



Ohr Yerushalayim News

א"ת תשפ"א – 3rd October 2020 - Volume 13 - Issue 13

News This Week

מזל טוב

Mazel Tov to Meir and Ruth Possenheimer on the bar mitzvah of their twin grandsons, Eli and Ari Katz.

Mazel Tov to the Chassanim: Chosson Torah - R' Berel and R' Shaya, Chosson Bereishis - Shloime Guttentag and Noach Fletcher

Plans For Yom Tov

We would like to inform members of the following plans for Yom Tov
1. Minyanim- we are planning to have one minyan at 7.30 and one minyan at 9.30 on both 1st and 2nd day Yom Tov. Please can we ask any members who are able to, to attend the 7.30 minyan so that we can spread the minyanim as evenly as possible. Both minyanim will take place in Shul.

2. Hoshanos- to avoid any unnecessary contact, the Rov has paskened that this year, we will do Hoshanos from our places and not go round the Bimah.

3. Simchas Torah - in order to accommodate people as much as possible, Simchas Torah will operate this year like RH and YK and you need to book a seat. There will be 2 minyanim and please can we ask you to book your seat by registering on the Shul website by Tuesday Chol Hamoed.

Keep Safe

The Kehilla of Manchester and our Shul have, in the past few days, unfortunately been effected by the second wave of Covid currently hitting the UK. For this reason, the Rov and the committee wish to remind all members of the measures we are taking to protect all of us at this time:

1. Masks are mandatory in Shul at all times except for those people who have a medical exemption. Members are reminded that masks are only fully effective in protecting other people, **when covering the mouth and nose.**

2. If you do have a medical reason for not wearing a mask either fully or over the nose, please speak to a member of the committee so we can arrange for you to be seated appropriately.

3. We would like to remind members not to congregate in Shul before and after davening so as to keep any social mingling to a minimum at this time.

Arovos/Hoshanos

Arovos will be available for sale in the foyer as in previous years. Hoshanos will be available to order via the shul, please put your name and quantity required on the list on the notice wall

Chaim Aruchim

We wish Chaim Aruchim to the following who have Yahrzeit during the next two weeks:

Weds 19th Tishrei - Peter Nissen for his mother

Thurs 27th Tishrei - Mark Duman for his father

Fri 28th Tishrei - Eunice Wolfson for her mother

Thank you

Thank you to Boruch Michaels for coordinating submissions of Divrei Torah for the newsletter. If you can spare a few minutes a week and would like to get involved organising this, please be in touch with Avi Stern

Davening Times

סוכות ליל א

Mincha & Kabbolas Shabbos and Yom Tov	6.27pm
Candle Lighting	No later than 6.27pm

סוכות יום א

Shacharis - 1st Minyan	7.30am
Shacharis - 2nd Minyan	9.30am
Mincha followed by Seder HaLimud	6.20pm

סוכות ליל ב

Maariv	7.29pm
Candle Lighting	Not before 7.29pm

סוכות יום ב

Shacharis - 1st Minyan	7.30am
Shacharis - 2nd Minyan	9.30am
Mincha followed by Seder HaLimud	6.20pm
Maariv & Motzei Yom Tov	7.26pm

חול המועד

Shacharis	7.10am / 8.30am / 9.30am
Mincha & Maariv	6.20pm
Late Maariv	8.00pm

הושענא רבה

Shacharis	6.45am / 8.30am
-----------	-----------------

ליל שמיני עצרת

Mincha & Kabbolas Yom Tov	6.10pm
Candle Lighting	6.10pm

שמיני עצרת

Shacharis - 1st Minyan	7.30am
Shacharis - 2nd Minyan	9.30am
Mincha followed by Seder HaLimud	6.00pm

ליל שמחת תורה

Maariv	7.12pm
Candle Lighting	Not before 7.12pm

שמחת תורה

Shacharis - 1st Minyan	7.30am
Shacharis - 2nd Minyan	9.30am
Mincha followed by Seder HaLimud	6.00pm
Maariv & Motzei Yom Tov	7.10pm

