

# ACTIVATING SPIRITUAL SYSTEMS THROUGH THE ANOINTING OIL

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## YadAvNow.com Weekly Video Series: Ki Sisa Rabbi Yosef Kalatsky

**Weekly Video:** Vivid Truth Dispels Ambiguity

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**Supplication, An Acknowledgement of One's Ineptitude**

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**The Tension Between Ego & Reality**

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1. Betzalel was chosen by G-d to oversee the building of the Mishkan.
2. He was endowed by G-d with knowledge, understanding, and Divine inspiration.
3. He was adept in conjugating the letters of the alphabet that brought about creation.
4. Mishkan: A microcosm of Creation that needed to be infused with energies that parallel existence.
5. Betzalel: Miriam's grandson, nephew of Moshe.
6. When Moshe announced Betzalel would oversee building of the Mishkan there were murmurings – claiming nepotism.
7. He chose Aaron, his brother as High Priest, his sons, assistants – and now his nephew for the Mishkan.
8. Midrash: Moshe explains why Betzalel is specially endowed and uniquely qualified.
9. They understood their own inadequacies and accepted Moshe's word.
10. After Sinai where G-d had said, "In you they will believe forever," how could they question the word of Moshe?
11. Korach and his community were at Sinai and attempted to usurp his leadership.
12. Although one accepts something as fact, internalizing it is another level.
13. One's ego whispers, "Why Not Me?"
14. Only when one understands a task is beyond his ability can one internalize what he believes.

## Weekly Torah Commentary Series: Ki Sisa

### ACTIVATING SPIRITUAL SYSTEMS THROUGH THE ANOINTING OIL

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### G-d's Unfathomable Kindness

The *Torah* tells us that forty days after hearing the first two of the ten commandments directly from G-d, the Jewish people engaged in idolatry with the sin of the Golden Calf. The basis for this transgression was that they believed that *Moshe* after ascending to heaven would not return. They miscalculated the forty-day period that *Moshe* was meant to be in heaven to receive the *Torah*. *Tosafos* in Tractate *Shabbos* cites the *Midrash*, which tells us that at the time of the giving of the *Torah* at Sinai, G-d opened the heavens and the earth to show the Jewish people that there is no other power in existence other than Him. After experiencing the Sinai event and understanding with absolute clarity the reality of G-d's Omnipotence, how could the Jewish people engage in the sin of the Golden Calf, especially after hearing the Ten Commandments, which prohibit idolatry?

The *Gemara* in Tractate *Avodah Zorah* tells us that after the Sinai experience the Jewish people should

have not been influenced and drawn to idolatry. Their level of clarity and internalization of truth regarding the baselessness of idolatry was blatant and obvious. The cause of the failing of the Jewish people at Sinai was that G-d created an inclination towards idolatry within them so that they should be put into a position of temptation, to make a choice to serve the Golden Calf or not.

The value of creating this inclination was that even if they should fail, it would establish a model for all generations until the end of time, from which one is able to learn a lesson. The lesson that would be learned from the failing of the Jewish people would be, that despite the extreme level of desecration of G-d's Name, that came about as a result of the idolatry, a community is not beyond atonement and reinstatement if they should repent. This was demonstrated and established by the fact that after the Sin of the Golden Calf, the Jewish people were reinstated with the giving of the second set of Tablets.

The *Gemara* continues that King David, who had destroyed his evil inclination, was at such an advanced spiritual level, that he should not have been drawn into the incident with *Batsheva*. G-d caused him to be inclined to this particular temptation so that if he should fail, he would be a model for all generations to come that if an individual should fail, although he does not have the merit of a community, if he repents he will be forgiven.

*Maharal* of Prague cites in his work on *Chanukah* the *Midrash* that tells us that one of the decrees that the Greeks had issued was that in every Jewish home, they should display the horn of a cow (*keren*) and write upon it, "We do not have a share in the G-d of Israel." Because the sin of the Golden Calf brought about such a level of desecration to G-d's Name, the Greeks believed that the Jewish people initially never had a relationship with G-d.

*Chazal* tell us that the Sinai event is compared to the wedding canopy (*chupah*) under which G-d had taken the Jewish people to be His bride. However, because the Jewish people engaged in idolatry immediately after receiving the *Torah*, *Chazal* tell us that it is similar to the bride committing adultery while still under the *chupah*. If a marriage deteriorates over many years, one could say that because of issues between the couple, the relationship came to an end. However, if the bride commits adultery under the *chupah* it is an indication that there was never a relationship between the two individuals. The Greeks therefore wanted the Jewish people to acknowledge, admit, and declare to the world that they never had a relationship with G-d because of the immediacy of the sin of the Golden Calf.

