

[Cities of Refuge](elul.html) – הַמִּקְלָט עָרֵי

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[Introduction 1](#_Toc404188390)

[Makom – Place 4](#_Toc404188391)

[The Kohen Gadol and the Manslayer 5](#_Toc404188392)

[The Shema 7](#_Toc404188393)

[Two hundred and forty-eight 8](#_Toc404188394)

[In The Wilderness 9](#_Toc404188395)

[Other Manslayers 10](#_Toc404188396)

[Adam and Chava 10](#_Toc404188397)

[Kayin and Hevel 12](#_Toc404188398)

[Yosef and His Brothers 12](#_Toc404188399)

[Moshe and the Egyptian 13](#_Toc404188400)

[Exile In Megillat Ruth 14](#_Toc404188401)

[Babylonian Galut 14](#_Toc404188402)

[Mashiach ben Yosef and the Bne Israel 15](#_Toc404188403)

[The Yeshiva 15](#_Toc404188404)

[Atonement 16](#_Toc404188405)

[Korban Pesach 16](#_Toc404188406)

[Exceptions 17](#_Toc404188407)

[For The Land 17](#_Toc404188408)

[Beyond The Jordan River 17](#_Toc404188409)

[Rambam’s Mitzvot 18](#_Toc404188410)

[City of Refuge = Torah 19](#_Toc404188411)

[Chart of forty-two 20](#_Toc404188412)



# Introduction

When it is proven that a person killed unintentionally, he is banished to [one](one.html) of the [six](six.html) [cities of refuge](elul.html) (arei miklat) or [one](one.html) of the [forty](forty.html)-[two](two.html)[[1]](#footnote-1) Levitical cities,[[2]](#footnote-2) to protect him from the vengeance of the slain man’s relatives. He must stay there and not leave the [city](city.html) or its [city](city.html) limits for any reason whatsoever until the death of the [Kohen](kohen.html) Gadol ([High Priest](priests.html)) who served at the [time](time.html) that he was sentenced to [exile](galuyot.html). In this [study](study.html) I would like to look at these cities in greater detail.

Moshe, in his last active [mitzva](cmds613.html), consecrates [three](three.html) of the [six](six.html) [cities of Refuge](elul.html), those that lie on the [east](east.html) side of the [Jordan](stages.html) river.

***Devarim (Deuteronomy) 4:41*** *Then Moshe set apart* [*three*](three.html) *cities on the* [*eastern*](east.html) *side of the* [*Jordan*](stages.html)*, That the murderer who killed his neighbor unintentionally, and did not hate him previously, might flee there; .. Bezer in the desert .. for the Reuvenites; and Ramot in Gil’ad for the Gadites; and Golan in Bashan for the Menashites.”*

Let’s look at the Torah’s [creation](bara.html) of the concept of a refuge [city](city.html):

***Bamidbar (***[***Numbers***](nchart.html)***) 35:6*** *And the cities which ye shall give unto the Levites, they shall be the* [*six*](six.html)[*cities of refuge*](elul.html) (Miklat)*, which ye shall give for the manslayer to flee thither; and beside them ye shall give* [*forty*](forty.html) *and* [*two*](two.html) *cities.*

***Bamidbar (***[***Numbers***](nchart.html)***) 35:31-32*** *You may not accept a ransom for the life of a murderer who is guilty of a capital crime; he must be put to death. Nor may you accept ransom in lieu of flight to a* [*city*](city.html) *refuge, enabling* [*one*](one.html) *to return to live on his land before the death of the* [*priest*](priests.html)*.*

The above passage is where we find the [first](one.html) usage of *refuge* – *miklat -* מקלט.

An *Ir Miklat* (refuge [city](city.html) - an absorption / integration [city](city.html) – a [new](new.html) mindset) represents the [study](study.html) of the Torah. Not only does the [city](city.html) absorb the manslayer, but the manslayer also absorbs the Ir Miklat! This is the meaning contained in the [Hebrew](hebrew.html) word *miklat*.

A manslayer was directed to an Ir Miklat by a road [sign](signs.html) that simply said *miklat* *miklat* - מקלט מקלט.

Anyone who is responsible for the taking of a life flees to, or is sent to, an *Ir Miklat*. This includes the intentional murderer and [one](one.html) who killed totally by accident without any contributory negligence. The “killer” is taken from the *Ir Miklat* to stand trial. If the court decides that the person is completely free of any guilt or responsibility, then he is freed. If the killing is deemed a premeditated murder, the guilty party is to be executed. Only if the verdict of the court is shogeg, an inadvertent murderer, will the person be returned to *Ir Miklat* to remain there, as mentioned above. By the way, if the killer lives in an *Ir Miklat* in the [first](one.html) place, he would be sent to another [one](one.html). If would not do to remain in his home town.

The [mitzva](cmds613.html) of *Ir Miklat* is [one](one.html) of only [two](two.html) [mitzvot](cmds613.html) that the Torah labels *chukat mishpat*. This is an almost paradoxical term, with *mishpat* being that kind of [mitzva](cmds613.html) that is logical, based on common sense, easy to understand, and with *chok* being that kinnd of [mitzva](cmds613.html) whose reasons are not given to us, nor can we completely figure them out on our own.

The gematria of miklat - מקלט is 179:

מ - 40

ק – 100

ל – 30

ט – 9

======

Total = 179 [time](time.html) 2 equal 358

The gematria, therefore, of *miklat miklat* is 358. [*Mashiach*](mashiach.html) also has a gematria of 358. This double state points to [Mashiach](mashiach.html) and His revelation.

So we see that the road [sign](signs.html) pointing to the [city](elul.html) of refuge also contains a hint that points [one](one.html) toward [Mashiach](mashiach.html).

***Makkoth 10b*** *AND DIRECT ROADS WERE MADE LEADING FROM* [*ONE*](one.html) *TO THE OTHER. It is* [*taught*](teacher.html)*: R. Eliezer b.* [*Jacob*](israelja.html) *says that the words miklat miklat [asylum asylum] was inscribed at the parting of the ways so that the manslayer might notice and turn in that direction.*

The [Gemara](orallaw.html) [teaches](teacher.html) us that the word miklat [asylum] was inscribed at the parting of the ways so that the manslayer might notice and turn in that direction.

As [one](one.html) stays continuously in the Ir Miklat, so, Joshua commanded us to [study](study.html) Torah continuously:

***Yehoshua (Joshua) 1: 8*** *This book of the* [*law*](law.html) *shall not depart out of thy* [*mouth*](body.html)*; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success.*

We shall examine this concept in greater detail, but, I am getting ahead of myself. Lets see what the Torah [teaches](teacher.html) about an Ir Miklat.

A person who *murders* *intentionally* after having been previously warned is liable to the death penalty. A person who kills *unintentionally* is exempt from the death penalty, but is punished with [galut](galuyot.html) ([exile](galuyot.html)).

Bear in mind, lest you believe that this [sin](sin.html) of manslaughter does not apply to you, that *every* [*time*](time.html) *our words hurt another*, we are guilty of being a small manslayer. Thus, to a certain extent, we all need an Ir Miklat.

Miklat is used some [twenty](twenty.html) times in the Tanach[[3]](#footnote-3) and is always used as a reference to the [cities of refuge](elul.html). The normal [Hebrew](hebrew.html) word for refuge is not *miklat*.

***Makkoth 9b*** *MISHNAH. WHITHER ARE THEY BANISHED? TO THE* [*THREE*](three.html) *CITIES SITUATE ON THE YONDER SIDE OF THE* [*JORDAN*](stages.html) *AND* [*THREE*](three.html) *CITIES SITUATE IN THE LAND OF CANAAN, AS ORDAINED, YE SHALL GIVE* [*THREE*](three.html) *CITIES BEYOND THE* [*JORDAN*](stages.html) *AND* [*THREE*](three.html) *CITIES IN THE LAND OF CANAAN; THEY SHALL BE* [*CITIES OF REFUGE*](elul.html)*. NOT UNTIL* [*THREE*](three.html) *CITIES WERE SELECTED IN THE* [*LAND OF ISRAEL*](city.html) *DID THE [*[*FIRST*](one.html)*]* [*THREE*](three.html) *CITIES BEYOND THE* [*JORDAN*](stages.html) *RECEIVE FUGITIVES, AS ORDAINED, [AND OF THESE CITIES WHICH YE SHALL GIVE]* [*SIX*](six.html) *CITIES FOR REFUGE SHALL THEY BE UNTO YOU WHICH MEANS THAT [THEY DID] NOT [FUNCTION] UNTIL ALL* [*SIX*](six.html) *COULD SIMULTANEOUSLY AFFORD ASYLUM. AND DIRECT ROADS WERE MADE LEADING FROM* [*ONE*](one.html) *TO THE OTHER, AS ORDAINED, THOU SHALT PREPARE THEE A WAY AND DIVIDE THE BORDERS OF THY LAND. INTO* [*THREE*](three.html) *PARTS. AND* [*TWO*](two.html) *[ORDAINED] SCHOLAR — DISCIPLES WERE DELEGATED TO ESCORT THE MANSLAYER IN CASE ANYONE ATTEMPTED TO SLAY HIM ON THE WAY, AND THAT THEY MIGHT* [*SPEAK*](mashal.html) *TO HIM. R. MEIR SAYS: HE MAY [EVEN] PLEAD HIS CAUSE HIMSELF, AS IT IS ORDAINED, AND THIS IS THE WORD OF THE SLAYER. R. JOSE B. JUDAH SAYS: TO BEGIN WITH, A SLAYER WAS SENT IN ADVANCE TO [*[*ONE*](one.html) *OF] THE* [*CITIES OF REFUGE*](elul.html)*, WHETHER HE HAD SLAIN IN ERROR OR WITH INTENT. THEN THE COURT SENT AND BROUGHT HIM THENCE. WHOEVER WAS FOUND GUILTY OF A CAPITAL CRIME THE COURT HAD EXECUTED, AND WHOEVER WAS FOUND NOT GUILTY OF A CAPITAL CRIME THEY ACQUITTED. WHOEVER WAS FOUND LIABLE TO BANISHMENT THEY RESTORED TO HIS PLACE [OF REFUGE] AS IT IS ORDAINED, AND THE CONGREGATION SHALL RESTORE HIM TO THE* [*CITY*](elul.html) *OF REFUGE WHITHER HE WAS FLED*

In the Torah portion which speaks of the Arei Miklat, it mentions the Arei Miklat (gematria is 179) exactly [ten](ten.html) [time](time.html)! These [ten](ten.html) are beautifully divided into [five](five.html) and [five](five.html). The Torah [first](one.html) talks about unintentional manslaughter and then mentions *miklat* [five](five.html) times.[[4]](#footnote-4) Then the Torah speaks about intentional murder before returning to manslaughter. When the Torah returns to manslaughter it mentions *miklat* [five](five.html) additional times. This mirrors the arrangement of then Luchot are which we find engraved the [ten](ten.html) [commandments](cmds613.html) as [two](two.html) blocks of [five](five.html) [commands](cmds613.html)[[5]](#footnote-5) opposite [five](five.html) [commands](cmds613.html).[[6]](#footnote-6)

The designated [cities of refuge](elul.html) were named by Joshua after they entered [eretz Israel](city.html):

***Yehoshua (Joshua) 20:1***[*HaShem*](hashem.html) *also spake unto Joshua, saying, 2* [*Speak*](mashal.html) *to the children of Israel, saying, Appoint out for you* [*cities of refuge*](elul.html)*, whereof I spake unto you by the* [*hand*](fourteen.html) *of Moses: 3 That the slayer that killeth any person unawares and unwittingly may flee thither: and they shall be your refuge from the avenger of* [*blood*](body.html)*. 4 And when he that doth flee unto* [*one*](one.html) *of those cities shall stand at the entering of the gate of the* [*city*](city.html)*, and shall declare his cause in the* [*ears*](body.html) *of the elders of that* [*city*](city.html)*, they shall take him into the* [*city*](city.html) *unto them, and give him a place, that he may* [*dwell*](dwelling.html) *among them. 5 And if the avenger of* [*blood*](body.html) *pursue after him, then they shall not deliver the slayer up into his* [*hand*](fourteen.html)*; because he smote his neighbour unwittingly, and hated him not beforetime. 6 And he shall* [*dwell*](dwelling.html) *in that* [*city*](city.html)*, until he stand before the congregation for judgment, and until the death of the* [*high priest*](priests.html) *that shall be in those days: then shall the slayer return, and come unto his own* [*city*](city.html)*, and unto his own house, unto the* [*city*](city.html) *from whence he fled. 7 And they* [*appointed*](settimes.html) *Kedesh in Galilee in mount Naphtali, and* [*Shechem*](city.html) *in mount Ephraim, and Kirjath-arba, which is* [*Hebron*](city.html)*, in the mountain of Judah. 8 And on the other side* [*Jordan*](stages.html) *by* [*Jericho*](stages.html) *eastward, they assigned Bezer in the wilderness upon the plain out of the* [*tribe*](tribes.html) *of Reuben, and Ramoth in Gilead out of the* [*tribe*](tribes.html) *of Gad, and Golan in Bashan out of the* [*tribe*](tribes.html) *of Manasseh.9 These were the cities* [*appointed*](settimes.html) *for all the children of Israel, and for the stranger that sojourneth among them, that whosoever killeth any person at unawares might flee thither, and not die by the* [*hand*](fourteen.html) *of the avenger of* [*blood*](body.html)*, until he stood before the congregation.*

Now because we [know](daat.html) that [HaShem](hashem.html) always acts midda kneged midda (measure for measure), we understand that there is a direct correlation between the crime and the punishment. This begs a question: Why is [galut](galuyot.html), [exile](galuyot.html), the correction for [one](one.html) who kills inadvertently?

