

להביא לימות המשיח

THE DEMANDING MELODY

Sheyibone Beis Hamikdosh

A niggun that resounded throughout 770 after many farbregens and on many other occasions, expresses a powerful tefila for the Geula. The series of events leading up to the introduction of this niggun and the attention the Rebbe directed to this niggun is fascinating.

With the founding of Tzivos Hashem in 5741 a new niggun was introduced as the anthem of Hashem's army. The well-known niggun of "We want Moshiach now" was sung in front of the Rebbe for the very first time at a rally held on 28 Tishrei 5741. In the ensuing year-and-a-half the niggun was sung at the Rebbe's Farbrengens very often.¹

Another niggun with a similar meaning was soon in coming. On Lag B'omer 5742 a number of things took place which led to the niggun of Sheyibone Beis Hamikdosh to become a niggun encouraged by the Rebbe in an incredible way.

LED BY THE CHAZZAN

To the surprise of many, the niggun of "Yehi ratzon...sheyibone beis hamikdosh..." was composed by Reb Yisroel Shor, a chazzan who sang in the shul of the Sadigurer Rebbe, in Austria before the Holocaust. Although he passed away young, this niggun was very well known and became popular amongst many Chazzonim.

Therefore, when a grand Siyum Sefer Torah was held at a ballroom in Manhattan, in conclusion of the first Sefer Torah Hakloli² on Lag Baomer 5742, Chazzan Zalman Baumgarten chose to sing this song during the event. Later on, a video

of the event was shown to the Rebbe.

Because Lag B'omer was not on Sunday, a parade was not held that day, and instead a Tzivos Hashem rally took place in 770 later that day.

After the pesukim had been recited the Rebbe spoke a number of sichos for the children present. At the conclusion of the third sicha, the Rebbe explained that this kinus was to be connected with Torah, Tefila, and Tzedaka. The Rebbe then continued to enumerate how each one was to be fulfilled.

The Rebbe explained how Tefila was to be done:

"At the end of the kinus, the children should recite the tefila that is connected with Geula: Yehi ratzon milfonecha Hashem Elokeinu v'Elokei avoseinu sheyibone beis hamikdosh bimheira biyomenu (now!) v'sein chelkeinu b'torasecha..."

...They should say this tefila with a song – the song on these words which is well known amongst most of B'nei Yisroel, because in addition to the words belonging to every Yid, the tune also belongs to every Yid."

Chazzan Moshe Teleshevsky relates:

"After the sicha during which the Rebbe mentioned singing the niggun Sheyibone in the tune which is well known amongst most Yidden, many

understood that the Rebbe was referring to the famous song which begins with a piece of Chazonus. Realizing that the Rebbe wanted this sung shortly thereafter, people began searching for me, as I was often the Chazzan in 770.

"While Rabbi J.J. Hecht translated the previous sicha, people searched high and low, however they could not find me because I was not in 770 at the time.

"A Bochur ran out of 770 in search for me, and located me a block away from 770. I hastily followed him to 770 and went up to the stage that had been set up on the Rebbe's Farbrengen Bima."

Rabbi Hecht immediately quieted the children and instructed them to listen quietly to the Chazzan singing the first part of the composition. As he continued into the second and more well-known stanza, all the children burst into song – "sheyibone beis hamikdosh..."

Although the niggun was typically sung at a slower pace, the Rebbe began to clap along to the niggun, raising the momentum with every round that the niggun was sung. Within a short time, the main shul of 770 resounded with the exuberant strings of the newly introduced niggun.

When the niggun came to an end, Chazzan Teleshevsky began the niggun of Utzu Eitza.

EVERY OPPORTUNITY

In the days and weeks that followed, the Rebbe spoke about this niggun very often, and asked that it be sung time and time again.

Just fifteen days after the initial time it was sung, a pre-Shavuot rally was held in

770. During the rally the Rebbe spoke about the affect children can have on their parents in many areas, including *tefila*. The Rebbe specified that this idea was emphasized greatly in the niggun of sheyibone.

“When the children sing this niggun with conviction” continued the Rebbe, “it causes their parents to have additional energy in *v’sen chelkeinu b’sorasecha*, which is very important in the time of *Matan Toraseinu*.”

This niggun was sung at the Rebbe’s Farbrengen for the first time, a mere two days after the above pre-shavuos rally. At a Farbrengen held on erev Shavuos, the Rebbe spoke again about *tefila* and re-

quested that the niggun be sung.

