

Emotion and Intent in Prayer:

אימה ויראה ופחד

By: ASHER BENZION BUCHMAN

Praying with Body and Mind

Rambam devotes the fourth chapter of *Hilchos Tefillah* to five things that are mandatory in prayer.¹ The last of these requirements is **כוונת הלב**, “intent of the heart.” Later in the chapter he explains what this means.

כוונת הלב כיצד: כל תפילה שאינה בכוונה, אינה תפילה; ואם התפלל בלא כוונה, חוזר ומתפלל בכוונה. מצא דעתו משובשת וליבו טרוד--אסור לו להתפלל, עד שתתיישב דעתו... טז כיצד היא הכוונה--שיפנה ליבו מכל המחשבות, ויראה עצמו כאילו הוא עומד לפני השכינה; לפיכך צריך לישב מעט קודם התפילה, כדי לכוון את ליבו, ואחר כך יתפלל, בנחת ובתחנונים. ולא יעשה תפילתו כמי שהיה נושא משאוי, משליכו והולך לו; לפיכך צריך לישב מעט אחר התפילה, ואחר כך ייפטר. חסידים הראשונים היו שוהין שעה קודם התפילה, ושעה אחר התפילה, ומאריכין בתפילה שעה. (הל' תפילה ד:טו)

Proper intention: What is implied? Any prayer that is not [recited] with proper intention is not prayer. If one prays without proper intention, he must repeat his prayers with proper intention... What is meant by [proper] intention? One should clear his mind from all thoughts and envision himself as standing before the Divine Presence. Therefore, one must sit a short while before praying in order to focus his attention and then pray in a pleasant and supplicatory fashion. One should not pray as one carrying a burden who throws it off and walks away. Therefore, one must sit a short while after praying, and then withdraw. The pious ones of the previous generations would wait an hour before praying and an hour after praying. They would [also] extend their prayers for an hour.

The core of this description of **כוונה**—standing before the **שכינה** (Presence of G-d) with the heart purged of all other thoughts—is very

¹ חמישה דברים מעכבין את התפילה, אף על פי שהגיע זמנה--טהרת הידיים, וכיסוי הערווה, וטהרת מקום התפילה, ודברים החופזים אותו, וכוונת הלב. ד:א

Rabbi Asher Benzion Buchman, a *musmakh* of RIETS, is the author of *Encountering the Creator: Divine Providence and Prayer in the Works of Rambam* (Targum, 2004) and *Rambam and Redemption* (Targum, 2005). He is the editor-in-chief of *Hakirah*.

general and somewhat obscure. The latter phrases, describing that one should pray slowly and in a beseeching manner, and not as a burden, are apparently intended to clarify the manner of this *כוונה*. Rambam's son, Rav Avraham, explains² that these two phrases constitute one idea—the prayer must be done “without hastening as if it is a chore one wishes to rid oneself of, but with a tone appropriate for fulfilling *כוונת הלב*: with a soft heart at the time of making the requests, and with fear and trembling when speaking of G-d's greatness, and in the form of gratitude and recognition when proclaiming the thanks.”³ This, indeed, clarifies the meaning of *כוונה*; however, Rambam did not choose to include these details in his own explanation and we cannot be certain that this is what he meant. Moreover, part of Rav Avraham's definition is found elsewhere in *Hilchos Tefillah* in another context.

The next chapter (chapter five) deals with eight things pertaining to one's physical state that are ideally required (*לכתחלה*) for prayer, but if lacking do not invalidate the prayer.⁴ The third of these requirements is called *תקון הגוף*, “positioning of the body.” Yet, in his description of this feature, Rambam seems to be explaining much more clearly what the proper *כוונת הלב* of *tefillah* consists of:

תיקון הגוף כיצד: כשהוא עומד בתפילה, צריך לכוון את רגליו זו בצד זו; ונותן עיניו למטה, כאילו הוא מביט לארץ; ויהיה ליבו פנוי למעלה, כאילו הוא עומד בשמיים; ומניח ידיו על ליבו כפותין, הימנית על השמאלית. ועומד כעבד לפני רבו, באימה ויראה ופחד. ולא יניח ידיו, על חלציו. (ה:ד)

The preparation of one's body: What is implied? When one stands in prayer, he should place his feet together side by side. He should set his eyes downwards as if he is looking at the ground, and his heart upwards as if he is standing in Heaven. His hands should be resting on his heart, with the right hand clasped over the left hand. He should stand like a servant before his master, in fear, awe, and dread. He should not rest his hand on his hips [during the *Amidah*].

First comes the startling description, that though one's eyes are towards the earth, one's heart must be turned upward and thus one must feel as if he is standing in the heaven. However, what follows, though more understandable, seems out of place. “He should stand as a slave

² In his *מספיק לעובדי ה'*, p. 62.

³ He bases this on *Avos* 2:13.

⁴ שמונה דברים, צריך המתפלל להיזהר בהן ולעשותן; ואם היה דחוק, או נאנס, או שעבר ולא עשה אותן--אינן מעכבין. ואלו הן--עמידה, ונוכח המקדש, ותיקון הגוף, ותיקון המלבוש, ותיקון המקום, והשווית הקול, והכריעה, והשתחויה (ה:א)

before a master, **באימה ויראה ופחד**.” Perhaps the “standing as a slave before his master” is a physical description of the pose one should take, but these last words explain the emotion that must accompany prayer. What is this description doing here? Should it not be used as a description of what constitutes the proper **כוונה**? Rav Avraham had maintained that the aspect of “fear” is appropriate during the opening blessings of the *Amidah*⁵ and constitutes part of the description of **כוונת הלב**. Why in the midst of a description of physical position does Rambam conclude his explanation of what comprises the intellectual act of **כוונת הלב**?

In the halachah that precedes that of **תקון הגוף**, we see that at least one physical requirement of this fifth chapter is in fact unquestionably related to an intellectual issue:

נוכח המקדש כיצד: היה עומד בחוצה לארץ, מהזיר פניו נוכח ארץ ישראל ומתפלל; היה עומד בארץ, מכוון פניו כנגד ירושלים; היה עומד בירושלים, מכוון פניו כנגד המקדש; היה עומד במקדש, מכוון פניו כנגד בית קודש הקודשים. סומה, ומי שאינו יכול לכוון את הרוחות, והמהלך בספינה--יכוון ליבו כנגד השכינה, ויתפלל. (ה:ג)

Facing the Temple: What is implied? A person standing in the Diaspora should face *Eretz Yisrael* and pray. One standing in *Eretz Yisrael* should face Jerusalem. One standing in Jerusalem should face the Temple. One standing in the Temple should face the Holy of Holies. A blind person, one who is unable to determine direction, or one traveling in a boat should direct his heart towards the Divine Presence and pray.

Prayer must be facing *Yerushalayim*, but when one does not know where this is, he should substitute by directing “his heart towards the *Shechinah*.” In other words, while the desired purpose is best actualized by facing the *Beis HaMikdash*, this purpose can also be accomplished **בדיעבד** (in a non-ideal but valid way) by “directing one’s heart to the *Shechinah*.” In fact, it, would seem that all of the eight physical directives in this fifth chapter—

עמידה, ונוכח המקדש, ותיקון הגוף, ותיקון המלבוש, ותיקון המקום, והשווית הקול, והכריעה, וההשתחויה
1) standing; 2) facing the Temple; 3) preparation of his body; 4) proper clothing; 5) proper place; 6) control of his voice; 7) bowing; and 8) prostration.

⁵ He says it should be felt “when speaking of G-d’s greatness.”

—are intended to bring about the proper state of mind, and thus the halachah states that if the physical act cannot be done, one should nevertheless try to direct oneself to the proper state of mind.⁶ Thus, we can explain our out-of-place halachah by viewing all the laws of chapter five as means of focusing and deepening the כוונה that was mandated in chapter four.

Praying With Emotions and Intellect

Still, a closer look at these laws uncovers another factor in the understanding of the structure of Rambam's presentation. Rambam had said in chapter four that one must "see himself as if standing before the *Shechinah*." כוונה is the intellectual knowledge that one is standing in the presence of G-d. The elements defined in chapter five are indeed physical requirements, and although they are certainly meant to create a state of mind, they do not primarily enhance intellectual understanding.⁷ Rather, they bring about emotional "understanding." Rambam often refers to a concept he calls שלמות הגוף⁸ (Perfection of the Body) and defines it as incorporating physical well-being and the perfecting of one's character and emotional traits. The directing of "the body" detailed in chapter five is intended to direct man's emotions in such a way that he is enabled to pray properly. In chapter four we are told that "יראה עצמו כאלו עומד לפני

⁶ A careful look at all eight requirements will confirm that this is so. We will mention some points here and others later in the text itself. In *תקון המלבוש* Rambam also lists:

לא יאחז תפילין בידו או ספר תורה בזרועו, מפני שליבו טרוד בהן; ולא יאחז מעות וכלים בידו...

Even though the topic is dress, the issue of holding something is that it will interfere with one's כוונה. We all understand the clothes one wears affects one's state of mind. With regard to תקון מקום, Rambam states:

יעמוד במקום נמוך, ויחזיר פניו לכותל. וצריך לפתוח חלונות או פתחים, כנגד ירושלים, כדי להתפלל כנגדן. וקובע מקום לתפילתו, תמיד. ואין מתפלליו, בחורבה ואסור לישב בצד העומד בתפילה, או לעבור לפניו--עד שירחיק ממנו ארבע אמות.

One prays facing the wall and away from other people, clearly factors to ensure that one's כוונה is not interrupted. With regard to השווית קול, it is obvious that the purpose is to enhance כוונה.

לא יגביה קולו בתפילתו, ולא יתפלל בליבו--אלא מחתך הדברים בשפתיו, ומשמיע לאוזנו בלחש. ולא ישמיע קולו, אלא אם כן היה חולה; או שאינו יכול לכוון את ליבו, עד שישמיע קולו--הרי זה מותר: ובלבד שלא יהיה בציבור, כדי שלא תיטרף דעתו מקולו.

⁷ Except in that they create the avoidance of things that interfere with concentration.

⁸ See *Hakdamah L'Pirush HaMishnah. Moreh HaNevuchim* 3:26, *Shemonah Perakim*, ch. 1.

