



Adapted from the sefer חמין במוצאי שבת and חדוותא דזעיר אנפין collections of maamarim given by the Tolner Rebbe shlita at Seuda Shlishis and Melave Malka

### Melave Malka Parshas Masei 5765

In Parshas Masei, we read the laws pertaining to the רוצח בשוגג, someone who killed another by accident. He is required to move to an עיר מקלט (city of refuge). The *halachos* pertaining to the רוצח בשוגג reveal how much the Torah cares for someone in that predicament, by commanding us to do everything possible for his benefit.

The relevant *halachos* are found in Maseches Makos (י.) where R. Yitzchak explains the *pasuk* (Devarim 4:42) וְנָס אֶל אַחַת מִן הָעָרִים הָאֵלֶּה וְחָי (And he shall escape to one of these cities and live), to mean עביד ליה מידי דתיהוי (Do for him those things that give him life). The Gemara applies this principle to the case of a *talmid* who killed accidentally and must move to a עיר מקלט. The Gemara says that we also have to send his *Rav* to join him in the עיר מקלט. The Torah's imperative וחי obligates us to provide him with everything he needs to truly live. A *talmid* cannot truly live without his *Rav*.

The Rambam, (*Hilchos Rotzeach* 8:5-6) lists the many tasks that a Beis Din must perform to ensure that the רוצח בשוגג will be able to make his way to the עיר מקלט with as little difficulty as possible.

“Beis Din is obligated to arrange the roads to the עיר מקלט, to repair them, widen them, and remove all obstacles from them. They may not leave a hill, valley or a river, instead, they must build a bridge so that the one fleeing will not be delayed. .... And מקלט מקלט was written at every crossroads so that those who murdered will notice and turn that way. On the fifteenth of Adar every year, Beis Din sends out emissaries to repair the roads, and anyplace where they find that the road has



[1]

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fallen into disrepair, they fix it. And a Beis Din who were negligent in this are viewed by the Torah as if they spilled blood.”

There are important lessons to be learned from the Torah’s concern for the wellbeing of the *רוצח בשוגג*. It teaches us that we must never forget that every Jew has his place. While every country or community would exile and excommunicate someone who has killed, the Torah reveals the correct approach. The Mitzva of establishing cities of refuge teaches us that there is no person without his time and place.

A man (who is not a member of a chasidishe community) shared his story with me.

One day, as he was driving, a child suddenly jumped into the street right in front of his car. He had no time to stop, and unfortunately the child was killed.

From that moment, the man was so tortured by what had happened that he didn’t know what to do or where to go. He wasn’t able to function. He met with one of the Gedolei Hador and asked his advice.

The Gadol told him that in order to atone for his sin, he should undertake the *tikkun* of *galus*. He instructed the man to travel to America and go to places where no one knew him. He also instructed him to never sleep in one place for more than seven days.

The suffering man was a very sincere Jew, but he was confused and unsure if he should follow the Gadol’s instructions. He decided to go to the Gerrer Rebbe, the Pnei Menachem zy”a and ask his opinion. When he entered the Rebbe’s room he began to cry bitterly and told the Rebbe everything that had happened. He also told the Rebbe that a Gadol had told him to undertake *galus*, and that he wasn’t sure if he should take that path.



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The Rebbe asked him if he had children at home. The man replied that he had two sons. The Rebbe then spoke very sharply. "Isn't it enough that one Jewish child was killed? Now you want to kill two other children! *Chas V'shalom!* This must not happen!"

The Rebbe instructed him to remain home and bring up his children in the ways of the Torah. He also told him that if he wanted to undertake something for *kapparah* (atonement), he should do what he can to be *mekarev* young men who have drifted away from Torah observance. The Rebbe told him that if he gives those young men a warm home and a warm heart, he will be able to help them find their way back.

I can attest that I know of many precious *neshamos* who were saved by this man who followed the Pnei Menahcem's instructions.

This is a lesson that we all need to learn. Sometimes we search for a *tikkun*, a way to repair and atone for wrongdoings that we have done either *b'shogeg* or *rachmana litzlan*, intentionally. Unfortunately, while trying to fix ourselves and the whole world by undertaking lofty tikunim, we neglect the *chinuch* of our children and those close to us. Everyone must know that this is **not the correct path!**

Each person should first focus on educating his children in the ways of the Torah, and helping those close to him with their challenges. עניי עירך (Helping the poor of your city, comes before helping anyone else). If we follow this path, we will be *zoche* to bring up children who will be. עוסקים בתורה ובמצוות על ישראל שלום.



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