had followed me in wholeness, then you would have come to such a treasure as is not found in the world. The first thing would have been eternal life, and there is no greater treasure than that. Or did I also come to do you evil or kill you? God forbid! I came to do good with you. Look! The sun comes out to light the whole world and goes on a tight path, as was said above, it is enough for it to do the will of its creator with love. And so you have to serve God with love, as it stands: His lovers come out like the sun comes out with its power.[1684] The moon too when it renews itself has pain like a woman giving birth. How then to fulfill the will of its creator? The stars likewise when they come out, [there are] several stars which do not want to come out and light the world, saying, We know that the good God is not yet known to the world, and for whom should we shine? They beat them with burning [birch] rods so they must come forth and shine.—In an example—There was a certain king who, riding on a hunt, lost his way in a wilderness. Seeing himself lost, he plodded on through that wilderness a long time until he found several people. He came up to them; they received him with honors and supplied all his needs. Certainly the king was mindful of all the good they had done him. The king did them thereafter dozens of times more good. Likewise I entered among you in the wilderness of the peoples.[1685] You alone rose against me and incited priests and peoples against me, that God might not help me & & ...

[1683] "Steward," translating Heb *ne'eman beto*
[1684] Jud 5.31
[1685] Ezek 20.35

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2278. The 9th of January, 1786. I saw that I came into one great room. There lay there 30 uhlans from the Lifeguards, some sleeping, others sitting on beds in thick blouses. I said to myself, When I come with my men they will be ashamed before those who will be with me.

2279. The 18th of January, 1786. I saw that a reptile came, great and thick as a barrel and flew to the court in front of my room. I came out towards it. It flew through the air and I did not know where it disappeared. I was told that it flew to a great city called Sakis and in Hispanic[1686] Szyia.—Exposition: A certain wiseman of Turkey comes to me.

2280. The 20th of January, [17]86. I saw the brother of the *graf* Wesel; he sat at a little table in his coach. The Lord's exposition: When my aid comes then his petition will be fulfilled, that he asked to take his daughter to serve my Hawaczuni.—I also saw that one of my people from the Company came to me with one eye. I asked him, Where did you lose the other eye? That one replied, I see more with one eye than others with two eyes.—That same day as well the Lord went for a stroll with Mateusz, and returning to the house he saw with his own eyes a palace with windows in the middle of a road, the roof of which was covered with narrow shingles, in which place no house has stood.—That thing, the Lord said, I saw myself three times, time after time.

2281. The 22nd of January, [17]86. I saw that many Truebelievers drove nearly 30 oxen before themselves, and that was as if during May, when the grain begins to come out. Those oxen ran loose through the grain; I was very angry with them.—Exposition: The oxen are Truebelievers.

2282. The 28th of January, [17]86. I saw Haym Turk,[1687] that he came, began to give orders and raised a mountain over my men.[1688] I gave orders to beat him powerfully.—Exposition: He comes with Truebelievers from Turkey.

2283. The 12th of March [17]86. I saw uncountable little worms crawling on the ground and on the roof, among them were 5 or 6 lizards as big as trout, and they watched me. That was as if in a room. Then I saw that they had beautiful eyes. I recognized that they wanted to ask me for something. Then I saw a foal, just after coming out of the mare's belly. It lay by itself and the mare was not beside it. The foal asked me saying, What should I do? I said to him, Get up and be happy!—Then a pretty woman of the peoples met me and wept before me. I gave her a few white coins, saying, Go! From this day you will be happy.—Then I saw a horse lying without a head, which was cut off and lay near the carcass. That horse without a head asked, What will the end be?—I answered him, Get up! You will be happy. That horse attached its head and went away.—Exposition: Soon that one called *Rosch*[1689] will come near the Truebelievers and they will be together.

[1686] Ladino. prps Saki in Crimea
[1687] 2223
[1688] Cf the midrash on Mt Sinai, Shab 88a, AZ 2b.
[1689] Prps. Rabbi Avraham Shalom; prps. A.M. Cardozo's familiar spirit, or alter ego. See G. Scholem, "Two new theological texts by Abraham Cardozo", *Sefunot* 3-4 (1960) 249 f, 257 (in Hebrew); Attias, Scholem,

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2284. The 19th of March, [17]86. I went for a stroll in a field. I saw three great mountains that belonged to me. Those mountains were full of canes from which sugar is made. I took some laurel leaves and put them in a box with those canes and sent them to the city for a test. If it would be possible to make the good sugar called *Kanar* from them, then good I would take them, or if only *Melis* could be made from them, then I would not take them. They were tested and it was found that that will be the best sugar. I took them and was very happy with them. I go farther on the stroll. The sun was so powerfully hot at that time that I had to sit beneath a tree whose great branches gave shade, but it had such great leaves that I could cover my whole body from the sun with one of them. At that I saw that all the limbs with all the leaves were cut off and I was left exposed and it was very hot for me from the sun.—Exposition: Soon my aid will come and I will be revealed before all eyes because until now I am hidden by darkness, but at that time I will be revealed to all and everyone will see.—That night I saw that I complained to Hawaczuni that I was very weak, and I see that I am flying above the earth, nearly a cubit from the ground. Dembowski expounded to me and says that the good God establishes me at the first degree.—That will not be so soon—said the Lord—because first it is necessary to go among them, to unite with them, to kiss with them, and then will be the first degree of that ladder which Jacob saw; and it will be necessary to cross the royal road, because those are the first gates. When one does not go in those gates, then one never enters, and soon the Truebelievers must cross that royal road. But when I will enter that first degree, at that time all the lords of Poland will be frightened, but the priests will be shaken and fear will meet them. Many of them will kill themselves.

2285. The .... I saw that I held a spoon of honey in my hands. I gave it to Hawaczuni to taste. She responded that she had never tasted such sweet honey and that it is extraordinary. I passed that honey out to all the Truebelievers and all were astonished at that sweetness.—Exposition: A new year comes for the whole Company, sweet like they have never yet tasted.

2286. The 28th of October,... I saw that I was traveling in my coach upon a great and steep mountain. Hawaczunja sat in the coach, but I drove the horses myself. When I drove up on that peak [that was] so steep, one of the coach wheels slipped off the mountain. I immediately turned the horses to the left and the wheel went back in its place. I arrived at the top of the mountain and I saw Pawlowski seated by a fire and he lit a candle and spoke: I will lead you to one room.

In 1769 in Częstochowa, the 22nd of November. I saw myself bound in very thick chains, I was told then: From this day when I take that faith on myself these chains are laid upon me; for if that were not so then I would destroy the whole world. But I said, When I want then they will fall from me. From that day on I will begin to eat oberzaneks.—And in fact he himself ate oberzaneks.

End of the Visions of the Lord

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shirot ve-tishbahot...68, hymn 47. Oddly—given his problematic relationship with the converts to Islam—Cardozo is well thought of in the *shirot*. R. Asher b. Yehiel is a distant, third, possiblity.

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Dembowski wrote in a letter /: from Warsaw :/ that he himself recalled that the Lord said to him /: being one night the two of them together in Offenbach :/ These are the words of the Lord: "Listen, Dębowski! Don't you know anyone here who's an honest man in Warsaw?"—I asked the Lord, for what?—The Lord answers: "There will come such a time that I will send a certain thing to a particular man, by which he will have the power to cure diseases; I want to bestow it on such an honest man that I can guide to those who are sick." –Dębowski answered, "But surely there is Jan Wołowski"—The Lord responded to that with great anger: "Surely you know that he has a big mouth and would immediately gossip, and I will need that that thing be silent, so nobody would know where it came from; therefore I will need such a man that can keep quiet."—

Afterwards [Mrs.] Milewski herself recalled that the Lord had spoken to her in Częstochowa this way: " And you know Bonaventura? How he will be crowned Emperor and soon after his coronation my help will come to me from my God."—When she heard about Bona….that he will be Emperor, she remembered it herself.—

But at that time the Lord said this to her: "I will toss a little bone among the Polaks, and you will see with your own eyes how blood will run in the gutters through Mostowa street."—

Following dictum 2188, p. 26 of the Lublin copy

The Lord said on the 23rd of October: The whole world loathes it that Signor Santo called out [that] *Sama* [was] his brother.[1690] And just so you loathed him because I called you my Brothers and you loathed that.—

I ask you: Surely our fathers the Patriarchs did not have crowns on their heads, so from where did Esau have a crown on his head? For it stands, that those 400 who went with him all had crowns on their heads, and all the more so he had a crown? The Lord answered: For as soon as he only put on those charming clothes he went immediately and took them back to his land. But from Jakób there only came forth Józef who was a king.—

At that time the Lord started to sing this verse: Reschaie kedische lebnaij reichimoch[1691]—The holy poor will be your beloved children.

There was a certain king, who had a great army. There was a certain ordinary soldier, who greatly loved his king, with his whole heart. When it fell to him to stand guard at the interior room it was as dear to him as if he had been given the whole royal treasury. He went every day to the sergeant and looked at the table on which were the found the turns for duty at the king's room and then he paid the other soldier from his own rations just so he could stand in this place before the room and that for this reason, so that he could always see the king. One time the king saw that one soldier stood on guard at [his room] every day and he wondered at this. He said, thinking to himself, What does that mean? that I have no more soldeiers that this one stands [guard] every day? The king ordered the captain summoned, the one who had the duty, and asked him: What does that mean, that this man stands guard at my room every day? Is it that I don't have more in my army? The captain was very frightened and grabbed the list of those ordered to

[1690] Sama'el; 428 n
[1691] ???

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stand guard on which he saw that that soldier had not been written in at all. He showed the king the list and said, Look, o king, that this soldier is not on my chart for today and I don't at all understand how he got here. I will go to him, the captain said further, and ask him myself what this means. The king said to him, Don't ask him anything at all, but only say to him that he should come to me. The captain went to summon him to the king. The soldier was terrified and stood in great fear before the king. The king says, What is the meaning of this that you stand on station at my room? Whenever the watch is drawn up you are always on guard. Don't I have any more soldiers? Explain to me the truth of this at once! That soldier says to him, If I explain the truth to you then I will be guilty, but if I don't explain it to you then I will be even more guilty and sentenced to death. But I am obliged to tell you the truth; it might be that you will take pity on me. This is the thing, I love the king very greatly and as I am just a simple soldier to love the king, still whose fault is it if my heart is devoted to you. Be aware of this, o king, that with that payment that I receive from your treasury I pay off my fellow soldiers so that I can take their place on watch. I don't eat or drink but only look into your face and from that I am well-fed. But if it should happen one day that I am not put on watch it would seem to me as if I had been put to death. At that time the king thought to himself, This ordinary soldier is worthy for me to make a general but then where would I find such an ordinary soldier who loved me with such a heart and who would be so sincere with me? Therefore let this man be a simple soldier forever and never be promoted. The king says to him thus, My beloved servant! do what you have done to the present. I will give you your rations as much every month as you want so that you will not suffer starvation and I will give you fine gifts. Thus he [came to] st[an]d [watch] every day at the inner room. So with my company. There is one who is immediately promoted; and there is one, who serves wholeheartedly and is not promoted at all. This is because, from where could I get a simple soldier who would love me with such heart as he?

