Mining an Unusual Ego Text (or two)

Gershon David Hundert, McGill University, CANADA

ABSTRACT: The texts presented here are excerpted from a 329-page-manuscript in cursive Hebrew entitled Divre binah. The book was completed in 1800 but never published. It is devoted mostly to the Sabbatian and Frankist phenomena; the genre to which the text belongs is open to discussion. Its author is Dov Ber Brezer or Birkenenthal of Bolechów (1723-1805) in western Galicia. He was a merchant dealing mainly in wine that he imported for noble clients from Hungary. The base of operations for his business was L'viv (Pol. Lwóów; Ger. Lemberg) where he rented space for his wines in the basement of a building owned by Carmelite monks. Dov Ber is the author of another work, a memoir, fragments of which were published in 1922. He is known to history primarily for his role as translator for Rabbi Hayyim Rapoport who had to respond in 1759 to the accusation by the Frankists that Jews use Christian blood to bake unleavened bread on Passover. In choosing the excerpts, I selected some passages that I hope will lead to a discussion of matters related to self-presentation, but also to a consideration of self-reflection in the text. Who is this person? What are his fears, his anxieties? I have also included passages that represent some of the many ways in which the document throws light on its time and place of composition. NOTA BENE: The Hebrew text is riddled with errors of grammar and spelling as well as syntactical infelicities and stylistic disjunctions. All these are faithfully preserved in the transcription.

This presentation is for the following text(s):

- Divrei Bina (Understanding Words) by Dov Ber Brezer (Birkenenthal) of Bolechów

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Divrei Bina (Understanding Words) by Dov Ber Brezer (Birkenthal) of Bolechów

Divrei Binah

Dov Ber Brezer (Birkenthal) of Bolechów, 1800

Translated by Gershon David Hundert, McGill University, CANADA

Divrei Binah [Selection 1]

Dov Ber Brezer (Birkenthal) of Bolechów, 1800
Prepared by Gershon Hundert, McGill University

The book
UNDERSTANDING WORDS:
Resolute
Increasing strength¹ to speak aright²
And with the help
Of the One who graciously grants wisdom to man, may my words be acceptable to the ear that hears them and spares us from anger and wrath, The words of one despised by humanity,³ Devoid
Of wisdom⁴ a worm of the House of Jacob⁵
In the year
560
According the small cycle
Here Bolechów, may the Rock and Redeemer protect it.

I named
This composition
Divrei Binah (Understanding Words)
Because, as an acrostic, the words hint at my name
Dov Ber
And also because the value of the letters in Divrei Binah (plus one) is 284 in gematria:
My name, Do”v Be”r.
Thus, may the Lord grant me the wisdom and understanding to understand and know
[how to] publish my words, the product of my ideas, as it is said:
Gird up your loins like a hero, go and take courage and do not let your hand weaken,
But speak your words and record your deeds
So that lies told against our religion may be banished.

Understanding Words
May my entire life rise to praise the Creator
Devout adoration of the God who watches over me during all my days, during all the
crises I have faced,
All the days and years of my life. Until now, God has granted me mercy,
And in my old age his favour has not ceased. I dwell here in my pleasant house in a
tranquil holy community. I lack nothing, all is well. And I said, it is time to act for the
Lord whose Torah we have violated.
The little Talmud we learned in our youth from wise men, may they rest in peace, our
teachers in desperate times
Their taste has not stayed in us, though their scent has not changed.6

I spent most of my life trading in Hungarian wine on the Gentile streets of the holy
community of Lwów, in the courtyards of Non-Jews and priests. Those Christians were
jealous of us. Virtually daily, defiantly, they opened their mouths and spoke to us,
addressing us with pride and contempt: You lack the ability to answer in matters of
faith. Your ancient wisdom is lost, no person wise in physics and metaphysics is left
among you. You are all perplexed. For nothing is left to you but your Talmud, which
leads you away from the Christian religion (in their minds the proper Faith) with
absurdities and numerous lies.

For this they hate us more than all the idolaters who ruled in past times, and who would
cause trouble and sorrow for the people of Israel. All those idols and their worshippers
have disappeared from the world. No one speaks their names, or the names of the
nations that worshipped them. So it will be with all the enemies of God who follow lying
religions.