The midda kneged midda is like this: If a man causes another man to lose his *makom*, his place, in this [world](worlds.html), the Torah mandates that this unintentional manslayer must lose his *makom*, his place, by going into [galut](galuyot.html). The manslayer must leave his home, [community](community.html), job, and friends (his *makom*, his “place”) and flee to [one](one.html) the [cities of refuge](elul.html) to remain in [exile](galuyot.html) until the [Kohen](kohen.html) Gadol dies. **Thus we see that** [**exile**](galuyot.html) **is a great kindness from** [**HaShem**](hashem.html) **that enables us to correct that which we have blemished in this** [**world**](worlds.html).

[HaShem](hashem.html) lessened the discomfort of those who were [exiled](galuyot.html) to the [cities of refuge](elul.html) by sending them to cities where the Levites were also landless.

***Devarim (Deuteronomy) 19:2-4***[*Three*](three.html) *cities you shall set aside within the land that* [*HaShem*](hashem.html) *your G-d is giving you as an* [*inheritance*](inherit.html)*... and they shall be for all murderers to escape to. This is the murderer who shall flee there, and live:* [*one*](one.html) *who strikes his fellow unintentionally...*

The person who kills unintentionally doesn’t have an appreciation of life. Therefore, his punishment is to go to the [City](elul.html) of Refuge.

# Makom – Place

The [Hebrew](hebrew.html) word *Makom* - מקם is normally translated as *place*.

*Makom* is a word that we use rather lightly in the English [speaking](mashal.html) [world](worlds.html). In the [Hebrew](hebrew.html) [world](worlds.html) it is never taken or used lightly. You see, *HaMakom* (The Place) - המקם is [one](one.html) of [HaShem](hashem.html)‘s names! By referring to [HaShem](hashem.html) as *The Place* we are saying that [HaShem](hashem.html) is not in the [world](worlds.html); rather, the [world](worlds.html) is in [HaShem](hashem.html). HaMakom asserts that [HaShem](hashem.html) is everywhere and everything: [physical](physical.html) and [spiritual](physical.html), matter and energy. All of this makes up the oneness of [HaShem](hashem.html). [HaShem](hashem.html) makes a place for the [world](worlds.html). He provides a place for the [world](worlds.html) to exist.

***Bereshit Rabbah 68:9***[*HaShem*](hashem.html) *encompasses the* [*world*](worlds.html)*; the* [*world*](worlds.html) *does not encompass Him[[7]](#footnote-7).*

The [Land of Israel](city.html) is also *HaMakom*, the place on earth set aside by [HaShem](hashem.html) as the Holy Land.

The Torah calls Mt. Moriah, HaMakom:

***Bereshit (Genesis) 22:4-5*** *Then on the* [*third*](three.html) *day* [*Abraham*](avraham.html) *lifted up his* [*eyes*](body.html)*, and saw the place (HaMakom) afar off. And they came to the place (HaMakom) which God had told him of; and* [*Abraham*](avraham.html) *built an altar there, and laid the wood in order, and bound* [*Isaac*](isaac.html) *his son, and laid him on the altar upon the wood.*

***Bereshit (Genesis) 22:9*** *And they came to the place (HaMakom) which God had told him of; and* [*Abraham*](avraham.html) *built an altar there, and laid the wood in order, and bound* [*Isaac*](isaac.html) *his son, and laid him on the altar upon the wood.*

***Bereshit (Genesis) 22:14*** *And* [*Abraham*](avraham.html) *called the* [*name*](name.html) *of that place (Makom) Adonai-Yireh: as it is said to this day, In the mount of* [*HaShem*](hashem.html) *it shall be seen.*

The [Midrash](orallaw.html) reiterates the significance of *HaMakom*:

[**Midrash**](orallaw.html) **Tehillim** [**Psalm**](psalms1.html) **90** R. Huna said in the [name](name.html) of R. Ammi: Why is the [name](name.html) of the Holy [One](one.html), blessed be He, called “place?” Because He is the place of the [world](worlds.html), as is said *Behold, there is a place by Me.* [Abraham](avraham.html) called Him *“place,”* as is said *And* [*Abraham*](avraham.html) *called the* [*name*](name.html) *of that place Adonai-Yireh* (Gen. 22:14). [Jacob](israelja.html) called Him *“place,”* as is said *How full of awe is this place* (Gen. 28:17). Moses called Him *“place,”* as is said *Behold, there is a place by Me* (Ex. 33:21).

Many of the items found in the [Bet HaMikdash](mikdash.html) did not have fixed places. For example, the menorah had a position relative to the Holy Ark, specifically, southeast of the Ark, but it did not have an absolute place in the [Temple](temple.html). In contrast, the mizbeach, the altar, had an absolute place, and if it was not in that place, the obligation of performing the [Temple](temple.html) service was not fulfilled. Why? Because, says the Rambam, the *place* of the altar is the *place* from which man himself was created!

We feel homesick when we have been away from our home (the place) for a protracted period of [time](time.html). No matter how humble, we long for our place of origin. We long for our home, our place. Thus we learn that our soul longs to return to [HaShem](hashem.html), it’s origin, it’s source. [Homesickness](mashal.html) was given to us as a [mashal](mashal.html) to help us understand that our soul longs to return to it’s home with [HaShem](hashem.html).

Thus we can understand that *makom*, place, is very significant. It is a [name](name.html) of [HaShem](hashem.html), it is where [HaShem](hashem.html) focuses His attention, it is a place we call home.

[Exile](galuyot.html) is when we leave our makom, our place, and go to another *place*. It can never replace our *place*. The pain of [exile](galuyot.html) is the pain of not having a place to be, because it is not our place.

# The [Kohen](kohen.html) Gadol and the Manslayer

The Cities of Refuge are also the cities of the Levites who possess a unique ability to shelter the murderer.[[8]](#footnote-8) The Levites are a special class of human beings among the Jewish people who were set apart to personify the way human beings fashioned in HaShem’s image should live. Rather than being allotted a distinct tribal portion of their own, they live scattered among the rest of Jewry, on land that is considered the portion of HaShem.

HaShem said to Aaron:

***Bamidbar (Numbers) 18:20*** *In their land you shall have no heritage, and a share you shall not have among them; I am your share and your heritage among the people of Israel.*

As Levite land is HaShem’s portion, it can never be detached from Him by anyone. The murderer’s own portion will not support him, but he is unable to affect HaShem’s. As long as he remains within HaShem’s city he has a place in the world and he can obtain sanctuary.

This idea is emphasized by the fact that the murderer can also obtain sanctuary by standing on top of the Altar in the Temple.[[9]](#footnote-9) The idea is that as long as the murderer remains in HaShem’s domain, he is sheltered from the consequences of having detached himself from HaShem by losing his right to embody the Divine Image.

What did the Levites do with their [time](time.html)? They worked in the [Beit HaMikdash](mikdash.html), they sang in the [Beit HaMikdash](mikdash.html), and they were the teachers of Torah. The person who killed unintentionally would now have the opportunity to get an appreciation of what [one](one.html) can do with life. Such an [experience](experience.html) will forever change the person. Seeing a Levi who spends his evening, morning, and afternoon immersed in Torah and [mitzvot](cmds613.html) will change his view of life.

The Torah is telling us that there is some [connection](connection.html) between the [sin](sin.html) of the unintentional manslayer and the [Kohen](kohen.html) Gadol, by linking the [exile](galuyot.html) of the manslayer with the death of the [Kohen](kohen.html) Gadol. But what in the [connection](connection.html) between the manslayer and the [Kohen](kohen.html) Gadol? To answer this, we will need a bit of background.

The Torah prohibits using stones touched by iron for the mizbeach, the altar, because iron, which is used to form weapons, is responsible for loss of human life. If even an unintentional murder takes place it indicates that the [Beit HaMikdash](mikdash.html) is not fulfilling its role. The [Kohen](kohen.html) Gadol, the guardian of the [Beit HaMikdash](mikdash.html), is also at fault to a certain degree, and he too share in the punishment of manslayer. The [Kohen](kohen.html) Gadol should be beseeching [HaShem](hashem.html) for both the [one](one.html) who dies and the [one](one.html) who killed. Only the [Kohen](kohen.html) Gadol goes into the Holy of Holies – HaMakom – The Place. Only the [Kohen](kohen.html) Gadol can give the [one](one.html) who has lost his place – a place – in The Place.

When the [Kohen](kohen.html) Gadol entered the Holy of Holies on Yom [HaKippurim](kippur.html), He represented the entire [nation](nations.html). Therefore we can see that every [Jew](gen-jew.html) is also part of a larger entity, the [body](body.html) of [Mashiach](mashiach.html):

[***Ephesians***](ephesians.html) ***5:23*** *For the husband is the* [*head*](body.html) *of the wife, as* [*Mashiach*](mashiach.html) *also is the* [*head*](body.html) *of the Bne Israel, himself the savior of the* [*body*](body.html)*.*

***Yochanan (John) 15:5*** *I am the vine, you are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.*

So, if every [one](one.html) of the Bne Israel is a part of a larger entity (a [*body*](body.html) or a *vine*), then clearly the [head](body.html) ([Mashiach](mashiach.html) – the [Kohen](kohen.html) Gadol) suffers when the part is broken (unintentionally killing). Additionally, it is the [head](body.html) ([Kohen](kohen.html) Gadol) which is in control of the [body](body.html) (Bne Israel). Thus we see that the manslayer and the [Kohen](kohen.html) Gadol are linked and that each is responsible for the other.

In fact, the [Talmud](orallaw.html) indicates that it is the death of the [Kohen](kohen.html) Gadol which provides [atonement](atonemen.html) for the manslayer.

***Makkoth 11b*** *It is the death of the [high]* [*priest*](priests.html) *that procures the* [*atonement*](atonemen.html)*.*

This echoes what we find in the Nazarean Codicil:

[***Bereans***](bereans.html) ***(***[***Hebrews***](bereans.html)***) 9:7*** *But into the second went the* [*high priest*](priests.html) *alone once every year, not without* [*blood*](body.html)*, which he offered for himself, and for the errors of the people: 8 The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the* [*first*](one.html)[*tabernacle*](mikdash.html) *was yet* [*standing*](mashal.html)*: 9 Which was a figure for the* [*time*](time.html) *then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; 10 Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the* [*time*](time.html) *of reformation. 11 But* [*Mashiach*](mashiach.html) *being come an* [*high priest*](priests.html) *of good things to come, by a greater and more perfect* [*tabernacle*](mikdash.html)*, not made with* [*hands*](fourteen.html)*, that is to say, not of this building; 12 Neither by the* [*blood*](body.html) *of goats and calves, but by his own* [*blood*](body.html) *he entered in once into the holy place, having obtained eternal* [*redemption*](redemption.html) *for us.*

When the manslayer flees to the [city](elul.html) of refuge, he will be tempted to [pray](prayer.html) for the death of the [Kohen](kohen.html) Gadol, in order that he should be allowed to end his [exile](galuyot.html). The [Talmud](orallaw.html) speaks of this problem:

***Makkoth 11a*** *MISHNAH. IT IS ALL* [*ONE*](one.html) *WHETHER A* [*HIGH PRIEST*](priests.html) *[WHO DIED] HAD BEEN ANOINTED WITH THE [HOLY] ANOINTING OIL; OR HAD BEEN CONSECRATED BY THE MANY VESTMENTS, OR HAD RETIRED FROM HIS OFFICE — ALL MAKE POSSIBLE THE RETURN OF THE MANSLAYER; R. JUDAH SAYS ALSO THE [DEATH OF THE]* [*PRIEST*](priests.html) *WHO HAD BEEN ANOINTED FOR WAR PERMITS THE RETURN OF THE MANSLAYER. THEREFORE, MOTHERS OF* [*HIGH PRIEST*](priests.html)*S WERE WONT TO PROVIDE* [*FOOD*](food.html) *AND RAIMENT FOR THEM THAT THEY MIGHT NOT* [*PRAY*](prayer.html) *FOR THEIR SON’S DEATH.*

[*GEMARA*](orallaw.html)*. What are the data [for the above statement]? — Said R. Kahana: They are [severally] indicated in the texts [the* [*high priest*](priests.html) *being mentioned* [*three*](three.html) *times], And he shall abide in it unto the death of the* [*high priest*](priests.html) *which was anointed with the holy oil; again it is written, Because he should have remained in the* [*city*](elul.html) *of refuge until the death of the* [*high priest*](priests.html)*; and once more, But after the death of the* [*high priest*](priests.html) *the slayer shall return into the land of his possession. And whence R. Judah’s view? — It is written once again, [And ye shall take no satisfaction for him that is fled to the* [*city*](city.html) *of his refuge] that he should come again to* [*dwell*](dwelling.html) *in the land, until the death of the* [*priest*](priests.html)*. And the other? — Since the description ‘high’ is omitted therein, the last quoted passage is taken [by him] as [but a secondary reference to]* [*one*](one.html) *of the aforementioned.*

*THEREFORE MOTHERS OF* [*HIGH PRIEST*](priests.html)*S [WERE WONT TO PROVIDE* [*FOOD*](food.html) *AND RAIMENT FOR THEM THAT THEY MIGHT NOT* [*PRAY*](prayer.html) *FOR THEIR SON’S DEATH]. The reason [given] is that the banished might not* [*pray*](prayer.html) *[for the* [*high priest*](priests.html)*‘s death]; but what if they should* [*pray*](prayer.html)*, [think you] he would die? [Surely the saying is,] As the flitting bird as the flying swallow, so the curse that is causeless shall [not] follow! Said a venerable old scholar: I heard an explanation at* [*one*](one.html) *of the sessional lectures of Raba, that [the* [*high priest*](priests.html)*s were not without blame, as] they should have implored Divine* [*grace*](grace.html) *for [averting the sorrows of] their* [*generation*](toldot.html)*, which they failed to do. Others read in the Mishnah thus: THAT THEY MIGHT* [*PRAY*](prayer.html) *FOR THEIR SONS THAT THEY DIE NOT. The reason [given then] is that the banished should* [*pray*](prayer.html) *[for the* [*high priest*](priests.html)*]; but, what if they did not* [*pray*](prayer.html) *[for him; think you] he would die? What should he have done [to avert it]? — As they say here [in* [*Babylon*](bavel.html)*]: ‘Toby did the [bad] jobbing and Ziggad got the [hard] slogging,’ or as they say there [in Palestine]: ‘*[*Shechem*](city.html) *got him a wife and Mabgai caught the knife.’ Said a venerable old scholar: I heard an explanation at* [*one*](one.html) *of the sessional lectures of Raba that [the* [*high priest*](priests.html)*s were not without blame, as] they should have implored Divine* [*grace*](grace.html) *for [averting the sorrows of] their* [*generation*](toldot.html)*, which they failed to do.*

These [Cities of Refuge](elul.html) were, therefore, refuges in space.