—For what reason does the whole world pursue the Maiden? and pursue three persons who are one? That is the religion of Edom that believes in a threesome that is one. Just so our Truebelievers believed in *Tlass Kiszre, ememchemnisse deienen chad*. Three bindings of faith that are one.[1692] and no man knows who those three are who are joined in one. But I will tell you, in Heaven it has been called out and said, Who is that one who comes into that world to lead to eternal life in that world? King Solomon spoke and he said, I will go and I will bring eternal life into this world. But in the end he said, *Umarti ech keimo wehü rochoiko memeni*. I understood that I was wise but it is far from me.[1693] And he said these words, Three are hidden from me and of four you do not know.[1694] Why did he say that? You must know, There are three very powerful gods and they lead the world. One is he who gives life to every man who is born; that one is very good because he grants life to all. The second is that one who gives riches, not to everyone but only to those he wants, to those he apportions affluence; and to that one to whom he doesn't want to give, that one must remain in poverty. The third is the lord of death, *Hamejłech hamuwes*.[1695] That one is the most powerful of those three. When he pulls the soul from a man then

[1692] Zohar 3.36a, 262b; Attias, Scholem, poem 13, 35 nn 4,5; poem 32, 54 n 4; 166 n, 214 n
[1693] Eccl 4.27
[1694] Cf Prv 30.18; prps Frank misremembers the last Hebrew word of the passage (*yeda'atim*, "I didn't know them") as *yeda'atem* ("You didn't know"); or perhaps he is making a point.
[1695] Frank puns on Hebrew *melekh* (king) and *malakh* (as in *malakh hamavet*, the angel of death).

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such a one has no further need of riches and loses life. Of the fourth you know nothing and that is the good God himself. How could King Solomon go to the God of life when he did not know where those three are? He had first to have been at [the place of] those three and thereafter he might have been able to come to the God of life. And therefore, because he didn't know, he had to leave this world without attaining anything. Therefore also he was not able to bring eternal life into this world. Afterwards it was once more announced in Heaven: Who is he who wants to go to this world for bringing eternal life into this world? Jesus the Nazarene said, I will go into this world and will bring eternal life into this world;[1696] and he was at [the place of] those three but he did not finish anything. So what? I tell you, that man who goes in order to reach eternal life they will give strength to him, just like Moses and Aaron were given staffs[1697] and a staff such as it stands concerning Jacob.[1698] A man with that power, who wants to do something, then it works. But the good God stands to the side and looks to see whether that man can produce in accord with his own will; just as it stands, *Velohim nisse es Awruhom*, how God led Abraham.[1699] But Jesus was very learned. He saw that the good God is not always at his side. He himself said in his heart, Now I have in me the power of the good God who gave it to me I will go on by myself. He then went to those three who lead the world by that power who gave it to him. He began to heal the blind, resurrect the dead and to display other wonders. But when those three who lead the world saw that power that Jesus possessed, one said to the second, *Huwe, weneschakmu*,[1700] Let us take counsel among ourselves. Because that man came with such great power and wants to take from us all the governance of this world that we have in our hands. For those three leaders of the world know that there will come a Messiah and he after inheriting their power at that time there will be fulfilled, *Bile hamuwes leneicech*,[1701] Death will be swallowed forever. They are great sages. They took counsel among themselves. One said to the other, Surely that man must first be [here] in order that he might thereafter go to the God of life and there is no other way. Let's do this: When he comes to us, then we will not permit him to go further; and so they did. When Jesus came to the first he sent him on to the second; he too sent him on, but when he came to the third that one took him by the hand and asked him, Where are you going? Jesus answered him. I will go to the fourth who is the God of gods. That god of death said to him, There is no god higher than me for I am the father of all the gods and he showed him great fear in order to frighten him. Jesus saw that the good God is not with him and was really frightened. But the god of death had no power at all to take him. He then said to himself, I will have to bribe him so that then he will stay with me. Then he says to Jesus, Listen my son! Stay with me and you will be seated to my right and you will be the Son of God and you will have the name of God over that world, just as it stands in the prayers, He sits to the right of God the All Powerful[1702]

[1696] Mt 19.29, Jn 10.28
[1697] Cf Ex 7.
[1698] Cf Gen 32.11.
[1699] Gen 22.1 has these Hebrew words (/sounds); Frank may be reading the second differently from the text that has "tested" rather than "led;" Frank may be punning on the possiblities of the Hebrew word or he may not be translating the Hebrew at all following the quotation.
[1700] Ex 1.10
[1701] Isa 25.8
[1702] The ms writes *Szechmanowskiego* for *Wszechmogącego*. The passages touching on Christian doctrine are from the Credo.

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Father. At that time Jesus had to allow that, for he was afraid of him because he went by himself and the Living God was not with him. After that he said to the god of Death in these words, Let it be as you demand. After that the god of death said to him, Sign that for me. Then he signed his name in blood from his finger. Then the god of death said, Jesus, my son! You must sacrifice your blood and body for me! Jesus said to him, how can I give my body to you when it is known to me that I will bring eternal life into this world? The god of death answers him, It can't be that here, in this world, there will be eternal life. Jesus says to him, But surely I said that it is my teaching, that I came to this world so that I could bring eternal life here, into this world. So the god of death says to him, Say your teaching [thus], that there will be eternal life in another world, but not in this world here. Therefore it stands in the prayers, And after death, life eternal.—
So therefore, that he went without the Living God and stayed at [the place of] those three, he gave more power to death over this world just like Moses himself, when those Israelites, when they are dying, then they call out in spite of dying, for they are godfearing and don't know where they are going after death, whether to roast or paradise, therefore they have no desire for death and die without desire. But the Christians die with joy, for they say, that everyone will have his little bit in Heaven with Jesus the Son who sits at the right of God. Therefore Jesus went with nothing from this world and fell there. Then again the summons went forth in Heaven: Who, who is that one who wants to go? Adonaiyni Sabathaj Cewi responded, I will go. He also went, he raised up nothing and achieved nothing. Thereafter I was sent, that I might bring forth eternal life into this world. I was given power also, so that I might display the power that was given to me. I have more power than *Ickła Marsałek*. But I am a great prostak and will not go by myself, for Jesus was a greatly learned man and I am a great prostak therefore I will not go unless God himself leads me to that first degree: at that time I will go myself. For at first one needs to be at [the place of] those three who lead the world and one needs to go in the burden of silence. *Es soll nich rauschen*.[1703] For they are great sages and extremely intelligent and they assume that they go to them for that. Therefore one must take power from them, from the hand with the power of the good God *Wemen glüst sich ein so koich abzugeben*[1704] from the hand. For from the time that day is established that power has been given to them. Therefore it is necessary to go to them in silence and not with a cry, *So thuen sie uns lechaches, Sie stossen sich; Drum will ech mech nit ruren ates boi dewurai*,[1705] until the time comes for the letting out of my words. *As Gott wet mech unnehmen bey der hand und wet sagen: Jankiew geh trett auf der erste stabel, assoi eilech weiter mejacmi*[1706]

Adam, the first man, was not the first, for the world was created more than half a million years. And so why then was Adam called the first? Because that man was created from such who came forth from a woman. Only for that was he called the first, for by his creation there were people, men and women alike, who lived for 8 or 9 thousand years and that first was the first who did not live the full ten thousand years and therefore his

[1703] Germ, "without a murmur"
[1704] Yid, "How can one who gives up such power succeed"
[1705] Yid, "So you do to us just to make us angry, You escape; therefore I will not budge until the time for my words arrives"
[1706] Yid, "Until God takes me by the hand and says: Jankiew, go to the first rung, and then I will go further by myself."

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years were decreased. It is for that reason that he was named, *Riszen*, the first, but he was not *Udem Kadmon*, the very first Adam. The world *Teüwel* is not created by that good God himself. Likewise Adam was not created by the living God. For if Adam and the world had been created by the living God then the world would be stable for ever and Adam would live eternally, only, because of that, that they were not created by the Good God, every man must die and the world cannot endure. The world and Adam are not created by the living God, he must die and the world cannot endure, for it is created by a commissioner. But my God is alive and is good and seeks to establish the world in stability: *und die Menschen will Er derhalten auf der welt; dus will Gott allein.*[1707]

[1707] Yid, "And he wants to keep men alive in the world; that only God wants."

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The Chronicle

1. The Lord was born in Berczanie, in a village near the city of Hosiatyn. He spent two years in Korolewka.[1708] He was brought up in Czerniewic. At 13 years he traveled to Faraon in Walachia among Hungarians; from there he traveled with his mother to Romani, and from there to Bukarest. At 26 he left for Nicopolis to get married—this he said
himself.[1709]

2. In 1752, June 11th, the Lord was married in Nicopolis in the Judeo-Turkish religion. His groomsmen were Rabbi Mardochei and Rabbi Nachman—or Jakubowski. The wedding ended on the 18th of the month. The Lord spent only three weeks after the wedding in Nicopolis; he left from there for Krajow. In Krajow he stayed with Michal Muszynski and spent 5 months there. From there the Lord returned to Nicopolis. He spent 4 days there and, having taken his wife, traveled with her to Krajow. He spent 5 months with her in Krajow, from there he sent her with Michał Muszynski to Widdynia.[1710]

3. March 13, 1753, The Lord traveled to Wi(e)ddynia for her and having spent three days there, left her in Widdynia, and went by himself to Sofija and Her Highness, OBM traveled to her father's, to Nicopolis. She was already pregnant with Her Highness. The Lord spent 4 months in Sofija. Rabbi Issohar and Rabbi Mordecai were there.[1711]

4. From Sofija the Lord traveled with Rabbi Mardochei to Salonika. On the 15th of that month, Jakubowski and Nussen pursued the Lord to Sofija and not finding him, traveled after him to Salonika. They arrived on the 20th of August, 1753 in Salonika. The Lord spent 10 days in Salonika. From Salonika he traveled to Larsa by himself. He spent 10 days in Larsa, then came back again to Salonika.[1712]

[1708] Full notes may be found in Levine, 1984. The volume includes the Polish text and a Hebrew translation with notes in Hebrew along with an English and a Hebrew introduction; cf. further, Doktór, 1996. References to the translation of the dicta herein are cited simply by number and "n," meaning "note." Square brackets indicate material inserted in the translation; parentheses, text material unnecessary to the understanding of the translation. My readings take into consideration those of Levine and Doktór

[1709] Frank's birthdate, 1726, is given in the addendum (below; hereafter Add) and in Kraushar, vol I, pp. 13, 313; hereafter cited as K 1.13, 313). The village mentioned here may have been one from which he moved and sometimes remembered—cf dictum 898 and the note there; hereafter 898 n—though before the Inquisition in Warsaw in 1760 he mentioned Korolówka (48.44N25.59E) as the place of his birth. Czernowitz: 285 n; Faraon: 37 n; Romani: 36 n; Nicopolis: 3 n

[1710] Judeo-Turkish, text *Żydowsko-Frenksiej*. Here the term "frankish" is used to mean, "according to the customs of the Jews of the Ottoman Empire" though it may imply, Shabatian. 1 n. Rabbi Mordecai ben Elijah of Lwow, K1.19, 1.238, and Rabbi Nachman identified by Graetz, 49, Doktor, 1996, 95 as N. b. Shmuel Levi, rabbi of Busk, were Shabatians with connections to Salonika and in particular to the sect of Baruchia there. Krajow: 575 n, Widynia: 1148 n.

[1711] OBM. translates Pol. *ś:[więt-] p:[amię-]*. It is made clear here that by the time of the composition of the Chronicle the first "Her Highness" was dead and had been replaced by the second, Frank's daughter Ewa.

[1712] Larsa: Larissa in Greece, NW of Athens (39.38N22.25E)

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5. In October, 1754, Her Highness was born in Nicopolis.[1713]

6. November 20, 1753, the Lord inducted in Salonika Rabbi Mardochei to the Medrasch.[1714]

7. November 20, 1753, the Lord inducted there Jakubowski and Rabbi Nussen the blind. Here was the first night on which the Lord had the *Ruach Hakodesz*—the sending of the Holy Spirit in this assembly, mentioned above. He said at that, *Mostro Signor abascharo*, Our Lord descends.[1715]

8. May 15, 1754, the Lord left with Jakubowski and Rabbi Nussen from Salonika.

9. June 24, 1754, the Lord had danger on the sea with Jakubowski mentioned above.[1716]

10. October 1, 1755 the Lord arrived in Romani.[1717]

11. On the 16th of that month he came by himself to Mohilev. Then during that passage the Lord made [sounds] with his mouth in the field like a bee zy, zy, zy—He told this himself. That deed lasted the whole trip.[1718]

12. From Mohilev he returned again to Romani. Three nights after his return, he had a third sending of the Holy Spirit.[1719] He said what he said. From there he traveled with Jakubowski to Czerniowec; he spent three weeks in Czerniowec.