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<thead>
<tr>
<th>Divre Binah [Selection 2]</th>
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<tbody>
<tr>
<td>Dov Ber Brezer (Birkenthal) of Bolechów, 1800</td>
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<tr>
<td>Prepared by Gershon Hundert, McGill University</td>
</tr>
</tbody>
</table>

In my childhood I lived in an inn that belonged to my father. People of the different
nations of our region passed by seeking hostel and would stay there. On many occasions,
their first words were against the Oral Torah, the people of Israel, and their beliefs. And
the people of Israel are insulted but do not insult. They bear humiliation and do not
respond. This is because there was no one among us who shared their language and
education. Even when we had convincing answers, it was as nothing in their eyes. As a child I understood their words and their purpose and that some Jew could respond to them convincingly, even attacking their religion, if he were able to formulate his words in their language and in accordance with their ways of learning.

From that time I became zealous and determined to use all my abilities to study and learn their language perfectly. In this way I would be able also to read their books composed by ancient and recent authors. Since I devoted my spare time to this, I learned the grammar and the content of their language. Nevertheless, in my youth I feared reading their books because they are much detested among our people who view them as forbidden, until their came into my hands the book, Lehem Yehuda written by the scholar of bygone days, Rabbi Yehuda Yuda ben R. Shemuel Lerma the Sephardi, rest in peace. It is a commentary on Ethics of the Fathers and I saw his explanation of the statement of Rabbi Elazar: Be eager to study the Torah and know what to respond to a heretic: i.e. it is necessary to know their books to find the source of their error.”

Divre Binah [Selection 3]
Dov Ber Brezer (Birkenthal) of Bolechów, 1800
Prepared by Gershon Hundert, McGill University

Then we understood why matters developed this way. It was during our conversation with the priest Wieniawski about the Sabbatian sect and their deception in the matter of their conversion to Christianity. This is the story: Once, as was his custom, he arrived in the town of Khotyn [Chocim] on the Muslim side of the border to trade in fine and expensive horses which were brought to the fairs there called ataks. A Jew, apparently happy to see him there, greeted and bowed to him asking after his health. In consternation the priest asked, “How do you know me?” The Jew answered, “how could my lord not recognize me? I am your servant Józef Krzyżanowski. I served you faithfully for two years as a Christian. After coming to regret what I had done as useless, I returned to my first faith, the best of all. This person was a young resh dukha, i.e. a belfer from Lwow who had converted to Christianity. The Gentiles placed him with Wieniawski whom he served as a lackey. This infuriated the priest who cursed him, invoking his own god, for this deed. Now, this apostate had learned the language of the Muslims. He would circulate among the merchants attending the fair, the ataks mentioned earlier, to sell horses and acted as an agent for them. He saw the priest buying horses according to his needs and preparing to leave. The agent filed a claim against his lord the priest with the Muslim court called divan. A restraining order was issued and delivered to the priest’s inn forbidding him to leave until the case between him and his convert servant had been resolved. The priest was obliged to settle with him and pay him his wages. As this was happening the Jew ridiculed their faith saying, “no Jew ever believed in your religion, and if they converted there must have been some
compulsion or desire for material gain.”

This is what the famous apostate Niedzielski did recently in Lwów. He deceived the lord Duke Wyżycki, Archbishop of Lwów, telling him a dream he had invented. The Bishop adopted him and with the support of the Bishop [Niedzielski] stole his father’s entire legacy of 60,000 złp. from his widowed mother, who was left with her young sons and daughters naked and without means.

We return to the first matter: This convert said to the priest, you should know that Niedzielski will arrive here shortly with all his wealth. Over there is his house, built of stone bricks on which he has expended 12,000 złp. Once he has sent a further 6,000 złp., construction will be finally completed. Then he will come here and return to his religion. The priest was enraged by these words and after returning to his home in Lwów, he went immediately the next day to the residence of the Duke and Bishop Wyżycki mentioned above to greet him. At the time, the canons were also in attendance. After asking after the health of the Bishop and the other priests, he looked around and saw the apostate Niedzielski standing in the Bishop’s great hall. He was dressed like a tovarish, that is, like a Polish army officer – the Bishop had also arranged this honour for him. He also put him in charge of the income from all of his holdings making him general treasurer of his wealth. The income from his property alone amount to more than 100,000 złp. in addition to other large gifts from the lords and from Jews lehavdil.

The priest Wieniawski said, “my lord Niedzielski why are you tarrying here, your house has been built in Chocim? Why do you not go there?” And he turned to the Bishop and the priests and spoke to them in Latin telling them the story of the convert, his lackey - how he had come of his own free will to convert with no inducement from anyone. I myself was his godfather, in Russian кум, at the apostasy or Christian baptism. Within a few weeks he had learned to read and write Polish and all of the customs and rites of our Christian religion. He conducted himself as a God-fearing man, and was never late to hear the prayers pronounced by the priest. He was responsible and punctual in the performance of his work in my house. I decided to be a father to him and to adopt him as my son. Then, when I came to Chocim and a Jew greeted and bowed to me, happy to see me, I understood nothing until he told me he was Józef Krzyżanowski. I was angered and I cursed and reviled him as a heretic. And he told his fellow believers how this pan also is preparing himself to return to his faith. He has already purchased land and a splendid stone brick house is being constructed. He has expended 12,000 złp. and only another 6,000 złp. is required by the builders to complete their task. And he swore by the crucifix, as is their custom, that all that he said was true.