"השכינה", one "must see himself as standing before the *Shechinah*" and "seeing oneself"⁹ means understanding intellectually that this is the case. By contrast, in chapter five Rambam uses a different phrase, יכוון ליבו כנגד השכינה, meaning, "to direct one's being towards the *Shechinah*." The different phraseology represents a different concept. Here it is the emotional essence of man¹⁰ that is being "מכוון". The word מכוון has a dual meaning, "physically straight" and "with one's intention." So too does the word לב,¹¹ as Rambam explains in the *Moreh*, always refer to the essence and thus can refer to one's intellect or to his emotions.

In chapter four, the prohibition of drinking wine is stated immediately after the requirement of כוונת הלב, for wine confuses the mind:

שיכור--אל יתפלל, מפני שאין לו כוונה; ואם התפלל, תפילתו תועבה--לפיכך חוזר ומתפלל, כשיתרונן משכרותו. שתוי, אל יתפלל; ואם התפלל, תפילתו תפילה. איזה הוא שיכור, ואיזה הוא שתוי--שיכור, זה שאינו יכול לדבר בפני

⁹ See *Moreh HaNevuchim* 1:4 on "seeing."

¹⁰ *Mori V'Rebbe Rav* Yosef Dov Soloveitchik, זצ"ל, speaks at length about the dual roles of emotion and intellect in prayer, in the lectures recorded in *Worship of the Heart*. Some of the concepts mentioned in this essay are explained there and in other works of the Rav in greater depth and precision, as only the Rav can do. The purpose of this essay is not to develop these ideas but to explain the specific deductions that can be made from the exact words Rambam uses in several places. The Rav's teaching permeates the works of all who ever studied with him or his students and certainly apply to all that I write. I will quote little from him here in confirmation for what I say, for my purpose is to deduce all ideas directly from Rambam's words and the explanations I give must stand on their own. I may occasionally note cases where I diverge from something the Rav states, and at other times this may be the case although I do not note it. Differing from the Rav does not necessarily mean differing with his interpretation of Rambam, as he states in his introduction that his explanation of religious experience is his own "coordinated with *halachah*." The Rav at times states that he is diverging from Rambam's position—his own views sometimes being supported by other *rishonim* who disagree with Rambam on particular points. While there is great value in the Rav's analysis of an issue and his understanding of "religious experience," for writers such as myself the only value we bring is in faithfully portraying the meaning of Rambam's words.

¹¹ Note that in the first six qualities the words לב and כוון are always present. The הולה can lie and not stand, but this does not free him from the requirement of לכון דעת—the choice of word דעת here implies that Rambam is referring to כוונת הלב of chapter 4. He must tell us that although we forgo the proper כוונת הלב if sick, we may not forgo the obligation of fundamental דעת של דעת. Note the term in chapter 4 of *דעתו משובשת*.

המלך; ושתי, שיכול לדבר בפני המלך ואינו משתבש. אף על פי כן, הואיל ושתה רביעית יין--לא יתפלל, עד שיסור יינו מעליו. (ד:יז)

A person who is drunk should not pray, because he cannot have proper intention. If he does pray, his prayer is an abomination. Therefore, he must pray again when he is clear of his drunkenness. One who is slightly inebriated should not pray, [but] if he prays, his prayer is prayer. When is a person considered as drunk? When he is unable to speak before a king. [In contrast,] a person who is slightly inebriated is able to speak before a king without becoming confused. Nevertheless, since he drank a *revi'it* of wine, he should not pray until his wine has passed from him.

Drinking, however, also has a second effect of unleashing one's emotions. Not only is the confusion of the mind a problem, but also the unleashing of the emotions, as is most likely the explanation for the rejection of the *avodah* of נדב ואביהו according to the Rabbinic opinion that they had drunk wine before entering the *Mikdash*.¹² Nor is prayer to be introduced from the midst of an act of laughter or from anger, just as it is not to be introduced from a complicated period of study.

וכן אין עומדין להתפלל לא מתוך שחוק, ולא מתוך קלות ראש, ולא מתוך שיחה, ולא מתוך מריבה, ולא מתוך כעס--אלא מתוך דברי תורה. ולא מתוך דין הלכה, אף על פי שהן דברי תורה, כדי שלא יהא ליבו טרוד בהלכה--אלא מתוך דברי תורה שאין בהן עיון, כגון הלכות פסוקות. (ד:יח)

Similarly, one should not stand to pray in the midst of laughter or irreverent behavior, nor in the midst of a conversation, argument or anger, but rather in the midst of words of Torah. [However, one should not stand to pray] in the midst of a judgment or a [difficult] halachic issue, even though these are words of Torah, lest one's mind be distracted by the halachah in question. Rather, [one should pray] in the midst of words of Torah that do not require deep concentration, e.g., laws that have already been accepted.

In chapter four, where Rambam defines the requirement of intellectual כוונה, he explains that difficult study which imposes a disruption to the intellect, levity and emotion are all to be avoided for all cloud the intellect.

¹² The sin and death of Nadav and Avihu is followed by G-d introducing the prohibition of drinking wine before doing *avodah* or issuing a halachic decision and thus one opinion of *Chazal* is that they had drunk wine before their error. See *Kedushas HaLevi*, *ibid*.

Rambam in chapter four speaks of praying in נחת ותחנונים¹³ and not as משא as these are characteristics of one's intellectual state of mind—of concentration. It is in chapter five that Rambam tells us ועומד כעבד לפני רבו, באימה ויראה ופחד. This is a description of an emotional state. In fact, Rambam writes elsewhere that by intellectually contemplating the unfathomable essence of the Creator one is brought to this state of fear:

וכשמחשב בדברים האלו עצמן, מיד הוא נרתע לאחוריו, ויירא ויפחד (יסדה"ת
ב:ב)

When he [continues] to reflect on these same matters, he will immediately recoil in awe and fear.

Thus, the initial כוונה of contemplating the presence of G-d, as defined in chapter four, is meant to initiate the proper emotions for prayer, the types of fear defined in chapter five, and then the process of immersing oneself in this emotion is intended to heighten the כוונה.

Three Types of Fear—but Where Is the Love?

Rambam speaks of three types of fear—יראה ופחד, אימה, יראה ופחד. The questions we wish to answer in this essay are what exactly are these three elements? How do they differ from each other? Moreover, why is there only a requirement of fear of Heaven, and no need to feel love?¹⁴

According to one *girsā* in the Talmud (*Berachos* 31a), one is supposed to pray מתוך שמחה של מצוה¹⁵, which we generally associate with אהבה.¹⁶

Rambam does not have such a *girsā*, but Rashba, though not having this *girsā* either, allows a שליח צבור to display obvious joy in his prayer as long as the joy springs from יראה, and he quotes the verse in *Tehillim* (2), עבדו את ה' ביראה וגילו ברעדה, which is also quoted by Rav Nachman in the discussion of *tefillah* (*Berachos* 30b). In the *Shulchan Aruch* (OC 93) the *girsā* calling for שמחה is reflected, with the *Mechaber* writing, based on Rashi

¹³ Thus we say אתה חונן לאדם דעת.

¹⁴ Rav Soloveitchik, ז"ל, in *Worship of the Heart*, sees in שבח והודאה at the beginning and end of the *Amidah* an obvious outpouring of love. Yet the words are missing from Rambam's presentation and it is this that we deal with.

¹⁵ The *Ra'ab* says this issue is a מחלוקת תנאים.

¹⁶ I am associating *simchah* with *abavah* which is logical but in fact not *muchrab*. See *Hil. Teshuvah* 8:2 which is one place where it is implied. In any event, the issue is whether emotions conflicting with *yirah* are appropriate.

and Rosh's¹⁷ understanding of the Gemara, that one rises to pray¹⁸ באימה but also: והכנעה

מתוך שמחה כגון דברי תנחומין של תורה סמוך לגאולת מצרים או סמוך לתהלה
לדוד שכתוב בו רצון יראיו יעשה שומר ה' את כל אוהביו... אלא מתוך הלכה
פסוקה

The Rama adds¹⁹ that the halachah of הלכה פסוקה is related to the concept of מתוך שמחה, and is an application of the rule of introducing prayer with שמחה לב. Yet here in the heart of *Sefer Ahavah*, "The Book of Love," Rambam tells us that one is to be steeped in יראה, but אהבה ויראה is nowhere to be found.²¹ The two *mitzvos* of אהבה and יראה are crucial to one's ה' עבודת, so why is the quality which Rambam says must motivate one's *avodah* (ה' תשובה) missing from ועבדו מאהבה (ה' תשובה) *avodah*?²² עבודה שבלב

The *Mitzvah* of *Yirah* and Stepping Backward Before the King

Before we look for an answer to our questions, let us look at the *mitzvah* of יראת ה'. We have noted that in *Hilchos Yesodei HaTorah* (2:2), Rambam tells us that one reaches the level of יראה when:

מיד הוא נרתע לאחוריו, ויירא ויפחד ויידע שהוא בריה קטנה שפלה אפלה, עומד
בדעת קלה מעוטה לפני תמים דעות.

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.

Apparently, an act of fulfillment of this *mitzvah* of יראה is intended to precede prayer. We note, however, that in describing this *mitzvah* the terms

¹⁷ Also quoted by the *Tur*.

¹⁸ This is how the phrase כובד ראש of the Mishnah (*Berachos* 30b) is interpreted by Rashi as the Gemara bases it on עבדו ה' ביראה. The Mishnah may in fact be the source of Rambam's יראה ופחד.

¹⁹ Also based on the *Tur*.

²⁰ *Mechaber* also quotes an opinion that interprets the Yerushalmi to say that one can pray after engaging in צרכי צבור, for this too gladdens the heart.

²¹ Rambam defines the naming of this book in this way, אכלול בו המצוות שהן תדירות, כדי לאהוב את המקום ולזכרו תמיד--כגון קריית שמע, ותפילה, ותפילין, וברכות.

²² מצות עשה להתפלל בכל יום, שנאמר "ועבדתם את ה' אלוהיכם" (שמות כג, כה): מפי השמועה למדו שעבודה זו--היא תפילה, ונאמר "ולעובדו, בכל לבבכם" (דברים יא, יג); אמרו חכמים, איזו היא עבודה שבלב, זו היא תפילה.

