



**“You shall add three more cities to these three”**

## **Why Will These Three Cities of Refuge Be Necessary Murder Will Cease to Exist in the Times of Mashiach**

This week's parsha is parshas Shoftim. In this essay, we will focus on a unique mitzvah that will only be fulfilled le'asid la'vo. At that time, Hashem will expand the boundaries of Eretz Yisrael to include the lands of the Kini, Kenizi, and Kadmoni—in addition to the lands of the seven nations that were already conquered when Yisrael entered the promised land. Thus, the promise HKB”H made to Avraham Avinu at the “Bris bein HaBesarim” will finally be fulfilled in full; his descendants will be in control of the lands of all ten nations that previously inhabited Eretz Canaan. Here are the pertinent pesukim (Devarim 19, 8):

“ואם ירחיב ה' אלקיך את גבולך כאשר נשבע לאבותיך ונתן לך את כל הארץ אשר דיבר לתת לאבותיך... ויספת לך עוד שלש ערים על השלש האלה, ולא ישפך דם נקי בקרב ארצך אשר ה' אלקיך נותן לך נחלה והיה עליך דמים.”

**When Hashem will expand your boundaries, as He swore to your forefathers, and He will give you the entire land that He promised to give to your forefathers . . . then you shall add three more cities to these three. Innocent blood shall not be spilled in the midst of your land that Hashem, your G-d, gives you as an inheritance; for then blood will be upon you. Rashi comments: “As He swore” to give you the land of the Kini, the Kenizi, and the Kadmoni. “Then you shall add three more”: There will be a total of nine—three that are on the other**

**side of the Yarden, and three that are in Eretz Canaan, and three for the future-to-come.**

**At the Bris bein HaBesarim HKB”H Promised Avraham Avinu that His Descendants Would Inherit the Lands of All Ten Nations Inhabiting Eretz Canaan**

Here are the pesukim chronicling the historic Covenant of the Parts—Bris bein HaBesarim (Bereishis 15, 18):

“ביום ההוא כרת ה' את אברם ברית לאמר לזרעך נתתי את הארץ הזאת מגהר מצרים עד הנהר הגדל נהר פרת, את הקיני ואת הקניזי ואת הקדמוני, ואת החתי ואת הפרזי ואת הרפאים ואת האמורי ואת הכנעני ואת הגרגשי ואת היבוסי.”

**On that day, Hashem made a covenant with Avram, saying, “To your descendants I have given this land, from the river of Mitzrayim until the great river, the Euphrates River—the Kini, and the Kenizi, and the Kadmoni, and the Chiti, and the Perizi, and the Rephaim (the Chivi), and the Emori, and the Canaani, and the Girkashi, and the Yevusi. Citing the Midrash, Rashi comments: There are ten nations here, but He only gave them the lands of seven nations; the other three—Edom, Moav, and Ammon—who are the Kini, Kenizi, and the Kadmoni (mentioned in this passuk)—are destined to be an inheritance in the future.**

This is because Yisrael were cautioned not to wage war and not to conquer the nations of Edom, Moav, and Ammon. For example (Devarim 2, 9): **“ויאמר ה' אלי אל תצר את מואב ואל תתגר בם מלחמה כי לא אתן לך מארצו ירושה כי Hashem said to me (Moshe), “Do not besiege Moav and do not incite war with them, for I will not give you any of his land as inheritance; for to Lot’s descendants have I given Ahr as an inheritance.”** Similarly, HKB”H cautioned them not to trespass into the territory of Edom, as He instructed Moshe (ibid. 5):

“ואת העם צו לאמר אתם עוברים בגבול אחיכם בני עשו היושבים בשעיר ויראו מכם ונשמרתם מאד, אל תתגרו בם כי לא אתן לכם מארצם עד מדרך כף רגל כי ירושה לעשו נתתי את הר שעיר.”

