

בס"ד

THE RASHI OF THE WEEK

Week of

Parshas Matos-Massei

1 Menachem Av, 5781 – July 10, 2021

Compiled from the works of
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**An Outline of the Rebbe's Explanation of Rashi
Parshas Matos-Massei**

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Rashi in His Own Words

במדבר ל"ד, ב': צו את בני ישראל ואמרת אליהם כי אתם באים אל הארץ כנען זאת הארץ אשר תפל לכם בנחלה ארץ כנען לגבלתיה:

רש"י ד"ה זאת הארץ אשר תפול לכם וגו': לפי שהרבה מצות נוהגות בארץ ואין נוהגות בחוצה לארץ, הוצרך לכתוב מצרני גבולי רוחותיה סביב, לומר לך מן הגבולים הללו ולפנים המצות נוהגות:

Bamidbar 34:2: Command the children of Israel and say to them, “When you arrive in the land of Canaan, this is the land which shall fall to you as an inheritance, the land of Canaan according to its borders.”

Rashi Heading: This is the land which shall fall to you: Since many Mitzvos apply to the Land of Israel and do not apply outside the Land, the Torah found it necessary to chart the outer limits of its boundaries from all sides, to inform you that the precepts apply everywhere within these borders.

Synopsis

This week we read the Torah portion of Matos-Massei. In this Parshah, the Torah defines the exact borders of Israel. Rashi explains the need for this. One can only fulfill certain Mitzvos in Israel. Therefore, we must know the precise boundaries of the land. Throughout this entire section, the Torah uses the common Hebrew word for a border: "G'vul - גבול - Border." Rashi himself defined this word earlier in the Torah. However, when explaining these verses, Rashi most often uses the uncommon word "Meitzar – מצר, "which shares the meaning of "G'vul - גבול - Border." The word "Meitzar – מצר, "is so uncommon that it appears only once in the Torah! Why should Rashi use this unusual word in place of the more common "G'vul - גבול - Border?"

The explanation is that there are two possible ways to translate the word "G'vul." Aside from border, as we explained above, it has a second definition. The term also refers to the entire area within a border. Therefore, Rashi uses the word "Meitzar." The use of this word underscores that the Torah's landmarks tell us the outer border of the land given to the Jews. It describes a line; within this line is Israel, and outside of this line is not.

Rashi's Explanation

In this week's Torah portion, Matos-Massei, we read of a survey of the Holy Land. The forty-year sojourn in the wilderness is nearly over. The time for the Jews to enter the land was drawing near. It was

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necessary to define the exact borders of the land which they were to inherit. Hashem told Moshe to¹ "Command the children of Israel and say to them, 'When you arrive in the land of Canaan, this is the land which shall fall to you as an inheritance, the land of Canaan according to its borders.'"

Rashi cites the words "this is the land which shall fall to you" and explains that "since many Mitzvos apply to the Land of Israel and do not apply outside the Land, the Torah found it necessary to chart the outer limits of its boundaries from all sides, to inform you that the precepts apply everywhere within these borders." Rashi is explaining why the Torah defines the precise borders of Israel. It is to teach where one must perform those commandments which are related to the land. One may only fulfill certain Mitzvos in Israel. Therefore, the Torah needed to let us know which land is considered a part of Israel.

Difficulties in Understanding Rashi

Our first difficulty in understanding Rashi is different than those which we have encountered in the past. The same problem we will explore here exists in many other verses in this Torah section. As mentioned earlier, this section of our Torah portion is discussing the borders of Israel. The Torah consistently uses the Hebrew word "G'vul - גבול - Border." However, in Rashi's comments here, he often uses an unusual term, a synonym for "G'vul." The Hebrew word he chooses to use is "Meitzar - מצר." We need to understand why it is that Rashi favored this less common word.