The *Gemara* in Tractate *Zevachim* tells us that when G-d was giving the *Torah* at Sinai to the Jewish people, the world quaked so violently that the nations of the world believed that existence was coming to an end. They came to *Bilaam* their prophet, with their concern. They said to him, "G-d is destroying the world!" *Bilaam* responded, "You fools! Do you not realize that G-d is giving His strength/power (His *Torah*) to the Jewish people. It is because of this monumental moment that G-d has brought heaven to earth with His Presence, thus causing the world to quake."

To this the nations of the world responded, "G-d should bless His people with peace." The entire world

witnessed and understood that G-d was giving His *Torah* to the Jewish people. Thus, when they sinned with the Golden Calf it was the most extreme level of desecration of G-d's Name that cannot be fathomed. They thus desecrated His Name before the entire world.

*Ramak* writes in his work *Tomer Dvora* regarding one of the thirteen Attributes of G-d "*Mi Kail KaMocha – Who is like You G-d..*", that the level of Mercy that G-d continuously demonstrates towards mankind by allowing an individual to sin, although it is a desecration of His Name. G-d empowers man to sin against Him in order to create a context of free choice for man to choose to do good or evil. If man would not be empowered with the ability to act upon his evil choices, then the doing of good would not be considered to be under his dominion of choice.

For example, if one would want to commit murder, which is contrary to the Will of G-d, how is he able to actualize his evil intention? G-d gives strength to his arm and whatever else is necessary so that he is able to violate the commandment "Thou shall not kill." The same is true regarding any transgression in the *Torah*. It is only because of this that when man chooses to do good, it is attributed to him. Thus, he is worthy of reward. For the sake of the objective of Creation, which is for man to be meritorious and deserving of reward, G-d must give him the opportunity to desecrate His Name, even to the most extreme degree, so that when he chooses not to do so, it would have value. For the sake of the Jewish people G-d created a balance of good and evil in order to give them the opportunity to be the greatest beneficiaries of their choice when they choose to do good.

This is similar to the *Gemara* in *Avodah Zorah* which tells us that despite the degree of desecration of G-d's Name (with the Golden Calf), He nevertheless caused them to be inclined towards idolatry so that they should be a model for all time – that if a community should fail even to this degree, they should not despair, regardless of the severity of their sin. They must understand that G-d is willing to forgive anyone who repents with sincerity.

The *Gemara* tells us that until the last day of his life, King David's enemies continuously disgraced him with the incident of *Batsheva*. Despite his level of exceptional piety and sanctity, G-d wanted him to be



the model of an individual who fails and repents so that no Jew should ever despair, understanding that no one is beyond forgiveness.

## **G-d's Non-Intervention for the Sake of the Jewish People**

The *Torah* tells us that at the time the Golden Calf was being worshipped, *Moshe* was in heaven receiving the *Torah*. G-d said to him, "You must go down because your people who you have taken out from Egypt have become corrupt." *Rashi* cites the *Midrash*, "Moshe said to G-d, 'Why do refer to them as my people are they not Your people?' G-d used the term 'your people' because He was referring to the rabble who *Moshe* had permitted to accompany the Jewish people out of Egypt. G-d said to *Moshe*, 'You did not consult with Me regarding whether they should accompany you or not. You said that it is good that they should attach themselves to the Divine Presence, to become converts.

"However, they became corrupt and corrupted others (the rabble instigated the idolatry of the Golden Calf, thus causing the Jewish people to be drawn to it). This is the reason I refer to them as your people and not My people." Any decision that *Moshe* had made was always in accordance with G-d's Will, because he had consulted with Him. G-d was always available to *Moshe* regarding any issue that needed to be resolved. If this is so, why did *Moshe* not consult with G-d regarding the rabble?

The *Gemara* in Tractate *Nidarim* tells us that one of the reasons the Jewish people were destined to be enslaved in Egypt was because *Avraham* our Patriarch, had failed. He had an opportunity to convert a group of pagans to monotheism and he did not. After *Avraham's* victory over the four mightiest kings who had taken the Sodomites captive, the King of *Sodom* approached *Avraham* and said, "Give me the people and the possessions shall be yours." *Avraham's* response to the King of *Sodom* was, "I will not take from you as much as a thread or a bootstrap."

