



BS"D

**MIKVEH
ISRAEL
HASHEM**

*JUST AS THE MIKVAH
PURIFIES THE
CONTAMINATED [TEMEIM],
JUST THE SAME THE HOLY
ONE BLESSED BE HE
PURIFIES ISRAEL
(MISHNA YOMA 8:9)*

***THE BAAL SHEM TOV MERITED HIS LOFTY
LEVELS THROUGH CONSTANT IMMERSIONS
IN THE MIKVAH***

The Baal Shem Tov ZTK'L said that he merited great levels through constant immersions in the Mikvah, and they are much better than mortifications like fasting for this weakens the person and does not permit him to serve the Holy One Blessed be He. See then my friends how much can the Mikvah achieve

Sefer Shaare Parnassah Tova, Tehillim Chapter 51

THE MIKVAH TODAY

***To our Jewish brothers, to those who listen and fear
to the word of Hashem, and to those who strive
to observe the Mitzvot of our Holy Torah***

It is known and revealed to everyone that the foundation of the holiness and the purity (Kedusha and the Tahara) of Israel depends on the Mikvah for purity, and due to our many sins in the latter times great are the pitfalls and dangers with the Mikvaot. And even though it will bring great anguish to those who fear the word of Hashem we must admit that the problems have emanated from the BATE DINIM for they have appointed supervising Rabbis, who don't know and are not familiar with the laws of the Mikvahs. And in turn they knowingly and without knowing it cause the many to stumble in sin, and day after day they cause thousands of families to live in sin, and not any sin but a sin which warrants the punishment of KARET G-d save us.

And woe to us that we have fallen so low and woe to the generation that has seen this situation. And how can we sit idly when we are like Sodom and Gomorrah, and G-d forbid that the Jews will become like the other nations who surround us.

May Hashem have mercy on us because if not for the purity of Israel we have no hope for our future, G-d forbid.

SOME RECOMMENDATIONS TO OUR LEADERS

Our Intention is to awake and to warn the Bate Dinim and other leaders to act according to the following guidelines so that the situation is corrected:

- 1- When building a Mikvah, they should only choose expert Rabbis and other authorities who are expert and proficient in the laws of the Mikvah.**
- 2- To choose Rabbis and Talmide Chachamim known for their fear of Heaven and their knowledge of the laws of the Torah. And not to choose Rabbis who are steeped in politics and organizations known for their little regard for true Torah guidelines.**
- 3- To find out about the current Rabbis who supervise the Mikvahs, Where did they get the Smicha? Maybe they got their post through money? As we have seen here in America that some Rabbis buy their positions through corruption and money. Do they know what they need to know to supervise the Mikvah? Or are they only the Rabbi of the community who doesn't know right from left as regards the Mikvah?**
- 4- Not to rely on the organizations (Like those involved in Kashrut) which will do anything for money and honor.**
- 5- Not to rely on one supervising Rabbi alone for as has always been the custom of Israel that when they built a new Mikvah, they would request the presence of tens of Rabbis in order to make the Mikvah Kosher according to the Halacha.**
- 6- To awaken the students of Kollelim and Yeshivot and all those who learn the Torah of Hashem, to study with dedication the laws of the Mikvah so that they familiarize themselves with the will of the Holy One Blessed be He, for due to our many sins, the pitfalls increase every day.**

WE CAN'T SIT IDLY WITHOUT TAKING ACTION

We beg you dear brothers, aren't these things whose importance is as precious as our very lives? And if you don't do anything at a time like this, G-d forbid we could cause our destruction and that of our father's house.

Therefore please wake up for the sake of our people, for the sake of our holiness and for the sake of our purity, let us protect the remnant of our people, those who proclaim Shema Israel, let us protect them lest the destroyer come to the houses of the sons of Israel, so that no tragedy and evil will be seen in all our dwellings. And Hashem will protect you, valiant warriors; you that wish to fight and defend the holiness and the purity of Israel.

And in this merit we will see the redemption of our people, and Hashem will establish our judges as before and our leaders as in the beginning, speedily when our righteous redeemer comes AMEN

***THE WORLD ORGANIZATION FOR THE FURTHERANCE
OF THE PURITY AND HOLINESS OF THE MIKVAOT***

**THE YETZER HA RA CONCENTRATES ON
THE LEADERS OF THE GENERATION**

In the holy book Toldot Yakov Yosef (Parshat Nasso) written by Rav Yaakov Yosef of Polnoye, of blessed memory, says that now in the years of the Mashiach the evil inclination concentrates on the leaders and not on each individual, because if the leaders fall into the net of the evil inclination thereby straying from the right path, then they will bring down with them the masses that follow those leaders.

FROM THE TEACHINGS OF REBBE NACHMAN MI BRESSLOV ZTK'L

1) Immersing in the mikvah is the cure for all troubles. The mikvah has the power to purify us from every kind of sin and impurity. The spiritual power of the mikvah is rooted in the most exalted levels of wisdom and love (Likute Etzot 56:7).

2) Immersing in a mikvah helps to make it easier to earn a living and receive the flow of blessing. Strife and anger are dissipated and in their place come peace, love, deep wisdom and healing, length of days and the power to arouse men to G-d (31:2).

3) Immersing in a mikvah is not in the least bit harmful. Any doctor who says it is harmful is no doctor at all. So long as the water is not excessively cold, immersing in a mikvah is actually very beneficial to the body since it opens the sweat glands, as is known by medical experts (Ibid. 11, 123).

4) Immersing in the Mikvah is an antidote to anger, because immersing in the Mikvah brings understanding (Ibid 7)

REBBE NACHMAN'S TIKKUN

24) A person who experiences a night-time emission should recite the following ten psalms on the same day: Psalms 16, 32, 41, 42, 59, 77, 90, 105, 137, 150. One who recites these psalms on the same day need have no further fears about the harm such an emission can cause. Any damage will certainly be repaired through doing this. It is a very great Tikkun (Likute Etzot 11, 92).

THE FIRST REMEDY IS THE MIKVAH

Rabbi Nathan writes: Before speaking of the Psalms, the Rebbe said, 'The first remedy is Mikvah. Das ersht is Mikvah. You must first immerse yourself in a Mikvah.' He then spoke of the Ten Psalms.

Another time the Rebbe said, 'You must be very careful to immerse in a Mikvah on the same day that you have an unclean experience. If you cannot immerse the first thing in the morning, do so any time during the day, even toward evening. It is most important to immerse on the very same day...'

...'Everyone experiences a nocturnal emission at one time or another. I call you to bear witness that these Ten Psalms are a beneficial remedy for this unclean experience. They are an absolute remedy.

'If you can immerse in a Mikvah and then say the Ten Psalms it is certainly best. But even if you are sick or traveling and cannot immerse, saying the Psalms alone is a great remedy. 'If you can say the Psalms with devotion and feeling, it is best. But saying the words alone also helps. 'This remedy has not been revealed since the time of creation...

REBBE NACHMAN'S ASSURANCE

Bear witness to my words. When my days are over and I leave this world, I will still intercede for anyone who comes to my grave, says these Ten Psalms and gives a penny to charity. No matter how great his sins, I will do everything in my power, spanning the length and breadth of the creation to cleanse and protect him...

TO PURIFY OURSELVES BEFORE PRAYER

Therefore it is a great obligation to purify ourselves in the Mikvah before going to the synagogue in Purim, in order to be pure to receive the pure light and the pure outpour (SHEFA)

(Kav ha Yashar, Chapter 99)

BY IMMERSING IN THE MIKVAH WE PURIFY TWO NAMES OF THE HOLY ONE BLESSED BE HE

Every man is obligated to purify himself on the REGEL (Talmud Rosh ha Shana 16b). The meaning is not to purify himself on the holiday itself but to do so before the Holiday in order to receive the REGEL with Holiness and Purity. And the secret of the REGEL is the name of Hashem Y H V H that adds up to 72 when fully written and also of the name E H Y E which adds up to 161 when fully written. Then 72 and 161 add up to 233, just the same as the word REGEL (Reish Gimmel and Lamed). And this is the secret, that the person should purify the 2 holy names which are the Holiness of the REGEL, and the Holy ARIZAL wrote (Shaar ha Kavanot, Shinuim ben Shabat le Yom Tov 78) that at the time of the Mikvah immersion one must concentrate on the 2 names Y H V H and E H Y E because this is the secret that one has to purify himself in the REGEL.

(Kav ha Yashar, Chapter 90)

IMMERSING IN THE MIKVAH IS CONSIDERED LIKE ACCEPTING DEATH BY STRANGULATION

And He would immerse himself afterwards in the Mikvah because it is considered as if one received the death penalty by strangulation

(Kav ha Yashar, Chapter 48)

THE SIN OF KERI ONLY VANISHES WITH THE MIKVAH

And on the Shabbat when the additional Neshama comes to the Jew after midnight then the sin hides itself and it doesn't show on the forehead of the person anymore except the sin of emitting semen in vain which will not vanish from the forehead even if the person corrected his conduct unless the person immerses himself in the Mikvah.

(Kav ha Yashar, Chapter 22)

THE PURITY OF THE BODY LEADS TO THE PURITY OF THE SOUL

And given that the purity of the body leads to the purity of the soul, then one has to be very careful with the purity of the body. Maybe then he will be able to strengthen himself in Torah and fear of Hashem and love of Hashem and in happiness and in complete divine service, and if through being pure a man will be able to gain so much in the service of the Creator it should be worthwhile for him to suffer many inconveniences and spend a lot of money to achieve this. Therefore he should foremost immerse in the Mikvah of purity, as much as he can in order to do Teshuvah for his misdeeds and in order to cleanse himself from the filth of his transgressions...and the one who serves the Holy One Blessed be He his reward is double. And it is known that the impurity that comes out of one's own body is very severe, therefore he must find strength to immerse after having relations with his wife. And how much more must he immerse in the Mikvah if he had a nocturnal pollution (KERI) maybe there's hope for his transgression. And as the students of the Holy ARIZAL already wrote, if one has an emission, G-d forbid and immerses himself on that same day and returns to Hashem then the damager created from his sin is erased...

