

Elul - A Refuge In [Time](time.html)

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In this [study](study.html) I would like to understand the month of Elul. My preliminary [study](study.html) indicates that this month is related to [exile](galuyot.html) and that [exile](galuyot.html) is the penalty for inadvertently killing someone. Why is [exile](galuyot.html) the penalty for killing someone unintentionally? Additionally, I would like to understand how the cities of refuge pertain to those who do not have [blood](body.html) on their [hands](fourteen.html). I would also like to understand how the [month of Elul](file:///D%3A%5CWord%5Celul%5Cfeasts.html), the [sixth](six.html) month, is related to the cities of refuge, that were intended to be the exilic home of the unintentional manslayer.

# 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’s](hashem.html) 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](oneness.html) 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[[1]](#footnote-1).*

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*](fear.html) *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](file:///D%3A%5CWord%5Celul%5Cconnection.html) had a position relative to the Holy [Ark](ark.html), specifically, southeast of the [Ark](ark.html), 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](file:///D%3A%5CWord%5Celul%5Cbara.html)!

We feel [homesick](file:///D%3A%5CWord%5Celul%5Cmashal.html) 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), its 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 its 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.

## [Mourning](mourning.html)

Before you leave a shiva house of [mourning](mourning.html), [face](body.html) the mourners (who should be [sitting](mashal.html) on low stools) and say:

*May the The Plasce (Omnipresent) comfort you among the rest of the mourners of Zion and*[*Jerusalem*](city.html)*.*

*HaMakom yenachem et'chem b'toch shar avay'lay Tzion vee'*[*Yerushalayim*](city.html)*.*

הַמָּקוֹם יְנַחֵם אֶתְכֶם בְּתוֹךְ שְׁאָר אֲבֵלֵי צִיּוֹן וִירוּשָׁלַיִם

The latter half of the blessing – "among the mourners of Zion and [Jerusalem](city.html)" – also requires explanation. What, after all, is the [connection](connection.html) between The Place and the [mourning](mourning.html) over the [Jewish](gen-jew.html) homeland?

The [Land of Israel](city.html) is also HaMakom, the place on earth set aside by God as the Holy Land. The Sages say that the [Land of Israel](city.html) is [one](one.html) of the [three](three.html) things (along with Torah and the [World](futures.html) to Come) which is acquired through suffering.

Therefore, all the suffering of the [Jewish](gen-jew.html) people in Israel today should itself be a form of comfort to us. For by virtue of the terrible loss of so many righteous and innocent [Jews](gen-jew.html), we move closer to acquiring The Place that God promised us – permanently and in peace.[[2]](#footnote-2)

there are times in our lives when we feel distant from [HaShem](hashem.html) and when we question whether or not [HaShem](hashem.html) truly cares for us, loves us, or believes in us. It is specifically at these times that we refer to [HaShem](hashem.html) as “Makom." For example, in a house of [mourning](mourning.html), it is customary to tell the mourner, “HaMakom yenachem—The Place ([HaShem](hashem.html)) will comfort you.” This is because at this specific [time](time.html), the mourner (avel) feels most distant from both their loved [one](one.html) and from [HaShem](hashem.html). We therefore remind the mourner that not only is [HaShem](hashem.html) still your Makom, but He is also still the Makom of your loved [one](one.html). This helps the mourner feel close to [HaShem](hashem.html) and reminds him that the mes (dead relative) is still here, in existence, within [HaShem](hashem.html), simply in a more [spiritual](physical.html) dimension.

This is the idea of an IrMiklat. When [one](one.html) loses their [physical](physical.html) makom, they feel completely abandoned. We not only provide him with a dif­ferent [physical](physical.html) makom, but we also ensure that he realizes that he will always have an existential, [spiritual](physical.html) Makom— [HaShem](hashem.html)!

Elul as Our Makom

This is the purpose of Elul. [Tisha B’Ab](tishabav.html) reminds us of how broken we can become, of the genuine difficulty and challenge of life. But there will always be an Elul, an Ir Miklat, a Makom. This [connection](connection.html) between Elul and the Ir Miklat is alluded to in the Torah. The very [first](one.html) [time](time.html) the Torah mentions the Ir Miklat is in Parashat Mishpatim, with the words: “If God brought it about [meaning that the murder was unintentional], I will make a place for you...”12 The roshei teivos ([first](one.html) [letters](letters.html)) of these words is Elul! (bibx = nb rp’x)

Elul is our Ir Miklat, reminding us that we will always have a place to stay until the chaos subsides. But even while in the midst of that chaos, we must remember that this is only a way station, and that we must arise and [journey](stages.html) back to our true makom, to our true destination. Elul is our shelter amidst the storm, a lighthouse in the dark.