When the Rebbe asked this niggun to be sung again at the Shavuos Farbrengen, the Rebbe instructed that first the children be the ones to sing it, and only



RIGHT: THE REBBE ENCOURAGES THE SINGING OF THE CHILDREN AT THE RALLY ON LAG B’OMER 5742.
BELOW: RABBI YOSEF WINEBERG ADDRESSES THE CROWD AT THE FIRST SIYUM SEFER TORAH HAKLOLI IN MANHATTAN ON LAG B’OMER 5742.



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afterward be followed by the adults.

Within a short matter of time, the niggun became commonplace at almost every Farbrengen.

A most unique occurrence took place, when the Rebbe asked that sheyibone be sung at the Farbrengen of Yud Beis Sivan, and followed the niggun by immediately beginning a maamor.

At The farbrengen of gimmel Tammuz 5742 the Rebbe prefaced the b’rocha acharona by singing sheyibone, and when leaving the Shul the Rebbe began the niggun yet again.

Throughout the two months which passed since the niggun had been adapted, it was sung in unison by the entire crowd, without the first *chazzonus* part of the niggun.

This all changed at the farbrengen of Yud Gimmel Tammuz 5742, during which the Rebbe spoke strongly about the need for the army in Eretz Yisroel to finish the operation it had begun in Lebanon. The Rebbe continued that because of the situation in Eretz Yisroel, it was vital to add in *tefila*, namely the *tefila* of “*sheyibone Beis Hamikdosh*”, in addition to when we say it in Ma’ariv.

“Therefore” concluded the Rebbe, “the *tefila* should be led by the Chazzan, and everyone should follow after him.”

Reb Moshe, whom sat in front of the Rebbe to the left, immediately began to lead the “*Yehi ratzon...*” following which, the Chassidim enthusiastically joined in.

At the conclusion of the Farbrengen the Rebbe gave dollars to the *tankisten*, and during the *chaluka* the Rebbe started

the niggun again!

From this Farbrengen forward, at every farbrengen during which the Rebbe asked this niggun to be sung, the Rebbe instructed that it be led by Chazzan Moshe Teleshevsky at the end of the farbrengen.

HURRY UP SHEYIBONE

During the farbrengen of erev Rosh Hashona 5743 the Rebbe spoke in the first sicha about how the Geula needs to arrive speedily, in a manner of *achishena*. It follows, continued the Rebbe, that all *peulos* connected with the coming of Moshiach should also be done in the above way.

Therefore when we sing a niggun connected with Moshiach, like the niggun of sheyibone, it is not logical to push it off until the end of the farbrengen as it has been done until now. Rather, we should sing it right away at the beginning of the farbrengen!

The Rebbe continued to explain the importance of the *yehi ratzon* that is stated before the niggun of sheyibone, connecting it with the word *tzinor*³ which shares the same letters as the word *ratzon*.

When we ask Hashem that his *ratzon* be to build the Beis Hamikdosh, we create a *tzinor* through which we draw down Hashem's brochos.

Needless to say, the niggun was sung immediately after the first sicha. Interestingly, at the next farbrengen which the Rebbe requested that it be sung, on Vov Tishrei 5743, the Rebbe directed that it be sung at the end of the farbrengen. This was the way it remained at every farbrengen thereafter.

After numerous farbrengens during which the Rebbe had asked Reb Moshe to sing sheyibone, the Rebbe would just look towards Reb Moshe and motion for him to start the niggun.

Soon thereafter, Reb Moshe procured



REB MOSHE TELESHEVSKY SINGS THE YEHI RATZON BEFORE SHEYIBONE AT A FARBRENGEN.

his own microphone, which he would use specifically for when the Rebbe would ask him to sing sheyibone.

DON'T FORGET YEHI RATZON

At the Lag B'omer parade in 5743, the band played the niggun sheyibone as the parade was drawing to a close. They began from the fast part of the niggun, and the Rebbe encouraged the singing intensely.

Suddenly the Rebbe turned toward the door of 770 and seemed to be looking for

someone. After a few moments the Rebbe pointed to Reb Moshe who was standing near there and motioned toward the microphone on the podium near the Rebbe's bima.

Reb Moshe was quickly ushered to the microphone, and began to sing along with the band, whom were playing the lively chorus of the niggun.