(Pele Yoetz Tahara)

CROSSING THE YAM SUF WAS LIKE IMMERSING IN THE MIKVAH

The Israelites said, "It is proper that we sing before You (Hashem). We are now absolutely pure, totally free of all defilement. We marched into the sea until it covered our heads, and this was like the purifying immersion in a Mikvah. This purified us of all the defilement of Egypt. We also submitted to circumcision on the night we left Egypt. We and our descendants until the end of all generations therefore deserve to sing to You when You do miracles for us. We can offer praise and song to Your great name,"

(Yalkut Meam Loez Beshalach)

THE JEWS IMMERSED IN THE MIKVAH BEFORE RECEIVING THE TORAH

We find another allusion to the Mikvah in a parable given by the Prophet Ezekiel. He likens Israel to an abandoned child, who was cast aside by her parents at birth. G-d takes in this infant girl, caring for her and raising her to be a princess. G-d then says (Ezekiel 16:8,9), "Your time was the time of love. I spread My garment over you, and covered your nakedness. I swore to you, and I entered into a covenant with you - says the Lord G-d and you became Mine. Then I washed you in the water..." This washing refers to the immersion of the Jews before the giving of the Ten Commandments. (Radak, Abarbanel)

Arie Kaplan Waters of Eden

AVRAHAM CONVERTED OTHERS BY IMMERSING THEM IN THE MIKVAH

Immersion in a Mikvah is not only the main ritual of conversion, but was also the means through which all Jews originally entered into the covenant with G-d. Mikvah has its roots at Sinai as one of the earliest Jewish rituals. There is even evidence that the ritual of immersion goes back to the time of the Patriarchs. One of the main differences between Abraham and other religious people who lived before him is that Abraham was deeply concerned with others, and taught those around him concerning G-d. Not only did Abraham spread G-d's teachings, he began the new faith that was to become Judaism. According to tradition, Abraham literally converted people to this new faith. (Sifri 32 Devarim 6:5) This tradition of converting others was followed by Isaac and Jacob. (Bereshit Rabba 84:4) The question then arises, how did Abraham convert those who wished to enter his new faith? We find a hint in the story of the three angels who visited Abraham. Abraham's first remark to them was (Genesis 18:4), "Let now a little water be taken, and wash your feet." The Zohar explains that this alluded to the fact that Abraham had a Mikvah, and immersed the strangers in it. (Zohar 1:102) The reason feet were specified for washing was because he suspected that they might be idolaters, who "bow down to the dust of their feet.(Rashi on Bereshit 18:4)

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IN THE PLACE OF G-D PURITY [TAHARA] IS REQUIRED

Our sages teach us that the reason for the Sanctuary was because the entire world had become intermingled with evil as a result of Adam's sin. When G-d chose Israel, He told them to build one Sanctuary where this evil would not enter. This Sanctuary was to be like a miniature Garden of Eden, devoted totally to the service of G-d, where everything pertaining to man's fallen state would be excluded. Bamidbar Rabbah 13-2. This explains the concept of Tumah, or ritual uncleanness. The main application of the rules regarding such ritual uncleanness was with regard to the Sanctuary or Holy Temple (Bais HaMikdash). (Yad Tumat Ocholim) Normally, it made no difference whether a person was ritually clean or unclean. When he was in an unclean state, however, he was absolutely forbidden to enter the Holy Temple, under the severest of penalties. The Torah thus says (Numbers 19:20), "But the man who is unclean, and does not purify himself, that soul shall be cut off from the community if he defiles G-d's Sanctuary. (Rashi on Bamidbar 19:3)

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UNCLEANNES ORIGINATES IN SIN

But what is this concept of uncleanness? Obviously, such uncleanness is not physical. Rather it is a type of spiritual defilement that places a person in a state in which he is forbidden to enter the Holy Temple. We learn that it is spiritual when the Torah says (Leviticus 11:44), "You shall not make your souls unclean." Thus, ritual uncleanness is something that primarily involves the soul, rather than the body. Mikvaot 11-12, Yad. Ritual uncleanness is often associated with sin. We find in G-d's words to His prophet (Ezekiel 14:1 1), "They shall no longer make themselves unclean through their sins." Uncleanness is ultimately related to evil and sin. (Derech Hashem 1-5-9)

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IMPURITY ASSOCIATED WITH DEATH AND IMPERFECTION AND THEY COME THROUGH SIN

Things that cause ritual defilement are primarily associated with death. Thus, many kinds of ritual defilement are caused by contact with dead bodies or dead animals. Bamidbar 19-13 Other causes of uncleanness are things that are associated with man's imperfection. Ultimately, all uncleanness is a result of Adam's sin. (Alshich on Vayikra 21) Death and all other human imperfection was a

result of this sin. If man would have remained in his elevated state in the Garden of Eden, nothing would exist that could cause uncleanness. This explains why a person who has been defiled by something unclean was not allowed to enter the grounds of the Holy Temple. The Temple represents a miniature Garden of Eden. When Adam sinned, he was driven from this Garden. Therefore, anything associated with this sin prevents him from entering the miniature Garden of Eden that is the Temple. When a man is in a state of Tumah or uncleanness, he may not enter the Temple grounds under the severest of penalties. (Alshich on Vayikra 21)
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PURIFICATION THROUGH WATER AND THE MIKVAH

But how does man purify himself and remove himself from this state of uncleanness? How does he disassociate himself from man's fallen state and associate himself again with Eden? This purification is primarily through water, through immersion in the Mikvah. Water is the primary connection that we have with the Garden of Eden. The Talmud tells us that all the water in the world ultimately has its root in the river that emerged from Eden. (Talmud Bechorot 55a)

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THROUGH THE MIKVAH MAN REGAINS THE STATUS OF PURITY HE HAD IN THE GARDEN OF EDEN

Even though a person cannot re-enter the Garden of Eden itself, whenever he associates himself with these rivers or with any other water, he is reestablishing his link with Eden. We thus find a Midrash which tells us that after Adam was driven from Eden, he repented by sitting in the river for 130 years. (Pirke de Rabbi Eliezer 20) Although he had been permanently barred from the Garden itself, he tried to maintain a link through this river. Thus, when a person immerses in the waters of the Mikvah, he is also reestablishing a link with man's perfected state. He then loses the status of uncleanness (Tumah), and is reborn into a state of purity, where he is permitted to enter the Holy Temple. (Midrash Yalkut Reuveni Bereshit 2:10)

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THE MIKVAH IS THE LINK BETWEEN MAN AND HIS PERFECTED STATE, THE LINK BETWEEN MAN AND GAN EDEN

This also explains why the Mikvah must be linked to natural water. Water must come to the Mikvah from its natural state, and must not come in contact with man in his state of spiritual exile. Similarly, it must not pass through anything that is capable of becoming defiled, since this would also break its direct link with the River from Eden. Our sages thus teach us that the word MiKVaH has the same letters as Ko(V)MaH the Hebrew word for "rising" or "standing tall (Tikkune Zohar 25), It is through the Mikvah that man can rise from things associated with his fallen state, and reestablish a link with the perfected state that is Eden. We can now go back to our original question. The story of Eden is interrupted with a description of the "River that ran out of the Garden of Eden."... The Torah tells us that G-d planted a Garden, and in it, the Tree of Knowledge of Good and Evil. With it, the possibility was created that man would sin, and be evicted from Eden. Thus, even before G-d placed man in Eden, He established a link between the Garden and the world outside, namely the river which emerged from Eden. The account of this river is therefore not an extraneous fact that merely interrupts the story. Rather, it is an important statement regarding man's condition in the world outside of Eden. Even though man has been expelled from Eden, a link remains. The concept of Mikvah is very closely associated with this link.

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WATER REPRESENTS LIFE AND THE POSSIBILITY TO GROW AND RENEW ONESELF SPIRITUALLY

On the third day of creation, the Torah tells us that G-d said (Genesis 1:9), "Let the waters under the heavens be gathered together to one place, and let the dry land appear." From the state of "water," that previously constituted the universe, a new concept appeared namely "dry land." In addition to fluidity and change, the concept of solidity and permanence also came into being. (Hirsch on Bereshit 19) As long as man is alive, this "water" is a most essential part of his being. In contrast to this, when the Torah speaks of man's death, it says (Genesis 3:19), "you are dust, and to dust you shall return." "Earth" and "dust" refer to permanence, while "water" is change. When man is dead, all that is left is permanence - "dust" - since he can no longer grow and change. The main spiritual concept of water is that of change and development. It represents the

growth and development of the world toward fulfilling G-d's purpose, and, in this context, the Garden of Eden was "watered" spiritually as well as physically. As a result, it was an environment where man could grow and develop according to G-d's ultimate plan. When a person immerses himself in a Mikvah, he immerses himself spiritually in the basic concept of change itself. Man's ego represents the element of his permanence, and therefore, when he is totally immersed in the concept of change, his ego is nullified. Thus, when he emerges from the Mikvah, he is in a total state of renewal and rebirth.

MIKVAH REPRESENTS TESHUVAH THAT SINS CAN BE WASHED AWAY

Water represents two things at the same time. First, it represents change, impermanence and transience. But this very impermanence also means that no evil is ineradicable, and no sin unforgivable. One of the important teachings of Judaism is that repentance can wash away any sin, as the Jerusalem Talmud flatly states, "nothing can stand before repentance. Yerushalmi Peah 1:1 Water therefore also represents the concept of spiritual cleansing.

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THE FLOOD THAT LASTED 40 DAYS CAME THROUGH SEXUAL IMMORALITY AND THE MIKVAH OF 40 SEAH CAN PURIFY US OF THIS IMMORALITY

The flood described in the Torah lasted for forty days. According to the traditional interpretations, the main sin that brought about the flood was sexual immorality. The Midrash thus says that the flood lasted for forty days because the people of that generation "perverted the embryo that is formed in forty days." It is interesting to note that the Zohar gives a similar reason for the fact that the punishment was through water. The division of the waters represent the original concept of sexuality in creation, with the "upper waters" as the male element, and the "lower waters" as the female. The generation of the flood perverted this basic concept of sexuality, and therefore, the "upper waters" and "lower waters" came together to punish them. The Torah thus says (Genesis 7:1 1), "The springs of the great deep were split open, and the windows of heaven were opened. (Zohar 1 – 61b) This same concept also applies to Mikvah, which can be made up of rain waters and spring waters. *Arie Kaplan Waters of Eden*

THE LETTER MEM CONTAINS THE CONCEPT OF THE MIKVAH AND THE CONCEPT OF WATER

We have seen that Mikvah entails two basic concepts, namely, water and the number forty. Both of these concepts are contained in a single letter, namely, the Hebrew letter Mem. The letter Mem derives its name from Mayim, the Hebrew word for water. Furthermore, the numerical value of the letter Mem is forty. Therefore, it is not very surprising to learn that the letter Mem is also said to represent the Mikvah. (Tikkune Zohar 19) Another concept that we find associated with the letter Mem is that of the womb. (Sefer Yetzira 3:4) The closed (final) Mem is the womb closed during pregnancy, while the open Mem is the open womb giving birth. (Bahir 84) The numerical value forty, associated with Mem, then also represents the forty days during which the embryo is formed. Mem represents the transition from past to future. As such, it is the instant that we call the present. The past is history and cannot be changed. We have no way of even touching the future. Therefore, the arena of action, where all change takes place, is the present. Symbolic of water, the essence of change as well as the number forty, the essence of birth, the letter Mem also represents the present - the transition between past and future - which is the arena of all change. On a deeper level, the transition from past to future also represents an aspect of birth. Indeed, one word for "future" in Hebrew is HaNolad, which literally means, "that which is being born. (Avot 2:9) The womb in which the future is born is the present. This is the letter Mem. Thus, when a person enters the Mikvah, he is actually entering the concept of the ultimate present. Past and future cease to exist for him. What he was in the past no longer counts. Even the forty days of formation are no longer an expanse of time, but a volume of water - forty Seah. (Keter Shem Tov 2) Then, when he emerges from the Mikvah, he reenters the stream of time as if he were a new being.