# The [Shema](shema.html)

The [prayers](prayer.html) found in the siddur contain several profound uses of the [number](nchart.html) [forty](forty.html)-[two](two.html). Whether in the [number](nchart.html) of words or [letters](letters.html), [forty](forty.html)-[two](two.html) is an integral building block used by the [prayers](prayer.html) to achieve results.

In the verse [*Shema*](shema.html) *Israel,[[10]](#footnote-10)* [*HaShem*](hashem.html) *Elokeinu,* [*HaShem*](hashem.html) *echad* there are [six](six.html) words, and in the paragraph of *Ve’ahavta* (You shall love) till *uvisharecha* (and upon your gates) there are a total of [forty](forty.html)-[two](two.html) words.

The [Shema](shema.html) is recited twice a day, by observant [Jews](gen-jew.html), to obey the Torah [command](cmds613.html), as found in the [Shema](shema.html) itself. The goal of the [Shema](shema.html) is not just to declare that [HaShem](hashem.html) is [one](one.html), but rather to declare that [HaShem](hashem.html) is [one](one.html) and there is nothing in existence besides Him. The [world](worlds.html) and everything around us, is just an extension of [HaShem](hashem.html). We are an extension of the oneness of [HaShem](hashem.html).

To help us understand the making of many into [one](one.html), [HaShem](hashem.html) gave us the sense of [hearing](mashal.html). As an aside, [HaShem](hashem.html) gave us the human [body](body.html), with all of its responses, in order to give us intimate [insights](insights.html) into [HaShem](hashem.html) and His [creation](bara.html). If we understand what it means to hear, we can understand what it means to declare [HaShem](hashem.html)‘s oneness.

[Hearing](mashal.html) is a sense which requires us to assemble the sounds from another person, into a cohesive picture. Thus we would say that [hearing](mashal.html) is the forming of disparate parts into a single idea or picture. Literally we make many (sounds) into [one](one.html) (idea).

The [Shema](shema.html), which is uttered twice a day by every observant [Jew](gen-jew.html), is an interesting perspective into [hearing](mashal.html). [Shema](shema.html) is normally translated as “hear”. Our Sages [teach](teacher.html) us that [*shema*](shema.html) literally means *the gathering of many and making them into* [*one*](one.html). The appropriateness of this definition is brought into sharp distinction when we see that the goal of the [shema](shema.html) is that [HaShem](hashem.html) should be [one](one.html) and His [name](name.html) [One](one.html).

This “oneness” was our state in [Gan Eden](eden.html). Thus we would say that we find [forty](forty.html)-[two](two.html) words in the Ve’ahavta[[11]](#footnote-11) in order to facilitate our return to the state that we enjoyed in [Gan Eden](eden.html).

The goal of the [Shema](shema.html) is oneness, but the goal of the *Ve’ahavta* is to create a [new](new.html) reality where Klal Israel[[12]](#footnote-12) are bonded together in love for [HaShem](hashem.html).

The verse of *“*[*Shema*](shema.html) *Israel”* (Hear O Israel) accentuates “accepting the yoke of [heaven](heaven.html)“, and the paragraph of *“Ve’ahavta”* (and you shall love) deals with absolute love of [HaShem](hashem.html).

The [six](six.html) [cities of refuge](elul.html) correspond to the [six](six.html) words “[Shema](shema.html) Yisrael Adonai Elohenu Adonai Ehad,” “Hear O Israel, the Lord is our G-d, the Lord is [One](one.html).” Add the names of the [forty](forty.html)-[two](two.html) other cities, and you have [forty](forty.html)-[eight](eight.html) words, corresponding to the total of [forty](forty.html)-[eight](eight.html) [Hebrew](hebrew.html) words in the passage beginning with “Hear, O Israel...”[[13]](#footnote-13) and ending with “...and upon thy gates”.[[14]](#footnote-14)

The foregoing implies that the words of the declaration of faith beginning with “Hear O Israel”[[15]](#footnote-15) constitutes those “[cities of refuge](elul.html)“ where any [Jews](gen-jew.html), no matter what his [sin](sin.html), can find shelter and protection. If he accepts the yoke of the Kingdom of [Heaven](heaven.html) and loves [HaShem](hashem.html), he will be saved from the accusers who pursue him.[[16]](#footnote-16)

## [Two](two.html) hundred and [forty](forty.html)-[eight](eight.html)

[***Zohar***](orallaw.html)[***Ruth***](ruth.html) ***97b*** *There are 248 limbs in the* [*body*](body.html)*, and each word of* [*Shema*](shema.html) *serves to protect* [*one*](one.html) *of them.*

However, when making a tally of all of the sections of [Shema](shema.html), [one](one.html) comes up with only 245 words. How do we make up for the [three](three.html) missing words?

The Shulchan Aruch[[17]](#footnote-17) writes that there are 245 words in the [*Shema*](shema.html), and in order to make it up to **248**, corresponding to the **248** limbs of a person, the *Shliach Tzibbur* repeats [three](three.html) words, [*HaShem*](hashem.html) *Elokeichem Emet*.[[18]](#footnote-18) The Remo adds that that if [one](one.html) is not saying [Shema](shema.html) with a tzibbur, then [one](one.html) adds at the beginning [three](three.html) words, *El Melech Ne’eman (G-d faithful king)*.[[19]](#footnote-19)

\* \* \*

The [first](one.html) [six](six.html) words of the [Shema](shema.html) followed by the [forty](forty.html)-[two](two.html) words of the Ve’ahavta are a picture of the cities which were given to the Levites.[[20]](#footnote-20) The Levites were given [forty](forty.html)-[two](two.html) cities in addition to the [six](six.html) [cities of refuge](elul.html). This suggests an intrinsic [connection](connection.html) between the [Shema](shema.html) and the Levitical cities.

***Bamidbar (***[***Numbers***](nchart.html)***) 35:6*** *And among the cities which ye shall give unto the Levites there shall be* [*six*](six.html) *cities for refuge, which ye shall appoint for the manslayer, that he may flee thither: and to them ye shall add* [*forty*](forty.html) *and* [*two*](two.html) *cities.*

The [cities of refuge](elul.html) are closely connected to the cities of the Levites. They appear in the same chapter in the Torah. In fact, the [forty](forty.html)-[two](two.html) Levite cities function as [cities of refuge](elul.html).[[21]](#footnote-21) The [cities of refuge](elul.html) are under the jurisdiction of the Levites, and more specifically, the [High Priest](priests.html). When an unintentional killer dwells within the [city](elul.html) of refuge he becomes the “property” of the [High Priest](priests.html). He lives within his [city](city.html) and therefore belongs to him. Although by no means a slave, he still lives under the dominion of the [High Priest](priests.html). The same [law](law.html) governing the release of a permanent [Jewish](gen-jew.html) slave upon the death of his master[[22]](#footnote-22) applies here. The unintentional killer may leave only upon the death of his “master”, the [High Priest](priests.html).

What was the point of having the manslayer flee to a [city](elul.html) of refuge? A manslayer was [one](one.html) who had killed someone *unintentionally*. Chazal [teach](teacher.html) that this accident occurred because the manslayer did not take special precautions to insure that it could not happen. In other words, he did not have love for his fellow. To correct this lack of love, this failure to be cautious, [HaShem](hashem.html) sends the manslayer and his [teacher](teacher.html) to a [city](elul.html) of refuge. These cities are populated by the Levites and [priests](priests.html) who primary job was to [teach](teacher.html) Torah. Further, the [priests](priests.html) were the descendants of Aharon who had a special knack for bringing peace between a man and his neighbor. Thus the Levitical cities were the ideal environment to rehabilitate the manslayer. The manslayer could learn Torah by observing it in the actions of those who were trained and called to [teach](teacher.html) Torah.

The [forty](forty.html)-[two](two.html) cities which were given to the Levites are going to be inhabited by those who are close to [HaShem](hashem.html) because of their service in the [Beit HaMikdash](mikdash.html) and because their primary job is to [teach](teacher.html) Torah. The primary way of [teaching](teacher.html) Torah is by modeling a life of Torah. This suggests that the Levites are re-creating [Gan Eden](eden.html) and [teaching](teacher.html) Torah to the Bne Israel in such a way that they, too, are ascending back to the state that they had at [Gan Eden](eden.html). Both entities are part of the process of recreation. [Forty](forty.html)-[two](two.html) is the perfect [number](nchart.html) to describe this process.

|  |  |
| --- | --- |
| Owned by | [High Priest](priests.html) |
| Previously owned by | Self |
| Between | Home and Refuge [city](city.html) |
| Chased by  | Avenger of [blood](body.html) |
| [Taught](teacher.html) by | [Priests](priests.html) |
| [Type](types.html) of | [Exile](galuyot.html) |

Finally, Rashi, on Bereshit 4:16, offer the following [insight](insights.html) into the [cities of refuge](elul.html):

**to the** [**east**](east.html) **of Eden** --There his father was [exiled](galuyot.html) when he was driven out of the [Garden of Eden](eden.html), as it is said (3:24) “and He stationed at the [east](east.html) of the [Garden of Eden](eden.html), etc., to guard” the way of approach to the Garden, from which we can learn that [Adam](adam.html) was there. And we find that **the** [**easterly**](east.html) **direction always offers asylum for murderers,** as it is said (Deut. 4:41): “Then Moses separated, etc.” [[three](three.html) [cities of refuge](elul.html)]in the direction of the sunrise”-.[[23]](#footnote-23) Another explanation: בְּאֶרֶץנוֹד means that wherever he went, the earth would quake beneath him, and the people would say, “Go away from him; this is the [one](one.html) who killed his brother”.[[24]](#footnote-24)

**The** [**Forty**](forty.html)**-**[**two**](two.html) **Encampments**

reason for the linkage between

The Kli Yakar [connects](connection.html) the encampments of the B’nei Yisroel in the midbar and the halachot of the arei miklat, by pointing out that there were [forty](forty.html)-[two](two.html) cities that were inhabited by members of Shevet Levi that were not formally designated as ‘[cities of refuge](elul.html).’ Nonetheless, they offered protection to people who killed accidentally.

The Kli Yakar notes that these [forty](forty.html)-[two](two.html) cities correspond to the [forty](forty.html)-[two](two.html) encampments of the [Jews](gen-jew.html) in the desert. He explains that [HaShem](hashem.html), in His infinite mercy, arranged that the [cities of refuge](elul.html) were those designated for Shevet Levi. Members of Shevet Levi did not own portions in [Eretz Israel](city.html), but rather lived in these cities.

[HaShem](hashem.html) lessened the discomfort of those who were [exiled](galuyot.html) to arei miklat by sending them to cities where the leviyim were also landless. [Yosef](joseph.html) HaTzadik[[25]](#footnote-25) acted in a similar fashion, resettling all the Egyptians during his reign to remove the stigma of ‘gerim’ ([exiles](galuyot.html)) from his brothers.

## In The Wilderness

The wandering of the [Jews](gen-jew.html) in the desert was another example of the [exile](galuyot.html) of the unintentional manslayer. The spies derogatory report caused the Bne Israel to shun the land and reject the Word of [HaShem](hashem.html). This [sin](sin.html) would result in the deaths of most of those who had left Mitzrayim.[[26]](#footnote-26) Because the people did not realize that their [sin](sin.html) would have this consequence, [HaShem](hashem.html) sent them into [galut](galuyot.html), forcing them to wander for [forty](forty.html) years.