13. On the 30th of the following month he traveled from there.

14. December 3, 1755 the Lord fell into the hands of that famous robber *Hadar*, to whom he said that he was not to dirty his slippers with mud.[1720]

[1713] The figure "1755" is corrected to "1755". Kraushar gives the date of Ewa's birth as 1754. If (entry 3) Hannah was pregnant with her in March, 1753, she ought to have been born that same year. The dates in the chronicle are error-ridden. The hand of A, adds a note at the bottom of the page—marked in parentheses following the entry—"She died on 6 July, 1816. She was among us 62 years." D 96n13 notes that this too is incorrect; L 104n251 discusses this annotation and its authorship.
[1714] K 1.54, "1754;" the word "inducted" translates a Polish term that might mean simply "brought in." Medrasch in the Polish text might mean a room or building or a study group there or elsewhere or—least likely—a method of study or its materials. Entry 30 specifies the term there as a "room."
[1715] K 1.55, "1754" The Heb *Ruach Hakodesh* is followed by the Polish translation, *Ducha S*: The words, or song, Frank speaks are in Ladino, followed by the Polish translation; D 96n96 mentions the Shabatian background to such ecstasies; L 33n17 notes Scholem 1940/1, 189n36. L notes (below) that the words, "mentioned above" refer to the dicta; see entry 9.
[1716] K 1.61, "1755;" 25
[1717] 35 n
[1718] Mohilev (Mogilev-Podolsky, 48.29N27.49E)
[1719] Pol. only, *Ducha S:*
[1720] 1199; 211, 2136 (where he uses the same word for slippers)

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15. December 3, 1755 the Lord crossed the Dniestr into Poland for the first time. He spent 6 days in Korolewo. From there he traveled to Jezieran. He sat there two weeks and more. What he did, he did.[1721]

16. January 1, 1756 he was in Kopyczyntsy with Matuszewski OBM. From there he went on to Busk.[1722] On the 10th of that month he was with Jakubowski in Busk. From there he traveled to Lwów. There there was [something] with that priest; *Videat Supra*.[1723]

17. From Lwów he traveled to Kopyczintsy. On January 24, after having only spent the night there the Lord traveled on the 25th to Lanckoron with Jakubowski and Jakub Lwowski. In Lanckoron all the Truebelievers sang, danced and there they were jailed together with the Lord. On the third day Turks came from no one knows where and how and ordered to set the Lord alone free.[1724]

18. From Lanckoron the Lord traveled to Chocin and to Czerniewiec—4 people were put under arrest in Jezieran; that was the 1st of March. The 23rd of the month they were all taken to the jail in Wielchow where they apent three weeks in irons. [Then] immediately they were all taken from every part to the Bishop of Kamieniec.[1725]

19. On the 12th the Lord came to Jezieran at night. He gathered the people from there. He ordered them to travel to Kopczyntsy. He went with them himself.

20. In Kopczyntsy the Lord had a sending of the Holy S: and said these words: If we have the true God and you believe in him why should we have to hide? Let us go in the open and do it damage before the eyes of all. Whoever wants to offer his body and cling to the love of the Faith, let him walk with me—and they went. That was during the great Fast of Estertanes[1726] as it is called. There were 13 people. The Lord himself had a [pot of] confiture in his hand and vodka and gave everyone [some] in public in the streets to have to eat.

21. On the 15th of April the 13 people were taken together with the Lord under arrest at night, tied one to another with cords.

22. When they were taken before the Bishop and the consistory, our [people] said that they were Contra-Talmudists and therefore they had drawn down the hatred of the Jews on themselves. The Bishop together with the Chapter determined a time in 6 weeks that our [people] and the Jews would hold a public disputation.[1727]

[1721] Jezieran 28 n; Korolewo (-ka)???
[1722] 45 n
[1723] Latin, "See above"
[1724] Kopychyntsy 908 n; Lanckoron 55 n
[1725] Chocin (Hotim) 858 n, Czernowitz 285 n, Wielchow (Wieliczka 50N20.02E), Kamieniec 55 n
[1726] *Ta'anit ester* is a fast before Purim commemorating the one undertaken by Esther in the Book of Esther, the day before Purim; it is not a very strictly ordained or kept fast in spite of what Frank makes of it here.
[1727] "Jews" is used to mean those of that religion who were neither followers of Shabtai Zvi and Baruchia nor of Frank. See entry 28.

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23. Being under arrest in Kopchyntsy the Lord had a sending of the Holy S: and cried out: I will go to the Christian religion and 12 with me. On the 15th they went to jail and on the 21st they came forth. From there the Lord mounted a horse and having gotten on while all around him watched he rode off to the Hetman's chambers: *Bederech ha meiłech naiłech*—on the king's road we shall go and on the true road. From there the Lord traveled with Schylem and Itzik from Korolewo to Salonika, but the others scattered to their homes.[1728]

24. September 6, 1756 all stood [trial] before the Inquisition in Lanckoron.

25. In June of 1756 the Lord traveled from Dziurdziew to the village of Rohatyn within the borders of Poland, still wearing the Turkish turban upon his head.[1729]

26. At that time on the 2nd of July the famous disputation was held in Kaminiec-Podolsk and the Lord said, Adonaini is in Kaminiec among us. September 15th of that same year the Lord rode home to Dziurdziew from Rohatyn. The Lord spent 3 months in Rohatyn.[1730]

27. October 3, 1757 the decree went out and the Talmud was burned in Kaminiec by the hand of the executioner.[1731]

28. November 6, 1756 that Bishop Dembowski from Kaminiec died, in accord with the prophecy of the Lord and the Jews began to get a bit the best of us.

29. December 7, 1756 [1757] 4 left for Dziurdziew, Moysze at the head, Pawłowski, Jakubowski and Dębowski. When they got to Fokszan[1732] they were arrested but the Turks set them free that same day. January 24, 1757 they traveled to Dziurdziew and the Turk escorted them. In March the Lord rode with them in 4 sleighs to Horoszchuk to the G[rand] Mufti and the whole way he ordered to sing songs aloud. There at the [place of the] G[rand] Mufti they accepted the Mohammedan religion and the Lord gave everyone Turkish names himself.[1733]

30. On March 26, 1757 [1758] the Lord did the following deed in the room known as the Midrasz. He took a round keg and stuck 9 candles around it and held a 10th in his hand with which he lit the 9, then he put them out himself and lit them again. He did this three times and said these words: Who is like you! There is none like you & & Then he summoned those 4 to the chamber where he and her Highness, OBM sat and they first walked forward one by one and then all together and made the *Kaw hamlücho*, the thread of kingdom, or the acknowledgement as God. Then those 4 took additional [ones] to [the

[1728] Num 21.22; Korolewo, 48.09N28.08E
[1729] Frank converted to Islam while in Turkish territory.
[1730] "Adonaini" is "our Lord" in Frank's Podolian Yiddish pronunciation of the Hebrew.
[1731] One of the results of the disputation was the decree that the Talmud was a pack of lies and had to be burned.
[1732] 574 n
[1733] Horoshchuk (Ruse, 43.5N25.59E) and Girgiu are across the Danube from each other.

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number of] 13 people as it was at [the place of] the Second and went to declare this publicly to the Lord.[1734]

31. In the month of June, 1757, when the Lord crossed over to the last house in Dziurdziew he did this deed: After having stood in the front, he ordered those 4 men to put their foreheads together and so after embracing them strongly about with his hands he squeezed them powerfully and stood with them in that position for a whole hour puffing with his mouth; after having ordered them to take off their shoes.

32. May 8, 1757 all the Truebelievers that were in the Jewish estate left and traveled to Perebijrawitz wanting to reach Turkey; they were taken at once under arrest in Chocim. They were beaten, battered and their money seized. When they were released from jail, they sent 4 to travel by way of Dziurdziew to Salonika with a letter to Salonika. That letter when it was shown to the Lord he hurled it to the ground after becoming angered and so they didn't travel further. They too stayed in Dziurdziew. August 3, [17]57 [58] to those four was heard a great voice crying, *Chaim, Chaim*. The 7th of that month there was a repetition of the *Kawmelücha* with those 4 new arrivals.

33. All the Polish Truebelievers sat fenced in with their wives and children. At that time there came to them an emissary from the Lord, Israel Osman, OBM, the father of the Czerniewskis; that day he arrived there near the Prut was the 22nd of August. That day the Lord was here all day in Dziurdziew; he walked about very joyous and sang this song all day long: *Alem piamus con se nisa dela paro dei genisa*. Purify us with that ash of that cow that is hidden. That was that same day when our people crossed over the Dniestr. That day he said, *Lustig! unsere Brüder haben Platz erhalten*.[1735]

34. August 25, 1757 [1758] our people crossed the Dniestr to Poland and located themselves in these three villages: Usciw, Iwanie, Garmakow.[1736]

35. September 1, 1757 a son was born to the Lord [and] named Leib, and the Lord called him Emanuel.

36. September 5, 1757 [1758] Osman arrived [and was] sent back to Dziurdziew, carrying out his mission.

[1734] Levine connects the ceremony to a Sufi rite of initiation. The symbolism of the cord, thread, rope is tied to the line of light entering the *tehiru* and associated with the soul of the messiah and God; the four men might represent the four worlds and Frank and his wife their unity as *'elohei yisrael*, male and female. Doktór mentions the ceremony in which thirteen adherents recognized Baruchia as God incarnate. The inference that the ceremony is one recognizing Frank as a, or the, god is thus only one of several possiblities opened by the text(s) that include the recognition of his authority or of the principle of the faith itself.

[1735] Ladino: as in the Polish translation, 176 n, 1179; German: "Rejoice! Our brothers have gotten a place."

[1736] These villages lie along Frank's path after crfossing the Dniestr near the Prut. "Usciw" could be eihter Uście Biskupie, 48.37N25.38E or Uścieczko, 48.46N25.36E; Iwanie, either Iwanie-Zolot, 48.43N25.38E or Iwanie-Puste, 48.39N26.10E; Garmaków (Germakova) is 48.42N26.11E.

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37. November 6, 1757 the Lord told Jakubowski a dream about what day he would come to Poland. Then he traveled to Bucharest with Jakubowski. He spent 5 days. What he did there is not known. We know only this, that he revealed to the Aga and other lords that he would enter the Christian religion &… &…

38. The 18th of that month the Lord traveled from Diurdziew with Rabbi Moysze and Dębowski to Poland. The Lord arrived in Poland on the 7th of December, 1757. On Saturday evening he crossed the Dniestr even though the water had already risen and he said these words: Ester, Ester ich bin dein Bruder and du bist meine Schwester. After having gotten to Usciw he only spent the night. The next day he traveled to the village of Iwanie and, after having selected a little room for himself first in the village he made his dwelling there.[1737]

39. December 11, 1757 [1758] he chose for himself those first 7 women and established them as his Sisters, that is: Wittel [Matuszewska] for his right hand, and he gave her the name Ewa, the wife of Jakubowski he gave the name Sarai, Zwierszchowska [Anna of Satanow] Rebbeka, Sprynele [Moszinska or Wołowska] stood in the middle, Berszawa; on the left hand the first was Henryka Wołowska and he gave her the name Rachel; to Zofi [wife of Matuszewski of Nadworno] he gave the name Lea; to Kara Lanckorońska Awiszek Szynames [Abishag the Shunamite].[1738]

40. March 21, 1758 he ordered them, those 7 women, to stand on their feet in a circle for three days, that is: on Tuesday, Wednesday and Thursday and they stood night and day.