**You shall command the people, saying, “You are passing through the territory of the children of Eisav, who dwell in Seir; they will fear you, so you must be extremely cautious. Do not provoke them, for I will not give you of their land as much as a footstep, because I have given Har Seir to Eisav as an inheritance.”** Here Rashi comments: **“An inheritance to Eisav” from Avraham. Hashem said, “I gave him ten nations; seven are for you; and the Kini, Kenizi, and Kadmoni—who are Ammon, Moav, and Seir—one of them is for Eisav. The other two are for the children of Lot as a reward for going with you (with Avraham) to Mitzrayim and having kept quiet with regard to what they were saying about his wife, that she was his sister. Therefore, He treated him (Lot) like his (Avraham’s) son.**

Rashi merely explains why Yisrael were instructed not to conquer Ammon and Moav from the descendants of Lot; he does not explain why they were instructed not to conquer Har Seir from the descendants of Eisav. The Ba'al HaTurim, however, explains that Har Seir was given to Eisav as a reward for the mitzvah of kibud-av, respecting his father, Yitzchak. The source for this fact is found in the Targum YoNasan: **“ארום ירוֹתָא—I gave Har Seir as an inheritance to Eisav, because of the kavod he showed his father.**

Now, let us focus on the command to add three additional cities of refuge—“arei miklat”—in the future, when HKB”H gives us the additional lands of the three nations of the Kini, Kenizi, and Kadmoni. Here is what the Rambam writes on the subject (Hilchos Rotzeiach 8, 4): **In the era of the Melech HaMashiach, three other cities will be added to these six (“arei miklat”), as it states: “And you shall add three other cities to these three cities.” Where are these cities to be added? In the cities of the Kini, Kenizi, and the Kadmoni, concerning which a covenant was made with Avraham Avinu, but which have not yet been conquered. Concerning them, it says in the Torah: “When Hashem will expand your boundaries, as He swore to your forefathers, and He will give you the entire land that He promised to give to your forefathers . . . then you shall add three more cities to these three.”**

### **Arei Miklat Will Be Required Le'asid La'vo to Aton for Those Who Killed Inadvertently during the Galus**

The commentaries are dumbfounded by this mitzvah. Why will an additional three “arei miklat” be required with the arrival of the Mashiach to provide refuge for those who kill unintentionally? After all, in the era of the Mashiach, the world will achieve its tikun under the Sovereignty of Heaven, and the death penalty will be annulled. This is taught in association with the laws of mourning in the Mishnah (M.K. 28b): **“אבל לעתיד לבוא הוא אומר בלע—המות לנצח ומחה ה' אלקים דמעה מעל כל פנים—but concerning le'asid la'vo, it says (Yeshayah 25, 8): “He will eliminate death forever, and Hashem, Elokim, will erase tears from all faces.”** Under those circumstances, it is indeed baffling! What need will there be to build additional cities of refuge, if innocent blood will no longer be spilled?

Many answers have been suggested for this perplexing question, but the one I prefer is presented by the Chida in Pnei David in the name of the author of the Shevet Mussar. We will present a brief summary

of his answer: **Undoubtedly, during the lengthy, bitter galus, many have killed inadvertently and should have been exiled to “arei miklat.” Those who were obliged to bring chatas-offerings during the times of galus will fulfill their obligations when the redeemer comes, and the Beis HaMikdash will be rebuilt . . . Similarly, those who were obliged to be exiled will go to “arei miklat” for their atonement. Since it has been so many years since the Bayis was destroyed, and many require tikun and exile, nine cities of refuge will be necessary when the time to observe all of the “taryag mitzvos” that could not be observed from the time of the churban arrives. This is implicit in the words (Devarim 19, 9): “When you observe this entire mitzvah (all the mitzvos) . . . then you shall add three more cities to these three.” Now, you might wonder why “arei miklat” will be necessary, since the world will have been rectified. In truth (ibid. 10), at that time “innocent blood will no longer be spilled”, and “arei miklat” will not be necessary for murders at that time. But as the passuk continues (ibid. 10): “Then blood will be upon you”—you will still be responsible for the blood spilled in previous incarnations since the churban—when you killed inadvertently but did not go into exile. That will be the time to make amends by going to the “arei miklat.” Hence, nine “arei miklat” will be needed.**

