**B. The study of reverence [*yirah*] and its wisdom**

It seems that the commandment of reverence encompasses all of the studies which foster fear of God. Our Sages taught concerning the verse, “Behold [*hen*], the fear of the Lord, that is wisdom” – *hen* is one [in Greek], meaning that it alone is wisdom, as it states in the introduction to *Mesillat Yesharim*. This is astonishing, for wisdom is defined as that which requires investigation and there are many other topics besides the study of reverence which require investigation. The explanation is apparently that when it comes to all other studies, if a person delves into them and then presents his findings concisely to another, that other person will attain the same knowledge as the one who contemplated the matter extensively. As in the case of halacha, where doubt arose due to conflicting sources or difficulties which arise concerning the words of the Talmud or the halachic authorities, diligence and study are required in clarifying the matter. However, after one clarifies it and concisely reports his conclusion to another, that person will now know it, just like the person who contemplated, investigated and innovated it himself. This is not so in the case of fear of God. It is true that the study of reverence is like other fields of study in terms of establishing laws and principles, revealing to us the greatness of our Creator, may He be blessed and exalted, and there are places and issues which require elucidation and clarification. However, even after clarification, when one reports the summary to someone who did not plumb the depths of the matters, that person will not understand. The proof for this is that which the saintly Rabbi Moshe Chaim Luzzatto testified to in his work *Pitchei Chochma V’Da’at*, that one needs to know the root of the insight and the crux of the matter. While it is possible to transmit the root concisely, it is impossible for one to truly grasp it without learning all of the minutia of its enquiry at length, for only then will he appreciate the significance of the root. It is, therefore, certainly true that only fear of God is wisdom, true wisdom, which cannot be transformed into mere knowledge lacking wisdom. But all the knowledge in the world, whether knowledge of deep halachic matters or knowledge of the innate nature of that which exists, is merely knowledge. It is just that difficulties arise in attaining that knowledge, necessitating our utilization of the capacity of wisdom in their pursuit as well. Man was only endowed with this capability in the first place for the sake of reverence.