



## Daniel Jeremy Silver Collection Digitization Project

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### **MS-4850: Daniel Jeremy Silver Papers, 1972-1993.**

Series III: The Temple Tifereth-Israel, 1946-1993, undated.

Sub-series B: Sermons, 1950-1989, undated.

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Moses - The Man We Know Too Well, 1977.

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#### **Western Reserve Historical Society**

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[wrhs.org](http://wrhs.org)

#### **American Jewish Archives**

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Moses - The Man We Know Too Well  
Daniel Jeremy Silver  
January 23, 1977

Certainly no figure is more central to our people's history than Moses. Four of the five books of the Torah deal with events in which Moses played a major role. It was Moses who brought the demand "let my people go" to Pharaoh in the name of God. It was Moses who held high the staff of power over the Reed Sea so that the waters parted and the Exodus succeeded. It was Moses who ascended Mount Sinai to receive there the law of God. It was Moses who acted as God's agent through the long years of wandering in the wilderness.

It is hard to conceive of Judaism without the figure of Moses. Indeed, a century ago when some of the self-hating Jews of western Europe sought to raise a high wall of social distance, between themselves and those they talked of as the unlettered and unwashed masses of Jews in eastern Europe, those known as Yiddew, Jews; these dainties began to call themselves Germans or Frenchmen of the Mosaic persuasion. Moses had received the Ten Commandments and the Ten Commandments were as significant to the non-Jew as to Jews. They followed Moses, not the rabbis.

Moses is part of the inner life of the Jew. Over the long, long centuries, as we did this morning, Jews have read out sections of the Torah of Moses and four-fifths of the Torah deals with events in which Moses figures. Moreover, since the traditional sermon was an interpretation of text, not only did the Torah reading, but the lecture itself invariably mentioned Moses and lifted up or enlarged on the events of his life and the words he had spoken. Tens of thousands of sermons have held up Moses as an example of virtue. One perennial favorite had to do with Moses after he had fled from Egypt and gone to the wilderness. Moses travels to Midian. When he enters some town or other he finds that the daughters of the place are at work drawing water from the well, but some of the local bully boys push them away and begin to take the water for themselves.



Moses, of course, protects the women, draws water for them and drives away the bullies. Year after year, congregation after congregation has been reminded through this story that it is the Jewish way to protect the powerless and the weak as well as for men to protect women.

The Torah has been read out, interpreted and enlarged upon. Ten thousand stories have been invented which embellish the life of Moses. Perhaps a parent told a story about Moses because he was a familiar figure to their child. Then these stories were told to the next generation by their parents and in time they became as familiar as the written episodes. The midrash contains a thousand and one tales about Moses and this literature is ramified in every age. In the last century or century and a half, a new literature has developed around the figure of Moses. Our fathers were as conscious as we are about the separation between fact and fiction, between history and invention; but they accepted the piety that the Torah was the word of God. To them the Torah was true and what the Torah said about Moses had happened. They knew the midrash as invention, poetry, fancy; but the Torah was true, history.

About a hundred years ago scholars became convinced through their critical research that the Torah was a composite work, a work which had been edited for many centuries after the life of Moses; edited from materials, both oral and written, some quite old and some not quite so old. The Torah came to be seen as an anthology and a new literature developed which might be called the search for the historical Moses. Writers worked to pierce the veil of myth and legend and inconsistency which the Torah text throws up to find out what could be known about the man himself, what Moses had been as an actual person. The new sciences of linguistics, comparative anthropology and archeology have allowed us to form a clear image of the 13th pre-Christian century Moses. We know about the history of the time, about the relative power of Egypt and the city-states of Canaan. We



know something about family life, tribal organization and the occupations, the economy and the culture of the day. We can set Moses clearly in an historical epoch, but for all the effort we are no closer to uncovering the man for we lack corroborating documents. All we have is the Bible. There is no reference to Moses outside of the Bible and lacking such we have no way of checking the Biblical sources. We can guess with a good deal of scholarly intelligence what he must have been like, but we cannot prove it.