In the verse² "The border then turns south of Maaleh Akrabim," Rashi comments as follows. "Whenever the term "turns" or "extends to" is used, the Torah informs us that the *border* ("Meitzar – מצר") was not straight. It veered outward; the *boundary line* ("Meitzar – מצר") bent to the north, angling westward so that the *border* ("Meitzar – מצר") passed south of Maaleh Akrabim so that Maaleh Akrabim was within the *border* ("Meitzar – מצר")." In this same verse, Rashi again uses "Meitzar" additional times under a separate heading. We also find that Rashi repeatedly uses this word in the three verses following this³. Throughout this discussion, he writes the word "Meitzar" frequently.

Why would Rashi not favor the word "G'vul," which the Torah itself uses? Furthermore, it is a common word in the Torah, which Rashi *himself* explained earlier several times. In the verse⁴ "And the border (G'vul) of the Canaanites was ..." Rashi explains that the word "G'vul" means "the end of his land. *Every mention of "G'vul – גבול"* denotes an end and an edge." So too does Rashi comment on the verse⁵ "

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1. Our Parshah, Bamidbar 34:2.
 2. Our Parshah, Bamidbar 34:4.
 3. Our Parshah, Bamidbar 34:5-7.
 4. Parshas Noach, Bereishis 10:19.
 5. Parshas Tetzaveh, Shemos 28:22.

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You shall make for the choshen chains at the edges⁶ ..." Rashi explains there that "Every instance of "G'vul - גבול is an expression denoting an end, limit." Finally, Rashi explains the verse⁷ "...extending from the Amorite border (G'vul) ..." Rashi explains the word G'vul as being "a term denoting an edge and an end."

Rashi prefers the word "Meitzar," which we do not find in the entire Chumash! He prefers this to the word "G'vul," which the Chumash frequently uses. Moreover, Rashi himself has explained it on various occasions.

Additionally, in our verse which marks the beginning of this section, Rashi combines both words, "Meitzar" and "G'vul." We quoted Rashi as saying "the outer limits of its boundaries from all sides." The actual Hebrew is מצרני גבולי רוחותיה סביב. This means the borders ("Meitzars") of the borders (G'vuls) from all sides. How can Rashi say "the borders of the borders?" One would think Rashi should have used either one word or the other; how could he use both?

The Explanation

The explanation is that the word "G'vul" has two definitions. One is, as we have been explaining until now. It is the border that surrounds a given area. We find several times that Rashi explains the word in that manner. For example,⁸ "And you shall set boundaries for the people around ..." Rashi explains this as meaning that Moshe should "Set boundaries for them as a sign that they should not come nearer than the boundary (G'vul - גבול).

The second definition of the word "G'vul" includes all of the areas within the boundary. One example of this is from the plague of frogs with which Hashem smote the Egyptians. The Torah says there⁹ that "...I will smite all your borders (G'vul - גבול) with frogs." Hashem would not place the frogs on the border, encircling Egypt. Instead, it means that Hashem would smite all of the areas within the boundary of Egypt.

One other example (of many) is the prohibition against owning Chometz – "Leavened Food" during the holiday of Pesach. The Torah says that¹⁰ "... no leaven of yours shall be seen and no leavening of yours shall be seen throughout all of your borders (G'vul - גבול)." Again, it is evident that the prohibition

6. The Hebrew of "edges" is "Gavlus – גבולות" which is related to the word "G'vul - גבול."

7. Parshas Chukas, Bamidbar 21:13.

8. Parshas Yisro, Shemos 19:12.

9. Parshas Vo'eiro, Shemos 7:27.

10. Parshas Bo, Shemos 13:7.

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is not merely against having bread on your border. It refers to having leaven within all of your possessions, i.e., the land within the boundaries.

That is why Rashi found it essential to use the word "Meitzar" here. He wanted to make it clear that the Torah is describing the border that surrounds Israel. That is also why Rashi wrote in the first verse of this subject "the 'Meitzars' of the 'G'vuls' from all sides." He was not saying that it is a boundary of a boundary. Instead, he emphasized that we are discussing the border which surrounds the land of Israel.