### **At the Time of the Future Geulah the Melech HaMashiach Will First Conquer All of Eretz Yisrael and Then the Rest of the World**

We will now present a question posed by the Shela hakadosh. When Mashiach comes, Yisrael will rule over the entire world, not just over the lands of the ten nations. **So, why do Chazal (B.B. 56a) say that the additional three cities of refuge only refer to the Kini, Kenizi, and Kadmoni—Ammon, Moav, and Edom? But le’asid la’vo,**

**there will be no borders, as it states (Tehillim 72, 8): “May he dominate from sea to sea,”** i.e., his influence will extend from ocean to ocean over the entire earth. The Shela hakadosh explains that his arrival will proceed in two stages. He will first conquer the three nations HKB”H promised to Avraham Avinu—the Kini, Kenizi, and Kadmoni—and only afterwards the rest of the world. He adds that perhaps Mashiach ben Yosef will conquer those first three nations, and Mashiach ben David will subsequently conquer the rest of the world. **Undoubtedly, Mashiach will reign over the entire world, which encompasses much more than just the three nations.**

Therefore, it does not appear that all the positive changes and tikunim will transpire all at once immediately with the inception of the geulah. They will occur gradually as knowledge spreads throughout Yisrael. The klipah will vanish completely and his dominion will extend from ocean to ocean. Then “arei miklat” will no longer be required. Perhaps that will be in the time of Mashiach ben Yosef. Thus, we can postulate that the above refers to the time prior to the appearance of Mashiach ben David.

As a loyal servant in the presence of his master, I would like to expand on his sacred remarks. For, we find an explicit source for his chiddush in the words of the Rambam as explained by the Minchat Chinuch (Mitzvah 520) in relation to the mitzvah of preparing the “arei miklat”:

**It appears that even though the Melech HaMashiach will conquer the entire world, and the entire world will have the status of Eretz Yisrael (as explained by the Rambam in Hilchos Terumot and Hilchos Melachim) . . . Most certainly, the Melech HaMashiach will act in accord with the precepts of the Torah; he will first conquer Eretz Yisrael as defined in the Torah (completing the conquest of the ten nations), and afterwards he will certainly conquer the entire the world.**

**In this regard, they taught in the Gemara that in the future, Eretz Yisrael will expand to (incorporate) the entire world. In other words, the Melech HaMashiach will conquer the entire world, and the entire world will have the status of Eretz Yisrael with regards to all the types of kedushah that apply in Eretz Yisrael . . .**

In other words, if a king of Yisrael conquers other lands before he conquers Eretz Yisrael, they are not imbued with the kedushah of Eretz Yisrael. Therefore, it is imperative that the Melech HaMashiach conquers the Kini, Kenizi, and Kenizi before he proceeds to conquer the rest of the world. This explains why Syria does not possess the kedushah of Eretz Yisrael; because David HaMelech conquered it before he conquered all of Eretz Yisrael. (This is also explained by the Rambam in Hilchos Terumot 1, 5.) Back then, David HaMelech only had to conquer the lands of the seven nations first, since that is all that had been promised us by HKB"H. Le'asid la'vo, however, we have also been promised the lands of the other three nations. Therefore, the Melech HaMashiach will have to conquer them first, before conquering the other nations of the world. Thus, they will all possess the kedushah of Eretz Yisrael.

Indeed, we have an explicit source for the chiddush of the Shela hakadosh. The Shela hakadosh adds, however, that perhaps the conquest of the first three nations—the Kini, Kenizi, and Kadmoni—will be accomplished by Mashiach ben Yosef, while the conquest of the entire world will be accomplished Mashiach ben David. As a result, the entire world will be sanctified with the kedushah of Eretz Yisrael.

