

3"02

FDD DAVID FADIDA PRESENTS

SHLOIME DASKAL
 LEVI FALKOWITZ
 AVRAHAM FRIED
 BENNY FRIEDMAN
 YEHUDA GREEN
 EITAN KATZ
 SIMCHA LEINER
 BARUCH LEVINE
 MOISHE MENDLOWITZ
 LIPA SCHMELTZER
 YONATAN SHAINFELD
 YAAKOV SHWEKEY
 MOTTI STEINMETZ
 SHMUELI UNGAR
 BERI WEBER

שלוש



COMPOSITIONS BY
 SHLOMO YEHUDA

שלושה יהודה רכניץ

THANK YOU

I need and want to thank *Hakadosh Baruch Hu* for all the kindness he has bestowed upon me. I don't know the reasons, but I'm not asking any questions. Bli Ayin Hara, I am married to an *Aishes Chayil*, who makes sure that besides her duties, she somehow ends up taking care of mine as well. 'Shwe' raised a beautiful family of *Tzadik V'tzidkonios*, *B'derech Yisrael Saba*, giving over what she received from her parents, Rav Chaim Yisrael Belsky Zt'l and Ybl'ct his chashuve Rebbetzin. We were *Zoche* to three sons-in-law who are closer to each other than most brothers. Each one is a *Talmid Chacham* in his own right. Our unbelievable *Mechutanim*, the Kornfelds, the Goldstein's and the Shuss's are all another *beracha* that one cannot take for granted. It is not lost on us the wonderful *Beracha* that our children are able to live in such close proximity to my parents, Rav Yaakov and Debbie Rechnitz (may my dear mother have a *refuah shlaima b'karov*, Liba Devora Bas Rivka) The work she had to constantly instill in my brother and I is no secret. I also hope one day that my *bakasha* to the *Aibeshter*, that I become 50% of what my father is, gets fulfilled. And if I ever gave a good piece of advice, it would for you to receive a *beracha* from him even if you have to fly out to Los Angeles. My six biological children is what keeps me going. My *Ahava* for them is indescribable, and I cannot possibly be more proud than I am of each and every one of them. They and their families are my life. And that love just flows down to their smart and funny children, aka, our grandchildren. They're all so zeese unless they're in the room when I'm on the phone at which point they become *Purim groggers*. I never realized that one can acquire such a boundless love for *Purim Groggers*.

I hope that some of these *Niggunim* are inspiring to you. If you don't like any of the songs, you can't tell anyone as the proceeds are going to the Chofetz Chaim Heritage Foundation where there is no *Lashon Hara* allowed. As I am not a real composer, the willingness and *Tzidkus* of the most talented top of the line singers in Jewish music today, will make these songs a lot more palatable.

Until Shir 4,
With Love,

Shlomo Yehuda

SHMUELI UNGAR

כל השונה הלכות
בכל יום מובטח לו
שהוא בן עולם הבא

MUVTACH
מובטח

Anyone who studies Torah laws every day has the assurance that he will be in the World to Come."

(NIDDAH 73A)

COMPOSED BY
SHLOMO YEHUDA RECHNITZ

MUSIC ARRANGED BY
YOELI DICKMAN

"*Kol hashoneh halachos be'chol yom muvtach lo she'hu ben Olam HaBa* — Anyone who studies Torah laws every day has the assurance that he will be in the World to Come" (*Niddah 73a*). If the Mishnah in Sanhedrin (90a) has already taught us: "*Kol Yisrael yeish la'hem chelek le'Olam HaBa* — Every Jew has a portion in the World to Come," then what extra merit does one gain by learning *halachos* every day?

The Chofetz Chaim answers that the guaranteed portion one receives as a member of Klal Yisrael is akin to that of a pauper standing at the threshold of a home waiting for food. Although he will not be denied entry, he does not feel as if he deserves the portion he receives. However, one who learns *halachos* every day is a *ben Olam HaBa*, and becomes a *baalebas* over his portion in the World to Come.

The study of *halachah* is quite dear to the Al-mighty.

וכל העם עומדים ומחכים מה יקרה האם יצא
 בשלום מבית קדשי הקדשים.
 אחת אחת ואחת אחת ושתיים אחת ושלוש אחת
 וארבע אחת וחמש אחת ושש אחת ושבע.
 ואתה בטובך מעורר רחמיך וסולח לשבט משרתיך.
 ואתה בטובך מעורר רחמיך וסולח לאיש חסידך.

And the whole nation stands and waits: What will happen?
 Will he [the Kohen Gadol] come out in peace from the Kodesh
 HaKodashim? [This is how he would count.] One, one plus one,
 one plus two, one plus three, one plus four, one plus five, one
 plus six, one plus seven.

May You, in Your goodness, arouse Your mercy and forgive the
 tribe that ministers to You. May You, in Your goodness, arouse
 Your mercy and forgive Your devout one.

