



Zygmunt Krasiński

Author: Damian Cyrocki

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Introduction

In his CDAMM article on '[Polish Messianism](#),' Damian Cyrocki looks at various influential figures. Here is an excerpt on one figure: Zygmunt Krasiński (1812–1859).

Zygmunt Krasiński

Unlike [Adam Mickiewicz](#) or [Juliusz Słowacki](#), Zygmunt Krasiński did not show a positive attitude towards the revolution. Instead, he idealised the past and tradition. He appreciated the piety of Poles, especially that of the nobility, who were accompanied by love for freedom and tolerance. He explained social inequalities by means of spiritual development and reincarnation. The more advanced spiritual beings constituted an aristocracy in his system. They earned their social position through their work and sacrifices that took place over a number of incarnations (Walicki 1977, 95).

Krasiński developed a relationship between Poland and Christ. For him, Christ was the archetype of the sanctity of the individual and immortality, and Poland was the archetype of the nation's immortality. The sacrifice of Jesus was followed by the resurrection and the opening of the gates of heaven for individuals and, after the death of Poland, there was to be a resurrection, which would mean collective salvation for all nations in the kingdom of God on earth. Just as Jesus assumed the form of a servant, Poland had a servant role to fulfil. Writing that the whole world must become Poland, Krasiński wanted to emphasise that Poland was to set an example to other nations. Just as Jesus taught his disciples readiness for sacrifice, so Poland was to teach other nations the same readiness (Walicki 1977, 103).

The coming of the kingdom did not mean the end of progress for the poet. He believed that ghosts, after completing their earthly mission, would become angels, and their further progress towards God would not be interrupted by death (Walicki 1978, 9).

References

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