



CREDIT: JEM/THE LIVING ARCHIVE

נדפס ע"י א' השלוחים מעבר לים
לחיזוק ההתקשרות של בני ביתו שיחיו

שִׁיר לַו שִׁיר חָדָשׁ



Chassidim have long had the minhag to say the Rebbe's kapitel daily. This strengthens our connection with the Rebbe and awakens the special zechusim of being a Chosid.

The Alter Rebbe taught that Negina (song) is the kulmus hanefesh (the pen of the soul) and is central to the Avoda of Chassidim. Whether it expresses gaaguim (yearning) or dveikus (connection), a niggun captures the feeling directly from one's nefesh and transcends the spoken word.

Our generation - Dor Hashvii has merited the special phenomena of using negina to express our deep and infinite love for the Rebbe, and we were zoche to see the Rebbe's reciprocation of that love. Every year on Yud Alef Nissan, the new niggun, composed with the words of the Rebbe's new kapitel took a central place in the celebration of the Rebbe's birthday.

While this well-known tradition continues until today, you may wonder how it started. How was the niggun chosen? What was the Rebbe's reaction to the new niggun? Read along as we give an overview of how this most unique practice came to be.

Every year, in the days leading up to Yud Alef Nissan, Yeshivos, Chabad Houses and communities around the world were abuzz. Right at the center of it all was the happenings at 770. Last minute preparations and hachanos were underway for this most glorious day, and matanos and special undertakings were being carried out, with the intent of being ready for Yud Alef Nissan.

Chassidim waited with anticipation to hear the new niggun. How did it go? Who composed it? They sought to learn the niggun in time for Yud Alef Nissan when the niggun would be inaugurated and sung before the Rebbe for the first time.

GIFTS OF SONG

The roots of the idea to compose a niggun for the Rebbe's birthday sprouted in 5722, by Reb Yitzchok Dubov of Manchester, England, an exceptional Baal Menagen who would often sing a niggun at the Rebbe's farbrengens.

At the Rebbe's Shavuot farbrengen that year, Reb Yitzchok introduced a niggun he had composed on the words "Yomim Al Yemei Melech Tosif" from the Rebbe's new kapitel. It was sung on several occasions but did not really continue much after that.

On several occasions throughout the

years the Rebbe would request that a niggun with pesukim corresponding to the Rebbe's or Friediker Rebbe's kapitel be sung.

One such occasion was at the farbrengen of Parshas Matos 5714 when the Rebbe requested the niggun "Vechol Karnei Reshoim" be sung since one of the pesukim is from the Friediker Rebbe's kapitel of that year.

In the year 5724, the Rebbe asked on several occasions for the niggun "Ach Lelokim" (whose words are from kapitel 62, that year's kapitel) to be sung. Similarly, in 5725 the Rebbe would make a special point of singing "Tzomo Lecha" from kapitel 63.

Beginning in 5730 the idea of Chassidim composing a niggun on their own, became commonplace. On the occasion of Yud Alef Nissan, a new niggun was created by taking several pesukim from the new kapitel and fitting it to an existing tune. This continued for the following twelve years.

In honor of Yud Alef Nissan 5742, the Rebbe's 80th birthday, Reb Feitel Levin composed a new tune with the words "Harninu Leilokim". This niggun was accepted and from that point forward, the idea of a niggun in honor of Yud Alef Nissan took on a whole new life. Starting from that year, every year, several Balei

Menagnim would compose niggunim and the one that would be accepted by Chassidim became the niggun of the year.

As the idea of a new niggun made inroads and more niggunim were composed, it took on a new twist when a Vaad of Baalei Menagnim was created. The Vaad was created by several bochurim in 770 due a general lack of seder in how the niggun was chosen. The special honor of having "your niggun" sung by the Rebbe's farbrengen for an entire year was one that the composers held very dear and each wanted this special zechus.

Up until this point, the composers "promoted" their niggun to the Chassidim and especially to the Bochorim with the hope of their niggun being accepted. This led to lack of clarity and certain people preferring one niggun while others preferred another. To clarify the matter, the Vaad would accept all the compositions and decide together which one was most fit to be "*oleh al shulchan melochim*."

The decision of the Vaad was generally accepted and the Rebbe did not get involved in which niggun was chosen. The Rebbe would usually show encouragement to the niggunim which were sung. On the other hand, it was the Rebbe who had the last word. There were times when the Rebbe did not show encouragement to a niggun. Needless to say, that niggun did not become the niggun of that year. In 5749, the decision of the Vaad was overturned post facto after the Rebbe focused on a specific posuk of that year's kapitel in a sicha (see below).

Often, and particularly in the later years of the Rebbe's nesius, Chassidim would sing the various compositions when the Rebbe would enter and leave Tefillos, and the Rebbe would usually show encouragement.

As an example, in 5745 Reb Sholom Horowitz, a melamed in Oholei Torah, matched the words "Yeilchu Meichayil to a niggun of the Chassidim of the Tzemach Tzedek. He would stand together with his class as the Rebbe would

אך לא רקים

At the farbrengen of Motzoei Shabbos, Yud Alef Shevat 5724, toward the end of the farbrengen, the Rebbe said:

"We find ourselves on a day during which it will not matter if I will not take the [feelings] of the crowd into account. Therefore, even though no one thought about it, maybe someone can start the niggun "Ach Lelokim" (whose words were in the Rebbe's kapitel of that year)..."