**We Utter Kadosh Kadosh Kadosh to Negate the Klipos of Kini Kenizi and Kadmoni**

Based on what we have discussed, we can add a fascinating tidbit. In his sefer Aderes Eliyahu (end of Balak), the Ben Ish Chai explains why we elevate ourselves from the ground each of the three times we utter the word "kadosh" in kedushah:

”כי על ידי שאנחנו אומרים שלש פעמים ק'דוש ק'דוש ק'דוש וקופצים מעל הארץ, על ידי זה יתבטלו אותם השלשה שבראש שהם ק'יני ק'ניזי ק'דמוני שגם כן ראשי תיבות שלשתן הוא קו"ף, ואנחנו מרימים עצמנו מעל הארץ, לרמוז שהקב"ה ירים וינשא ויגדיל אותנו על הכל”.

**By uttering three times k'adosh, k'adosh, k'adosh and jumping off the ground, the three primary klipos—the K'ini, K'enizi, and K'admoni—are negated; both sets of three begin with the letter “kuf.” We elevate ourselves off the ground to allude to the fact that HKB"H will raise, elevate, and make us greater than everything (everyone).**

Now, we learned from the Shela hakadosh and the Minchat Chinuch that the Melech HaMashiach must first conquer the Kini, Kenizi, and Kadmoni—to complete the conquest of the ten nations HKB"H promised to Avraham—and only afterwards conquer the rest of the world. The song of the heavenly malachim reflects this same process. First they say: "קדוש קדוש קדוש ה' צבאות"—to subdue the klipos of the three nations whose names begin with the letter “kuf”— ק'יני ק'ניזי ק'דמוני —and then they go on to say: "מלוא כל הארץ כבודו"—that afterwards, when the Melech HaMashiach conquers the entire world, and it is imbued with the kedushah of Eretz Yisrael, **the glory of His sovereignty will fill the entire world.**

**Explaining the Astonishing Fact that Three Arei Miklat Will Be Required Le'asid La'vo**

It is with great delight that we can now explain based on the Shela hakadosh the surprising fact that Yisrael are commanded to add three “arei miklat” le'asid la'vo, after the Melech HaMashiach conquers the lands of the Kini, Kenizi, and Kadmoni. This seems surprising, since murder will no longer be present in the world, in keeping with the passuk: **”בלע” המות לנצח**. So, why will cities of refuge be necessary when there will not be any murders?

It appears that we can resolve this quandary based on the teaching in the Gemara (Succah 52a) that le'asid la'vo, HKB"H will send two Mashiachs to

redeem Yisrael—Mashiach ben Yosef and Mashiach ben David. Furthermore, we will experience a tragic loss, since Mashiach ben Yosef is destined to be killed. In his Chiddushei Aggados, this how the Maharsha explains the matter:

**At the time of the future geulah, swiftly in our times, Mashiach ben Yosef will come first to save Yisrael, as it is written (Ovadiah 1, 18): “The house of Yosef (shall be) a flame and the house of Eisav for straw, etc.” For, the offspring of Eisav will only be eliminated by Mashiach ben Yosef. Yet, he will be murdered by the numerous idolaters who will return to Yerushalayim. The complete geulah will not be realized until the arrival of Mashiach ben David, as explained in several scriptural references.**

We are taught in our sacred sefarim that Mashiach ben Yosef will die on account of the sins of the generation, as it is written (Yeshayah 53, 4): **“אכן חליינו הוא נשא ומכאובינו סבלם... והוא מחולל מפשענו מדוכא מעוונותינו... כולנו כצאן תעינו איש לדרכו פנינו וה' הפגיע בו את עון כולנו.”** **But in truth, it was our ills that he bore, and our pains that he carried . . . He was pained because of our rebellious sins and oppressed through our iniquities . . . We have all strayed like sheep, each of us turning his own way, and Hashem inflicted upon him the iniquity of all of us.**

In Sha'ar HaKavanos (Drushei HaAmidah 6) Rabeinu Chaim Vital writes something incredible in the name of his mentor, the Arizal. When we utter the words: **“וכסא דוד עבדך מהרה בתוכה תכין”**—**and the throne of David, Your servant, may You speedily establish within her**—in the Shemoneh Esrei, which we pray thrice daily, we should have Mashiach ben Yosef in mind. We should pray to the Almighty that he will survive and will not die.

