# CHAPTER 2: TORAH STUDY  PARAGRAPH 2

*by Rabbi Yaakov Feldman*

As we'd already pointed out, dynamic transcendent forces lie behind each and every entity and phenomenon in the world, which is its sublime and ethereal counterpart (see 1:5:2). Some transcendent forces are more sublime than others of course, as one would imagine; and one is the most sublime of all. The latter is the transcendent force that lies behind the Torah.

In fact we'd expect so singular a transcendent force to be behind the Torah specifically. After all, it's more perfect and consequential than any other force, it's termed G-d's counterpart here on earth because it corresponds to His very will and to His intentions for the universe, and it serves as the medium through which G-d's Glory can be revealed to mankind.

We can draw upon this preeminent force and thus fulfill our relationship to the Torah by either reciting the words of the Torah or by comprehending them, as we'd pointed out (see 1:4:9). When we recite the words alone we're nourished on a more surface level, though (which is still-in-all healthful, and especially so when done in the spirit to be discussed later); whereas when we comprehend them, our *inner* being is nurtured and enveloped.

Now as is well known, the Torah is divided into words and phrases, chapters, whole books, and into subdivisions (The Five Books of Moses, The Books of the Prophets, and The Writings). Each of these units has its own promise and function; and the aspect of the lofty transcendent force associated with each one nourishes its reader its own way.

But there are various levels of nourishment one can derive from his recitations or reflections, as we'd expect. Still-in-all though, not a single sincere and well-intentioned effort goes unrewarded.

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