41. April 8, 1758 [1759] the Lord sent a coach with horses and men to Dziurdziew for Her Highness, OBM. These men arrived in Dziurdziew on the 23rd of that month. May 1, 1758 Her Highness, OBM left with the men and the children from Dziurdziew for Iwanie. On Wednesday, May 12th the Lord sent Dębowski that he should wait all week beside the Dniestr. But on the 19th Her Highness, OBM crossed the Dniestr favorably and arrived in Poland. At that time the Lord said these words: *Psiłe nesas bejom harwije*, The virgin/ must marry on the 4th day, and indeed Her Highness, OBM, arrived on the 4th day that is on Wednesday.[1739] When Dębowski announced on the 19th that Her Highness was already in Usciw in Poland, at that time the Lord said to him: You will tell me again great news of what will happen. The Lord rode out on horseback from Iwanie and the whole Company walked in great joy with wives and children to greet Her Highness, OBM. After exchanging greetings with her the Lord sat in the coach with her and the whole Company walked with great singing around the coach.

42. May 10, 1758 [1759] the Lord chose another 7 women whom the Lord called *Nares*. 7 Maidens, and by that the Lord said as at [the place of] Esther, who were lovely to give her from the King's house. And the following were these: the first wife of Pawłowski,

[1737] German: "Esther, Esther, I am your brother and you are my sister." 58 n
[1738] The family names of these women are generally agreed to by Doktór and Levine but not all of them.
[1739] Ket 1.1

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OBM, Simcia, the wife of Dębowski, Ewa Jezierańska in the center, Franciszkowa Wołowska, old Lewinska and Michała Wołowska.[1740]

43. June 6, 1758 [1759] just before evening the Lord chose 12 men as his Brothers: Rabbi Moysze, and he ordered that he be given the name Piotr; Jakubowski, and he received the name Piotr [too]; Jakob Tyśmienicki. and that one received the name Jakób Major, Zwierszchowski,, that one received the name Bartołmiey, Jakób Szymanowski received the name Jakób Minor. In the center stood two, that is Franciszek Wołowski who received the name Łukasz, and beside him Matuszewski, OBM who had the name Mateusz; right after them there stood Henryk Wołowski; after him Jan Wołowski received the name Jan; then after stood Herszele. He received the name Jan; after him, Dębowski received the name Jędrzey; after them Haym Pawłowski. He received the name Paweł.—On the 8th the Lord added to them another two, that is: Itzele Minkowiecki and Leib Reb-Shayes. The first received the name Tadeusz. They stood so for three days, June 8, 9, and 10, 1758 [1759], in a circle, on their feet day and night. On the 23rd of the month, the second 7 women also stood for three days in a circle, that is: June 23, 24, 25, 1758 [1759]. Several men from the Company stood with them.

An act of the Lord in Iwanie

44. When the Lord was brought a cross from Kaminiec-Podolsk, the Lord put it on before evening on top of his Turkish frock and put on wooden calzones having on a high red cap, and so stood those 14 women in a line on either side and the Lord himself walked in the middle after having taken hold of the ribbon of the cross, waving it here and there, and all the 12 Brothers caught hold of each other from behind and Rabbi Moysze of the Lord himself and so they walked in line and the Lord cried out in a great voice, *Forsa damus para verti, seihut grandi asser verti*, Give us the power of seeing him and the great fortune of serving him.[1741]

45. July 3, 1758 [July 9, 1759] The Lord traveled the first time in a six-horse coach to Kaminiec-Podolsk with Her Highness, OBM. When he arrived at the gate, Zwierszchowski announced at once that Osman Czełebi and our Osman had come from Salonika. The Lord spent two days in Kamieniec. On the 13th of the month the Lord returned again from Kamieniec. On the 14th of the month in the evening he ordered the 14 women to stand in a circle and the men with them and the Lord himself sat and the men passed through a gate that two women formed. That was in the open, in the courtyard. Thereafter the men stayed in the center and the women passed through the gate formed by them.

A secret act

[1740] The Polish version of the verse from Esther 2.9 shows the underlying Hebrew: "and the seven young women who were fit to give her from the king's house." Frank employs the same term *na'arot*, "young women" and the Polish translates only one of the meanings of the Hebrew *re'uyot*, "comely" as well as "proper for the task."

[1741] *Calzones*, Lad. "shoes"; the identification of the words of the Ladino verse with poem 166 of the Attias, Scholem 160 is not apparent nor with the song mentioned in K [1.132] in Scholem's note there (and in Levine 52 n 101). Moreover, the Lad. reads "to see you..to serve you" while the Pol. reads "seeing him…serving him."

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46. On the night of that day the following deed took place: the Lord set up a guard in the courtyard made up of our people, so that no one might dare even to look through the window, and he himself went in with the Brothers and Sisters, undressed nude and also Her Highness, OBM and ordered all those gathered [to do so], and after having taken a little bench he drove a nail into the center and set two burning candles on [the bench] and hung his cross from the nail, and so after having knelt before it himself he took the cross and bowed to the 4 sides and kissed it; then Her Highness and then everyone he ordered to do so; after that, the sexual relations took place thereafter according to his determination. At that, one of the women laughed, then at that moment the Lord ordered the candles put out, saying: If they would let the candles burn they would see what would happen. And at that time he said, With this deed we go to the naked thing, therefore it is necessary to go naked.[1742]

47. July 15, 1758 [1759] the Lord sent several of the Brothers to Lwów for the disputation with the Jews.

48. August 5, 1758 [1759] the whole Company left Iwanie for Lwów. But on the 12th of that month the Lord himself rode from Iwanie with his whole household. He arrived in Lwów on September 2nd. On September 6th he ordered the men to begin study the Christian prayer and said *Atkan*, Enough, to this [point] it was necessary to sing and now that need no longer be. The 24th of September the Lord was baptized with water in Lwów on the day of Sunday. The sponsors were Countess Brühl and Rzewuski. October 2nd the following act took place in Lwów.[1743]

A secret act

49. The Lord went up with the Brothers and Sisters and having taken 12 new dukats, first he put them in a heap and stepped on them with his right foot, after having taken off his slipper, thereafter he scattered them with his foot and trod upon them again, then again in a heap and again he trod them, then he ordered Her Highness, OBM to do [so]. After her, all the women, each on her own and after them all the men each on his own, to behave according to the order he had first begun.

50. October 4, 1758 [1759] the Lord left Lwów for Warsaw. Eight traveled with him: Moysze, Herszele, Nachman, Haym Kopychyntsy, Haym Rebliszes, Itzik Minkiewitzer, Yerucham, Itzik Rebliszes. The 8th of October they reached Zamość. The 10th of October, the Jewish Day of Judgement there took place the following act in Zamość.[1744]

A secret act

51. This act the Lord did all alone with Herszele and ordered to keep it an utter secret &…

[1742] See Schatz, 410
[1743] Hebrew, *'ad kan*, "thus far"
[1744] Near Lublin (50.43N23.15E); note the retention of the Jewish names.

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52. On the 12th he spent the night in Krasnystaw[1745] and Prince Radziwił of Krupa spent the whole night with the Lord and talked with him orally. From there straight to Lublin and they arrived in Lublin the 13th and at that time, walking with Rabbi Moysze around the Jewish cemetery he showed (it) to him and said, What a pretty gravestone here, Look.

53. October 13, 1758 [1759] this act took place. At night the Lord went out by himself to the yard of the palace where he stayed, after not ordering anyone to come out with him and there he spent nearly two hours and after having come back again he fell on the bed very tired and said, I couldn't overcome him; and then worn out he lay breathing hard. On October 22, 1758 [1759] Rabbi Moysze departed.[1746] On the 24th he was brought to the chapel of the Church with a cortege. All the guilds and the populace and the Lord himself with the men walked to accompany him [to] where he was buried in the vault, and there was a solemn sermon thereby. The Lord wept bitterly at that time. Coming back at about 12 at night, the Lord spread the ends of his robes and allowed two to hold them and the rest were to hold on to the holders in turn and so he walked through the city to the palace. The 25th the Lord went with the men to the Bernardins, and having knelt before the great altar, he began to sing Signor mostro and after him everyone with a great voice and terrible weeping; then Igule and Burech io, a few psalms. Then he left for Warsaw.[1747]

54. November 2, 1758 [1759] the Lord reached Warsaw. The 7th, Herszele departed. The 9th, he was buried at [the place of] the Missionary [Fathers]. After that, on the 21st of that month, the Lord entered the [Church of the] Missionary [Fathers] in the afternoon, knelt before the great altar, stood singing Signor mostri and other songs and all the men that were there with the Lord did the same.

55. December 5, 1758 [1759] the Lord accepted baptism with a ceremony in the chapel of the King of Saxony in the Saxon Palace, before Bishop Załuwski who wore the bishops mitre and [carried the] crook at that time. The mitre fell from his head at that time. The sponsors were the King and Countess Brühl. The place of the King was represented by the Starost, Miklaszewski.[1748]

56. October 22, 1758 the Lord said these words walking around the room: From this day forth in two weeks [time]: *non ajatro comme tu*. [1749]

57. January 7, 1759 [1760] the Lord was detained by the Bernardins until the 14th of the month. On the 14th the Lord was taken from the Bernardins and no one knew what became of him. On the 26th the people learned that he is at [the place of] the Missionary

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[1745] 51N23.10E
[1746] This is the term used in the Chronicle for "died' throughout. It is the equivalent of the Hebrew *histalek*.
[1747] The three songs, and presumably the psalms as well, pertained to Shabatian practice as performed and interpreted. The first might be that in Attias, Scholem, 160 poem 167; the second is one composed by Israel Najjara, with no original Shabatian intent, see Scholem, 1948; the third is mentioned as well in 1256.
[1748] The "Saxon king" was August III Poniatowski; see 1140 n, 2191 f.
[1749] Lad., "There is none like you," a verse from the "kaddish" of the Doenmeh following the refrain, "Shabtai Zvi, Shabtai Zvi," see Scholem, 1941.

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Fathers. From the 14th to the 26th he stayed 12 days at [the place of] the Kamodule[1750] monks in Bielany.[1751] The people were with the Lord on the 28th at the Inquisition at the Missionaries for three hours and at that time he said, going to [his] cell, Piss on this fire. At the time of the Inquisition the court ordered two, Dębowski and Jan Wołowski to sing Igułę as they sing it before the Lord and after it had been translated it was put aside.

58. February 4, 1759 [1760] on Thursday night the Lord was brought and his six-horse coach to Częstochowa with Kazimierz. The 8th in the evening he arrived in Częstochowa. He had a convoy of royal uhlans. The lieutenant sat with the Lord. From the 9th to the 13th the Lord sat closed in the room of the officers until the small room for the Lord's imprisonment was made ready for that purpose. On the 23rd of April the first letter arrived from the Lord to Her Highness, OBM, written in Polish.[1752]

59. May 18, 1759 [1760] everyone traveled from Warsaw to Lwów to Her Highness, OBM. June 7, 1759 [1760] Her Highness, OBM accepted the Christian religion.

60. September 10, 1759 [1760] his son Emanuel departed. The 11th he was buried in the grave where Nussen lay in Lwów. The 1st of October 1759 [1760] her Highness, OBM traveled from Lwów to Warsaw. The 15th she arrived in Warsaw. The 13th of November Jan Wołowski and Matuszewski traveled to Częstochowa. They were in the interior of the little room and spent three days, from the 21st to the 24th with the Lord. They were the first at the prison. Krysinski, OBM talked with the Lord first through the window. The 13th of November everyone traveled from Lwów to Borownia[1753] to reside.

61. January 4, 1760 [1761] Pawłowski, OBM, Franciszek Wołowski and Matuszewski traveled to Częstochowa in the coach. They spent 4 days. The 27th, Her Highness, OBM was at the [place of the] Saxon king with a supplication.