Arie Kaplan Waters of Eden

THE MIKVAH [THE HOPE] OF ISRAEL IS HASHEM

Rabbi Akiba said: Happy are you, Israel. Before whom do you purify yourselves? Who purifies you? Your Father in heaven! It is thus written (Ezekiel 36:25), "I will sprinkle pure water upon you, and you shall be clean." And it is written (Jeremiah 14:8), "G-d (Hashem) is Israel's Mikvah." Just as the Mikvah purifies the unclean, so G-d purifies Israel. Mishnah, Yoma 8:9 (85b) How are we to understand his

declaration that "G-d is Israel's Mikvah?" In this verse, the word Mikveh means "hope," and the verse itself indicates this relationship, since it says (Jeremiah 17:13), "G-d (Hashem) is Israel's hope (Mikvah). All who forsake You shall be ashamed (dried up)... because they have forsaken G-d, the Fountain of living waters." Hope, like the concept of Mikvah, is that which places us outside the limitations of time. In both cases, we do so through the power of Hashem... The freedom of Mikvah overcomes the lack of freedom associated with Tumah. Ultimately then, all purification comes from G-d's unity, which extends into time as well as every other aspect of existence. This is the ultimate concept of the purification of the Mikvah. The scripture speaks of this when it says, (Job 14:4), "Who can bring the clean out of the unclean, if not the One?" On a simpler level, as discussed earlier, the concept of Mikvah is related to that of self negation. When a person places all his hope in G-d, however, this in itself is a profound negation of one's ego.

Arie Kaplan Waters of Eden

PROPER INTENTION IN THE MIKVAH BRINGS THE PERSON TO PURITY OF BODY AND PURITY OF SOULS

It is a clear thing that the laws relating to purity and impurity are decrees which the intellect of man can't deduce or deem logic and therefore these things fall under the category of Chukim. And also the *TEVILAH* [Immersion] to eliminate the *TUMOT* falls in the category of *CHUKIM*, for the *TUMAH* is not a stain or dirt that will go away with water, but it is a decree and it depends on the intention of the heart. Therefore our Sages said (Chaggiga 19:1): "If one immersed but without the proper intention it is as if he had not immersed". And there is an allusion in this thing: Just as one who has the intention in his heart to become pure, once he has immersed in a Mikvah has become pure even when nothing new occurred to his body, just the same way when someone has the intention in his heart to purify his soul from the impurities of the soul which are the obstinate thoughts and evil beliefs, once he has decided to separate from those evil thoughts and brings himself to the waters of *DAAT* he is pure. Therefore it is written (Yehezkel 36:28): "And I will save you from all your uncleanness". Hashem in his abundant mercies will purify us from all sin, transgression and guilt AMEN

Rambam, Mishne Torah Hilchot Mikvaot Ch 11

THE BAAL SHEM TOV ADVISES TO BE CONSTANT WITH REGARDS TO THE MIKVAH

**“You must also be scrupulous with [ritual] immersion, and to concentrate in the mikveh on the appropriate kavanot (devotions) for mikveh
(Tzaavat ha Rivash 15)**

**"One is to immerse in the Mikvah as much as possible, especially when required to do so, and to meditate in the mikveh on the appropriate meditations."
(Likkutim Yekarim 198)**

**The Baal Shem Tov merited all his illumination and levels by virtue of his frequent immersions. Continuous use of the mikveh is much better than fasting..."
(Likkutim Yekarim 178)**

THE BROKEN MIKVAH AND THE HOLY BABA SALI ZTK'L

In Morocco Baba Sali strongly guided the Jewish community of Tafillalt. When it came to the obligations of his flock, he was exacting and saw to it that they did what was required. Yet, when it came to their problems, the Rav was as pliable as a reed. Once, he went to a remote village. When he arrived, everyone turned out to greet their holy and famous guest. Leading the crowd was the head of the community, and alongside, all the Rabbanim of the village. Baba Sali said a few words to everyone and, before going to anyone's home to rest or be refreshed, he asked to be escorted to the village's mikvah. The head of the community was surprised. With embarrassment he told the Rav that for many years the community mikvah had not been in use. The people in the community went to another town when they wanted to use the mikvah. It had been a long time since rain had fallen in that part of the country and whatever water there was, was putrid, unfit for even animals. According to this man the mikvah had been completely abandoned, and entering the premises was impossible. The walls and ceilings were crumbling, and pieces of the ceiling kept falling into the water. But the Rav insisted on being taken there, explaining that they could try and fix it up. The community leader wondered how the Rav could make a Mikvah kosher that was in such disrepair that no one had set foot in it for years. But Baba Sali stood firm and an impromptu parade of many of the villagers marched off with Baba Sali in the direction of the mikvah.

THE BABA SALI ENTERS THE MIKVAH WITH SELF SACRIFICE

When they reached the mikvah, Baba Sali said he wanted to go in. The head of the community and all the Rabbanim tried to dissuade him. "It is a place fraught with danger! The stench alone is completely overpowering!" said one man. "And what about all those scorpions, snakes and insects," added another man. "The Rav has to be careful that nothing falls on his head." But nothing helped. The Rav would not listen to anything they said. "I am not returning home until this mikvah is kosher." The head of the community saw that the Rav was determined and so he gave him the key. The Rav entered the mikvah, removed his shoes, raised the hem of his garment, and waded into the dirty water. His company was utterly embarrassed and ashamed. "Please stop doing this unbecoming thing," they begged of him. But the Rav did not listen. "We are all going to clean up this place and make this mikvah what it ought to be," he said with determination to the head of the community. With that he picked up a pail and began to draw the dirty, putrid water out of the mikvah. He handed the pail to the man next to him, who emptied it outside, and then returned to him. In this way Baba Sali emptied the dirty water from the mikvah, with the community elders helping him bale it out.

THE BABA SALI PRAYS TO HASHEM TO SEND SOME RAIN AND IS ANSWERED

When Baba Sali finished his work, he put on his shoes and left the mikvah. The people waiting outside wondered how he expected to fill the now empty mikvah with water but he didn't give them a chance to ask. As soon as he went out, he stretched his hands heavenward in a gesture of supplication, and cried, "G-d in heaven; we have done our part. Now it is time for You to do Yours." The clouds immediately gathered and heavy rain fell on the village. Everyone ran for shelter. But Baba Sali remained by the mikvah to watch if the water would fill it. As soon as the rain stopped, the villagers began singing and clapping, celebrating the great miracle that had occurred in their midst. They felt a new surge of spiritual fervor encouraging them to observe the commandments with a deeper commitment.

THE BABA SALI AGAIN EMPTIES THE MIKVAH BECAUSE OF A HALACHIC CONCERN

However, the face of Rav Yisrael had taken on a look of deep concern. Turning to the Rabbanim of the community he said, "According to the Beit Yehudah, I believe this mikvah is still not kosher. Rav Yehudah judged that a mikvah having pipes of iron is unfit for use." The villagers were astonished and told the Rav that under no circumstances were they prepared to empty the mikvah of the water which had so miraculously rained in their midst. After all, they did not merit these wonders daily ... Years may pass before they would see such a downpour again. It was only in the z'chut of the Rav, that they received this bounty. But Baba Sali insisted that they listen to him. "I am not going to risk the spiritual welfare of Jewish homes! No one can use this mikvah if there is a posek", that holds that in this condition, it is not kosher." Not having any alternative, the people emptied the mikvah a second time. When they had finished, the community elders arranged for new, huge wooden pipes to replace the iron ones in the foundations of the mikvah. When that had been completed, Baba Sali came to see them. For the second time, with his face heavenward and his arms extended, he spoke. "Illustrious author of the Beit Yehudah; I have rejected the Kashrut of the mikvah in accordance with your standards. I beg you to pray to the Creator of the world, to bring a rain so that no house in Israel shall be brought to sin." For the second time a deluge swept the tiny village and the mikvah was again refilled. Now Baba Sali could return home. The villagers surrounded him, uplifted and joyful because of the miracles they had witnessed.

The Baba Sali, His life

THE WOMAN MUST HAVE PURE THOUGHTS WHEN IMMERSING IN THE MIKVAH AND AFTER LEAVING FROM THE MIKVAH TO GO HOME

A woman must also be very careful regarding Ritual immersion (TEVILAH) that she will vacate her heart from every harmful thought and from every bad intention. And when she exits the TEVILAH she should be careful not to touch anything that carries TUMAH (Ritual impurity) nor an animal that is TAMEH like a dog or a donkey as it is written in the Sefer Shaare Dudda (Hilchot Nidda Saif 23): "When the woman goes out from the TEVILAH she should go together with a friend lest an evil person or a pork or a dog or a donkey touch her, for it is written in the Sefer HaMiktzoot: "If the woman immersed herself and afterwards she

touched a dog or any thing that is TAMEH, if the woman is G-d fearing she should not have relations with her husband that night and until she goes back and immerses herself again, so that nothing evil come out of her, nor that she should have sons with evil traits like dogs...”

(Sefer Shevet Mussar Chapter 24)

WOMEN MUST BE CAREFUL NOT TO TOUCH ANYTHING IMPURE AFTER GOING TO THE MIKVAH

It happened to Elisha the Kohen Gadol that all his sons would die prematurely. He entered in the presence of the Holy One Blessed Be He and said: “Master of all worlds, Why the Tzaddikim have sons and I don’t have? The Holy One replied: Because they have sexual relations with TAHARA (PURITY)” He went and related this to his wife and they accepted to act in this way. One time she went to the Mikvah for TEVILAH and when she came out of the Mikvah a woman with leprosy touched her, then she went back and immersed herself again. When she came out the second time as she came out a Camel touched her....The sixth time a dog touched her, the seventh a donkey, the eighth a horse, the ninth an ignorant person, the tenth an Ishmaelite, and after every single time she went back and immersed herself in the Mikvah again. The mercies of the Holy One Blessed be He were aroused and He commanded the angel MTTRN and said: “This woman she is a righteous woman and she is suffering, go down and make sure you stand on her side so that she goes and becomes pregnant tonight and she will give birth to someone pure and holy. Immediately MTTRN went down and stood by the entrance to the Mikvah. When the woman saw him she wanted to go and immerse herself once more. MTTRN told the woman: “Know that I am MTTRN SAR HA PANIM. Your suffering has reached the Holy One Blessed be He and He sent me to you” She became full of happiness and went and got pregnant with Rabbi Yishamel the son of Elisha the Kohen Gadol whose image resembled that of the angel MTTRN. What did MTTRN do? He became the Sandak of Rabbi Yishmael. Therefore every time that Rabbi Yishamel wanted to go up to the firmament, he would mention the name that MTTRN gave to him and then he could go up. Therefore they said in the Gemara of Berachot (20a) that Rabbi Yochanan would sit at the entrance of the Mikvah so that no dog nor pig nor donkey would touch a woman and Rabbenu Chananel explained: “And we have the custom that the woman goes with her friend to the Mikvah”

(Sefer Shevet Mussar Chapter 24)

TO HAVE THE IMAGE OF A TZADDIK IN ORDER TO BEGET RIGHTEOUS SONS

And it seems to me that if the woman has no friend with which she can go the Mikvah, then she should picture in her mind her husband or any old Tzaddik or any Chassid that she knows, and she should think that the first one that she encountered when she left the Mikvah was a righteous man. Also the woman when she is having relations with her husband, needs to think of some Chassid so that they bring to the world sons that will be wise and pious. Because for this reason Rabbi Yochanan would sit at the entrance of the Mikvahs, so that women would see him and have beautiful and righteous sons like Rabbi Yochanan.

And it is good for a husband as much as possible to take care of his wife at the time of the TEVILAH, so that she sees him first and that she doesn't see or bump into a RASHA or a dog or a donkey...