(MUSSAF OF YOM KIPPUR)

SPECIAL PRODUCTION BY YITZY WALDNER

COMPOSED BY
 SHLOMO YEHUDA RECHNITZ

MUSIC ARRANGED BY
 MENDY HERSHKOWITZ
 SONIC DUO

For an entire
 week, the Kohen
 Gadol has not entered
 his home, instead
 spending his time preparing
 for the most auspicious day of
 the year.

And now, the time finally has come.

It is the holiest day, Yom Kippur, and the
 holy representative of the Jewish nation, the
 Kohen Gadol, is about to enter the holiest place
 in the world, the Kodesh HaKodashim.

At this moment, the Kohen Gadol — along the
 entire nation is being sentenced. Every year, there is danger, and real
 concern: What will happen this year? Will he emerge? Will his tefillos be ac-
 cepted?

For if the Kohen Gadol is at all unworthy, he will die on the spot. And there were many
 years in the time of the second Beis HaMikdash, in which the position of Kohen Gadol was
 bought rather than earned, that he didn't make it out alive on Yom Kippur.

So close your eyes for a moment and imagine as Klal Yisrael waits in the Azarah, *davening* with
 all their heart, getting more anxious with every passing second, while inside the *Kodesh Hakodashim*,
 the Kohen Gadol alone by himself performs and utters the words "Achas, Achas V'achas..." hoping
 inside his heart that he is in fact worthy, hoping in fact that Klal Yisrael is worthy.

Try to visualize the spirit of joy and relief that overtook the nation when he did emerge on his
 own two feet! Who could depict such happiness? Who could even describe the shine on the
 face of the Kohen Gadol during those cherished moments? *Mareh Kohen*. Unfortunately, we no
 longer have the actual *avodah*, but we do have the ability to recite the words that represent that
avodah. And when we conjure up the intense feelings of Bnei Yisrael as they waited for him to
 emerge, followed by his triumphant exit, this helps enhance our own concentration and passion
 on this holy day.

ACHAS
 אחת



COMPOSED BY
CHAIM MOSHE RECHNITZ

LYRICS BY
CHAIM MOSHE RECHNITZ

MUSIC ARRANGED BY
DONI GROSS

עם כל זה אחכה לו בכל יום שיבוא,
בוא יבוא, לא יאחר.

And I know,
ואף על פי שיתמהמה

Yes, I know,
אחכה לו בכל יום שיבוא.

And I pray,
ואף על פי שיתמהמה

I still pray...
אם בקולו תשמעו —

He's here today, he's here today...
He's here to stay!

Although it seems
there's nothing we can do,

Just creating peace
between our fellow Jew,

And in the cause of redemption
we just need to believe —

אחכה לו בכל יום שיבוא.
And I know...

(BASED ON THE WORDS IN #12 OF
THE 13 PRINCIPLES OF FAITH:

— ואף על פי שיתמהמה עם כל זה אחכה לו בכל יום שיבוא
AND EVEN THOUGH HE MAY DELAY,
NEVERTHELESS I ANTICIPATE EVERY DAY
THAT HE WILL COME.)

“Ve’af al pi she’yismahme’ha im kol zeh achakeh lo
be’chol yom she’yavo — And even though he may delay,
nevertheless I anticipate every day that he will come.”

The Rambam (*Hilchos Melachim*) says that anyone
who does not believe the concept of Mashiach, or any
person that does not eagerly await his arrival, is a *Kofer*
of the Torah and of Moshe Rabbeinu.

While there is more Torah, Mitzvos and Chesed than ever in our history, there is a strong
possibility that the reason he is not here, is that we are lacking anticipation. We are not
Mechake L’bioso.

Why is this the only Ani Ma’mim that also contains a question (*V’af Al Pi* etc..). Additionally,
the words “*Im Kol Zeh*” are unnecessary and superfluous, as it should have read, *V’af Al Pi*
Sheyismahmea, Achake Loi B’chol Yom She’yavo?

Perhaps we can answer, that in this Ani Ma’amin there is a hidden reading.

It’s true that overall things are good, Baruch HaShem. Generally, we enjoy our lives. In addition
most of us are not ready for a time of uncertainty like the coming of Moshiach, especially
since we are very comfortable here. While we would never say it outward, we’re really not
so sure that we actually want and await him. We therefore say *v’af al pi she’yismahmea*...And
even though we wait...*Im kol zeh*...With all this, with our fine lives, with our state of certainty
and with all that we have... nevertheless*Achake loi b’chol yom she’yavo*, we still eagerly
await his arrival.

In Shemoneh Esrei, at the end of the berachah of *Es Tzemach*, in which we ask Hashem
to quickly cause the offspring of David, i.e., Mashiach, to flourish, we conclude with a reason:
“*Ki lishuascha kivinu kol hayom* — Because we hope for You salvation all day long.” Even if a
Jew has nothing else but hope, that is reason enough for him to be redeemed. Similarly, in
Kedushah, we ask Hashem to reign over us, and we provide the same reason: “*Ki mechakim*
anachnu lach — Because we are waiting for You.”

Anticipation is the order of the day — and reason enough to be redeemed.

We need to want him. We need to await him. We need to anticipate him. If we really, truly
believe and also anticipate, then before we know it, we may just see the fulfillment of the
words: He’s here today, He’s here to stay!