The Rebbe turned to Rabbi Yehuda Krinsky and asked him to start the niggun. After the niggun was sung, the Rebbe said "What was just sung was in connection to the one who takes to the Ohel of the Friediker Rebbe and back. There is also the one who gives the car, and he should also say Lechaim and sing the niggun." The Rebbe turned to Reb Shmuel Aizik Popack and told him to say a big Lechaim and explained that it is connected to Parnassa.

The Rebbe then said "About others, even speaking to them does not have an effect, and he [Reb Shmuel Aizik] was effected even by a thought, although he probably does not even know that I am thinking about him..."

leave the Shul after Tefillos and merited encouragement from the Rebbe several times.

Once a niggun was chosen and sung in the Rebbe's presence, it was then sung at almost every farbrengen throughout the year (usually after the first sicha). One could feel, that the unique tone of each Yud Alef Nissan was reflected in that year's niggun.

Here we present you with a fascinating collection of what took place surrounding many of the Yud Alef Nissan niggunim.

תש"ו

כי אֱלֹקִים | יוֹשִׁיעַ צִיּוֹן וְיִבְנֶה עָרֵי יְהוּדָה וְיָשׁוּבוּ
שָׁם וִירְשׁוּהָ: וְזָרַע עֲבָדָיו יִנְחֻלוּהָ וְאֶהְבִּי שְׁמוֹ
יְשַׁכְנֶנּוּ בָּהּ: (פֶּרֶק סט)

In honor of the Rebbe's 68th birthday, and 20 years of the Rebbe's Nesius, the Temimim Shneur Zalman Wilschansky and Zalman Chanin matched the words "Ki Elokim" to the tune of "Dayenu". They sang the niggun when they went to greet their friends at the airport after returning from two years on Shlichus, but the niggun had not yet been sung in the Rebbe's presence.

Regarding the first time this niggun was sung in front of the Rebbe, Reb Sholom Chaskind relates:

"On the first day of Shavuot 5730, I was invited to the seudah which the Rebbe took part of upstairs. Those invited to the Seudah decided that we will sing the new niggun that was composed for Yud Alef Nissan with the words "Ki Elokim". There were some who questioned how the Rebbe would react to the niggun. It was decided that between the fish and meat courses, Reb Itche Churgin would start the niggun.

I sat facing the Rebbe on the other side of the table and at the decided moment, I glanced at Reb Itche, but I realized from the look on his face that he forgot how the niggun started. I decided to start the



REB YITZCHOK DUBOV SINGS A NIGGUN AT A FARBRENGEN. CREDIT: JEM/THE LIVING ARCHIVE

niggun on my own. The Rebbe looked at me and I could clearly discern that the Rebbe was happy.

In Hamelech B'mesibo (a collection of conversations that took place at the Yom Tov seudos that the Rebbe took part of) the rest of the episode is recorded as follows:

The Rebbe: Who composed the niggun?

Reb Chaim B. Halberstam: The Bochorim.

The Rebbe: From here?

Reb Chaim B. Halberstam: Yes.

The Rebbe: The words are very appropriate.

Reb Chaim Gutnick: Since the tune was originally sung to the words Dayenu, I would like to ask at this opportune time that we should already have "Dayenu" of all the Tzorus!

The Rebbe: Amen!

The next day Anash and bochorim went on Tahalucha, and when they returned they stood near the door to the Rebbe's room and sung the new niggun out loud. The Rebbe came out of his room and encouraged the singing with his hand – something that was quite unique in those years.

Hours later, at the Shavuot farbrengen, the crowd sang the niggun and the Rebbe encouraged it strongly. This was the first time a Yud Alef Nissan niggun was sung in the Rebbe's presence publicly. The singing of this niggun intensified during Kos Shel Brocha following the farbrengen. The Rebbe even wished several people "V'zerah Avadov Yin-chaluha" (words from the new niggun) in place of the regular "Lechaim V'Livra-cha".

At the end of the next farbrengen (Parshas Naso), the Rebbe stood up to leave while singing "Ki Elokim" (as opposed to the regular "Ki Vesimcha"). This continued through the coming months as well. The Rebbe's involvement with this niggun (starting it and singing it so often and so prominently) is unmatched.

One of these precious moments is captured on video tape at the farbrengen of Yud Tes Kislev 5731 when the Rebbe started this niggun himself twice during the farbrengen. (One can notice when listening to a recording that the Rebbe would stress the first word "Ki" when starting the niggun.)

In following years, this niggun contin-

A CHASSIDISHER TANTZ

Even after the Rebbe left the farbrengen of Yud Alef Nissan 5732, the Chassidim continued to dance with great joy and energy to the new niggun “Becha Hashem” for many hours. During the excitement, Chassidim decided to create a circle of dancing around the Rebbe’s room. In order to do this, a long line headed up back stairs to the hallway and headed out the front door of 770 and turned right to re-enter 770 through the back entrance. During this “tour”, they encountered (later to be Prime Minister) Mr. Yitzchak Rabin who had been sent by Prime Minister of Israel Golda Meir as a representative to bring greetings to the Rebbe at the Farbrengen. One of the Chassidim drew him into the circle of dancing by putting his hand on his shoulder. A bright smile lit up the face of the normally stone-faced official.

ued to be sung, often in connection with sicha addressing “Shleimus Ha’aretz” and against giving away settlements in Eretz Yisroel.

In later years, the Rebbe requested that this niggun be sung by the Children’s rallies after “Ach Tzadikim” (which is sung to the same tune), and many times after the sicha.

At a rally on Chol Hamoed Pesach, the Rebbe went down the stairs of his bima to distribute coins for Tzedaka while the

band began to play “Ki Elokim”. The Rebbe began to encourage vigorously with his hands for a while. When the band stopped playing the niggun, the Rebbe turned toward them with a smile and motion of his hand as if to say “why are you stopping?”