At that moment, *Avraham*, as the victor, had the right to take the people of *Sodom* and convert them from paganism to monotheism, but he did not. G-d said to *Avraham*, "Because you allowed these people to remain pagans, and not bring them under the wings of the Divine Presence your children shall be exiled to a

land that is not their own..." Because *Avraham* did not take the opportunity to convert the people of *Sodom*, they were ultimately destroyed.

*Moshe*, as the redeemer of the Jewish people, understood that the cause of the bondage of Egypt was attributed to the failing of *Avraham*. It was obvious to him that he could not repeat the same mistake as *Avraham* had made, forgoing the opportunity to convert pagans to monotheism. *Moshe* was in a position to either reject the rabble of Egypt and allow them to remain pagans or allow them to become part of the Jewish people. The obvious choice was to attach them to the Divine Presence. This was the reason *Moshe* felt it was unnecessary to consult with G-d regarding this issue. Seemingly, *Moshe's* decision was correct and compelling. If this is so, why did *Moshe* deserve rebuke?

*Avraham's* failing not to convert the Sodomite community to monotheism is not comparable to *Moshe's* converting the rabble of Egypt to become part of the Jewish people. At the time of *Avraham*, there was not a Jewish people. All that existed in the world were pagans. Every individual that was brought to the truth of monotheism was considered a great accomplishment and a sanctification of G-d's Name. However, at the time of the redemption from Egypt, it was a time of the evolvement and establishment of the Jewish people.

By allowing the rabble to enter into the midst of the Jewish people as converts, it was introducing a foreign element, which could have negative ramifications. Therefore, *Moshe's* decision was not correct. He should have consulted with G-d. If he would have consulted with G-d, the serious spiritual setback that the Jewish people experienced would not have taken place. If the ramifications of the rabble coming out of Egypt nearly brought about the destruction of the Jewish people, why did G-d not intercede and prevent *Moshe* from taking them out of Egypt?

The *Torah* tells us that when the Jewish people approached the Land of Israel, they came to *Moshe* and requested to send spies to scout out the Land before they entered. Although G-d had promised them that He was taking them to a Land flowing with milk and honey, they posed their request to *Moshe* as if they wanted to understand how to conquer the Land. They deceived *Moshe* by not revealing their

true intentions. They did not have sufficient faith in G-d, being concerned that the Land was not what G-d had promised.

As a result of the spies returning with slanderous reports about the Land, and the Jewish people believing them, G-d decreed that the Jewish people should wander the desert for forty years and the entire generation of males between the age of twenty and sixty would die out. *Ohr HaChaim HaKadosh* asks, "Since G-d understood that sending the spies would have tragic consequences why did He allow *Moshe* to send them?" G-d responded to *Moshe's* request, "Send for yourselves men..."

G-d allowing the spies to be sent and return with slanderous reports was a test of faith for the Jewish people, whether they would believe the slanderous reports of the spies or have sufficient faith in G-d and believe the reports of *Caleiv* and *Yehoshuah* (that they would succeed). Because they failed, because of a lack of faith, it was a clear indication that they were not sufficiently spiritualized, regardless of all that they had witnessed. Thus they were not worthy to enter into the Land. They needed to wander the desert for forty years in a spiritual environment with the Manna, Clouds of Glory, and the wellspring of *Miriam*, fully removed from material existence in order to be sufficiently spiritualized before entering into the Land.

In order for the Jewish people to become the chosen people of G-d, they needed to be confronted with a test that would demonstrate their unwavering belief and faith in the Omnipotent One who had taken them out of Egypt. If the rabble would not have been allowed to accompany them, they would not have been presented with the test of idolatry. However, when presented with the test, they failed, indicating that they were not sufficiently spiritualized to be worthy of the first set of Tablets which was a more advanced level of relationship with G-d.

When *Moshe* descended from the mountain and declared, "Who is for G-d shall come with me." The entire tribe of *Levy*, although they were the smallest in number among the tribes, immediately responded to purge the Jewish people from those who had sinned with idolatry. After the Jewish people had been purged of this impurity and repented, they were worthy to be reinstated and receive the second set of Tablets. G-d allowed the rabble to accompany the Jewish people

out of Egypt and not intercede in order to reveal their true spiritual level at that time.

