

חיבור הקבלה של המקודה

CHIBUR HAKABALAH

SHEL HAMIKVAH

Kabbalistic Mikvah Connection



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Kabbalah4All Transliteration Guidelines

Please note that transliteration guidelines are different according to each culture and also within each movement of Judaism. We have developed these guidelines for use with our transliterated documents. They may or may not apply to transliterations put out by other movements including the various organizations teaching Kabbalah.

- a** as in father
- ai** as in aisle
- e** as in red
- ei** as in eight
- i** as in pizza
- o** as in no
- oy** as in toy
- u** as in tune
- ch** as in Bach in German (strong sound from the throat)
- g** as in give
- tz** as in lots
- ' typically adds an "EH" sound after a consonant, this is known as a Shva Na or pronounced Shva as in the word "Sh'ma".
- a dash is simply used to aid in pronunciation, usually if two like vowels follow each other, as in the word "da-at."

In Hebrew, the accent generally falls on the last syllable, however it sometimes falls somewhere else in the word. In our transliteration, when the syllable falls somewhere else other than the last syllable, that stressed syllable will be underlined. Example: Melech.

Hebrew Rules

The following are some of the Hebrew rules you may notice in our siddurim (connection books).

מֵלֶךְ

In Hebrew, the accent generally falls on the last syllable, however it sometimes falls somewhere else in the word. Whenever a syllable other than the last is accented, a "meteg" (the vertical line under the first letter) will appear.

כֹּל

The "masoret" above the letter Chaf indicates that this is a Kamatz Katan, which is pronounced as "o"; in this example the word is "kol."

יִשְׁמְחוּ

The "rafe" above a letter indicates it is a Shva Na. This example is pronounced yism'chu.

Note that the rafe does not appear above the first letter of a word that has a Shva as that is ALWAYS a Shva Na.

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All prefaces to prayers written and adapted by David Aharon for Kabbalah4All.
Translated by David Aharon.
Kabbalistic Mikvah Meditation written by Rabbi Shai Specht.

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You will need a bowl of warm water for this meditation.

חיבור הקבלה של המקוה

KABBALISTIC MIKVAH MEDITATION

Water is the manifestation of the Creator's Light in our physical world. Kabbalah teaches that it is healing, purifying, and connects us to the Creator's mercy. Whenever we react or behave in a negative manner, we create shells (klippot) which prevent the Light from reaching our soul. Through this meditation which connects us to water and to the Eitz Chayim (Tree of Life), we are able to remove those shells and open ourselves more fully to connect to the Creator's Light.

The Kabbalists did not always have access to a mikvah (a ritual pool of water found in a synagogue) or to a place where they could immerse themselves in water. Many Kabbalists would do a special mikvah meditation using their ten fingers and dipping them in water.

*As you begin, meditate on the 72 Triplets (Names of the Creator)
Scan Right to Left beginning with the first row.*

והו	י לי	סיט	עלם	מהש	ללה	אכא	כהת
הזי	אלד	לאו	ההע	יזל	מבה	הרי	הקם
לאו	כלי	לזו	פהל	זלך	י	מלה	זזהו
זתה	האא	ירת	שאה	רי	אום	לכב	ושר
יזו	להוז	כוק	מזד	אזי	זעם	רהע	יז
הדה	מיכ	וול	ילה	סאל	ערי	עשל	מיה
והו	דזי	הוזש	עמם	זנא	זית	מבה	פוי
זמם	ייל	הרוז	מצר	ומב	יהה	עזו	מוזי
דמב	מזק	איט	זזבו	ראה	יבמ	היי	מום

Dip your ten fingers in the water 3 times. Close your eyes for a moment and feel the purifying warmth of the water going through your whole body.

With your fingers still in the bowl of water, say:

Leiv tahor b'ra li Elohim,
Create within me a clean heart, Elohim,
 v'ru-ach nachon chadeish b'kirbi.
and a steadfast spirit renew within me.

לֵב טָהוֹר בְּרָא לִי אֱלֹהִים,
 וְרוּחַ נְכוֹן חֲדָשׁ בְּקִרְבִּי.
 טָהוֹר.

Tahor.
I am cleansed, sanctified, purified.

Now dry your fingers carefully and put your hands together palm to palm and fingertip to fingertip.

This action symbolizes the positive aspect of our personality: the right hand and the negative inclination, the left hand and merging to recreate the idea that All is One.

You are now seated in the *mikvah* of your mind. Creator's healing Light streams through a window. It is warm and healing. Think about this concept for a few minutes and let the purifying Light of the Creator wash over you and cleanse your body.

Breathe in this Light and then breathe it out. These are the breaths that Adam and Eve took, which gave them life. You are now breathing in new life. Kabbalistically, this Light is known as *ruach Elohim*, the spirit of Creator. Feel it coursing throughout your body and purifying you from all negativity.

Your soul is now clean and purified and nothing is blocking you.