ACHAKE LO
אחכה לו

לך אמר לבי בקשו. פני
את פניך ה' אבקש

In Your behalf, my heart has said,
"Seek My Presence."

Your Presence, Hashem, do I seek

(TEHILLIM 27:8)

COMPOSED BY
SHLOMO YEHUDA RECHNITZ

MUSIC ARRANGED BY
ELI KLEIN & YITZY BERRY

Avraham Kariv, an irreligious poet and writer, authored a book titled *Lithuania, Land of My Birth*, in which he described how the Litvish men would come home bone-weary after a strenuous workday, yet all they wanted to do was go to the *beis midrash*. Not because they had to; rather they wanted to. Not some. Not most. It was everybody.

To Kariv, it seemed like they were subjecting themselves to more arduous labor. Yet although he himself couldn't relate, eventually he realized that this is how the *bnei Yisrael* take a break, how they unwind from all the tension, the trouble, the stress that makes up their life.

This is what they looked forward to. Handing a half of a kopek to the doorman, sitting down with a *sefer*, and slowly as the torah entered their mind, their stresses departed. What the author did not know, is this was not a new ritual, this was *klal yisrael's* way for generations. Thousands of years earlier, *hillel hazaken* didn't have the money, so he listened from the roof. The lack of money or a warm *bais medrash* didn't deter his quest of "es panecha hashem avakesh.

This is an echo of David HaMelech's words (Tehillim 27:8), "*Lecha amar libi bakshu Fanai es Panecha Hashem avakeish* — In Your behalf, my heart has said, 'Seek My Presence.' Your Presence, Hashem, do I seek."

And what is this seeking, this *bikush*? We may suggest that this quest is already mentioned earlier in the *perek*: "*Achas sha'alti me'eis Hashem osah avakeish* — One thing I asked of Hashem, that shall I seek": to sit in the House of Hashem all the days of one's life — to learn Torah. Even, or perhaps especially, after a hard day at work.

Shlomo tells us in *Mishlei*, "*Ka'mayim hapanim la'panim kein leiv ha'adam la'adam* — As water reflects a face back to a face, so one's heart is reflected back to him by another."

Leiv and *panim*. The identical heart and the identical face.

Perhaps we may understand David's words in this light. As we seek out Hashem, He reciprocates and returns that love. But we must know that the love is initiated by Hashem: "*Ahavah rabbah ahavtanu.*" He made the first move. He loves us. Now it is our turn to love Him back.

LECHA
AMAR
לך
אמר

אם אנשכחך ירושלים תשכח
ימיני: תדבק לשוני לחפי אם
לא אזכרכי

If I forget you, Yerushalayim,
let my right hand forget its skill.
Let my tongue adhere to my palate,
if I fail to recall you.

(TEHILLIM 137:5-6)

COMPOSED BY
SHLOMO YEHUDA RECHNITZ
MUSIC ARRANGED BY
DONI GROSS

Nowadays,
the path to
Yerushalayim
is pleasant.
It does not take
much sacrifice for
a Jew to travel there.
The hotels and accom-
modations in the city itself
are comfortable, with every
amenity. Once one has arrived,
the public transportation system
and frequent taxis provide easy
access to wherever a person desires
to travel. Most important, the *mekomos
hakedoshim* are accessible and well kept.

Even so, our pining for Yerushalayim pales in com-
parison to the yearnings of yesteryear.

Many of our grandparents and great-grandparents could only
dream of going to Yerushalayim. Yet, money, the political climate, or
both prevented them from doing so. Still, their love for Yerushalayim — and genuine
yearning for Mashiach — never waned.

Rav Gamliel Rabinovich's maternal grandfather, Rav Yechiel Michel Zilber, an *ehrliche,
pashute Yid*, was a carpenter by trade. He would often say that when Mashiach comes and
the Beis HaMikdash is rebuilt, he will contribute his time and his talents to the cause for three
quarters of the year, without any compensation.

How prepared are we to dedicate our time to the rebuilding of the Beis HaMikdash?

Im eshkacheich Yerushalayim...

IM ESHKACHEICH
אם אנשכחך

אם היו בני אדם מרגישין במתיקות
ועריבות טוב התורה היו משתגעים
ומתלהטים אחריה... כי התורה
כוללת כל הטובות שבעולם

If people would sense the sweetness and the pleasantness of the goodness of the Torah, they would go after it with a craziness and fervor... for the Torah encompasses all the good things of the world.

(OHR HACHAIM DEVARIM 26:11)

COMPOSED BY
YECHIEL SPERO
& BARUCH LEVINE

MUSIC ARRANGED BY
ELI KLEIN & YITZY BERRY

MARGISHIN מרגישין

There is no doubt that there are way too many new exterior forces and outside influences that the Satan has employed as his final attempt to sway us before the coming of Moshiach. With his time quickly fading, he is pitching his last hurrah “full guns blazing”, the nuclear option. We have to realize though that just as a tower, all these attempts at thwarting our mission are just built upon previous attempts to derail us from our path. And those previous hinderences were just as attractive, addictive and powerful as the ones we are enduring now. Emblatically, for Adam and Chava, all it took was a single fruit that had sufficient “pull” to throw them off course. The next generation, thievery was the urge of the day followed by the unbearable craving for Avoda Zara. Every generation had its own ever evolving passion to overcome.