## There is no King without Subjects

After the sin of the Golden Calf, the Attribute of Justice was activated thus threatening the existence of the Jewish people. The *Torah* states that *Moshe* began to supplicate G-d on their behalf, saying "Remember for the sake of *Avraham*, *Yitzchak*, and Israel Your servants, to whom You swore Yourself..." The *Midrash* states, "When *Moshe* saw that the Attribute of Justice was intensifying against the Jewish people to destroy them, he pleaded, 'Remember for the sake of *Avraham*, *Yitzchak*, and *Yaakov* who enacted the three prayer services..."

It is understood that by evoking the merit of the Patriarchs *Avraham*, *Yitzchak*, and *Yaakov*, *Moshe* would be able to quell and dispel the Attribute of Justice because they are the spiritual foundation of the Jewish people. They also impacted on the world in a spiritual context on the most profound level. Before *Avraham* began espousing monotheism, the world was steeped in paganism and G-d was an unknown entity. He was only known as "G-d of heaven." However, after *Avraham* dedicated his life to espousing monotheism, G-d was introduced to existence and became known as "G-d of heaven and earth."

Every moment of *Avraham's* life was fully dedicated to sanctifying G-d through converting the pagan populous to monotheism. He was coronated by the world as "the father of all nations." *Yitzchak*, as the object of the *Akeidah* had a level of purity that was so advanced that G-d associated His Name with him during his lifetime. *Yaakov*, our Patriarch is identified by *Chazal* as the most special of the Patriarchs. He had perfected himself to such a degree that he was worthy to father the twelve tribes of Israel "the Tribes of G-d (*shiftei Ka*)." He dedicated himself to *Torah* study to such a degree that he became the personification of *Torah*. As he is identified by the *Torah* as "The perfect man who dwells in the tent (of *Torah*)."

Regardless of the unique level of spiritual accomplishment of the holy Patriarchs, when *Moshe* supplicated G-d, G-d did not respond to him because of their spiritual accomplishments but rather, because they were the ones who enacted the three prayer

services. *Avraham* enacted the morning service, *Yitzchak* the afternoon service, and *Yaakov* the evening service. Seemingly, their contribution of prayer has greater value, than all of their other accomplishments, regarding quelling of the Attribute of Justice.

How could establishing the prayer services have greater value than all of the accomplishments of the Patriarchs? Firstly, according to *Rambam*, prayer is considered to be a *Torah* obligation only once a day. According to *Ramban* the obligation of prayer is purely rabbinical and not a *Torah* obligation. If so, in what context does the prayer service have greater value than all of the other accomplishments of the Patriarchs?

*Reb Chaim of Volozhin z"tl* writes in his work *Nefesh HaChaim* that it is preferable for one to recite the *Amidah* (silent prayer) in Hebrew, the holy tongue. This is because it is important to verbalize the words that were authored by the Men of the Great Assembly. As *Chazal* tell us, "there were several prophets among them." Why is it necessary for the *Gemara* to tell us that that there were prophets among the Men of the Great Assembly?

It is because prophets understand the inner workings and infrastructure of heaven. They understand what words are necessary to activate certain forces and influences that are needed throughout the future existence of the Jewish people. *Ramban* explains that Hebrew is referred to as the holy tongue because it is G-d's language through which He created the world. Thus, although one may not fully understand the words of the *Amidah* in Hebrew, one should nevertheless recite it in Hebrew because the words themselves have the ability to activate the necessary spiritual forces.

*Reb Meir Simcha of Dvinsk z"tl* explains the *Targum* regarding *Yaakov* giving the blessings to *Yosef* his son. He said, "With my sword and with my bow I took it..." *Targum* explains that the word "sword" refers to prayer and the word "bow" refers to "request (supplication)" The *Shulchan Aruch* (Code of Jewish Law) states that if one wants to pray an additional prayer (*Amidah*) to the three that are obligatory, "*tefilas nedava* (voluntary prayer)", one must be sure to have perfect focus and intent from the beginning of that *Amidah* until the end. If there is any question that one will not be able to maintain that level of focus and cognizance, then one is not permitted to recite the additional prayer.

*Reb Meir Simcha* explains, "What is the difference between a sword and a bow?" A sword is effective in battle because of its weight it can cut and sever. It is similar to the three prayers that were enacted by the Patriarchs, which are obligatory. They are effective even if one did not have sufficient focus and intent. The bow, on the other hand, will be effective only as much as the amount of force that one puts into the bow. If one exerts greater strength, then the arrow will be propelled a greater distance. This is similar to the voluntary prayer. It only has value if it is fully infused with focus and intent.

