

Nighttime Journey Through Nature, *Evening Experience*

Song Lyrics

Ozi V'Zimrat Yah Vayehi Li Lishua

עֲזִי וְזִמְרַת יְהוָה לִי לִישׁוּעָה

Translation:

My Strength (balanced) with the Song of God will be my salvation
(Psalms 118:14, Exodus 15:2)

Olam Chesed Yibaneh

עוֹלָם חֶסֶד יִבְנֶה

I will build this world from love... yai dai dai
And you must build this world from love... yai dai dai
And if we build this world from love... yai dai dai
Then G-d will build this world from love... yai dai dai

Translation:

The world will be built with loving kindness/compassion
(Psalms 89:3)

Adamah V'Shamayim

Adamah V'shamayim,
Chom Ha'esh,
Tzlil hamayim

Ani margish zot b'gufi,
b'ruchi, b'nishmati.

Heya...heya...heya...heya.....heya
Heya...heya...ho.....

Heya...heya...heya...heya.....heya
Heya...heya...ho.....

Ani margish zot b'gufi,
b'ruchi, b'nishmati.

Min hamekori:

Adamah yeveshah - esh cham
Ruach kar - mayim amukim
Ani margish et zeh b'gufi,
Ani margish et zeh b'nishmati...

(Shir asefat keshet)

Earth and sky,
The heat of fire
The sound of water

I feel it in my body,
in my spirit, in my soul.

Heya...heya...heya...heya.....heya
Heya...heya...ho.....

Heya...heya...heya...heya.....heya
Heya...heya...ho.....

I feel it in my body,
in my spirit, in my soul.

From the original:

Dry earth - warm fire
Cold wind - deep water
I can feel it in my body,
I can feel it in my soul...

(A rainbow gathering song)

Baal Shem Tov Story

The Baal Shem Tov Lights a Fire

When Rabbi Israel Baal Shem Tov, the founder of Hasidism, saw that the Jewish people were threatened by tragedy, he would go to a particular place in the forest where he lit a fire, recited a particular prayer, and asked for a miracle to save the Jews from the threat. Because of the Holy Fire and faithfulness of the prayer, the miracle was accomplished, averting the tragedy.

Later, when the Baal Shem Tov's disciple, the Maggid of Mezrich, had to intervene with heaven for the same reason, he went to the same place in the forest where he told the Master of the Universe that while he did not know how to light the fire, he could still recite the prayer, and again, the miracle was accomplished.

Later still, Rabbi Moshe Leib of Sasov, in turn a disciple of the Maggid of Mezrich, went into the forest to save his people. "I do not know how to light the fire," he pleaded with God, "and I do not know the prayer, but I can find the place and this must be sufficient." Once again, the miracle was accomplished.

When it was the turn of Rabbi Israel of Rizhyn, the great grandson of the Maggid of Mezrich who, who was named after the Baal Shem Tov, to avert the threat, he sat in his armchair, holding his head in his hands, and said to God: "I am unable to light the fire, I do not know the prayer, and I cannot even find the place in the forest. All I can do is to tell the story. That must be enough."

Imagine if you knew how to light the holy fire?! Imagine if you knew how to light the fire and had the opportunity to teach others how to light the fire?! Here is your opportunity!

Excerpt on Hitbodedut from Rebbe Nachman of Breslov

Likutei Moharan, Part II 25:1

"Hitbodedut" is the highest level of all, which means to set aside an hour or more to seclude oneself in a room or in a field, and to have express himself in dialogue with his Creator, with claims, words of favor, and to request and supplicate before Him that He should bring him close to His service. And this prayer should be in one's native language which is German (in our country), because in Hebrew it is hard to express oneself, and the heart isn't drawn after such words... And he should speak what is in his heart, whether it be regret and teshuva on the past, or supplications to merit to come close to Hashem in truth from that day on, and similar things, each according to his level. And one should be accustom himself to do this every day at a designated time, and the rest of the day he should be happy. And even if sometimes he doesn't have anything to say, he should speak to Hashem about not having anything to say, and he should cry out to Hashem, that he is so far away that he doesn't even know what to say... And you should know, that many righteous people said that they only reached their level because of this practice.

ליקוטי מוהר"ן, תנינא כ"ה:א'

(א) ההתבודדות הוא מעלה עליונה וגדולה מן הכל, דהינן לקבע לו על-כל-פנים שעה או יותר להתבודד לבדו באיזה חדר או בשדה, ולפרש שיחתו בינו לבין קונו בטענות ואמתלאות, בדברי חן ורצוי ופיוס, לבקש ולהתחנן מלפניו יתברך, שיקרבו אליו לעבודתו באמת. ותפלה ושיחה זו יהיה בלשון שמדברים בו, דהינן בלשון אשכנזי (במדינתנו), כי בלשון הקדש קשה לו לפרש כל שיחתו... ואת כל אשר עם לבבו ישיח ויספר לפניו יתברך, הו חרטה ותשובה על העבר, והו בקשת תחנונים לזכות להתקרב אליו יתברך מהיום והלאה באמת, וכיוצא בזה כל חד לפום דרגה. ויזהר מאד להרגיל עצמו להתמיד בזה מדי יום ביום שעה מיחדת בנ"ל, ושאר היום יהיה בשמחה בנ"ל... ואפלו אם לפעמים נסתתמין דבריו, ואינו יכול לפתח פיו לדבר לפניו יתברך כלל, ארעל-פייכו זה בעצמו טוב מאד, דהינן ההכנה שהוא מוכן ועומד לפניו יתברך, ורפץ ומשתוקק לדבר, אך שאינו יכול, זה בעצמו גם כן טוב מאד, וגם יוכל לעשות לו שיחה ותפלה מזה בעצמו. ועל זה בעצמו יצחק ויתחנן לפניו יתברך, שנתרחק כל-כך, עד שאינו יכול אפלו לדבר... ודע, שבמה וכמה צדיקים גדולים מפרסמים ספרו, שלא באו למדרגתם, רק על-ידי הנהגה זו.