FARBRENGEN 11 NISSAN 5732. CREDIT: JEM/THE LIVING ARCHIVE

תשל"א

יְשִׁישׁוּ וְיִשְׁמְחוּ | בְּךָ כָּל מְבַקְשֵׁיךָ וְיֵאמְרוּ תְּמִיד
יְגַדְלֵךְ אֱלֹקִים אֱהָבֵי יְשׁוּעָתְךָ: וְאֲנִי | עֲנֵי וְאֶבְיֹן
אֱלֹקִים חוֹשֶׁה לִּי עֲזָרִי וּמִפְּלִטֵי אֶתְהָה' ה' אֵל
תְּאֲחֹר: (פּרָק ע)

These words were matched to the well-known tune of “Zol Shoyn Zein Di Geulah”.

This Yud Alef Nissan was a very unique one, since the Rebbe held a farbrengen for the first time since 5722 (which marked the Rebbe’s 60th birthday) and continued farbrenging every year on Yud Alef Nissan until 5747. The farbrengen was a surprise and took place between Minchah and Maariv after the Rebbe returned from the Ohel. The Rebbe said the famous maamer “B’yom Ashtei Asar” during this farbrengen.

It hadn’t crossed anyone’s mind to make a niggun for Yud Alef Nissan and it remained that way until Tishrei of 5732, when Reb Aharon Mordechai Zilberstrom of Yerushalayim brought his niggun to the Rebbe.

At that time the farbrengens in Yerushalayim were attended by many people from circles outside Lubavitch and this tune was well-known universally. Reb Aharon Mordechai chose this tune and matched the words from the Rebbe’s kapitel to it. The niggun caught on and was sung often at farbrengens in Yerushalayim.

Reb Aharon Mordechai relates:

“For the second half of Tishrei, I was zoche to come to the Rebbe. At the end of the Simchas Torah farbrengen, I approached the Baal Menagen Reb Hayshke Gansburg and told him that I have a niggun from Yerushalayim on the words from the Rebbe’s kapitel and asked him to sing it. He responded that it was too late in the farbrengen and there would not be time to sing it.

After Maariv, during Kos Shel Brocha, I approached Reb Moshe Teleshevsky with the same request. He began to sing the niggun and slowly the people standing around began to catch on.



CREDIT: JEM/THE LIVING ARCHIVE

Suddenly, the Rebbe turned and looked at him (I was standing beside him) and then placed the becher down on the table and began to encourage the singing vigorously with both hands! This repeated itself several times during Kos Shel Brocha!

Naturally, the entire crowd joined with great enthusiasm and from then on the niggun was sung at every farbrengen until Yud Alef Nissan of the next year. At this point, the idea of composing a niggun for Yud Alef Nissan was obvious, and many people wanted to have the zechus to do it. This can clearly be seen from the fact that there were four niggunim composed for the next year.”

תשל"ב

בַּה' חֲסִיתִי אֵל אֲבוֹשָׁה לְעוֹלָם: (פרק עא)

This Yud Alef Nissan stands out among all others. Leading up the Rebbe’s 70th birthday, Chassidim all over the world prepared special matanos for the Rebbe. Reb Moshe Teleshevsky’s gift was a niggun “Becha Hashem Chasisi.”

Reb Moshe relates:

“I remembered this happy tune from when I was eight years old which is an old Chassidic song composed by Reb Bentziyon Halberstam, the second Bobover Rebbe. Chassidim in the Chabad Shul in Riga would sing this song during Hakafos. I added words from the Rebbe’s new kapitel and sent the results to the Rebbe for his approval. The Rebbe gave his approval and the niggun was a hit.

During the festive Yud Alef Nissan farbrengen that year, Chassidim sung this niggun with such enthusiasm, the likes of which had never seen before.

During this farbrengen, something new started which expresses the energy and mood of Chassidim on this occasion. Until that point, when the Rebbe entered the farbrengen, the entire Shul was quiet. But on this occasion, Chassidim could not hold back their great joy and the niggun burst forth from the crowd with great enthusiasm.

I heard that after the farbrengen, the Rebbetzin requested a recording of the niggun “Becha Hashem Chasisi” that was sung by the farbrengen saying that she had heard this was a very special

niggun.”

As mentioned, in 5732 three more niggunim were composed:

KEMOFES HAYISI

כְּמוֹפֶת הַיִּיטִי לְרַבִּים וְאַתָּה מַחְסִי עַד:

The famous tune of “KeOhel Hanimtach” was composed by the Chazzan Reb Yechiel Halperin in Lubavtich. The words were matched to it by Hatomim Zalman Wilschansky.

AVOY BEGVUROS

אָבּוּא בְּגִבְרוֹת ה' אֱלוֹקִים אֶזְכִּיר צְדָקָתְךָ לְבָדָּךְ:

The tune and words were matched by Reb Leibel Altein. It is worthy to mention that a decade later in 5742, the Rebbe’s 80th birthday this niggun was also sung being about the “gvuros” which is connected with the age of 80 – “V'im Begvuros Shmonim Shono”.

TERANEINA SEFOSAI

תִּרְנְנָה שִׁפְתַי כִּי אֶזְמְרָה לְךָ וְנִפְשִׁי אֲשֶׁר פָּדִיתִי: גַּם לְשׁוֹנֵי כָּל הַיּוֹם תִּהְיֶה צְדָקָתְךָ כִּי בִשׁוֹ כִּי חִפְרוּ מִבְּקִשֵׁי רַעְתִּי:

The tune of this niggun is originally a Nikolayever niggun, and was taught by

Reb Shmuel Betzalel Althaus to the group of Talmidim Hashluchim in Melbourne, Australia in 5728-9. Upon returning to 770, they gathered for a farbrengen in the back room of the small zal in 770.

