

Boundless

Excerpted and adapted from a *shiur* by Dayan Yitzhak Grossman

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<https://baishavaad.org/wp-content/uploads/2023/08/R-Yitzchok-Grossman-ki-savo-hasagas-gevul.mp3>

Accursed is one who moves the boundary of his fellow...

Dvarim 27:17

This curse upon the *masig gvul* refers to an *issur* in Parshas Shoftim: “You shall not move a boundary of your fellow...” (Dvarim 19:14).

The Sifri offers four different interpretations of *hasagas gvul*:

The first, quoted by Rashi and the Ramban, is expanding one’s property in Eretz Yisrael by moving back his neighbor’s boundary. The Sifri explains that according to this *pshat*, *hasagas gvul* was already prohibited under *gzeilah*, and the separate prohibition is to impose an additional *lav* upon the transgressor.

The second *pshat*, cited by the Ramban, is uprooting the border of one of the *shvatim* in Eretz Yisrael. The Ramban explains that this *lav* also prohibits challenging the allotment one receives in the division of Eretz Yisrael (see Bemidbar 33:54).

The third *pshat* of the Sifri is reversing the views of R’ Eliezer and R’ Yehoshua on a particular question of *tum’ah*. Some say this is just an *asmachta*, but others say it’s a true *lav*.^[1]

The fourth *pshat* is selling ancestral property containing a cemetery.

The Radvaz notes that although many assume *hasagas gvul* means improper business competition, this explanation is not found in Chazal (though it may still violate an *issur deRabanan*). Moreover, it is only found in passing in the *Rishonim*, in a *teshuvah* of the Rambam and a comment of the Rokeiach. But the Maharshal defends this explanation and says the *arur* here adds business encroachment to the *issur* of *hasagas gvul* in Parshas Shoftim. A number of *Acharonim* accept this Maharshal and maintain that improper competition violates this *arur mideOreisa*.

[1]The *mefarshim* differ about whether this prohibition encompasses any reversing of views in a dispute, or only those of R’ Eliezer and R’ Yehoshua, because R’ Eliezer followed Beis Shammai, whom the halacha doesn’t follow.