This search for the historical Moses has occupied some of the best minds of our people: Martin Buber wrote an important work on Moses, The Man Of The Covenant. My father wrote an important work called Moses and the Original Torah. Such men were part of this search for the historical Moses. I am more interested in another aspect of the problem. I am fascinated by the legends, stories and inventions, by the way in which Moses was treated, not in his own generation but by subsequent generations. I am fascinated by the phenomenon psychologists call projection. Projection suggests that we are not simply creating. We see what we are capable of seeing. We do not invent out of whole cloth. We invent what we are capable of inventing and that capacity is determined by our conditioning and makeup. From this you can find out a good deal about an author even if he writes fiction. Each of us is limited by his experience, by the conditioning of his childhood and his environment. Inevitably, we reveal ourselves in what we say and paint and write. It has always seemed to me that the picture of Moses held by any generation of Jews would help us understand something about the inner life of the times, about what Judaism felt like to the Jew of a particular age.

I had this point forcefully driven home to me several years ago as I prepared some work on modern Jewish thought. I happened to be dealing with the activities of the Jews of Vienna, particularly with Herzl and Freud. Though I was not particularly interested



in Moses at the time, I was struck at how significant Moses was in their spiritual lives and by how much they revealed about themselves in their understanding of Moses.

Theodore Herzl, the founder of modern Zionism, had come from a so-called enlightened home and received a fine European education. I would have assumed that Herzl would have taken Moses as his prototype, nationalist and liberator. Just as Moses had delivered the Jews from Egypt, so this Zionist would be the deliverer of the Jews from anti-Semitic Europe. Interestingly, Herzl's Diaries do not emphasize Moses in his role as liberator so much as Moses in his role as beleaguered leader. The people murmured constantly against Moses, against Korah, Datan and Abiran rebelled against Moses' authority. His brother and sister, Miriam and Aaron, criticized him for having married a Cushite woman and denounced Moses as arrogant because he claimed a monopoly on the prophecy. The Bible calls Israel a stiff-necked people, a difficult, ungrateful group and that's precisely how Herzl found the Jews of his day. Most of the well-to-do Jews would have nothing to do with his theory about a Jewish state. Those who followed him repeatedly challenged him for leadership and argued his policies and proved themselves in every way difficult people. We are a good people, but we don't take directions easily. And I find this passage in Herzl's Diary for the year 1897:

Kellner, my dearest, best friend, whose visits are bright spots amidst all the difficulties, reminisced the other day about school-boy days in the heder. He was daydreaming in a class when they got to the place in the Bible where Moses sings: Exodus, 15.

I immediately looked up the passage, and it moved me. Suddenly, the idea popped into my mind to write a Biblical drama, Moses.

The conditions in Egypt, the internal and external struggles, the exodus, the desert, Moses' death. I imagine him as a tall, vital, superior man with a sense of humor.



Herzl was fairly short and sometimes lethargic, a man who felt himself superior and was known for his sense of humor. To continue:

The drama: how he is shaken inwardly and yet holds himself upright by his will. He is the leader, because he does not want to be. Everything gives way before him, because he has no personal desire. He does not care about the goal, but about the migration. Education through migration.

#### Act I:

Herzl outlines the play. Moses' return to Egypt, conditions, wretchedness of the Israelites; Moses embittered, shakes them up. They are rebellious. Act II Korah, the rebellion. Act III, The Golden Calf, the rebellion. Act IV, Miriam, the rebellion. Act V, Moses' death. Pageantry in the desert: the Ark of the Covenant, then Joseph's bones at the head of the procession.

It is the tragedy of the leader, of any leader of men, that he is exhausted by all this, yet, he has to lead his people with unflagging vigor.

Freud was also an enlightened Jew, a Jew who had been schooled in the gymnasium rather than in the heder. As an enlightened man, Freud felt that not only had he brought a new science to medicine, but he was bringing <sup>the</sup> high civilization of Europe to the Jews. In the hands of Freud, Moses is transformed from Jew into Egyptian. Late in his life he wrote a book called Moses and Monotheism in which he claimed that Moses had not been a Jewish slave raised in Pharoah's court, but rather a young Egyptian prince who had been attracted to the Israelites and had gone out as a member of the Peace Corps to bring <sup>the</sup> them benefits of civilization. From the Egyptian Moses the Israelites had heard monotheism, civilization. An ungrateful bunch, they turned bitterly against this patron of theirs and murdered him. The projection is next. Freud is from the outside. Many Jews had turned against Freud, ungrateful for his attentions; and this accounts for the guilt feelings, the sense of separation which accompanies Jews wherever they are, and not incidentally, helps account for some of the guilt feelings that Freud carried around with him and which



show in this late work which he wrote about having abandoned in a real sense his own people and being abandoned by them. With the evidence of two such brilliant men of our times before me revealing themselves so startlingly in their projections about Moses, I became convinced that a useful book could be written on the way various generations of Jews had revealed themselves as they wrote and thought about this central hero.

