

1
מִצְוַת עֲשֵׂה מִן הַתּוֹרָה לְנֶעֱמַק וּלְהִרְיֵעַ בְּחֻצוֹצְרוֹת עַל כָּל צָרָה שֶׁתִּבּוֹא עַל הַצִּיּוֹר. שְׁנָאֹמֶר (בַּמִּדְבָּר י' ט) "עַל הַצָּר הַצָּר אֶתְכֶם וְהִרְעַתְכֶם בְּחֻצְצְרוֹת". כְּלוּמָר כָּל דָּבָר שֶׁיֵּצֵא לָכֶם כְּגוֹן בַּצָּרֶת וְדָבָר וְאַרְבֵּה וְכִיּוֹצֵא בָּהֶן וְעָקוּ עֲלֵיהֶן וְהִרְיֵעוּ:

It is a positive commandment from the Torah to cry out and to sound trumpets for all troubles that come upon the community, as it is said, "upon an enemy who attacks you and you sound trumpets (Numbers 10:9)." That is to say, every matter that troubles you like famine, plague, locusts, and so forth, cry out because of them and sound the trumpets. *Mishna Torah Hilchot Ta'aniot 1:1*

2
וּמִרְדֵּכַי יָדַע אֶת-כָּל-אֲשֶׁר נַעֲשָׂה וַיִּקְרַע מְרִדְכַי אֶת-בְּגָדָיו וַיִּלְבַּשׁ שָׂק וַאֲפֹר וַיֵּצֵא בְּתוֹךְ הָעִיר וַיִּנְעֹק וְעָקָה גְדֻלָּה וּמָרָה:

When Mordecai learned all that had happened, Mordecai tore his clothes and put on sackcloth and ashes. He went through the city, crying out loudly and bitterly *Esther 4:1*

3
נִחַמְתִּי בִי-הַמֶּלֶכְתִּי אֶת-שָׂאוּל לְמֶלֶךְ בִּי-שֵׁב מֵאַחֲרֵי וְאֶת-דָּבָרִי לֹא הִקִּים וַיִּסָּר לְשִׁמוּאֵל וַיִּנְעֹק אֶל-יְהוָה כָּל-הַלַּיְלָה:

"I regret that I made Saul king, for he has turned away from Me and has not carried out My commands." Samuel was distressed and he entreated the LORD all night long. *Shmuel I 15:11*

4
דַּתְנִיא וְהוֹדַעְתֶּם לְבַנֵּיךָ וּלְבְנֵי בִנְיָךְ וְכָתִיב בְּתַרְיָה יוֹם אֲשֶׁר עֲמַדַת לִפְנֵי ה' אֱלֹהֶיךָ בַּחֲזוֹרָב מַה לְהִלֵּךְ בְּאִימָה וּבִירָאָה וּבִרְתָּת וּבִזְעָא אִף כָּאֵן בְּאִימָה וּבִירָאָה וּבִרְתָּת וּבִזְעָא

As it was taught in a *baraita*: It is written: "And you shall impart them to your children and your children's children" (*Deuteronomy 4:9*), and it is written thereafter: "The day that you stood before the Lord your God at Horeb" (*Deuteronomy 4:10*). Just as below, the Revelation at Sinai was in reverence, fear, quaking, and trembling, so too here, in every generation, Torah must be studied with a sense of reverence, fear, quaking, and trembling. *Brachos 22a*

5
אָמַר רִיב"ל כָּל הַמְּלַמֵּד אֶת בֶּן בְּנוֹ תוֹרָה מַעֲלָה עָלָיו הַכָּתוּב כְּאִילוּ קִבְּלָהּ מִהֵרָ סִינִי שְׁנָאֹמֶר וְהוֹדַעְתֶּם לְבַנֵּיךָ וּלְבְנֵי בִנְיָךְ וּסְמִיךְ לִיהָ יוֹם אֲשֶׁר עֲמַדַת לִפְנֵי ה' אֱלֹהֶיךָ בַּחֲזוֹרָב (דְּבָרִים ד', י')

Rabbi Yehoshua ben Levi says: Anyone who teaches his son's son Torah, the verse ascribes him credit as though he received it

from Mount Sinai, as it is stated: "But make them known to your sons and to your sons' sons," and juxtaposed to it is the phrase in the verse: "The day when you stood before the Lord your God in Horeb" (**Deuteronomy 4:10**), as Horeb is Mount Sinai.

Kiddushin 30a

כָּשֶׁם שֶׁחַיִּב אָדָם לְלַמֵּד אֶת בְּנוֹ כִּד הוּא חַיִּב לְלַמֵּד אֶת בֶּן בְּנוֹ

Even as man is obliged to instruct his son, so is he obliged to teach his son's son, *Mishna Torah Hilchot Talmud Torah 1:2*

And behold, before it mentions the [Ten Commandments], it warns with a negative commandment, that we should never forget anything from this stand and never remove it from our hearts. And it [also] commanded with a positive commandment that we should inform all of our progeny from one generation to another [about] everything that was [perceived] there through sight and hearing... *Ramban Devarim 4:9*

טובים מאורות שֶׁבָּרָא אֱלֹהֵינוּ. יִצְרָם בְּדַעַת בְּבִינָה וּבְהַשְׁכָּל. כֵּס וּגְבוּרָה נָתַן בָּהֶם. לְהִיּוֹת מוֹשְׁלִים בְּקֶרֶב תַּבֵּל

Good are the radiant stars our God created, He formed them with knowledge, understanding and deliberation. He gave them strength and might to rule throughout the world. *Shabbat Shacharit*

עד שבא רבי עקיבא ודרש את ה' אלהיך תירא לרבות תלמידי חכמים

Rabbi Akiva came and expounded: "You shall be in awe of [et] the Lord your God": The word *et* comes to include Torah scholars, and one is commanded to fear them just as one fears God. *Pesachim 22b*

What is a bracha? whether a

birkas hanehenin, a blessing over something we imbibe, or *birkas re'iyah*, a blessing over something we behold—if not praise and thanksgiving to God for the nature of the world, a nature that changes, in the instant that the benediction is uttered, into a supernatural, miraculous universe; if not the redemption of nature from its muteness, deprivation, and solitude; if not the identification of the cosmic dynamics with the primordial will of the Creator, which is hidden and acts from within its hiding place on organic and inorganic matter, on animal, vegetable, and mineral! What does the benediction attest to if not the strange fact that—in spite of the psychological law that habit and custom dull the subtleties of feeling, dim the alertness of the intellect, and extinguish the flame of ecstasy—the Jew is enthusiastic about each and every phenomenon? (*From There Shall You Seek*, pp. 19-21)

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