The priests of the cathedral chapter accepted and believed the words of the priest Wieniawski and they advised their lord the Duke and Archbishop not to delay and to appoint a different treasurer to oversee his affairs in place of Niedzielski and to remove
the latter from his post. Not only was he removed from authority over the treasury and the Bishop's income, but also the sum of 60,000 złp. - his father's legacy – that he had stolen, was taken from him and placed in the hands of a trustee appointed by the Lwów city authorities on the command of the Bishop.

From that time the priests of Lwów were revolted by apostates, particularly the priest Wieniawski our overlord. He became the enemy of all apostates and decided that under no circumstances would he accept any Jew as a Christian convert. He refused several times to accept Jewish converts to his service and did not even want them in his sight. On the other hand, most of his business dealings were with Jews. Still, he wanted no contact with apostates whom he reviled.

_Divre Bînah [Selection 4]_

_Dov Ber Brezer (Birkenthal) of Bolechów, 1800_

_Prepared by Gershon Hundert, McGill University_

Some German merchants told me that immediately after taking up residence in Brno, Frank himself went to Vienna and spoke to the Emperor. And he said what he said, that the emperor is without pride and sees all faiths as acceptable. He says that Heaven grants a person the choice to believe whatever is fitting in his eyes. And at the beginning of his reign, 1786 according to their count, it was ordered that when the annual calendar was published in the German language it be called _toleranz calendar_, that is that all faiths are equal and tolerated in the view of the government of his excellency, the emperor.

In 1790, at the beginning of the great war against the French, this evil man, Jacob Frank, and his heretical followers left Brno. He wanted to be closer to the French to investigate their beliefs. He had heard that they deny the belief in Jesus of Nazareth. They accompanied him to Offenbach, which is near Frankfurt a/M close to the French border. There he became ill and died. They buried him in the Christian manner with full honours as was written in the newspaper in the year 5751.

**Endnotes**

1. After Ecclesiastes 10:10, If the axe is dull and he does not sharpen its edge, then he must exert more strength, Wisdom has the advantage of granting success.
2. After Proverbs 23:16, my inmost being will rejoice when your lips speak what is right.
3. After Isaiah 53:3, He was despised and rejected by mankind, a man of suffering, and familiar with pain.
4. After Jeremiah 10:14, Everyone is senseless and without knowledge; every goldsmith is shamed by his idols. The images he makes are a fraud; they have no breath in them.
5 After Isaiah 41:14, Fear not thou worm of Jacob... 
6 After Jeremiah 48:11.
7 Cf., *The Memoirs*, p. 79f: I learned also the Polish language to please my father who wanted me to know it. He kept a tutor in his house, an educated Polish gentleman, who made me conversant with Polish speech and writing. I learned it perfectly in a very short time. Moreover, I studied Latin and understood the principal part of its grammar. After my first wife left, some of the people in our community began to gossip about me and to suspect my faith, saying that I learned these things, God forbid, not for God’s sake, and I had to give up my secular studies.

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Divrei Binah
Dov Ber Brezer (Birkenthal) of Bolechów, 1800

Prepared by Gershon Hundert

[Divrei Binah [Selection 1
Dov Ber Brezer (Birkenthal) of Bolechów, 1800
Prepared by Gershon Hundert, McGill University

דף בינה

Dov Ber Brezer (Birkenthal) of Bolechów, 1800

Prepared by Gershon Hundert
על כ ברכיה תבות דבורי ביננו מרומז שמי

ודב בSizer

וגם כ ברכיה ביננו עם כלכל תולים ר"ד" וימיה

שמע ז"ל ב"טי

איך וסינ과정 ללהב ולחושך לחוזה

לאחר דברי. אשר וניירון רגעני. לאומד אוור

אם כחבר ממאד. כל שמו ממטיב. ויאמר חורק

ייציר. מלבד יברך. ובלחו בספר

את כל מעשים

למעןاهلמה שפר. נגב דזון פפקוד

ע"מ

דבירה בישה

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במשוך לי שגי בנסף ומאוד. דע הנדacional ד"ג בחרמה. ובמי

יישר לא עונחון חסידי. ודני ישיב בחריה אוור ק"נ שריי. באך

מתפורר כי כל טופ. אפרתי תע الكمדו ל"ד" שחרורו הפרג. ומען

שמסוגרגן למדח. הכר"ז מפש האוגניזז"אר בתניה בברקה תועות.