My first concern was to understand what the Bible revealed about itself when it wrote about Moses. If we accept what seems to be the no longer questionable proposition that the Torah is a composite and much edited work. Certainly, the thrust of the editing will tell us something both about the purpose of the writing and about the understanding of Moses held by the Israelites of pre-exilic times. Rereading the Exodus-Deuteronomy narrative from this perspective I was struck by the lack of adulation which surrounds Moses' biography. When we think of legend we think of a process of embellishment and exaggeration which, over the generations, enlarge the accomplishments of the hero until they assume larger than life proportions. On the contrary, as you read the Torah what you notice seems to be an almost conscious attempt to diminish the role of Moses rather than to exaggerate it. Moses is presented with all of his failings and failures. Not once is he described as tall with a leonine head, or as a naturally charismatic figure. Actually, there is not a single line of physical description about Moses in the Torah nor is there any attempt to say that Moses is sinless. He is not even presented to us as a fearless hero. After Moses was raised in Pharaoh's court, he one day goes out and sees the afflictions of the Israelites. He noticed one of the taskmasters who is whipping the Israelites (so it was told in religious schools). He becomes so enraged by this manifest injustice that he picks up a spear and slays the Egyptian in a great act of recommitment to his people. Take the time to read the actual Biblical narrative. Yes, the young prince goes out. Yes, he sees slavery. Yes, he sees a taskmaster, but what does he do? He looks this way



and that to make sure that no one is watching and then he slays the man. Is this the way of the hero? Nor is this a great act of recommitment. Immediately thereafter the Bible says he hid the man and went back to the castle, hoping he would not be found out. The next day he discovers that the matter is known. Frightened, he flees. This is hardly the language in which a saga would describe a hero, a man of courage and of daring. Certainly, this is not the description we would expect in a tradition set down three, four hundred years after the event by people to whom Moses was founding father, the hero. Actually, the Torah's description of Moses presents us a hero who is given little credit for initiative or for a will of his own. We think of Moses as the liberator, the lawgiver, the leader during the wilderness trek. The Bible looks upon Moses as the slave of God who does what God bids him to do and little more. He is not the liberator. "The Lord brought forth the children of Israel out of Egypt troop by troop." He is not the lawgiver. "And the Lord said to Moses, 'Carve out two tablets of stone; and I will write upon the tablets'". "And the Lord said to Moses speak these commandments to the children of Israel". He is not chief during the wilderness wandering. He doesn't determine the tribes shall go, or where they shall camp and so on, or when they are to negotiate with and whom they must fight. "The Lord said to Moses I will go before you in a pillar of cloud by day to guide along the way and in a pillar of fire by night." Moses is not a decisive man, he is God's agent.

The praise the Bible allows Moses does not eulogize him as liberator or lawgiver or leader or warrior; but as eved adonai, the slave of God, the servant of God, and as ish ha-elohim, God's man, the prophet of God, God's ambassador. Why so? The Biblical faith rests in the teaching man who controls history and shapes events. It is God, not Moses who brought Israel out of Egypt. The Bible is not history, a secular record of what happened, but a religious document which attempts to portray the radical amazement



with which this people understood certain events which had happened to them. In ancient times groups of slaves simply did not make good their flight. No country would receive them. But, somehow, a group of Israelites did escape from Egypt. How could this be explained? Only by acknowledging the escape as part of the high purpose of God. A mixed group without blood ties had somehow been melded into a united people and had come to acknowledge clan and covenant ties and the same God. How had this happened? It could only have happened because God was powerful and had willed it to be. Obviously, a leader had a major role in such events. But increasingly, religious awe had overlain popular memories of his activities and the more liturgists and priests wanted to impress the faithful with God's power the more the man had been reduced to an agency role for centuries after the event the tale was increasingly being shaped to express this faith in the God who is in control of history, in the God Who redeemed and Who will redeem. Moses must be diminished in order to enlarge and emphasize the role of God.