But if we delve deep into the words of the Ohr Hachaim, we see that our overarching problem was never really the new “gimmick”, nor was our obligation to ignore the newest and greatest. That has always proven to be a losing battle, rather our only objective was to learn, master but most importantly truly recognize the beauty, the pleasantness and the greatness that is guaranteed by immersing ones self into the depths of Torah; as we would turn crazy and infatuated with it, to the point where nothing else would stand a chance of distracting or diverting our minds from the treasure cove of Torah. Yes, the best offense is a good defense.

באתי לעמד ולהתחנן לפניך על עמך ישראל
 אשר שלחוני ואף על פי שאיני כדאי והגון לכך...
 וקבל תפלתי כתפלת זקן ורגיל ופרקו נאה וזקן
 מגודל וקולו נעים ומעורב בדעת עם הבריות

I have come to stand and supplicate before You for
 Your people, Yisrael, who have sent me, although I am
 unworthy and unqualified to do so... Accept my prayer like
 the prayers of an experienced elder, whose lifetime has
 been well spent, whose beard is fully grown, whose voice
 is sweet, and who is genial with other people

(PRAYER FOR THE CHAZZAN BEFORE MUSSAF OF ROSH HASHANAH/YOM KIPPUR)

COMPOSED BY
 SHLOMO YEHUDA RECHNITZ

MUSIC ARRANGED BY
 DONI GROSS

Elul, the month of teshuvah, the month of introspection, the month leading up to the Yamim Nora'im — the *yemei hadin*. To many ordinary Yidden of the previous generation, the mere mention of the word Elul was enough to cause them to enter a state of worry and uncertainty. In fact, my grandfather, Reb Yitzchak Tzvi Rechnitz, a"h, used to tell me that in the *alte heim* in Bendin, you could feel a palpable Elul aura when you walked in the streets. People were genuinely nervous; you could see it in their eyes.

It was a time when at the age of 50 you were an old man, almost everyone had problems with *parnassah*, there was practically no family without at least one stillbirth, *lo aleinu*, and perhaps one of the parents had already passed on.

Jews in those days were not necessarily scholars; there were *pashute Yidden*, yet they were *Tehillim Yidden*. *Tehillim* is how they expressed their *emunah*, and it was through *Tehillim* that they forged their *kesher* to Hashem as they begged for *rachamim* to endure the daily grind. Whoever represented them during the Yamim Nora'im stood on their simple yet exalted shoulders, as the *tzibbur* had set the stage through their heartrending, tear-drenched *tefillos*.

I always wondered why, before we begin davening on Yom Kippur, even before Kol Nidrei, the *chazzan* first makes an unusual request, "*Al daas haMakom*," in which he asks permission to include sinners in the congregation. While I never found a reason for this, perhaps it is because this is the holiest day of the year, the *chazzan* is akin to the Kohen Gadol — who had to prepare himself for a minimum of a week to properly enter the Kodesh HaKodashim and represent the *tzibbur* — and everything is done with strict attention to detail.

But wait! This *tzibbur* is quite different from the regulars. There are people here who may be *apikor-sim*, people who are *mechallelei Shabbos*, and perhaps other transgressors. These people are often referred to as *Kol Nidrei Jews* or revolving-door Jews. Why are they here? Why did they drive here? Some of them even hate *frum* Jews!

I think the answer lies in that *pintele Yid* within these Jews, who, though they may not admit it, carry a tinge of fear of the *yom hadin*. This is usually the one and only connection they still have with *Yiddishkeit*. And it's not just some of them who come; in Eretz Yisrael on the night of Yom Kippur, the streets are eerily empty.

The *sheliach tzibbur* doesn't even know if he's allowed to daven in the same room as these sinners. And if any, this is the *tefillah* that has to be perfect. So in no more than a whisper, he ascertains, "*Al daas haMakom*," that with Hashem's approval and the approval of all the regular congregants, we permit ourselves to daven and represent these men and women.

And only with that confidence can the *chazzan* pronounce the next day before Mussaf, "*Basi laa-mod...al amcha Yisrael asher shelachuni* — I have come to stand... for Your people Yisrael who have sent me."

ואהבת את ה' אלקיך
בכל לבבך ובכל נפשך

Love Hashem, Your God, with all
your heart, with all your soul. (DEVARIM 6:5)

לב טהור ברא לי

Create a pure heart for me. (TEHILIM 51:12)

רחמנא לבא בעי

Hashem wants the heart (BASED ON SANHEDRIN

106B)

Rav Avraham Genechovsky, rosh yeshiva of Yeshivas Tchebin, had a child who was sick for a long time. It was only because of their ironclad faith and *ahavas Hashem* that he and his wife were able to withstand the *nisayon* and overcome the challenges, even when their son passed away.