יראה ופחד are used, while for prayer one must approach with yet another quality, אימה. Why the extra requirement and indeed, what does it mean? Is perhaps נרתע לאחוריו the counterpart to אימה? If so, why when we engage in prayer should we not take steps backward, since the ירא is expected to move backwards? The prevailing custom is, in fact, to take three steps forward. How can this be reconciled with prayer in fear?²³

The difficulty raised by this last question can perhaps be mitigated by the realization that when one steps back from prayer, he is yet engaged in prayer, for the concept of כריעה is one of the eight elements of prayer listed in chapter five:

וכשגומר התפילה, כורע ופוסע שלוש פסיעות לאחוריו כשהוא כורע; ונותן שלום משמאל עצמו, ואחר כך מימין עצמו, ואחר כך מגביה ראשו מן הכריעה ... ולמה נותן שלום לשמאלו תחילה, מפני ששמאלו הוא ימין שכנגד פניו: כלומר שהוא עומד לפני המלך, נותן שלום לימין המלך ואחר כך לשמאל המלך; וקבעו שייפטר מן התפילה, כמו שיהיו נפטרים מלפני המלך. (ה"י)²⁴

Upon completing the *Amidah*, one bows and takes three steps backwards while bowing. He takes leave from his left and afterwards, from his right. Then, he lifts his head up from the bowed position.

Nor is this stepping back the last element of prayer listed in chapter five. The last is השתחויה:

השתחויה כיצד: אחר שמגביה ראשו מכריעה חמישית, יושב לארץ, ונופל על פניו ארצה, ומתחנן בכל התחנונים שירצה.

Prostration, what is implied? After one lifts his head from the fifth bow, he sits on the ground, falls with his face towards the earth, and utters all the supplications that he desires.

Actually, the culmination of prayer is at the moment of prostration, that is the final act of prayer, which is only done after one has stepped back from the King. Thus, there is a similarity between the fulfillment of the *mitzvah* of יראה and the act of prayer.

But still, even if we should posit that there is a connection between נרתע לאחוריו and אימה, for which there is really little proof, we still have

²³ This custom is in fact non-halachic and is apparently based on what we will discuss in the next paragraph—the need to end prayer by stepping backward.

²⁴ See also 2:9. Also see 9:2–4 that the שליח צבור takes three steps back after praying his silent *Amidah* and then remains in this place to pray the communal prayer. Does this perhaps mean that he prays the entire communal prayer as נרתע לאחוריו? The צבור is not allowed to return to their seats until the ש"צ reaches קדושה. Perhaps they too are required to continue with נרתע לאחוריו for this section.

no evidence as to what the individual term “fear” refers. Let us begin our search for an answer to our questions by looking at where else “fear” is mandated in the service of G-d.

Walking in the House of G-d

One who enters the *Azarah* of the *Beis HaMikdash* is commanded to demonstrate a high level of respect.²⁵ This is part of the *mitzvah* of מורא מקדש:

וכל הנכנס לעזרה--יהלך בנחת במקום שמותר לו להיכנס לשם, ויראה עצמו שהוא עומד לפני האדון ה' שאמר "והיו עיני ולבי שם, כל הימים" (מלכים א ט,ג; דברי הימים ב ז,ז); ומהלך באימה ויראה ופחד ורעה, שנאמר "בבית אלוקים, נהלך ברגש" (תהילים נה,טו). (הל' בית הבחירה ז:ה)

Everyone who enters the Temple Courtyard should walk in a dignified manner, in the region where he is permitted to enter. He should conceive of himself as standing before G-d, as [1 Kings 9:3] states: “My eyes and My heart will be there forever.” One should walk with awe, fear, and trembling, as [Psalms 55:15] states: “We would walk in the House of the Lord with fervor.”

All three terms of fear that were used for תפילה are used for being in the place designated for עבודה.²⁶

It would seem that one’s walking in the *Azarah* is a form of עבודה itself. The *mitzvah* of עלייה לרגל and ראיית פני הבית is performed with the sacrifice of the עולת ראיה but actually going up to the *Beis HaMikdash* and seeing and being seen is also part of the *mitzvah* (*Hil. Chagigah* 1:1-2, 427). Of course, there are other *mitzvos* associated with coming to the *Beis*

²⁵ The language of the Mishnah (*Berachos* 30b) for how one should come to prayer, which Rambam did not choose to use, is מתוך כובד ראש. But with regard to the בית המקדש we are told that one must refrain from the opposite of ראש. (*Hil. Beis HaBechirah* 7:5).

לא יקל אדם את ראשו כנגד שער מזרחי של עזרה, שהוא שער ניקנור--מפני שהוא מכוון כנגד קודש הקודשים.

And, over and above the prohibition of קלות ראש when facing the *Beis HaMikdash*, Rambam uses the opposite term also when explaining what is prohibited in the הכנסת (יא:ו): "אין נוהגין בהן קלות ראש"

²⁶ Plus one more רעה which we shall discuss.

²⁷ הראייה האמורה בתורה--הוא שייראה פניו בעזרה ביום טוב הראשון של חג, ויביא עימו קרבן עולה.

HaMikdash. The ²⁸קרבת חגיגה ושלמי שמחה are in fact associated with worshipping via celebration and rejoicing before G-d as so clearly delineated in the verse ²⁹ושמחתם לפני ה' אלקיכם. Within the *mitzvah* of ראייה, however, the obligation of מורא מקדש necessitates an experience that Rambam refers to as הליכה and he presents it here as a parallel to תפילה which is עומד לפני השכינה, standing before the Holy Presence. In this experience of הליכה, walking, one is to see himself as if he is לפני ארון ה' similar to the language of עומד לפני השכינה which describes prayer. But here the experience is even more intense, for whereas the שכינה refers to G-d's השגחה,³⁰ here the presence of G-d is more direct and the verse speaks not only of G-d's "eyes," which is His knowledge and His השגחה, but also G-d's "heart," which is His רצון, "will."³¹

Thus, in the מהלך before G-d of the *Beis HaMikdash*, the emotions are the same as in תפילה but over and above them is the added fourth emotion of fear, רעדה. But still we have not discovered the meaning of any of these terms. Let us add this word רעדה to the list and seek the meanings of רעדה, פחד, יראה, אימה.

Sitting Before the *Shechinah*

Fear before G-d is also mandated of judges sitting in *Beis Din* (*Hilchos Sanbedrin* 3:7):

כל בית דין של ישראל שהוא הגון, שכינה עימה; לפיכך צריכין הדיינין לישב באימה ויראה, ³²ועטיפה וכובד ראש. ואסור להקל ראש או לשחוק או לספר בשיחה בטילה בבית דין, אלא בדברי תורה וחכמה.

Whenever a suitable court among the Jewish people sits in judgment, the Divine Presence rests among them. Accordingly, the judges must sit in awe and fear, wrapped in *tallitot*, and conduct themselves with reverence. It is forbidden to act frivolously, to joke, or to speak idle matters in court. Instead, one may speak only words of Torah and wisdom.

The *Shechinah* is present in court and the judges must be aware of it and demonstrate יראה ויראה. What they do is ישיבה, sitting. Thus, we have

²⁸ See the first chapter of *Hilchos Chagigah* and *Hilchos Yom Tov* 6:17ff.

²⁹ See the end of *Hilchos Lulav*.

³⁰ See *Moreh* 3:52.

³¹ See *Moreh* 1:39.

³² We will not deal with the concept of עטיפה here, but it is also a requirement of prayer as תקון מלבוש.

three positions before G-d in which fear is mandated: sitting (for judgment), standing (for prayer), and walking (while in the *Beis HaMikdash*). And a different level of fear is mandated for each position.

קבלת התורה and Fear and Joy

With regard to listening to the reading of the Torah at הקהל, Rambam comments explicitly upon what the emotional experience was meant to be:

וגרים שאינם מכירים, חייבין להכין ליבם, ולהקשיב אוננם לשמוע באימה ויראה וגילה³³ ורעדה, כיום שניתנה בו בסיני. אפילו חכמים גדולים שידועים כל התורה כולה, חייבין לשמוע בכוונה גדולה יתרה. ומי שאינו יכול לשמוע--מכוון ליבו לקריאה זו, שלא קבעה הכתוב אלא לחזק דת האמת; ויראה עצמו כאילו עתה נצטווה בה, ומפי הגבורה שומעה--שהמלך שליח הוא, להשמיע דברי הקל. (סוף הלכות חגיגה)

Converts who do not understand are obligated to concentrate their attention and direct their hearing, listening with reverence and awe, rejoicing while trembling as on the day the Torah was given at Sinai. Even great Sages who know the entire Torah are obligated to listen with exceedingly great concentration. One who is unable to hear should focus his attention on this reading, for Scripture established it solely to strengthen the true faith. He should see himself as if he was just now commanded regarding the Torah and heard it from the Almighty. For the king is an agent to make known the word of G-d.

The receiving of the Torah had the fear of רעדה added to the commonly required אימה ויראה but there is no פחד. More significantly, one of the terms of happiness, גילה, finally comes into play. This experience of הקהל demands the same emotions as Mount Sinai, and while Rashba relates תפילה to the verse in *Tehillim* (2:11), עבדו את ה' ביראה וגילו ברעדה, according to Rambam the verse is related to Revelation but not prayer.³⁴

The experience of מתן תורה and הקהל that is modeled after it, comprises a mixture of emotions including joy and trembling. In prayer, where it is man speaking to G-d, not hearing from G-d, the experience is different and there is no גילה.

³³ Some *girsas* read גילה ברעדה and Mechon-Mamre chooses this *girsa* and it does seem more accurate as we will note later.

³⁴ We should note that Rambam does not mention this fear as a requirement to those who understand the meaning of the words and he tells us merely that all, even the scholars, are obligated לשמוע בכוונה גדולה יתרה—they are to concentrate their intellectual powers on the words and their meaning. It would seem that for those who truly fathom the meaning of what they are hearing, the feelings that are mandated for others will naturally be present.