I know the many seders that you have attended. I wonder if you have ever noticed the fact that in the Haggadah, the great book of tellings, which was shaped about two thousand years ago and contains materials much older than does the history of Egypt, the deliverance from Egypt is told without a single mention of Moses. It's as if we told the history of the founding of the republic without mentioning George Washington. This was done deliberately to emphasize that the Passover celebration is not a commemoration but an education. Our retelling of the Egyptian redemption is not an exercise in history, but a rehearsal of God's redemptive acts, a promise that as God has redeemed so He redeems and so He will redeem. The Torah is not history in the familiar sense of the word, but it is sacred history and liturgy. It is an attempt to underscore the fact that God's nature is to be a delivering God, the God Who redeems, "I am the Lord thy God Who brought thee out of the land of Egypt, out of the house of bondage". As He redeemed our fathers so He



will redeem us. History is recast to emphasize that it is God who is the liberator and the lawgiver, and the leader during the wilderness trek. Inevitably, in the process of recasting, the role of God, the role of Moses, had to be diminished. So at the beginning of our history we come across an anomalous situation in the development of national literature, an attempt to reduce the significance of the founding father rather than to enlarge it. Perhaps this is the reason that in Jewish literature there are no heroes as such or infallible men. God alone is beyond sin; God alone is here.

I wonder what our generation will find to emphasize in the life of Moses. I have read a good bit of conventional sermonics and one of the things that's most striking is the persistent attempt to see in Moses the prototype of the modern liberationist as the model of the man who frees and a tendency to avoid Moses' involvement with Sinai, with law and order, with duty, obligation and responsibility. If I were to conclude this lecture sermonically I would say that one of the fascinating things about the Moses story is that it suggests that freedom itself is not enough, that freedom without law is anarchy, the the Exodus must be complemented by Sinai, but that when the children of Israel left Egypt they were a rabble who quickly murmured 'take us back to the fleshpots of Egypt' and that they did not become responsible persons, a truly free community, until they accepted law and covenant.

Well, that's the beginning of a book, a book which I've not yet finished writing. From time to time I will share chapters of it with you and I hope, in a year or two, to have a chance to present the book to you.