# Arei Miklat – Cities of Refuge

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.

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.

So we see that the road [sign](signs.html) pointing to the [city](city.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.*

Th [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. Let’s see what the Torah [teaches](teacher.html) about an Ir Miklat.

Torah, the highest and deepest perception in the [world](worlds.html), was asked this, “What should the punishment of the sinner be?” And the response was, “Let him bring an [offering](korbanot) and receive [atonement](atonemen.html)”.[[3]](#footnote-3) Yet this only applies to very few [sins](sin.html) and in very specific cases. For most [sins](sin.html), there are no offerings. True, the Elevated [Offering](korbanot) atones for all positive [commandments](cmds613.html).[[4]](#footnote-4) But of all the 365 negative [commandments](cmds613.html), only 36, [one](one.html) tenth, entail the punishment of premature death[[5]](#footnote-5) and are eligible for [atonement](atonemen.html) through an [offering](korbanot). Even then, the [offering](korbanot) is only if the [sin](sin.html) was completely unintentional. If there is the slightest aspect of intent or if [one](one.html) of the many conditions of an unintentional [sin](sin.html) is lacking, the [offering](korbanot) is of no avail, it is not brought and it does not atone.[[6]](#footnote-6)

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.

When it is proven that a person killed unintentionally, he is banished to [one](one.html) of the [six](six.html) cities of refuge (arei miklat) or [one](one.html) of the [forty-two](fortytwo.html)[[7]](#footnote-7) Levitical cities,[[8]](#footnote-8) 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 Gadol](kohen.html) ([High Priest](priests.html)) who served at the [time](time.html) that he was sentenced to [exile](galuyot.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, which ye shall give for the manslayer to flee thither; and beside them ye shall give* [*forty*](forty.html) *and* [*two*](two.html) *cities.*

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

Miklat is used some [twenty](twenty.html) times in the Tanach[[9]](#footnote-9) and is always used as a reference to the cities of refuge. The normal [Hebrew](hebrew.html) word for refuge is not *miklat*.

***Makkoth 9b***[*MISHNAH*](file:///D%3A%5CWord%5Celul%5Corallaw.html)*. 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. 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, 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*](city.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.[[10]](#footnote-10) 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)[[11]](#footnote-11) opposite [five](five.html) [commands](cmds613.html).[[12]](#footnote-12)

The designated cities of refuge 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*](file:///D%3A%5CWord%5Celul%5Cgen-jew.html)*, saying, Appoint out for you cities of refuge, 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*](file:///D%3A%5CWord%5Celul%5Ceast.html)*, 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 to remain in [exile](galuyot.html) until the [Kohen Gadol](kohen.html) 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 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](city.html) of Refuge.

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

Who lives in the Cities of Refuge? The Levites. 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](file:///D%3A%5CWord%5Celul%5Cteacher.html) 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](file:///D%3A%5CWord%5Celul%5Cbody.html) life. If even an unintentional murder takes place it indicates that the [Beit HaMikdash](mikdash.html) is not fulfilling its role. The [Kohen Gadol](kohen.html), 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](file:///D%3A%5CWord%5Celul%5Ckippur.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*](file:///D%3A%5CWord%5Celul%5Cgen-jew.html)*, 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 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*](file:///D%3A%5CWord%5Celul%5Ckorbanot.html)*, 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*](file:///D%3A%5CWord%5Celul%5Ceternal.html)[*redemption*](redemption.html) *for us.*

When the manslayer flees to the [city](city.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*](file:///D%3A%5CWord%5Celul%5Corallaw.html)*. 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*](city.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 PRIESTS*](priests.html) *[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*](file:///D%3A%5CWord%5Celul%5Corallaw.html) *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 were, therefore, refuges in space.

# Elul – A Refuge In [Time](time.html)

[Elul](file:///D%3A%5CWord%5Celul%5Celul.html) is the month immediately preceding [Tishri](feasts.html), and it serves as the [spiritual](physical.html) preparation for the [Rosh HaShanah](teruah.html), the [Awesome Days](awesome.html), and [Yom HaKippurim](file:///D%3A%5CWord%5Celul%5Ckippur.html). It is the month of repentance, when an honest soul-reckoning, is made of the past year. Just as a businessman makes an assessment of his business to determine how to run it more smoothly and successfully, so a [Jew](gen-jew.html) in the month of Elul assesses his past year’s [spiritual](physical.html) service to [HaShem](hashem.html). It is a [time](time.html) to correct the wrongs we have done to our brothers, and to beseech [HaShem](hashem.html) for [forgiveness](forgive.html).