A woman must be careful to be always clean even when her husband is away, meaning that when her appointed time to go to the Mikvah arrives she should immerse even if her husband is not in the city, because if she stays with that TUMAH it will spread all over her body and it will even affect her brain. And thus I found written in the Sefer Shaare Dura (Hilchot Nidda Saif 20): "Women immerse in the Mikvah even if their husbands are not in the city, and this was the custom of Rabbi Shimon Z'L regarding his daughter, who would go to the Mikvah even in the winter at her appointed time, even when her husband was not with her" Women should be careful not to delay their TEVILAH once the time has come for her to do so and we find written in the Talmud Yerushalmi: "It is forbidden for a woman to be without TEVILAH"

(Sefer Shevet Mussar Chapter 24)

WATCH OUT FOR THE KASHRUT OF THE MIKVAH

And the woman must be meticulous about the Mikvah she immerses in, if she sees something missing that wasn't missing before, because maybe the measure is not sufficient.

(Sefer Shevet Mussar Chapter 24)

PURIFY YOURSELF IN THE MIKVAH WITHOUT DELAY

You my dear sons if the blemish of wasting semen in vain is in your hands, and even if completely without intention on your part, be careful to purify yourselves in the waters of the Mikvah according to the law without delay and G-d forbid you

don't follow this rule. And the seminal emission [KERI] is not like having relations with your wife, but due to our many sins, it is like having relations with LILLIT the evil one and with the other forces of TUMAH, and she clings to the man who sinned and wishes to separate him from the life of the world to come, G-d Save us from her.

(Sefer Shevet Mussar Chapter 40)

THE HOLY BLESSED BE HE IS CALLED MIKVAH THREE TIMES

And given that from His Holy word came the waters, all the purity is in the Mikvah of water, and the Holy One Blessed be He is called Mikvah three times, two times He is called Mikveh Israel (Jeremiah 14:8, 17:13) and once he is called Mikveh Avotechem Hashem (Jeremiah 50:7) therefore MIKVEH measures 3 AMOT And MIKVEH (151) in Gematria equals 40 seah (SAMECH ALEF YUD MEM = 111+40 = 151)

Sefer Raziel ha Malach

THE GREATNESS OF THE MIKVAH ZAAM - ZEVICHA – ERUVIN - MIKVAOT

I heard about the students of the Baal Shem Tov that they were once sitting together and were discussing the thing upon which the head and leader of the generation must be most watchful of. Some of the students said that the most important thing is to supervise the slaughtering of animals (ZEVICHA) that the Shochet will be G-d fearing and all the other details relating to the slaughter as well because G-d forbid, forbidden foods clog the heart and it becomes dull to the light of the Torah. Some of the students said that the most important thing for the leader was to be diligent about the laws of the Eruv (ERUVIN) because the laws of Shabbat are like Mountains that hang on a hair strand (Chagiga 10a) and this prohibition is very grave. And there are some students that said that the most important thing is to supervise the Mikvah (MIKVAOT) that it will be Kosher without any doubt, because when the foundation of the building that is man is G-d forbid built without Kashrut then it will be very difficult for that man to be able to vanquish the evil side, G-d save us. And after this the Master the Baal Shem Tov ZTK'L said: I give testimony that at this precise moment they were arguing in the Yeshiva of the heavens which of these things was the most important and they concluded that all of them were and as a sign of these three things there is

the verse (CHABAKUK 3:12) : “BE ZAAM TITZAD ARETZ BE AF TADUSH GOYYIM” “You marched through the land in indignation, you threshed the nations in anger”. And the word ZAAM has the first letters of the words ZEVICHA ERUVIN MIKVAOT. And all these are the foundation of the world.

Birkat Avraham Parasha Vaetchanan

Brought in the sefer Baal Shem Tov on the Torah Parashat Yitro

THROUGH THE MIKVAH AND ERUVIN AND ZEVICHA WE WILL BE ABLE TO ERASE THE REMEMBRANCE OF AMALEK

It is possible to expand on our verse BEZAAM TITZAD ARETZ (Chabakuk 3:12)....which are the first letters of Zevicha Eruvin and Mikvaot in connection to the verse (Shemot 17:14) “And the Lord said to Moses, Write this for a memorial in a book, and recite it in the ears of Joshua; for I will completely blot out the remembrance of Amalek from under heaven”. where the initial letters that form the word ZECHER AMALEK MITACHAT are also the letters of ZAAM and therefore we can say that through being careful to observe properly these Mitzvot, ZEVACHIN ERUVIN AND MIKVAOT we will erase the memory of Amalek. And this is also alluded to in verse (Devarim 25:19) “Therefore it shall be, when the Lord your God has given you rest from all your enemies around, in the land which the Lord your God gives you for an inheritance to possess, that you shall blot out the remembrance of Amalek from under heaven; you shall not forget it where it is also written ZECHER AMALEK MITACHAT.

Sefer Mikveh Hashem

ALSO THE BET HA MIKDASH WAS DEFILED BECAUSE OF THESE THREE THINGS: MIKVAH, ERUVIN AND ZEVICHA

We can also explain the verse (Jeremiah 51:51): “We are ashamed, because we have heard reproach; shame has covered our faces; for strangers have come into the sanctuaries of the Lord's house” where the initial words of the words BAU ZARIM AL MIKDASHE BET HASHEM form the word BEZAAM because the ones who transgress the observance of these three Mitzvot they are the ones who destroy the Bet Ha Mikdash and cause that it is not rebuilt already.-

Sefer Mikveh Hashem

THROUGH OBSERVING ZAAM THE SIN OF ISRAEL SHALL BE FORGIVEN

Also in the verse (VAYIKRA 26: 41) it is written: “I, too will behave toward them with casualness [KERI] and I will bring them into the land of their enemies, then their heart uncircumcised will be humbled and then they will gain appeasement from their sin” The words “Then their heart” which in Hebrew are AZ YIKANA LEVAVAM have the final letters which spell ZAAM meaning that if the Jews are careful to observe these three things mainly ZEVICHA ERUVIN and MIKVAOT then their hearts will be humbled and their sins forgiven...

AND EVIL DECREES WILL BE ANNULLED

And not only that but they will also merit to be saved from all evil decrees by way of miracles as we saw in DANIEL (6:21) where we find written: “And when he came close to the den, in anguish and in a loud voice answered the King to Daniel: “Oh Daniel servant of the living G-d, Is your G-d whom you serve continually, able to rescue you from the Lions?” And the words ZEAQ ANE MALKA [In anguish screamed the King] have the initials of the word ZAAM.

Because Daniel was careful not to stumble in the three things ZEVICHA MIKVAOT and ERUVIN so that the Satan had no power over him, and then the Lions could not harm them...

AND THE SHECHINA IS STILL IN EXILE BECAUSE OF THESE 3 THINGS [ZAAM]

We can also explain the verse (JEREMIAH 51:51): “We are ashamed, because we have heard reproach; shame has covered our faces; for strangers have come into the sanctuaries of the Lord's house” where in Hebrew the words ZARIM AL MIKDASHE [Strangers into the Sanctuaries] have their initials spell out ZAAM. This insinuates to us that the ones who transgress these three things ZEVICHA ERUVIN and MIKVAOT are the ones who cause the destruction of the BET HA MIKDASH and cause that it not be rebuilt in our days. As it is written in the Sefer Brit Matte Moshe: “The meat was still between our teeth, and we have eaten Nevelot and Terefot...This is the cause of the Destruction of our House and the Shechina is in exile because of our sins...” SEFER MIKVEH ISRAEL

THE CLOUDS OF GLORY IN THE DESERT WOULD NOT LET ANYONE WHO WAS IMPURE TO ENTER THE CAMP OF THE ISRAELITES

Come and see what is written in Pirke de Rabbi Eliezer that the clouds of Glory that guided the Jews in the desert would surround the Camp of the Israelites like a wall surrounds a city and that anyone who was not clean and needed immersion would be kept outside by the clouds which was holy as it is written “And your camp shall be holy”

THE SECRET OF THE MIKVAH IS THE SECRET OF THE NAME Y K V K

“And the secret of the Mikvah is the secret of the name Y K V K, for in the Mikvah there are 40 seah, and also in the name Y K V K there are 4 letters and each letter has 10 others included in it, and therefore this is the secret of MIKVEH ISRAEL YKVK, and with this understand what is written (Yoma 85b) “Just as the Mikvah purifies those who are impure, the Holy One Blessed be He purifies Israel” meaning the purity of the soul of those who cling to him, we see then that the one who immerses in the Mikvah clings to Y K V K in order to purify his body and his soul, his body he purifies in the waters and his soul he purifies with the spirituality of Y K V K which is present there.

Shne Luchot ha Brit, Tahara quoting the Reshit Chochma Shaar ha Ahava

SHEMA ISRAEL ALLUDES TO THE MIKVAH

It is written in the Sefer Galia Razia: And it seems to me according to the poverty of my knowledge that in the SHEMA we find the measurements of the Mikvah. For the words SHEMA ISRAEL equal in Gematria 960 (Including the letters and the Kollel) just like the measure of 960 LOG that must go into the Mikvah. And we can deduct from this that from saying the Shema with the proper intention, with fear and love we can be purified in the MIKVAH ILAA (The Higher Mikvah) and we should before saying the Shema purify ourselves in the lower Mikvah of 40 seahs of water for how can someone obtain purity from the Higher Mikvah if one has not immersed first in the lower Mikvah? And this is what our sages said precisely: “A Baal Keri (someone who has had seminal emissions) is forbidden for him to read the Keriat Shema” for in the Shema we allude to the Higher Mikvah...

Sefer Galia Razia 8b

TACHAT HA ETZ IN GEMATRIA EQUALS SHEMA ISRAEL

And this alluded to in the verse (Bereshit 18:4): “Let a little water, I beseech you, be fetched, and wash your feet, and rest yourselves under the tree” YUKACH NA MEAT MAIM where the words NA MEAT MAIM add up in Gematria 260 which is the multiplication of the name of G’d, Y K V K multiplied ten times = 260, meaning that they should take the Kedusha of the measure of the KOMA ILAA meaning the 10 Kedushot which are 10 times the name Y K V K and through this you shall wash away the coarse materialism of the body which is insinuated in the feet (RAGLAIM), VEHOSHAANU TACHAT HA ETZ (And rest yourselves under the tree), the words TACHAT HA ETZ add up in Gematria like SHEMA ISRAEL (960 LOG of water that the Mikvah must contain) plus 13 which alludes to the word ECHAD (Equal to 13 in Gematria) in the verse SHEMA ISRAEL. And all this was insinuated to the guests by Avraham Avinu in this verse, so that they would immerse in the MIKVAH ILAA alluded in the verse SHEMA ISRAEL.

And this allusion we also find in the Zohar ha Kadosh (VAYERA 102b): “And there was a water spring under that tree, just like the higher tree of life from which all the waters of Bereshit come from and with the tree he checked the angels and said to them HISHANU TACHAT HA ETZ which equals in Gematria SHEMA ISRAEL ECHAD

Divre Maor va Shemesh Parashat Vayera

AVRAHAM AVINU PURIFIES THOSE WHO ARE CONTAMINATED THROUGH IMMERSION [TEVILAH] THE HOLY ZOHAR 102B

Note that all that Abraham ate, he ate in a state of ritual cleanliness (TAHARA), and therefore he personally waited on them while they were eating. He observed so strictly the laws regarding clean and unclean (TAHARA VE TUMAH) that no man in a state of ritual impurity was allowed to serve in his house until he had duly cleansed himself by immersing in a Mikvah (TEVILAH) before nightfall if he had a light degree of TUMAH or by abstention for seven days in his house, if he had a higher degree of TUMAH, and then he would need to do TEVILAH...

