

Every Common Bush Afire With God

Maharat Rori Picker Neiss

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| Genesis Parsha Noah Chapter 11 | בראשית פרשת נח פרק יא |
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| <p>(27) Now this is the line of Terah: Terah begot Abram, Nahor, and Haran; and Haran begot Lot. (28) Haran died in the lifetime of his father Terah, in his native land, Ur of the Chaldeans. (29) Abram and Nahor took to themselves wives, the name of Abram's wife being Sarai and that of Nahor's wife Milcah, the daughter of Haran, the father of Milcah and Iscah. (30) Now Sarai was barren, she had no child.</p> <p>(31) Terah took his son Abram, his grandson Lot the son of Haran, and his daughter-in-law Sarai, the wife of his son Abram, and they set out together from Ur of the Chaldeans for the land of Canaan; but when they had come as far as Haran, they settled there. (32) The days of Terah came to 205 years; and Terah died in Haran.</p> | <p>כז וְאַלְהָהּ, תּוֹלְדֹת תֵּרַח--תֵּרַח הוֹלִיד אֶת-אַבְרָם, אֶת-נָחוֹר וְאֶת-הָרָן; וְהָרָן, הוֹלִיד אֶת-לוֹט. כח וַיָּמָת הָרָן, עַל-פְּנֵי תֵרַח אָבִיו, בְּאֶרֶץ מִלְכָּה, בְּאֹר כְּשָׂדִים. כט וַיִּקַּח אַבְרָם וְנָחוֹר לָהֶם, נָשִׁים: שֵׁם אִשְׁת־אַבְרָם, שָׂרַי, וְשֵׁם אִשְׁת־נָחוֹר מִלְכָּה, בִּת-הָרָן אֲבִי-מִלְכָּה וְאֲבִי יִסְכָּה. ל וַתְּהִי שָׂרַי, עֲקָרָה: אֵין לָהּ, וָלֵד.</p> <p>לא וַיִּקַּח תֵּרַח אֶת-אַבְרָם בְּנוֹ, וְאֶת-לוֹט בֶּן-הָרָן בֶּן-בְּנוֹ, וְאֶת שָׂרַי כְּלָתוֹ, אִשְׁת־אַבְרָם בְּנוֹ; וַיֵּצְאוּ אֹתָם מֵאֹר כְּשָׂדִים, לָלֶכֶת אֶרֶץ כְּנָעַן, וַיָּבֹאוּ עַד-חָרָן, וַיֵּשְׁבוּ שָׁם. לב וַיְהִיו יְמֵי-תֵרַח, חֲמִשָּׁה שָׁנִים וּמֵאֹתָיִם שָׁנָה; וַיָּמָת תֵּרַח, בְּחָרָן.</p> |

2

| Genesis Parsha Lekh Lekha Chapter 12 | בראשית פרשת לך לך פרק יב |
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| <p>(1) The Lord said to Abram, "Go forth from your native land and from your father's house to the land that I will show you. (2) I will make of you a great nation, And I will bless you; I will make your name great, And you shall be a blessing. (3) I will bless those who bless you And curse him that curses you; And all the families of the earth Shall bless themselves by you." [JPS Translation]</p> | <p>א וַיֹּאמֶר יְהוָה אֶל-אַבְרָם, לֵךְ-לְךָ מֵאֶרֶץ וּמִמִּלְכָּתְךָ וּמִבֵּית אָבִיךָ, אֶל-הָאָרֶץ, אֲשֶׁר אֲרָאךָ. ב וְאָנֹכִי, לְגֹי גָדוֹל, וְאַבְרָכְךָ, וְאֶגְדְּלָה שְׁמֶךָ; וְהָיָה, בְּרָכָה. ג וְאַבְרָכָהּ, מְבָרְכֶיךָ, וּמִקְלָלֶיךָ, אָר; וְנִבְרָכְוּ בְךָ, כָּל מְשֻׁפָּחֹת הָאָדָמָה.</p> |

Midrash is a homiletic method of biblical exegesis. Midrash is a way of interpreting biblical stories that goes beyond simple distillation of religious, legal or moral teachings. It fills in many gaps left in the biblical narrative regarding events and personalities that are only hinted at.

3

| Bereishit Rabbah (Vilna) Chapter 39 | בראשית רבה (וילנא) פרשה לט |
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| <p>1 The Lord said to Abram, "Go forth from your native land, etc."... Rabbi Yitzchak said: This is analogous to one who is passing from place to place, and he sees a palace ablaze. He says, "Would you say that this palace does not have an overseer?" The owner of the palace appeared before him, he said to him, "I am the master of the palace!"</p> <p>So to was the case with our father Abraham. He said, "Would you say that this world does not have an overseer?!" The Holy One Blessed be He appeared before him and said, "I am the master of the world!"...</p> | <p>א וַיֹּאמֶר ה' אֶל אַבְרָם לֵךְ מֵאֶרֶץ וּגו'... אָמַר רַבִּי יִצְחָק מִשַּׁל לֵאחָד שֶׁהָיָה עוֹבֵר מִמָּקוֹם לְמָקוֹם, וְרָאָה בֵּירוֹת אַחַת דּוֹלֶקֶת אָמַר תֹּאמַר שֶׁהִבִּירָה זֶה בְּלֹא מְנַהִיג, הַצִּיץ עָלָיו בַּעַל הַבֵּירוֹת, אָמַר לוֹ אֲנִי הוּא בַּעַל הַבֵּירוֹת</p> <p>כך לפי שהיה אבינו אברהם אומר תאמר שהעולם הזה בלא מנהיג, הציץ עליו הקב"ה ואמר לו אני הוא בעל העולם...</p> |