A short while later, Rabbi Hodakov told these bochurim, that when they had been singing this niggun, the Rebbe had left his room, on his way out of 770 after a night of Yechidus. Rabbi Hodakov observed that when the Rebbe heard the niggun he paused to listen, and seemed to be deriving much pleasure from the niggun. Perhaps, the Rebbe recognized the niggun from the years he had lived in Nikolayev, as a child. Therefore, Rabbi Hodakov asked, this niggun should be sung at the upcoming farbrengens.

Excited, the bochurim made sure to sing it at the ensuing farbrengens. Before long, it caught on and became a niggun sung quite often at the Rebbe's farbrengens.

It was no wonder that when looking for a tune for a niggun in honor of Yud Alef Nissan 5732, a group of Chassidim chose this one, and matched the words of the posuk accordingly.

It is noteworthy that the Rebbe held a farbrengen each day of Pesach that year, something very unique. At each farbrengen the Rebbe explained another posuk of the new kapitel – Ayin Alef.

תשר"ג

פִּרְחַ בְּיָמָיו צְדִיק וְרַב שְׁלוֹם עַד בְּלֵי יָרַח: וְיָרֵד
מִיָּם עַד יָם וּמִנְהַר עַד אֲפֶסְי אֲרָץ: לְפָנָיו יִכְרְעוּ
צַיִים וְאֵיבֵי עֵפֶר יִלְחַכוּ: (פֶּרֶק עֵב)

In honor of Yud Alef Nissan, Rabbi Shlomo Cunin matched these words to an old Viznitzer niggun.

Reb Aron Dov Halperin of Kfar Chabad, who was in “Kevutza” at the time, relates the following:

“When the niggun “Yifrach Beyomov” was sung at the Yud Alef Nissan farbrengen, the Rebbe did not encourage it at all, not even with a nod of the head. It was as if the Rebbe was totally ignoring it. The crowd sang with great fervor and

A NEW TEHILLIM

On Pesach, the Rebbe would visit the various public Sedorim that were taking place in Crown Heights. On the way to visit the Bochorim's Seder, the Rebbe was accompanied by Reb Yankel Katz of Chicago. On the way, Reb Yankel asked the Rebbe “Why does it say (in this year's kapitel) Yifrach Bayamov Tzadik, it should say “Yifrach Beyomeinu Tzadik”.

The Rebbe responded, “Don't tell this to the Bochorim, they are capable of reprinting a new Tehillim”.

Another interesting episode regarding Yud Alef Nissan 5734:

In those years, there lived in Crown Heights the famous Modzhitzer Chossid, Reb Bentzion Shenker who is widely acclaimed for his strong musical inclination. Reb Bentzion utilized his musical talent to compose a niggun for the Rebbe on the words of the posuk “Va'ani Kirvas Elokim”. He discussed the matter with his acquaintance, Reb Yosef Wineberg, who in turn asked the Rebbe for permission to teach the niggun to the crowd at a Farbrengen.

Indeed, during the farbrengen of Shavuot, 5734, Reb Bentzion stood up and taught the niggun to the Chassidim. [To hear a recording of this niggun, listen as it was sung at the Rebbe's farbrengen of 15 Sivan, 5734, following the first sicha.]



CREDIT: JEM/THE LIVING ARCHIVE



CREDIT: JEM/THE LIVING ARCHIVE

passion, but the Rebbe did not give any encouragement to it. This repeated itself at the coming farbrengens and Moshiach's Seudah.

Reb Yoel (who started the niggunim by the Rebbe's farbrengens in those years) would start "Yifrach Beyomov" after the first sicha at each farbrengen, but the Rebbe seemed to pay no attention to the niggun.

This occurrence was quite perturbing, and when it continued Shabbos after Shabbos, Reb Yoel decided to stop singing the niggun at the Shabbos Farbrengens. (There were those who thought that perhaps the Rebbe was not encouraging the niggun because the words "Yifrach Beyomov" referred to the Rebbe and the posuk ended with the words "Veoyvov afar yelacheichu".)

At the end of that farbrengen, after the Rebbe had already opened the siddur for the brocha acharona, the Rebbe turned to Reb Yoel and said "[we] forgot to sing the niggun of the kapitel today". Naturally, we began to sing "Yifrach Beyomov", and, for the first time, the Rebbe encouraged the niggun with great strength. This continued for the rest of the year.

That motzoei Shabbos, as the Rebbe entered the small zal to daven Maariv, Chassidim were singing the niggun with immense energy and feeling. Especially after seeing such "out of the norm" encouragement from the Rebbe, the packed zal reverberated with jubilant Chassidim singing with passion. As the Rebbe entered, he pointed to the Aron Kodosh and said "Es Shokelt Zich Der Aron Kodosh". The singing then stopped.