אימה חשכה גדלה, The Fear of the Prophet

Let us now return to our first question. Why does Rambam use four distinct terms for fear, and why does he vary his usage in every case he uses them? The general word יראה would seem to be sufficient to explain that fear with which one must imbue his prayer. Rambam, however, precedes it with the word אימה and then follows it with the word פחד. What do these two words add to my understanding of how one should approach prayer? The word פחד is in fact used in Rambam's definition of the *mitzvah* of יראת ה', "fear of G-d," but אימה is not. אימה is found, however, in every source that we have quoted with regard to an emotional experience before G-d.

In Tanach the word אימה is found rarely, and in the Torah only in four places. With regard to a relationship with G-d it is found only once, at the ברית בין הבתרים (the Covenant Between the Pieces).

ויהי השמש לבוא, ותרדמה נפלה על-אברם; והנה אימה חשכה גדלה, נפלת עליו.
(בראשית טו:יב)

As the sun set, a deep sleep fell upon Avram, and a great dark *eimah* descended upon him.

Rambam uses this verse to explain the experience of prophecy:

וכולן, כשמתנבאין, אבריהן מזדעזעין וכוח הגוף כושל, ועשתונותיהם מיטרפות ותישאר הדעה פנויה להבין מה שתראה: כמו שנאמר באברהם, "והנה אימה חשכה גדולה נופלת עליו" (בראשית טו,יב); וכמו שנאמר בדניאל, "והודי נהפך עלי למשחית, ולא עצרתי כוח" (דניאל י,ח). (יסדה"ת ז:ב)

When any of them prophesy, their limbs tremble, their physical powers become weak, they lose control of their senses, and thus, their minds are free to comprehend what they see, as [Genesis 15:12] states concerning Abraham: "and a great, dark dread fell over him." Similarly, Daniel [10:8] states: "My appearance was horribly changed and I retained no strength."

In a later halachah and in *Pirush HaMishnah*, Rambam makes clear that this is an experience of fear as is certainly clear from the verse itself.

כל הנביאים, יראין ונבהלין ומתמוגגים. כי הנביא כשתבוא אליו הנבואה, ואע"פ שהוא במראה וע"י מלאך, יחלשו כוחותיו ויתקלקל בניינו ויגיע לו מורא גדול מאוד, כמעט שתצא רוחו ממנו. כמו שאמר בדניאל. (פיה"מ חלק יסוד השביעי)
All the prophets are in fear and confusion and dissolution for when prophecy comes to the prophet, even while in a vision and through an angel, his powers weaken and his body crumbles and he attains a high state of fear, almost to the point that his spirit leaves him, as it says with regard to Daniel.

In the fear that is **אימה**, there is absolute focus on the source of this fear—it is a reflection of sensing the immanence of G-d's Majestic Presence. While the body weakens, the mind is absorbed by the Presence “and the mind remains clear, enabled to understand what it will see.” We have heard similar words with regard to the requirement for prayer.

כיצד היא הכוונה--שיפנה ליבו מכל המחשבות, ויראה עצמו כאילו הוא עומד לפני השכינה.

As we explained above, the emotional experiences in chapter five of *Tefillah* have as their purpose the directing of the intellect³⁵ to **כוונה**, so of course it is **אימה** that is the first requirement. As Avraham is our father in prophecy, so too he is our father in prayer. In our relationship with the “G-d of Avraham” we must approach with **אימה**.

אימה was necessary on Mount Sinai so that the people could receive Revelation and thus those who listen at **הקהל** must have it as well. It was necessary for judges to clear their mind so they may find the truth. It is a necessity to he who comes to the *Azarah* for he comes **לראות וליראות** (to see and be seen), and he must imbibe knowledge from this experience.³⁶

³⁵ אבל המראה, והוא אמרו במראה אליו אתוודע, והוא הנקרא מראה הנבואה, ונקרא גם יד ה' בדניאל, והוא נקרא גם מחזה, הוא מצב מחריד ומפחיד שיארע לנביא בהקיץ, כמו שנתבאר באומרו ואראה את המראה הגדולה הזאת, ולא נשאר בי כוח, והודי נהפך עלי למשחית ולא עצרתי כוח, ואמר ואני הייתי נרדם על פני פני ארצה, אבל דיבור המלאך עמו והעמידו אותו - כל זה במראה הנבואה ובכגון מצב זה נשבתים גם החושים מפעולתם, ויבוא אותו השפע לכוח ההגיוני, ויושפע ממנו על המדמה, ויגיע לשלמות ויפעל פעולתו. ויש שמתחיל החזון במראה הנבואה, ואחר כך תגדל אותה החרדה וההתפעלות העצומה הנספחת לשלמות פעולת המדמה, ואז יבוא החזון, כמו שנאמר באברהם אשר נאמר בתחילת אותו החזון היה דבר ה' אל אברהם במחזה, וסופו ותרדמה נפלה על אברם וגו' ואחרי כן ויאמר לאברם וגו' (מו"נ ב:מא)

³⁶ The word **אימה** is also found in halachah with regard to the halachic obligation of giving honor to the king:

כבוד גדול נוהגין במלך, ומשימין לו אימה ויראה בלב כל אדם--שנאמר "שום תשים עליך מלך" (דברים יז, טו), שתהיה אימתו עליך. אין רוכבין על סוס, ואין יושבין על כיסא, ואין משתמשין בשרביט, ולא בכתרו, ולא באחד מכל כלי תשמישו; וכשהוא מת, כולן נשרפין לפניו.

Included in the *mitzvah* to appoint a king is the obligation to accept not only his authority but his “kingship,” and this entails not only practices of extreme respect but acquiring a state of mind that includes **אימה**. *Chazal* single out this word **אימה**. We address G-d as “King” in our prayer and thus clearly the term that is central to **מלכות** is appropriate for prayer and indeed it is Avraham who reinstated G-d as the King of the universe. Nevertheless, it would seem to be totally removed from the emotion that motivates a prophet with which we have identified it.

Yet, Rambam provides a contrast that enables us to see the link.

פחד and the Fear of G-d

Yet, in the very *mitzvah* of 'יראת ה', "fear of G-d," there is no mention of *אימה*, but only of *פחד* ו'יראה'. The reason for this is that the purpose of the *mitzvah* of "fear of G-d" does not include this element of directing our intellects to the service of G-d. Rambam explains quite clearly (*Hil. Tesbuvah* 10) that the motivation for the service of G-d must be *אהבה*, love. The fear of G-d is a goal unto itself. Rambam explains the fulfillment of the *mitzvah* of *יראה* is when:

נרתע לאחוריו ויירא ויפחד ויידע שהוא בריה קטנה שפלה אפלה, עומד בדעת קלה מעוטה לפני תמים דעות.
recoil in fear and terror, appreciating how he is a tiny, lowly, and dark creature, standing with his flimsy, limited, wisdom before He Who is of perfect knowledge (*Hil. Yesodei HaTorah* 2:2)

There is a devaluation of man's *דעת* and a feeling of elevated fear, *פחד*, perhaps to be translated as terror. It is the quality attributed to our father Yitzchak, *פחד יצחק* (*Bereishis* 31:42, 53) which was a function of the *עקדה*³⁷. It was with the *עקדה* that Avraham, whose relationship with G-d epitomizes love,³⁸ is told *כי עתה ידעתי כי ירא אלקים אתה* "for now I know that you fear G-d," for with his desire to sacrifice his son he demonstrated his realization of man's insignificance. He and his son who went together with him, *יהדו*,³⁹ with the same understanding, had attained *יראה*, and the son had gone even higher than the father, acquiring *פחד*. The word *פחד* relates to man's realization of his helplessness. And the essence of this realization moves one back from G-d, *נרתע לאחוריו*, not towards Him.

הציווי שנצטוונו למנות עלינו מלך מישראל שיאחד את כל אמתנו וינהיג את כולנו. והוא אמר יתעלה: "שום תשים עליך מלך" (שם יז, טו). ... "שום תשים עליך מלך - שתהא אימתו עליך" ושיהיה בלבנו בתכלית הכבוד והגדולה והרוממות שאין למעלה ממנה, עד שתהיה מעלתו אצלנו גדולה ממעלת נביא מבין הנביאים שבדורו. ובפירושו אמרו: "מלך קודם לנביא" (סה"מ)
"A king comes before a prophet." Despite the greatness of a prophet, he himself is not the embodiment of authority but rather an intermediary to the highest of authorities, while the king is himself authority. *אימה* is the emotion that prepares one to tap into the will of the higher authority and it prepares the prophet to hear and obey G-d. Similarly, our *אימה* of the king is meant to prepare our minds to hearken to his word and to follow his leadership and his instructions. *אימה* is the central component of the general *mitzvah* of creating and accepting a government. This initial emotional acceptance is meant to guide the people to a loyalty and respect that is intellectual and rational.

³⁷ See Rashi to *Bereishis* 31:42.

³⁸ See *Sefer HaMitzvos, Aseh* 3, *Hilchos Tesbuvah* 10.

³⁹ See Rashi, *ibid*.

Prayer has both the immanence of **אימה** and the distancing of **פחד**, but the *mitzvah* of **יראה** in its pure state does not include the experience of **אימה**.

The Three Fears of the *Avos*

Thus, the word **אימה** is related to the most formative moment in the life of Avraham and the word **פחד** to the most formative moment in the life of Yitzchak. In the life of the third of the *Avos*, Yaakov, the moment that formed his destiny was that of **ויפגע במקום**, his encounter with G-d when he fled to the house of Lavan, and at that moment of his epiphany the Torah explains (**בראשית כח:יז**) “He feared and said how awesome is this place.” The vision of Yaakov that guided him throughout his life was an experience of **יראה**. Yaakov’s experience was a different experience than the **אימה** that sent Avraham on his path to discovery, and different from the **פחד** that drove Yitzchak from his youth. It is an emotion spurred by the vision he saw in **בית קל**. It is an emotion born of profound understanding, of the truth, **אמת**, that is identified with Yaakov⁴⁰ and a function of his profound knowledge. Rambam explains that the angels of Yaakov’s ladder represent the rules by which the world functions. The awe that springs from contemplating the wonders of Creation, that Rambam identifies with the *mitzvah* of **יראה**, is in fact the meaning of the word **יראה**.⁴¹

Thus Rambam tells us that as we prepare to say **ברוך אתה ה'... אלקי** **אברהם אלקי יצחק ואלקי יעקב** we must prepare ourselves by internalizing the qualities that our *Avos* embodied and that drove them on their spiritual quests.