62. June 11, 1760 [1761] the whole Company traveled from Lwów to Zamość to reside at the [place of the] owner of the estate. June 14, [17]60 [61] there was an order from the Lord that everyone, after having left Kamieniec Podolsk, should go to Maciejow. The 21st of that month the Lord ordered Pawłowski to ride to Krasnystaw in order to try [to do something] concerning Wojsławice.[1754] On the 23rd Her Highness, OBM traveled from Warsaw to Borownia to [her] residence. The 9th of July Dębowski traveled to Częstochowa and met Kazimierz walking (afoot) to Warsaw.

[1750] I.e., the Camaldolese, a monastic order associated with the Benedictines

[1751] Prps Bielsko-Biala (49.5N19E)

[1752] The bearing this letter written in Polish from Frank to his wife has on his knowledge of Polish is susceptible to more than one interpretation. See Levine 63 n 139 and Doktór 106n113; Ch. Shmeruk's copy of Doktór is marked with question marks and exclamation points here. For his opinion concerning Frank's language(s), see Shmeruk 1995 and, as corrected, 1995b..

[1753] Near Bochnia (49.59N20.25E)

[1754] Levin, 64 n 144 associates the matter mentioned here as one having to do with a case of the blood libel there and another, later, in which Frank was involved as an expert witness near Brünn; see entry 63 and the note in Levine.

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63. March 22, 1761 [1762] Her Higness traveled from Borownia to Warsaw. The 27th of April Her Highness, OBM traveled to the Lord. She arrived there the 9th of May and came back to Wojsławice the 11th because the priests did not allow her [to visit] the Lord. She traveled to the Bishop of Chełm. The 22nd Her Highness traveled to Lublin with our Highness [Ewa], where Her Highness [Ewa] accepted baptism on July 2, 1761 [1762]. The sponsors were [!] the castellaness Kamińskowa. August 12, 1761 [1762] Her Highness, OBM traveled from Wojsławice to Warsaw to the Primate and other Lords. the 9th of October Her Highness returned from Warsaw to Wojsławice and resided in a new house the castellaness had built her. The 8th of July was the act mentioned above in Wojsławice.

64. August 28, 1762 Her Highness, OBM traveled from Wojsławice to the Lord. She arrived there the 8th of September, stayed and on the Day of Judgement had sexual relations with the Lord for the first time. The 18th of October the Lord said to her, Now you have become pregnant by me with a son—When she came to the Lord for the first time, the Lord began with her that ceremony that King Asswerus did with Ester, at which she was mightily frightened.

65. March 29, 1762 [1763] when Michał Muszynski, Franciszek Wołowski, Jakób Szymanowski and Henryk Wołowski arrived the Lord ordered through them that those in Wojsławice stand up and beg God mightily and those 3 days were the 3, 4, 5th of April. Towards evening of the 3rd the Lord ordered that 3 of them should go to the elder Rabbi Elisze and that that one do with a glass of water what stands [i.e., is said] above.

66. April 7, 1762 [1763] the Lord had the young *Nares*[1755] of Her Highness Hawaczunia stand up and those stood up for 3 hours on their feet. Among those young girls who were Kaplinska, Teresia Ignacowa Pawłowska, Anusia Dębowska there were [the wife of] Rabbi Szymon, the wife of Rabbi Elisze, [the wives of] Matuszewski and Jan Wołowski.

67. July 21, 1762 [1763] a son was born to the Lord, named Jakób, at the hour of 8 in the morning in the Officers Room. The 2nd of August Her Highness left her birthing room and went down to the prison, to the Lord. The 1st of October the Lord left the little room for the first time for the prison above. The 2nd of October was the first time [he had] sexual relations with Her Highness, OBM, in the interior of the little room in broad daylight, with all present aware.

68. January 4, 1763 [1764] the Lord made confession and they gave him poison in the communion [wafer] and that day they closed the door and let no one enter. The 3rd of March at midnight this poison awoke in the Lord. The 19th of March the Lord was extremely happy and danced with great joy. The 11th of June the Pan began to go for a walk with Her Highness, OBM on the battlements. On that day he ordered all of our people to come from Wojsławiec to Częstochowa. On September 10, 1763 [1764] a son, Roch, was born—On the 14th he was christened.—The 22nd, the Lord opened his hemorrhoids and began to drink salts for two weeks.

[1755] Hebrew (Yid), "maidens," Est 4.4

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69. May 2, 1765 the Lord ceased to drink vodka and began to drink salts. At that time the news arrived that Rabbi Toywe and Kaplinski had come. The 6th of June the Lord began to talk with Pawłowski, OBM and with Franciszek and Wołowski about the Muscovite and the Greek religions. That night the Lord said that that night the whole Company came, from the youngest to the oldest, to greet him. On the 16th of that month he ordered those two to go out to the side of that thing so they might speak with the Greek popes. The 20th of that month Jasser arrived and that day Pawłowski, OBM, Franiciszek Wołowski, OBM and Jan Wołowski, OBM left for Moscow. December 6, 1764 [1765] they reached Smolensk, the Bishop, and talked with him. The 26th of December they reached Moscow. They spent 8 weeks there. March 16, 176[6] they came back from there to Warsaw. In Warsaw Pawłowski and Dębowski went to [see] Repnin.[1756]

70. March 27, 1767 a son, Jozef, was born. The 1st of April he was christened. The 13th of August the Lord gave out rings[1757] to Jakubowski, OBM, Pawłowski, OBM, Matuszewski, OBM, and Jan Wołowski, OBM. They rode for the German lands. Before the departure they had that deed at night of the 14th with Teresia Matuszewska &: &: The 15th they went off to Germany.

71. December 1, 1767 those two, that is Matuszewski and Jan Wołowski rode to Morawia; and those two, that is Pawłowski and Jakubowski, to Prague. They came back January 8, 1768. March 17, 1768 the Lord sent Jakubowski and Pawowski to Podolia and to Czernowietz with the order to finally enter the religion &… &… as it stands above. That same day a letter came to the Lord from the Germans that he send them people, that [they] want to enter the holy faith. The 22nd of March the cooking was taken away from the Lord.[1758] June 11, 1768 the Lord sent a final order to Matuszewski of Nadworno [to convert]. The 20th of the month Pawłowski and Franiciszek Wołowski and their wives that had come from Rohatyn arrived. On the 26th of October an order went out from the Lord that all of the Truebelievers that were able should situate themselves near Częstochowa. The 28th of October the Lord dispatched Henryk Wołowski and Jasser to Hungary with a final order to Major Suchocki and an order to all the Truebelievers that were already in the faith that they should set off *ex nunc* for Warsaw.

72. October 27, 1768 the Lord went out for the first time through the gate [of the fortress] to the town. He went out the second time the 29th of the month. The third time the 4th of November; the 4th time the 8th of November; the 5th time the 9th of November; the sixth time the 7th of December. That day the Lord ordered to wean Jozef from the breast. That same day it happened that Matuszewski, OBM, when making confession, the priest gave him two Hosts at Communion. And that night there was seen in a dream that two springs of wine opened up by Matuszewski; but his wife Wittel saw that same night a rainbow in two colors.

[1756] Rabbi Toywe is probably Frank's father-in-law; Repnin is Nicholai Repnin, the representative of Russia in Warsaw.
[1757] The Polish word for "rings" is perhaps a calque for the Heb/Yid "*matbe'ot*; *taba'ot*," "coins/rings.
[1758] That is, the right to cook and eat special food together. Levine 71 n 165, K 1.294

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73. January 7, 1769 3 priests came with a great scream to the Lord, that the women there not spend the night nor young girls nor young boys. Before they came, the Lord asked Matuszewski, OBM what is that that stands in the Zohar, *Kilchü missiaten al brate de Jankiew*[1759] All will be giving advice to the daughter of Jacob.

74. February 24, 1769 Matuszewski of Nadworno arrived in Kielce[1760] and March 1st in Częstochowa. The 2nd the Lord sent Her Highness to him to the town to get his beard shaved. The 4th he was with the Lord and spent the night there. The Lord ordered at that time that Matuszewski, OBM, Pawłowski, OBM, and Matuszewski of Nadworno,[1761] OBM have sexual relations with the wife of Henryk Wołowski. The second night he ordered Henryk, Michał Wołowski, Dębowski and Jasser to have union with Wittel. The 7th Pawłowski, Matuszewski, Matuszewski of Nadworno with the wife of Jakubowski, OBM. The 8th Matuszewski of Nadworno was baptized and the Lord and our Highness [Ewa] held him at the baptism.

75. The 13th of March a daughter was born. She was named Józefa Franciszka. The 14th she was christened.

76. In November of 1769 the Confederation conspired against Her Highness [Ewa].

77. On November 29th the Muscovites left to capture Częstochowa but were not able to capture it. The 5th of December [his] son Jakób departed and was buried in the cave where Rabbi Elisze rests. Matuszewski, OBM left and the Lord accompanied them to the 3rd gate past the fence for the 1st time.

78. February 25, 1770 Her Highness, OBM departed. She is buried in the cave where Jakób, OBM [is].

79. March 12, 1771 Maryanna Kaplinska came and the Lord sucked at her breast 6 times and she left. The 27th of that same month Henryk went and brought with him Ignacowa Radecka and the Lord sucked at her breast. On the 6th of May Wołowski arrived with Jakubowski and they took Roch and Jozef with them to Warsaw.

80. August 4, 1771 Jan Wołowski arrived and at that time Jędrzey Wołowski went out of his head. He jumped down from the top of the ramparts without harm. Throughout the whole year the people did not see the Lord. The Lord was angrier and angrier. When the Muscovites captured Częstochowa, Matuszewski arrived and Jan Wołowski and spoke with the Lord in the presence of the Russian general and at that time Matuszewski fell at

[1759] Doktór errs in his citation of Zohar 2.119a; the correct reference, *pace* Levine 73n170, is Zohar 1.119a. Frank has misquoted slightly, or perhaps has been misheard; the passage reads, *veyizdavgun kulhon 'amamaya 'al bartei diya'kov (le'adhaya la me'alma)*, "All the peoples will join together against the daughter of Jacob (to force her from the world)." As the passage continues, it accords with Frank's situation in Częstochowa to an astonishing degree.
[1760] Poland (50.51N20.39E)
[1761] 48.37N24.3E

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the feet of the Lord before everyone, begging his pardon. The Lord sent them at that time those 3 questions mentioned above.

81. November 28, 1771 All were beaten, men and women alike. After the administration of the punishment, Matuszewski, Henryk and Jasser traveled to the Lord. The 11th of December they arrived there with the news that the whole Company had received the punishment. January 9, 1772 yet others arrived. At that time the Lord ordered those 6 to go wandering, that is Jakubowski, Pawłowski, Franciszek Wołowski, Michał Wołowski, Jan Wołowski, Jasser, with the warning to Wołowski that only after they were across the border to inform them about that trip, and that they would be two years wandering, and that when they returned home they should not stay longer than 5 or 6 days.

82. January 16, 1772 [1773] Klara and Zofia traveled to Częstochowa. The 20th they arrived there and did not find the Lord in prison, for the Lord had left to Amstow[1762] to the Bishop for a coach &…&…In the evening the Lord returned.

83. January 21, [17]72 [1773] the Lord went free and left the cloisters with his daughter and everyone. Those two women traveled together with the Lord as far as Wolborz. The Lord traveled on side roads. The 25th of January those 6 left. Those two women arrived in Warsaw on the 26th and announced the Lord's coming out. The 28th Dębowski flew out to meet the Lord. In Gora 8 miles from Warsaw the Lord left Her Highness with the Dominicans at the[ir] cloisters. The 1st of March the Lord alone arrived in Warsaw and went for a couple of hours to the Bernardins. Afterwards he came to the place where his children were staying in Bielini. The 9th the Lord left Warsaw. The 11th he left Gora and took Her Highness with him.[1763]

84. Jukier Korolewski left with Dominik Markiewicz for Czerniowitz to the regional administrator with a letter from the Lord that all the Jews be compelled to baptism. The administrator sent them to Romanzow who put them under arrest in Jassy.[1764] They sat there for 4 weeks and then were sent to the border.