The [sixth](six.html) month, the [month of Elul](file:///D%3A%5CWord%5Celul%5Cfeasts.html) has a unique quality. Each month has its own special quality. The [letters](letters.html) in Elul - אלול hint to its special quality. We will look at [three](three.html) of these acronyms.

**A.** The [letters](letters.html) of Elul - אלול are the initial [letters](letters.html)[[13]](#footnote-13) (acronym), in [Hebrew](hebrew.html), of *Ani ledodi vedodi li -* אֲנִי לְדוֹדִי וְדוֹדִי לִי:

***Shir HaShirim (Song of Songs) 6:3*** *I am my Beloved’s and my Beloved is mine.*

This refers to the service of [prayer](prayer.html), which joins together man and [HaShem](hashem.html), *I am my Beloved’s*.[[14]](#footnote-14) This suggests that Elul is a special [time](time.html) of [prayer](prayer.html).

Indeed, in Elul, the Sephardic custom is to recite the special *Selichot* (penitential) [prayers](prayer.html) starting from the second day of Elul. Ashkenazim begin reciting Selichot at the end of Elul. Pious men and women rise before the break of dawn and go to the [synagogue](synagog.html). There, the special [prayers](prayer.html) are recited with [tears](mashal.html) and anguish, as the days of the high [holidays](file:///D%3A%5CWord%5Celul%5Cfestival.html), [Rosh HaShanah](teruah.html) and [Yom HaKippurim](file:///D%3A%5CWord%5Celul%5Ckippur.html) draw near.

The Baal Shem Tov called the days of Elul*,* the days when the King is in the [field](field.html). He explained with a parable. Normally, in order to gain an audience with the King, [one](one.html) must go through a lengthy procedure. He must [travel](mashal.html) to the capital [city](city.html), arrange an [appointment](appointm.html), and then get permission to enter the palace. Even when permission is granted is may be days or weeks before he is finally allowed to enter. When he does finally get to see the King, the audience is likely to be short and very formal. The citizen, not used to the royal surroundings doubtlessly feels out of place, and maybe even regrets his decision to see the King. From his great [fear](fear.html) and uneasiness, he may forget to put his request before the King.

Once a year, the King leaves his palace to visit the various regions of his Kingdom. While the King is in the [field](field.html); relaxed and enjoying the early fall weather. He doesn’t stand on the same formality that he does when in the palace. The common folk are allowed to come out to greet the King and receive his blessing. During the [month ofElul](file:///D%3A%5CWord%5Celul%5Cfeasts.html), the King is in the [field](field.html) and he is easily accessible. We need only make the effort to go out and greet Him.

**B.** The [letters](letters.html) of Elul - אלול also form another acronym,[[15]](#footnote-15) in [Hebrew](hebrew.html), for: *Ish L’Rei’eihu U’Matanot L’Evyonim*, as found in:

[***Esther***](esther.html) ***9:22*** *Each man [shall give presents] to his fellow, and gifts to the poor.*

These are the deeds of loving kindness.

**C.** Elul also contains the idea of teshuva as alluded to by its very [name](name.html). The [letters](letters.html) of the word Elul - אלול are also the initial [letters](letters.html),[[16]](#footnote-16) in [Hebrew](hebrew.html), of the words *Ina Leyodo VeSamti Lecha* - *“[G-d] caused it to happen, and I will provide [a place] for you [to which he can flee*.[[17]](#footnote-17) In this passage we encounter the cities of refuge. Thus we have a [connection](connection.html) between the cities of refuge as a place of refuge in space and Elul as a place of refuge in [time](time.html):

***Shemot (***[***Exodus***](exodus.html)***) 21:13*** *And if a man lie not in wait, but G-d cause it to come to* [*hand*](fourteen.html)*; then I will provide a place (makom) whither he may flee.*

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

Elul is, therefore, a [city](city.html) of refuge *in* [*time*](time.html). This haven in [time](time.html) is the entire month of Elul, where the Bne Israel takes shelter each year to rectify their [spiritual](physical.html) shortcomings. Elul is the month of repentance, when assessment is made of the past year’s service to [HaShem](hashem.html). It serves as a [spiritual](physical.html) “[city](city.html) of refuge” where [atonement](atonemen.html) for wrongdoing may be found. Even a person who sinned *intentionally* can find refuge in the month of Elul. Just as the [city](city.html) of refuge protected an *intentional* killer until his trial, so too does Elul provide [sanctuary](mikdash.html) to an intentional sinner until [Rosh HaShana](teruah.html).