***Bamidbar (***[***Numbers***](nchart.html)***) 13:31 - 14:1*** *But the men that went up with him said, We be not able to go up against the people; for they are stronger than we. 32 And they brought up an evil report of the land which they had searched unto the children of Israel, saying, The land, through which we have gone to search it, is a land that eateth up the inhabitants thereof; and all the people that we saw in it are men of a great stature. 33 And there we saw the giants, the sons of Anak, which come of the giants: and we were in our own sight as grasshoppers, and so we were in their sight. 1 And all the congregation lifted up their voice, and cried; and the people wept that night. 2 And all the children of Israel murmured against Moses and against Aaron: and the whole congregation said unto them, Would God that we had died in the land of Egypt! or would God we had died in this wilderness! 3 And wherefore hath* [*HaShem*](hashem.html) *brought us unto this land, to fall by the sword, that our wives and our children should be a prey? were it not better for us to return* [*into Egypt*](thebirth.html)*?*

There is, in fact, a striking similarity between the [galut](galuyot.html) of the [Jews](gen-jew.html) in the wilderness and that of an accidental murderer. The [Jews](gen-jew.html) in the wilderness never [knew](daat.html) when they would be asked to move. When the cloud rose, they needed to pack their belongings and move on to the next location. In the instance of the [cities of refuge](elul.html), the manslayer’s [galut](galuyot.html) ended with the death of the [Kohen](kohen.html) Gadol, an [event](feasts.html) that could not be predicted. In both cases, there was no predetermined [time](time.html) for the relocation to end, adding to the sense of instability.

It is interesting to note that the [galut](galuyot.html) of the [generation](toldot.html) of the wilderness did not end until the death of the [Kohen](kohen.html) Gadol, Aaron:

***Devarim (Deuteronomy) 10:6*** *And the children of Israel took their* [*journey*](stages.html) *from Beeroth of the children of Jaakan to Mosera: there Aaron died, and there he was buried; and Eleazar his son ministered in the* [*priest*](priests.html)*‘s office in his stead.*

Shortly after Aaron’s death, Joshua led the Bne Israel into the promised land and the [Galut](galuyot.html) ended. This suggests that the death of Aharon was an [atonement](atonemen.html) for the Bne Israel.

The ending of the [galut](galuyot.html) in the wilderness and the entering of the Promised land hints also to the final [redemption](redemption.html).

Seen in this light, we can now understand why the Torah juxtaposed the [forty](forty.html)-[two](two.html) [journeys](stages.html) of Bamidbar ([Numbers](nchart.html)) chapter 33 with the assigning of the [forty](forty.html)-[two](two.html) Levitical cities of Bamidbar ([Numbers](nchart.html)) chapter 35. Clearly, the Levitical cities were also for the unintentional manslayer. Thus the [forty](forty.html)-[two](two.html) [stages](stages.html) of [exile](galuyot.html) in the wilderness are directly associated with the [forty](forty.html)-[two](two.html) Levitical cities which provided a refuge for the unintentional manslayer.

# Other Manslayers

## [Adam](adam.html) and Chava

[Adam](adam.html) and Chava were created as eternal beings. They were designed to [live forever](eternal.html). It is only through their [sin](sin.html) that death entered the [world](worlds.html). Not only death for [Adam](adam.html) and Chava, but death for everything and everyone in the [world](worlds.html). Even [*time*](time.html) dies. When a moment is gone, it is “dead”, never to return.

[Adam](adam.html) and Chava went into [galut](galuyot.html), [exile](galuyot.html), from [Gan Eden](eden.html), after they [ate](eating.html) from the Tree of the [Knowledge](knowledge.html) of Good and Evil. Their consumption of this fruit resulted in their eventual death and their [galut](galuyot.html) from [Gan Eden](eden.html). [Adam](adam.html) and Chava had to leave their makom, their ideal place:

***Bereshit (Genesis) 3:21*** *Unto* [*Adam*](adam.html) *also and to his wife did* [*HaShem*](hashem.html) *God make coats of skins, and clothed them. 22 And* [*HaShem*](hashem.html) *God said, Behold, the man is become as* [*one*](one.html) *of us, to* [*know*](daat.html) *good and evil: and now, lest he put forth his* [*hand*](fourteen.html)*, and take also of the* [*tree of life*](eternal.html)*, and* [*eat*](eating.html)*, and live for ever: 23 Therefore* [*HaShem*](hashem.html) *God sent him forth from the* [*garden of Eden*](eden.html)*, to till the ground from whence he was taken. 24 So he drove out the man; and he placed at the* [*east*](east.html) *of the* [*garden of Eden*](eden.html) *Cherubims, and a flaming sword which turned every way, to keep the way of the* [*tree of life*](eternal.html)*.*

**Rashi’s Commentary for: Bereshit (Genesis) 4:16 to the east of Eden** --There his father was exiled when he was driven out of the Garden of Eden, as it is said[[27]](#footnote-27) “and He stationed at the east of the Garden of Eden, etc., to guard” the way of approach to the Garden, from which we can learn that Adam was there. And we find that **the easterly direction always offers asylum for murderers,** as it is said:[[28]](#footnote-28) “Then Moses separated, etc.” [three cities of refuge]in the direction of the sunrise”.[[29]](#footnote-29) Another explanation: בְּאֶרֶץנוֹד means that wherever he went, the earth would quake beneath him, and the people would say, “Go away from him; this is the one who killed his brother”.[[30]](#footnote-30)

The specific grounds of banishment: the exile is necessary so that the means of gaining eternal life can be placed beyond man’s reach.

[***Midrash***](orallaw.html) ***Rabbah -*** [***Numbers***](nchart.html) ***XXIII:13*** *THEN YE SHALL APPOINT YOU* [*CITIES OF REFUGE*](elul.html)*... THAT THE MANSLAYER... MAY FLEE THITHER (XXXV, 11). This bears on the Scriptural texts, Good and upright is the Lord, therefore doth He instruct sinners in the way (Ps. XXV, 8). Remember, O Lord, Thy compassions and Thy mercies (ib. 6). David says: Sovereign of the Universe! Were it not for Thy mercies which came to the timely assistance of* [*Adam*](adam.html)*, he could not have survived. For it says, In the day that thou eatest thereof thou shalt surely die (Gen. II, 17), but Thou didst not do so unto him. Thou didst merely exclude him from the* [*Garden of Eden*](eden.html) *and he lived* [*nine*](nine.html) *hundred and* [*thirty*](thirty.html) *years, and only then did he die. What didst Thou do to him? Thou didst merely drive him from the* [*Garden of Eden*](eden.html)*; as it says, So He drove out the man (ib. III, 24). Why was he driven out? Because he brought death upon* [*future*](future.html)[*generations*](toldot.html)*, and deserved to die immediately, but Thou didst have* [*compassion*](jonah.html) *upon him and didst drive him out, as is the fate of* [*one*](one.html) *who commits murder in error, such a man having to be an* [*exile*](galuyot.html) *from his own home to the* [*cities of refuge*](elul.html)*. Consequently it says, ‘Remember, O Lord, Thy compassions and Thy mercies,’ for they have been from of old (Ps. XXV, 6).*

A person can only sin even accidentally if he can imagine himself being able to exist as separate from HaShem. Those who walk next to the edges of cliffs rarely slip and fall. They are too pumped up with anxiety to let their guard slip; the objective insecurity of their situations keeps such people ever vigilant and alert. But remove the same people from the cliff-edge into some pastoral scene and they will easily trip on objects in plain view. We only fall into accidents when we are lulled into a sense of security.

Anyone who can only picture life in a state of connectedness with HaShem is perfectly sheltered from falling into inadvertent sin in the same way as the person walking on the edge of a cliff. Sin is the cliff edge that threatens to sever his connection with HaShem and therefore his life. But for someone who feels that his body will keep him alive even if he detaches from HaShem, the prospect of sin is not that terrifying. True, he will ultimately have to face the music, but instant death is not on the agenda. It is all too easy for such a person to stumble and fall into sin.

Adam’s sin bears testimony to his sense of separation from HaShem. As such, it is to be equated with defining himself as a living being in terms of physicality. When he sinned, Adam’s body lost the capacity for eternal life because it had to serve Adam as a life source apparently independent of HaShem. Only a mortal body fits this description. As he was reduced to mortality, he was also banished to a physical world that conformed to the rules of existence in a state of separation from HaShem. Adam’s exile was indeed measure for measure. Adam’s exile was also a refuge. Only the world of physicality could support him according to his self-definition.

Pirke D’Rebbi Eliezer points out that when [Adam](adam.html) was sent out of [Gan Eden](eden.html), he was [exiled](galuyot.html) to *Har HaMoriah*.[[31]](#footnote-31) According to some opinions in Chazal[[32]](#footnote-32) this took place immediately after the judgment which took place on the [sixth](six.html) day of [creation](bara.html), before the beginning of that [first](one.html) [Shabbat](sabbath.html).

Har Moriah is the place of the [Temple](temple.html). It is the place of the Akeida. It is the ultimate place of Torah. It was in the [Temple](temple.html) that the tablets of the testimony and the [Torah scroll](letters.html) written by Moshe were kept. Thus we learn that when [Adam](adam.html) inadvertently killed the [world](worlds.html) he was [exiled](galuyot.html) from his makom to a place of Torah.

Through Adam’s sin, he inadvertantly brought death into the world, thereby making him liable for death straight away, however in HaShem’s kindness he was sent to a place of safety (exile - outside of Gan Eden) saving his life.

Now we know that HaShem keeps the Torah,[[33]](#footnote-33) and if so, we have a principle found in Makot 10a that “a talmid that accidentally kills someone and gets sent to exile [ir miklat] then his Rav[[34]](#footnote-34) is sent with him”,[[35]](#footnote-35) therefore it comes out that when Adam was sent into exile, HaShem, his Rav must have gone with him!

Since we today are still within Adam’s exile, it must be that HaShem is still here in exile with us.

This fits in well with the many midrashim that show a King[[36]](#footnote-36) who needs to punish and send away his wayward son[[37]](#footnote-37) in order to bring him back to the fold. In all these midrashim, the king is always there watching his son from his hiding place, desperate for him to call out “‘Father’ take me home!”

Everyone should know the Gemara in Berachot 3a that tells of HaShem’s cry three times a day: “Woe to my children that through their sins I destroyed my house, burnt my Sanctuary and put my children under the control of the nations of the world”.

## Kayin and Hevel

After Kayin killed Abel he was condemned to wander in [galut](galuyot.html). He had to leave “his makom”. This passage is particularly interesting because Kayin expresses the fact that this is an extremely severe punishment:

***Bereshit (Genesis) 4:9*** *And* [*HaShem*](hashem.html) *said unto Kayin, Where is Abel thy brother? And he said, I* [*know*](daat.html) *not: Am I my brother’s keeper? 10 And he said, What hast thou done? the voice of thy brother’s* [*blood*](body.html) *crieth unto me from the ground. 11 And now art thou cursed from the earth, which hath opened her* [*mouth*](body.html) *to receive thy brother’s* [*blood*](body.html) *from thy* [*hand*](fourteen.html)*; 12 When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth. 13 And Kayin said unto* [*HaShem*](hashem.html)*, My punishment is greater than I can bear.*

HaShem also offered Cain sanctuary. As there were no cities of Sanctuary back then, He substituted the famous mark of Cain:

***Bereshit (Genesis) 4:15*** *And God placed a mark upon Cain, so that none that meet him might kill him.*

The ‘mark of Cain’ that HaShem provided him with as protection does not replace the protective shield supplied by the Divine image that the righteous embodies. The Divine Image is inherent in an unspoiled human being; it comes from within; the mark of Cain is a brand of shame that is artificially imposed from without.

Kayin will eventually be, inadvertently, killed by Lamech. In the meantime, his [exile](galuyot.html) had no end, unlike the Torah requirement for the unintentional manslayer who was released when the [Kohen](kohen.html) Gadol died. So, why did Kayin escape the death penalty? The answer has [two](two.html) parts.

1. Since there were no witnesses to the crime, a Bet Din[[38]](#footnote-38) would not be able to convict. Hence, he had the status of an unintentional manslayer and was condemned to [galut](galuyot.html).
2. When a man is guilty of murder, [HaShem](hashem.html) gives the guilty verdict and He applies the penalty. Hence Kayin was killed, midda-kneged-midda,[[39]](#footnote-39) by Lamech. Chazal [teach](teacher.html) that [HaShem](hashem.html) normally executes this penalty within [one](one.html) year of the [time](time.html) of the crime.

## [Yosef](joseph.html) and His Brothers

When Israel and his family went into [galut](galuyot.html), if was shortly after [Yosef](joseph.html)‘s brothers desired to kill him, but sold him instead. This is a very similar situation to the manslayer. Indeed, the [Midrash](orallaw.html) even links these [events](feasts.html) with the [cities of refuge](elul.html):

[***Midrash***](orallaw.html) ***Rabbah - Genesis LXXXIV:15*** *AND THE MAN SAID. LET US GO TO DOTHAN. For such are the designs of the Almighty. AND THEY SAW HIM AFAR OFF, etc. (XXXVII, 18). Said they: ‘Let us kill him by inciting the dogs against him’. AND THEY SAID* [*ONE*](one.html) *TO ANOTHER: BEHOLD, THIS DREAMER COMETH (XXXVII, 19). The Rabbi said: They exclaimed, ‘Behold, it is he, who is* [*coming*](coming.html) *wrapt in his* [*dreams*](dreams.html)*!’ R. Levi said: They exclaimed that this* [*one*](one.html) *was to ensnare them into serving [foreign] overlords. COME NOW THEREFORE, AND LET US SLAY HIM... AND WE SHALL SEE WHAT WILL BECOME OF HIS* [*DREAMS*](dreams.html) *(XXXVII, 20). Said the Holy* [*One*](one.html)*, blessed be He, to them: Ye say, AND WE SHALL SEE, and I say, WE SHALL SEE: indeed we shall see whose words will be fulfilled.’*

*15. AND REUBEN HEARD IT, etc. (XXXVII, 21). Now where had he been? R. Judah said: Every* [*one*](one.html) *of them attended his father* [*one*](one.html) *day, and that day it was Reuben’s turn. R. Nehemiah said: [Reuben reasoned]: I am the firstborn and I alone will be held responsible for the crime. The Rabbis said: [Reuben reasoned]: He includes me with my brethren, and I am not to rescue him! I thought that I had been expelled [from the company of my brethren] on account of that incident, yet he counts me together with my brethren-And, behold, the* [*sun*](hachama.html) *and the* [*moon*](chodesh.html) *and the* [*eleven*](eleven.html)[*stars*](mazaroth.html) *(Gen. XXXVII, 9)-shall I then not deliver him! Said the Holy* [*One*](one.html)*, blessed be. He, to him: ‘Thou wast the* [*first*](one.html) *to engage in life saving: by thy life! the* [*cities of refuge*](elul.html) *will be set up [*[*first*](one.html)*] nowhere else than within thy borders’; thus it is written, Bezer in the wilderness, in the table-land, for the Reubenites, etc. (Deut. IV, 43).*

## Moshe and the Egyptian

Moshe killed the Egyptian then he needed to flee to Midian. Remember that Moshe was a [Hebrew](hebrew.html) who was adopted by an Egyptian and raised as a prince in Paro’s palace. When he went into [galut](galuyot.html) for killing the Egyptian, he was leaving his parents, his adopted parents, and his status as a prince. His [galut](galuyot.html) took him to Midian where he became a shepherd and a stranger in a strange land.

