

שבת, have a number of פסוקים in any one particular topic. One of the last ones is the concept of עיר מקלט, which we're all familiar with. set up three עיר מקלט on the east side of the ירדן before his פטירה, and the other three were set up on the west side of the ירדן. That was where the רוצח who killed someone בשוגג had to run. They would bring him back to בית דין to find out what the דין was. And then the פסוק says (35:25) - והשיבו אותו העדה אל עיר מקלטו, they returned him to the עיר מקלט. עיר מקלט הקדש; He has to stay there until אשר נס שמה וישב בה עד מות הפנה הגדל אשר קמש אתו בשמן הקדש; - אשר נס שמה וישב בה עד מות הפנה הגדל אשר קמש אתו בשמן הקדש; He has to stay there until the מיתה of the גדול of the מיתה. If the גדול died after one week, he would only have to be there for one week. If the גדול died 20 years later, he had to stay there for 20 years. And it could very easily happen, as the מפרשים bring down, that if he dies before the גדול dies, he's buried there. They don't take him back home, he has to be buried there.

There are a number of ענינים what the ערי מקלט are, but basically it was a city of refuge, a city where a person would go where the גואל הדם, the relative of the person he had killed, has no שליטה over him, he's not allowed to touch him. All the מפרשים discuss the fact that the mother of the גדול כהן used to go and prepare food for the people who were the רוצחים, the people who killed גדול. Why? So that they shouldn't daven that her son would die. It's brought down in מכות ב:ו: לְפִיכָה אֲמוֹתֶיהֶן שֶׁל כֹּהֲנִים מְסַפְּקוֹת לָהֶן: מכות ב:ו: כְּדִי שֶׁלֹא יִתְפַּלְלוּ עַל בְּנֵיהֶם שִׁימוּתוֹ - The mothers would prepare food and would prepare clothing; שִׁימוּתוֹ - Now that's in a משנה. In the גמרא it brings a slightly different version of the לשון, and it says, כְּדִי שֶׁיִּתְפַּלְלוּ, על בניהם שלא ימותו, that they should daven that they shouldn't die.

כהן ערי מקלט leaving the רוצה and asks a simple question: Why is the כהן ערי מקלט dependent on the רוצה? And the answer that's given is שְׁהָיָה לָהֶן לְבָקֶשׁ רַחֲמִים עַל דֹּרְתָן וְלֹא בְקָשׁוֹ - That the כהן גדול was not strong enough in his תפילות. He was not intense enough in his תפילות to ensure that such an accident would not happen. This is the חיוב, the responsibility of the כהן גדול, one of his many jobs, to ensure peace and tranquility amongst כלל ישראל. His תפילה is the one that has to make that difference. So we see from this how great the כה של תפילה is. But it goes even further. We see from the גמרא's explanation of why the mothers of the כהן גדול would go around giving out food and clothing the כה of the רוצה. The כהן גדול didn't daven or was not מתפלל sufficiently, we understand his greatness. But even the תפילה של רוצה can make or break whether or not the כהן גדול will live, and therefore the mother had to go and prepare the food.

dosh, רב מאיר חדש, a very famous rabbi of the previous generation, was a משגיח in the חברון ישיבה, would speak to מלחמת השחרור At the time that he spoke, it was a time I believe of the war of independence of תלמידים in ארץ ישראל. There was tremendous loss of life. And he was trying to be מחזק them with their תפילות that they should daven for כלל ישראל. The תפילות of these התורה עצמלי, the תלמידים who were sitting and learning, he says, are exactly equivalent, this is his words, to the כהן גדול in the ולפני פנים as קודש הקדשים לפני ופנים say חז"ל the words, מכאן גדול ביום הכיפורים famous פסוק כיפה היא מפנינו, because the פנינים refers to the עליונות הגדולה. So therefore they have a tremendous responsibility to fulfill that תפקיד of davening to save כלל ישראל.

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I would like to read a little story from Rabbi Y.Y. Jacobson from the Torah Anytimes, which illustrates this thought. Rabbi Jacobson's brother received an email from a man who identified himself as a musician living in upstate New York, who primarily performed secular rock music. On Thursday, June 12, 2025, he was scheduled to play a concert in a bar in Poughkeepsie. At that night, in the early hours of Friday morning, Israel time about 3 a.m., the news broke that Israel had launched a surprise military operation against Iran. It was still early evening in New York. The musician says, "As I stood performing on stage, the news began to circulate. Israel had struck Iran. I looked around the room. No one appeared to be Jewish. Something stirred in me. I could not remain silent. I paused the music and spoke from the heart. I told the audience what had just happened and asked everyone, regardless of background, to pray in their own way for peace. I then asked them to commit to one act of kindness to help heal a fractured world."



“The next night, Friday night, this fellow, this musician, had a vivid and unusual dream. In this dream appeared Rabbi Leibel Groner, the long-time personal secretary of the last Lubavitcher Rebbe, זצ"ל. In the dream Rabbi Groner spoke directly to this musician and he said, ‘the Rebbe asked me to come to you to thank you for what you did on the night that the war began. Your announcement in that bar stirred the soul of a Jewish woman. She decided that very Friday evening to light Shabbos candles for the first time since her bas mitzvah 50 years ago. Her מצוה helped fortify the success of the Israeli Air Force. It brought protection to the people of Israel and drew more divine blessing into the world. The Rebbe sends his gratitude.’ The musician woke up stunned.

“It was a beautiful dream”, he wrote to my brother, “but I dismissed it as just that, a dream, until Sunday. On Sunday, I received an email from a woman I did not know. She had found my contact information through social media. Her message was simple but profound.

“I was at a bar in Poughkeepsie when you performed”, she wrote. “I was deeply moved by your words. I had not lit Shabbos candles in 50 years, not since my bas mitzvah. But on that Friday evening, I did because of you.”

We often view the world through a purely external lens, unaware of the invisible threads binding us all together. But as Jews, we know otherwise. We don’t always see everything that we do. We do מצוה, we daven, we put on תפילין, we light candles, but the results are real. When we recognize that every מצוה that we do reverberates across the entire planet to all of ישראל, כלל, we understand the extraordinary power we have to influence not just our lives, but the destiny of humanity.

I just saw in a report that the IDF released that one of the jets flying over Iran developed a fuel problem. The pilot was going to have an emergency landing in, of all places, Iran. They were able to get a tanker plane up quickly enough to refuel him and he was saved from having to make an emergency landing or to jettison over Iran. Every single plane came back from that mission. This lady did it. All of our תפילות did it, not just this lady, all of our תפילות did it. So we have to realize how vital our davening is.

When we’re saying תהלים every day for ארץ ישראל, say it a little bit slower, say it a little bit with feeling, because that is what’s keeping us safe, and that’s what’s keeping the Iron Dome moving. The תפילה of that רוצה has the power to cut off the life of a כהן גדול. Can you believe that? It’s unbelievable. The mother of the כהן גדול had to go out and הנופה him, to bribe him with food and clothing to knock off that תפילה. I’ve said to you more than once, that we need the greatest person in the world, the כהן גדול, in the greatest place in the world, the קודש הקדשים, at the greatest time of the world, יום כיפור, to knock off the תפילה of a simple Jew who’s walking down the road and says, “Hashem, why are you making it rain? Please don’t make it rain, I’m getting wet”. We need all of that to knock off the simple תפילה of a Yid. We have to realize how powerful our תפילה is.