SARAH PURIFIED THE WOMEN...

...And as Abraham prepared the means of purification for men in such a state, so did Sarah for women. The reason why Abraham did this was because he was himself pure and is designated "pure" (as it is written, "Who can bring forth a pure one from one impure?" (Job 25, 4), which is a reference to Abraham who was pure, and who was born from Terach who was impure)...

AVRAHAM REPRESENTS CHESED AND WATER THEREFORE HE PURIFIED PEOPLE THROUGH WATER

R. Shimon said that it was in order to confirm Abraham in his special grade, which is symbolized by water, that he set out to keep the world pure by means of water. The same meaning underlies the words uttered by him when he invited the angels to partake of food: "Let a little water be fetched", he wishing thereby to confirm himself in the degree symbolized by water. He therefore endeavored to purify people in all respects to cleanse them from idolatry and to cleanse them from ritual impurity. In the same way Sarah purified the women. The result was that all in their house were in a state of ritual purity...

THE TREE OF AVRAHAM WOULD RECOGNIZE THE IDOLATERS AND THOSE WHO WERE IMPURE

Wherever Abraham took up his residence he used to plant a certain tree, but in no place did it flourish properly save in the land of Canaan. By means of this tree he was able to distinguish between the man who adhered to the Almighty and the man who worshipped idols. For the man who worshipped the true G-d the tree spread out its branches, and formed an agreeable shade over his head; whereas in the presence of one who clung to the side of idolatry the tree shrank within itself and its branches stood upright. Abraham thus recognized the erring man, admonished him, and did not desist until he had succeeded in making him embrace the true faith. Similarly the tree received under its shade those who were clean, and not those who were unclean; and when Abraham recognized the latter, he purified them by means of water...

A SPRING UNDER THE TREE TO PURIFY THE IMPURE

Moreover, there was a spring of water under that very tree, and when a man came who required immediate immersion (TEVILAH), the waters rose and also the branches of the tree: and that was a sign for Abraham that that man was TAME

and needed immersion forthwith. And when the person did not require immediate immersion then the water dried up - this was a sign to Abraham that that man could not be purified before the lapse of seven days...

AVRAHAM CORRECTED THE SIN OF ADAM AND RID MEN OF IDOLATROUS BELIEFS

Note that Abraham, in offering his invitation to the angels, said, "And recline yourselves under the tree": this was for the purpose of testing them, in the same way as he tested by the same tree any wayfarer who came. By the word "tree", he referred to the Holy One, blessed be He, who is the tree of life for all, as though to say, "recline yourselves under the tree" which is Ha Kadosh Baruch Hu and not under idolatry". Note that Adam transgressed through the tree of knowledge of good and evil, and this brought death into the world. G-d then said, "and now, lest he put forth his hand, and take also the tree of life etc.". But when Abraham came, he remedied the evil by means of that other tree, which is the tree of life, and by means of which he made known the true faith to the whole world.

ZOHAR HA KADOSH 102B VAYERA

WE DESCENDANTS OF ABRAHAM SHOULD TRY TO ESTABLISH MIKVAHS IN EVERY PLACE

And therefore we the descendants of Abraham, the faithful lover of the Holy One Blessed be He, should see to it and expend all our energies so that there should be in every city a Mikvah for purity with warm water [POSHRIM] so that every man even he who is weak, shall be able to purify himself with the waters of the Mikvah regularly. And you shouldn't think: "Look at this one introducing new things" because this practice has existed for the longest time in many holy communities that exerted themselves regarding this and were successful and saw great results and happy is their portion because the merit of the many are attributed to them and *"Those who cause the many to be worthy are like the stars forevermore"*

YESOD VE SHORESH HA AVODAH, SHAAR HA KOLEL, CH 9

IF WE FOLLOWED THE DECREE OF EZRA TO IMMERSE IN THE MIKVAH AFTER HAVING A SEMINAL EMISSION WE WOULD HAVE ALREADY BEEN REDEEMED

And regarding the answer given to the Holy Rav who asked regarding the need for TEVILAH of a BAAL KERI (One who had a seminal emission) this is what they

said to him from heaven: “And you shall serve the Lord your G-d”, this refers to Tefillah, and can one who is impure bring a sacrifice (Which are replaced nowadays by the Tefillot)? And the Tumah that comes against one’s will can’t be compared to the TUMAH that one wills it, and TUMAH that comes from outside one’s body is not the same as TUMAH that comes from one’s own body and when EZRA established his TIKKUN (He required Tevilah after having a seminal emission or sexual relations) he established it through Ruach ha Kodesh (And if Israel would follow the decree of Ezra then the Tefillot would be heard and we would have come out of exile already)...

We heard from behind the heavenly curtain that to purify all of Israel together is not possible, but if all the Shaliche Tzibbur in all places would purify themselves this would accelerate the redemption...

(Sheelot u Tshuvot Min ha Shamaim, Siman 5, Brought in Radbaz end Perek 5)

ONE NEEDS TO IMMERSE ON THE EVE OF SHABBAT KODESH IN ORDER TO ESCAPE FROM THE RESHUT HA RABBIM INTO THE RESHUT HA YACHID, OF THE YICHUDO SHEL OLAM

In the Sefer Beer Mayim Chayim it is written: “On the eve of Shabbat when the illumination of Shabbat begins then the person needs to take to heart the shame BOSHET, the shame of the actions of the weekdays and he needs to come to the level of rest TESHEV. Then comes the cleaning with hot water, to show that one needs to do TEVILAH in flaming fire, the fire of the Yetzer ha Ra, and this is the main component of the TEVILAH on the eve of Shabbat, to run from the Reshut ha Rabbim into the Reshut ha Yachid of the Yichudo shel Olam with a consuming fire. Therefore we have this obligation from the words of the prophets and from the rulings of our Sages Z’L. And after this the person still needs to immerse in the Mikvah of water containing 40 seahs as the Holy Ari ZTK’L said, for these are the waters that purify from all TUMAH, they clean the body from all sorts of TUMAH the same where the NIDDA is required to immerse herself. And all this is an allusion to the TEVILAH of the heart in the waters of DAAT which is the main thing as it is brought in the RAMBAM (End Hilchot Mikvaot). But the TEVILAH in warm waters is more obligatory for everything that passes through the fire has to be purified with fire. And with this the person comes in front of the King, the King of the world to receive the light of the Kedusha of Hashem, and ascends to a level higher than all the levels of this world to the place of Teshuvah called OLAM

HA BA, and this is the Shabbat Kodesh which is insinuated in the day that everything is Shabbat the OLAM HA BA. Then the previous will expiate the latter, and the transgressions will turn into merits.

BEER MAYIM CHAYIM BEHAALOTECHA

WHEN IMMERSING IN THE MIKVAH ONE SHOULD BE WILLING TO GIVE UP HIS LIFE FOR HASHEM

And in the TEVILAH in the MIKVAH the person should accept upon himself to give up his life in order to sanctify the name of Hashem, as it is written (In the Otzar Sippurim Chelek b Siman 7) by the one who would set the bonfire of MESIRAT NEFESH in the Mikvah day after day for the Holy and most Honored Rabbi Chayyim mi Tzantz ZTK'L, And you should make yourself Holy with Sacred waters and take away the sins and transgressions so as to run from your sins and to expiate your faults, and in this way you will be saved from 600,000 MAZIKIN (Damaging spirits) which are in the power of the Yetzer ha Ra as it is brought in the introduction to the Tikkune Zohar 11a.

SEFER OR ZARUA LA TZADDIK

THROUGH THE MIKVAH ONE IS SAVED FROM HIS ACCUSERS IN THE GRAVE

Then must a person strive to purify the dirt of his soul while he is still alive before he leaves this world, therefore a man who has a seminal emission (BAAL KERI) should purify himself on that same day with the duly ascribed purification, and whoever is careful with this will be saved from the damagers who afflict men and surround the grave in order to make him suffer, for that man was giving his sons (Semen) to the forces of evil and was eating the flesh of his sons, and for this he will be required to stand in judgment.

OR HA YASHAR 248

NOT TO MISS A SINGLE DAY FROM IMMERSING IN THE MIKVAH WILL LET THE PERSON ACHIEVE GREAT LEVELS

And in order to answer to your first letter and very briefly, regarding matters of purity of body and soul by immersing in a Mikvah of 40 seahs And it would be good for me if you strengthen yourself and never miss even a single day from going to do Tevilah in the Mikvah, and then it will be good for you and you will lengthen your days and you will have good long years if you keep my words, and

you will ascend higher and higher on the crest of success. And the beginning of wisdom which is the Torah is the fear of Hashem that comes before it, is to be pure and clean by immersing in the Mikvah of 40 seahs...

ON SUCCOT WE ARE JUDGED FOR DISREGARDING THE MITZVOT THAT ARE DEPENDENT ON WATER

See what's written in the Zohar chadash and it is also brought in the holy books of the students of the Holy Baal Shem Tov, may his merit shield us, regarding the Mishna (Rosh Ha Shana 16a) "And on the Chag (Succot) the Jews are judged on water", Because they make little of the mitzvah of Netillat Yadaim and they despise the Mikvahs and the laws of purity that depend on water, therefore they are judged on the water, those people that did not immerse all year long in a Mikvah of water, and in one book it is written "KOL HASHEM BAMAYIM" (Psalms 29:4) Because the Holy One Blessed be He cries out loud and shakes the world because of the water for men treat lightly the immersion in the Mikvah
TOCHEN DIVRE AVRECH AL TEHILLIM, MAAMAR MEIR LAOLAM

THE MIKVAH WILL LEAD TO PURITY OF HEART

...And here the Holy Rabbis great in knowledge, find a strong source to make one be careful about daily immersion in the Mikvah in order to add Keddusha and purity and to annul evil thoughts and to acquire the knowledge of the side of Keddusha...And just like it is brought in the Holy book Shne Luchot ha Brit ZTKL (Shaar ha Otyot, Letter Tet) : "Fortunate is he who accustoms himself to always go to the Mikvah and it will be beneficial against all impurities and against the impurity produced by sins, and it will lead the person to purity mainly purity of heart"

THE MIKVAH RETURNS THE NESHAMA TO ITS PROPER PLACE

It is explained in the Zohar ha Kadosh that the benefit of the Mikvah is to return the NESHAMA to its proper place, because the one who is impure has no NESHAMA and in particular the one who damages the Holy Brit, his soul departs from him.

