

CHASSIDIM
BRINÂH

תַּסִּידִים
בְּרִינָה



Composed
and
Sung
by
Leib
Glantz



Chassidim B'rinah [Chassidic Spirituals]

COMPOSED AND SUNG BY

Leib Glantz

LEIB GLANTZ, internationally known composer, cantor and concert artist whose cantorial compositions have opened new vistas in synagogue music and Hebrew song, now introduces 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 throughout 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 artist of world fame, 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 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". 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 ecstasy in its own way, some by joyful singing, some by collective dancing, and others by deep musical meditation. This album offers interpretation of several types of Chassidic music: 1- Bratzlaver; 2- Baal-Shem; 3- Israeli Yemenite; 4- Israeli Chassidic; 5- Talner; 6- Chabad. 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.

SIDE ONE

The first five chants are in the style of Bratzlaver. They are: "YITGADAL", "L'DOR VADOR", "YISMACH MOSHE", "UV'YOM HASHABAT", and "ELOKEINU KADSHENU".

The Bratzlaver were unique even among Chassidim. In their synagogues they actually danced in a circle, while performing the services. To them, the song and the dance were part of the prayer. Although their music was not as deep and meaningful as the intense meditation of the CHABAD, it was so full of mounting excitement and overwhelming enthusiasm, that onlookers as well as participants were often caught up into religious ecstasy, of "Dveikut".

The sixth chant, "RIBON HAOLAMIM", is a new arrangement of a well-known melody ascribed to the Baal-Shem-Tov himself.

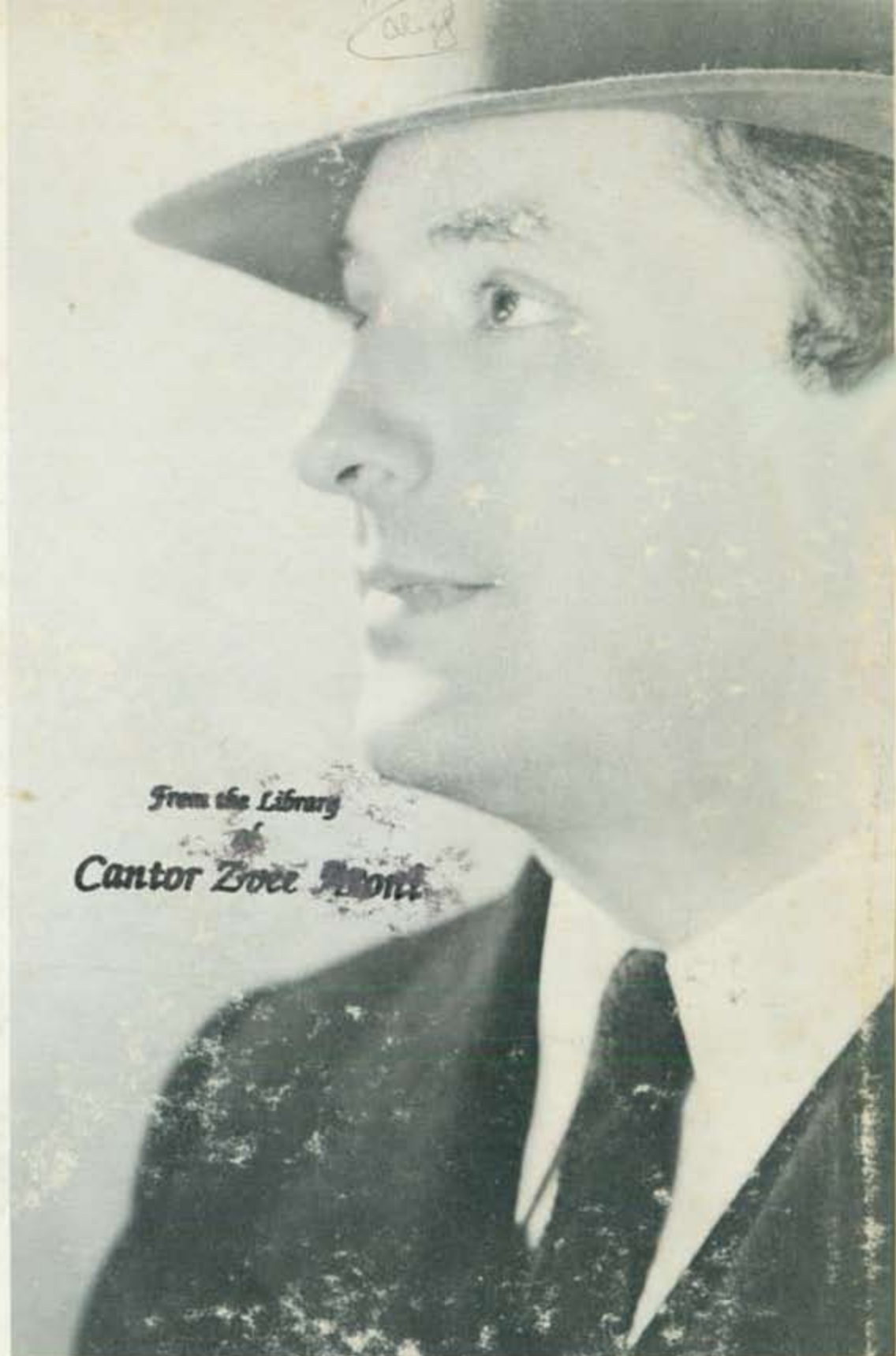
The seventh chant, "L'CHA DODI", is the famous Sabbath poem in a Chassidic setting influenced by the Yemenite style.