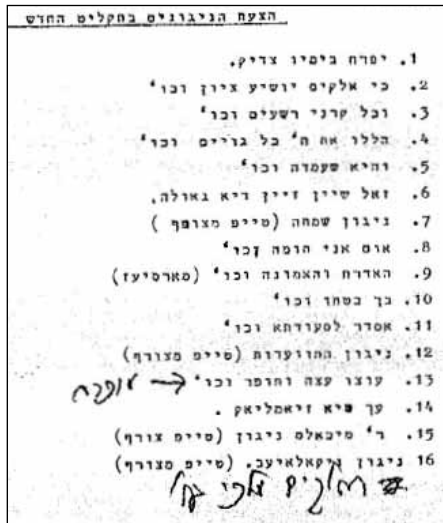
תש"ד

מי לי בשמים ועמך לא חפצתי בארץ: כלה שארי ולבבי צור לבבי וחקי אלקים לעולם: (פרק עג)

The following year, Chassidim found it difficult to part with the tune of the previous year, so instead of composing a new one, the words from the pesukim "Mi Li" and "Kolo She'airi" were added to the wordless stanza in honor of Yud



CREDIT: JEM/THE LIVING ARCHIVE



THE REBBE PERSONALLY ADDED THE NIGGUN V'ELOKIM MALKI MIKEDEM TO THE LIST OF SONGS FOR THE NICHACH ALBUM VOL. 8.

Alef Nissan 5734.

תש"ה

אלקים מלכי מיקדם פעל ישועות בקרב הארץ: (פרק עד)

The tune of this niggun is a niggun Rikud M'nikolayev.

Many niggunim that were composed for Yud Alef Nissan were recorded for the Nichoach series. When a list of niggunim being prepared for volume 8 of Nichoach was submitted to the Rebbe, the Rebbe added in ksav yad "Velokim Malki Mikedem" (See Ksav Yad)

תש"ז

וכל קרני רשעים אגדע תרוממה קרנות צדיק: אויביו אלביש בשת ועליו יציץ נזרו: (פרק עה)

The niggun "Vechol Karnei" is an old niggun, well-known by Chassidim and was composed by Reb Dovid Stockhamer (the father-in-law of Reb Moshe Pinchas Katz). Reb Dovid came from a background of Polische Chassidim and was a Ba'al Menagen. He composed this niggun which speaks about the downfall of reshaim and in connection with this also put in the word from the end of kapitel 133 in Tehillim "Oivav Albish Boishes". This niggun was beloved by the Frierdiker Rebbe, who called it a "Flam Fayer niggun".

At the farbrengen of Shabbos Parshas Matos 5714, the Rebbe requested this niggun to be sung saying that the niggun was far from sadness and certainly from bitterness. The Rebbe connected it to the Frierdiker Rebbe's kapitel of that year.

A year later, at the farbrengen of Shavos 5715, the Rebbe mentioned that it was five years since the Frierdiker Rebbe asked Reb Dovid to start this niggun. The Rebbe then said that being that Reb Dovid is here at the farbrengen and so his niggun, he should get up and sing the niggun.



CREDIT: JEM/THE LIVING ARCHIVE

The niggun was very beloved by the Rebbe, and was sung over the years. However, one day a year this niggun took on a whole new level of excitement. This was by Hakofos on Simchas Torah, where one of the Hakafos would always begin with this fiery niggun.

But then something amazing would occur.

As the Olam would reach the part with the words “Oyvov Albish”, the Rebbe would swiftly move his hand back and forth again and again to this part, while the Chassidim sang the tune of “Ooooooy” for what seemed like an eternity as Chassidim breathlessly tried to keep up with the Rebbe’s vigorous movements.

It was only natural that the year that Vchol Karnei was in the Rebbe’s Kapitel, it was chosen to be added to this niggun.

תשמ"ב

הַרְנִינוּ לְאַלְקִים עוֹזְנוּ הָרִיעוּ לְאַלְקֵי יַעֲקֹב:
שְׂאוּ זַמְרָה וְתַנּוּ תַף כְּנֹר נְעִים עִם נְבִל:
וַיֵּאֱכִלְהוּ מִחֶלֶב חֶטֶא וּמִצּוֹר דְּבַשׁ אֲשֶׁבִיעָה:
(פרק פא)

The niggun “Harninu Lelokim”, composed by Reb Faitel Levin, was the first

niggun which was composed with an original tune. Being Shnas Hashmonim, the feeling among Chassidim was one of reaching new heights. Appropriately, the new niggun for Yud Alef Nissan was with a new tune. The niggun was well received and quickly learned. In fact, even before the Purim farbrengen of that year, there were loudspeakers playing the niggun over and over to familiarize everyone with the new tune.

The niggun was first sung on Chof Alef Adar when the Rebbe returned home from 770 and, to the great delight of the Bochorim, the Rebbe encouraged the singing. It was sung every night until Yud Alef Nissan. It was also sung at the farbrengen that Shabbos (25 Adar) when the Rebbe entered the farbrengen and after the first sicha.

Reb Feitel was delighted when he received a handwritten note from the Rebbe thanking him for the niggun (see image).

תשמ"ד

וַיִּדְעוּ כִּי אֶתְּהָ שְׂמֵךְ ה' לְבַדָּךְ עֲלִינוּ עַל כָּל
הָאָרֶץ: (פרק פג)

The niggun “V’yeidu Ki Ata” was com-

posed by Reb Sholom Bruchstat.

About this niggun, Reb Sholom relates:

“Sometimes when they sang the new niggun by the Rebbe for the first time, I would go upstairs to the small Zal where there were speakers broadcasting the farbrengen. From here, you could hear the Rebbe’s voice more clearly (without the sounds of the crowd). There were times when I could hear the Rebbe humming the niggun along with the olam. It is hard to describe how I felt...”

I particularly remember when I composed the niggun “Veyaidu Ki Ata” on one of the recordings I could hear the Rebbe actually singing a part of the niggun! I think this is the only niggun that was composed by one of the Chassidim that the Rebbe sang along with in such a fashion...”