***Shemot (***[***Exodus***](exodus.html)***) 2:11*** *And it came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their burdens: and he spied an Egyptian smiting an* [*Hebrew*](hebrew.html)*,* [*one*](one.html) *of his brethren. 12 And he looked this way and that way, and when he saw that there was no man, he slew the Egyptian, and hid him in the sand. 13 And when he went out the second day, behold,* [*two*](two.html) *men of the* [*Hebrews*](bereans.html) *strove together: and he said to him that did the wrong, Wherefore smitest thou thy fellow? 14 And he said, Who made thee a prince and a judge over us? intendest thou to kill me, as thou killedst the Egyptian? And Moses feared, and said, Surely this thing is* [*known*](daat.html)*. 15 Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the* [*face*](body.html) *of Pharaoh, and dwelt in the land of Midian: and he sat down by a well.*

Why did not Moshe deserve the death penalty? Why was he treated as an unintentional manslayer when he clearly intended to kill him?

Rashi says that Moshe killed the Egyptian with the explicit Divine [Name](name.html) (Shem HaMaforash).[[40]](#footnote-40) The Malbim explains that a non-[Jew](gen-jew.html) who strikes a [Jew](gen-jew.html) is subject to the deathpenalty, but not at human [hands](fourteen.html), death from [Heaven](heaven.html). This Moshe facilitated by invoking the Shem HaMaforash. Thus we see that Moshe was merely the conduit for [HaShem](hashem.html) to slay the Egyptian who was mistreating a [Jew](gen-jew.html). Because Moshe was the conduit, the Torah tells us that Moshe slew the Egyptian.

Now, if you have difficulty with this explanation, consider that [HaShem](hashem.html) did not inflict any penalty on Moshe except [galut](galuyot.html), the penalty for unintentionally killing a man. Further, Moshe would later be chosen to be “king” of the [Jews](gen-jew.html) and to be the leader of the [Jewish](gen-jew.html) people for [forty](forty.html) years. This is not the normal penalty for a murderer. Since [HaShem](hashem.html) dealt with Moshe midda-kneged-midda, we [know](daat.html) that Moshe was only guilty of unintentional killing.

[***Midrash***](orallaw.html) ***Rabbah - Deuteronomy II:29*** *THEN MOSES SEPARATED. R. Aibo said: When Moses fled he began to sing a song, as it is said, And dwelt in the land of Midian; and he sat down by a well (Ex. II, 15). Just as Israel sang a song by a well, so too Moses sang a song by a well. R. Levi said: [He sang a song] because the section dealing with the homicide’s [flight] to the* [*Cities of Refuge*](elul.html) *was carried into effect through him.*

## [Exile](galuyot.html) In Megillat [Ruth](ruth.html)

In Sefer [Ruth](ruth.html), Elimelech abandoned [eretz Israel](city.html) during the [famine](famine.html) that struck Israel in the days of the judging of the judges. Since Elimelech was a leader of the [generation](toldot.html) with the financial resources to help the poor during this [famine](famine.html), his abandonment of the poor, undoubtedly, contributed to their deaths. While he [exiled](galuyot.html) himself voluntarily, in the end [HaShem](hashem.html) insured that the [exile](galuyot.html) was permanent. Elimelech never returned to [eretz Israel](city.html).

In our [study](study.html) of Megillat [Ruth](ruth.html), we saw that Elimelech’s [exile](galuyot.html) is reminiscent of [Adam](adam.html)‘s [exile](galuyot.html). Like [Adam](adam.html)‘s [exile](galuyot.html) that resulted in the [birth](thebirth.html) of righteous Seth, so Elimelech’s [exile](galuyot.html) led to the “dove from [Moab](stages.html)“, [Ruth](ruth.html).

The [exile](galuyot.html) of Elimelech led to the fields of [Moab](stages.html). As we learned in our [study](study.html) of [Ruth](ruth.html), we [know](daat.html) that a field is a [remez](remez.html), a hint, to a place of Torah [study](study.html). Elimelech’s [exile](galuyot.html) led to [Ruth](ruth.html)‘s [exile](galuyot.html). She, too, ended up in a field, the field of Boaz. Additionally, [Ruth](ruth.html) became a part of the messianic line.

## [Babylonian](bavel.html) [Galut](galuyot.html)

The [Midrash](orallaw.html) makes an explicit [connection](connection.html) between the [cities of refuge](elul.html) and the [Babylonian](bavel.html) [galut](galuyot.html). This suggests that in general, if we see a [galut](galuyot.html) we should look for the [sin](sin.html) of inadvertent man slaying:

[***Midrash***](orallaw.html) ***Rabbah -*** [***Numbers***](nchart.html) ***XXIII:14*** *THEN YE SHALL APPOINT YOU CITIES (XXXV, 11). It is also written,* [*SIX*](six.html)[*CITIES OF REFUGE*](elul.html) *(ib. 13). YE SHALL GIVE* [*THREE*](three.html) *CITIES BEYOND THE* [*JORDAN*](stages.html)*, AND* [*THREE*](three.html) *CITIES SHALL YE GIVE IN THE LAND OF CANAAN (ib. 14). There were* [*three*](three.html) *in the* [*Land of Israel*](city.html)*, in the west, and* [*three*](three.html) *beyond the* [*Jordan*](stages.html)*, in the* [*east*](east.html)*, in the land of the children of Reuben, and the children of Gad, and half the* [*tribe*](tribes.html) *of Manasseh; as it says, Bezer in the wilderness, in the table-land, for the Reubenites; and Ramoth in Gilead, for the Gadites; and Golan in Bashan, for the Manassites (Deut. IV, 43). This gives you* [*three*](three.html) *in the* [*east*](east.html)*. The* [*three*](three.html) *in the west were:* [*Hebron*](city.html)*, belonging to Judah,* [*Shechem*](city.html) *in the hill-country of Ephraim--this was Neapolis--and Kedesh in Galilee, belonging to the* [*tribe*](tribes.html) *of Naphtali. Moses divided [Transjordan] among Reuben, Gad, and half the* [*tribe*](tribes.html) *of Manasseh, and set apart from these lands* [*three*](three.html) *cities; as it says, Then Moses separated* [*three*](three.html) *cities (ib. 41). But Joshua divided [the land] among all the* [*tribes*](tribes.html) *and gave to the* [*tribe*](tribes.html) *of Levi* [*forty*](forty.html)*-*[*eight*](eight.html) *cities, of which the* [*priests*](priests.html) *took* [*thirteen*](thirteen.html)*, the rest going to the Levites.* [*Three*](three.html)[*cities of refuge*](elul.html) *they took in their lot, but in the Land the* [*tribe*](tribes.html) *of Levi took nothing. Why? They shall* [*eat*](eating.html) *the offerings of the Lord made by* [*fire*](fire.html)*, and His* [*inheritance*](inherit.html) *(ib. XVIII, 1). You find that Sennacherib carried them off in* [*three*](three.html) *sections. On the* [*first*](one.html) *occasion he* [*exiled*](galuyot.html) *the Reubenites, Gadites, and half the* [*tribe*](tribes.html) *of Manasseh. On the second, the* [*tribe*](tribes.html) *of Zebulun and the* [*tribe*](tribes.html) *of Naphtali; as it says, In the former* [*time*](time.html) *he hath lightly afflicted the land of Zebulun and the land of Naphtali (Isa. VIII, 23). On the* [*third*](three.html) *occasion he* [*exiled*](galuyot.html) *the rest of the* [*tribes*](tribes.html)*; as it says, But on the latter he hath dealt a more grievous blow--hikbid (ib.); ‘Hikbid’ implies that he swept them out (hikbidam) as with a broom (makbed). Nebuchadnezzar also drove out the* [*tribes*](tribes.html) *of Judah and* [*Benjamin*](benyamin.html) *in* [*three*](three.html) *installments. On the* [*first*](one.html) *occasion he* [*exiled*](galuyot.html) *Jehoiakim and on the second Jehoiachin. What did he do to him? He bound him [and seated him] in his most honored carriage; as may be inferred from the text, ‘For behold I shall send her away like the queen-mother1; as a queen-mother is honored by men, so was Jehoiachin honored by Nebuchadnezzar. Nebuzaradan* [*exiled*](galuyot.html) *Zedekiah This gives you* [*three*](three.html)[*exiles*](galuyot.html)*. The Holy* [*one*](one.html)*, blessed be He, said: ‘In this* [*world*](worlds.html)*, as a result of iniquities, Israel were* [*exiled*](galuyot.html) *and dispersed through the gates of the Land,’ as it says, And I fan them with a fan in the gates of the land (Jer. XV, 7). For Sennacherib was the lord of the* [*world*](worlds.html)*, and used to* [*exile*](galuyot.html) *some to* [*one*](one.html) *place and others to another. He drove Israel to* [*Babylon*](bavel.html) *and brought those who were in* [*Babylon*](bavel.html) *here.3 In the* [*time*](time.html) *to come, however, If any of thine that are dispersed be in the uttermost parts of* [*heaven*](heaven.html)*, from thence will the Lord thy God* [*gather*](gather.html) *thee, and from thence will He fetch thee (Deut. XXX, 4). And* [*gather*](gather.html) *together the scattered of Judah from the* [*four*](four.html) *corners of the earth (Isa. XI, 12). Isaiah in the same strain says, The ransomed of the Lord shall return, and come with singing unto Zion, and everlasting joy shall be upon their heads; they shall obtain gladness and joy, and sorrow and sighing shall flee away (ib. XXXV, 10).*

## [Mashiach](mashiach.html) ben [Yosef](joseph.html) and the Bne Israel

The [sins](sin.html) of the Bne Israel resulted in the death of [Yeshua](yeshua.html) HaMashiach, albeit inadvertently. That same [generation](toldot.html) that saw [Yeshua](yeshua.html) crucified also saw the destruction of the [Bet HaMikdash](mikdash.html), the symbol of [Mashiach](mashiach.html)‘s [body](body.html), and the subsequent [galut](galuyot.html); the longest [galut](galuyot.html) in our history. The [tikkun](tikkun.html) for our [sins](sin.html) that inadvertently caused the death of [Mashiach](mashiach.html), is to go into [galut](galuyot.html) to a take refuge in [Mashiach](mashiach.html), the ultimate place (makom) of Torah.

Chazal tell us that the [first](one.html) [Temple](temple.html) was destroyed because Israel had violated the “cardinal [sins](sin.html)“ of [idolatry](idolatry.html), murder, and immorality, while the second [Temple](temple.html) was destroyed because of baseless hatred:

***Yoma 9b*** *Why was the* [*First*](one.html)[*Temple*](temple.html) *destroyed? Because of* [*three*](three.html) *things that occurred in it:* [*Idolatry*](idolatry.html)*, unseemly provocative sexual behavior, and bloodshed... But the Second* [*Temple*](temple.html)*, where they occupied themselves with Torah,* [*Commandments*](cmds613.html) *and acts of benevolence, why was it destroyed? Because there was baseless hatred. This* [*teaches*](teacher.html) *that baseless hatred is equated with* [*three*](three.html)[*sins*](sin.html)*:* [*idolatry*](idolatry.html)*, provocative sexual behavior and bloodshed.*

Now [Mashiach](mashiach.html) has told us that hatred is related to killing in:

***Matityahu (Matthew) 5:21*** *Ye have heard that it was said by them of old* [*time*](time.html)*, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: 22 But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell* [*fire*](fire.html)*. 23 Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; 24 Leave there thy gift before the altar, and go thy way;* [*first*](one.html) *be reconciled to thy brother, and then come and offer thy gift.*

We can infer that our actions of unintentional man slaying was the cause of the destruction of the second [Temple](temple.html).

We can also understand that it is the [atonement](atonemen.html) of [Mashiach](mashiach.html), The Living Torah, that will end this bitter [exile](galuyot.html). It is the death of [Mashiach](mashiach.html) ben [Yosef](joseph.html), our [Kohen](kohen.html) Gadol, which provides the [atonement](atonemen.html) which will allow us to enter the Promised Land, our makom, under the leadership of [Mashiach](mashiach.html) ben David!

