Besa Records Presents

HEBREW SPIRITUALS
Chassidic Ecstasy

Composed and Sung by the
WORLD FAMOUS CANTOR

LEIB

GLANTZ
ATA YODEIA
(Hachnaah)
(in the style of Chabad)

ATA YODEIA SHECHARITEINU
RIMAH VETOLEIA
ATA YODEIA RAZEI OLM
VETAAALUMOTH SITREI KOL CHAI.
HAREI ANI LEFANECHA
KICHLI MALEI BUSHAH UCHLIMAH.

*****

MAH KOcheinu
MAH GEYURATEINu?

THOU KNOWEST OUR END
(Humidity)

THOU KNOWEST THAT OUR END
IS THE WORM.
THOU KNOWEST THE SECRETS
OF ETERNITY
AND THE MOST HIDDEN MYSTERIES
OF ALL LIVING.
BEHOLD, I AM BEFORE THEE
LIKE A VESSEL FILLED
WITH SHAME AND CONFUSION.

*****

WHAT IS OUR STRENGTH
AND WHAT IS OUR MIGHT?

NACHP' SA
(Teshuvah)
(in the style of Chabad)

NACHP'SA DERACHEINU VENACHA-KORAH
VENASHUVAH EILECHA
KI YEMINECHA PESHTAH
LEKABEIL SHAVIM.
MAH NOMAR
UMAH NEDABEUR
UMAH NITZTADAK?

LET US SEARCH OUR WAYS
(Repenance)

LET US SEARCH AND EXAMINE
OUR WAYS
AND LET US RETURN TO THEE,
FOR THY RIGHT HAND IS
STRETCHED OUT
TO RECEIVE THE PENITENT.
WHEREFORE SHOULD WE COMPLAIN?
WHAT CAN WE SAY?
HOW SHALL WE JUSTIFY OURSELVES?

RIBON HA-OLAMIM
(Rachamim)
(in the style of the Baal Shem)

RIBON KOL HAOLAMIM
VAADONEI HAADONIM,
LO AL TZIDKOTEINU
ANACHNU MAPILIM
TACHANUNEINU LEFANECHA
KI AL RACHAMECHA HARABIM
ADOSHEM SHEMAAH
ADOSHEM SELACHA
ADOSHEM HAKSHIVAH VAASEI
AL TEACHAR LEMAANCHA ELOKAI
KI SHIMCHA NIKRA
AL IRCHA YEAL AMECHA

RULER OF THE UNIVERSE
(Sovereign of the World)

RULER OF THE UNIVERSE
SOVEREIGN OF THE WORLD
WE POUR OUT OUR SUPPLICATION
BEFORE THEE
NOT BECAUSE OF OUR
RIGHTOUSNESS
BUT BECAUSE OF THY GREAT MERCY.
O GOD, HEAR!
O GOD, FORGIVE!
O GOD, GRANT OUR REQUEST!
DELAY NOT FOR THINE OWN SAKE.
FOR THY CITY AND THY PEOPLE
ARE CALLED BY THY NAME.
AL TIZKOR
(Tchanunim)

(AL TIZKOR LANU
AVONOT RISHONIM
MAHER YEKADEMUNU
RACHAMECHA
KI DALONU MEOD.

REMEMBER NOT!
(Plea for forgiveness)

(REMEMBER NOT OUR FORMER SINS
SPEED AND HASTEN THY MERCY
FOR US
FOR WE ARE BROUGHT VERY LOW.

UV'YOM HASHABAT
(Tefilah verikud)

(UV'YOM HASHABAT
SHNEI CHEVOSIM
BENEI SHANAH TEMIMIM,
USHNEI ESRONIM SOLET MINCHAH
BELULAH VASHEMEN VENISKO,
OLAT SHABAT BESHABATO
AL OLAT HATAMID VENISKAH.
YISMECHU VEMALCHUTCHA
SHOMREI SHABAT VEKOREEI ONEG,
AM MEKADESHEI SHEVIYI
KULAM YISBEU VEEITANGU
MITUVECHA,
VEHASHVIYI RATZITA BO
VEKIDASHTO,
CHEMDAT YAMIM OTO KARATA,
ZEICHER LEMAASEEI VEREISHIT.