Rabeinu Chaim Vital also mentions this in Pri Eitz Chaim (Sha'ar HaAmidah 19). He suggests that his mentor, the Arizal, passed away in the prime of his life, because he was a spark of Mashiach ben Yosef.

In fact, the Arizal requested that his disciples pray—when uttering the words **“וכסא דוד עבדך”** which allude to Mashiach ben Yosef—that he not pass away prematurely. Apropos this subject, in the gloss of Rabbi Nasan Shapiro (ibid.), he writes:

**Mashiach ben Yosef will reincarnate in each and every generation. If there are worthy tzaddikim in the generation, they will protect him from dying; when no one is found to protect him, he will perforce die himself. By suffering the punishment of death in each generation, he atones for himself precluding that he will die at the hands of the wicked Armilus. Instead, he will die each time by the hands of HKB”H Himself with a divine kiss.**

### **The Holy Rabbi Shimshon of Ostropoli Possessed the Neshamah of Mashiach ben Yosef**

It is accepted that the holy, divine kabbalist Rabbi Shimshon of Ostropoli, zy”a, who died sanctifying the name of Hashem (5708-5709) possessed a spark from the holy neshamah of Shimshon ben Manoach of shevet Dan. Hence, the names of all his sefarim signify this lineage. For instance, he named his commentary on sefer Karnayim “Dan Yadin.” Other sefarim of his are named Machaneh Dan, Ben Manoach, Shemesh U’Magen. All these names are related to Shimshon ben Manoach of whom they said in the Gemara (Sotah 10a): **“שמשון—על שמו של הקב”ה נקרא, שנאמר כי שמש ומגן ה' אלקים”** **Shimshon was named after HKB”H, as it says (Tehillim 84, 12): “For a sun and a shield is Havaya Elokim.”** HKB”H is described as a sun and a shield; so, too, Shimshon shielded Yisrael in his generation.

Many tzaddikim claim that Rabbi Shimshon possessed the neshamah of Mashiach ben Yosef, which enabled him to atone for Yisrael. Hence, in Divrei emes (Vayeitzei), the Chozeh of Lublin, zy”a, wrote: **“וכן משיח בן אפרים לקבץ את ישראל לארץ ישראל, כי נראה שלא יהרג כי היה מקוים ברבי שמשון אוסטרופאליה זה, ולא תקום צרה פעמיים”**—**so, too, Mashiach ben Ephraim will come to gather the people of**

**Yisrael into Eretz Yisrael. It seems that he will not be killed, because this already transpired in the person of Rabbi Shimshon of Ostropoli; and a tragedy does not repeat itself.**

We have now been enlightened as to why Yisrael were commanded to add three more “arei miklat” in the times of the Mashiach. We learned from the Shela hakadosh that Mashiach ben Yosef will come first to conquer the three nations of Kini, Kenizi, and Kadmoni. Mashiach ben David will follow him and conquer the entire world. This will impart the kedushah of Eretz Yisrael to the entire world. This concurs magnificently with the teaching of Chazal that Yosef is the nemesis of Eisav, who is Edom.

Hence, Edom, which is the Kadmoni, can only be defeated by Mashiach ben Yosef.

Therefore, Yisrael were commanded to add three “arei miklat.” As we learned, Mashiach ben Yosef was or will be killed to atone for the iniquities of Yisrael. So, even though this was clearly not their intent, chas v’shalom, there are Jews who share responsibility for the death of Mashiach ben Yosef. Since it is as if they committed an inadvertent murder, they will be obliged to seek atonement in the three new “arei miklat” that will be built. After receiving their atonement, Mashiach ben David will come and sanctify the entire world with the kedushah of Eretz Yisrael—swiftly, in our times! Amen.



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