A Deeper Explanation of Rashi

Rashi's comments explain the simple meaning of each verse for a beginning student. However, they also contain profound insights into the Torah on all levels. The Sheloh Hakadosh explains that each Torah portion is related to the time of the year we read it¹¹. He specifically explains the connection of the Torah portions of Matos, Massei, and Devorim to the three weeks¹² at great length¹³. He explains that this is of particular significance since we always read these three portions during the Three Weeks¹⁴.

The Three Weeks are also known as "Bain Hametzorim." The prophet writes that¹⁵ "...all her pursuers overtook her between the boundaries." With these words, he laments the loss of Jerusalem and the Bais Hamikdosh. The Hebrew word for boundaries is "Metzorim - מצורים," which is the plural of Meitzar. Rashi translates the word as boundaries; "the *boundaries* of fields and vineyards."

This may very well be the more profound reason Rashi uses the word "Meitzar" rather than "G'vul" throughout this topic. He is highlighting the time of year during which we read this portion. Furthermore, Rashi¹⁶ cites the teaching of the Midrash Rabbah¹⁷. "The Midrash Aggadah explains (that Bain Hametzorim refers to the time) between the seventeenth of Tammuz and the ninth of Av."

However, the connection between our Parshah and the book of Eichoh seems to require explanation. Our Torah portion is teaching us the borders of the land of Israel, the complete Israel, as it will be during the time of Redemption. An Israel in which we will have a Tabernacle and eventually hold

11. See the Section of Torah Shebichsav at the beginning of Parshas Vayaishev.

12. The Three Weeks is a period of mourning. It begins on 17 Tammuz, when the Romans breached the walls of Yerushalayim in 69 CE after a lengthy siege. It concludes three weeks later on 9 Menachem Av. That was the time that the Bais Hamikdosh was destroyed.

13. See the section of Torah Shebichsav, the discourse for these three portions.

14. See Sheloh *ibid*.

15. Eichoh 1:3.

16. Eichoh *ibid*.

17. Eichoh Rabbah 1:29.

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a Holy Temple. On the other hand, Eichoh (called Lamentations in English) is lamenting the destruction of Israel and the Holy Temple. How can we compare the two?

The connection is as follows. How is it possible for there to be (G-d forbid) destruction? What is the root of the possibility of having a "Three Weeks?" The fact that there is a boundary to the holiness of the land. When the sanctity of the Holy Land is complete, its holiness spreads through the entire world¹⁸. Exile and destruction are impossibilities. Only when the sanctity of Israel is not permitted to extend as it should, it is surrounded by a Meitzar, that exile is possible.

May we exit our current boundaries and limitations and merit the true expansiveness of Hashem. This will immediately bring the ultimate Redemption.

(Adapted from a talk given on Motzo'ai Shabbos Parshas Matos-Massei 5739)

I hope that you gained as much by reading this as I did by translating and adapting it.

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18. This is in keeping with what we know that in the time of Moshiach, Israel will spread throughout all of the lands. This is explained according to Chassidus in Likkutei Torah of this week's Parshah, beginning with page 89, b.

**IN HONOR OF
the Lubavitcher Rebbe**

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IN HONOR OF
The Soldiers of Tzivos Hashem **Chaim** and **Aiden Oded** שיקו **Morris**

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DEDICATED BY THEIR PARENTS
Rabbi & Mrs. **Menachem M.** and **Chaya Mushka** שיקו **Morris**

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IN HONOR OF
Mrs. **Esther** שתקל' **Sharabani**

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DEDICATED BY HER SON
Mr. **Geri** שי' **Bentov**

מוקדש לזכות

כ"ק אדמו"ר נשיא דורנו מליובאוויטש

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חיילי "צבאות השם" חיים ועדן עודד שיחיו מאריס

נדפס ע"י הוריהם

הרה"ת ר' מנחם מענדל וחי' מושקא שיחיו מאריס

לזכות

מרת אסתר שתחי' שרבני

נדפס ע"י בנה

ר' גרשון שי' בן טוב