אסרו חג

Shacharis	6.40am / 7.05am / 7.55am
Tues / Wed / Fri	6.45am / 7.20am / 8.00am
Thurs	6.45am / 7.10am / 8.00am
Mincha & Maariv	6.00pm
Late Maariv	8.00pm

Jump through the Barricades

Berel Gartner

I heard a beautiful story really focusing on Elul and the Aseret Yemai Teshuva but as the sources say that you can gain repentance and do Tashlich up until Hoshana Rabbah, this is my excuse to squeeze it in now. Isaiah 58:2 says "They seek Me day [after] day." The Talmud Yerushalmi, Rosh Hashanah 4:8 explains that these two "days" refer to the day when the shofar is sounded (Rosh Hashanah) and the day when we take the willow (Hoshana Rabbah)—the day when the heavenly judgment begins, and the day when it concludes.

In addition, on Sukkot we are judged regarding how much rain will fall in the upcoming year (Rosh Hashona Daf 16a). Thus, on Hoshana Rabbah, the final day of Sukkot, this judgment is finalized. Considering how much our wellbeing and economy depend on bountiful rainfall, it is clear how important this day is.

This story was shared many years ago on BBC Radio but I heard it recently from Rabbi YY Jacobson. Berel Gartner was one of the children bought over by the kindertransport, an organised rescue effort that took place during the nine months prior to the outbreak of WW2. The UK took in nearly 10,000 predominantly Jewish children from Nazi Germany, Austria, Czechoslovakia and Poland. Beryl, 11 years old when he was brought over in 1938 was very upset at being split from his parents. The orphanage tried everything to give him comfort but he was inconsolable for many months. One day the news came to the orphanage that King George 6th (Reigned 1936-1952) was going to travel through the local village to visit his subjects and everyone would have the opportunity to come out for this procession to see, cheer and salute the king. When Beryl heard the king was coming, he seemed to perk up. Anyway, the big day came, and everyone turned out, people on the streets with flags. Everyone was behind barricades obviously to leave space for the King's carriage to pass through and to hold back the crowds. As the king passed by suddenly Beryl jumped through the barricades and ran towards the king's carriage. The security guards saw him and naturally grabbed him and would not let him get to the king, as he might pose a threat. He started screaming 'I want to see the king, I want to see the king' and the king heard the commotion and asked what was going on. The security guys explained and the king said 'let him come over'. Beryl burst out crying and said I thank you for bringing me over here, but I miss my parents. Can you bring my parents over here to be with me. The king looked at him with compassion and said 'I would love to, but we are now at war with Germany, I can't bring them over here'. To which Berel replied but you are the king of England, you can do anything. The king asked what his parent's names were and from which village they were from. The king said let me see what I can do. Berel went back to the orphanage and a few months later he was called into the orphanage office. He was afraid he would be punished for what he did which made the orphanage look bad. The director of the orphanage said the king was very impressed and moved by your request and he decided to sent you a gift.

Beryl asked what the gift was. The director opened the door and his parents were standing there. King George vi managed to rescue them out of Germany. Beryl was reunited with his mummy and his tatty. The Baal Hatanya teaches that in the days before RH the king is not in the palace he is in the fields and the villages. He comes out to see his subjects and is like a king who comes to hang out with the people all smiles and happy. At such a moment we often stand there but we stand behind barricades, we feel like we can't run and we can't break through. We feel like we have barricades in our heart. We feel that maybe we cannot return because we have done sins that have distanced us to such an extent and that the king would not want to see us. Jump through the barricades, run and get on that carriage. The security guards (Yetsar Hara) will try and stop you but the king wants to hear you. Ask him for whatever you want. Ask to be reunited with your deeper self. Remember hashem's love for you is limitless and has no boundaries. In Megillas Esther, Esther says that sometimes you have to go to the king even if you are not called. Don't be afraid, just jump through the barricades. Don't be afraid and let yourself be confined and imprisoned by your yetsar hara. Hashem is waiting to hear from you.