Thus we see that the solution to the manslayer’s [exile](galuyot.html) is Torah and that the ultimate end to our national [exile](galuyot.html) is found in The Living Torah, [Mashiach](mashiach.html). We must seek to [study](study.html) Torah and perform the [mitzvot](cmds613.html) in order to gain the [atonement](atonemen.html) of [galut](galuyot.html).

# The Yeshiva

Rebbi Yochanan states, in Makkoth 10, that if a Rosh Yeshiva killed accidentally, then his entire Yeshiva must go to [galut](galuyot.html) with him to the Ir Miklat.

The sedei [Yitzchak](isaac.html) points out that the [Gemara](orallaw.html), in Makkoth 10a, [teaches](teacher.html) that when a student killed accidentally and is sent to [Galut](galuyot.html), his Rav must go with him.

***Makkoth 10a*** *A Tanna* [*taught*](teacher.html)*: A disciple who goes into banishment is joined in* [*exile*](galuyot.html) *by his master, in accordance with the text, and that fleeing unto* [*one*](one.html) *of these cities he might live[[41]](#footnote-41), which means — provide him with whatever he* [*needs*](needs.html) *to live[[42]](#footnote-42). R. Ze’ira remarked that this is the basis of the dictum, ‘Let no* [*one*](one.html)[*teach*](teacher.html) *Mishnah to a disciple that is unworthy.’ R. Johanan said: A master who goes into banishment is joined in* [*exile*](galuyot.html) *by his College. But that cannot be correct, seeing that R. Johanan said: Whence can it be shown [Scripturally] that the* [*study*](study.html) *of the Torah affords asylum[[43]](#footnote-43)? From the verse, [Then Moses separated* [*three*](three.html) *cities . . .] Bezer in the wilderness . . . Ramoth... and Golan . . ., which is followed by, and this-the* [*law*](law.html) *which Moses set before the children of Israel[[44]](#footnote-44)? — This [discrepancy] is not difficult [to explain].* [*One*](one.html) *[of his sayings] is applicable to the scholar who maintains his learning in practice, while the other saying is applicable to him who does not maintain it in practice. Or, if you will, I might say that ‘asylum’ means refuge from the* [*Angel*](angels.html) *of Death, as told of R. Hisda who was* [*sitting*](mashal.html) *and rehearsing his studies in the school-house and the* [*Angel*](angels.html) *of Death could not approach him, as his* [*mouth*](body.html) *would not cease rehearsing. He [thereupon] perched upon a cedar of the school-house and, as the cedar cracked under him, R. Hisda paused and the* [*Angel*](angels.html) *overpowered him[[45]](#footnote-45).*

The [Gemara](orallaw.html) bases this ruling on the verse that says that the accidental killer “will flee to [one](one.html) of these cities *and live*”.[[46]](#footnote-46) The phrase “and live” means that the [exiled](galuyot.html) person must have the basic necessities for life, [one](one.html) of which is the ability to learn Torah, and therefore the Rav must go to the Ir Miklat with his student. Similarly, when a Rosh Yeshiva is sent to [Galut](galuyot.html), it is essential to his life that his students accompany him so that he will be able to [teach](teacher.html) Torah, for that is his life. In this vein, Rebbi states, in Makkoth 10, that “I learned much Torah from my teachers, and more from my colleagues, and from my students I learned most of all”. Accordingly, a Rav’s life of Torah hinges primarily on his relationship with his students. Once the [Gemara](orallaw.html) establishes that this reason applies to a student, it certainly applies to a Rav as well.

# [Atonement](atonemen.html)

There are [two](two.html) different purposes for [Galut](galuyot.html). [One](one.html) purpose is to attain [atonement](atonemen.html). For the purpose of attaining [atonement](atonemen.html), a killer should flee to the *Ir Miklat* even if no [one](one.html) is pursuing him. The second purpose is the element of punishment. For the purpose of giving him a punishment, the Torah advises Beit Din to appoint a Go’el Hadam (redeemer of the [blood](body.html)) to pursue the killer.

[Exile](galuyot.html) is also a form of [atonement](atonemen.html):

***Makkoth 2b*** *R. Johanan said that the sanction for this (substitutive penalty of a flogging) may be obtained by argument a fortiori, thus: Now, what do we find in the case of* [*one*](one.html) *who had effected his intended act [of murder]? He is not banished. Is it not then logical [to argue from this] that zomemim who had not [actually] effected their intended act should not be banished?*

*But does not this [very] argument point to a reverse conclusion? For is it not logical [to argue] that he who had effected the intended act [of murder] is not to go into banishment, so as not to obtain the possibility of* [*atonement*](atonemen.html)*; whereas the zomemim who have not effected their intended act, should be allowed to go into banishment, so as to obtain the possibility of* [*atonement*](atonemen.html)*? Hence the derivation as from the text, given by Resh Lakish, is the best.*

# [Korban](korbanot.html) [Pesach](passover.html)

The *Cheshek Shlomo*, in Makkoth, asks another question on the [halacha](walking.html) that an accidental murderer cannot leave the Ir Miklat under any circumstance. He says that the implication is that he may not leave, even to [eat](eating.html) the [Korban](korbanot.html) [Pesach](passover.html). If [one](one.html) does not [eat](eating.html) the [Korban](korbanot.html) [Pesach](passover.html) he is liable for kareit. [[47]](#footnote-47) Why does the [command](cmds613.html) of [eating](eating.html) the [Korban](korbanot.html) [Pesach](passover.html), which has the punishment of kareit if not [eaten](eating.html), not over-ride the [mitzva](cmds613.html) of remaining in the Ir Miklat? According to the *Ohr Somayach* that explains that the reason why the accidental murderer may not leave the Ir Miklat is because this action endangers his life, we can answer this question as well. There is a [mitzva](cmds613.html) that *we should live by the* [*mitzvot*](cmds613.html) *and not endanger our lives by performing the* [*mitzvot*](cmds613.html). Since by leaving the Ir Miklat the accidental murderer will be endangering his life, he is not required to perform the [mitzva](cmds613.html) of [eating](eating.html) from the [Korban](korbanot.html) [Pesach](passover.html).

# Exceptions

In the Mishnayot and in the [Gemara](orallaw.html) we find several cases where a person who killed accidentally is not [exiled](galuyot.html) to an Ir Miklat. The Rambam[[48]](#footnote-48) writes that there are [two](two.html) types of exemptions from [exile](galuyot.html). [One](one.html) form is when the accident was almost completely unforeseen, in which case there is no claim of negligence against the [one](one.html) who killed. In these cases the Go’el Hadam has no permission to kill him, and therefore, he does not need the protection of the Ir Miklat. Examples of this are [one](one.html) who killed “bederech aliyah” (while in upward motion) or a blind person who killed.

However, there are also people who are exempt from [exile](galuyot.html), because they were reckless or negligent, and their accident is considered close to being intentional murder. In these cases, if the Go’el Hadam kills him, the Goel Hadam would not be punished, and the perpetrator does not receive the protection of the Ir Miklat. These people will live the rest of their lives in fear of the Go’el Hadam. An example of this is [one](one.html) who knocked his wall down into the street, and a falling stone killed a passerby.

Thus, we have [three](three.html) types of people who kill by accident. The [first](one.html) is a person who killed by pure accident, but the situation was not completely unforeseen. For this case, the Torah, on the [one](one.html) [hand](fourteen.html) allows the Go’el Hadam to pursue the murderer, but on the other [hand](fourteen.html) gives him the protection of the Ir Miklat. The second is a person who took all the necessary precautions but nevertheless killed due to rare and exceptional circumstances. Here, the Go’el Hadam has no permission to kill him, and he therefore does not need the protection of the Ir Miklat. The [third](three.html) is a person who was reckless and killed another person. For him the Torah does not give any protection from the Go’el Hadam.

# For The Land

The role of the Ir Miklat is not to protect the killer; rather, it is for the sake of the land. The Parashah records, “You shall not pollute the land in which you live; for [blood](body.html) pollutes the land, and the land can have no expiation for [blood](body.html) that is shed on it, except by the [blood](body.html) of he who shed it”.[[49]](#footnote-49) Ibn Ezra explains that this Pasuk is referring to unintentional murderers. Even [one](one.html) who murdered by mistake is considered to have polluted the Earth with [blood](body.html). He is therefore forced to go to a place where the soil is not tilled and the land not blessed.

# Beyond The [Jordan](stages.html) River

[Galut](galuyot.html) in it’s literal sense means being removed from [Eretz Israel](city.html). Arei Miklat are unique to [Eretz Israel](city.html) because they provide a kind of in-house [galut](galuyot.html). The solution to the *land beyond the* [*Jordan*](stages.html) *river* question is that before the conquest of the land they were not part of Israel but they would eventually be a part of Israel. The explanation for this switch is that there can be no annex to a land until ownership of that land is established.

The fact that it was specifically Moshe who designates the Arei Miklat on the other side of the [Jordan](stages.html) river is revealing. This alludes to a deep [connection](connection.html) between Moshe and the land beyond the [Jordan](stages.html) river. Sefer Devarim highlights the relationship between Moshe’s designating this area and the theme of Devarim, which is the process of [Mishna](orallaw.html) Torah.[[50]](#footnote-50)

In Devarim 4:41-44, the Torah [connects](connection.html) Arei Miklat and the presentation of [Mishna](orallaw.html) Torah. As Ibn Ezra points out in 4:41 on the words *Az Yavdil Moshe* “the explanation {for Arei Miklat being discussed here} is that the day that Moshe divided these cities is the same day that he [spoke](mashal.html) his words[[51]](#footnote-51) of Brit”. The [connection](connection.html) between the land beyond the [Jordan](stages.html) river and Moshe’s final words is straightforward. Moshe needed to prepare this [generation](toldot.html) for their lives in Israel before they actually entered. A most appropriate place for such preparation is a place that, just like them, was not in Israel, but would [one](one.html) day be in Israel.

The opening pasukim of Deveraim 1:1-5 connect Moshe with the land beyond the [Jordan](stages.html) river.[[52]](#footnote-52) Within this link there lies a consolation for Moshe; even though Moshe was told that he would not be buried in Israel, his burial spot would [one](one.html) day be considered a part of Israel. There was a correlation between this place and this final speech both for those who would enter the land and for Moshe himself who would not enter [Eretz Israel](city.html) proper. For those who would enter Israel, the land beyond the [Jordan](stages.html) river represented hope for the [future](future.html), illustrated the idea that holiness can relace the mundane, that change can occur.

# Rambam’s [Mitzvot](cmds613.html)

[**Mitzva**](cmds613.html) **#408** requires the other [tribes](tribes.html) to allocate 48 cities scattered throughout Israel to the levites in place of tribal inherited agricultural land. In [mitzva](cmds613.html) #342, we see that the cities of the levites were subject to zoning restrictions aimed at making them attractive and convenient. The [mitzva](cmds613.html) to allocate these cities falls on the entire [community](community.html), especially on the leaders who handle such matters. It is in effect when all the [tribes](tribes.html) are settled in Israel.

[Six](six.html) of those cities were arei miklat, although the other cities also provided an unintentional murderer protection under some circumstances.

In the *root* for this [mitzva](cmds613.html) the author focuses on why the cities of the levites were chosen as the refuge for unintentional murderers. The levites were elevated by their special [spiritual](physical.html) service. It was in recognition of their [spiritual](physical.html) achievements that the Torah put places of refuge in their territory. The atmosphere of holiness might help the fugitive to repent of anything he or she had done wrong. And the levites could be counted on to care for and respect the fugitive rather than treating the fugitive badly, even if the fugitive had inadvertently killed a friend or relative of the levites. The levites would not be distracted from doing the right thing by personal feelings. Making the cities of the levites the arei miklat was a compliment to the levites.

For the institution of ir miklat to tamp down [blood](body.html) feuds, the judicial system that decides murder cases must be effective and respected. We have seen other [mitzvot](cmds613.html) about judicial procedure, and we get more information on that topic here.

[**Mitzvot**](cmds613.html) **#410 and #413** govern a case where the court decides the killer killed unintentionally and must therefore go to the ir miklat. Killing someone is a serious matter even if the killing was unintentional, so the killer suffers serious penalty, moving from his or her home to a [new](new.html) place and living among strangers. Remember that communications and [travel](mashal.html) were very different in ancient times. That gets the killer away from the family of the victim, who might be tempted to take revenge if the killer was around. And the structure of the ir miklat provides protection from a revenge killing as long as the killer stays in the ir miklat. The beit din has a [mitzvah](cmds613.html) to sentence an unintentional killer to [exile](galuyot.html) in the ir miklat under appropriate circumstances. If they fail to do so, they bear some responsibility if the victim’s family takes revenge.

Any [Jew](gen-jew.html) might be subject to [exile](galuyot.html) in the ir miklatfor killing anyone, even if the victim was a slave or a [convert](aliens.html). An slave who killed another slave or a [convert](aliens.html) was subject to [exile](galuyot.html). A son can be [exiled](galuyot.html) for the unintentional killing of his father, and a father can be [exiled](galuyot.html) for the unintentional killing of his son. But some people are entitled to use force against others. A father can [physically](physical.html) discipline a child, and a [teacher](teacher.html) can [physically](physical.html) discipline a student. If the father or [teacher](teacher.html) kill unintentionally during discipline, the father or [teacher](teacher.html) are not subject to [exile](galuyot.html). If a non-[Jew](gen-jew.html), even a [convert](aliens.html), unintentionally kills someone, the penalty is death rather than [exile](galuyot.html). We have seen before that the only punishment meted out to non-[Jews](gen-jew.html) is death. That notion begs for explanation, and unfortunately I do not have [one](one.html).