רעדה, Walking to and Trembling in G-d’s Presence

He who comes to the *Beis HaMikdash* must come bearing these three qualities of the three *Avos*. However, Rambam requires of him yet one other

⁴⁰ See *Hilchos Yesodei HaTorah* 2:2 above that *yirah* arises from the understanding and contemplation of G-d’s wonders. See *Encountering the Creator (parshas Vayeitzet)*. Rambam in *Moreh* (2:10) explains that the angels in the vision represent an understanding of the workings of the world

השכלים הנבדלים והם המלאכים, והשני גופי הגלגלים, והשלישי החומר הראשוני כלומר: הגופים תמידי השינוי אשר תחת הגלגל.

⁴¹ While Avraham appreciated the incomprehensibility and thus came to **אימה**, the **יראה** is associated with a higher level of understanding of the workings of G-d’s design.

quality,⁴² that of רעדה. This is generally translated as “trembling.” The source for demanding these emotions is the verse בבית אלקים נהלך ברגש.⁴³ Clearly, Rambam, based on the *Mechilta*,⁴⁴ translates ברגש to mean “with a slow gait,” reflecting the fear in one’s soul. The details of the meaning of רגש—the four types of fear—are inferred from the fact that these four qualities of fear, including רעדה, are alluded to in the earlier verses of the chapter⁴⁵ and this verse tells us that all these qualities are to be brought when one is מהלך in the *Beis HaMikdash*.

As this הליכה of the Rambam in the *Mikdash* is a form of *avodah* comparable to עמידה that is done during *tefillah*, thus Rambam states:

וכל הנכנסין להר הבית, נכנסין דרך ימין ומקיפין ויוצאין דרך שמאל ... כל שהשלים עבודה ונסתלק לו, אינו יוצא ואחוריו להיכל; אלא מהלך אחורנית מעט מעט, ומהלך על צידו עד שיצא מן העזרה. וכן אנשי משמר ואנשי מעמד, ולויים מדוכנן--כך הם יוצאין מן המקדש. כמו שפוסע אחר תפילה לאחוריו. כל זה ליראה מן המקדש... וכל הנכנס לעזרה--יהלך בנחת במקום שמותר לו להיכנס לשם, ויראה עצמו שהוא עומד לפני האדון ה' שאמר "והיו עיני ולבי שם, כל הימים" (מלכים א ט, ג; דברי הימים ב ז, טז); ומהלך באימה ויראה ופחד ורעדה, שנאמר "בבית אלקים, נהלך ברגש". (תהילים נה, טו)

All who enter the Temple Mount should [face] the right side, walk around [in that direction], and leave on the left side... Anyone who has completed his service [in the Temple and desires] to leave, should not [turn around and] leave with his back to the Temple. Rather, he should walk backwards slightly and [then] walk slowly, and [turn] to his side until leaving the Temple Courtyard. Similarly, the members of the priestly watch, the representatives of the Jewish people, and the Levites [when they descend] from their platform, should

⁴² All the four terms of fear are found in the *אז ישיר*; however, because they are used in a poetic context, the exact meanings of the words are more difficult to discern from there than from anywhere else.

⁴³ The word רגש only exists in this verse (*Tebillim* 55:15) and two other places in *Tebillim*. Interestingly, one of the places is in the second chapter of *Tebillim* where later the phrase ברעדה וגילו is found. Generally, it is translated as “gathered together.”

⁴⁴ The *Mechilta* (*Mechilta d'Rashbi* on *Shemos* 20:23) is the source for Rambam in his understanding of the word רגש עקב. "שכשעולה למזבח לא יהא פסיעה גסה אלא מהלך עקב. רגש גודל, אין לי אלא למזבח, לעזרות מנין, ת"ל ולא תעלה במעלות על מזבחי, ונאמר עליו – אין עליו אלא בסמוך לו, וכן או' בבית אלקים נהלך ברגש"

⁴⁵ In verse 5 יראה ורעד יבא בי, ותכסני פלצות 6 and in 5 ומות נפלו עלי. The word פלצות is certainly akin to פחד. The *girsā* of the old printed version omits פחד and would then match the words explicit in *Tebillim*. However, saying that Rambam refers to taking all these emotions mentioned earlier to the *Mikdash* requires a radically different reading of this chapter from that of the standard commentaries.

leave the Temple in this manner, similar to one who steps backwards after his prayers. All these [are expressions of] reverence for the Temple... Everyone who enters the Temple Courtyard should walk in a dignified manner, in the region where he is permitted to enter. He should conceive of himself as standing before G-d, as [1 Kings 9:3] states: “My eyes and My heart will be there forever.” One should walk with awe, fear, and trembling, as [Psalms 55:15] states: “We would walk in the House of the Lord with fervor.”

Walking forward must be done in a specific way, and leaving the *Azarah* must be done as one leaves prayer.⁴⁶ Prayer itself is, by definition⁴⁷ (*Hil. Tefillah* 1:3, 5:3), נוכח המקדש.⁴⁸ Actually entering the *Beis HaMikdash* represents a higher step in *avodah* that is referred to as הליכה. There is not only the *mitzvah* of standing before G-d but the *mitzvah* of עליה לרגל—going up in order לראות וליראות. One who prays, stands in his place. נהלך ברגש requires that we go towards G-d, we commit ourselves to reach a higher level. We do not merely look from afar at G-d’s place, but we walk to it and in it.

What does רעדה mean? Rambam had told us that the prophet trembles in his experience איברייהן מזדעזעין וכה הגוף כושל. He proves this both from Avraham’s תרדמה of אימה and also from Daniel’s והודי נהפך עלי which indeed proves that the body weakens. However, where do we see physical trembling? The figure in the vision speaks to Daniel and orders him to stand and the verse continues, ובדברו עמי את, הדבר הזה עמדתי מרעיד “As he spoke with me these words, I stood trembling.”

The prophet is a מהלך on a journey to G-d:

והוא מתקדש והולך פורש מדרכי כלל העם ההולכים במחשכי הזמן, והולך מזרו עצמו ומלמד נפשו שלא תהיה לו מחשבה כלל באחד מדברים בטילים. (הל' יסדה"ת ז:א)

He will become holy. He will advance and separate himself from the masses who proceed in the darkness of the time. He must continue and diligently train himself not to have any thoughts whatsoever about fruitless things or the vanities and intrigues of the times.

⁴⁶ Rambam’s requirement of walking בנחת is disputed by Raavad (ibid.). Rambam’s source is the *Mechilta* which Maharik there also misses.

⁴⁷ From the fact that Rambam mentions it already in the first chapter, it’s clear that it is fundamental within the entire concept.

⁴⁸ This was the prayer of שלמה המלך, that all prayer should go through his house.

And in his journey to the place of G-d he feels the intensity of G-d's presence and even standing is an effort. Just as Daniel struggles to lift his body and trembles, so too he who walks in the *Azarah* trembles. Over and above the feeling of helplessness that is **פחד**, which controls the mind, the trembling of **רעדה** is an emotion that overwhelms the body.

Sitting, Standing, Walking, Revelation

As we look back over the requirements of fear in different cases, we find that those engaged in judgment maintain the stance of **ישיבה** and this requires **אימה ויראה**. For those engaged in prayer, the stance is described as **עמידה** and this requires **אימה ויראה ופחד**. For those experiencing the *Beis HaMikdash*, the stance is **הליכה**, and for this we need **אימה ויראה ופחד ורעדה**. In each case, one is in the presence of the **שכינה** and each level of ascension requires another level of fear of G-d. What is appropriate in one instance is not appropriate in another. For example, after Rambam details the law of **הליכה** in the *Azarah*, he explains (*Hil. Beis HaBechirah* 7:6) that it is prohibited to sit (**ישיבה**) in the *Azarah*. So, too, in prayer there is no call for **רעדה**, and thus should it exist for prayer, we can assume it would be deemed wrong. Thus, while some authorities justify the custom of swaying⁴⁹ during prayer as a fulfillment of **רעדה**,⁵⁰ according to Rambam it is inappropriate.⁵¹

We have also noted that at the moment of mankind's highest ascension before G-d, at Revelation, there is an element of joy added to this fear. *David HaMelech* saw a connection between fear and joy: **עבדו את ה'** (תהילים ב:יא) **ביראה וגילו ברעדה**. Rambam relates this emotion halachically to **קבלת התורה** which he tells us is modeled after **הקהל**. The emotions are **"אימה ויראה וגילה ורעדה"**. The Ran's⁵² (*Berachos* 31a) explanation of the verse is that while in general fear and joy are opposites, with regard to the awe of G-d that leads one to His worship, joy is compatible since one knows that he will be rewarded for his *avodah*. Thus, he says, the Torah demands **עבדו את ה' בשמחה** as well as **עבדו את ה' ביראה**.

⁴⁹ *Shuckling*.

⁵⁰ See *Torah Shleimah Yisro* 20:449. The *Mishnah Berurah* (95:7) quotes the *Pri Chadash* saying one should *shuckle* based on **ה' עצמותי תאמרנה**.

⁵¹ The Ran's⁵² **רמ"ע מפאנו** says it is prohibited. Perhaps in fact the custom began with the belief that this is an enhancement of *pachad*.

⁵² See *Tosafos* to *Berachos* 30b–31a who does not interpret the *Gemara* to be learning from this verse that fear can lead to joy but rather that days of fear will be transformed to joy by those who commit themselves to **יראת שמים**.

Rambam focuses on the contradictory nature of the two emotions that are demanded in the worship of G-d when he explains the method of performing the commands of אהבה ויראה.

[ב] והיאך היא הדרך לאהבתו, ויראתו: בשעה שיתבונן האדם במעשיו וברואיו הנפלאים הגדולים, ויראה מהם חכמתו שאין לה ערך ולא קץ--מיד הוא אוהב ומשבח ומפאר ומתאוה גדולה לידע השם הגדול, כמו שאמר דויד "צמאה נפשי, לאלוקים--לקל חי" (תהילים מב,ג). וכשמחשב בדברים האלו עצמן, מיד הוא נרתע לאחוריו, ויירא ויפחד ויידע שהוא בריה קטנה שפלה אפלה, עומד בדעת קלה מעוטה לפני תמים דעות, כמו שאמר דויד "כי אראה שמיך . . . מה אנוש, כי תזכרנו". (תהילים ח,ד-ה).