The Midrash tells us that G-d told Abraham: "If atonement is not granted to your children on Rosh Hashanah, I will grant it on Yom Kippur; if they do not attain atonement on Yom Kippur, it will be given on Hoshana Rabbah." There is still time.

A Fresh Start

Rabbi Yochanan Zweig (Torah.org)

"You shall take for yourselves on the first day..." (23:40)

The Tur records a custom among Ashkenazim to fast on the eve of Rosh

Hashana.1 As the source for this custom, he cites a Midrash which questions why the Torah identifies the time for taking the lulav as "the first day" – "bayom harishon"; should the day not be identified as the fifteenth of the month? The Midrash concludes that the first day of Sukkos is "rishon l'cheshbon avonos" – "the first day for the accounting of our sins" and therefore Sukkos is identified as "yom harishon".

The Midrash offers the following parable: There was once a city that owed the king a large sum of money in taxes. As a result of the residents' failure to pay, the king marched against the city with an armed garrison. Prior to reaching the city, a delegation consisting of the elders of the community was sent to appease the king. After meeting with the delegation the king discharged one-third of the debt, but still continued to advance. Fearing for their safety, the city sent a second delegation comprised of common-folk to meet with the king.

They succeeded in convincing him to discharge another one-third of the debt. However, the king continued to advance towards the city. Finally, all of the residents of the city emerged from their homes to beseech the king, who had already reached the city gates, to deal with them kindly. Moved by this display, the king discharged the remaining one-third of the debt. Similarly, the Jewish people amass a large number of sins throughout the year. On the eve of Rosh Hashana the men of distinction fast and Hashem absolves the nation of one-third of their sins. During the "aseser y'mei teshuva" – "ten days of repentance", another one-third of the sins are absolved. The entire nation fasts on Yom Kippur, absolving them of their remaining transgressions. With the onset of Sukkos a new account of sins for the year begins.

Why is Sukkos, rather than the day immediately following Yom Kippur identified as the "first day for the new accounting"? Furthermore, Sukkos

SEMICHAS CHAVER PROGRAM

Founded by Rav Elyada Goldwicht

Do you find learning Halacha a grueling process?

Are you looking for a group of guys to learn with?

Do you want to finally understand why we do what we do?

Do you need thought provoking material that will interest your children?

ABOUT SCP

SCP is a new and innovative halachic program carefully crafted for the needs of the 21st century. With a specialized focus on the ethical meaning of Halacha, the program is rich with content that can easily be imparted on your family. Upon completion of each topic and successfully passing a written exam, every member will receive a Semichas Chaver Certificate of Accomplishment signed by Chief Rabbi Shlomo Amar and HaRav Hershel Schachter.



JOIN THE FASTEST GROWING PRACTICAL HALACHA CHABURA IN THE WORLD!



WHEN EVERY THURSDAY NIGHT AT 8:15 PM STARTING OCT. 15th

WHERE OHR YERUSHOLAYIM MANCHESTER, ENGLAND



GIVEN BY

RABBI SHAYA KLYNE

FOR MORE INFORMATION & TO REGISTER, CONTACT

RABBI SHAYA KLYNE
07879737330

Semichas Chaver Program

This program can really transform your homes and your Shabbos! This is a unique opportunity to gain a real kinyan in halacha. I have been in touch with a few participants of the program in both Eretz Yisrael and London and the feedback has been tremendous. I encourage all who are looking to really get to grips with halacha to join.

Through this program, we will b'ezras Hashem not only understand and appreciate the halacha, but will also have the ability to bring it to life at meals and transform our Shabbos tables.

R Shaya

appears to play no part in Bnei Yisroel's atonement. Why does the Midrash use this parable to extol the virtue of Sukkos?