ON THE SABBATH DAY
(Praying and dancing)

(Prayer and dancing)

ON THE SABBATH DAY
THEY SHALL REJOICE IN THY
KINGDOM.
THOSE WHO OBSERVE THE SABBATH
AND CALL IT A DELIGHT
THEY SHALL BE SATISFIED
AND DELIGHTED WITH THY
GOODNESS,
FOR THOU PRONOUNCED THAT DAY
AND DIDST SANCTIFY IT,
THE MOST DESIRABLE OF DAYS
DIDST THOU CALL IT,
A MONUMENT TO THE WORK
OF CREATION.

ELOKEINU KADSHEINU
(Tefilah verikud)

(ELOKEINU VEEOKEI AVOTEINU
RETZEI VIMNUCHATEINU
KADSHEINU BEMITZVOTECHA
VETEN CHELKEINU BETORATECHA,
SAB'EINU MITUVECHA
VESAMECHEINU BIYESHUAOTECHA,
VEJEAHERI LIBEINU
LEAVDECHA BE'EMET,
VEHANCHILEINU ADOSHEM
ELOKEINU
BEAHAVAH UVRATZON
SHABAT KODSHECHA,
VEYANUCHU VO
ISRAEL MEKADESHEI SHEMECHA.

OUR GOD, SANCTIFY US!
(Praying and dancing)

(Pray and dancing)

OUR GOD AND GOD OF OUR
FATHERS,
WE BLESSED THEE ON THE DAY
OF REST
SANCTIFY US WITH THY
COMMANDMENTS,
GRANT US OUR PORTION IN THY
TORAH
SATISFY US WITH THY GOODNESS,
REJOICE US WITH THY SALVATION.
PURIFY OUR HEARTS
TO SERVE THEE IN TRUTH,
AND CAUSE US, O GOD,
TO INHERIT THY HOLY SABBATH
WITH LOVE AND DELIGHT.
AND GRANT, THAT ISRAEL,
WHO SANCTIFY THY NAME,
MAY HAVE REST THEREON.

(Continued on next Page)
Dror Yikra
(Nigun Mitalno)
(authentic Talner Nigun)
(abbreviated)

Dror Yikra
Leven im bat
Veintzarchem
Kemo vavat,
Neim shimchem
Velo yushbat,
Shvu venuchu
Beyom shabat.
Drosh navi veulami
Veyot yehu asei imi,
Netz sorek betoch karmi
Sh'ei shavat benei ami.

Let Freedom Be Proclaimed
(Sabbath table chant)

Let Freedom Be Proclaimed
For son and for daughter.
May He guard you
And protect you.
May your name be not forgotten
On the day of Sabbath rest.

Ashreinu
(Chedva beyisrael)

Ashreinu, mah tov chelkenu,
Umah naim goralenu
Umah yafah yerushatenu!

How Beautiful Our Heritage
(Palestinian song in Chassidic style)

How happy are we!
How goodly is our portion!
How pleasant our lot!
How beautiful our heritage!

This CD was digitized from original 78 rpm phonograph recordings by the Judaica Sound Archives at FAU Libraries, Boca Raton, FL.
HEBREW SPIRITUALS
(Dveikut or Chassidic Ecstasy)

It is with great pride that Besa Records presents a unique contribution; an album of HEBREW SPIRITUALS. Leib Glantz, internationally known cantor and concert artist whose cantorial compositions have opened new vistas in synagogue music, now introduces a new work, an original interpretation of Chassidic chants.

Son and grandson of cantors and chassidim, he was saturated with Chassidic melodies from earliest childhood. At the age of eight, he began his career as a cantor. Travelling through Europe with his Father, a Talner chassid, he was taken to visit the courts of many Chassidic Grand Rabbis, where his youthful ears absorbed hundreds of Chassidic melodies and meditations.

These melodies haunted him throughout his life and demanded artistic fulfillment. Later, as an accomplished artist of world fame, he never failed to revisit the Chassidic courts while on his many concert tours. Listening to these chants with mature and critical ears, he was able to distill from them the quintessence of mood, spirit and melody.