# Your TEMPLE Calendar — Clip and Save

SUN	MON	TUES	WED	THURS	FRI	SAT
<b>23 JANUARY</b> <b>SERVICE</b> 10:30 a.m. THE TEMPLE BRANCH Rabbi Silver will speak on <b>MOSES — THE MAN WE            KNOW TOO WELL</b> High School Trip to Toronto	<b>24</b> <b>TEMPLE MEN'S CLUB            LECTURE SERIES</b> The Jewish Family 8:00 p.m. - Branch "Marriage Contracts and the Marriage Ceremony" <b>RABBI STEPHEN KLEIN</b>	<b>25</b> TWA Activities 10:00 a.m. - Branch Fellowship & Study Group Rabbi Stephen A. Klein 10:45 a.m. - Branch Bar/Bat Mitzvah Class 3:30 - 4:15 p.m. - Branch Music Committee Meeting 7:30 p.m. - Branch	<b>26</b> Midweek Classes — Branch — 4:15 - 5:30 p.m.	<b>27</b> Midweek Classes — Branch — 4:15 - 5:30 p.m.	<b>28</b> Service - 5:30 p.m. The Temple Chapel <b>Seventh Sabbath</b> 8:00 p.m. - Branch	<b>29</b> Shabbat Service 9:45 a.m. - Branch Mr. and Mrs. Club <b>CABARET</b>
<b>30 SERVICE</b> 10:30 a.m. THE TEMPLE BRANCH Rabbi Silver will speak on <b>LISTENING IN ON            YOUR BELIEFS</b> TMC—Mr. & Mrs. Club <b>FAMILY SPORTS DAY</b> Leave from Branch at 12:45 p.m.	<b>31</b>	<b>1 FEBRUARY</b> <b>TWA FIRST TUESDAY</b> 11:00 - Shop & Socialize 12 noon - Lunch 1:00 p.m. - Program <b>ANNE F. LEVINE</b> Book Review <u>Roots</u> Fellowship & Study Group 10:45 a.m. - Branch Rabbi Stephen A. Klein Bar/Bat Mitzvah Class 3:30 - 4:15 p.m. - Branch Mr. & Mrs. Club Board 8:30 p.m.	<b>2</b> Midweek Classes — Branch — 4:15 - 5:30 p.m.	<b>3</b> Midweek Classes — Branch — 4:15 - 5:30 p.m.	<b>4</b> Service - 5:30 p.m. The Temple Chapel <b>FIRST FRIDAY</b> <b>A SABBATH OF            SOCIAL CONCERN</b> <b>Roy Wilkins</b> 8:15 p.m. - Branch	<b>5</b> Shabbat Service 9:45 a.m. - Branch
<b>6</b> <b>SERVICE</b> 10:30 a.m. THE TEMPLE BRANCH Rabbi Silver will speak 4th Grade Hebrew Retreat NELFTY High School Debate Week-End Main Temple	<b>7</b>	<b>8</b> TWA Activities 10:00 a.m. - Branch Fellowship & Study Group Rabbi Stephen A. Klein 10:45 a.m. - Branch Bar/Bat Mitzvah Class 3:30 - 4:15 p.m. - Branch <b>LUNCH WITH THE RABBI</b> Uptown Session - James Tavern - 12 - 1:30 p.m. Temple Board Meeting 8:00 p.m. - Branch	<b>9</b> Temple Men's Club <b>THEATRE PARTY</b> Front Row <b>VICTOR BORGE</b> Midweek Classes — Branch — 4:15 - 5:30 p.m.	<b>10</b> Midweek Classes — Branch — 4:15 - 5:30 p.m.	<b>11</b> Service - 5:30 p.m. The Temple Chapel	<b>12</b> Shabbat Service 9:45 a.m. - Branch
<b>13</b> <b>SERVICE</b> 10:30 a.m. THE TEMPLE BRANCH Rabbi Bernard Martin will speak 3rd Grade Hebrew Retreat Confirmation Class Party	<b>14</b>	<b>15</b> TWA Activities 10:00 a.m. - Branch Fellowship & Study Group Rabbi Stephen A. Klein 10:45 a.m. - Branch Bar/Bat Mitzvah Class 3:30 - 4:15 p.m. - Branch School Board Meeting 8:00 p.m. - Branch	<b>16</b> TWA Board Meeting 10:00 a.m. - Branch TMC Board Meeting 8:00 p.m. - Branch Midweek Classes — Branch — 4:15 - 5:30 p.m.	<b>17</b> Midweek Classes — Branch — 4:15 - 5:30 p.m.	<b>18</b> Service - 5:30 p.m. The Temple Chapel	<b>19</b> Shabbat Service 9:45 a.m. - Branch Bar Mitzvah 11:00 a.m. The Temple Chapel <b>RANDY GOODMAN</b>







Tender is my personal form the "unwashed" as  
"unwashed" ; "unwashed" name of form in London  
Examples - - when the gentle weather is  
clearing in a 2 1/2 - June - - May begin to  
will seem to be one of the most PERIOD -  
Did not see 100 unwashed go to work?

He has kept a faithful register of his life,  
He will not accept any more money for his services  
of his life - - but he has been the subject of unwashed  
of unwashed - for the unwashed of his unwashed -  
that it was unwashed for the unwashed from the position  
of the work - - unwashed unwashed unwashed into a  
unwashed unwashed - - as he had unwashed



unwashed unwashed - -  
unwashed unwashed ?  
for the unwashed of unwashed unwashed unwashed  
long unwashed unwashed unwashed unwashed  
as the unwashed unwashed - as unwashed  
most unwashed unwashed unwashed

The unwashed of unwashed to unwashed - -  
as the unwashed unwashed unwashed unwashed  
unwashed unwashed unwashed unwashed unwashed



















2 hours have been entered by - some years  
ago - 2 more times & some on the subject of  
Concealment of Jewish Property at Warsaw and Vienna  
in papers of a millionaire who had been arrested  
and sent to go back and read some of the records of

Significant Points

Each time I read the records I find that  
I have not seen before - the records - the  
records of the Director of Jewish Property - the  
Director of Jewish Property - the  
as "enlightened", "cultured" and I believe  
he was disappointed and in the final stage of  
his life - Dr. Friedl and his  
release under the name of Montana and  
he partially understand the psychological value  
of the records to apply to the case to  
the field of selected records.  
On 2nd of March 1942 I was asked



not by the volume  
 but in particular to the subject "Jews"  
 "Jews" of the future of man - - but by the way they  
 presented in the man (the man) man.  
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 but the man man that it was man  
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man man man man  
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man man man man  
man man man man