After *shivah*, Rav Avraham's wife took a beautiful picture of her son, placed it in a decorative frame, and hung it up in her kitchen. She hoped that by looking at it she would gain some modicum of comfort. The next morning, however, the picture was down and was only put back later with an addition on the bottom of the frame. Rav Avraham had added the *pasuk* (Devarim 6:5): "Ve'ahavta es Hashem Elokecha be'chol levavcha u've'chol nafshecha u've'chol me'odecha — You shall love Hashem, your G-d, with all your heart, with all your soul, and with all your resources."

Rav Avraham explained to his wife that even while gazing at the picture of his beloved son, whom he still loved so much, he wanted to remind himself that his greatest love was reserved for the Al-mighty.

Hashem wants our heart.

LIBA BA'UI
לבא בעי

— כולנו יודעי שמך ולומדי תורתך לשמה
All of us [should] know and study Torah for its own sake.

— הייליגע תורה, לעכטיגע תורה
Holy Torah, luminous Torah,

— והערב נא ה'

Please, Hashem, sweeten [the words of Your Torah in our mouth],

With חזרה again and again —
with review again and again

— הייליגע תורה, לעכטיגע תורה
Holy Torah, luminous Torah,

With חזרה again and again —
with review again and again

— והערב נא ה'

Please, Hashem, sweeten [the words of Your Torah in our mouth],

— הייליגע תורה, לעכטיגע גמרא
Holy Torah, luminous Gemara,

— מיט א חשק און א ברען
With a yearning and a passion,

— והערב נא ה'

Please, Hashem, sweeten [the words of Your Torah in our mouth]

(BASED ON BIRCHAS HATORAH)

The uber-talented Baruch Levine has pretty much written all the Ve'haarev Na songs, yet here is one that is only partially composed by him. A little while ago, I decided to have a go at it and composed a low part to the words — but no high part. At a recent Ve'haarev Na dinner, Baruch called me up to the stage, and we challenged everybody to come up with a high part, promising that the song would be featured on an album.

After receiving over 50 entries,

we basically told everyone to keep their day jobs because they weren't composing, they were decomposing. So it came down to two finalists: Baruch and myslef.

Of course, mine was nicer but the judges picked his. Rigged election.

Enjoy the song — and make sure to enjoy your learning, as well!

Heilige Torah, lechtige Torah,

With chazarah again and again,

Ve'haarev na Hashem!

KULANU
כלנו

COMPOSED BY
SHLOMO YEHUDA
RECHNITZ
& BARUCH LEVINE

MUSIC ARRANGED BY
DONI GROSS

CHILD SOLOIST
NACHI KAUFMAN

COMPOSED BY
SHLOMO YEHUDA
RECHNITZ

MUSIC ARRANGED BY
ELI KLEIN &
YITZY BERRY

למען אחי ורעי אדברה נא
שלום בר: למען בית ה' אלקינן
אבקשה טוב לך

For the sake of my brothers and my friends,
I shall speak of peace in your midst. For the
sake of the House of Hashem, our G-d, I will
request good for you.

(TEHILLIM 122:8-9)

COMPOSED BY
SHLOMO YEHUDA
RECHNITZ

MUSIC ARRANGED BY
YOELI DICKMAN

Shalom is
so important.

It was for the sake of *shalom* that Hashem named our holy city Yerushalayim. Originally, Shem ben Noach named the city *Shaleim*, meaning complete or perfect. Later, after *Akeidas Yitzchak*, Avraham named it *Hashem Yireh*, Hashem will see. The *Midrash* (*Bereishis Rabbah* 56:10) relates that Hashem said, "If I call the city *Yireh*, then Shem will be upset. If I name the city *Shaleim*, then Avraham will be upset." So He named the city a contraction of both: *Yeru-Shalayim*, so neither would be offended.

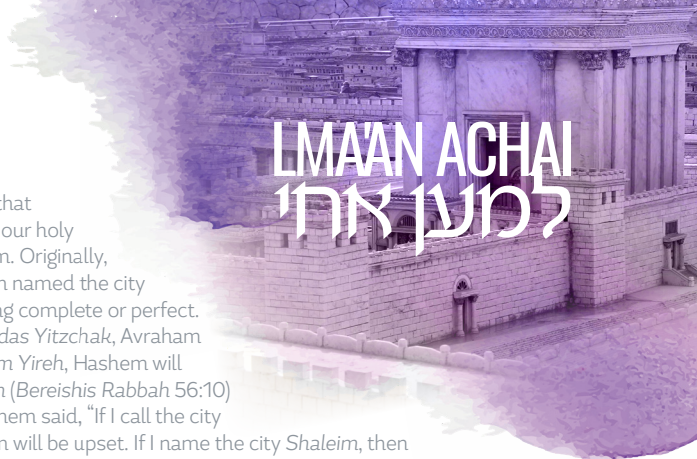
Do we really think that Avraham or Shem, two of the greatest *tzaddikim*, cared if it was named one or the other? Yet this is a lesson for generations. If we think that someone else could possibly be upset by our actions or words, we must do whatever is necessary to avoid it.