SIDE TWO

The first, "ASHREINU", is an Israeli song in Chassidic style, influenced by the modern chalutzim songs.

The next three chants, "HU YIFTACH LIEBEINU", "DROR YIKRA", and "EISHET CHAYIL" are in the style of the TALNER Chassidim. 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.

The last group, "ATA YODEIA", "AL TIZKOR", and "NACHPSAH", are in the style of CHABAD, meaning: "Chochma" (wisdom), "Binah" (insight), and "Daath" (knowledge). CHABAD singing was individual, mystic and intense, aspiring toward 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.



From the Library
Cantor Zeev Abont

BIOGRAPHICAL SKETCH

LEIB GLANTZ, cantor, concert singer and composer, possesses a tenor voice of unusual quality and range, brilliant in tone, flexible in emotional warmth and enthusiasm. He is acclaimed as one of the most original creators and interpreters of Hebrew music.

His musical tours throughout the world have given him international fame and recognition. Since 1954 he has been living in Israel, where he is creating new masterpieces for the synagogue and the concert stage.

"Cantor Glantz' marvelous lyric tenor voice is magnificently reproduced in these records. They are not only a splendid addition to the Jewish Musical Library, but also a great achievement for Cantorial art." Thru these records the oldest of the Jewish arts, the primitive "Nusach," clothed in modern form, is eternally preserved.

At the Piano:

VLADIMIR HEIFETZ, Composer-Conductor-Organist-Pianist. Was educated at the St. Petersburg Conservatory of Music. Came to this country during a world tour accompanying Feodor Chaliapin. Mr. Heifetz is the musical director of the Cultural Society.

The cover illustration is a gift of the noted artist, SAUL RASKIN, to Leib Glantz, for use with this album of compositions.

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COMPOSED AND SUNG BY
LEIB GLANTZ

Side I

33 1/3 RPM

J08P-2731

1. **TITGADAL** (glorifying Jerusalem)
2. **L'DOR VADOR** (forever THOU)
3. **YISMACH MOSHEH** (Moses rejoiced)
4. **UV'YOM HASHABAT**
(on the Sabbath let us celebrate)
5. **ELOKEINU KADSHEINU**
(Gladden us with THY goodness)
6. **RIBON HA-OLAMIM**
(Cry for Mercy) (song of the Baal Shem)
7. **L'CHA DODI**
(welcome to Queen Sabbath)
(Israeli Yemenite style)

(In the style of
Bratzlaver chassidim)

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Side II

33 $\frac{1}{3}$ RPM

JOSP-2732

1. ASHEINU (How beautiful our Heritage)
(Israeli song in chassidic style)

2. HU YIFTACH LIBEINU (Open our hearts)

3. D'ROR YIKRA (Let Freedom be proclaimed)

4. EISHET CHAYIL (Woman of Valor)

5. ATA YODEIA (THOU Knowest our end)
(Humility)

6. AL TIZKOR (Remember not our sins)
(Plea for forgiveness)

7. NACHP'SAH (Let us search our ways)
(Repentance)

(In the style
of Talner
chassidim)

(In the style
of Chabad
chassidim)

at the piano
V. Heifetz

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