

Mikvah Meditation

From one till Ten, though many write to dip Thirteen times, Fourteen times, Thirty Nine times, or more.

One: The simple one dip in the Mikvah fulfills the basic need to immerse. Baal Shem Tov, not be harmed.

Two: AriZal speaks of immersing (at least) *twice* in the Mikvah once to remove the garments of the weekday, and once to become en clothed with the garments of Shabbas. (*Pri Eitz Chaim. Sha'ar Hakavanos*)

Three: The Ben Ish Chai writes that we should immerse *three* times on Erev Shabbas. First to cleanse Nefesh/ our actions, then to cleanse Ruach/ emotions and speech, then the third time to cleanse Neshamah / intellect. (*Ben Ish Chai. Parshas Lech Lecha.*)

In general immersing three times in a Mikvah is appropriate practice for Teshuvah. (*Shulchan Aruch Harav. Orach Chaim. 606:11-12*)

Four: Shabbas is called “Yom L’Hashem – day to Hashem.” Four times, corresponding to the four letters of Hashem’s Name, the Yud-Hei-Vav-Hei, with each dip becoming enveloped with another letter of the Name of Hashem. Once wide spread practice. (R. Alexander Ziskind. *Yesod Shoreish Ha’avodah. Ha’Elyon*)

Five: Five is the number of levels of Soul there are. In addition five times is the amount of times the Cohen Gadol/ high priest immersed in the Mikvah on Yom Kippur, and, overall the Mishnah (Chagigah 2:6) mentions that there are Five levels of immersion in a Mikvah, five degrees of purity. (Lubavitcher Rebbe. *Sha’arei Halacha U’Minhag*) Five immersions –Five levels of soul

R. Avraham the son of the Maggid teaching from the tradition of the Baal Shem Tov (*Pri Ha’aretz. Lech. Baal Shem Tov. Torah. Yisro. Note: 25. Likutei Yekarim. 27-28. Siddur Alter Rebbe. Kavanah Ha’Mikva*) suggests immersing five times with particular intentions of Divine Names for each immersions.

- 1) Meditate during the first immersion on the Name E’heye/I am, (I will be), Aleph-Hei-Yud-Hei, when these letters are spelled out as in Aleph: Aleph/1, Lamed/30, Pei/80=111. Hei: Hei/5, Hei/5=10. Yud; Yud/10, Vav/6, Dalet/4= 20. Hei: Hei/5, Hei/5=10. 111+10+20+10=151, as the word Mikvah; Mem/40, Kuf/100, Vav/6, Hei /5= 151. They both have the same numeric value.
- 2) Before the Second immersion meditate on the Name Ag’lah – a name of Gevurah/ restriction and concealment, as found in the first letters of the words in the Amidah “Ata Gibor Le’olam Ado-noi- You are Mighty, (Gibor/Gevurah) forever Hashem.” Immerse and then have Kavanah that from the Name Ag’lah (Aleph/Gimel/Lamed/Aleph) it becomes the Name Aleph-Lamed-Dalet, which is one of the 72 Names of Hashem. (Both these Names have the same numeric value of 35) The Name Aleph/Lamed/Dalet is associated with the quality of Chesed/ loving kindness, literally the word Ei’led means “giving birth”, a new reality. (Baal Shem Tov. Torah. Yisro 14)
- 3) Immerse a third time and meditate on the Name; Aleph-Lamed-Dalet. Giving birth to a new reality, breaking and sweetening all the Gevurah in your life.

- 4) Immerse a fourth time and when your head is under water create a Shiluv / unity between the Name E'heye and Ei'led, that is imagine the letter sequence of Aleph- Lamed-Pei – **Aleph** – Hei-Hei- **Lamed** –Yud-Vav-Dalet- **Dalet** – Hei- Hei.
- 5) Immerse a fifth time and have intention to create a Shiluv /unity between the name E'heye (not written out in full, just the four basic letters, Aleph-Hei-Yud-Hei) with the letters of the Name Ei'led, as such Aleph-**Aleph**-Hei-**Lamed**-Yud-**Dalet**-Hei.

1) first immersion meditate on the Name of Hashem that is related to “becoming” the possibility to change.

2) Meditate on the constrictions of your life, the “constrictions” and pain of the weekdays that have just past. The place of smallness. And meditate that, as birth, to birth a beautiful child there first needs to be the constriction, contractions and than the birth. Same is with your week, “according to your pain is your reward/ your pleasure.”

3) Think only about the new birthed you, coming from the power of the Name Ei'led (This Name is also connected with protection of negative influences on you, such as Ayin Harah-evil eye.)

4) Think about the unity of the Name that means Birth and Name that represents “Becoming” as you are becoming new.

5) Again meditate on these two Names, but this time you are presently becoming new.

Six: On Shabbas we receive an extra measure of Nefesh, Ruach and Neshamah, and so we can immerse ourselves six times in the Mikvah, first three to remove the Nefesh /Ruach/ Neshamah of the work week, which also corresponds to removing the three garments of our way of acting/feeling-speaking/ thinking of the weekday, and the second group of three to assume and become enveloped with the new Shabbas Nefesh/Ruach/Neshamah.

Seven: So we dip seven times, six times to remove the garments of the six weekdays, one dip for Sunday, second to remove the garments of Monday...seventh dip to become enveloped with the Kedusah/holiness of Shabbas. (Note: Kaf Ha'Chaim 260:4-6)

Eight: On Shabbas we celebrate the past, the creation, the present, the going out of Egypt and the receiving of Torah, but also the future, a time when all days will be like Shabbas. World of Freedom. Six immersions week seventh -Shabbas, eight Keduash of the World to Come.

Nine: The word Shabbas, Shin –Beis –Tof in small numeric value is Nine. Shin/3, Beis/2, Tof/4= 9. Nine is the number of Emes –Truth. (Aleph/1, Mem/4, Tof/4=9) Nine multiplied equals Nine. $9+9=1-8$. $9+9+9=2-7$. $9+9+9+9 = 3-6$, and so forth. Am Ha'arezt Lo Mishaker B'Shabbas. As we immerse ourselves in the Mikvah nine time we can have Kavanah/intention to remove the garbs of falsehood, of the weekday reality and garb ourselves with the garb of truth Shabbas.

Ten: The Chasam Sofer would dip ten times in a Mikvah on Erev Shabbas. The Chidah (Avodas HaKodesh. Moreh Be'Etzbah. 1;10), 1)take off the negativity, and perhaps impurity from the ejection of wasteful seed. 2-3-4-5) correspond to the four forms of death expressed in the Torah, which correspond to the four letters in the name of Hashem, 6) To create unity within the Name of Hashem. 7) To annul all negativity that may have been created through anger. 8)Remove the garments of the weekdays. 9-10) Accept upon ourselves light and holiness of Shabbas.