Boundary Issues
Excerpted and adapted from a shiur *by Rav Moshe Zev Granek*
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https://baishavaad.org/wp-content/uploads/2021/07/BAM81_009_Mattos_Ma
ssai_Limits_of_the_Land-The_Boundaries_of_Eretz_Yisroel.mp3

*Command the children of Israel and say to them, when you arrive in the
Land of Canaan, this is the land that shall fall to you as an inheritance, the
Land of Canaan according to its borders.*

Bemidbar 34:2

According to Rashi here, the reason for delineating the borders of Eretz
Yisrael is because the mitzvos *hateluyos ba'aretz* (mitzvos dependent on the
Land, like *trumos* and *ma'asros*) only apply there. The problem is that the
Gemara says that location alone does not trigger obligation in these
mitzvos; the land must also be given *kedushah*. The Rambam (*Hilchos Bais
Habechirah* 6) explains that for those who entered Eretz Yisrael with
Yehoshua (known as *olei* Mitzrayim), this *kedushah* was caused by the
conquering of the land, while for the *olei* Bavel who returned from exile to
build the *Bayis Sheini,* it was attained by *chazakah* (acting as the owner of
the land). Moreover, one cannot argue that according to Rashi, the
kedushah is limited to areas within the Torah's borders, because land
conquered beyond those borders also becomes obligated in mitzvos
hateluyos ba'aretz (see Gittin 7a)*.*
The Mishnas Yosef (Shvi'is 6) explains that when even a portion of the land
was conquered, that automatically conferred *kedushah* upon the entire
area. If so, Rashi is saying that the entire area inside the Torah's borders
automatically receives *kedushah* when even a portion of it is conquered.
The Rambam appears to disagree. He writes (Trumos 1:7) that the borders
of Eretz Yisrael in Yehoshua's time only included those locations mentioned
in the Mishnah (Gittin 2a), a smaller area than what the Torah delineates
here. R' Shlomo Zalman Auerbach (Ma'adanei Eretz, *hilchos trumos*)
explains that *kedushah* was not automatically given to all of Eretz Yisrael,
only to the part that was conquered.