Our rabbis formulated strict requirements for a killing that would require the perpetrator to be [exiled](galuyot.html) to the ir miklat. The death must have occurred very promptly after the incident. If the victim lingered, there was always the possibility that something other than the perpetrator’s action caused the death. The court has to make sure that the killing was unintentional, that there was no enmity between the killer and victim before the incident. Another obscure requirement is that a killer is only [exiled](galuyot.html) if the killed with a downward motion, not with an upward motion.

Someone [exiled](galuyot.html) to an ir miklat lives as normal a life as possible in the ir miklat, and people associated with the [exiled](galuyot.html) person may have to help make that happen. If a student is [exiled](galuyot.html), the student’s Torah [teacher](teacher.html) goes too. A husband continues to have some responsibility for the wellbeing of his wife in the ir miklat, and a master continues to have some responsibility for his slave in the ir miklat. The residents of the ir miklat can choose to honor someone [exiled](galuyot.html) there as long as they [know](daat.html) the honoree is an [exile](galuyot.html).

There is another rubric of refuge as well. The altar in the [Temple](temple.html) serves as a refuge parallel to the ir miklat for a [kohen](priests.html) in service at the [Temple](temple.html) holding on to the upper edge of the altar. The court would send guards to take the [kohen](priests.html)from the altar to the ir miklat, but the [kohen](priests.html) would remain under the court’s protection so he was not subject to the revenge of the victim’s family. The altar also provides refuge to anyone fleeing death at the [hands](fourteen.html) of the king. The author cites this topic to Rambam*,* but there is no obvious Biblical source.

The killer remains in the ir miklatuntil the [kohen](kohen.html) gadol dies. Then the killer is free to leave and a member of the victim’s family would be subject to the death penalty for killing him. If an unintentional killer dies before getting to the ir miklat, the killer’s [body](body.html) is buried there.

Just as there is a prohibition on allowing a convicted murderer to buy off punishment, there is a prohibition in [**mitzva**](cmds613.html) **#413** on allowing a killer sentenced to [exile](galuyot.html) in an ir miklat to buy off the punishment.

# [City](elul.html) of Refuge = Torah

All of these unintentional manslayers went into [galut](galuyot.html) because of their [sin](sin.html). They were forced to leave their makom, their place, because they caused others to lose their place in this [world](worlds.html). The goal of the [galut](galuyot.html) is the [tikkun](tikkun.html), the correction, of the individual that can be found in Torah. The reason for [galut](galuyot.html) in the [cities of refuge](elul.html) was to force the manslayer to [study](study.html) Torah and confront the [mitzvot](cmds613.html) [twenty](twenty.html)-[four](four.html) hours a day. The constant interaction between the manslayer and the Levites would be life-changing and would enable the manslayer to change his [heart](body.html).

From this, we understand that the [Temple](temple.html)‘s destruction and ensuing [galut](galuyot.html) for which we [mourn](mourning.html), on [Tisha B’Ab](tishabav.html). [Exile](galuyot.html) is analogous to a [city](elul.html)ofrefuge. Just as the inadvertent manslayer [exiled](galuyot.html) himself to a [city](elul.html)ofrefuge, so too, the [Jewish](gen-jew.html) people were [exiled](galuyot.html) because of inadvertent [sins](sin.html). Their [tikkun](tikkun.html) is found in their [study](study.html) of Torah.

At this point, we can shed [new](new.html) light on what lies behind [Simchat Torah](simchat.html), which Chazal combined together with [Shemini Atzeret](shemini.html), the day after [Succoth](succoth.html). In Devarim (Deuteronomy) 4:41, the Torah relates that Moshe before his passing, set aside the [three](three.html) ‘Arei Miklot’ [cities of refuge](elul.html), on the [eastern](east.html) side of the [Jordan](stages.html). Immediately afterwards in Devarim 4:44, the pasukim [teaches](teacher.html), ‘And this *is* the [law](law.html) which Moshe set before the children of Israel’. The Baal HaTurim points out that this pasuk comes to [teach](teacher.html) that a person must [exile](galuyot.html) [one](one.html)‘s self to a place of Torah, as is [taught](teacher.html) in:

***Avot 4:14***[*Exile*](galuyot.html) *yourself to a place of Torah.*

Rabeinu Bachya points out that the pasukim come to [teach](teacher.html) me that Torah protects a person even more than an ‘Ir Miklat’ ([city](elul.html) of refuge) for the ‘Ir Miklat’ saves only for a [sin](sin.html) done inadvertently while Torah saves from all [sin](sin.html). Furthermore, the [Midrash](orallaw.html) describes a dialogue between Klal Israel and [HaShem](hashem.html) in which Klal Israel want to [know](daat.html) how they will atone for their [sins](sin.html) when the existence of [cities of refuge](elul.html) will cease. [HaShem](hashem.html)‘s answer is that there will always be Torah!

We can now appreciate Chazal’s choosing the day that follows [Succoth](succoth.html) as ‘[Simchat Torah](simchat.html)‘. When we leave that [succah](succoth.html) that serves us as a refuge when we are forced to [exile](galuyot.html); we are distraught as to where will our [salvation](salvation.html) come from. Therefore Chazal made sure that we will choose this day to reach the greatest intimacy with the Torah, thereby appreciating it’s special quality of serving as our [salvation](salvation.html) and refuge at all times. These are certainly appropriate thought when we begin again the [cycle](cycles.html) of Torah reading with Bereshit and learn about [Adam](adam.html) and Cain having had to undergo their respective [exiles](galuyot.html). We must remember that we have Torah that serves as the greatest refuge. May [HaShem](hashem.html) open our hearts and our [eyes](body.html) to appreciate and see the depth of His Torah!!

# Chart of [forty](forty.html)-[two](two.html)

The following chart details the corellations between the places in Bamidbar ([Numbers](nchart.html)) 33, the [Shema](shema.html), Matthew’s genealogy, and the [cities of Refuge](elul.html) (arei miklat):

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| [**Camp**](stages.html) | **Meaning** | [**Shema**](shema.html)[Hebrew](hebrew.html) | [**Shema**](shema.html)English | **Matthew****Genealogy** | [**Cities of Refuge**](elul.html) **/** **42 cities of the Leviim[[53]](#footnote-53)** |
|  |  | שמע | Hear |  | Golan - **Passage** |
|  |  | ישראל | Israel |  | Ramoth - **Eminences** |
|  |  | יהוה | [HaShem](hashem.html) |  | Bosor - **Burning** |
|  |  | אלהינו | Our G-d |  | Kedesh - [**Sanctuary**](mikdash.html) |
|  |  | יהוה | [HaShem](hashem.html) |  | [Shechem](city.html) – **Back, Shoulder** |
|  |  | אחד | [one](one.html) |  | [Hebron](city.html) - **Society** |
| [Succoth](succoth.html) - סכת | Temporary Shelters | וְאָהַבְתָּ | And you shall love | [Abraham](avraham.html) | Yattir – **A remnant** |
| [Etham](stages.html) - אתם | Contemplation | אֵת |  | [Isaac](isaac.html) | Eshtemoa – **Woman’s Bosom** |
| [Pi Hahiroth](stages.html) - החירת פי | [Mouth](body.html) of [Freedom](freedom.html) | יְהוָה | [HaShem](hashem.html) | [Jacob](israelja.html) | Cholon - **Sandy** |
| [Marah](stages.html) - מרה | Bitterness | אֱלֹהֶיךָ | your G-d | Judah | Debir - **word** |
| [Elim](stages.html) - אילם | Mighty men, Trees, Rams | בְּכָל | with all | Perez | Ayin - **eye** |
| Reed Sea - סוף ים | Reed Sea | לְבָבְךָ | your [heart](body.html) | Hezron | Yuttah – **Turning away** |
| [Sin](sin.html) - סין | Desert of Clay | וּבְכָל | and with all | Ram | Beth-shemesh – **House of the** [**Sun**](hachama.html) |
| [Dophkah](stages.html) - דפקה | [Attack](attacks.html) | נַפְשְׁךָ | your soul | Amminadab | Gibeon - **Hill** |
| [Alush](stages.html) - אלוש | Wild | וּבְכָל | and with all | Nahshon | Geba - **Cup** |
| [Rephidim](stages.html) - רפידם | Weakness | מְאֹדֶךָ | your might | Salmon | Anathoth - **Poverty** |
| Desert of [Sinai](stages.html) - סיני מדבר | Hatred | וְהָיוּ | and they shall be | Boaz | Almon - **Hidden** |
| Kibroth Hattaavah - התאוה קברת | Graves of Craving | הַדְּבָרִים | the words | Obed | Gezer - **Dividing** |
| [Chazeroth](stages.html) - חצרת | Courtyard | הָאֵלֶּה | these | Jesse | Kibzaim - **Congregation** |
| [Rithmah](stages.html) - רתמה | Smoldering | אֲשֶׁר | which | David | Beth-horon – **House of Wrath** |
| [Rimmon Perez](stages.html) - פרץ רמן | Spreading Pomegranate Tree | אָנֹכִי | I | Solomon | Elteke – **Of** [**grace**](grace.html) |
| [Livnah](stages.html) - לבנה | White Brick | מְצַוְּךָ | [command](cmds613.html) | Rehoboam | Gibbethon – **High House** |
| [Rissah](stages.html) - רסה | Well Stpped Up With Stones | הַיּוֹם | this day | Abijah | Aiyalon – **Deer Field** |
| Kehelathah - קהלתה | Assembly | עַל | shall be on | Asa | Gath-rimmon (Dan) – **High wine-press** |
| Shapher - שפר | Beautiful | לְבָבֶךָ | your [heart](body.html) | Jehoshaphat | Taanach – **Who humbles thee** |
| [Haradah](stages.html) - חרדה | Terror | וְשִׁנַּנְתָּם | and diligently | Jehoram | Gath-rimmon (Mannashe) - **High wine-press** |
| [Makheloth](stages.html) - מקהלת | Assemblies | לְבָנֶיךָ | you shall [teach](teacher.html) | Uzziah | Beeshterah – **With Increase** |
| [Tahath](stages.html) - תחת | Bottom | וְדִבַּרְתָּ | and you shall [speak](mashal.html) | Jotham | Kishion - **Hardness** |
| [Terah](stages.html) - תרח | Ibex | בָּם | of them | Ahaz | Dobrath - **Words** |
| [Mithcah](stages.html) - מתקה | Sweet Delight | בְּשִׁבְתְּךָ | when you sit | Hezekiah | Yarmuth – **Throwing Down** |
| [Chashmonah](stages.html) - חשמנה | Fruitfulness | בְּבֵיתֶךָ | in your house | Manasseh | En-gannim – **Of Gardens** |
| [Moseroth](stages.html) - מסרות | Correction | וּבְלֶכְתְּךָ | and when you [walk](walking.html) | Amon | Mishal – **Parables, governing** |
| [Bene Jaakan](stages.html) - יעקן בני | Wise Son | בַדֶּרֶךְ | by the way | Josiah | Abdon - **Servant** |
| Char Haggidgad - הגדגד חר | Hole of the Cleft | וּבְשָׁכְבְּךָ | and when you lie down | Jeconiah | Helkath - **Field** |
| [Yotvathah](stages.html) - יטבתה | Pleasantness | וּבְקוּמֶךָ | and when you rise up | Shealtiel | Rehob – **Breadth, Space** |
| [Avronah](stages.html) - עברנה | Transitional | וּקְשַׁרְתָּם | and you shall bind them | Zerubbabel | Hammoth-dor – **Hot springs** [**generation**](toldot.html) |
| Etzion Geber - גבר עצין | Giant’s Backbone | לְאוֹת | for a [sign](signs.html) | Abihud | Kartan – [**Two**](two.html) **Cities** |
| [Kadesh](stages.html) (Rekem) - קדש | [Sanctuary](mikdash.html) | עַל | upon | Eliakim | Yokneam – **Building up, Possessing** |
| [Hor](stages.html) - הר | Mountain | יָדֶךָ | your [hand](fourteen.html) | Azor | Kartah – **Meeting, Calling** |
| [Tzalmonah](stages.html) - צלמנה | Shadiness | וְהָיוּ | and they shall be | Zadok | Dimnah - **Dunghill** |
| [Punon](stages.html) - פונן | Perplexity | לְטֹטָפֹת | for frontlets | Akim | Nahalal - **Pasture** |
| [Oboth](stages.html) - אבת | Necromancer | בֵּין | between | Elihud | Betzer – **Remote Fortress** |
| Iye [Abarim](stages.html) - העברים עיי | Ruins of the Passes | עֵינֶיךָ | your [eyes](body.html) | Eleazar | Yachtzah – **Trodden down** |
| [Divon Gad](stages.html) - גד דיבן | Sorrowing Overcomers | וּכְתַבְתָּם | and you shall write them | Matthan | Kedemot – **Antiquity, Old Age** |
| [Almon Diblathaim](stages.html) - דבלתימה עלמן | Cake of Pressed [Figs](bethphag.html) | עַל | on  | [Jacob](israelja.html) | Mephaat – **Appearance, or force, of waters** |
| M’Hari [Abarim](stages.html) - **מֵהָרֵי הָעֲבָרִים** | Mountains of the Passes | מְזֻזוֹת | the door-posts of | [Joseph](joseph.html) | Mahanaim – [**Two**](two.html) **fields,** [**Two**](two.html) **Armies** |
| [Moab](stages.html) - מואב | Mother’s Father | בֵּיתֶךָ | your house | [Mashiach](mashiach.html) ben [Joseph](joseph.html) | Cheshbon - **Reckoning** |
| [Beth Yeshimoth](stages.html) - הישמת בית | House of The Desolaton | וּבִשְׁעָרֶיךָ | and on your gates. | [Mashiach](mashiach.html) ben David | Yazer – **Assistance, Helper** |

In this next chart, I look at the shema as a tikkun, a correction, to the journeys we took. This means that the shema is in reverse order.