תשמ"ז

אוֹדָךְ | ה' אֱלֹקֵי בְּכָל לְבָבִי וְאֶכְבְּדָךְ שְׂמֵךְ
לְעוֹלָם: כָּל גּוֹיִם | אֲשֶׁר עָשִׂיתָ יְבוֹאוּ וַיִּשְׁתַּחֲווּ
לְפָנֶיךָ ה' וַיִּכְבְּדוּ לְשִׁמְךָ: כִּי גָדוֹל אַתָּה וְעִשָׂה
נִפְלְאוֹת אַתָּה אֱלֹקִים לְבַדָּךְ: שִׂמְח נַפְשׁ עַבְדְּךָ
כִּי אֱלֹהֵי ה' נַפְשִׁי אֲשֶׂא: (פרק פו)

The niggun “Odcha Hashem” was composed by Reb Yosef Yitzchok Lip-

skier. As mentioned, in the weeks leading up to Yud Alef Nissan of that year, a Vaad of Baalei Menagnim was created because of the many niggunim that were composed. In order to keep a seder, the objective Vaad would decide on the best niggun and that was the one that would be chosen for that year.

The Vaad consisted of Reb Hayshke Gansburg, Rebbe Mordechai Gurary, Reb Eliezer Zalmanov, Reb Moshe Teleshevsky, Reb Eli Lipsker, Reb Avraham Friedman, Reb Mendy Schneerson, Reb Zalman Baumgarten and Reb Avremel Charitonow.

In the beginning of Nissan of that year the Vaad convened and all of the niggunim were presented before them. Each member had a card with three lines on which they would fill out the three compositions they felt were most suited to be selected as the Yud Alef Nissan niggun. (See image)

That year, the Rebbe's 85th birthday, there were 25 niggunim presented, and of all the niggunim, the Vaad chose the niggun "Odcha" composed by Reb Yosef Yitzchok (Fitch) Lipskier.

A letter signed by the Vaad requested that everyone sing the chosen niggun (see image). Although there were understandably differing opinions over which niggun should have been chosen, people complied with the new seder.

Almost immediately, the chosen niggun was played over loudspeakers in the upstairs Zal and Bochorim danced joyfully around the bima.

In several sichos, the Rebbe emphasized the words of the Posuk "Sameach Nefesh Avdecha". These words were later added to the niggun by Rabbi Shlomo Cunin.

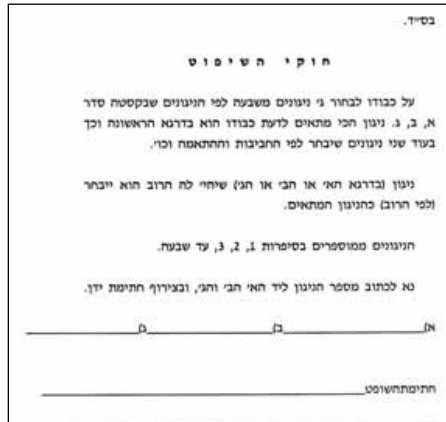
תשמ"ט

שיר מְזֻמָּר לְבִי קָרַח לְמִנְצַחַת עַל מַחֲלַת
לְעִנּוֹת מְשֻׁכֵּיל לְהִימָן הָאֲזָרְחִי: תְּבוּא לְפָנֶיךָ
תְּפִלְתִּי הִטָּה אֲזַנְךָ לְרַנְתִּי: וְאָנִי | אֵלֶיךָ ה'
שְׁוֹעֵתִי וּבִבְקָר תְּפִלְתִּי תִקְדָּמְךָ: (פֶּרֶק פֶּח)

There were instances when a niggun was officially chosen by the Vaad but

נ.ב. נחעכב המשלוח ובנחיים נתקבל המכ" מי"ז סבת והמצו"ב, ות"ח ע' ר' (עין וט') וצמח'ה לט"ו וט')

IN A LETTER TO REB FEITEL LEVIN THE REBBER PERSONALLY THANKS HIM FOR THE NIGGUN:
[ות"ח על הניגון וכו ויעבוד ה' בשמחה וט"ל [וטוב לבב]



THE VOTING SHEET THE VAAD HANINIGGUNIM WOULD USE.



A NOTICE FROM THE VAAD HANINIGGUNIM POSTED IN 770, ANNOUNCING THE OPENING OF NIGGUNIM SUBMISSIONS.

another niggun turned out to be the niggun of that year. In such an instance was this year.

Reb Sholom Bruchstat relates:

"The Vaad had chosen a niggun as in the past two years; however, there was a significant Olam who disagreed with the choice made. They sang another composition and this created quite a bit of confusion. In order to make a seder, on Shabbos Hagadol, it was announced in 770 before the farbrengen that everyone should sing the niggun that the Vaad had chosen.

After the Rebbe entered the farbrengen

and made Kiddush, Reb Moshe Teleshevsky led the crowd in the niggun that had been chosen by the Vaad (beginning with the words "Tavoi Lefanecha"). To the surprise of Chassidim, the Rebbe immediately began the first sicha (all but ignoring the niggun). The sicha explained the opening posuk of that year's kapitel "Shir Mizmor" The only niggun including these words was the one that I had composed.

Naturally, the niggun that was sung immediately after the first sicha was "Shir Mizmor" and that became the niggun of the year.

Many wondered how I knew to include that posuk in the niggun. The truth is that I remembered that the Rebbe had spoken about that posuk the year before and I figured the Rebbe would speak about it again this year.

When the Rebbe spoke about that posuk and the niggun was accepted I was elated! I felt that Rebbe had "come to my defense" so to speak.