The Beis Yoseif asks why the fast on the eve of Rosh Hashana appears to have the same efficacy as the fast of Yom Kippur, the holiest day of the year, each one discharging one-third of the sins.²

The Bach notes that there are three chapters concerning aspects of Sukkos recorded in the Torah, sitting in the Sukkah, bringing the festive offerings and finally, taking the four species. Why does the Torah specifically choose the four species to relate the message that Sukkos is the "first day for the new accounting"?

In English common law a person who defaulted on a debt was subject to incarceration. However, in the modern era almost every civilized society has bankruptcy laws which allow a person to discharge debts that he is unable to repay by declaring bankruptcy, protecting him from his creditors. What is the logic behind the institution of bankruptcy? Why would society allow a person to sidestep accountability for his actions?

A person who is mired in debt, unable to extricate himself from his predicament, eventually ceases to be a productive member of society and becomes a liability. By allowing this person to discharge his debt either partially or completely, we are enabling him to stand on his own two feet, once again contributing as a productive member of society. Great care must be taken however, to ensure that this institution is not abused. The potential danger of a person using bankruptcy as a crutch to protect him from his own negligence and irresponsible behavior always exists.

It is a mistake to think that Hashem forgives us only because of His great benevolence. What we must realize is that His absolution is not a crutch upon which we can continuously rely, to discharge our irresponsible behavior. Rather, we are given a respite so that we can become, once again, functioning members of society, earning our keep, unburdened by our great number of transgressions. If we fail to view atonement in this manner, instead of being a tool which allows us to become responsible for our actions, it will have the opposite effect. Atonement becomes a crutch which breeds irresponsibility.

If a person is responsible for at least a portion of his debts, the danger of bankruptcy being used to encourage irresponsible behavior is smaller than if the entire debt were discharged. Therefore, although Yom Kippur discharges the same amount of sin as Rosh Hashana eve, there exists a great difference between the two absolutions. After Rosh Hashana a person is still responsible for a portion of his sins. On Yom Kippur, when complete absolution occurs, the danger of misusing atonement is greater, and only a day such as Yom Kippur can afford such a service to the Jewish people.

For atonement to be complete it must be accompanied by a commitment to begin paying our debts and accepting responsibility for our actions. Sukkos is the time when new responsibilities are placed upon us and therefore serves as the litmus test for the veracity of our commitment. Consequently, Sukkos is identified as "the first day for the accounting of our sins".

The Ran cites the Yerushalmi which disqualifies a dried-out lulav based upon the verse "lo hameisim yehallelu kah" – "the dead cannot praise Hashem".⁴ The lulav is a symbol of freshness and vitality, reflecting the new lease on life that we have gained following Yom Kippur. We therefore use the lulav as the tool to praise Hashem for His beneficence. The Torah most appropriately delivers the message concerning the beginning of a new accounting in the chapter of the four species which symbolize this concept.

Clouds of Confusion, Clouds of Clarity

Rabbi Meir Goldwicht (Torahanytime.com)

It is noteworthy that the Annanei HaKavod, Clouds of Glory, held a primary position in the Jewish people's travels and encampments throughout the desert. Why was that so? What significance do Clouds have that they represented Hashem's manifestation and led the ways for the Jewish nation?

Moreover, our Sages (Sifri, Re'eh 85) teach that the verse which says, "After Hashem your G-d you shall follow" (Devarim 13:5) is a reference to the Clouds of Glory. But what exactly does that mean? Is this Pasuk just meant to underline how the Clouds of Glory served as a means of navigation for the Jewish people through the desert?

Let us go back to the first time we find mention of clouds in the Torah. In reference to the creation of Adam, the Torah states, "And moisture rose from the ground and watered the entire land. And Hashem formed man, dust from the earth, and He blew into his nostrils a living soul, and man was a living being" (Bereishit 2:6-7). Our Sages explain that the moisture which

rose from the ground formed into clouds, which then moistened the dust, from which Adam was created (Rashi ibid.). Yet why was it necessary for Hashem to have clouds formed from which water would be taken to create Adam? Why didn't Hashem simply use water from the oceans or lakes and form Adam?