ותרהד זמוזי. לא עדכ בז טעמע. זכר מימי ריח:

שחרב

ימי חי עצרתי בם"ג זינה הגרים. בק"ק לדב בחרותהוא בור.

הבצוות עלילם והכומרו. והם נושא בינא חוד ונדצרה. ודידי

יוס חכם כי כל אנדרור. רלביל חון ויד פיסמה מפירום.

ובשאזו בוחבר עלינו וἑבירם. אはもちろん פיא לשהיב לא ראוני

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**Divre Binah [Selection 2]**
Dov Ber Brezer (Birkenthal) of Bolechów, 1800
Prepared by Gershon Hundert, McGill University

והיותשמילדותי נתגדלתי בבית אדוני אבי בιית מלון
اورחים. לכל האומות שבסביבתינו עוברים ושבים.
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במאכל ובמשתה ושם لنפים. ורוב היו ראשית
שיחתם.נגד תורת שב"פ והישראל ואמונתם:
ובני ישראל נעלבים ואינם עולבים.
שומעים חרפתם ואינם משיבים.
על שלא היו בנו איש שדבר לשונם
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בעיניהם לכלום נחשבת.
ויען שבקטנותי המדברים מגמתם.
שישיב להם איזה איש יהודי על
ספיקותם. בתשובה ניצחת אף
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לאו ונתן הלאקאי. זהה בכנסת שפעל לכל כאן לעניין. הזה הכהן מאוחר יותר לקהל ואיתו באולקיטי על משהה ועכן. ד・・・

כותרת הכתבה היא: "בשנת ו"ד קטמניה שפלח אין" וקצוב ססוכ כרי ז"כ. והוחל ליום לדרח פמי הלוח לתבש.ז"כ.

והבריה הוא עין העניין. והכובד נsaida את הכובד. והשבה לעין העניין. והמענה של ההערכה הוא: "ללאו ונתן הלאקאי. זהה בכנסת שפעל לכל כאן לעניין. הזה הכהן מאוחר יותר לקהל ואיתו באולקיטי על משהה ועכן. ד・・・

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Divre Binah [Selection 4]
Dov Ber Brezer (Birkenthal) of Bolechów, 1800
Prepared by Gershon Hundert, McGill University

Arlo otulim motyor veshcenovim amvar le shafunenun
Unkom uni beuir vini shad um kopev ch"n. Toch bahethla lador
Betir birn dorir me shadir shad kopev al lei biv shom yav hovenun
Leven kal amoton. Bomvar shomosim vinn leav baheth laheman leh lai
Seme3 326

Sheyershuk lepenny. Laya ofdehun bahethla moshelat buhvas 1786 lempovo
Shosheunen venuhur vinn al buhve tokev oshum vechum adabar
Hovim sele amotonu kadm yosov mosbolim dir than meseleh koper
Yin"h. Veneh buhshen k"n lek bahethla molomenu venuhur bud um zraft
Isz haresh ha kopev perekun ut ven... avaperekun mevun
Barun. Roze lem voprentenik koper beuni lehson anu heme
Maeimun. Cerar shem vehem hechumesh amoton" v'enpor
Abva umu udii vepav. Tenkum lehni perforaneput an mazin amoton lekzraft
Nokham halite shem vebohov...

Archive: National Library of Israel, 28°7507 (MS B964)

Endnotes

1. ירושלים, הספרותameleon (MS B964) 28°7507
2. ח UDP. "ратו". "רוסית".
אחרי משלי כג: טז.

4. ישעיהו נג: ג.

5. ראה: ירמ' יד, נא: יז.


7. ראה: אולר ינשה של צמח תמרים בתקומת לפוריש לוורדים. שודת צמח

8. ראה: וישא חן וחסד לפני עדrente ירא ירא." אנא ראה ישמה不少于ו Púb� יאפר له והوء לנד ב ePub צמח


10. ראו: ירמ' יד, נא: יז.

רבי אלעזר בן ערך אומר: ז"ע: אולר ינשה ישא חן וחסד לפני עדrente ירא ירא." אנא ראה ישמה不少于ו Púb� יאפר له והوء לנד ב ePub צמח

כף ובעמל אשר אתה עמל בזיעת אפך.

הויך: אל תיראי תולעת ישקב.

יאב: הוהי שקדק ללמד התורה; עד הנה שת騙ו לאפיקורוס; עד לפגי מיהא עמל, אמא ואה

בעל מלאכתשישלך כל שיש פמליה. (אבותפרק ב', יד, ט.

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