85. April 2, 1772 [1773] the Lord arrived in Brünn. He put up at the Wirtshaus [of the] Blauen Löwen; he spent three days there. Afterwards he stayed in Obrowitz a whole year. Afterwards at the Kleine Neuegass also one year. Afterwards at the Petersburger Gasse 12 years. At the new street only that German departed.

86. In Brünn Szymkowa Łabędzka arrived immediately at the beginning to nurse the Lord with her breasts. She stayed a half year.—The first year the Lord set up a new coach and a pair of grey-white horses. The second year he ordered for himself 6 horses for the coach, [a] 7[th] for himself for riding. At that time he also set up two horsemen. Thereafter he ordered Franciszek Szymanowski to go mounted in a Polish frock before the coach, holding a rifle erect in his hand.

[1762] Omstow, Mstow, 50.50N19.18E
[1763] Wolborz, Volborz, 51.30N19.50E; Bielini,???; Gora, Góra Kalavaria 51.59N21.14E
[1764] Romanzow, Romankovtsy/Romancauti 48.30N27.13E

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87. In December of 1774 three departed—Pawłowski, Jan Wołowski, Kaplinski—for Istanbul on a mission from the Lord.

88. Again that same year after their arrival Jakubowski and Ludwik left for Turkey. They came back from the camp of the Vizier. At that time Jakubowski was strenuously beaten according to the Lord's promise. They traveled again to Istanbul by sea. They sat there under arrest. At that time they were at the [place of the] Pasha of Scutary.[1765] They returned finally to Brünn.

89. In 1775 the Lord ordered all the men at court, young and old alike, to train with muskets and he said, Again now it is not necessary to recall former deeds.

90. Thereafter the Lord set up Ułans and 4 Cossacks and two Hussars, 2 servants in gold. The Lord went with Her Highness to Vienna the first time in 1775 on the 14th of March. They arrived the 16th; on the 19th the Lord with Her Highness was at the Emperor's for the first time for an audience. The 21st again at the Emperor's. On the 22nd the two were at the [place of the] Empress Maria Theresa and she presented her family to them. They kissed her hand. That same day the Lord was at Schönbrunn and in the Zekhaus and saw all the sites of interest in Vienna. from there the Lord sent to Warsaw for money and it arrived. He situated hiimself a whole quarter year in Graben. The 29th of May the Lord dispatched Dębowski in order to bring two Cossacks and 8 Ułans with flags. The 2nd of June the Lord sat upon a black horse and went for a ride with all that pomp. The horse-drawn coach followed him empty. He went for a stroll through the Prater. The Lord swam in the Danube [with] Michał Wołowski. Then he came back to the house and the whole city was amazed. The next day, the 3rd of June he left the house for Brünn on horseback and Her Highness sat in the coach alone. So the Lord rode as far as Leopoldstadt; after passing through the gate, he sat in the coach. Her Highness went always to the church, the Schotten-Kirche, and the Lord went by himself to St. Stefan. This went on until Passover. Afterwards the Lord ordered Her Highness to go to St. Stefan.

91. June 11, 1775 the Lord wrote to Warsaw that old Podowski should return to the Company.

92. October 4, 1775 [1776] Jakubowski with Wilkowski arrived in Istanbul and immediately the next day they went on.

93. July 24, 1776 the Lord sent Matuszewski, OBM to Warsaw to beat Pawłowski, OBM and Jan Wołowski, OBM with the order that the Company cast off what had been until then. The 5th of August the Lord opened his hemorrhoids and was very ill. The 9th he made confession and took communion and the last annointment. At that time he parted from Her Highness and all the people and said to Dębowski, When I die do not abandon my Hawaczja. I will come to you in a dream and I will tell you how you must act.—That

[1765] The east quarter of Istanbul, Uskudar.

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same day we had news that Jakubowski had arrived in Iskanderia at the [place of the] Pasha of Scutary.—The 5th of May the Lord said, All the Jews who are Truebelievers will come into the Faith; but with great shame, great fear and they will have to abandon their possessions.

94. In 1776 the Lord bought himself for the first time a cloak of red silk with an ermine lining. November 5, 1773 the Lord bought himself a crimson sash and went to Prośnitz and going through Roźnitz[1766] he ordered to beat the Jews that had given provocation to our people and he said these words: I have made new the color red for the Jews; pointing out that blood must flow upon the Jews. Thereafter the Lord returned home.

95. January 4, 1775 [1777] Jan Wołowski, Pawłowski, Jakób Kaplinski left and on the 8th they traveled to Istanbul. The 11th the Lord and [Ewa] traveled to Baron Tancer at Lityszyc[1767] for 10 days. The 28th the emissaries in the matter above left in a caravan from Belgrade to Istanbul. The 27th of March the Lord was very angry and ate nothing more for dinner or supper than 2 baked eggs.

96. The 22nd of May the Lord ordered three portraits of Her Highness made. One for the Brothers and another 2 for Altona. Letters arrived from Hamburg on the 12th of August.

97. In 1777 after the Lord had returned from Vienna to Brünn, the Lord ordered to write a little card to those 14, an amusing card. The 27th of February the Lord left for Vienna, he and Her Highness were with the Emperor for an audience. That same year the Lord was at the encampment for an audience with the Emperor three times. The 27th of September the women the Lord had ordered arrived. The 7th of October they left. A secret deed with them. By this, the Lord said of it, that they were here with me, I so humbled them that now they would humble the nuns. And afterwards he ordered to write cards to them with this sense: that they obeyed me and I humbled them and shamed them before everyone, so when my time comes I will raise them up and exalt them before everyone.

98. The 23rd of April Jan Krysinski was arrested in Warsaw. That was because of Gałecki's instigation. At that time the Lord left for Vienna &…&…The 24th the Lord sent Kraśniewicz to the King of Poland and to the G[rand] Marshal with a letter. Afterwards, the next month the sent Franciszek Korolewski as an Ułan with a flag to Warsaw. At that time the Lord spent 3 days mostly in Vienna.

99. In 1778 a mission left Brünn for Warsaw from the Lord with an order to collect 2200 zl with that great letter. On the first of May the mission returned with the money and the Lord sent all the women and men to Warsaw. In 1780 the Lord did the following deed.

A secret act

The Lord went to the woods to the Paradise and there the day before he gave an order to split down the middle a little oak that was growing facing the sun and whose branches

[1766] Prośnitz, Prostejov 49.28N17.07E: Roźnica, 50.37N20.02E
[1767] 49.28N16.31E

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were bent towards the sun. The next day he himself went out towards the dawn and ordered Franciszek Szymanowski and Dębowski to spread out that little oak and the Lord trod upon it three times with his right foot, always coming towards it from the right side. The Lord did this deed three times. The first time was the 26th of June; the 2nd, the 7th of March and the 21st, 1780. The Lord said that that act was to repair the *bruch*. Thereafter the Lord ordered to take a rock in the left hand and after lighting a fire to throw the rock at the roots of the little oak and entwine the little oak with twigs and to go away from there. This act he repeated, every time with a young oak.

100. November 19, 1781 the great prince of the Russians and his wife came to Brünn. The 20th of November the Lord went for a ride with a whole ceremony and there, on the highway that goes to Vienna, he appeared with him and was presented to him by Emperor Jozef. At that time Her Highness saw a dream, that she herself let blood 12 times, one after another, from her left hand. In 1782 the Lord was in court against Pawłowski and Jakubowski. That was on the 20th of October. The 16th of November the Lord sent a letter to Warsaw by Matuszewski in which stood: that my help is near &…&… In June 1783 Schönfeld accused the Lord before the Lords and incited everyone, but at that time he was taken to prison for a whole year. The 11th of August the Lord and Her Highness were with the Emperor at the encampment. The 13th the Lord and Her Highness were again at the Emperor's and at that time the whole general staff received the Lord with honor in the hut &…&…In 1784 a messenger came to Brünn and at that time the Lord ordered to write that letter, that now the time had come that the sheep were to be led by the hand of the shepherd.[1768] The 7th of November the Lord gave a sign and said, In this week begins a new year for the Company; blessed be he who endures, that one will be written in that register, even though they have been inscribed a long time but yet hesitated.[1769] Thereby he ordered that even those who were in Brünn should be inscribed in that register and the Lord himself inscribed in it his own name and that of Her Highness.—The 26th the register returned from Warsaw and all were inscribed and that same day he ordered all the old ones to go on watch that night, with a warning that if they should see anything that they should tell no one, not even their Brothers.

101. April 14, 1785 the Lord send Czerniewski to Istanbul. He came back again. The 11th of August the Lord sent old Jasser and Franciszek Korolewski that Czerniewski had to travel with them—but they didn't travel, but only Jasser himself traveled to Ismailov[1770] and returned from there.

102. The 7th of December the Lord traveled with Her Highness and the whole court to Vienna. At that time the Lord had a great clash at Laxenburg with the Emperor and the Emperor ordered the Lord to send away all his people, and to pay off all [his] debts. The 17th of June the Lord returned to Brünn. The 18th the Lord sent Dębowski to Warsaw with the little letter. The 25th the Company was inspected that they might be of assistance &…&… That day the Lord dispersed all his people to Warsaw. That day he ordered to break all the silver and swords and to sell them for the payment of debts.—The 29th the

[1768] Cf Jer 33.13; 1243, 2226
[1769] 266 n, 399 n, 434, 1182A
[1770] Izmail, near Galatz 45.20N28.48E

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Prościejwic Truebelievers came back again to the Lord with heart &…&…[1771] That day the Lord before the Lord met with the Emperor the Lord said, I must bleed myself; and he let blood with his own hand. The 12th of July Jan Wołowski arrived in Brünn, wanting to travel to Istanbul. The 23rd of that month Pawłowski and Jakubowski left, also going to Istanbul. The 13th the Company aided as much as they could with money and jewelry for the Lord. The 7th of August Pawłowski and Jakubowski returned to Warsaw, having an order to beg pardon of the whole Company &…&…, and traveled on the 27th of August to Istanbul. The 3rd, 2 women and 2 men left and came by fate to Brünn: Ewa Jezierańska, Lanckorońska, Redecki, Bracławski, bringing with them a collection of effects &… with them arrived Franciszek and Michał Wołowski at the order of the Lord.

An extra-secret act

104. In Częstochowa when those 14 women that the Lord chose as Sisters for himself arrived for the first time, the Lord summoned them all to him and spoke to them in this fashion: I need to bring forth one great thing, for which I want that you choose one of you Sisters and present her to me: but that must be with love and good will, with friendship, so that all of you would wish her well as if [you] had been in her place. Only thereafter would you give her to me, for Eine Schwester ohne Bruder ist wie eine Schiff ohne Ruder ;[1772] and I will take her to myself, I will arrange for her to eat and drink well; I will have doings with her 7 times every night and 6 times in the daytime. That woman will become pregnant with a daughter and when she has just gotten pregnant you will have that sign, that there will immediately come behind her a red thread, wherever she turns that thread will follow her and only thereafter will you see what I will do with that young girl. So Hanele, OBM, answered, asking that she be that woman. The Lord said to her, That is not for you, and now you must have sons and not a daughter. And with that those women left. After some time that thing did not come to accomplishment. At that when the Lord strongly urged them they counseled among themselves and chose [the wife of] Henryk Wołowski, but Ewa Jezierańska did not consent to that, wanting to be chosen herself. When they reported that to the Lord, that they were not able because of disagreement they asked the Lord that he choose her himself, but he said that it was not possible, but they must do that: so the Lord fell into great anger and more and more for 6 weeks he was mightily angered.

An unusual cure

Once in Brünn the Lord said: If men had sense, when, God forbid, someone is hit by lightning, then [they would] not touch him, but only dig a hole in the dirt far from him and lower him in and then cover the excavation with dirt; then in 24 hours he would come out well and alive from that hole.

Signs from the Lord

When the Lord ordered all at once to give him a cooked egg at lunchtime, or garlic or an onion and did not want to eat the prepared food, it was known that without doubt some man from the Company would die.

