so I took from you twelve men, one man for each tribe. 24 They turned and ascended the mountain and came until the Valley of Eschol, and spied it out. 25 They took in their hands from the fruit of the land and brought [it] down to us; they brought back word to us and said, “Good is the land that HASHEM, our God, gives us!”

26 But you did not wish to ascend, and you rebelled against the word of HASHEM, your God. 27 And you slandered in your tents and said, “Because of HASHEM’s hatred for us did He take us out of the land of Egypt, and He has brought us into a better land, a land of brooks and springs of water.”

26.7 — AND BROUGHT [IT] DOWN TO US. This tells us that the Land of Israel is higher than all other lands.1

26.9 — AND YOU REBELLED. This expresses rejection; you showed defiance against His word.3

27.9 — AND YOU SLANDERED. Malicious talk. 4 And similarly, מועה in the phrase, “words of a slanderer,”5 means מועה a person who spreads gossip.

2.12 — BECAUSE OF HASHEM’S HATRED FOR US. Yet He loved you, and sent you away, but you hated Him. — As the popular saying says, מאה đặt“One who knows more than a hundred is as a child who knows nothing.” — “That which is in your heart is about your friend; but what is in his heart is about you.”

9.1 — AND GO UP TO MY FATHER. The Land of Israel is the highest of all lands.4

33.1 — GO, ASCEND FROM HERE. The Land of Israel is the highest of all lands.4 — This is why it says, “Ascend.”

Ki Tissa: אֶל יְשׁוֹבָה אֲלָמָלְתוֹ — לִהְיוּ בָּהוּ אֶל יְשׁוֹבָה אֲלָמָלְתוֹ — The Land of Israel is highest of all lands.4

Rashi: פָּלַג נַעֲרֵי צְאָר — You and the people. — Here it does not say, “and your people.”

It was not you who sent me here, but God; He has set me as a father to Pharaoh, and as a master of his entire household, and as a ruler in the entire land of Egypt. 9 Hurry — and go up to my father and say to him, ‘So said your son Joseph: “God has set me as a master to all Egypt. Come down to me; do not delay. 10 You will reside in the land of Goshen and you, 11 the highest of all lands.”’

33.1 — HASHEM spoke to Moses, “Go, ascend from here, you and the people whom you brought up from the land of Egypt, to the land about which I swore to Abraham, to Isaac, and to Jacob, saying, ‘I shall give it to you’…”
er eight years of studying with these teachers, Rashi moved
sk home to Troyes. He was soon appointed to the local beit
and a few years later, at the age of thirty (in 1070), he opened
own yeshiva.

The following heartfelt panegyric was expressed by a modern-
academic scholar. I quote it at length because we should all
be such wonderment and admiration:

Rashi died in the year 1105. Within a century of his death,
his Hebrew commentaries on the Bible and Talmud had
spread from the communities of France and Germany
to Spain and Africa, to Asia and Babylonia. Considering
the enormous expense and the mighty energies entailed
in the production of hand-copied books, the high cost
of paper and parchment, and the great difficulties and
obstacles encountered in their distribution in the elev-
enth and twelfth centuries, the early popularity of Rashi,
and the wide and unprecedented dissemination that his
commentary on the Bible achieved, are nothing short of
remarkable.

The first dated Hebrew printed book comes from Reg-
gio di Calabria in Italy in 1475, and it is Rashi’s commentary
on the Torah. The first Hebrew printed book from the
Iberian Peninsula was the same. . . . Again, the first Hebrew
text of the Pentateuch, printed in 1482, was accompanied
by Rashi’s commentary. It may quite safely be asserted that,
in the entire history of the written, let alone printed, word, no
other commentary on the Hebrew Scriptures in any language
has ever attained comparable recognition, acceptance, and
sustained popularity or similar wide geographic distribution,
or ever equaled it in its profound impact on human lives
[emphasis mine]. . . .

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First Rashi

1. ר’ ייצחק אומר: — בברכה — [God] need not have begun the Torah
 — [God] need not have begun the Torah — but from “This month shall be
לפי unlawfulית אלהים Việc זה — because it is the first commandment
לויך קצין נברעם חרב — which Israel was commanded. The text — What is the reason that
בג ih Yehudת כבישתה — in order to give them the estate of nations.
לפי unlawfulת אלהים הפך ממס יד ופיי תקין — “The power of His acts He told to His people,
— so that if the nations of the world will say to Israel, I am your God, you conquered
— you are a holy people — the lands of the seven nations who inhabited the Land of Canaan,
— [Israel] will say to them, — 아יני אני אני אני אני אני אני אני אני אני אני אני אני אני אני אני אני אני אני אני אני אני אני אני אני אני אני אני אני אני אני אני אני אני אני אני אני אני אני אני אני אני אני אני אני אני אני אני אני אני ami — “The whole earth
belongs to the Holy One, Blessed is He. He created it — He created it — and He gave it
to the one found proper in His eyes. — By His wish He gave it to them,
— and by His wish He took it from them — and gave it to us.”
was no foreign god with him. He would have him ride on the heights of the earth, and he would eat the ripe fruits of the field; He would suckle him with honey from a stone, and off from the hardness of a rock; Cream of cattle and milk of flock

—he would have him ride, etc. The verse uses “the heights of the earth” because the Land of Israel, which is the highest of all lands,

—and he would eat the ripe fruits of the field. These are the fruits of the Land of Israel, which are quicker to develop and to ripen than all of the fruits of the other lands.

—he would suckle him with honey from a stone. There was once an incident about someone who said to his son— in Sikhin, “Bring me cut figs from the barrel.” He went and found honey of figs floating over its mouth. [The son] said to him, “This is a barrel of honey, not of cut figs.” [The father] said to him, “Sink your hand into it, and you will bring up cut figs from it.”

—and oil from the hardness of a rock. These are the olives of Gush Chalav.

—the heights of the earth. The word means height.

11 “And it will be that when Hashem will bring you to the land of the Canaanites, as He swore to you and your forefathers, and He will give it to you; then you shall set apart any that first emerges from the womb

—sware to you. And where did He swear to you that He would bring you to the Land, which I have raised, etc.?

—He will give it to you. [The Land] should be considered in your eyes as if it has been given to you on that very day, and it should not be considered in your eyes— as an inheritance received from ancestors.

—then you shall set apart. The word means...