(After the farbrengen, Reb Sholom took a lot of Mashkeh and danced for hours, celebrating that the Rebbe had chosen his niggun. To further appreciate his joy, it should be pointed out that his niggun had not been chosen for the previous two years.)"

תשנ"א

שׁוּבָה ה' עַד מְתֵי וְהִנָּחַם עַל עֲבָדֶיךָ: שְׁבִיעֵנו
בְּבִקְרָת חֲסִדְךָ וְנִרְנְנָה וְנִשְׁמַחָה בְּכָל יְמֵינוּ: יִרְאֶה
אֵל עֲבָדֶיךָ פֶּעֶלְךָ וְהִדְרֶךָ עַל בְּנֵיהֶם: וְיֵהִי נַעֵם |
ה' אֱלֹהֵינוּ עֲלֵינוּ וּמַעֲשֵׂה יְדֵינוּ כּוֹנֵנָה עֲלֵינוּ
וּמַעֲשֵׂה יְדֵינוּ כּוֹנֵנָה: (פֶּרֶק צ)

The niggun "Shuva" is perhaps the most famous among the Yud Alef Nissan niggunim. It was composed by Reb Feitel Levin and the encouragement that the Rebbe showed to this niggun was quite

unique. The seder at the Shabbos far-brenge throughout the years was that immediately after the Rebbe made Kiddush, the niggun of that year's kapitel was sung. In light of the Rebbe's sicha on Chof Ches Nissan 5751, the niggun after Kiddush was "Zol Shoin Zein Di Geulah", and "Shuva" was sung after the first sicha.

Reb Feitel Levin relates:

"I had completed the final product on a Thursday night, and by the time Shabbos came, the crowd of *Bochurim* and *Anash* had already listened to my recording and learned the new tune.

"When the Rebbe entered the *Shul* for *Kabbolas Shabbos*, everyone sang the niggun in unison and waited to see how the Rebbe would react. One can only imagine the joy that filled my heart when I saw the look of sincere pleasure evident on the Rebbe's face that first time he heard the niggun. And the Rebbe's enjoyment of the new niggun only seemed to grow with time, as is by now well-known".

Of all the many niggunim composed yearly in honor of Yud Aleph Nissan some linger in the hearts and minds of Chassidim until today, having left an impression as unique and different, out of the ordinary. Among them, and perhaps above them all, stands the niggun *Shuva*, constantly sung in the Rebbe's presence until *Chof Zayin Adar*, 5752.

Any Chossid who was zoche to be in the Rebbe's presence during that period will confirm that this niggun was uniquely cherished by the Rebbe (and consequently, by the *Bochurim* and *Anash*). This was unmistakably clear from the way he vigorously encouraged the singing of this niggun.

In those last few winter months of 5752, the Rebbe gave of himself to the Chassidim in a manner unparalleled in previous times. As the weeks passed, more and more nights were devoted to distributing dollars to the public, and on more occasions than ever before, the



SIGNS ANNOUNCING THE VAAD HANIGGUNIM IN THE YEARS 5747 AND 5748.



Rebbe personally handed *Kuntreisim* to each and every man, woman, and child, often with *Lekach* and dollars.

And accompanying all of these precious moments was the *niggun Shuva*. The Rebbe would encourage the singing of "Shuva" heartily, pausing briefly in the midst of the distribution of his encouragement to the crowd.

It is this that makes "Shuva" so special. More than the emotion encapsulated by the *niggun* itself, in its lyrics and heartfelt tune, it is the memories of these treasureable moments that stir the strings in the hearts and souls of Chassidim who were privileged to experience them with their beloved Rebbe.

תשנ"ב

אַרְךָ יָמִים אֲשֶׁבִיעֶיהוּ וְאַרְאֶהוּ בִישׁוּעִיתִי:
(פרק צא)

"Orech Yomim" was composed by Reb Sholom Bruchstat in honor of the Rebbe's 90th birthday and aptly captures the feeling of Chassidim after Chof Zayin Adar. He relates how he had heard that

others had given recordings of their niggun to be played in the Rebbe's room. Following their example, he submitted a recording to be played in the Rebbe's room. The niggun was subsequently chosen.

The words of this niggun strongly reflected the feelings of Chassidim. On the one hand, it was Yud Alef Nissan - Tishim Shana, a great milestone and celebration. Yet, Chassidim did not merit seeing the Rebbe and spending this day together with him. Chassidim beseeched Hashem to fulfill the promise to the Tzaddik "Orech Yomim"...

As in previous years the niggun was played on the Mitzvah Tanks which were part of the Tank Parade. The parade that year was held an unprecedented amount of tanks - 90 in total!

That year on the second night of Shavuot, after three and half painful months of not being able to see the Rebbe, Chassidim were zoche to see the Rebbe for the first time.

A bochur who was present relates:

"On the first day of Shavuot there were rumors spreading that after Tahalucha, it

would be possible to see the Rebbe. After 10pm, a large crowd began to gather at the entrance to 770 and, slowly it became clear that the Rebbe would indeed come out through the front door of 770.

After about two hours of tense waiting, during which the entire area became packed with Chassidim, seeking to catch if but a glimpse of the Rebbe, the front door of 770 opened. Upon seeing the Rebbe for the first time in over 100 days of yearning and pain, Chassidim burst forth with the niggun “Orech Yomim”.

With tears of joy and pain, Chassidim sang wholeheartedly for several minutes expressing their fervent desire that the Rebbe should be gezunt as the Rebbe looked in each direction at the Chassidim who had gathered...”

