

MIKVAH CONNECTION



Kabbalah4All.com
Connecting Those Who Study Kabbalah Around The Globe™

K4A 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
- oi** as in toy
- 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).

מֶלֶךְ

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-Anthony Curtis.

Kabbalistic Mikvah meditation by Rabbi Shai Specht.

Transliterated according to the K4A Transliteration Guidelines developed by David-Anthony Curtis and Rebecca Schwartz.

Translated by David-Anthony Curtis.

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מקוה

KABBALISTIC MIKVAH CONNECTION

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, 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.

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

We take a moment and meditate silently on these three Names from the 72 Triplets before we begin.

יבש

חבו

יכלי

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 נְכוּן חָדֵשׁ בְּקִרְבִּי.

Tahor.
I am cleaned, sanctified, purified.

טָהוֹר.

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 from connecting to the Light (and to the energy of Shabbat/this holy day).

מה טובו MAH TOVU

We recite the following prayer when we cross the threshold from the outer world of the everyday to the inner world of prayer, meditation and connection to the Light. Before we begin the Mah Tov, we make our intention to love our neighbor as our self.

Hareini m'kabeil alai
I am accepting upon myself
mitzvat aseih shel
the positive commandment of:
v'ahavta l'rei-acha kamocho.
"You shall love your neighbor as yourself."

הֲרִינִי מְקַבֵּל עָלַי
מִצְוַת עֲשֵׂה שֶׁל
וְאַהֲבַת לְרֵעֶךָ כַּמוֹךָ.

Mah tovu ohalecha Ya-akov,
How lovely are your tents, O Jacob,
mishk'notecha Yisra-eil.
your dwelling places O Israel.

מַה טּוֹבוֹ אֹהֲלֶיךָ יַעֲקֹב,
מִשְׁכַּנְתֶּיךָ יִשְׂרָאֵל.

Va-ani b'rov chasd'cha avo veitecha,
I, by Your great love, enter Your House,
eshtachaveh el heichal
and bow down reverently
kodsh'cha b'yiratecha.
before Your holy shrine.

וְאֲנִי בְּרֹב חַסְדֶּךָ אָבוֹא בֵּיתְךָ,
אֲשַׁתְּחֹוה אֶל הַיְיִכָּל
קֹדֶשְׁךָ בִּירְאֶתְךָ.

Adonai ahavti m'on beitecha,
Hashem, I love Your dwelling place,
umkom mishkan k'vodecha.
the abode of Your glory.
Va-ani eshtachaveh v'echra-ah,
I will humbly bow down low,
evr'chah lifnei Adonai osi.
before Hashem my Maker.

יְהוָה אֶהְבֵּתִי מֵעוֹן בֵּיתְךָ,
וּמְקוֹם מִשְׁכַּן כְּבוֹדְךָ.
וְאֲנִי אֲשַׁתְּחֹוה וְאֶכְרַעָה,
אֶבְרַכָּה לְפָנַי יְהוָה עֹשֵׂי.

Va-ani t'filati l'cha
I offer my prayer to You,
Adonai eit ratzon,
Hashem, at this time of favor,
Elohim b'rov chasdecha,
Eternal One, in Your great mercy,
aneini be-emet yishecha.
answer me with Your saving truth.

וְאֲנִי תְפִלָּתִי לְךָ
יְהוָה עֵת רָצוֹן,
אֱלֹהִים בְּרֹב חַסְדֶּךָ,
עֲנֵנִי בְּאֵמֶת יִשְׁעֶךָ.