To close the connection, say the Ana B'cho-ach on the following page and then conclude with the Tikun HaNefesh.

Each line in the Ana B'choach prayer corresponds to one of the S'firah that we operate from in this world, there are six total which are known as Zeir Anpin; the seventh S'firah is Malchut, our physical world. Each line also corresponds to a day of the week, line 1 being Sunday. Each day, we can pause at the appropriate line and meditate on it in order to gain control of that day. Remember that days are sunset to sunset in the Hebrew calendar, so for example on Thursday night after sunset you would meditate on Friday's line.

אָנָּא בְּכַח גְּדוּלַּת יְמִינְךָ תִּתִּיר אֶרְוּרָה.

CHESED
חסד
1

Ana b'choach g'dulat y'min'cha tatir tz'rurah.

Release all those in captivity, we beseech You, Almighty One whose power sets us free.

קַבֵּל רִנַּת עַמֶּךָ שִׁגְבִינוּ טַהֲרֵנוּ נוֹרָא.

GEVURAH
גבורה
2

Kabeil rinat am'cha sag'veinu tahareinu nora.

Accept the singing of all Your people who praise and glorify You alone.

נָא גִבּוֹר דּוֹרְשֵׁי יְחֻדְךָ כְּבַבְתָּ שֹׁמְרֵם.

TIFERET
תפארת
3

Na gibor dor'shei yichud'cha k'vavat shomreim.

Preserve those who seek Your unity, guard them like the pupil of the eye.

בְּרַכְּם טַהֲרֵם רַחֲמֵי אֲדִקְתֶּךָ תָּמִיד גּוֹמְלִים.

NETZACH
נצח
4

Bar'cheim tahareim rachamei tzidkat'cha tamid gomleim.

Bless and purify them and always grant them Your compassionate righteousness.

חֲסִין קָדוֹשׁ בְּרוּב טוּבְךָ נִהַל עַדְתְּךָ.

HOD
הוד
5

Chasin kadosh b'rov tuv'cha naheil adatecha.

Invincible and Mighty One, with the abundance of Your goodness, watch over Your people.

יְחִיד גֵּי־עַה לְעַמֶּךָ פְּנֵה אוֹכְרֵי קְדוּשַׁתְּךָ.

YESOD
יסוד
6

Yachid gei-eh l'am'cha p'neih zoch'rei k'dushatecha.

O Exalted One, turn to Your people who remember Your holiness.

שִׁוְעַתְּנוּ קַבֵּל וּשְׁמַע אֶעֱקַתְנוּ יוֹדַע תַּעֲלוּמוֹת.

MALCHUT
מלכות
7

Shavateinu kabeil ushma tza-akateinu yodei-a ta-alumot.

Turn to us and hear our prayers, You who know all hidden things.

This line is said in a whisper:

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד!

Baruch sheim k'vod malchuto l'olam va-ed!

Blessed is Your glorious Name, Your Realm is for ever and ever!

Tikun Hanefesh literally means "correction of the soul". Take a moment to meditate on the sequences of the Divine Name assigned for each part of the body, starting from box 1.

<p>בינה 3 Binah (Left Brain)</p> <p>יְהוָה</p>	<p>כתר 1 Keter (Skull)</p> <p>יְהוָה</p>	<p>חכמה 2 Chochmah (Right Brain)</p> <p>יְהוָה</p>
<p>5 (Left Eye)</p> <p>יְהוָה יְהוָה</p> <p>יְהוָה</p> <p>יְהוָה יְהוָה</p>	<p>9 (Nose) 8</p> <p>יְהוָה יְהוָה</p> <p>יְהוָה יְהוָה</p> <p>יְהוָה יְהוָה</p>	<p>4 (Right Eye)</p> <p>יְהוָה יְהוָה</p> <p>יְהוָה</p> <p>יְהוָה יְהוָה</p>
<p>7 (Left Ear)</p> <p>יוד הי ואו הי</p>	<p>יְהוָה יְהוָה</p>	<p>6 (Right Ear)</p> <p>יוד הי ואו הי</p>
<p>10 (Mouth)</p> <p>יוד הי ואו הי</p> <p>אווה"ע גיכ"ק דטלנ"ת זסשר"ץ בובמ"ף</p>		
<p>גבורה 12 Gevurah (Left Arm)</p> <p>יְהוָה</p>	<p>תפארת 13 Tiferet (Body)</p> <p>יְהוָה</p>	<p>חסד 11 Chesed (Right Arm)</p> <p>יְהוָה</p>
<p>הוד 15 Hod (Left Thigh)</p> <p>יְהוָה</p>	<p>יסוד 16 Y'sod (Reproductive Organs)</p> <p>יְהוָה יְהוָה</p> <p>מלכות 17 Malchut (Feet)</p> <p>יְהוָה</p>	<p>נצח 14 Netzach (Right Thigh)</p> <p>יְהוָה</p>