תשנ"ג

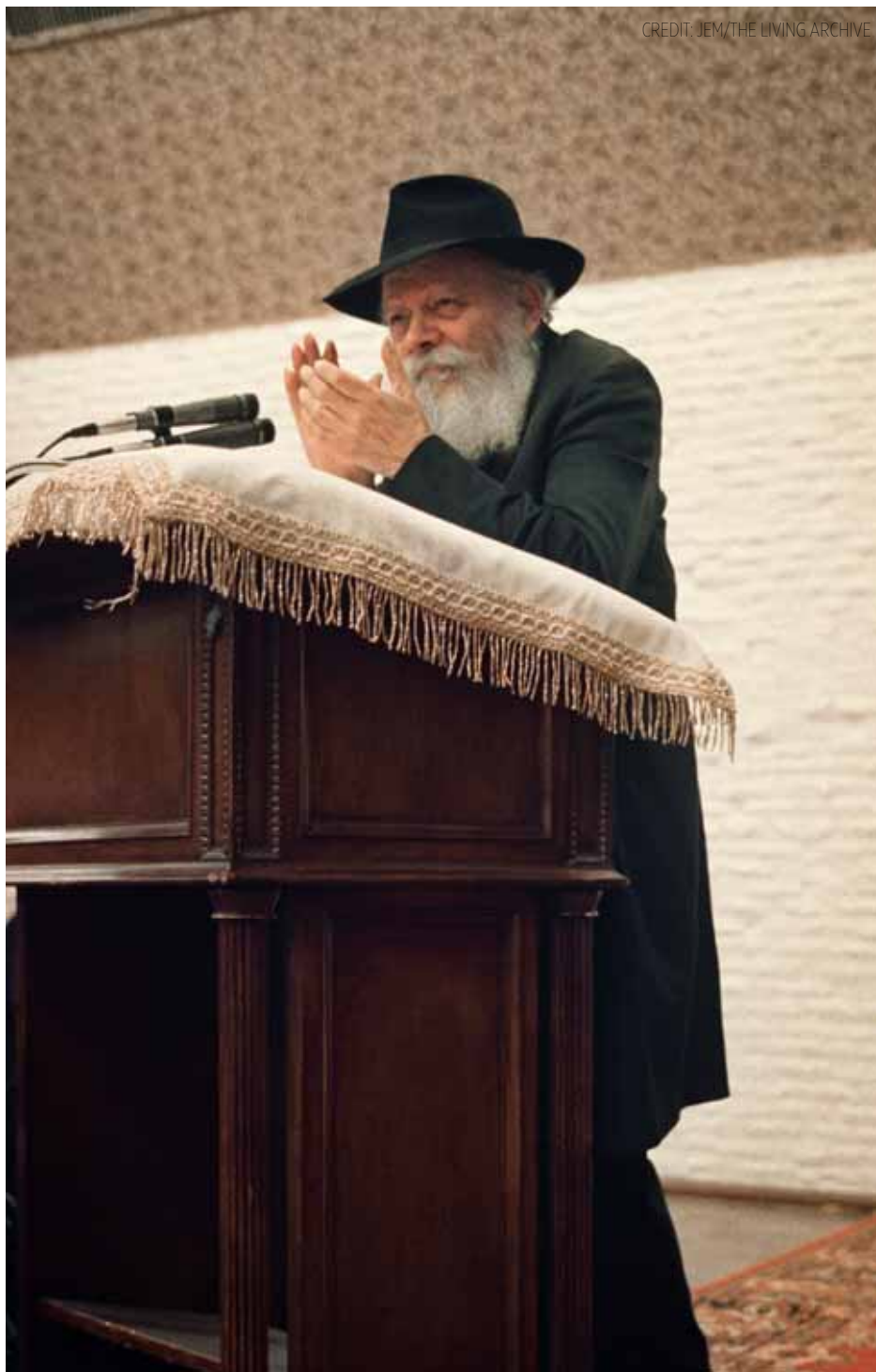
מְזֹמֹר שִׁיר לְיוֹם הַשַּׁבָּת: טוֹב לְהָדוֹת לָהּ
וּלְזַמֵּר לְשִׁמְךָ עֲלֵינוּ: צְדִיקָה כְּתִמָּר יִפְרַח כְּאַרְז
בְּלִבְנוֹן יִשְׁגָּה: (פֶּרֶק צב)

הנה זה משיח בא. אט אט קומט משיח, אט
אט איז ער דא, מ'דארף נאר עפענען די
אויגען. אט אט קומט משיח, אט אט איז ער
דא, משיח שטייט שוין אויפ'ן שוועל.

The niggun “Mizmor Shir Leyom Hashabbos” was composed by Reb Sholom Bruchstat. He relates that he chose to add these words because the Rebbe kocht very much in this posuk and also connected it to Moshiach.

This niggun was sung before the Rebbe on Motzoei Shabbos Breishis 5754. It is the last Yud Alef Nissan niggun that was sung in front of the Rebbe, when the Rebbe was with us b'gashmiyus, as of now.

Let us daven that we be zoche to sing this year's Yud Alef Nissan niggun together with the Rebbe with the coming of Moshiach now! ■



מזמן לזמן מתחדשים ניגונים חסידיים חדשים ע"י אלה
המסוגלים לחבר ניגון טוב ("די זועלכע זיינען מסוגלים צו מאכן
א גוטן ניגון") וכאשר זה מתקבל ע"י הציבור ושרים אותו
בציבור, נעשה הניגון חלק מהניגונים החסידיים!

(משיחת ש"פ וישב תשנ"ב, סה"ש תשנ"ב ע' 48)