SHNE LUCHOT HA BRIT, LETTER KUF

And this is what the Rav of Portugal says: “And don't take lightly the purity of your body because it will help you for the purity of your NESHAMA”

DERECH CHAYIM 91b

THE PERSON GETS DRESSED WITH THE NESHAMA THROUGH THE MIKVAH

And through the Mikvah the person gets rid of the spirit of impurity and dresses himself with the secret of the NESHAMA that had departed, and the TEVILAH is a great help to the cleanliness of the NESHAMA because there is Tahara inside and Keddusha outside

Reshit Chochma Shaar ha Ahava Perek 11

THE MIKVAH SUBJUGATES THE KELIPOT OF THE SATAN

The measure of the waters of the Mikvah is 40 seahs and the initial letters are those of the SAMECH MEM (MEM is forty and SAMECH is seah), to subjugate the Kelipot of the SAMECH MEM (The Satan)

Divre Chassidim brought in the sefer Mayan Ganim

THE GREATNESS OF THE MIKVAH FOR WHICH THE BAAL SHEM TOV AND HIS FOLLOWERS WOULD SACRIFICE THEIR LIVES

You can see the greatness of the Mikvah through which the Neshama is elevated and can reach real perfection, and for this Our holy Rabbis sacrificed themselves like the Baal Shem Tov and his students who would immerse daily even if it required immersing in icy waters, in frozen rivers, so that they would be able to learn and pray in purity of heart and soul. And you can find in their holy books many references to the great and lofty levels that they were able to reach because of immersing in the Mikvah, and the followers of the Baal Shem and his students continued in their path and have kept the practice of immersing in the Mikvah in all their dwellings to increase their level of purity and saintliness.

TO OBSERVE THE COMMAND OF EZRA NOWADAYS IS ALSO REQUIRED

Additional watchfulness is required in order to comply with the immersion stipulated by Ezra, which consists of immersing after having relations with one's wife or after a seminal emission G'd forbid. The person should know that through

this immersion he is observing the Mitzvah of “You shall be Holy” according to the opinion of many Poskim, and given that the Mitzvot require proper intention we will quote here what the Holy Yaabetz ZTKL said regarding this:

“It is a command from the Torah to purify oneself from the impurity of KERI (Seminal emissions) in every place and at all times, and it is forbidden to remain with this impurity even for a short period as it is written KEDOSHIM TICHU, You shall be holy...

RASHI EXPLAINS A GEMARAH ACCORDING TO THE PRACTICE OF EZRA

And so it is brought in the Sefer Mishmeret Shalom Siman b, on the Gemara of Berachot 18, that Benayahu ben Yehodaya broke the ice in order to immerse in the River and RASHI comments that he immersed in the Mikvah in order to get rid of his state of KERI and then be able to study the Torah and even though the Targum of Rabbenu Yonatan ben Uziel didn't mention this, the words of Rashi are words of the living G'd and he surely received the tradition from his teachers, and certainly in former times they kept the practice of immersing to comply with the ordinance of “You shall be Holy” and then Ezra came and established that it would be forbidden to study the Torah without TEVILAH.

A POSITIVE MITZVAH TO IMMERSE IN THE MIKVAH WHEN IMPURE FROM SEMINAL EMISSIONS

Look further what is written in the sefer Otzar ha Chayyim of the Holy Rav MiKamarna (Metzora, Mitzvah 176): “It is a positive Mitzvah that all who are impure shall immerse in the Mikvah containing 40 seah of water as it is written: “And he shall wash in water all his flesh...”, and whoever immerses in the Mikvah to get rid of his impurities even in these times is observing a positive commandment from the 248 commandments and his soul is purified and refined as it was mentioned by our holy Rabbi the Baal ha Hinuch.

THE ONE WHO IMMERSES IN THE MIKVAH TO GET RID OF HIS IMPURITY ACCOMPLISHES A MIYZVAH JUST LIKE ONE WHO PUTS ON TEFILLIN

And further there (Mitzvah 181): “It is a positive Mitzvah that if someone has a seminal emission (KERI) or if he has relations with his wife or through no fault of him, that he should conduct himself according to the law of the Torah “And he

shall wash in water all his flesh...” and this applies nowadays as well and the one who immerses is observing a positive Mitzvah just like one who puts on Tefillin.

WOE TO HE WHO DISREGARDS THE WORDS OF EZRA THE KOHEN

And awesome words are those of the sefer Sheelot u tshuvot min ha Shamaim (Siman he) that he was answered from heaven regarding the TEVILAH following the ruling of Ezra in the following manner: “And that man who will denigrate and will not listen to the words of the KOHEN (Meaning Ezra who was himself a KOHEN) who will be serving there, that man shall be put to death...”

GREAT REWARD FOR THOSE WHO OCCUPY THEMSELVES WITH THE KASHRUT OF THE MIKVAH

THE GREAT REWARD DUE TO THOSE WHO OCCUPY THEMSELVES WITH THE ESTABLISHMENT OF KOSHER MIKVAHS AND THE SACRIFICE THAT OUR HOLY TZADDIKIM DID IN ORDER TO BE WATCHFUL OF THE PROPER KASHRUT OF THE MIKVAH AND THAT THERE WOULD BE A MIKVAH IN EVERY CITY. WE SHOULD LEARN FROM THEM SO THAT WE DO LIKE THEY DID BEFORE US, TO BE CAREFUL WITH ALL THE ASPECTS OF THE MIKVAH FOR THEY ARE THE FOUNDATION OF THE HOLINESS OF THE JEWISH PEOPLE.

THE MIKVAH HAS TO BE PERFECTLY KOSHER

BECAUSE THE MIKVAH REQUIRES THAT IT WILL BE 100% KOSHER AND EVERYONE NEEDS TO KNOW WHO IS THE RABBI WHO SUPERVISES THE MIKVAH IN HIS CITY, WE NEED TO KNOW IF HE IS YERE SHAMAIM AND THAT HE KNOWS THE HALACHOT OF THE MIKVAH AND OTHER HALACHOT OF THE SECTION BEIT, YORE DEAH OF THE SHULCHAN ARUCH WHICH ARE THE FOUNDATION OF THE HOLINESS OF ISRAEL.

THE FIRST THING IN THE CITY IS THE MIKVAH

In the sefer Divre Yechezkel (Likutim) it is written: “I heard that in a very well known city there was a big argument because the Chassidim there wanted to build a Mikvah and the wealthy people of the City were arguing against it for they said they didn’t need one and why bother with all the expenses? The Holy Gaon The Rav from Shinawa ZTKL came to the city and went to talk to the wealthy members of the community and said to them as follows: “There is a passage in

the Gemarah (Shabbat 33): It is written in the Torah regarding Yaakov Avinu (Bereshit 33:18) VAYICHAN ET PNE HA IR and there is an argument between RAV who holds that Yaakov established a currency for the city and RAV YOCHANAN who says that Yaakov established public baths for the city. And I myself see no contradiction between RAV and RAV YOCHANAN, for if we need to properly establish a city first we need to establish a Mikvah but also in order to establish a Mikvah we need currency for without it we can not establish the Mikvah.

THE HOLY TZADDIK SELLS HIS OLAM HA BA IN ORDER TO ESTABLISH A KOSHER MIKVAH

The Holy Gaon the author of the work ATERET TZVI on the Zohar ha Kaddosh sold to 100 people his portion in OLAM HA BA so that they would build a Kosher Mikvah in the city of Santev and this Mikvah is still standing, this is what the Av Bet Din of the city told me.

Aleph Ketav Letter 854

THE TZADDIK SELLS HIS PORTION IN OLAM HA BA AND WITH THE MONEY BUILDS THE MIKVAH

In the sefer Mayan Ganim (Who brings it from the sefer Mifalot ha Tzaddikim) it brings the story of the Holy Rav Nachum Mi Chernobyl ZTKL came to a small city where there was no Mikvah and he sold his portion in Olam Ha Ba for 300 pieces of silver and then he gave the money to the people of the city so that they would build a Mikvah.

THE MIKVAH HELPS THE JEWS DIFFERENTIATE THE PURE FROM THE IMPURE

It is well known that the Rambam ZTKL wrote regarding the waters of the Mikvah that they are the waters of DAAT and he was referring to the secret meaning of the matter, and on the level of Peshat it is known as it is brought in the Gemarah that purity (TAHARA) refers to DAAT, therefore if there is no TAHAROT then there is no DAAT, and the MIKVAH is the foundation of the TAHAROT then its waters are the waters of DAAT, and it has to do in what it says in the Talmud Yerushalmi as to why they established the Beracha of the HAVDALA (Separation) in the blessing CHONEN HA DAAT (Fourth blessing of the Amida) and they said that if there is no DAAT then there can be no separation, therefore we see that if there are no Mikvaot there is no TAHARA and there is no DAAT, and how will the Jews

KNOW how to differentiate and separate what is holy from what is mundane, and from what is contaminated to what is pure? How will they know not to associate with the TUMOT, the impurities and contaminations of the RESHAIM evildoers, and as the number of Mikvaot shall increase so shall the DAAT knowledge.

Sheelot u Tshuvot Divre Yoel, Siman 59, 8

THE MAGGID OF THE BET YOSSEF COMES IN THE MERIT OF THE MIKVAH

The MAGGID that would study with the Bet Yosef appeared to the Holy Rabbi Tzvi Hirsch mi Tzidichov and told him that he wanted to study with him just as he had studied with the Bet Yosef. He said that the Bet Yosef had the Zechut merit to study with him for his deep study of the Halachot and as to Rabb Tzvi Hirsch he said that it was in the merit of his immersions in the Mikvah for the sake of heaven (LISHMA)...

(Tzvi la Tzaddik 34)

THE HOLY SERVICE OF RABBI CHAYYIM MI TZANTZ AT THE TIME OF IMMERSION IN THE MIKVAH

The holy Rabbi Mi Barnov told the story of how once he wanted to see with his own eyes the service that the Holy Rav Chaim Mi Tzantz ZTKL performed to the Creator. And to this end, he went into the Mikvah at midnight and hid himself in the room there before the Holy Rav Chaim came. He then saw the Holy Rav come in with his leg which as it is known was always swollen full of blood and pus and started screaming "Here I stand ready to receive upon me the four types of death administered by the BET DIN which are STONING, BURNING, BEHEADING and STRANGULATION" And he would repeat this many times in Hebrew and in Yiddish. With great pains he would immerse for each type of death screaming and lamenting himself and all the while the Rabbi Mi Barnov was hidden under a bench, terrified but unable to move for fear he would be seen by the Holy Rav Chaim. After concluding all his immersions Rav Chaim came out of the Mikvah and with great speed he got dressed in order to go home and recite the TIKKUN CHATZOT, the midnight prayer Jews say to lament over the destruction of the Temple of Jerusalem. And those who heard the Holy Rav recite the Tikkun Chatzot know that he did so with tears and laments that pierced the heart.

The Holy Rav Mi Barnov ZTKL testified that every time he would think about what he saw in the Mikvah, he would tremble and quake and would be able to feel the

sensation of actually receiving the four types of capital punishment prescribed by the BET DIN...

DARCHE CHAYYIM, HOSAFOT

THE REDEMPTION WILL COME THROUGH THE MIKVAH

Through the Mikvah Hashem will redeem the dispersed of Israel as is insinuated by the blessing of the SHEMONE ESSRE which finishes with the words *MEKABETZ NIDCHE AMO ISRAEL* which in GEMATRIA add up to 960, like the 960 LOG that are contained in the Mikvah

IMRE NOAM, BESHALLACH

THE MASHIACH COMES IN THE MERIT OF THE MIKVAH

Rabbi Akiba said: Happy are you, Israel. Before whom do you purify yourselves? Who purifies you? Your Father in heaven! It is thus written (Ezekiel 36:25), "I will sprinkle pure waters upon you, and you shall be clean." And in this merit the promise of "And the spirit of TUMAH (Impurity) I will remove from the land" will also be fulfilled. And this is what our Holy Rabbis said regarding the verse [BERESHIT 1:2] "And the spirit of Elokim hovered on the face of the water" The Rabbis said: This spirit refers to the spirit of KING MASHIACH", meaning that in the merit of the purity brought by the Mikvah we will merit the coming of the Mashiach...

