

vanishes. I become a transparent eye-ball; I am nothing; I see all; the currents of the Universal Being circulate through me; I am part or particle of God.

—R. W. Emerson, “Nature” (1836)

It is in the wilderness that the voice of God calls out to Moses—in the desert, in the vast expanse of nature’s simplicity: it is amid the solitude of the shepherd, the contemplative soul, the man haunted by the shadows of his past. The miraculous burning bush, unconsumed—mystery and marvel in that desert terrain, the supernatural wonder erupting within the ordinary. Here natural space is transfigured in revelation; the mundane recast as the Indwelling of Divinity.

“Remove your sandals from your feet,” God says to Moses, “for the place on which you stand is holy ground.” It is sacred as the place in which the Divine is first revealed to Moses, as the mountain to which he will return with the people of Israel to receive the Torah (*har haElohim horevah*). The solitude of Moses’s wandering is not incidental to the mystical experience of the burning bush, and it is that aloneness within the mystery and wonder of Nature that frames the prophet’s opening into the sublime.

But the ethical urgency of his vocation is also inseparable from that powerful individual moment of revelation; for he is called to be God’s instrument of redemption, to alleviate the suffering of the Israelite slaves in Egypt. Spiritual cultivation is inextricable from moral application. Though he is initiated into the divine encounter in the spiritual solitude of nature, Moses must overcome his fear and insecurity in order to ease the suffering of the enslaved. *I am the God of your fathers*, God says to a frightened Moses. Each of us carry the blessings and burdens of our forbears, the commanding power of the past.

But God is also *Ehyeh*, as revealed to Moses—the Divine *I Am / I Will Be* of all existence; the God of Becoming who envelops all time—past, present, and future—into the One of all Being. In that moment, as Emerson put it, “the currents of the Universal Being circulate through me; I am part or particle of God.” God as *I Will Be* is the immediacy of sacred Presence and the forward-looking hope of redemption and healing.

Shemot 5779

שמות תשע"ט



A Turn for the Better

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It’s an all too familiar image: an individual in distress calling out, seeking help, as person after person walks by, completely ignoring their plight. Many of us prefer to see ourselves as the exception, the one who would stop and offer a hand, but statistics paint a different picture. In social psychology, the bystander effect describes the direct inverse correlation between the size of a crowd and the likelihood that someone will step in and help in a moment of crisis. In other words, someone in distress is much more likely to receive support from a solitary passerby than from a large group gathered around them. It appears to be the case that human beings are much more willing to step up when we are alone.

In Parashat Shemot, it appears that Moses took conscious steps to operate as a lone bystander, taking action that seems unlikely had a larger crowd been present. Raised in Pharaoh’s household, now an adult, Moses went out to walk among the Hebrew slaves as they labored. After witnessing an Egyptian beating a Hebrew slave, “He turned this way and that and, seeing no one about, he struck down the Egyptian and hid him in the sand” (Exod. 2:12).

It was only after concluding that no other witnesses were present that Moses took action. One could debate his motivations: Was he making sure that no one would observe this violent action on his part? Was he checking to see if anyone else was preparing to step in and help? Commentaries suggest the former, and perhaps this moment is a perversion of the bystander effect: Moses acted alone both because he didn’t want to be seen and because he realized there was no one else who would stop this beating.

This is not the only time Moses's life is altered by a decision to turn his head. After discovering that there was indeed a witness to his killing of the Egyptian, Moses fled to Midian, where he quickly (at least in the text) finds himself married to Tziporah, daughter of Jethro, herding his father-in-law's sheep through the wilderness. One such trek brought him to the base of Mount Horeb (also considered to be Sinai), where Moses encountered a bush that is aflame, but not consumed by the fire:

“I must turn aside to look at this marvelous sight”, Moses says, “why doesn't the bush burn up?” (3:3)

While before, when he made the choice to save his fellow Hebrew, he turned to and fro to be sure his actions would not be witnessed, this time he turned precisely in order to bear witness. And of course, it is this second decision to turn and notice that is the catalyst that launches the Exodus story and results in his leadership over the Israelite people for the next forty years.

Various commentaries seek to define the nature of Moses's turning at the Burning Bush. Did he move closer in order to inspect this oddity? Did he step farther away in order to take in the scene as a whole? Midrash Tanhuma (Shemot 15:2) relates a debate over *how much* Moses turned aside:

And Moses said: I will turn aside now, and see this great sight (Exod. 3:3). Rabbi Yohanan said that Moses took three steps forward [closer to the bush]. Rabbi Simeon the son of Lakish said he took no steps, but rather simply turned his neck to observe it. The Holy Blessed One said to him: Because you troubled to look, be assured you will merit that I shall reveal Myself unto you.

In other words, even the simple act of turning his neck a few degrees was enough for God to decide Moses was worthy of the prophetic messages he would soon receive, and the mantle of leadership that he would assume. It did not matter that he made a slight hesitation rather than a full detour; it was enough to open himself to an encounter that would change not only his life but the course of an entire people.

The message of this midrash is clear: sometimes a slight pivot is enough to lead to an entirely different destination, if only we will ourselves to make

that shift. Twice in this parashah, Moses found this to be true. What would it take for us, then, to overpower the phenomenon that prevents too many of us from stepping off course, and to allow ourselves to turn aside, to truly notice that which is unnatural or unjust, regardless of whether or not others join us? Perhaps if we allow the unexpected to penetrate our consciousness just enough, we can throw off the identity of bystander and allow the reverberations of that tiny motion to propel us in changing the course of history.

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דבר אחר | A Different Perspective



The Landscape of Revelation

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Our age is retrospective. It builds the sepulchres of the fathers. . .The foregoing generations beheld God and nature face to face; we, through their eyes. Why should not we also enjoy an original relation to the universe? Why should not we have a poetry and philosophy of insight and not of tradition, and a religion by revelation to us, and not the history of theirs? . . .

To go into solitude, a man needs to retire as much from his chamber as from society. I am not solitary whilst I read and write, though nobody is with me. But if a man would be alone, let him look at the stars. The rays that come from those heavenly worlds, will separate between him and what he touches. . .The stars awaken a certain reverence, because though always present, they are inaccessible. . .

Not the sun or the summer alone, but every hour and season yields its tribute of delight; for every hour and change corresponds to and authorizes a different state of the mind... Crossing a bare common, in snow puddles, at twilight, under a clouded sky, without having in my thoughts any occurrence of special good fortune, I have enjoyed a perfect exhilaration. . .In the woods, we return to reason and faith. . . .Standing on the bare ground—my head bathed by the blithe air, and uplifted into infinite space—all mean egotism