[illegible]



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evidence upon the point -- 1 to show 3 would be  
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Toward can be have been shown to minimize  
the role of man - Auto identity they are  
to have not sent to him to be total man -  
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show in the document of the document in the  
sense of the document that may be likely  
was needed needed - likely they have found  
the related man 190' needed - a for see.  
to the man, it is and not man man in  
document / document / document



The Time makes me wonder about it;

11

and with me to

Requiem

" That very day the  
LORD LET THE  
FLOODS OUT OF  
EGYPT, THOU BY THOU

and with me to

Requiem

THE LORD SAID TO  
MOSES, BRING OUT 2  
TABLETS OF STONE AND  
I WILL INSCRIBE UPON  
THE TABLETS THE  
WORDS

and with me to  
let down to me

WRHS



THE LORD WENT  
before him in a  
pillar of fire by  
day, to guide him  
along the way, AND  
in a pillar of  
fire by night.

more - quite content - make only justice  
sleep - so - and - and more - to see  
to dinner - to see to the Burying Place



There is a great deal of

just down -

The table is covered with  
papers and the room is  
very large and bright  
The room is very large  
and bright. The room is  
very large and bright. The  
room is very large and  
bright. The room is very  
large and bright. The room  
is very large and bright.

permanence - but -

we must, - a very small  
change must be made. The  
room is very large and  
bright. The room is very  
large and bright. The room  
is very large and bright.

The room is very large  
and bright. The room is  
very large and bright. The  
room is very large and  
bright. The room is very  
large and bright. The room  
is very large and bright.

There is a great deal of  
just down -

There is a great deal of  
just down -

is it - but -

What is in your mind

A red

Let it be as you wish

Much but it is not

~~and much as it is~~

There is a great deal of



Under he becomes accustomed to the person - and he  
lives a part of his life in the same - the life is  
not a new - but a new - of new  
happens.

The Bible says that when Moses came to  
Egypt as a new - but it says he  
lived as a new - and a new man's  
life was in new - as new  
was new - as new  
new - as new  
new - as new

How can we see a new man? Not  
in new - new - new

13.11.10 P. 16 of 16 -  
and in new - new  
new

This image of new is a new



but released the ~~fact~~ of the ~~trouble~~ <sup>trouble</sup> as ~~document~~ - 614  
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as ~~possible~~ - ~~but~~ to ~~express~~ the ~~same~~  
meaning of the ~~material~~ ~~as~~ ~~you~~ - ~~TRUTH~~ ~~as~~ ~~DEATH~~ 106  
by ~~which~~ ~~had~~ ~~expressed~~.

In ~~the~~ ~~same~~ ~~way~~ ~~as~~ ~~the~~ ~~people~~ ~~did~~ ~~not~~  
~~receive~~ ~~just~~ ~~the~~ ~~same~~ ~~from~~ ~~the~~ ~~people~~  
~~as~~ ~~the~~ ~~people~~ ~~of~~ ~~the~~ ~~other~~ ~~side~~  
~~and~~ ~~the~~ ~~people~~ ~~of~~ ~~the~~ ~~other~~ ~~side~~  
~~decided~~ ~~only~~ ~~as~~ ~~a~~ ~~man~~ ~~do~~ - ~~as~~ ~~the~~ ~~people~~  
decided by law

In ~~the~~ ~~same~~ ~~way~~ ~~as~~ ~~the~~ ~~people~~ ~~did~~ ~~not~~  
~~not~~ ~~had~~ ~~the~~ ~~same~~ ~~connection~~  
the same connection ~~to~~ ~~the~~ ~~people~~  
~~the~~ ~~same~~ ~~connection~~ - ~~the~~ ~~people~~ ~~to~~ ~~be~~  
~~the~~ ~~same~~ ~~connection~~ ~~and~~ ~~the~~ ~~people~~ ~~to~~ ~~be~~  
~~the~~ ~~same~~ ~~connection~~ ~~and~~ ~~the~~ ~~people~~ ~~to~~ ~~be~~  
The ~~connection~~ ~~had~~ ~~nothing~~ ~~to~~ ~~do~~ ~~with~~