The answer is that, within the creation of man, Hashem wished to demonstrate to mankind that even our physical bodies also contain something which comes from the Heavens. It is none other than the clouds that come from Heaven above which contribute to man's creation. This is why the word for "physical life" is termed gashmiyut, for it comes from the word geshem, rain, as it refers to the clouds which provided moisture and water from which to create man. Gashmiyut, the word which is used to refer to physicality, is not to be used with a condescending tone, as if it is something to be denigrated and looked down upon. It is rather to remind a person that not only is his soul holy and from Heaven above, but even his body – his eyes, mouth, nose, arms, legs – also come from Heaven. They too are spiritual constituents.

This is not the only time we find mention of clouds in the Book of Bereishit. After the Flood as well, the Torah tells us that Hashem placed His sign – the rainbow – "in the clouds" as a reminder that He would never again destroy the world (Bereishit 9:13).

We as well find mention of clouds as Avraham Avinu journeyed to Har Hamoriah to offer his son, Yitzchak, as an offering to Hashem. "Avraham raised his eyes and saw the place from afar" (Bereishit 22:4). Rashi explains that Avraham and Yitzchak saw a cloud hovering over the mountain and recognized it to be symbolizing Hashem's presence. Our Sages emphasize that both Avraham and Yitzchak saw this cloud, and not Eliezer, Avraham's servant, or Yishmael, Avraham's other son, who did not.

What is the meaning of this?

When Avraham and Yitzchak first saw the cloud over a mountain, Avraham understood that it symbolized the Presence of G-d, but Yitzchak did not understand. His father, Avraham, held onto a knife, wood and fire, but where was the animal offering itself? "Where are we going?" Yitzchak asked his father. Avraham replied, "All my life, I always walked, even though I didn't know where I was going. But one thing I do know... and that is what we don't clearly see here, we will see there. Even if I don't understand, I continue forward in my faith and trust in G-d. Are you willing to come with me?" To this, the Torah states, "And the two of them went together" (Bereishit 22:8). Yitzchak replied, "Yes, I will go with you."

The message is that even when there are clouds in life – when the situation is unclear – we continue to move forward. When such is our approach and attitude in life, we merit having these clouds of confusion turn into clouds of clarity. These clouds become the open revelation and presence of Hashem. And indeed, the site upon which Shechinah (Divine Presence) rests is Har HaMoriah, the site of the Beit Hamikdash.

And this is why the Clouds of Glory are the symbol for us "following in the ways of Hashem," as it was for the Jews in the desert. The Clouds represent our trust in Hashem that matters which are unclear today will become clear at a later time, when Hashem's presence is revealed to us. We may not understand everything which occurs in life, but we can take comfort in the fact that Hashem is leading the way. He has a master plan to everything, and when we are guided and carried in His Clouds, we are the safest we could ever be.

Seeing Through the Clouds

Rabbi Dovid Hofstedter (Torahanytime.com)

In the opinion of R' Eliezer in the Gemara (Sukkah 11b), the mitzvah of Sukkah commemorates the Annanei HaKavod, Clouds of Glory, which surrounded the Jewish people on all four sides of their travel through the desert. Upon consideration, however, it is interesting to note that specifically this miracle is that which we commemorate over all others. There are many miraculous incidents and aspects which we could have created a Yom Tov around, such as the Manna which fell for the Jews daily and the Be'er Miriam, which provided them with water. Why specifically do we commemorate the Annanei HaKavod?

The answer to this will as well resolve another noteworthy oddity. Chazal tells us that the Clouds of Glory surrounded the Jewish people on all four sides. At the same time, though, halacha permits a Sukkah to have as little as two walls and a tefach (handbreadth). But if the Annanei HaKavod, from which the mitzvah of Sukkah is derived, enclosed the Jews on all four sides, why is it permitted to have any less than four walls for a Sukkah? That should

be required, and no other wall configuration should be acceptable.

