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432 that a reverent fear of the Lord should be on our visages constantly, so that we should not sin; in other words, we should fear the advent of His punishment, and our heart should not be without apprehension toward Him the entire day. About this it was stated, *You shall fear the Lord your God* (Deuteronomy 10:20).

The root reason for the precept of reverent fear for the Lord is obvious to all who can see the sun: For the great guard against sin is fear of its penalty. The laws of the precept are implicit in the plain meaning of the Writ.

It applies in every place and every time, and for every sort of human being.⁵ It is one of the constant precepts, imposed continuously on a person, whose obligation is never lifted from a man for even an instant. If a sinful matter comes to someone's hand, he is duty-bound to arouse his spirit and reflect at that time that the Eternal Lord (blessed is He) watches every action of human beings, and He takes vengeance from them according to the evil of the act.

If a person violates this and gives this matter no heed at those times [when sin looms] he disobeys this positive precept: for that is particularly the time for fulfilling this positive precept.⁶ However, all the days of a man and all his periods of time are included under the precept, for him to stand alert, bearing it in mind.

Sefer Hachinuch

3

What is the path [to attain] love and fear of Him? When a person contemplates His wondrous and great deeds and creations and appreciates His infinite wisdom that surpasses all comparison, he will immediately love, praise, and glorify [Him], yearning with tremendous desire to know [God's] great name, as David stated: "My soul thirsts for the Lord, for the living God" [Psalms 42:3].

When he [continues] to reflect on these same matters, he will immediately recoil in awe and fear, appreciating how he is a tiny, lowly, and dark creature, standing with his flimsy, limited, wisdom before He who is of perfect knowledge, as David stated: "When I see Your heavens, the work of Your fingers... [I wonder] what is man that You should recall Him" [Psalms 8:4-5].

Rebunim

2

10,12. **ועתה ישראל... כי אם ליראה את ה' אלהיך תירא:** And now, Israel, ...except to revere the Lord, etc." The thrust of this verse has to be understood along the following lines. We know that there are two different levels of serving G'd, 1) to serve Him out of fear, 2) to serve Him out of love. Moses tells the people that what G'd asks is only that they serve Him out of fear. The reason that G'd is satisfied with this level of service is because fear is an all-embracing emotion. When a person is afraid of the consequences of doing wrong he will make certain that he does not do anything wrong.

Moreover, fear, i.e. reverence for G'd is a forerunner of love for G'd. Moses hints at this when he prefaces the verse with the word **ועתה**, "and now." He means that whereas **for now**, initially, all that G'd asks for is for you to fear Him, there will come a time when you will do more than that, i.e. to love Him. Once we approach this verse from this angle we can also understand the rhetorical "what is it that G'd asks...only that you fear Him." To the question that fearing the Lord is surely not such an easy thing, Moses implies that once you will have advanced to serving the Lord out of love you will realise that serving Him out of fear was really something minor by comparison. In absolute terms, serving the Lord out of fear is something very great indeed; in relative terms, i.e. after graduating to serving Him out of love, it is only a minor accomplishment.

נחל נהר

את ה' אלהיך תירא: כי ויראה הוא תירא. לא תבטח ויראת. בשעה שתבטח ויראה במועדי ובראות הפלאים תגדללים ויראה בך חכמת שאין לה ערך ולא קץ בך הוא אומה נמשבת ונפאר ומתארת האמת גדולה לידע השם הגדול [ע]. כמו שאמר דוד צמאת נפש לאלהים לאל חי. וכשחשב בדברים האלו עצמן מיד הוא נרתע לאחוריו ויפחד ויודע שהוא בריה קטנה שפלה אפלה עומדת בדקת קלה מעומדת לפני השם רעום. כמו שאמר דוד כי אראת שמוך מעשה אצבעותיך בזה ארש כי תהבט