For which it is worth you have been in  
my plan of the steps ~~planned~~ that ~~would~~  
~~the Bullock mountains~~, <sup>generally</sup> ~~to make them more~~  
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can be used to...  
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WRHS  
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you get from...  
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Case Name - Wife as Plaintiff

The mean of ~~the~~ <sup>higher</sup> ~~mean~~ <sup>was</sup> ~~mean~~ <sup>in</sup>

The mean of ~~the~~  
of concrete pieces - 1 quart only a few

[illegible]

The man of the town - a very young man  
a fine man of the town - a very young man

are not adequate to cover

16 222 222 222 222

When we are ~~dealing~~ - we need to feel  
help us



when the people began to, to leave the  
tent which was camp & could

(14

and the Lord saw a sign of mercy, he  
would have sent them - but when he saw that they  
belonged - had a heart of unbelief and  
as for the - the bones of the - of the  
for the Lord would not be in the land  
which he had sworn to give  
to the people of Israel and a sign was  
given to them that they were not to go

as promised



THE BOOK OF NUMBERS  
The second book of the Pentateuch, which contains the  
history of the Israelites from the time of the  
departure from Egypt to the death of Moses.  
Act II. The Golden Calf  
Act III. Miracles  
Act IV. Miracles  
Act V. Miracles  
Pageantry in the desert, the Ark of the Covenant, then Jo-  
seph's bones at the head of the procession.  
The aging Moses keeps rebuking Korah, the calf, always  
the same procession of slaves. He is exhausted by all this, and  
yet he has to live them out with ever renewed vigor.  
It is the tragedy of the leader, of any leader of men who is not  
a misleader.

March 26

I am still fighting with a wooden sword, like Taberah the  
children.

I could find one of steel (a big paper with which one  
could fight, do service and have a Jewish connection. It  
only I am the only one in my land, I could be able to read  
it.



All sorts of little disturbances, *Froschmäuseler*\* among the Viennese university students who are being incited behind my back by Birnbaum. He plays the part of the misunderstood man and the martyr, and although we were weak enough to create a sinecure of 1800 guilders annually for him out of the paltry *shekel* monies, in return for which he writes three or four letters a week, he is bleeding the students white.

\* \* \*

Kellner, my dearest, best friend, whose visits are bright spots amidst all the difficulties, reminisced the other day about school-boy days in the *heder*. He was daydreaming in a class when they got to the place in the Bible where Moses sings: Exodus, 15.

I immediately looked up the passage, and it moved me. Suddenly the idea popped into my mind to write a Biblical drama, *Moses*.

The conditions in Egypt, the internal and external struggles, the exodus, the desert, Moses' death. I imagine him as a tall, vital, superior man with a sense of humor. The drama: how he is shaken inwardly and yet holds himself upright by his will. He is the leader, because he does not want to be. Everything gives way before him, because he has no personal desire. He does not care about the goal, but about the migration. Education through migration.

\*Translator's Note: An allusion to *Froschmeuseler* by Georg Rollenhagen (1595), a didactic-satirical beast epic in the cause of the Reformation. Rollenhagen's work was based on *Batrachomyomachia* (The Battle of the Frogs and Mice), a Greek parody of the Homeric epic.

## 624 THE COMPLETE DIARIES OF THEODOR HERZL

Act I. Moses' Return to Egypt. Conditions, wretchedness of the Israelites; Moses, embittered, shakes them up.

Act II. Korah.

Act III. The Golden Calf.

Act IV. Miriam.

Act V. Moses' Death.

Pageantry in the desert: the Ark of the Covenant, then Joseph's bones at the head of the procession.

The aging Moses keeps recognizing Korah, the Calf, always the same processions of slaves. He is exhausted by all this, and yet he has to lure them onward with ever renewed vigor.

It is the tragedy of the leader, of any leader of men who is not a misleader.

\* \* \*

March 26

I am still fighting with a wooden sword, like Tabarin or like children.

I would need one of steel: i.e., a big paper with which one can make policy, do services and favors, establish connections. If only I had the *N. Fr. Pr.* in my hands, I would be able to work wonders.

This way I toil away helplessly and make no headway. It is

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