The Holy Rav the Choze Mi Lublin ZTKL, brought in the sefer Mayan Ganim

MISHNAH REGARDING THE MIKVAH (YOMAH CHAPTER 8)

THE ONE WHO SAYS I WILL TRANSGRESS AND THEN I WILL REPENT, I WILL TRANSGRESS AND THEN I WILL REPENT, HE IS HARDLY GIVEN A CHANCE TO DO TESHUVAH. I WILL TRANSGRESS AND YOM KIPPUR WILL EXPIATE, THEN YOM KIPPUR WILL NOT EXPIATE.

FOR TRANSGRESSIONS BETWEEN MAN AND G-D YOM KIPPUR EXPIATES, FOR TRANSGRESSIONS BETWEEN MAN AND HIS FELLOW MAN, YOM KIPPUR DOES NOT EXPIATE, NOT UNTIL HE WILL SEEK FORGIVENESS FROM HIS FELLOW MAN. THIS WAS DEDUCED BY RABBI ELAZAR BEN AZARIAH AS FOLLOWS: "FROM ALL YOUR TRANSGRESSIONS BEFORE HASHEM YOU SHALL BE PURIFIED" (VAYIKRA 16: 36) FOR TRANSGRESSIONS BETWEEN MAN AND G-D

YOM KIPPUR EXPIATES, FOR TRANSGRESSIONS BETWEEN MAN AND HIS FELLOW MAN, YOM KIPPUR DOES NOT EXPIATE, NOT UNTIL HE WILL SEEK FORGIVENESS FROM HIS FELLOW MAN.

RABBI AKIVAH SAID: FORTUNATE ARE YOU ISRAEL, BEFORE WHOM DO YOU PURIFY YOURSELVES? WHO PURIFIES YOU? YOUR FATHER IN HEAVEN, AS IT IS WRITTEN (EZEKIEL 36:25) "I WILL SPRINKLE PURE WATERS UPON YOU AND YOU SHALL BE CLEAN" AND IT IS ALSO WRITTEN (JEREMIAH 17, 12) "MIKVEH ISRAEL HASHEM". JUST AS THE MIKVAH PURIFIES THE CONTAMINATED [TEMEIM], JUST THE SAME THE HOLY ONE BLESSED BE HE PURIFIES ISRAEL" MISHNAH YOMAH CHAPTER 8, MISHNAH 9

**THE MIKVAH WAS CREATED ON THE SECOND DAY
ALREADY [THE HOLY ZOHAR 198B]**

"On the second day He created the firmament to divide the waters from the waters, and in doing so He stipulated that they should separate between defilement and purity on behalf of Israel and be to them a means of purification, and so it was".

ON THE SECOND DAY OF CREATION WHEN THE HOLY ONE BLESSED BE HE CREATED THE FIRMAMENT TO DIVIDE BETWEEN THE UPPER AND LOWER WATERS, THE HOLY ONE BLESSED BE HE ESTABLISHED A CONDITION WITH THE WATERS THAT THEY SHOULD SERVE TO SEPARATE FOR ISRAEL BETWEEN TUMAH AND TAHARA, SO THAT ISRAEL COULD ACHIEVE TAHARA (PURITY) THROUGH THE WATERS, AND AS IT WRITTEN IN BERESHIT 1:11 "ULMIKVEH HAMAIM KARA YAMIM VAYAAR ELOKIM KI TOV" [AND TO THE GATHERING OF WATERS HE CALLED SEAS AND ELOKIM SAW THAT IT WAS GOOD] AND THEREFORE THE MIKVAH IS CALLED *MIKVEH ISRAEL HASHEM*

THE TEVILAH OF SHABBAT EVE IS COMMENDED BY THE HOLY ZOHAR

When Shabbat comes it is incumbent on the holy people to wash away (By immersing in the Mikvah) from themselves the marks of their weekday labor. For what reason? Because during the weekdays a different spirit roams about and hovers over the people, and it is in order to divest himself of that spirit and invest himself with another spirit, a spirit sublime and holy, that he must wash away the stains of the workaday world. (By immersing in the Mikvah)

THE HOLY ZOHAR 204a

THE TEVILOT IN PREPARATION FOR THE HOLY SHABBAT

This is what the Holy ARIZAL wrote (Shaar ha Kavanot 62a): “On the eve of Shabbat, 2 Tevilot are required: One in order to remove the Kelipot of the weekdays which are the weekday clothes that cover the NEFESH of the person, and the second Tevilah in honor of the Shabbat to receive the additional NESHAMA...”

IMMERSING 3 TIMES

And in the Sefer Chassidim it's written that it is good for the person to immerse 3 times corresponding to CHET AVON and PESHA

Reshit Chochma Shaar ha Ahava, CH 11

IMMERSING 4 TIMES:

It is good that the person immerses 3 times to purify himself from KERI (The sin of emitting semen in vain) and a fourth time to eliminate the filth of the serpent (Kaf ha Chayyim Siman 27)

And most of the people immerse 4 times corresponding to the 4 letters of the name HAVAYA Blessed be He...

IMMERSING 14 TIMES THE MORE TIMES ONE IMMERSSES THE HIGHER THE LEVEL OF KEDDUSHA HE CAN ACHIEVE

And I also saw those who immerse themselves 14 times and happy is their portion for whoever increases the number of immersions in the Mikvah is to be

praised, for with each additional immersion that the person does, he increases for himself the level of Kedusha whether on weekdays or Shabbat, and whoever sanctifies himself down below, is sanctified from above more and more...

YESOD VE SHORESH HA AVODAH SHAAR 8, PEREK 1

IMMERSING IN THE NAME OF TESHUVAH

Every Erev Shabbat he should immerse 3 times and he who immerses any day in the name of Teshuvah should do so 14 times and their intentions are explained in the holy writings of the Holy ARIZAL...

SHNE LUCHOT HA BRIT SHAAR HA OTYOT, LETTER KUF

TO SWEETEN THE 14 TIMES MENTIONED IN KOHELET

A Baal Teshuvah should immerse himself 14 times, in order to sweeten the 14 times (Mentioned in Kohelet), and he should also concentrate on the first Tevilah to eliminate from him the filth and on the other 13 he should concentrate on drawing to him the 13 attributes of mercy

MAAVOR YAVOK, SEFAT EMET PEREK 13

THE TRADITION OF TEVILAH WAS HANDED DOWN FROM ADAM ALL THE WAY TO AVRAHAM

ADAM HA RISHON conducted himself with holiness and purity (BIKDDUSHA U BETAHARA) and his son SHET when he turned 10 started going on the ways of his father, and everyday he would run **EL HAHARATIM** and he would wash in purity once in the morning and once at night and after 4 generations passed CHANOCH BEN YERED came and became wise with the fear of G-d and conducted himself with purity and he would wash and immerse in living waters, and after him came NOACH and he also conducted himself with holiness and purity and also his son SHEM who transmitted it to ABRAHAM, and from him to all the following generations.

RAZIEL HA MALACH

OBLIGATORY TO IMMERSE IN THE MIKVAH AT TIMES WHEN THERE'S TUMAH, G-D FORBID

A person should accustom to immerse frequently in the Mikvah and it is further obligatory at times when there's TUMAH G-d forbid, and on Shabbat and Yom Tov it is also an obligation to immerse in the Mikvah, and at the time of fasting for

one's sins it is also proper to immerse in the Mikvah 14 times for grave sins, and 4 Tevilot for lighter sins and for regular purity two times suffices.

Hanhagot Tovot, Rabbi Shmulke Mi Nikolshburg ZTKL, Letter 45, Brought in the Sefer Divre Shmuel

ALSO IN DAYS OF FASTING

On the day of fasting the person should go to the Mikvah and immerse there not less than 2 times, once to get rid of the Tumah and the other to draw to him the Keddusha

Hanhagot ha Rav ha Kaddosh Rabbi Aharon mi Karlin ZTKL, letter Gimmel

ADAM SPENT 130 YEARS DOING TEVILAH IN ORDER TO CLEAN THE STAIN OF HIS SIN

You should know that the 5 GEVUROT are 5 times the name YUD KE VAV KE with the nikkud of ELOKIM, and they add up to 130 [26 x 5 = 130] And for this ADAM stood [Immersed himself] in the river GICHON up to his neck for 130 years, like the number of the Gevurot that he damaged. And even with this, they were not properly fixed because LILLIT the evil one, when she saw how great ADAM'S damage was, she strengthened herself through her husks [KELIPOT] and she would come to ADAM against his will and she would get aroused from him, and she would conceive through this many spirits and demons and damagers, and for this reason there was no TIKKUN [correction] as was necessary...

(Kitve ha Ari, Sefer ha Likkutim, Bereshit siman 3)

YITZCHAK AVINU USED TO IMMERSE IN THE WELL

“And Yitzchak came from being in the well” [Bereshit 24:62] and it is also written [Devarim 23:12] “And it shall be before evening comes he shall bathe in water”. Ytzchak established the prayer of MINCHA and before the Tefillah he would immerse in water. And regarding the continuity of one verse after the other in the Torah we have that it's written: “And Yitzchak came from being in the well” [Bereshit 24:62] because he would immerse before the MINCHA [Afternoon] prayer, and thereafter it's written “For he dwelt in the land of the NEGEV” where the word NEGEV means dry without water, for he didn't have there a Mikvah of water to immerse himself, only he had to go to the well, and therefore “And it shall be before evening comes he shall bathe in water”.

Yitav Lev, Chaye Sarah

THE WELLS OF YITZCHAK WERE DUG IN ORDER TO PURIFY ALL HIS SERVANTS

And it seems to me with the help of Hashem that the reason for digging all those wells was to make Mikvahs available for the purity for all the servants of Yitzchak which were many as brought in the RAMBAM [Hilchot Avodat Kochavim] who says that Abraham Avinu as well as Ytzchak Avinu had tens of thousands of students

Yigal Yaakov, Parashat Toldot

ALSO IN EGYPT THE JEWS OBSERVED THE TEVILAH ACCORDING TO THE DECREE OF EZRA

Why did the plague of blood come upon the Egyptians? Because they saw how the Jews would immerse in the Mikvah to purify themselves from the TUMAH and after having relations, and the daughters of Israel would immerse because of their state of Nidda and after having relations. And what did the Egyptians do? They would not let them go in the waters so that the Jews could not have relations with their wives so that they would not increase and multiply, and therefore the Holy One Blessed be He converted the waters to blood.

Tana deve Eliyahu Rabba Chapter 7, Letter Tet

ALSO THE 10 TRIBES WERE CAREFUL TO OBSERVE THE IMMERSION IN THE MIKVAH EVEN MORE THAN WHAT WAS DECREED BY EZRA

In the Mordechai at the beginning of Massechet Chullin he says that also the 10 tribes who didn't know about the decree of Ezra, are more strict than what the decree called for, and what it says in the Gemarah [Baba Kamma 82] that Ezra was the one who made the decree is because the practice was very weak then and he reestablished it in order to strengthen the purity of Israel and as it is written in Massechet Succah 20: "When the Torah was forgotten in Israel Ezra came and established it" therefore the practice of the Tevilah is called by his name.