And by bringing about *shalom* between brothers, we will be bringing us back to our home.

Let's do it for the sake of all our brothers and friends: "*Lemaan achai ve'rei'ai.*"

Let's do it for the sake of our Beis HaMikdash: "*Lemaan Beis Hashem Elokeinu.*"

LMAAN ACHAI
למען אחי



יהי רצון שלא יבוש בעל הבית הזה לא בעולם הזה ולא בעולם הבא ויצלח מאד בכל נכסיו ויהיו נכסיו ונכסיו מוצלחים וקרובים לעיר ואל ישלט שטן לא במעשי ידיו ולא במעשי ידינו ואל יזדקק לא לפניו ולא לפנינו שום דבר הרהור חטא ועבירה ועון מעתה ועד עולם.

May it be Hashem's will that this host will not be ashamed in this world or in the World to Come. May he be very successful in all his dealings. May his dealings and our dealings be successful and conveniently close at hand. May no evil impediment reign over his handiwork or over our handiwork, and may no semblance of a sinful thought or of transgression or iniquity attach itself to him or to us from this time and forever.

(BASED ON O.C. 210)

COMPOSED BY
SHLOMO YEHUDA RECHNITZ

MUSIC ARRANGED BY
YEHUDA GALILI

The Gemara in Berachos states, "Whoever benefits from Olam Hazeh without making a berachah, it is as if he stole from Hashem." After all, it's not our food until we thank Hashem for it. That goes far enough to teach us not to steal.

However, the mitzvah to recite Bircas HaMazon after eating a meal is directly from the Torah (*Devarim*). As we bentch, we are glorifying Hashem while demonstrating our *hakaras hatov*, our gratitude, for all He does for us every minute of every day. How important is the *inyan* of recognizing the good that is bestowed upon you.

When eating at someone else's table, there's a *shaliach*, a messenger, involved who labored over the food: creating a menu, going shopping, cooking the food, setting the table, serving the guest, and cleaning everything up. In this case, gratitude is not only due to the *Aibeshter*, but also to our host. Demonstrating *hakaras hatov* to our friends for what they do for us is a crucial component of *bein adam la'chaveiro*.

And so we bless our hosts that they *chas v'shalom* should never find themselves in a position where they lose their wealth and they can no longer invite guests to their Shabbos Seudos leaving them ashamed and embarrassed.

And while we are at it, we ask for the same for ourselves!

Rav Aaron Chadash zt"l told me what I think might be a *chiddush*. As I used to eat the Shabbos meals from time to time in the Yeshiva dining room, that does not exempt you from saying *Bircas Ha'oreach* and bentching the *Baal Habayis* to show *hakaras hatov* for the meal you just ate. I asked him, are we giving a *beracha* to the Rosh Hayeshiva or to the person in charge of collecting funds for the Yeshiva? He answered me, it's neither. You're bentching the Ba'al Tzedaka who donated money to the Yeshiva. When I asked him to which individual *Torem* do you bentch, he answered that all the contributors to the Yeshiva are considered one *Cot* (group). It made me think that there is more in common when two different people contribute to a Yeshiva. You actually develop a *keshes* with those people and are now part of an exclusive club, to the point that you would not change the *Beracha* to plural ie: *Yehi Ratzon sheloi aivosh Ba'alei Habatim eilu* etc.. I wonder if people know at how many clubs they are members.

BIRCHAS
HA'OREACH
ברכת
האורח

ULAY YACHOS אולי ירחם

COMPOSED BY
SHLOMO YEHUDA
RECHNITZ

MUSIC ARRANGED BY
YONATAN
SHAINFELD

YONATAN SHAINFELD

שואגים בתפלה ומבקשים רשיון...אולי ירחם.
They shout in prayer and plead for permission...
perhaps He will have mercy.

אגודים בצרה לשפוך תחנה...אולי ירחם.
Gathered in distress to pour out supplication...
perhaps He will have mercy.

אולי ירחם עמי ואביון אולי ירחם
Perhaps He will pity His poor and destitute people;
perhaps He will have mercy.
(SLICHOS LEYAMIM NORAIM, SLICHAH 10)

I always pondered regarding the correct attitude a person should have with Hashem while he davens. On one hand we provide Hashem with reasons that he should only bestow us with an uncomplicated and tranquil lives. An example would be telling him that we've already gone through enough suffering to atone for our sins, or that we are his chosen people. We even introduce the good deeds of our forefathers as a reason to find favor in his eyes. Is this a subliminal message that we believe that in some way we deserve for our requests to be fulfilled? Are we appealing to him that in some way these petitions are owed to us? Are we under the impression that we have sufficient excuses to wipe away any nad deeds?

Or, on the other hand, are we standing before Hashem with a clear admission that because of our sins we deserve nothing, should expect nothing and are merely begging him, the merciful one, out of the kindness of his heart.

Personally, I've always chosen to daven with an attitude that despite not having close to sufficient merits, that he nevertheless treat me with love and kindness? Perhaps its a lack of self confidence, but I find it hard to believe that I alone have acquired sufficient Zechusim to obtain a positive response considering all my actions and inactions. The attitude of הריני לפניך אלקי ה' מפניך אבי ה' Hashem, I stand here today like a vessel full of shame and humiliation.