In truth, though, a Yom Tov could have theoretically been made in relation to the many other miracles which occurred at that time. Such miracles which point at Hashem running the world and extending beyond the confines of nature all ingrain ever-important foundations of belief of Hashem within us. However, the miracles of the Clouds of Glory provide us with a unique window of insight into Hashem's involvement in our lives.

As the Jews traveled through the desert, due to the miraculous effects of the Annanei HaKavod, they were impervious to any potential harm that could have been caused by the unsafe desert conditions. The challenge was to understand the miracle and appreciate the fact that despite the reality that the desert temperatures were scorching hot and wind was howling, the Jews remained comfortably safe and sound. The Jewish people realized that just beyond the Clouds of Glory protecting them was a merciless and dangerous desert which could easily break and demoralize them. Anyone who would spend just a few moments inspecting, analyzing and thinking about their predicament would come to this conclusion. If the Jews could, so to speak, look through the Annanei HaKavod and see what would otherwise be awaiting just outside, they would be endlessly appreciative and rejoice at their goodness within the Clouds.

For this same reason, halacha allows for the walls of the Sukkah to not necessarily enclose us completely. Sitting in a Sukkah which contains openings allows one to look outside and realize what the conditions are out there and how much better and pleasant it is to be protected and sheltered by the Sukkah. The partial lack of enclosure affords one such an opportunity and sends back to him or her the same message the Jews received when traveling with the Clouds of Glory.

Our level of appreciation for all that Hashem does for us in our daily lives immensely grows when such an attitude is realized. When we gain a glimpse into the conditions we would otherwise be subject to and then consider our current sheltered protection with the Clouds of Glory or Sukkah, our degree of hakaras ha'tov for the many seeming mundane or given things we have in life changes. We become different people, and more appreciative, and from there, grow and grow with new purpose and perspective.

Highest Bidder, All Winners

Rabbi Dovid Goldwasser (Torahanytime.com)

The Gemara (Sukkah 41b) relates the following incident:

It once happened that Rabban Gamliel, R' Yehoshua, R' Elazar ben Azaryah and R' Akiva were traveling together on a boat [during Sukkos]. There was only one Lulav among them, which belonged to Rabban Gamliel and had been purchased for 1,000 zuz. Rabban Gamliel first fulfilled the mitzvah of waving the Lulav, after which he gave it to R' Yehoshua who did the same, who then passed it on to R' Elazar ben Azaryah, and then to R' Akiva who also fulfilled the mitzvah. After that, R' Akiva finally handed it back to Rabban Gamliel, the original owner.

The Gemara continues:

Why must we know that Rabban Gamliel purchased the Lulav for 1,000 zuz? To tell us how dear and precious the fulfillment of mitzvos was to all of them.

A simple reading of the closing line of this Gemara, notes the Aruch La'Ner, is puzzling. Why does the Gemara say that Rabban Gamliel's purchase of the Lulav for such a high price demonstrates the endearment of mitzvos to all of the Sages? It should only be said in relation to Rabban Gamliel. He is the one who spent the money and clearly cherished the mitzvah.

The Aruch La'Ner explains that the Gemara means to convey that there was more to the story than may ostensibly seem. In those days, it wasn't easy to come across a Lulav and Esrog. In this case, all the Sages were bidding for the Lulav and so deeply wished to have the opportunity to fulfill the special mitzvah. This was bid 50 zuz, the next one bid 100, then 200 and on and on, until Rabban Gamliel finally outbid everyone and was left with the Lulav for 1,000 zuz.

Yet, despite Rabban Gamliel being the highest bidder and thereby entitled to the Lulav, all the Sages are said to have endeared mitzvos because such was clearly demonstrated by their desire to obtain the Lulav for the greatest price they could afford. The mitzvah was thus precious to all the Sages, as the Gemara precisely states, for such was the truth.

The Vilna Gaon once remarked, "If the reward for doing mitzvos was to go to Gehinnom (purgatory) and the reward for doing sins was to go to Gan Eden, I would still choose to do mitzvos." The value and preciousness of a mitzvah, independent and inconsequential of its reward, is so ever dear.