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 [G-d's] great name, as David stated: "My soul thirsts for the Lord, for the living G-d" [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].

On the one hand, man is brought to love by his knowledge of G-d's works, but deeper contemplation brings him to awe and fear. Whereas at first he is pulled to draw near, at the end he wishes to flee לאחוריו. At the end of the process is he found distant? No. Rambam is again merely echoing the words of *David HaMelech*. We must read until the end of the last verse he quotes.

ד כִּי-אַרְאֶה שְׁמִיךְ, מַעֲשֵׂה אֲצַבְעֹתֶיךָ--יָרֵם וְכוֹכָבִים, אֲשֶׁר כּוֹנְנָתָהּ. מֵה-אֲנוֹשׁ כִּי-תִזְכְּרֵנִי; וּבֶן-אָדָם, כִּי תִפְקְדֵנִי. וַתִּסְפְּרֵהוּ מַעֲט, מֵאֲלֵהִים; וְכָבוֹד וְהָדָר תַּעֲטֹרֵהוּ. תִּמְשִׁלֵּהוּ, בְּמַעֲשֵׂי יָדֶיךָ; כֹּל, שֵׁתָהּ תַּסֵּת-בְּרַגְלָיו...ד' אֲדַנִּינוּ: מֵה-אֲדִיר שְׁמֶךָ, בְּכָל-הָאָרֶץ.

When I behold Your heavens, the work of Your fingers, the moon and stars that You set in place, what is man that You have been mindful of him, mortal man that You have taken note of him, that You have made him little less than divine, and adorned him with glory and majesty. You have made him master over your handiwork, laying the world at his feet... O L-rd, our L-rd, how majestic is Your name throughout the earth.

While man realizes his insignificance, he also realizes that G-d has given him a central role in His creation—**ותחסרהו מעט מאלקים**—empowered to bring praise to the Name of G-d.⁵³

The experience of **נרתע לאחוריו** brought the nation to this **וירא העם וינעו** “trembling backward” of **יראה** as the Torah clearly states **ויעמדו מרחק (שמות כ:טו)**⁵⁴ “The nation saw and they trembled and stood from afar.” The midrash (*Seder Eliyahu Rabbah*, chap. 24) interprets this as meaning **”באותה שעה נזדעזעו ורעדו ופחדו הרדה גדולה”**, “At that moment they shook and trembled and feared with great terror.” Moshe’s directions to the people at this moment of their flight are confusing and contradictory. **אל תיראו כי לבעבור נסות אתכם בא אלקים ובעבור תהיה יראתו על פניכם**. **לבלתי תחטאו**. The people are told “not to fear ... for this experience is meant to instill fear.” Moshe’s meaning is that though this experience was meant to instill fear and awe in their nature, it must not prevent them from drawing close.

Although this sentiment expressed by Rambam is similar to the concept explained by the Ran—that these contradictory emotions can coexist—in fact, Rambam never mentions happiness as a result of this process of love and fear. While we must certainly worship out of love, this does not mean that we are always meant to experience happiness in so doing. We will present a different understanding of **גלו ברעדה** later on to try to understand why the two are compatible according to Rambam.

The Joy of Talmud Torah?

First, let us determine if the mixture of **גילה ורעדה** at *Har Sinai*, which is not mandated for prayer, is a model instead for the *mitzvah* of *talmud Torah*. Is *talmud Torah* to be viewed as a *mitzvah* that embodies Revelation and thus to be approached with joy?

Those who listen to the reading of the Torah are commanded only in attentive listening without emotional involvement.

כיון שהתחיל הקורא לקרות בתורה, אסור לספר אפילו בדבר הלכה--אלא הכול שותקין ושומעין, ומשימין ליבן למה שהוא קורא: שנאמר "ואוזני כל העם, אל ספר התורה" (נחמיה ח,ג). (הל' תפלה יב:ט)

Once the reader begins reading the Torah, it is forbidden [for the congregants] to talk, even regarding matters of Torah law. Rather,

⁵³ שמע שמועה רעה, מברך ברוך אתה ה' אלוקינו מלך העולם דיין האמת: וחייב אדם לברך על הרעה בטובת נפש, כדרך שמברך על הטובה בשמחה--שנאמר "ואהבת, את ה' אלוקיך . . . ובכל מאודך" (דברים ו,ה), ובכלל אהבה זו היתרה שנצטוונו בה, שאפילו בעת שיצר לו, יודה וישבח בשמחה. (הל' ברכות יג:ג)

⁵⁴ See Rashi and *Targum* that this refers to trembling and going backward.

everyone should listen, remain silent, and pay attention to what is being read, as [Nehemiah 8:3] states: “The ears of all the people were [attentive] to the Torah scroll.”

The only halachic demand is that an intellectual effort be made to hear the reading. Only of one listener is more required.

ואין המתרגם נשען לא לעמוד ולא לקורה, אלא עומד ביראה ואימה.

The translator should not lean on a beam or on a pillar. Rather, he should stand with awe and fear.

Once again, we find a dual obligation of fear, but not on the part of listeners nor of the reader, but upon the translator.⁵⁵ He is unique, for his is a dual task. He must understand each word and then he must transmit the meaning clearly to the people.⁵⁶ The Yerushalmi quoted by R. Manoach explains “that just as it was given with אימה, so must we conduct ourselves with אימה.” Those who stood on Mount Sinai received it with this emotion. That generation was not only the receivers of the Torah but they were entrusted with passing it on to further generations. This is the role that the מתרגם embodies. This experience was not only one of יראה but particularly of אימה (as the Yerushalmi states) which we have associated with preparation for Revelation. But unlike הקהל, the reading of the Torah in a בית הכנסת is not a full reenactment of *Har Sinai* even for the מתרגם and certainly not for the public. Rambam does not here repeat the comparison to *Har Sinai* of the Yerushalmi as he does by הקהל, for as it is not a reenactment of Revelation thus there is no גילה. The reading of the Torah is merely a public act of learning Torah (תלמוד תורה).⁵⁷

Rambam extols the virtue of *talmud Torah* in the third chapter of *Hilchos Talmud Torah*. He emphasizes⁵⁸ the commitment and self-sacrifice that is necessary in acquiring Torah.

אין דברי תורה מתקיימין במי שמרפה עצמו עליהן, ולא באלו שלומדין מתוך עידון ומתוך אכילה ושתייה--אלא במי שממית עצמו עליהן, ומצער גופו תמיד, ולא ייתן שנת לעיניו, לעפעפיו תנומה.

⁵⁵ The commentaries assume that certainly the reader must have these emotions and probably the listeners as well. There is no evidence of this in Rambam's words. The point of this essay is that every word in *Mishneh Torah* is carefully selected and thus we must pay close attention to exactly what Rambam says.

⁵⁶ There is no reason to believe as ר' מנוח ורמ"ך that the קורא must also do so.

⁵⁷ *Moshe Rabbeinu* made a *takkanah* that three days not go by without everyone learning Torah. See *Hil. Tefillah* 12:1.

⁵⁸ As does the *Baraisa* in *Avos*.

יג אמרו חכמים דרך רמז, "זאת, התורה, אדם, כי ימות באוהל" (במדבר יט, ד)-
 -אין התורה מתקיימת, אלא במי שממית עצמו באוהלי החכמה. וכך אמר שלמה
 בחכמתו, "התרפית, ביום צרה--צר כוחך" (משלי כד, י); ועוד אמר, "אף חכמתי,
 עמדה לי" (קוהלת ב, ט)--חכמה שלמדתי באף, עמדה לי. (ג:ב)

The words of Torah will not be permanently acquired by a person who applies himself feebly [to obtain] them, and not by those who study amid pleasure and [an abundance] of food and drink. Rather, one must give up his life for them, constantly straining his body to the point of discomfort, without granting sleep to his eyes or slumber to his eyelids. The Sages alluded to this concept [interpreting Numbers 19:14]: "This is the Torah, a man should he die in a tent..." [to mean that] the Torah cannot be permanently acquired except by a person who gives up his life in the tents of wisdom. Similarly, Solomon said in his wisdom [Proverbs 24:10]: "If you faint in the day of adversity, your strength is small." He also said [Ecclesiastes 2:9]: "Also, my wisdom remained with me." [This can be interpreted to mean:] The wisdom which I learned in anger, this is what remained with me.

In the *Pirush HaMishnah* (end of *Avos*) he clarifies what this אף refers to: "Therefore they commanded the teacher to place אימה on the students." There must be אימה in learning Torah as there was at *Matan Torah*. Here Rambam echoes the aforementioned Yerushalmi, in explaining that the giving over of Torah must be with אימה. Rambam expands upon this in *Hilchos Talmud Torah*, explaining the relationship between Rebbe and student.

אבל אם ניכר לרב שהן מתרשלין בדברי תורה ומתרפין עליהן, ולפיכך לא הבינו-
 חייב לרגוז עליהן ולהכלימן בדברים, כדי לחדדן; ובעניין זה אמרו חכמים, זרוק
 מרה בתלמידים. לפיכך אין ראוי לרב לנהוג קלות ראש בפני התלמידים, ולא
 לשחוק בפניהם, ולא לאכול ולשתות עימהם--כדי שתהא אימתו עליהן, וילמדו
 ממנו במהרה... ואין שואלין אלא מיראה. (ד:ה)

If it appears to the teacher that they are not applying themselves to the words of Torah and are lax about them, and, therefore, do not understand, he is obligated to display anger towards them and shame them with his words, to sharpen their powers of concentration. In this context, our Sages said: "Cast fear into the students."

Therefore, it is not fitting for a teacher to act frivolously in the presence of his students. He should not amuse himself in their presence, nor should he eat and drink with them. [These restrictions are intended] so that they fear him and study under him at a fast pace... One does not ask except with fear.