The *Gemara* in Tractate *Berachos* tells us that the *Amidah* is the equivalent of entering into an audience with G-d and speaking to Him directly. Had it not been for the Patriarchs, the context of that audience would not exist. This is because each of the Patriarchs had opened another channel of communication, within a spiritual context with G-d. Therefore, we as their descendants are able to have an intimate audience with the Creator. These channels only exist due to what the Patriarchs contributed to existence. Thus, the Jewish people, their descendants, could express their belief, needs, and thankfulness to their Master.

*Chazal* tell us that "there is no king without a people." Meaning, in order for a king to be considered to be a monarch, he must have subjects that are dedicated to his service. By enacting the three prayer services, the Patriarchs created a bridge for the Jewish people to interact with their King as His subjects. The Jew stands before G-d and asks for all his needs as a subject petitions a king for his needs.

At the time of the sin of the Golden Calf, because of the extreme level of desecration, the Attribute of Justice was evoked to destroy the Jewish people. If that would have occurred, existence would no longer have any value. It is because His subjects, who would interact with Him as subjects to their Master would no longer be. The prophet states, regarding the purpose of existence, "For My Glory I created it (the world)." It is only the Jewish people who could bring about that glory to G-d through their deeds and prayers. Thus, *Moshe* supplicated G-d in the merit of the Patriarchs who enacted the three prayer services.



## Evaluating One's Accomplishment

The *Torah* states, "When you take a census of the Children of Israel...." The *Midrash* states, "Rav Tanchum Bar Aba began lecturing on the verse from Ecclesiastes. 'Sweet is the sleep of the one who toils whether he eats less or more....' They said to King Solomon, 'If someone else would have made this statement he would have been mocked; however, you being the wisest person who ever lived, how could you say, 'sweet is the sleep of the one who has less ....' Factually this is not so. When one is hungry and he is only able to eat a small amount, his sleep escapes him because of his hunger. In contrast, if he is able to eat to his fill his sleep is sweet. When is one's sleep sweet? It is when he has more and not less.'

King Solomon responds, 'I am not speaking about the toil of one who earns less or more in the physical sense, but rather I am referring to the devoutly righteous who toil in *Torah*. What is an example of this? This is one who only merits to live thirty years and he toiled in *Torah* and *mitzvos* from the age of ten until the age of thirty when he dies. There is another who lives until the age of eighty and began to toil in *Torah* and *mitzvos* from the age of ten until his passing at the age of eighty. Although one toiled for twenty years and the other toiled for seventy years, one may say that the reward of the one who toiled to a lesser degree should be less than the one who toiled to a greater degree.

However this is not so. This is because the one who toiled for twenty years can say to G-d, 'Had You given me addition years I would have toiled during those years. It is only because You took me at a young age that I was only able to toil for twenty years.' This is why I say whether one toils less or more, one will receive the same reward. What is an example of this? Rav Chanina says, 'Moshe had served the Jewish people in the desert since they left Egypt for forty years and he lived for 120 years. Shmuel the Prophet lived for fifty-two years and he carried the burden of the Jewish people for his entire life. We see from the verse that Shmuel is equated to Moshe, 'Moshe, Aaron, with his Kohanim and Shmuel will call in His Name...''

Seemingly, the *Midrash* is speaking about an individual whose life is short-lived because he was only endowed with a shorter lifespan. However, if his life were cut short due to his own spiritual failing, there would be no

basis for this individual to make a claim that he passed away before his time.

The *Mishna* in Ethics of our Fathers states, "According to the pain is the reward." Meaning, if one must endure greater difficulty or pain to perform a *mitzvah*, he will receive greater merit. It is because he had demonstrated his degree of dedication to do the Will of G-d despite the difficulty. One who lives a long life and dedicates his years to *Torah* and *mitzvos*, despite the difficulties, the value of his accomplishments are greater based on the principle "according to the pain is the reward." This is not a reason to deny the one who lives lesser years because he did not experience the pain and difficulty to the same degree as the one who lived longer years. It is because that same individual could go before G-d and claim that if he been given more years, he would have endured the difficulty and pain of those addition years.