נחל נהר יסודי נחל נהר

powerful, vital response, dark and obscure, of bodily and psychic shock caused by an outside threat. It is an instinctual, emotional driving force that bursts forth at times of danger out of the mad desire to exist and assumes unrestricted dominion over man in times of crisis. Clear thinking has no part in it. It is imbued with the secret of the vital force rooted in every living thing, the desire to exist. Fleeing under the pressure of fear is instinctive, without any flash of enlightening will. Fear-driven man often runs away without knowing where, what, or why. Sometimes running away misses its mark, enmeshing the fearful person in the very danger he is trying to escape. Shouting "fire" in a crowded hall often causes insane running, with people being trampled as a result of the crush of the stampeding crowd. One who is afraid of death sometimes commits suicide in order to save himself from the claws of his fear.

Fear and love are mutually contradictory, but awe and love do not negate each other. On the contrary, they are entwined with each other. A great personality can bring about feelings of love and awe at the same time. When the storm of longing overpowers the lover and draws him to love, it also reveals the awe, which is a love fierce as death, that sometimes takes the form of silent suffering. I love the other and yearn for him because of his greatness and majesty, but this valuation itself also leads to the retreat of the lesser one in the face of the greater one. Coming closer leads to an axiological diminishing of one's self-image. Love contains equality of value but also the negation of value.

Dear Saloveith: 16
Dear Anne: 11

HAND, ETC.

וַיֹּאמֶר – And to this overture [Adam] said in reply, “*T’est, etc.*”¹⁶⁸³
 and there is no meaning of *lest* other than “no.”¹⁶⁸⁴ וְשָׁמַע אָדָם
 אֶת־הַדְּבָרִים, “Whereupon the
 Holy One, blessed is He, said, “Since Adam will not repent, will
 he put forth his hand and eat also from the Tree of Life? Can
 this be?” “וְיָחַד לֵאמֹר – Why, if he eats he will
 live forever!”¹⁶⁸⁵ “לִפְתָּךְ וּפְתִיעֲלֹתֶיךָ הָיָה אֱלֹהִים מִן־עֵד” – Therefore,
HASHEM God banished him from the Garden of Eden (v. 23).
 וַיֵּלֶךְ אָדָם מִן־הַגָּן וַיִּשְׁכֶּן בְּעֵדֶן הַנָּחַל וַיִּשְׁעֵל אָדָם
 He began lamenting over him, “וְיָחַד לֵאמֹר מִן־עֵד” וְאָמַר
 – saying, “*Behold, Man had been like one of us* (and could have
 been so again had he repented).”

**12-13. קוֹר'הוּ אֵל יִשְׂרָאֵל שׂוֹאֵל מִלְּפָנָיו. - NOW, O ISRAEL, WHAT DOES HASHEM, YOUR GOD, ASK OF YOU?
ONLY TO FEAR HASHEM, YOUR GOD, TO GO IN ALL HIS WAYS... FOR YOUR BENEFIT!**

וְנִשְׁאָל אֶל "לְעוֹשׂוֹת הַחֵן" – [This] question, *What does HASHEM ask...* is connected to the words *for your benefit* (end of verse 13).
 וְנִשְׁאָל אֶל "לְעוֹשׂוֹת הַחֵן" – וְנִשְׁאָל אֶת הַשָּׁמַיִם וְהָאָרֶץ – That is, [Moses] is asking anything of you that is for *His* benefit, only for *your* benefit,¹⁴⁸ saying, "He is not asking anything of you that is for *His* benefit, only for *your* benefit, only for *your* benefit."¹⁴⁹
 וְנִשְׁאָל אֶת הַשָּׁמַיִם וְהָאָרֶץ – וְנִשְׁאָל אֶת הַשָּׁמַיִם וְהָאָרֶץ – similar to the idea in the verse, *If you act righteously, what have you given Him?* (Job 35:7).¹⁴⁹
 וְנִשְׁאָל אֶת הַשָּׁמַיִם וְהָאָרֶץ – Rather, it is all for *your* benefit.