On one occasion, the son-in-law of the Imrei Chaim mentioned that he needed to immediately travel to Klausenberg to attend to his uncle, the Vizhiner Rebbe. And so, without delay, the Imrei Chaim and his son-in-law set out to the nearest bus stop to make their way to the hospital.

But, after arriving at the bus stop, the son-in-law said that it might be better to simply walk to the hospital, which was only two stops away. The Imrei Chaim countered otherwise though. "For a mitzvah, a person must be willing to pay. We will wait for the bus and pay our way there."

Soon enough, the bus arrived and the two of them stepped on. Yet only one stop in, the Imrei Chaim motioned to his son-in-law to get off the bus. "But why?" asked the son-in-law. "We have one more stop until the hospital!" "For a mitzvah," replied the Imrei Chaim, "a person must be willing to exert themselves and put in the physical effort to do all that he can."

Every mitzvah, whether it be between man and Hashem or man and man, is so dear. Love them, cherish them and value them. There is nothing greater.

Exiting the Highway of Life

Rabbi Yoel Gold (Torahanytime.com)

Years ago, I was driving with my wife and kids from Los Angeles, California to San Diego to the Legoland amusement park. We decided to drive there at night, given that if we would sleep at the hotel right next to Legoland, we would be given permission to enter the park an hour earlier before it opens for the public and go on any ride we wanted.

We set out for San Diego at around 9:30 at night, with all my kids piled into the back. It was not an easy ride, although it should have been. My kids were bickering and fighting, with one of them pushing the other's seat, and another shoving the other's arm for rights to the armrest. It began feeling like one of those experiences where I would need a vacation from the vacation.

I turned to my wife and said, "I can't believe this. We're spending so much money and time investing in coming closer together as a family, and here they are fighting! It's just not worth it. I feel like turning around." I instinctively pulled off the freeway to a random exit, not knowing where I was, and stopped the car. I got out from the driver's seat and opened the passenger door, telling everyone to step outside. My kids turned their heads in my direction, almost uttering in unison, "Are we here yet?" "No," I said. "But everyone, please get out of the car."

There was a patch of grass just off to the side, where my kids and I sat down. "Look," I said to all of them, "we are going on this trip to come closer together as a family. It's unfortunate that all of you are fighting. We can do this the short way or the long way. The long way is that each of you tell me what someone else did to you; the short way is each one of you tell me what you did to everyone else." There was silence.

Finally, one of my kids piped up in a low voice, "I kicked Yosef Chaim's chair." "Okay, that's a good start," I said. "Who's next?" Slowly, each one of them began to take responsibility and a conversation began to flow. And then I knew my job was done. I said to my kids, "I'm going back into the car. When you finish the conversation, come back and we'll continue on to Legoland."

I headed back into the car, and my wife and I began to wait. All of a sudden, as my wife stared out the passenger side of the car, she yelled, "Yoel! Look!" I looked out the window and I saw my kids... hugging each other...

I quickly yelled back at my wife, "Quick, the phone! We need a picture!" We took a picture, and shortly thereafter all my kids were back in the car and we were on our way to Legoland.

The rest of the story is not that they never fought again. However, we actually took the picture of them hugging, blew it up into a full-sized photo, hung it up in our playroom, and wrote three words above, "Peace. Anytime. Anywhere." Since then, when my kids have gotten into an argument, I remind them of that picture. We have a moment which turned into a memory and continues to remind us all, "We can handle this."

As I have thought through this story from time to time, I have come to realize something. The only reason we had that moment was because we took the exit off the highway. In life, when we talk about slowing down in a fast-paced world, we need to learn to take exists off the highway of life. We cannot keep on speeding. We need to have built-in exits.

And in fact, if you think about it for just a minute, you will realize that we have an exit every six days... Shabbos. And on an annual scale, we have an exit during the High Holidays. Nothing more need be said. We all know what it feels like. Indeed, it is an exit during which we are able to recalibrate and realign our lives, keeping ourselves on course for the rest of our journey.