



## Keeping the Entire Torah

Both in this week's *Mishnahyot* and this week's *parasha* we learn about the *berachot* and *kelalot*. The *Mishnah* (7:5) explains that when *klal Yisrael* crossed the *Yarden* in the times of *Yehoshua*, they came to *har Grizin* and *har Eival*, with six tribes congregating on one and six on the other. The *aron* was stationed between the two mountains with the (elder) *kohanim* and *leviim* surrounding it. They would face *har Grizin* and call out one of the *berachot*, with everyone responding *amen*. They would then face *har Eival* and call out the complimentary curse, with everyone again responding *amen*. They would continue in this manner until all the *berachot* and *kelalot* were called out.

The *Mishnah* explains that the *kelalot* were the "*arurim*" that are listing in the *parasha*. The *berachot* were therefore the compliment of those *kelalot*. The example the *Mishnah* brings is the *beracha* "blessed is the one that does not make an idol or image" with the *kelala* being "cursed is the one that makes an idol or image".

The final *kelala* mentioned in the *Torah* is, "cursed is one who will not uphold the words of this *Torah*" (13:26). What is the intention of this curse?

*Rashi* explains that this curse is understood as simply encompassing the entire *Torah* ensuring that its acceptance was done by way of oath and curse. In a similar direction, the *Sforno* explains that this curse applies to one that feels that a particular *mitzvah* is not relevant - a *mumar le'davar echad* (see also *Shaarei Teshuva*). The *Ramban* comments that by extension, the curse would therefore not cover an individual whose desires or laziness drove him to violate a transgression or not fulfil a *mitzvah*. The issue is the acceptance of the entire *Torah*.

The *Ibn Ezra* cites the above explanation and another one that it only encompasses those ten curses that were

mentioned just prior to it. He however prefers to explain that the curse applies to those you do not perform the positive *mitzvot* even in private (see *Rashbam*). The *Kli Yakar* adds, citing the *Akeida* that "*asher lo yakim*" ("does not uphold") refers to one that does not learn the *Torah lishmah* – for its own sake. Instead, he does so out of arrogance to be considered wise, with no intention of keeping the *mitzvot*, and when push comes to shove will abandon them. That is why a critical part of the *kelala* is "*asher lo yakim*", with fulfilment being the focus. This also explains why the practice is covered by a *kelala* that *Hashem* alone will execute. Since it is seated in the inner world of the individual, it is only discernible to *Hashem* (see *HaKetav VeHakabala*.)

Other commentaries however broaden the responsibility implied by this curse beyond the individual. The *Shir Me'on* notes that the word "them" – *la'asot otam* – appears to be superfluous. He therefore explains that the curse applies to one who has the capacity, within his sphere of influence, to make other keep the *Torah* – *la'asot otam* – yet forgoes that responsibility. The *Emek Davar* explains more directly that it applies to an individual that despite being unable to uphold the *Torah* through its study, also declines in upholding the *Torah* by supporting those that can.

The *Torah Temima* however cites the *Yerushalmi* that explains that "*asher lo yakim*" refers to a *chazan*. He notes the *Ramban's* explanation that the *chazan* refers to one performing *hagbah* but does not raise the *Torah* so that all can see the text. The *Torah Temima* however explains that the *chazan*, in the language of the *Mishnah* (*Shabbat* 11:1) refers to a teacher. In the context of the *kelala* this refers to one that teaches his students with many errors, engraining in them flawed principles. Such teaching can lead to uprooting principles of the *Torah* and deserving of the curse.

*Yisrael Bankier*

**Revision Questions**

סוטה ו' א' – ח' ב'

- Explain the debate regarding the level of *edut* required for *stirah*? (ו' א')
- What level of *edut* is required to prevent a *sotah* from drinking *mei sotah*? (ו' ב')
- Which witnesses would prevent a *sotah* for drinking *mei sotah* yet not prevent her for receiving her *ketubah*? (ו' ב')
- Which event requires a more formal level of *edut* – *kinui* or *stirah*? (ו' ג')
- From which *p'sukim* is the law described in the previous question derived? (ו' ג')
- If there are two conflicting testimonies regarding whether she was *nitmeit* when does she nonetheless drink *mei sotah*? (ו' ד')
- Which seven things may be recited in any language? (ו' א')
- Which eight things must be recited in *lashon ha'kodesh*? (ו' ב')
- From where do we learn that *mikra bikurim* must be recited in *lashon ha'kodesh*? (ו' ג')
- From where do we learn that *chalitzah* must be recited in *lashon ha'kodesh*? (ו' ד')
- Regarding the *brachot* and *klalot*: (ו' ה')
  - On which mountain did *shevet levi* stand?
  - Towards which mountain were the *brachot* said?
  - Towards which mountain were the *klalot* said?
  - What was done when they were completed?
- What are the differences between how *birkat kohanim* was performed inside and outside the *beit ha'mikdash*? (ו' ו')
- What was the *birchot kohen gadol*? (ו' ז')
- When was *parashat ha'melech* read? (ו' ח')
- What did *parashat ha'melech* contain? (ו' ז')
- What was the difference between the *brachot* recited by the *kohen gadol* at '*birchot kohen gadol*' and the *brachot* recited by the *melech* at *parashat ha'melech*? (ו' ח')
- Was the *mashuach milchama* allowed to address the soldiers in a language other than *lashon ha'kodesh*? (ו' א')
- In who did the *Plishtim* put their faith when they fought *Am Yisrael*? (ו' ח')
- In who did *Bnei Amon* put their faith when they fought *Am Yisrael*? (ו' ח')
- If someone purchased a new house, were they told to return home from the battle field? (ו' ב')
- If someone received a vineyard as a gift, were they told to return home from the battlefield? (ו' ב')
- Was a *yabam* told to return home from the battlefield? (ו' ב')
- What would the people that were sent home from the battlefield do? (ו' ב')

**Melbourne, Australia**

**Sunday -Thursday**  
10 minutes before *Mincha*  
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Melbourne, Australia

**Friday & Shabbat**  
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**Next Week's Mishnayot...**

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
2 September כ"ב אלול	3 September כ"ג אלול	4 September כ"ד אלול	5 September כ"ה אלול	6 September כ"ו אלול	7 September כ"ז אלול	8 September כ"ח אלול
Sotah 8:3-4	Sotah 8:5-6	Sotah 8:7-9:1	Sotah 9:2-3	Sotah 9:4-5	Sotah 9:6-7	Sotah 9:8-9