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| [**Camp**](stages.html) | **Meaning** | **Shema**[Hebrew](hebrew.html) | **Shema**English | **Matthew****Genealogy** | [**Cities of Refuge**](elul.html) **/** **42 cities of the Leviim[[54]](#footnote-54)** |
|  |  | שמע | Hear |  | Golan - **Passage** |
|  |  | ישראל | Israel |  | Ramoth - **Eminences** |
|  |  | יהוה | [HaShem](hashem.html) |  | Bosor - **Burning** |
|  |  | אלהינו | Our G-d |  | Kedesh - [**Sanctuary**](mikdash.html) |
|  |  | יהוה | [HaShem](hashem.html) |  | [Shechem](city.html) – **Back, Shoulder** |
|  |  | אחד | [one](one.html) |  | [Hebron](city.html) - **Society** |
| [Succoth](succoth.html) - סכת | Temporary Shelters | וּבִשְׁעָרֶיךָ | and on your gates. | [Abraham](avraham.html) | Yattir – **A remnant** |
| [Etham](stages.html) - אתם | Contemplation | בֵּיתֶךָ | your house | [Isaac](isaac.html) | Eshtemoa – **Woman’s Bosom** |
| [Pi Hahiroth](stages.html) - החירת פי | [Mouth](body.html) of [Freedom](freedom.html) | מְזֻזוֹת | the door-posts of | [Jacob](israelja.html) | Cholon - **Sandy** |
| [Marah](stages.html) - מרה | Bitterness | עַל | on  | Judah | Debir - **word** |
| [Elim](stages.html) - אילם | Mighty men, Trees, Rams | וּכְתַבְתָּם | and you shall write them | Perez | Ayin - **eye** |
| Reed Sea - סוף ים | Reed Sea | עֵינֶיךָ | your [eyes](body.html) | Hezron | Yuttah – **Turning away** |
| [Sin](sin.html) - סין | Desert of Clay | בֵּין | between | Ram | Beth-shemesh – **House of the** [**Sun**](hachama.html) |
| [Dophkah](stages.html) - דפקה | [Attack](attacks.html) | לְטֹטָפֹת | for frontlets | Amminadab | Gibeon - **Hill** |
| [Alush](stages.html) - אלוש | Wild | וְהָיוּ | and they shall be | Nahshon | Geba - **Cup** |
| [Rephidim](stages.html) - רפידם | Weakness | יָדֶךָ | your [hand](fourteen.html) | Salmon | Anathoth - **Poverty** |
| Desert of [Sinai](stages.html) - סיני מדבר | Hatred | עַל | upon | Boaz | Almon - **Hidden** |
| Kibroth Hattaavah - התאוה קברת | Graves of Craving | לְאוֹת | for a [sign](signs.html) | Obed | Gezer - **Dividing** |
| [Chazeroth](stages.html) - חצרת | Courtyard | וּקְשַׁרְתָּם | and you shall bind them | Jesse | Kibzaim - **Congregation** |
| [Rithmah](stages.html) - רתמה | Smoldering | וּבְקוּמֶךָ | and when you rise up | David | Beth-horon – **House of Wrath** |
| [Rimmon Perez](stages.html) - פרץ רמן | Spreading Pomegranate Tree | וּבְשָׁכְבְּךָ | and when you lie down | Solomon | Elteke – **Of** [**grace**](grace.html) |
| [Livnah](stages.html) - לבנה | White Brick | בַדֶּרֶךְ | by the way | Rehoboam | Gibbethon – **High House** |
| [Rissah](stages.html) - רסה | Well Stpped Up With Stones | וּבְלֶכְתְּךָ | and when you [walk](walking.html) | Abijah | Aiyalon – **Deer Field** |
| Kehelathah - קהלתה | Assembly | בְּבֵיתֶךָ | in your house | Asa | Gath-rimmon (Dan) – **High wine-press** |
| Shapher - שפר | Beautiful | בְּשִׁבְתְּךָ | when you sit | Jehoshaphat | Taanach – **Who humbles thee** |
| [Haradah](stages.html) - חרדה | Terror | בָּם | of them | Jehoram | Gath-rimmon (Mannashe) - **High wine-press** |
| [Makheloth](stages.html) - מקהלת | Assemblies | וְדִבַּרְתָּ | and you shall [speak](mashal.html) | Uzziah | Beeshterah – **With Increase** |
| [Tahath](stages.html) - תחת | Bottom | לְבָנֶיךָ | you shall [teach](teacher.html) | Jotham | Kishion - **Hardness** |
| [Terah](stages.html) - תרח | Ibex | וְשִׁנַּנְתָּם | and diligently | Ahaz | Dobrath - **Words** |
| [Mithcah](stages.html) - מתקה | Sweet Delight | לְבָבֶךָ | your [heart](body.html) | Hezekiah | Yarmuth – **Throwing Down** |
| [Chashmonah](stages.html) - חשמנה | Fruitfulness | עַל | shall be on | Manasseh | En-gannim – **Of Gardens** |
| [Moseroth](stages.html) - מסרות | Correction | הַיּוֹם | this day | Amon | Mishal – **Parables, governing** |
| [Bene Jaakan](stages.html) - יעקן בני | Wise Son | מְצַוְּךָ | [command](cmds613.html) | Josiah | Abdon - **Servant** |
| Char Haggidgad - הגדגד חר | Hole of the Cleft | אָנֹכִי | I | Jeconiah | Helkath - **Field** |
| [Yotvathah](stages.html) - יטבתה | Pleasantness | אֲשֶׁר | which | Shealtiel | Rehob – **Breadth, Space** |
| [Avronah](stages.html) - עברנה | Transitional | הָאֵלֶּה | these | Zerubbabel | Hammoth-dor – **Hot springs** [**generation**](toldot.html) |
| Etzion Geber - גבר עצין | Giant’s Backbone | הַדְּבָרִים | the words | Abihud | Kartan – [**Two**](two.html) **Cities** |
| [Kadesh](stages.html) (Rekem) - קדש | [Sanctuary](mikdash.html) | וְהָיוּ | and they shall be | Eliakim | Yokneam – **Building up, Possessing** |
| [Hor](stages.html) - הר | Mountain | מְאֹדֶךָ | your might | Azor | Kartah – **Meeting, Calling** |
| [Tzalmonah](stages.html) - צלמנה | Shadiness | וּבְכָל | and with all | Zadok | Dimnah - **Dunghill** |
| [Punon](stages.html) - פונן | Perplexity | נַפְשְׁךָ | your soul | Akim | Nahalal - **Pasture** |
| [Oboth](stages.html) - אבת | Necromancer | וּבְכָל | and with all | Elihud | Betzer – **Remote Fortress** |
| Iye [Abarim](stages.html) - העברים עיי | Ruins of the Passes | לְבָבְךָ | your [heart](body.html) | Eleazar | Yachtzah – **Trodden down** |
| [Divon Gad](stages.html) - גד דיבן | Sorrowing Overcomers | בְּכָל | with all | Matthan | Kedemot – **Antiquity, Old Age** |
| [Almon Diblathaim](stages.html) - דבלתימה עלמן | Cake of Pressed [Figs](bethphag.html) | אֱלֹהֶיךָ | your G-d | [Jacob](israelja.html) | Mephaat – **Appearance, or force, of waters** |
| M’Hari [Abarim](stages.html) - **מֵהָרֵי הָעֲבָרִים** | Mountains of the Passes | יְהוָה | [HaShem](hashem.html) | [Joseph](joseph.html) | Mahanaim – [**Two**](two.html) **fields,** [**Two**](two.html) **Armies** |
| [Moab](stages.html) - מואב | Mother’s Father | אֵת |  | [Mashiach](mashiach.html) ben [Joseph](joseph.html) | Cheshbon - **Reckoning** |
| [Beth Yeshimoth](stages.html) - הישמת בית | House of The Desolaton | וְאָהַבְתָּ | And you shall love | [Mashiach](mashiach.html) ben David | Yazer – **Assistance, Helper** |
|  |  | אחד | [one](one.html) |  | Golan - Passage |
|  |  | יהוה | [HaShem](hashem.html) |  | Ramoth - Eminences |
|  |  | אלהינו | Our G-d |  | Bosor - Burning |
|  |  | יהוה | [HaShem](hashem.html) |  | Kedesh - [Sanctuary](mikdash.html) |
|  |  | ישראל | Israel |  | [Shechem](city.html) – Back, Shoulder |
|  |  | שמע | Hear |  | [Hebron](city.html) - Society |

\* \* \*

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1. The Kli Yakar notes that these [forty-two](fortytwo.html) cities correspond to the [forty-two encampments](stages.html) of the Jews in the desert. [↑](#footnote-ref-1)
2. Bamidbar 35:6 [↑](#footnote-ref-2)
3. An acronym for Torah, Neviim, and Ketuvim – the so-called Old Testament. [↑](#footnote-ref-3)
4. Bamidbar (Numbers) 35:11, 35:12, 35:13, 35:14, 35:15, then 35:25, 35:26, 35:27, 35:28, 35:32. [↑](#footnote-ref-4)
5. The first set of five teach us how to love HaShem. [↑](#footnote-ref-5)
6. The second set of five teach us how to love our neighbor. [↑](#footnote-ref-6)
7. Bereshit Rabbah 68:9: Shemot Rabba 45:6 [↑](#footnote-ref-7)
8. Makkoth 10a [↑](#footnote-ref-8)
9. Makkoth 12a [↑](#footnote-ref-9)
10. Devarim (Deuteronomy) 6:4-9, 11:13-21, Bamidbar (Numbers) 15:37-41 [↑](#footnote-ref-10)
11. The first paragraph of the Shema. [↑](#footnote-ref-11)
12. All of the Jews. [↑](#footnote-ref-12)
13. Deut. 6:4 [↑](#footnote-ref-13)
14. Deut. 6:9 [↑](#footnote-ref-14)
15. Deut. 6:4-9 [↑](#footnote-ref-15)
16. Ohev Yisrael [↑](#footnote-ref-16)
17. Orach Chaim 61:3 [↑](#footnote-ref-17)
18. This is the Sefardi custom. [↑](#footnote-ref-18)
19. This is the Ashkenazi custom. [↑](#footnote-ref-19)
20. Oheiv Yisrael from Apt. [↑](#footnote-ref-20)
21. Rambam, Mishneh Torah, Laws of the Murderer, 8:9 [↑](#footnote-ref-21)
22. Mishna, Tractate Kiddushin, 1:2 [↑](#footnote-ref-22)
23. Mid. Devarim Rabbah, Lieberman, p.60; Tan. Buber ad loc. [↑](#footnote-ref-23)
24. Mid. Tan., Bereishith 9 [↑](#footnote-ref-24)
25. Bereshit (Genesis) 47:21, see Rashi [↑](#footnote-ref-25)
26. All males over 20 years of age except: Joshua, Caleb, and the tribe of Lev. All of the women also survived. [↑](#footnote-ref-26)
27. Bereshit (Genesis) 3:24 [↑](#footnote-ref-27)
28. Debarim (Deuteronomy) 4:41 [↑](#footnote-ref-28)
29. Midrash Devarim Rabbah, Lieberman, p.60; Tanchuma Buber ad loc. [↑](#footnote-ref-29)
30. Midrash Tanchuma, Bereshit 9 [↑](#footnote-ref-30)
31. Har HaMoriah = Mount Moriah. [↑](#footnote-ref-31)
32. Sanhedrin 38b [↑](#footnote-ref-32)
33. e.g. Where we see in Berachot 7a – HaShem wears tefillin etc. [↑](#footnote-ref-33)
34. His teacher [↑](#footnote-ref-34)
35. There’s an interesting discussion why it needs to be his Rav (see Ritva and Rambam). [↑](#footnote-ref-35)
36. HaShem [↑](#footnote-ref-36)
37. the Jewish people [↑](#footnote-ref-37)
38. A court. [↑](#footnote-ref-38)
39. Measure-for-measure. [↑](#footnote-ref-39)
40. The YHVH - יהוה name. [↑](#footnote-ref-40)
41. Devarim 4:42. [↑](#footnote-ref-41)
42. I.e., also the spiritual life. [↑](#footnote-ref-42)
43. Refuge from evil and wrong-doing. Cf. Sot. 21a. [↑](#footnote-ref-43)
44. Devarim 4:41-45. [↑](#footnote-ref-44)
45. Cf. Shab. 30b, a similar incident about King David, and B.M. 86a, about Rabbah b. Nahmani. [↑](#footnote-ref-45)
46. Devarim (Deuteronomy) 4:42 [↑](#footnote-ref-46)
47. Cut off [↑](#footnote-ref-47)
48. Hilchot Rotze’ach 6, 1-4 [↑](#footnote-ref-48)
49. Bamidbar 35:33 [↑](#footnote-ref-49)
50. Moshe’s words of review and farewell [↑](#footnote-ref-50)
51. Mishna Torah [↑](#footnote-ref-51)
52. Mentioning it twice, explicitly telling us this is where Moshe was to begin his Mishna Torah speech. [↑](#footnote-ref-52)
53. Yehoshua (Joshua) chapter 21 [↑](#footnote-ref-53)
54. Yehoshua (Joshua) chapter 21 [↑](#footnote-ref-54)