The Chassidic movement arose in the early 18th century as a protest against dry learning and the snobbery of a scholarly aristocracy. Its founder, the great Baal Shem Tov, combined philosophical mysticism with deep emotion. He taught that ethics and aesthetics, relations among mankind, humility and kindness, and exuberant joy were as important as knowledge of the Torah and observance of the Law. Millions of Jewish hearts were captivated by the warmth and optimism of this movement and were saved from depression and despair.

In this fundamental transformation, music played a tremendous part. It was the medium through which the Chassidim aspired to embrace God. They believed that they could achieve more in the heavens through the power of their songs, than through the power of their prayers, for "music is the soul of the universe." It originates from the prophetic spirit and can elevate to prophetic inspiration.

In the language of mysticism, "Dveikut" represented one of the stages in the "elevation of the soul." To the masses it came to mean a mood of religious ecstasy, in which reality was effaced and spiritual joy prevailed. Each Chassidic group sought to achieve this mood in its own way, some by joyful singing, some by collective dancing and others by deep musical meditation.

This album offers interpretations of five of the many types of Chassidic music: 1. CHABAD 2. BAAL SHEM 3. BRATZLAVER 4. TALNER 5. PALESTINIAN. The texts were selected from traditional prayers and are typical of themes used by each group. They are sung in the Sephardic dialect which is the official Hebrew in modern Israel.

The first type is in the style of CHABAD, represented here by three meditative chants; "ATA YODEIA" (Thou knowest our end), "NACHPSA" (Let us search for repentance) and "AL TIZKOR" (Remember not our sins). The word "CHABAD" is an abbreviation of three Hebrew words: Chachma (wisdom), Binah (insight), Daath (knowledge). Chabad singing was mystic, individual and intense, aspiring towards the "higher spheres of spirituality." These three compositions are of a more serious philosophical nature. They are not intended to be literal copies of Chabad songs, but are an attempt to recreate the mood, the rhythm and the typical melodic themes and musical figures of the Chabad style.

The second type is in the style of the BAAL SHEM, represented by one chant: "RIBON HA-OLAMIM." It is a new arrangement of a well known melody ascribed to the Baal Shem Tov himself. Although the authenticity of the Nigun is not certain, it is so typical of the Baal Shem that it is not hard to believe it was sung either by the Baal Shem himself or by his followers.

The third type is in the style of the BRATZLAVER, represented by two prayer-dances: "UVYOM HASHABAT" and "ELOKEINU KADSHIMEINU." The Bratzlaver were unique even among Chassidim. In their little synagogue in Uman, Ukraine, one could see them actually performing their services while dancing in a circle. To them, the song and the dance were an actual part of the prayer. Although their music was not as deep and meaningful as the intense meditations of the Chabad, it was so full of mounting excitement and overwhelming enthusiasm, that onlookers as well as participants were often lost in religious ecstasy, or "Dveikut."

The fourth variation is in the style of the TALNER, represented by the Sabbath chant "DROR YIKRA" (Let freedom be proclaimed). This chant was originally sung at the table of the famous Rabbi, Rab Dovid Talner. It is simple, gay and lilting. The Talner dynasty made every effort to make life for its followers as joyful as possible. Cantors and instrumentalists were often invited to perform and a composer, Yosel Talner, was especially engaged by the Talner court to write "nigunim" for every occasion.

Finally, there is the fifth type, the PALESTINIAN, represented by "ASHREINU" (How beautiful our heritage). It has an oriental flavor and its text has become very popular among chalutzim (pioneers). The chalutzim of Israel have much in common with the Chassidim; optimism, enthusiasm and daring spirit. Chalutzim songs and dances often reveal themselves as a modern expression of "Dveikut." "ASHREINU" is an endeavor to combine the elements of Chassidism and Chalutzism in one song.

The entire album consists of eight Chassidic compositions. All are original compositions of Leib Glantz with the exception of "RIBON HA-OLAMIM" and "DROR YIKRA," which are Chassidic melodies that he arranged and set to new texts.

Leib Glantz is accompanied at the piano by the famous and talented Israeli pianist NACHUM NARDI, who has been hailed not only in Israel, but in America and Europe as one of the foremost pianist-composers of the new state.

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