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| Exodus Parsha Shemot Chapter 3 | שמות פרשת שמות פרק ג |
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| <p>(1) Now Moses, tending the flock of his father-in-law Jethro, the priest of Midian, drove the flock into the wilderness, and came to Horeb, the mountain of God. (2) An angel of the Lord appeared to him in a blazing fire out of a bush. He gazed, and there was a bush all aflame, yet the bush was not consumed. (3) Moses said, "I must turn aside to look at this marvelous sight; why doesn't the bush burn up?" (4) When the Lord saw that he had turned aside to look, God called to him out of the bush: "Moses! Moses!" He answered, "Here I am." (5) And He said, "Do not come closer. Remove your sandals from your feet, for the place on which you stand is holy ground."</p> | <p>א ומֹשֶׁה, הָיָה רֹעֶה אֶת-צֹאן יִתְרוֹ חֹתָנוֹ-- כֹּהֵן מִדְיָן; וַיִּנְהֲג אֶת-הַצֹּאן אַחֲרֵי הַמִּדְבָּר, וַיָּבֹא אֶל-הַר הָאֱלֹהִים חֹרֵב. ב וַיֵּרָא מֶלֶאךָ יְהוָה אֵלָיו, בְּלֶבֶת-אֵשׁ--מִתּוֹךְ הַסִּנֵּה; וַיֵּרָא, וְהִנֵּה הַסִּנֵּה בֹעֵר בָּאֵשׁ, וְהַסִּנֵּה, אֵינֶנּוּ אֲכָל. ג וַיֹּאמֶר מֹשֶׁה--אֲסֶרֶה-נָּא וְאֶרְאֶה, אֶת-הַמֶּרְאֶה הַגָּדֹל הַזֶּה: מְדוּעַ, לֹא-יִבְעַר הַסִּנֵּה. ד וַיֵּרָא יְהוָה, כִּי סָר לִרְאוֹת; וַיִּקְרָא אֵלָיו אֱלֹהִים מִתּוֹךְ הַסִּנֵּה, וַיֹּאמֶר מֹשֶׁה מֹשֶׁה-- וַיֹּאמֶר הַנִּינִי. ה וַיֹּאמֶר, אֶל-תִּקְרַב הֵלֶם; שֵׁל-נַעֲלֶיךָ, מֵעַל רֵגְלֶיךָ--כִּי הַמָּקוֹם אֲשֶׁר אַתָּה עוֹמֵד עָלָיו, אֲדָמַת-קֹדֶשׁ הוּא.</p> |

5

| Nachmanides on Exodus Parsha Shemot Chapter 3 | רמב"ן שמות פרשת שמות פרק ג |
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| <p>(2) And he saw an angel of God [appear] to him in a blaze of fire-- scripture first says "He saw an <u>angel</u> of God" and later (in verse 4) says "And <u>God</u> saw that he turned aside to see and <u>God</u> called out to him"... Moses, one great in prophesy, would not have hidden his face from a [mere] angel. And our rabbis said in Bereishit Rabbah that this angel was Michael... Wherever the angel Michael is seen, the glory of the <i>Shekhinah</i> is there.</p> <p>[Our sages] intended to say that from the beginning, Michael appeared to him and there, too, was the glory of the <i>Shekhinah</i>, but [Moses] did not see the glory because he had not prepared his mind for prophesy. But when he focused his mind and he turned aside to see, the vision of the <i>Shekhinah</i> became revealed to him, and "God called out to him from amid the bush."</p> | <p>(ב) וירא מלאך ה' אליו בלבית אש - אמר הכתוב מתחלה וירא מלאך ה', ואחר כן (בפסוק ד) אמר וירא ה' כי סר לראות ויקרא אליו אלהים... משה גדול הנבואה לא יסתיר את פניו מן המלאך. ורבותינו אמרו בבראשית רבה (צז ד, ועי' שמו"ר ב ח) מלאך זה מיכאל... כל מקום שמיכאל נראה שם הוא כבוד השכינה.</p> <p>נתכוונו לומר שמתחלה נראה אליו מיכאל ושם כבוד השכינה, והוא לא ראה הכבוד כי לא הכין דעתו לנבואה, וכאשר כיון לבו וסר לראות נתגלה אליו מראה השכינה ויקרא אליו אלהים מתוך הסנה:</p> |

Elizabeth Barrett Browning (March 6, 1806–June 29, 1861) was one of the most prominent poets of the Victorian era. Her poetry was widely popular in both England and the US during her lifetime.

6

| Excerpt from <i>Aurora Leigh</i> (1856), by Elizabeth Barrett Browning |
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| <p>Earth's crammed with heaven, And every common bush afire with God: But only he who sees, takes off his shoes, The rest sit round it, and pluck blackberries</p> |