Flaubert

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7

The Gemara presents another teaching of R' Chanina:

הכל בידי שמים חוץ - ואמר רבי חנינא - And R' Chanina said: הכל בידי שמים חוץ - מיראת שמים - Everything is in the hands of Heaven except for the fear of Heaven.^[39] שנאמר, (ועתה ישראל מה ה' אליהך שאל - מעמך כי אם-ליראה - as it states: And now, Israel, what does Hashem, your God, ask of you, but merely to fear [Hashem, your God]).^[40]

אטו יראת שמים מילתא ווטרתא היא - Is fear of Heaven, then, a small matter, as the verse implies?^[41] How could that be? ויהאמר רבי חנינא משום רבי שמעון בן יוחי - Why, R' Chanina said in the name of R' Shimon ben Yochai: אין לו להקדוש ברוך הוא - בבית גנזיו אלא אוצר של יראת שמים - The Holy One, Blessed is He, has nothing in his treasure house other than a store of the merit of fear of Heaven, שנאמר, יראת ה' היא אוצרו - as [the verse] states:^[42] the fear of Hashem, that is His treasure. If the fear of Heaven is the only achievement that Hashem values sufficiently to store it, it is, of necessity, a great matter.

The Gemara responds: Yes! For Moses, who uttered this verse, it was a small matter, and he referred to it as such. משל לאדם שמבקשים - ואמר רבי חנינא - For R' Chanina said: משל לאדם שמבקשים - The situation is analogous to the case of a person from whom a large utensil was demanded and he had it available. דומה עליו ככלי קטן - The utensil thus appears to him like a small utensil that is easy to acquire. קטן ואין לו - If, however, they demanded a small utensil from someone who does not have it - דומה עליו ככלי גדול - It appears to him like a large utensil that is hard to acquire.^[43] Brachos 33b

8

This 'יראת ה' is permanently the one root of all our living and acting in the Presence of God. It is the one thing that God has laid entirely in our own hands הכל בידי שמים חוץ מיראת שמים ("everything is in God's Hands except the fear of God" I.L.). It is the one thing that is עמך so that God can demand it מעמך. It is the one thing out of all that He gives us, and with all that He gives us that He expects back from us to Him. אין לו להקב"ה בבתי גנזיו אלא אוצר של יראת שמים (Berachoth 33,b). ("the only thing God has in His treasury is the store of 'Fear of God' " I.L.). It is the key to all knowledge and having it completely is the aim of all knowledge. כל אדם שיש בו תורה ואין בו יראת שמים דומה לגזבר שמסרו לו מפתחות הפנימיות ומפתחות החיצונות Every man who has knowledge of Torah but has no "fear of God" is like a treasurer who has been handed the keys of the inner chamber of the treasury but not the keys to the outer one, how shall he get in to the treasure"? (Sabbat 31,b), and דרתא ותרעא חבל על דלית לי דרתא עבד (How absurd for man to make a gate-way for his court when he has no court i.e. the Torah is only a gate for the "fear of God", what folly to get the "gate" without having what the gate is to lead into, I.L.).

Rav Hirsch Devarim 10.12

9

אמר רבה בר רב הונא כל אדם שיש בו תורה ואין בו

Rabba bar Rav Huna said: Any person who has Torah in him but does not have

יראת שמים דומה לגזבר שמסרו לו מפתחות הפנימיות ומפתחות החיצונות לא מסרו לו בהי עייל מכריז רבי ינאי חבל על דלית ליה דרתא ותרעא לדרתא עבד אמר רב יהודה לא ברא הקדוש ברוך הוא את עולמו אלא כדי שייראו מלפניו שנאמר והאלהים עשה שייראו מלפניו

fear of Heaven is like a treasurer [gizbar] to whom they gave keys to the inner doors of the treasury but they did not give keys to the outer door. With what key will he enter? Similarly, Rabbi Yannai would proclaim: Woe unto one who does not have a courtyard, and who makes a fence for the courtyard. Rav Yehuda said: The Holy One, Blessed be He, only created His world so that people would fear before Him, as it is stated: "And God has so made it that men should fear before Him" (Ecclesiastes 3:14). Brachos 31a,b