*Rabbeinu Bachya* asks, "Since G-d knows the future, he knows that the devoutly righteous will ultimately succeed in His service. If this is so, why does He need to subject them to the trials and tribulations of life to prove their dedication to Him. In fact, the devoutly righteous do not live for themselves, but rather for the sake of others. Regarding the *tzaddik's* spiritual achievement, G-d would have accredited him even if he did not come into existence. However, the reason he is brought into existence is to live his life as a *tzaddik* in the physical realm to be a representation of the Good for others to emulate. He exists to serve as a role model for others.

*Rambam* writes in the Laws of Repentance that every Jew can be as great as *Moshe*, our teacher. *Moshe* was the one who G-d chose to be His spokesman and the transmitter of *Torah* to the Jewish people. How is it possible that every Jew can bring about this level of accomplishment? *Rambam* is not saying that every Jew can accomplish what *Moshe* had done, but rather he is referring to one addressing his own potential. Just as *Moshe* fully actualized his spiritual potential, if every Jew would do the same, his accomplishment would be no less than that of *Moshe*. It is similar to what King Solomon states in Ecclesiastes, "Sweet is the sleep of the one who eats less or more..."

## The Prerequisite for the Acquisition of Torah

The *Torah* states, "...He gave it Moshe when He finished speaking (*v'yitein el Moshe k'chaloso*)..." *Rashi* cites *Chazal* who explain that the word "*k'chaloso*" is written with the letter "*vav*" deleted, to allude that the *Torah* was given to *Moshe* as a gift that is given by a bride (*kalah*) to her groom. The *Midrash* states, "*Reb Avohu* says, 'For the forty days and nights that *Moshe* was in heaven, he was taught the *Torah* and at the end of each day he would forget what he was taught (by G-d). After forty days *Moshe* said to G-d, 'Master of the Universe, I have studied the entire *Torah* every day for forty days and I do not know any of it. When the forty-day period was completed, G-d gave the *Torah* to *Moshe* as a gift (and he thus retained it). This is the meaning of the verse states, 'He gave it to *Moshe*...'"

G-d could have allowed *Moshe* to retain the *Torah* on the first day. Why was it necessary for *Moshe* to go through the process of studying and forgetting the *Torah* over this extended period of time? After forty days of toiling in *Torah*, *Moshe* came to the realization that he was not able to retain the *Torah* that he was taught by G-d. He understood, despite his intellectual capability, that he could not retain the *Torah*. It was only then, that G-d bestowed the *Torah* to him as a gift. Just as *Moshe* needed to initially understand that one's understanding and retention of *Torah* is not determined by one's intellectual capacity, but rather, it is a gift of G-d, so too for every Jew to merit the Divine Assistance to receive the *Torah*, one must have this understanding.

The *Gemara* in Tractate *Megillah* states, "One who says 'I have toiled (in *Torah*) and have come upon it'—should be believed. One who says, 'I have not toiled and I have come upon it'—should not be believed." *Reb Chaim* of *Volozhin z'tl* explains that the *Gemara* does not say that

he toiled in *Torah* and he came to understand it, but rather it states that he had "come upon it." Being able to understand and retain the *Torah* is the equivalent of coming upon a lost object. One's degree of initiative will determine whether he will come upon *Torah* or not. It is only when one sufficiently toils in *Torah* and makes an adequate sacrifice, will G-d give him the Divine Assistance to come upon its truth.

King Solomon writes in Proverbs regarding fear of heaven (reverence of G-d), "If you desire it as silver and seek it out as a treasure – then you will understand the fear of G-d." King Solomon is saying that unless one seeks out the fear of G-d with the same initiative that one invests in the seeking out of treasure, then G-d will give him allow him to have a fear of heaven.

The *Gemara* in Tractate *Yomah* states, "The storage location for one's *Torah* is one's fear of heaven." As it is stated in the verse, "The fear of G-d is its storage location." If one does not have sufficient fear of G-d, then he will not merit the Divine Assistance that is necessary to retain it. We see a parallel between the fear of G-d and the acquisition of *Torah*. Just as one needs to toil sufficiently to come upon the *Torah* and only then one is endowed with it as a gift, so too in order for one to come upon the fear of heaven, which is the storage location of the *Torah*, he must take sufficient initiative.

The *Gemara* in Tractate *Shabbos* tells us that just as one needs to intermingle stones and earth as a preservative when one stores wheat so that it should not rot, so too must one intermingle a sufficient amount of fear of heaven into his *Torah* study so that he should merit to retain it.