[1771] Levine, 92n228 cites Kraushar 2.89, referring the followers to *Prosnitz*. Cf, Doktór, 111n177.
[1772] "A sister without a brother is like a ship without a rudder."

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An extra-secret thing

105. In Częstochowa when the old ones, men and women, sat at the table together with the Lord, the Lord ordered Klara of Lanckoron that she first put a spoon in the soup, but however much the Lord convinced her she did not want to do it at all. He was mightily angered at the whole table, saying: When you do not heed me in such a bagatelle, how will you obey me in a greater thing? And already the whole table was upset. After dinner having summoned them together, he revealed to them his thoughts and absolute need, that the Brothers who have foreign wives throw them off and take those Sisters to wife that were wives to foreign men who did not have Brothers. About that he said: I want that this happen in public and if someone asks you about it then you say openly, that I ordered it. Do this, I ask you, You will see what good comes to you. They didn't want that under any circumstances.—A little after that the Lord did the following deed:

A secret act

106. The Lord went upon the ramparts with Hanele, OBM and two men and 2 women of the Brothers and Sisters. He ordered them to take hold of each other and so flew 14 times here and there, as long as he had breath, along one rampart that was to the right hand of St. Barbara. Her Highness, OBM was not able because of fear to hold on, likewise the women, but the men flew after him. At the end of the running the Lord sat down and said to Jakubowski, OBM who was one of those two: Why are you standing! How can it be? I did that thing so at the end it would come to be what I said. How can it? At that time Jakubowski said, That cannot be &…&…

Anecdote

In Częstochowa one time Kazimierz pleased the Lord greatly with [his] cooking, so that the Lord that day was extremely joyous and happy, and after summoning Kazimierz said to him, Ask what you want from me at this moment and everything will be done for you. That one said, If you permit me, I beg you that I might have relations with Szprynele.—Pfui, fool! the Lord said. From where did such a thought come to you?—In Brünn when the Lord summoned the Sisters for those deeds, that he ordered them to unite with each other, he ordered Szprynele on purpose to go to Kazimierz and said after that to the men, And so! Have I not fulfilled what Kazimierz asked me for?

Anecdote

107. In Woysławic smallpox prevailed among the children from our people. He who only fell ill with it had to die, and before anyone caught it, the black bird had flown to his house and stood [there]. That was a sure sign that in that house there will be a fall. Likewise at that time frogs prevailed so that one after another they crept in one after another and every house was full of them. When already at the end of that unfortunate [time] it was reported to the Lord, the Lord was mightily angry that he had not been informed about the event with the bird.

An unusual cure

[The wife of] Alexander Jasiński had plica. She came to Brünn. The Lord ordered to cut it with scissors at the time when she slept. Thereafter he ordered to gather a great skein of carmine silk and after having begun from the head to strike all the muscles with it, all the

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veins to the toes themselves, not leaving out the least muscle and after having ordered her to strip naked. The Lord ordered to bury that silk thereafter in the roots of young oak and to go away from that place.

108. The 3rd of August Lepinski, OBM departed.—The 1st of August Dębowski returned and after only spending the night, immediately the Lord sent him to Nadworno with an order that Pawłowski, OBM burn that little card that he had &…&…September 2, 1785 the Lord sent a letter to the Company with information about the drops of gold, that these were the cure for every illness &…&…Franciszek and Michał Wołowski took a letter to Wessl the Under-treasurer, that the Lord wants to live at his [place]. They wanted to travel and see his palace in Pilica,[1773] but the Lord wrote that they not go there until he gave the sign. The 15th of October the little card mentioned above was burned and they left for Istanbul.—On the 20th of September old Jassiński came back from Turkey to Warsaw. On the 22nd of October Franciszek Wołowski and Kapliński arrived in Brünn for drops.[1774]—The 9th of November Michal Muszyński began to drink those drops. The 26th at the hour of 3 after midnight he departed.—The 7th of October those mentioned above boarded the ship in Galatz[1775] and sailed. The 24th of October they had that great fright on the sea, in which 16 ships went to the bottom and their ship got rescued. The 12th of November the letter came from them from Istanbul, and at that time the Wołowskis and Załeszczńyskis traveled to the Lord and took 1500 zl for the road &..

109. January 17, 1786 Jan Wołowski arrived from Turkey. The 10th of February the Lord left Brünn with Her Highness and the people. The 12th of February he reached Vienna. The 16th of February he left Vienna. Jan Wołowski traveled to Vienna but the Lord had already left.—The 16th of March Milewski departed.—The 3rd of March [the Lord] came to Offenbach on the Main. The 6th of March Pawłowski and Jakubowski left Istanbul. They reached Warsaw on the 11th of May. The 15th of June a letter from the Lord went out that they should come to Offenbach. The 26th they left. The 16th a letter from the Lord went out to the whole Company with the signature of the Lord.

Signs from the Lord

When the Lord ordered that he be given the white dziubek[1776], it was known already that that day was terrible and very stern with the Lord; and when he wore the red dziubek, even though he was weak and his humor was bad it was known that that day he would be merciful and filled with kindness.

Domestic matters

In the sweeping of the room the Lord was strict that it be swept always before noon and at that time it was permitted to throw the sweepings outdoors, but when he ordered to sweep after noon, then it was begun from the door and swept to the other corner of the room.—Likewise he was strict that no one ever face the rays of the sun to urinate.[1777]

[1773] Near Kielce (50.28N19.40E)
[1774] 280
[1775] Galati on the Danube 45.27N28.02E
[1776] 1252
[1777] 141

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Then he also said, If women were wise, then every day before the dawn comes up they would for at least a quarter of an hour stand in front of the mirror, so then they would receive such charm that they would be loved by everyone.

A great deed

In Offenbach, in 1790 when the Lord fixed up the clothing of the first of the Turkish children, who was the middle Kaplinski, he made with him the following ceremony: He himself took water in his h[oly] hand and after having washed his head he put the turban on it and after having put around his neck a silk scarf he stood and wept tenderly so that tears streamed swiftly down his holy face. Afterwards the Lord said to [the wife of] Kaplinski who was present, "There will be three ships on which Truebelievers will be: the first ship, on which I too will be, will be most fortunate and they will always be together with me; the second ship will be near me, will be also greatly fortunate and will also be able to see me, but the third will be very distant. May God grant that those might see my face once in three years, and it might never be at all. Those words the Lord ordered all those here at the gathering to make heard to the Company.

An order for the women alone

In Offenbach the Lord ordered those 5 women, that is old [Mrs.] Pawłowski, [Mrs.] Jędrzej Wołowski, Anna Pawłowski, Anna Wołowski, Ewa Kopyczyński, that they turn to all the women of the whole Company here gathered with a question and an order: Whoever will offer herself to be good from now on, to take on herself from the heart to be steadfast and heed the Lord in everything, to have no timidity of heart whatsoever; such a one must prepare for herself a white tunic and white dress and always have them ready by her. But if she does not want to take this on herself that she make it known to those 5 women.—All agreed to take this on themselves. And therewith was the order that they not communicate it even to their men. Afterwards, when those 5 women swore, the Lord said to them, If they will keep for me what I have commanded them, that is like the tip of a needle; then I will reveal afterwards more to them; and when I return to you, then I will send you to the whole Company, who must gather here, so you will announce to them thereafter something eternal. That will already be lasting forever.— End

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Errata/corrigenda in Doktór, *Księga Słów Pańskich*, hereafter "D". NB: only *corrections* in D are mentioned here; less attention is paid to the Polish in general than to the notes and none at all to the glossary. For *additional* notes, please see my English text.

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P. 27 1c The note is incomplete as concerns the name Frank. Likewise, no mention is made of the meaning(s) of the term, "mądry" in the appellation "mądry Jakób."

1d The note raises the problem of the indications of editing of earlier and later material into the "Collection," not completely dealt with here, in pp. 21 ff or in the earlier publication, *Rozmaite Adnotacje*…" Of particular interest as well are the calques; indications of earlier and later performances, including emendations made by Frank, cp. 33, unnoted here though reference to 1 is made there, as well as 447; the inclusion of material spoken by or otherwise attributed to Ewa, etc. The use of the term "German-Hebrew" for "Yiddish" is obfuscatory in my opinion. Furthermore, the same complaints that are lodged against Kraushar's modernizations etc., have to be repeated in this concern against this edition. The capitalizations of nouns and other similar matters, for example, reflect German, not Polish usage.

2 "kubran" here and in 2201, 2276 should read "Rubran."

3a "Marochaj": rd "Mardochai"

P. 28 3d "fragment 754" does not seem to be relevant

8a the citation of "Roz. Adn. 17" is incorrect as containing the quoted phrase

P. 29 14a See dic. 14 where the term in question has two different applications

P. 32 29 Throughout D insufficient information is present concerning ms variants and, as in this case, information concerning editorial glosses (here the marks in 6968). Such information is important particularly in regard to the matters mentioned in my second note, above.

30b Ms. 6968 reads "58 v. 22", a copyist's error. The use by 6968 of "Vide" may indicate that the verse itself is not being quoted. D fails to note that the following material is to be found in rabbinic commentary to the verse rather than in the verse itself and is in red in 6968. The note that begins "Traskrypcja…" pertains to the following note, c; furthermore the Hebrew is far from unreadable.

31a neither presents the Hebrew nor explains why.

P. 33 32a irrelevant and immaterial

34. "ustąpiła" note the var "od…"

"w Bukaresczie w 18" rd with 6968 "48"

P. 39 58a See my note on this (in my translation).

62a "Koh 2,24" rd "2.14"

P. 40 63a "Rdz 33.29" rd "32.29"

64 the 6968 varr are important

P. 41 69b There are two cites of the Zohar here. I can't find the first (2.62-64) and the second should be "Zohar 1.172a." The Zohar citations throughout are problematic and D does not mention which edition he is citing.

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75a 1.I think the identification of F's father-in-law here, though argued elsewhere, is not so likely.
2. Rd "Riwka Shatz" (or some other spelling/variant of her name)

P. 42 85b lacks the treatment (meaning) of this passage in the Zohar
86 "gdyż to…ma" is from (Talmud Bavli) Shab 156a

P. 45 107a,b 27.14, 27.18 should read 29.14, 29.18

P. 46 The matter of 6969's "106b" numbering is important to the ms history

P. 47 113a The Polish is not quite a "literal" translation but does not translate any of v. 10

P. 49 116a 1 Sam 18.17-29 should be 2 S 6.20

P. 51 123. Lacks n to Gen 32.12
124a should read Gen 29.2-10
124b should read Wj 2.16-21
125a is not correct

P. 52 135a rd Ps 102.15

P. 56 the transcriptions of Akdamut are both wrong

P. 57 148. A note is lacking following the quotation (Lev 16.3) (not to mention the rabbinic commentary, including Zohar)

P. 59 155a Wrong talmudic citation

P. 61 163b rd "1 Krn 29.11"
166. In last transcription "*Kei hufsom*", rd "*Kei husson*"

P. 62d "*kehatan yekahen pe'er*" is Isa. 61.10, pace "Wszystkie cytaty z Pnp."

P. 64 174. For "*(Wecaraftem) kiorof*" rd "*kicrof*"
174b Za 13.9
176. For "w izraeliskim (byli stanie)" rd "w Tureckim (byli stanie)"

P. 65 178. an important var, following "żywota"

P. 66 181. An interesting var (addition?) following "siodło"

P. 67 188a "Rodz" rd "Rdz"
189b Lacks cite to Lam 2.17

P. 69 197a The citation should be Gen 39.3

P. 72 205. "Berejszes" rd "Bereyszes" (There's no "j" in this ms.)
206. "-jaciel, nie moją" rd "-jaciel, nie, moją"
208. For "Weichia" rd "Weieici"
208b For "(Kraushar II, 278)" rd "(Kraushar I, 278)"
208d For "Por. Rdz 29,2" rd "Rdz 29,10"

P. 73 211a "Iz 21.11" should be Dt 33.2

P. 74 217a "Rdz 2.1" should be Gen 12.1

P. 75 224a "Jr 19.10" has no connection here. (BBatra 16a is the source of the quote)

P. 76 232b "Rdz 1,16" should be "Rdz 1.26"
235a should cite (at least) Ezek 26.2 (meg 6a is impt)
236a "Rdz 12,13 i 26,7" should be Ex 1.1

P. 78 249. "i być mądrą" rd "i być między"
249a "Ps 140.2" rd "Ps 140,5" or prps Ps 121.7f

P. 79 252a "Pr. Rdz 12" should rd "Por. Rdz 12; 20"
255. For "(pieśń: Machsava) szu in fuie" rd "(pieśń machsava) suo fuie"

P. 81 263i The correct talmudic citation is Sot 49b

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263j "Por. Rdz 33,25-26" should be "Por. Rdz 32,25-26"
264a surely should cite BMetz 86b rather than the biblical passage

P. 84 277. For "gemajnów" rd "(G)emaynów"

P. 87 297a "Por. Rdz 32,2" should be "Por. Rdz 32,8"

P. 91 318a should cite rather Ex 1.1
319a should cite rather Ex 21.11

P. 92 319d "Por. Lb 22,40" should be "Por. Lb 24,3-4"

P. 93 326. For "i pół.—Mogłbym" rd "i pół—Mogłbym"
326a should cite Gen 44.29
327 I read (a comma following) "wasza strona prawa,"

P. 96 338c lacks a citation to 1 K 5.26

P. 97 348b* should cite Gen 26.7
349a should read "Por. Rdz 37.35" since the quotation is a paraphrase (though the translation is not).