However, there are definitely numerous places in davening where we seem to express the attitude that we deserve something. I think it's safe to say that Hashem always kept his part of the deal while we on the other hand did not.

That's what I find so beautiful and engaging about this Tefilah. We are clearly not demanding, expecting or insisting. We realize we come with nothing to show for ourselves and we humbly suggest, Ulay yachos Ulay yerachem, just perhaps you can spare us or perhaps have mercy on us. In my humble opinion, the attitude of Ulay is the most effective way to reach the limitless, endless, boundless koach of tefillah.

Yehi Ratzon that Hashem should answer all your prayers for the good.

מזמור לתודה הריעו לה' כל הארץ:
A psalm of thanksgiving, call out to Hashem,
all the earth.

עבדו את ה' בשמחה באו לפניו ברננה:
Serve Hashem with gladness, come before Him
with joyous song.

דעו כי ה' הוא אלקים הוא עשם
ולו אנחנו עמו וצאן מרעיתו:
Know that Hashem, He is G-d; He made us
and we are His, His people and the sheep of His
pasture.

(TEHILLIM 100: 1-3)

My rebbi, Rav Asher Arieli, rosh yeshivah of Yeshivas Mir Yerushalayim, called me once and suggested that once I am composing songs, I should compose about something that's going to have an everlasting effect, one that will still be around when Mashiach comes.

He then shared the halachah in the Shulchan Aruch (51:9), which states: "Mizmor LeSodah yeish le'omrah bi'neginah she'kol hashiros asidos li'vatel chutz mi'Mizmor LeSodah. It is proper to recite the perek of Mizmor LeSodah (Tehillim 100) to a tune, because all of the songs will eventually be nullified, except for the kapitel of Mizmor LeSodah, which will exist even after Mashiach arrives.

This is why I composed a tune for Mizmor LeSodah.

As one who composes as a hobby, I can at least be assured that I'll have one song after Mashiach comes.

AVRAHAM FRIED

MIZMOR
L'SODA
מזמור
לתודה

COMPOSED BY
SHLOMO YEHUDA
RECHNITZ

MUSIC ARRANGED BY
ELI KLEIN &
YITZY BERRY

COMPOSED BY
SHLOMO YEHUDA
RECHNITZ

MUSIC ARRANGED BY
ELI KLEIN &
YITZY BERRY

נחמו נחמו עמי
יאמר אלקיכם
דברו על לב ירושלים
וקראו אליה.

‘Comfort, comfort My people,
says your G-d.
Speak consolingly of Yerushalayim
and call to her...’
(YESHAYAH 40:1-2)

After the war, Rav Mordechai Tzukerman, a great tzaddik who survived World War II, spent the next 60 years in Yerushalayim, out of the limelight and away from all fame and honor.

Torah was his life. As such, Rav Mordechai’s recreational time with his children was limited to once a week — after Shalosh Seudos. Every week, as the sun was setting, Rav Mordechai would take a walk with his children around the neighborhood. They would walk, hand in hand, and he would point out the various buildings in the area. Rav Mordechai’s children cherished their serene stroll with their father, and looked forward to this special time.

This routine repeated itself week after week, nearly every Shabbos of the year. But there were three Shabbosos of the year when Rav Mordechai would not take his special walk with his children. During the *Drei Vachen*, the three weeks between 17th of Tammuz and Tishah B’Av, Rav Mordechai refrained from taking his very enjoyable walk. He explained to his children, “If the Shechinah is in pain, then we must try to feel Its pain, as well.” Disappointed, they waited each year until Shabbos Nachamu, the Shabbos after Tishah B’Av. Finally, on Shabbos Nachamu, Rav Mordechai would prepare special treats for their walk, while his children could hardly control their excitement. Once more, their father would take his children by their hands and walk around Givat Shaul after Shalosh Seudos.

This poignant story teaches us how we must look at our relationship with the Al-mighty. Throughout the year, we “walk” with our Father. He takes us lovingly by the hand and strolls with us. But there are times of the year when the Al-mighty acts in a manner of *hester Panim*, hidden Countenance. During these trying times, it is most difficult to feel His Hand. We sense that He is not walking with us.

But we know with unequivocal certainty that He is there with us. And He knows that we are His children. Forever.

“*Nachamu nachamu ami yomar Elokeichem dabru al lev Yerushalayim ve’kiru eileha* — ‘Comfort, comfort My people,’ says your G-d.’ Speak consolingly of Yerushalayim and call to her...” (Yeshayah 40:1-2)

NACHAMU
נחמו

THE REAL VACCINE

המלאך

COMPOSED BY
SHLOMO YEHUDA RECHNITZ AND
CHAIM MOSHE RECHNITZ

LYRICS BY
SHLOMO YEHUDA RECHNITZ

MUSIC ARRANGED BY
ELI KLEIN & YITZY BERRY

Its six o'clock in the morning
He can hear his own heart beating
Hoping what filled his mind was just a
bad dream

The silence seems so eerie
Nothing... is all he can see
This young child feels a shudder, is
this his new reality?