All of the above aspects are paralleled in Elul. With every transgression, with every [sin](sin.html), a [Jew](gen-jew.html) sheds [blood](body.html): he deprives his G-dly soul of its vitality. Yet [atonement](atonemen.html) is always possible if the person will [exile](galuyot.html) himself to the “[city](city.html)ofrefuge”, in the dimension of [time](time.html), the month of Elul. [Exile](galuyot.html) means to leave “your land, your birthplace and your father’s house”, the [spiritual](physical.html) equivalent of which is to leave [one](one.html)’s [desires](needs.html), [one](one.html)’s character traits, and the conclusions reached by the human intellect, anything which is a barrier to total submission to the yoke of [heaven](heaven.html). In short, a [Jew](gen-jew.html) must flee and wander from his egocentric existence and embrace a [new](new.html) life founded on the conclusions of true soul-searching and repentance. Then such [galut](galuyot.html) is an [atonement](atonemen.html), both for intentional and unintentional transgressions, and [one](one.html) is [saved](file:///D%3A%5CWord%5Celul%5Csalvation.html) from the seekers of vengeance, from any unfavorable pronouncements of heavenly justice for [one](one.html)’s [sins](sin.html).

Not only must cities of refuge be built, but, the *Rambam* writes, “the court is obliged to define the paths that lead to the cities of refuge, to repair them and to broaden them...” In [spiritual](physical.html) terms, this corresponds to the paths whereby [one](one.html) reaches the [spiritual](physical.html) [city](city.html) of refuge, the month of Elul.[[18]](#footnote-18)

Because Elul is the preparation for [Yom Teruah](teruah.html) ([Rosh HaShana](teruah.html)h), the anniversary of the [world’s](worlds.html) [creation](bara.html), the service of Elul is associated with [three](three.html) things which maintain the [world](worlds.html): Torah, [prayer](prayer.html), and deeds of loving kindness[[19]](#footnote-19). They are the “paths” to the refuge of [Elul](file:///D%3A%5CWord%5Celul%5Celul.html), and are alluded to in its [name](name.html). As elaborated on earlier, the [letters](letters.html) of Elul are the initial [letters](letters.html) of “[G-d] caused it to happen, and I will provide for you”. Although this refers to the general service of Elul as a “[city](city.html) of refuge” for [one](one.html)’s misdeeds of the past year, it also refers to the more particular aspect of Torah, as our Sages say,[[20]](#footnote-20) “The words of Torah provide refuge.”

Someone who kills a person by mistake is not subject to death, but [exile](galuyot.html), therefore “I will assign you a place (makom) to which he can flee”.[[21]](#footnote-21) Note that it says ‘*a place*’ (makom) and not ‘a [city](city.html) of refuge’.

[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.*

[HaShem](hashem.html) created Elul and the [city](city.html) of refuge. They are a place for those without a place. When [one](one.html) loses their [physical](physical.html) makom, they feel lost, abandoned, hopeless. At exactly this moment, they are given a sense of hope. They may have lost their place, but there is still a place for them to go until they can return home. The [city](city.html) of refuge represents hope for the hopeless, a home for the homeless, stability for the unstable.

Now that we have a bit of background, lets examine some “case histories” of those who have gone into [exile](galuyot.html).

# [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 of Good and Evil](knowledge.html). 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*](file:///D%3A%5CWord%5Celul%5Ceternal.html)*: 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*](file:///D%3A%5CWord%5Celul%5Cangels.html)*, and a flaming sword which turned every way, to keep the way of the* [*tree of life*](eternal.html)*.*

[***Midrash***](orallaw.html) ***Rabbah -*** [***Numbers***](nchart.html) ***XXIII:13*** *THEN YE SHALL APPOINT YOU CITIES OF REFUGE... 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 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. Consequently it says, ‘Remember, O Lord, Thy compassions and Thy mercies,’ for they have been from of old (Ps. XXV, 6).*

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*.[[22]](#footnote-22) According to some opinions in Chazal[[23]](#footnote-23) this took place immediately after the judgment which took place on [the sixth day](six.html) 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](human.html). 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.