However, Rambam closes Chapter 3 with the following statement:

טו [יג] אף על פי שמצוה ללמוד ביום ובלילה, אין אדם למד רוב חכמתו אלא בלילה; לפיכך מי שרצה לזכות בכתר התורה, ייזהר בכל לילותיו, ולא יאבד אפילו אחת מהן בשינה ואכילה ושתייה ושיחה וכיוצא בהן, אלא בתלמוד תורה ודברי חכמה. אמרו חכמים, אין ⁵⁹{גורנה} (רנה) של תורה אלא לילה, שנאמר "קומי רוני בלילה" (איכה ב,ט). וכל העוסק בתורה בלילה, חוט של חסד נמשך עליו ביום, שנאמר "יומם, יצווה ה' חסדו, ובלילה, שירה עמי--תפלה, לא-ל חיי" (תהילים מב,ט). וכל בית שאין דברי תורה נשמעין בו בלילה, אש אוכלתו. .. אמרו חכמים, כל המבטל את התורה מעושר, סופו לבטלה מעוני; וכל המקיים את התורה מעוני, סופו לקיימה מעושר. ועניין זה מפורש הוא בתורה: הרי הוא אומר "תחת, אשר לא עבדת את ה' אלוקיך, בשמחה, ובטוב לבב--מרוב, כול. ועבדת את אויבך" (דברים כח,מז-מח); ואומר "למען ענותך, ולמען נסותך--להיטיבך, באחריתך". (דברים ח,זט).

Even though it is a *mitzvah* to study during the day and at night, it is only at night that a person acquires most of his wisdom. Therefore, a person who desires to merit the crown of Torah should be careful with all his nights, not giving up even one to sleep, eating, drinking, talk, or the like. Rather, [they should be devoted to] the study of Torah and the words of wisdom. Our Sages declared: "The song of Torah can [be heard] only at night, as [Lamentations 2:19] states: 'Arise, sing out at night...' "Whoever occupies himself with Torah study at night will have a strand of [Divine] favor extended over him during the day, as [implied by Psalms 42:9]: "During the day, G-d ordains His kindness and, at night, His song is with me, a prayer to the living G-d."...Our Sages declared: "Whoever neglects Torah study when wealthy will ultimately neglect it amidst poverty. Whoever maintains the Torah in poverty will ultimately maintain it amidst prosperity." This concept is explicitly mentioned in the Torah [Deuteronomy 28:47-48], which states: "Because you did not serve G-d, your Lord, with happiness and good feeling when there was an abundance of everything, you shall serve your enemies," and [Deuteronomy 8:16] states: "so that you shall suffer...so that ultimately He will make you prosper."

At first glance, we may gather from Rambam's statement and particularly from the verses he quotes, that Torah must be learned with רנה and

⁵⁹ Most *girsas* have the word גורנה though some have רנה. The *Vayikra Rabbah* and *Shir HaShirim Rabbah* upon which it is based have both *girsas* as well. Logically the word should be רנה since that is what the verse from *Eichah* supports. If it is in fact גרנה it may very well be גרונה meaning the throat and refer to singing rather than גורנה meaning a storage area, which really is hard to deduce from the verse. In any event, *Chazal* relate learning Torah at night to the verse of רנה.

with שמחה⁶⁰, as well as with אימה. However, when carefully examining Rambam's meaning and the context of the verse he quotes, it is clear that the רנה of the quoted verse refers to a cry (see Ibn Ezra in *Eichab*⁶¹) and the correct *girsā* is גורנה של תורה, the gathering of fully processed Torah.⁶² And when Rambam tells us that we are at fault for not having learned Torah with שמחה, he does not mean with the emotion of שמחה, but rather when we were living lives that were imbued with contentment and happiness. The study of Torah itself, however, is pursued only with fear. Indeed, פקודי ה' ישרים משמחי לב, and thus it is forbidden to learn Torah on *Tishab B'Av* (*Taanis* 30a), but this is the result of learning Torah, not the emotions with which we approach our study.⁶³

Still, as we have noted, Rambam makes no mention of the listeners standing during the reading of the Torah, nor of the יראה ואימה of which the מתורגמן is obligated. As this is a public act of *talmud Torah*, should not those listening and learning have a similar obligation?⁶⁴ Rambam writes:

ובראשונה, היה הרב יושב והתלמידים עומדים; ומקודם חורבן בית שני, נהגו
הכול ללמד לתלמידים, והן יושבין.

At first the Rebbe sat and the students stood. Then before the destruction of the Second Temple, all changed to sitting.

The *Gemara* attributes the change from the ideal of standing to sitting, to a “weakness” that came upon the world. Thus, *l'halachab*, standing and the accompanying יראה of the students was abandoned. The Rebbe should teach in such a way as to instill אימה, but the obligation of the students to actually carry themselves with יראה is only active upon asking a question. The ideal is preserved only with the מתורגמן. It is his listening where he is entrusted with repeating that must be done with this יראה⁶⁵ ואימה. It is not his reciting of the *Targum* that requires his standing, for a

⁶⁰ In fact Rambam is saying that one must learn when his standard of living is good and he has no worries, not specifically that a state of שמחה should be brought to his studies. Yet, his application of the verse demonstrates that the state of mind caused by שמחה and prosperity is ideal for Torah learning, even while he states that physical suffering and self-denial should be imposed.

⁶¹ See also how Rambam uses the word יתרון in *Hilchos Tefillah* 4:17 quoted above.

⁶² Alternately גרונה, the “throat of Torah,” i.e., its full expression.

⁶³ Torah is the source of happiness and salvation, but it lifts dispirited man—he does not approach it with joy.

⁶⁴ And indeed, some *risbonim* assume so. See *ibid*.

⁶⁵ While normally the order is יראה ואימה, in this case Rambam reverses it since יראה pertains to the absorption of what he hears and אימה to help in the creativity of translating.

Rebbe of students does not stand. It is his role as the listener entrusted with repeating that gives him this responsibility. His role is similar to that of Israel at *Har Sinai* who were charged to repeat what they heard to future generations.

Sitting Before the Torah

However, a halachah in *Hilchos Sefer Torah* (10:10–11) presents us with a question. Rambam states:

כל מי שיישב לפני ספר תורה, יישב בכבוד ראש ובאימה ופחד, שהוא העד הנאמן על כל באי העולם, שנאמר "והיה שם בך, לעד" (דברים לא, כו)
 Anyone who sits before a Torah scroll should sit with respect, awe, and fear, because [the Torah] is a faithful testimony [of the covenant between G-d and the Jews] for all the inhabitants of the earth, as [Deuteronomy 31:26] states: "And it will be as a testimony for you."

Should not this obligation of honor to the *Sefer Torah* obligate all those who listen to the Torah being read to do so in *אימה ויראה*? Technically, we can answer this question easily. The Torah is placed on the *בימה* when it is read; those sitting in the *בית הכנסת* would not be considered sitting before the *Sefer Torah*.⁶⁶ But we must also realize that conceptually the above halachah is not dealing with an act of *talmud Torah* in relation to the *Sefer Torah*, but an act of sitting before the *Sefer Torah*. Rambam states earlier:

מצוה לייחד לספר תורה מקום, ולכבד אותו המקום, ולהדרו יתר מדי: דברים שבלוחות הברית, הן הן שבכל ספר וספר. לא ירוק אדם כנגד ספר תורה, ולא יגלה ערוותו כנגדו, ולא יפשוט רגליו, ולא יניחנו על ראשו כמשאוי. ולא יחזיר אחוריו לספר תורה, אלא אם כן היה גבוה ממנו עשרה טפחים. (י:)

It is a *mitzvah* to designate a special place for a Torah scroll and to honor it and glorify it in an extravagant manner. The words of the Ten Commandments are contained in each Torah scroll. A person should not spit before a Torah scroll, reveal his nakedness before it, take off his footwear before it, or carry it on his head like a burden. He should not turn his back to a Torah scroll unless it is ten handbreadths higher than he is.

⁶⁶ See *Hilchos Sefer Torah* 10:10 that if the *Sefer Torah* is 10 *tefachim* higher than oneself one can turn one's back to it.

The קדושה of the *Beis HaMikdash* itself is an emanation from the ארון and thus the *Sefer Torah*, comparably to the לוחות, creates a קדושת מקום, “a sanctified place.”⁶⁷

Whereas in the *Azarah* it is forbidden to sit, in the presence of the *Sefer Torah* it is permitted. But this sitting in front of the Torah in contemplation is the counterpart to what one does in the *Beis HaMikdash*, i.e., הליכה. As such, it must be with אימה ופחד, although the qualities of יראה are not required as is the case in *Mikdash*. We understand that רעדה is the highest level of fear and only pertains to *Mikdash*, and here there is the terror of פחד without reaching the level of רעדה. Why is the intermediary יראה not required? יראה is on the one hand related to the epiphany of Yaakov, and on the other hand the higher level of fear that Avraham graduated from after a lifelong אימה that was part of his process of seeking. Thus, אימה ויראה are a pair. The אימה need not rise to יראה nor the רעדה to פחד.⁶⁸ By contrast, the sitting of a דיין, we have noted above, is to be accompanied with אימה ויראה as both forms of fear are related to the intellectual struggles of Avraham and Yaakov.

גלו ברעדה

Thus far, we have seen that the גילה at *Har Sinai* does not translate to the experience of *talmud Torah*. Nor is there גילה in prayer, standing before the *Shechinah* or of the *Shechinah*, even in the מקדש itself, before the לוחות. In all these cases, the obligation of יראה precludes joy, and גילה is only present during the act of Revelation. How is this to be understood? Are our most fundamental and constant forms of *avodah* to be done without joy, despite the imperative of שמחה?

We know that שמחה is also a requirement for prophecy:

כל הנביאים--אין מתנבאין בכל עת שירצו, אלא מכוונין דעתן ויושבין שמחים וטובי לב ומתבודדין: שאין הנבואה שורה לא מתוך עצבות ולא מתוך עצלות, אלא מתוך שמחה. לפיכך בני הנביאים, לפניהם נבל ותוף וחליל וכינור, והם מבקשים הנבואה; וזה הוא שנאמר "והמה מתנבאים" (שמואל א י,ה)--כלומר⁶⁹ מהלכין בדרך הנבואה עד שיינבאו, כמו שאתה אומר פלוני מתגדל.

⁶⁷ See, for example, *Eretz HaZvi* of Rav Hershel Schachter, *sblita*, page 91, where this principle is quoted in the name of Rav Soloveitchik and is applied to the בית הכנסת of the מקדש מעט.

⁶⁸ This arrangement is reminiscent of how Rambam speaks regarding צרעת of שאת and בהרת as אבות with each having respective תולדות and in total four נגעים.