P. 98 354a "Zoharu (I, 1546)" should rd "Zoharu (I,154b)"
357a ?

P. 99 358. For "*reras Adonay*" rd "*ieras Adonay*"; for "*Seischel taut*" rd "*Seichel tauf*"

P. 102 378. (l. 4) For "to kto by" I rd "Bo kto by." See my note in the text.

P. 104 382. For "Kajzyr" rd "Kayzyr"

P. 105 384b For "Mdr (?) 11,12" rd Jb 9.12, Eccl 8.4

P. 106 386a "Rdz 32,31" should be "Rdz 33,10"

P. 107 396. "*Becyłcho chomadet*" rd "*Becyłcho chomadeti*"

P. 108 397c Ref the corrected n 235a (above)
397e "Sdz 5,21"? "por. też Zohar I,51a" rd "por. też Zohar II, 51a"
397g "Jr 31,15" should be "Jr 31,14"

P. 111 403b "Rdz 15,18" should be "Rdz 12,7; 24,7"
406a is wrong

P. 112 407a "Rdz 12,13" should be "Rdz 12,13-17"
407b "Rdz 20,5" should be "Rdz 20,2-X"
409a Za 9,10 is prb Za 9.13

P. 117 421C Better than Iz 11,10 are Gen 49.10 and/or Hab 2.5 since the quote lacks the vb fr Isaiah
423. "*demilse uchane*" rd "*demilse w chane*"
424b "JHWH ha-malacha"? ("mamlacha")

P. 118 426. "miał wór z dukatami" rd "miał trzos z dukatami"; "Nabrał sobie wór" rd "Nabrał sobie trzos."

P. 122 439. "lecz pomoc widzę" rd "lecz pomoc waszą"

P. 123 446a "Gittin 68" should be "Gittin 68a"

P. 124 449a should be Ps 72.8

P. 125 450. Rd *wehi rehauko mimeni*
450d/e prps the remark following "Ps 48.15" was intended to follow the citation "Lb 23.9" in 450d; in any case, e should be Dt 32.12
451. Rd Miałem złoty pierścień

P. 126 454. Rd *Kwad pe uchwat loschaun onauchi*

P. 128 466. Rd *Haliceini miiud ochi*
466a Should rd "Por. Rdz 32.12"

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468a "997" should rd "992;" *Ecytos*," "*Ecyłos*"
471a is Ex 1.1
P. 131 492. rd *gibor hautcho*
492a Here and throughout "Por. Zohar 1,51a" should be "Por. Zohar 2,51a"
P. 136 523a Should rather cite Zohar 2.104a
P. 138 534. Wiecie should rd wiem
P. 139 541. Rd *w cheisew taches* (though the original transcriber has erred)
543. *Wenocho dow* rd *Wenocho olow…ezo* (not *eco*)
P. 141 553a The correct cite is Josh 5.14
P. 143 562a The correct cite is Gen 24.6
P. 144 572a The correct talmudic citation is Sot 49b
P. 145 577. Rd Jakób z początku
P. 146 578 Rd *Ani* (hayom)…
580d Rd just one Iz
P. 147 581 Rd *Weeten lecho ulzaracho es hoorez*
584b "Por. fragment 563"
P. 149 596 (*iassor iesrani io) ulamowes loi nesononi*
P. 151 608. "radziby" should rd "radziliby" with Ms 6968
609b The correct Zohar citation is 1.20b
613. For "(*Goim) idraychu*" rd *idrayschu*; the Heb is lacking for the next quotation
613a The biblical citation is Gen 49.10 (a continuing error, even in the face of the Hebrew)
613b The correct citation should be "Por. Ps 72,9-11." (This is a typical badly remembered composite.)
P. 152 613d is wrong; see my note
614. *iefas maros* rd *iefas marot* (!); *Puk haie* rd *Puk hazi*
P. 153 619. *Rachem adeynu* rd *Rachem aleynu*
619a The quotation is actually from the prayers for Kippur and shd rd "Por. Ps 103.13"
622a) and b) are out of order; again Iz 11.10 rd Gen 49.10
623a) is wrong; see my note
P. 153f 623. Again, 6968 has a reading, missing from 6969/2, that is to be preferred.
P. 155 636a) The correct citation is Jer 45.3 and see my note. ("Mdr" is in any case a misfingering of the keyboard!)
P. 157 649. Rd "*Aiszer osissi….betachtias hoorez*"
P. 158 655a D has this wrong. The quote comes from Song 3.4
657c Por. Sanhedrin 72 should rd Por. Sanhedrin 70a
P. 160 671a Rdz 29,6
P. 161 674a fragment 428, 1158
P. 163 685a por. Sot 49b
P. 164 693b wrong p., wrong cite anyway
P. 166 701b Can't find what D means by this cite
P. 168 708c Sanh 97a
708d See above
P. 170 716a traktat Chagiga 14b

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P. 173 734a Jr 31,27
735a Again, rd Song 3.4
P. 177 750a Por. Rt 1,19
753a Por. Ps 104,4

Vol II

P. 7 758a This note is in error; see my note(s)
P. 8 764a Dt 7.6? 14.2
P. 9 775b Iz 42,16

P. 13 798a Wj 4,10
P. 14 804b This is a Yiddish realization of the Aramaic demonstrative, prb.
P. 20 836b A more prb citation is Ps 62.13
837c More prb citations are Jo 2.11, 3.4; Mal 3.23. D's citation shd rd Iz 13.9
P. 21 The trans fr BT and BW is irrelevant. (Frank is using the interp fr Onkelos (and Zohar)
P. 23 846b shd rd Pnp 7,7
851b Por. 1 Krl 7, 25; 2 Krn 4,4
P. 24 853. W cieniu jego żwisz nas
P. 25 863a Ha 3, 2
864a The Zohar citation is irrelevant
P. 27 877a Kpł 1.1 (!)
P. 28 881. Wuw, Hey rd Wuw, Kay
881a-d See my nn
P.29 887d Por. Rdz 10.9
P. 31 895d Isa 29.22
P. 33 905. Rd Iehudin
P. 34 907. "wójt" shd be Wolf
907b Okno, i.e.Tirgu Ocna
P. 35 909a Jr 1.10 must be an error; 31,28 should be 31,27
P. 36 914a Abd 1.21
918a 1 Sm 1,13-17

P. 41 947a Por. Wj 1,1
948a Ps 36,7
P. 42 955b Ps 113,9
P. 43 955c Est 6,7-9
958c ???
P. 44 965a Sanhedrin 98b
P. 45 970a Misznajot
P. 48 978b ??? Isa 21.12

P. 50 988a Jer 31,14
P. 51 993. Chocme rabse
995. W Krajowie

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P. 53 1005. przychodzą Ludzie
1009a See my note
1010b Better, Pwt 7,6
P. 54 1012. tamtym stanem

P. 55 1017c I understand Roszczuk differently, as a draft or claim against a treasury
1018b Hi 28,12
P. 58 1032a Abd 1,8
P. 60 1043a ??? prps Zohar 1,11a
P. 61 1049a Est 6,7-11
P. 62 1051b Por. Zohar 2,51a
P. 65 1061a Iz 63,3
P. 69 1080a Por. Rdz 28,10-12

P. 74 1099a Rdz 42.18
P. 75 1105c Mic 4.2
P. 76 1109b Jer 1.8
1109d Mal 1.6
1113a Rdz 20,17-18
P. 78 1122b ?
1125. Rasze
P. 80 1140a Pnp 1,6
1140b Pwt 7,6
1142. Rd “Szancer” throughout
P. 84 1162a Pwt 17,8
P. 86 1169a+1170 I don’t have the Shmeruk article here in Oxford, but I think that the notes here have confused what he wrote about the evidence of Yiddish in the pun of 1169 and the question of the Purim mask.
P. 88 1179a Por. Jon 1.2
P. 89 1182Aa My ms B does not have this error
1182Ab 1784
1184a Kpł 10.1f
P. 90 1190e Por Rdz 27,29
1191a hebr. *bar’a elohim*….do Zoharu I,47bf; II,155b

P. 91 1198a Wj 4,10
P. 93 1206a Rdz 29,10. The note should follow kamień. See my notes to this and 170, 359
P. 95 1210f Zohar III,239a (*ra’ya mehemna*)
1211. *Kad ant tistałek minchon, iszturi kilhon gegife belho nischmuse*
1211b Rd 758, not 759
1211c Sdz 5,4
P. 100 1239a Shab 138b
1243 Hebr, *Od tawornu&…* deleted
P. 101 1244e I don’t understand the note.
1245c Ps 45,17

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P. 104 1254. Tekiu…Therile
P. 105 1258. Ell Szaday
P. 107 1267. Ruchen Kesilen
P. 108 1271b ??
P. 109 1273. Bałakaben
1274a (Again) Pnp 3.4
P. 110 1280 Por. Rdz 37,35 i 42,38
P. 112 1285d Rdz 1,.2
P. 114 1290d Rdz 44,32
1294a Dn 2,38
P. 116 1309a Wj 10,7

Dodatek B (P. 122 ff)

P. 120. for leneiuch rd leneicech
12 Iz 25.8
P. 121 for stabell rd stabel; for mejaemi rd mejacmi
19 wspinaj sie is incorrect; the Yid reads assoi (azoy)

P. 122 2123b better Jer 9.6
P. 123 2131c ?
2132 a,b,c See my note
P. 124 2137 Rdz 22,3
2138a Dn 3,52 Is wrong and see my note
P. 125 2147a Pnp 5,10 i 5,15
P. 126 2151a Irrelevant
2152a the citation is Prz 27.19
P. 127 2162. wohoie orchał
P. 128 /2171/ Misnumbered (actually 2172); text of 2173 missing following
P. 129 2177a Bereszit Rabba 97.13
2178 1 Krl 21,27 f
2180a Av 3.2
P. 133 2188b ??

Widzenia Panskie

P. 135 2201. Rubranie
P. 141 2229. Misnumbering here; next dictum deleted. See my notes
2234. Dnia 1 Decembris roku 1783
P. 142 2242. Dnia 20 februarii
P. 143 2248. Panie Franek
P. 147 2276. wierszchu rubran
siebie rubran

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