# 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*](voice.html) *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.*

Kayin will eventually be 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 Gadol](kohen.html) 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[[24]](#footnote-24) 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,[[25]](#footnote-25) 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](file:///D%3A%5CWord%5Celul%5Cgen-jew.html) and his family went into [galut](galuyot.html), if was shortly after [Yosef’s](joseph.html) 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:

[***Midrash***](orallaw.html) ***Rabbah - Genesis LXXXIV:15*** *AND THE MAN SAID. LET US GO TO* [*DOTHAN*](file:///D%3A%5CWord%5Celul%5Cremez.html)*. 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*](file:///D%3A%5CWord%5Celul%5Cdreams.html) *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 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*](file:///D%3A%5CWord%5Celul%5Cdwelling.html) *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).[[26]](#footnote-26) 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*](file:///D%3A%5CWord%5Celul%5Cdwelling.html) *in the land of Midian; and he sat down by a well (Ex. II, 15). Just as* [*Israel*](file:///D%3A%5CWord%5Celul%5Cgen-jew.html) *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 was carried into effect through him.*

# 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](file:///D%3A%5CWord%5Celul%5Cgen-jew.html) to shun [the land](file:///D%3A%5CWord%5Celul%5Ccity.html) 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.[[27]](#footnote-27) 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*](voice.html)*, and cried; and the people wept that night. 2 And all the* [*children of Israel*](file:///D%3A%5CWord%5Celul%5Cgen-jew.html) *murmured against Moses and against Aaron: and the whole congregation said unto them, Would God that we had died* [*in the land of Egypt*](file:///D%3A%5CWord%5Celul%5Cthebirth.html)*! 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](important.html) rose, they needed to pack their belongings and move on to the next location. In the instance of the cities of refuge, the manslayer’s [galut](galuyot.html) ended with the death of the [Kohen Gadol](kohen.html), 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 Gadol](kohen.html), Aaron:

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

Shortly after Aaron’s death, Joshua led the [Bne Israel](file:///D%3A%5CWord%5Celul%5Cgen-jew.html) 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-two](fortytwo.html) [journeys](stages.html) of Bamidbar ([Numbers](nchart.html)) chapter 33 with the assigning of the [forty-two](fortytwo.html) Levitical cities of Bamidbar ([Numbers](nchart.html)) chapter 35. Clearly, the Levitical cities were also for the unintentional manslayer. Thus the [forty-two](fortytwo.html) [stages](stages.html) of [exile](galuyot.html) in the wilderness are directly associated with the [forty-two](fortytwo.html) Levitical cities which provided a refuge for the unintentional manslayer.

# [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’s](adam.html) [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](field.html) 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](field.html), the [field](field.html) 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 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 Rabbah***](orallaw.html) ***-*** [***Numbers***](nchart.html) ***XXIII:14*** *THEN YE SHALL APPOINT YOU CITIES (XXXV, 11). It is also written,* [*SIX*](six.html) *CITIES OF REFUGE (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 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*](file:///D%3A%5CWord%5Celul%5Cgen-jew.html) *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](file:///D%3A%5CWord%5Celul%5Cmashiach.html), 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’s](mashiach.html) [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*](file:///D%3A%5CWord%5Celul%5Cmarriageact.html)*, 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 Gadol](kohen.html), 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).

# [City](city.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 was to force the manslayer to [study Torah](study.html) and confront the [mitzvot](cmds613.html) [twenty-four](twenty.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](city.html)ofrefuge. Just as the inadvertent manslayer [exiled](galuyot.html) himself to a [city](city.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, 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](city.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](file:///D%3A%5CWord%5Celul%5Cgen-jew.html) want to [know](daat.html) how they will [atone](file:///D%3A%5CWord%5Celul%5Catonemen.html) for their [sins](sin.html) when the existence of cities of refuge will cease. [HaShem’s](hashem.html) 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](file:///D%3A%5CWord%5Celul%5Ctime.html). These are certainly appropriate thought when we begin again the [cycle of Torah reading](cycles.html) 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](file:///D%3A%5CWord%5Celul%5Cbody.html) and our [eyes](body.html) to appreciate and see the depth of His Torah!!