However the Rebbe stopped him and explained that he hadn't sung the slower *yehi ratzon* yet. Upon hearing this Rabbi

No Competition

At the Farbrengen of 15 Tammuz 5742 the Rebbe turned to Reb Moshe again and asked him to sing the niggun of sheyibone. Afterward, the Rebbe turned to Reb Moshe's father, Reb Mordechai Dov Teleshevsky who also had been a Chazzan in 770 for many years and said:

"The Torah gives a *psak* that a man is jealous of everyone except of the achievements of his son and his student. In order to make sure that there is not even a trace of jealousy here, you should sing the niggun as well, and sing it like you would 'at the *omud*' - '*da lifnei mi ato omed.*'"

The elder Teleshevsky rose from his place and sang his rendition of *yehi ratzon*.



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THE REBBE VIGOROUSLY ENCOURAGES THE SINGING OF SHEYIBONE AT THE FARBRENGEN OF VOV TISHREI 5748.

J.J. Hecht immediately quieted the band, and Reb Moshe – who barely had time to catch his breath from the surprise – launched into the first part of the niggun.

Even before Reb Moshe had begun the second part of the niggun, the Rebbe lifted both hands to clap along to the niggun, encouraging the singing vigorously.

GUEST CHAZZANIM

There are a number of versions of the first part of *yehi ratzon*, which are commonly used by Chazzanim. Although most are quite lengthy, Reb Moshe always sang a shortened version, so as not to take up the Rebbe's time.

On a number of occasions, Reb Moshe was not present at the farbrengen, and the Rebbe asked someone else to sing the *yehi ratzon*.

One such Shabbos, an exceptional *ba'al menagen* named Reb Avrohom Lieder from Eretz Yisroel, was at the farbrengen. Earlier that day, he had been chazzan for shacharis and had sung *mimkomcha* to a slow, moving tune which the Rebbe visibly had much *nachas* from.

At the end of the farbrengen, the Rebbe exclaimed: "The chazzan who sang *mimkomcha* should sing *yehi ratzon*!"

Reb Avrohom started singing a much slower version of the niggun, singing each stanza several times, and a number of minutes went by. After a while the Rebbe broke into a smile and said: "By the time he finishes, Moshiach will already have come!"

On another such occasion the Rebbe turned to Reb Yoel Kahn, who would start most niggunim at the farbrengens, and motioned that he start *yehi ratzon*. Nervously, Reb Yoel started *yehi ratzon* to the tune of sheyibone.

SURROUNDED BY CHILDREN

Over time a minhag formed, that whenever the Rebbe would hand out coins to children for Tzedaka while on the way home or to the Ohel, the niggun of sheyibone was sung.

A most unforgettable occurrence took place on Friday 19 Av 5744. Because Chof Av that year came out on Shabbos, the entire Machne Gan Yisroel New York, came to spend Shabbos with the Rebbe. Right before licht bentchen time,

the Rebbe walked through Eastern Parkway in order to get to the library next door.

On the Rebbe's return, the children formed two straight lines from the library all the way to 770, creating a path for the Rebbe to walk through. To the jubilant singing of sheyibone the Rebbe walked through the path, encouraging the children strongly all the while.

A HEAVENLY NIGGUN

At the farbrengen of Tes Vov Tammuz 5745 the Rebbe spoke passionately about the seforim which had been stolen from the library of Agudas Chassidei Chabad, and the *zaroi bachaim* of the Friediker Rebbe.

At the end of the farbrengen the Rebbe said:

"We will now end with the *tefila* of *yehi ratzon..sheyibone beis hamikdosh bimheiro beyomeinu*," and in the way of Chassidim, with a niggun.

"The niggun should be sung by all those who are listening to the farbrengens through the hookup in other locations, and through this they will be joining together with those sitting by the farbrengen here.

And we can be certain that at the same time they are singing this niggun in Gan Eden! Through simple logic this is the case. One who thinks differently, can have it his way, however in my *sechel haposhut*, and hopefully in the *sechel haposhut* of everyone present, it is abundantly clear that in all the levels of Gan Eden where the *Ba'al Hageulah* is found, they are singing along with us..." ■

1. See Derher issue 5 (62) for a comprehensive article on this niggun.

2. This was the first Sefer Torah which was completed, after the Rebbe launched Mivtza Ois B'sefer Torah for adults.

3. Lit. a pipe. Throughout Chassidus this term is used to depict the way Hashem's brochos are transmitted in this world.