⁶⁹ Note the word מהלכין —for after the process of הליכה comes גילוי.

All the prophets do not prophesy whenever they desire. Instead, they must concentrate their attention [upon spiritual concepts] and seclude themselves, [waiting] in a happy, joyous mood, because prophecy cannot rest upon a person when he is sad or languid, but only when he is happy. Therefore, the prophets' disciples would always have a harp, drum, flute, and lyre [before them when] they were seeking prophecy. This is what is meant by the expression [1 Samuel 10:5]: "They were prophesying"—i.e., following the path of prophecy until they would actually prophesy—as one might say, "So-and-so aspires to greatness."

Whereas prophecy itself is an experience of fear, the mind is prepared for this via happiness. איברייהן מזדעזעין וכה הגוף כושל. The physical emotional experience that affects the גוף, the body, i.e., the emotions, is one of trembling,⁷⁰ for this is how one feels in the presence of G-d. But the emotion that prepares one for G-d's presence is שמחה. Thus, *Har Sinai* is referred to in the Mishnah as the day of the חופה (see Mishnah end of *Taanis*). Rabbah would begin his lesson with a מילתא דבדיחותא (a matter of levity) but the lesson would then proceed with אימה.⁷¹

Ran has explained גילו ברעדה as joy that is an outgrowth of the awe and comes with the anticipation of encountering G-d:

כשהאדם מתבונן בגדולתו וירא מפניו ישמה ויגל באותו היראה מפני
שבעמצעיתה מתעורר לקים המצוות ושש ונעלה בקיומה שידע כי שכרו אתו
ופעולתו לפניו.

When a man contemplates His greatness and fears Him, he has happiness and joy from this fear because he knows it is the medium that will spur him to fulfill the *mitzvos* and he rejoices and is elevated with their fulfillment for he knows that his reward is assured and his actions are before G-d.

This explanation to some degree runs counter to Rambam who says that יראה is not to be the motivation for serving G-d. As Ran himself notes, the *gemara* learns something else from this verse—that the joy one feels at any time must always be tempered by the awe that one must feel in the presence of G-d: במקום גילה שם תהא רעדה.⁷² גלו ברעדה means that

⁷⁰ Note that Rambam presented אימה יראה ופחד as תקון הגוף by prayer.

⁷¹ See TB *Shabbos* 30b and Rashi and Meiri (ibid). They say the happiness was necessary for the desired *Hashraas Shechinah*, nevertheless it is but fleeting.

⁷² Ran also states that this is the intent of the *gemara*, but notes what he considers the simple meaning of the verse וגילו ברעדה.

the joy of the *כלה* coming to the *חופה* is joined by awe at the moment of the marriage ceremony. The joy of the people who had uttered *ונשמע* out of *abavah* and in anticipation of experiencing the *Shechinah*, is joined by such terror at the actual moment of Revelation that there is a need for acceptance of the Torah. Both emotions coexist, but *גילה* comes first.⁷⁴

Even though the righteous are *עובד מאהבה* and this is expected of all of us, this does not mean that this love was meant to be translated into joy in our daily *avodah* of *talmud Torah* and *tefillah*. Indeed, there must always be an underlying *שמחה* in our souls reflecting our knowledge that we are engaged in G-d's service.⁷⁵ And we openly celebrate this fact in performing the *mitzvah* of *שמחה* that Rambam refers to as *עבודה גדולה היא*,⁷⁶ but this obligation exists on the *ימים טובים* specifically and on individual occasions when it is appropriate.⁷⁷ *עבודה* must be done because of *אהבה*, but our most constant *mitzvos* are themselves exercises in *יראה*.

The Rambam explains in the *Moreh*⁷⁸ that our loss of prophecy is linked to the sadness of our exile. The *mitzvos* of the Torah were given for times of both *גלות* and *גאולה* and those *mitzvos* that must be our constant preoccupation must be structured for *גלות*. Without *שמחה* we must still be able to pray and indeed we can, for *tefillah* is an act of *יראה ופחד*. Today, even our scholars cannot conjure up enough joy in the midst of our *גלות* to emulate the emotions present at *Har Sinai* to attain prophecy. And even in the past, only in the *Beis HaMikdash*, once in seven years at *גלו ברעדה*, was there an expectation of *הקדה*.

⁷³ See *Tosafos* in *TB Shabbos*.

⁷⁴ In describing the performance of the *mitzvos* of *יראה* and *אהבה* the *אהבה* comes first (*Hil. Yesodei HaTorah* 2:2). The *mitzvah* of *Hallel* is Rabbinic according to Rambam and linked to the *mitzvah* of *יראת*.

⁷⁵ See Rambam in ninth *perek* of *Hilchos Teshuvah*.

⁷⁶ End of *Hilchos Lulav*. Also we must note that the *mitzvah* of *שמחה* on *יום טוב* is an offshoot of *שמחה שלמי* showing that *עבודה* can be rooted in *שמחה*.

⁷⁷ See *Hil. Lulav* 8:12–15.

⁷⁸ הנבואה בזמן הגלות בלי ספק, איזו עצלות או עצבות וזוהי הסיבה העצמית הקרובה לסילוק מהיותו עבד נשלט ומשועבד לכסילים הרשעים, אשר כללו יהיו לאדם באיזה מצב שיהיה יותר אשר רצה והוא, ובכך יועדנו, התאוות הבהמיות ואין לאל ידך העדר ההגיון האמיתי וכללות בגויים אין תורה גם נביאיה ואמר מלכה ושריה, באומרו ישוטטו לבקש את דבר ה' ולא ימצאו והוא גם הסיבה בשיבת הנבואה. כי הכלי כבר בטל, וזה נכון וסיבתו ברורה, 'לא מצאו חזון מה לנו כפי שהייתה לימות המשיח מהרה יגלה כמו שהובטח (ב:לו).

But if this is so—that daily worship does not contain joy—how are we to attain the prophecy that will lift us out of our גלות, for prophecy must return to Israel before Mashiach comes.⁷⁹ Moreover, is it not somewhat paradoxical that the highest type of knowledge, prophecy, emerges from happiness, while in Torah learning, that which we are to devote our life to, we have seen that only the emotion of fear is to be engaged in the process? Indeed, the answer lies in the fact that *talmud Torah* produces within us the שמחה that will eventually elevate our עבודה, but I believe there is still one element that needs to be added.

In the Rambam's explanation of learning at night, we failed to focus on one line:

וכל העוסק בתורה בלילה, חוט של חסד נמשך עליו ביום, שנאמר "יומם, יצוה
ה' חסדו, ובלילה, שירה עמי--תפלה, לא-ל חי".

This learning in the night is called תפלה and thus an act of יראה. The Mishnah in *Avos* (3:2,8) tells me that the שכינה is present during the learning process, and consequently יראה must be there. But calling it תפלה is of course difficult since *talmud Torah* is listening to G-d, while prayer is speaking to G-d. It is also called שירה. Is this not joyous?

Rambam in the *Moreh*⁸⁰ speaks of a man who reaches the highest levels of Torah learning, and his thoughts are on these deepest matters in the quiet of the night, while he lies upon his bed. In the aforementioned Mishnah in *Avos* (3:2) he refers to this idea as well:⁸¹

אבל שנים שהיו יושבין ועוסקין בדברי תורה, שכינה עמהם שנ' אז נדברו יראי
ה' איש אל רעהו ויקשב ה'... ומנין לאחד שיושב ודורש כאלו קיים את כל התורה
שנ' ישב בדד וידם {כי נטל עליו}.

two who are sitting together and there are words of Torah [spoken] between them, the Divine Presence rests with them, as it is said (Malachi 3:16): "Then those who feared the Lord spoke one with another, and the Lord hearkened and heard." From where [is there proof that] that when there is one person sitting and expounding that it is as if he fulfilled the whole Torah? As it is said (Lamentations 3:28): "He sits alone and is silent."

⁷⁹ *Hil. Melachim* 10:2.

⁸⁰ *Moreh HaNevuchim* 3:51.

⁸¹ Rambam's text differs from our printed texts.

פיה"מ – וידם – הדברים החשיים מן דממה דקה, ומזה פירש התרגום וידם אהרון ושבח אהרון.⁸² וראיתו שהוא כמי שנטל על עצמו כל התורה הוא ממה שאמר "נטל עליו" כאלו קבלת כל התורה עליו בלבד.

"Being silent"—the words of quiet as in the verse דמה דקה {קול}, based on which the Targum explains "and Aharon was silent" as Aharon praised, and the proof [of the Mishnah] is that the phrase "he took it upon himself" is that he took upon himself the full obligation of the Torah as if קבלת התורה was for him alone.

The יראי השם who learn together in pairs, do so in the presence of G-d. So too a *Rebbe* is to instill אימה in his students. It is possible for individuals to transcend even the environment of Exile and experience גילה along with their יראה. Those who learn alone, those who are unique in their search for truth and despite the deprivations of their toils and despite the hardships of their life, gain such a clarity of vision in their understanding of Torah that they also bring joyous love into the experience and are משבח⁸³ in the long night of גלות, these are the people who experience קבלת התורה and fulfill ברעדה⁸⁴. גילה. These people will return prophecy and revelation to Israel and end our גלות. ❧

⁸² שמע שמועה רעה, מברך ברוך אתה ה' אלוקינו מלך העולם דיין האמת: וחייב אדם לברך על הרעה בטובת נפש, כדרך שמברך על הטובה בשמחה--שנאמר "ואהבת, את ה' אלוקיך... ובכל מאודך" (דברים ו,ה), ובכלל אהבה זו היתרה שנצטוונו בה, שאפילו בעת שיצר לו, יודה וישבח בשמחה. (הל' ברכות י:ג)

⁸³ See *Sefer HaMitzvos, Aseh* 5, when Rambam tells us that *tefillah* is *avodah shebalev* he also quotes *Chazal* that *talmud Torah* is also *avodah shebalev*. This refers to this ability to praise G-d while listening to His word.

⁸⁴ צחי רנה וצהלי. בעשרה לשונות נקראת נבואה, גילה, שמחה, עליסה, עליצה, פצחה, רנה, צהלה, חדוה, דיצה (ילקוט שמעוני ישעיה נט)