\* \* \*

In an allegorical sense, there exist [six](six.html) “cities of refuge” for the [spiritual](physical.html) manslayer. Life, in the true and ultimate sense, is [connection](connection.html) with The Source[[28]](#footnote-28); an act of transgression against the divine will is a subtle form of manslaying, as it hinders the flow of vitality from [HaShem](hashem.html) to His [creation](bara.html). The words of the Torah, say Chazal, are the “cities of refuge” for the destroyer of [spiritual](physical.html) life; if he flees [into the Torah](file:///D%3A%5CWord%5Celul%5Cstudy.html) and immerses himself in it, the Torah will protect him from the adverse results of his deed.

***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[[29]](#footnote-29), which means — provide him with whatever he* [*needs*](needs.html) *to live[[30]](#footnote-30). R. Ze’ira remarked that this is the basis of the dictum, ‘Let no* [*one*](one.html)[*teach*](teacher.html)[*Mishnah*](file:///D%3A%5CWord%5Celul%5Corallaw.html) *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[[31]](#footnote-31)? 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*](file:///D%3A%5CWord%5Celul%5Cgen-jew.html)*[[32]](#footnote-32)? — 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*](file:///D%3A%5CWord%5Celul%5Crehearse.html) *his* [*studies*](file:///D%3A%5CWord%5Celul%5Cstudy.html) *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[[33]](#footnote-33).*

**\* \* \***

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1. Bereshit Rabbah 68:9: Shemot Rabba 45:6 [↑](#footnote-ref-1)
2. Sources: Lekach Tov; Kli Yakar, Rabbi E.E. Dessler; Rabbi Shmuel Geller; Rabbi Gavriel Kleinerman [↑](#footnote-ref-2)
3. Pesikta D’Rav Kahana 24:7; Yalkut Shimoni Tehillim chapter 702 [↑](#footnote-ref-3)
4. Yoma 36a [↑](#footnote-ref-4)
5. Keritut 2a [↑](#footnote-ref-5)
6. *Reflexions & Introspection Elul, Rosh Hashanah, Yom Kippur, Sukkos*, Torah Insights of Hagon HaGadol Rav Moshe Shapiro, by Moshe Antebi [↑](#footnote-ref-6)
7. The Kli Yakar notes that these [forty-two](file:///D%3A%5CWord%5Celul%5Cfortytwo.html) cities correspond to the [forty-two encampments](file:///D%3A%5CWord%5Celul%5Cstages.html) of the Jews in the desert. [↑](#footnote-ref-7)
8. Bamidbar 35:6 [↑](#footnote-ref-8)
9. An acronym for Torah, Neviim, and Ketuvim – the so-called Old Testament. [↑](#footnote-ref-9)
10. 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-10)
11. The first set of five teach us how to love HaShem. [↑](#footnote-ref-11)
12. The second set of five teach us how to love our neighbor. [↑](#footnote-ref-12)
13. Avudraham, Seder Tefillot Rosh HaShanah [↑](#footnote-ref-13)
14. Kuntres HaAvodah chs. 1,3 [↑](#footnote-ref-14)
15. Sefer Arugas HaBosem [↑](#footnote-ref-15)
16. Pri Etz Chaim, Shaar Rosh HaShanah, ch. 1. [↑](#footnote-ref-16)
17. Shemot (Exodus) 21:13 [↑](#footnote-ref-17)
18. Also indicated is the obligation of every Jew to publicize the service of teshuva of Elul, and not rest content with saving only himself in this city of refuge. [↑](#footnote-ref-18)
19. Avot 1:2 [↑](#footnote-ref-19)
20. Makkoth 10a [↑](#footnote-ref-20)
21. Shemot (Exodus) 21:13 [↑](#footnote-ref-21)
22. Har HaMoriah = Mount Moriah. [↑](#footnote-ref-22)
23. Sanhedrin 38b [↑](#footnote-ref-23)
24. A court. [↑](#footnote-ref-24)
25. Measure-for-measure. [↑](#footnote-ref-25)
26. The YHVH - יהוה name. [↑](#footnote-ref-26)
27. All males over 20 years of age except: Joshua, Caleb, and the tribe of Lev. All of the women also survived. [↑](#footnote-ref-27)
28. Devarim 4:4 and 30:20; Berachot 18b. [↑](#footnote-ref-28)
29. Devarim 4:42. [↑](#footnote-ref-29)
30. I.e., also the spiritual life. [↑](#footnote-ref-30)
31. Refuge from evil and wrong-doing. Cf. Sot. 21a. [↑](#footnote-ref-31)
32. Devarim 4:41-45. [↑](#footnote-ref-32)
33. Cf. Shab. 30b, a similar incident about King David, and B.M. 86a, about Rabbah b. Nahmani. [↑](#footnote-ref-33)