He slowly makes his way downstairs
Pretending like it's all OK
Confined with his family who, prom-
ised just one more day
Mama's unsure should she read the
paper
Sadness at the same old news
Crying as she keeps on reading
How many more did we lose

Slowly building the courage
"Abba what wrong did they do"?
His best friend who's now an orphan
wants to hear the answer too
We're ALL Hashems children
With our tears he too does cry
He'll call back his most beautiful rose
But can't we just say our good byes?

This plague doesn't seem to care,
which country, religion or nation,
The rich the poor the important ones
no exemptions no exceptions,
But there's one group who remain
secure
cause father Yaakov gave them a
Bracha
Our tinokos shel bais Raban bli ayin
horo

We know that our suffering
Is only to atone
Our children...they remain so pure
No Chaotim of their own
Swaying to and fro in shul
Kavana on every word
So we must daven by their side
we need to ask to share with you
please give us that beracha
Which yaakov gave to you.

Throughout our tumultuous history, we Jews always maintained our own identity. We became a distinct people from the time we said Na'aseh V'nishma, like one person with one heart. If L'tzareinu there were restrictions or persecutions against the Jews, it hardly mattered where you lived. We were always in it together. Contrastly, when we were B'simcha, by Aliyas Regel for example, we were also always together, as one. We cried together and we laughed together. We always lived together, in the same shtetels and subsequently the same neighborhoods, the main reason being that we were able to relate to each other, we would gather for *minyanim*, for learning Torah and for *Simchas* and sometimes unfortunately for *Tzarah*. But now, for the first time in history, the rules have changed. A total 180. This tiny poisonous cell is indiscriminately targeting every Country, religion and ethnicity across the globe. Everybody is in it for themselves. But dare we not grasp this change on a slightly deeper level and discern that it's not just that we're no longer together, rather that is the exact point of *This Tzarah and this Magefah*. It is designed to deliberately ensure that we absolutely stay distances apart from each other. It pains us as it affects our innate comfort of oneness.

We can't go to *shul together*. We can't learn together. We can't go to Simchos together. We can't go to levayos or Shiva together. We can't even help each other.

And while not so blatantly visible, we are the only nation or religion suffering by giving up our unique identity, which outside the physical maladies that we and the *Umos Ha'alam* are experiencing, we can't even recognize our lives anymore, and it's getting to the point that we are forgetting who we are and what we stand for. The coronavirus is taking a knife and slashing through the exclusivity of our *Yiddishkeit*. Our *arevus* for each other. It's attacking and ravaging the heart and soul of Judaism.

Rabbosei, It's hard to imagine and even harder to say out of our mouths, but The Aibishter has, effectively put us all in *Cheirim*.

Yet I believe that our biggest problem is that we don't even understand *what* this onesh is!
How many years have we already been in quarantine?
Do we sit at *chupahs*, returning emails and texts as though we were the only one in the room?
Has it become standard operating procedure to sit at a meal, in the company of other people, and everybody at the meal is communicating - just not with each other? One is texting. Another one is listening to a voicemail. And a third one is watching a video.
Do we even talk to people anymore or do we just send them a WhatsApp?
Was quality time exchanged with facetime?
Do we even need a *bais medrash* when our smartphone can consistently and clearly deliver the *Daf Yomi* in a record 17 minutes?

Many make the mistake of assuming that being quarantined means not being in the same room as others. But that's not the definition. All of us realize that as human beings we are the highest level of creation. We are a *Medaber*, and what distinguishes us from an animal is the power of speech. We were born and raised as social creatures, but L'tzarenu we reduced our lives to the emptiness of social media. And while our distinguishing factor was being the *Medaber*, it was now lowered to the ability to use Zoom. We changed from Humans to Zoomans.

Quarantine doesn't mean that everyone has to stay in their own house.
Quarantine is isolation, exclusion and the inability to use our own inborn social identities.
So yes, we need to wear masks, practice social distancing per the Governments requirements, but more importantly we need to learn again that Hashem chose us to be his favored nation connecting us only through his Torah and mitzvos. We must not forget that Kol Yisrael Areivim Zeh L'zeh, which makes us all of us considered one Adam.

Yehi Ratzon, that through this realization and laser focusing to fix it, this Magefa will be forever eradicated Mitoch Amcha Bais Yisroel.

CREDITS

THANK YOU FOR SHARING YOUR AMAZING TALENTS.

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RECORDED AT SHWEBER STUDIO · BANET STUDIO · TENOR STUDIO · YD-STUDIO · SUSIC DUO · STUDIO 6 · DEG STUDIOS · ZMIROT STUDIOS · YOSSI TYBERG

KIDS CHOIR SHIR V'SHEVACH BOYS CHOIR CONDUCTED BY: CHAIM MEIR FLIGMAN

ADULTS CHOIR YEDIDIM INTERNATIONAL · WEINBERGER BROTHERS · MICHAEL TZI

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