Mishmeret Shalom Peticha

TZADDIK TAMMIM HAYAH BEDOROTAV [FINAL LETTERS SPELL THE WORD MIKVEH]

ELE TOLEDOT NOACH NOACH ISH TZADDIK TAMMIM HAYAH BEDOROTAV
[BERESHIT 5:9] Ele Toldot Noach means that he was accustomed to go to the Mikvah of water of 40 seah every day, *Noach Ish Tammim Hayah Be Dorotav*, Noach was pure even regarding his thoughts, because the final letters of these words make up the word MIKVEH, And also it should be written that Noach was a *Tzaddik BEDORO* [In his generation] *BEDOROTAV* we have an extra TAV YUD VAV and their Gematria is 416, which is the Gematria as the word *HIRHUR* [Distracting thoughts] which means that he was pure even in his thoughts inside the Mikvah.

Tochen Divre Imre Kodesh Letter 77

THERE CAN BE PROPHECY THROUGH THE MIKVAH

It is written through the sages that even though there can be no prophecy outside of Israel but in the Mikvah of water there can be, and the proof can be seen through Ezekiel because the word of Hashem came to him by the River even though he was outside the land of Israel.

Bet Aharon, Likkutim

THE TEVILAH IS GREATER THAN BUILDING A MIZBEACH AND BRINGING A KORBAN

It is written in the TALMUD [BERACHOT 15a] Rabbi Chiyya bar Abba said in the name of Rabbi Yochanan: “Anyone who [wakes up] and relieves himself and does Netillat Yadaim and puts on Tefillin and reads the Shema and prays Scripture regards him as if he had built an altar and offered upon it a sacrifice as it is written [TEHILLIM 26:6] “I wash in cleanliness my hands and encircle your altar Hashem”

Rava said to Rabbi Chiyya bar Abba: “Do not you my master hold as if he had immersed [Tevilah] in a Mikvah? For it is written: “I wash in cleanliness my hands...” and it is not written: “I wash my hands”.

We see that Rabbi Chiyya bar Abba holds that Tevilah is greater than building an altar and bringing a sacrifice for Rava asks: “Does not my master hold that all this is as if he had immersed in a Mikvah? Because the matter of the Tevilah is a great thing and those who are initiated in the secrets of Hashem will understand this. *Mishmeret Shalom, Siman Bet*

TEVILAH SAVES MANY TIMES FOR VERY GRAVE SINS

“And even though the decree of Ezra was annulled [regarding Tevilah after seminal emissions, relations, etc.] Anyway immersion in a Mikvah has great Kedusha, and all those who are stringent about it will receive blessings, and not only that but many times they will be saved from committing grave sins.

Sefer ha Midot 54

THE MIKVAH IS THE BEGINNING OF TESHUVAH

“And it shall be before evening [EREV] comes he shall bathe in water” (Devarim 23:12) this means that in order to separate oneself from the darkness and the night [EREV] the person shall wash in water, meaning the Mikvah for it is the beginning of all Teshuvah

Dive Emet, Parashat Tetzave

THE MIKVAH IS EFFECTIVE IN CLEANING FROM ALL THE TUMAH AND FROM THE TUMAH OF ALL TRANSGRESSIONS

It is brought in the holy Shne Luchot ha Brit: “Happy are those who purify themselves frequently, and it is effective to rid oneself from the impurities of sins and will bring him to the purity of the heart...”

My dear brother think about these holy words for it is known and proven that the Mikvah brings one to purity of soul, and I WILL PUT DUST ON THE MOUTH OF some people in this generation which due to our many sins oppose those who have the practice of immerse frequently in the Mikvah.

Shaare Parnasah Tovah, Tehillim 51

THROUGH THE MIKVAH WE CAN CORRECT EVERYTHING

In the name of the Holy of Holies Rabbi Nachman mi Breslov Zechuto Yagen Alenu, he who is particular to immerse everyday in the Mikvah in order to achieve Teshuvah, that person has great hopes to correct everything he needs to correct Maayan Ganim

THE MIKVAH SAVES FROM ALL TROUBLES

Immersion in the Mikvah saves from all troubles, G-d save us, and cleans us from all the Tumot and from all sins, for The Mikvah draws very high levels of DAAT and CHESSED.

Likkute Etzot – Mikvah

THE MIKVAH LEADS TO SUSTENANCE AND LENGTH OF DAYS

Through constant immersions in the Mikvah, the Parnassah – Livelihood comes with ease, and the arguments and fighting are eliminated, and the person becomes deserving of peace, compassion and great knowledge. And he also merits health, length of days and to awaken people in the service of Hashem.

Likkute Etzot – Mikvah

THE MIKVAH DOES NO HARM

The Mikvah brings in its wake no harm and the Doctor who says that the Mikvah is harmful, he is no Doctor at all. Because as long as the water is not extremely cold then on the contrary the immersion in the Mikvah is very beneficial for the body's health, for THE SWEAT PORES ARE OPENED through this as it is known to the knowledgeable Doctors.

Likkute Etzot – Mikvah

MIKVAH PROTECTS THE PERSON ON THE ROAD

When one is away from home on the road, one has to be careful with immersion in the Mikvah for the Mikvah is a Segulah that saves from murderers

Likkute Etzot – Tiltul

THE MIKVAH IS USEFUL TO UNDO WHAT WE LOST BY NOT PERFORMING THE MITZVOT ASE

And the transgression regarding a positive Mitzvah [Mitzvat Ase] is the laziness in performing the Mitzvot like for example the Matzah on Pessach and others, meaning that the Mitzvah is annulled because the person stayed put and did not do it, and in order to rectify this, one must from now on perform all the Mitzvot one can do with great zeal and alacrity, and the waters, meaning the higher waters of expiation [Kappara] will flow to him and wash away the damage to the NESHAMA for the non performance of a Mitzvah ASSE also causes a blemish on the soul only that it is not as severe as the damage caused from transgressing a Mitzvah LO TAASE, and the purity achieved in the Mikvah of water will be effective in purifying the person from the laziness he had in doing the Mitzvot.

Reshit Chochma, Shaar ha Ahava, Chapter 11

***KUMA EZRATA LANU UFDENU LEMAAN CHASDECHA (TEHILLIM
44:27) "ARISE AND BE A HELP FOR US, AND
REDEEM US FOR YOUR CHESSED"***

We can see from this verse that the Mikvah is on a higher level than the PIDYON [Redemption] that we do, because the word KUMA [KUF VAV MEM HE] has the same letters as the word MIKVAH [MEM KUF VAV HE] and the word LANU has a numerical value of 86 just the same as ELOKIM, meaning that the Mikvah is so great that even the level of ELOKIM which is the quality of judgment becomes a help and all severities are annulled, but the word UFDENU [And redeem us] is only LEMAAN CHASDECHA that the PIDYON is only good to draw the Chassadim [But not enough to annul the severities].

And by the ways of truth according to the secret of the Torah, the word KUMA [Arise] means that we must have the intention of raising the SHECHINA in everything we do, whether in prayer or whether one fulfills a Mitzvah and then there's a KOMA SHELEMA and then KUMA EZRATA LANU and the wise will understand.

Degel Machane Efraim, Likkutim KUMA

**THE HOLY BEN ISH CHAI: HOW GOOD AND
PLEASANT TO IMMERSE IN THE MIKVAH**

How good and how pleasant it is according to the secret to immerse oneself in a Mikvah on Friday afternoon in order to receive the additional NEFESH RUACH and NESHAMA of Shabbat, which comes on Friday evening, with a pure body. One should have in mind when immersing oneself as follows: the first immersion is to purify one's body from any impurity; the second, to purify oneself from the result of any anger during the week. The third divests one's soul of its weekday garments, the fourth immersion frees the soul of weekday influence, and prepares it to receive the sanctity of Shabbat, and the fifth receives the sanctity of Shabbat. In addition, some people immerse themselves three times, corresponding to NEFESH RUACH and NESHAMA, while other people immerse themselves five times, corresponding to NEFESH RUACH, NESHAMA, CHAYA and YECHIDA.

IMMERSING SHABBAT MORNING EVEN IF THE PERSON HAD NO SEXUAL RELATIONS

It is also correct to immerse oneself in the morning of Shabbat before praying, in order to receive the additional NEFESH RUACH and NESHAMA as the sanctity received by the Shabbat soul in the morning is greater than that of the evening. If one had relations on Friday night, one should immerse oneself twice the next morning, to remove the impurity and to receive the additional sanctity of Shabbat. It would appear to me that even if one did not have intercourse, one should immerse oneself twice, as one may have suffered some impurity without realizing it, such as when urinating. The Gaon R. Eliyahu Mani informed me that the custom of the kabbalists in the Holy City is to immerse twice, as above...

NOT TO DRY ONESELF AFTER IMMERSING ON SHABBAT

According to our teacher the Ari z"l, one should not dry oneself after immersion in a Mikvah on (Friday afternoon and) Shabbat, as the body should absorb the water. However, it would appear to me that, with the help of Hashem since this does not diminish the effect of the immersion itself, someone for whom it is difficult need not adhere to it, particularly in the winter months. Nevertheless, one should not dry a small portion of one's body, preferably one's arms (in order to benefit at least partially from what the Ari z"l requires).

BEN ISH CHAI HALACHOT LECH LECHA

THE KINDNESS OF HASHEM CAUSES THAT THE GOYYIM DO NOT WANT TO BE CLOSE TO US

“And from the top of the rocks I see them... A people that dwell alone They are not counted among the nations” (BAMIDBAR BALAK 23:9) And we can explain this from what I heard from my Grandfather the Holy Baal Shem Tov ZTK'L that once he went to the Mikvah in a place where Ishmaelites lived and as he was leaving the Mikvah he noticed that the Ishmaelites would not come close to him and he heard that one of them said: “Be careful so that you don't come close to that impure Jew, G-d forbid” And that's what it means when the verse says: “A people that dwell alone...” And they don't mix with the other impure nations because “They are not counted among the nations” meaning that the nations think the Jews are of no value and this is something good that Hashem does for us.

Degel Machane Ephraim Balak

**CHIZKIYAHU MADE SURE ALL KNEW THE LAWS OF TAHARA AND
THIS INCLUDED THAT EVERYONE IMMERSED
IN THE MIKVAH TO BE PURE**

Chizkiyahu, King of Yehuda, of whom they said that in his times there was not a single child who was not well acquainted with the laws of TUMAH and TAHARA...*HA HOLCHIM LEAT*...Bar Kapara said: "We went over all scripture and we couldn't find the name LEAT [LAMED ALEF TET] But this surely refers to Chizkiyahu who would purify Israel in the Mikvah which contains 40 SEAH and the Gematria of the word LEAT is 40 as well.

Pesikta Rabbati, Perek 16

THE BET HA MIKDASH IS COMPARED TO A MIKVAH

And it was that on the first month of the second year, on the first day of the month the Mishkan was erected" [HUKAM HA MISHKAN] HUKAM (HE VAV KUF MEM) has the same letters as MIKVAH, and through this we can explain what was written in Massechet Berachot 16: "Why were the tents compared to rivers? Because both elevate the person to ritual purity" And this why we say the Bet ha Mikdash is like a Mikvah" And then HUKAM HA MISHKAN IS MIKVEH HA MISHKAN

(Nachal Kedumim Pekude)

**THROUGH THE MIKVAH HASHEM REMEMBER
THE MERIT OF OUR FATHERS**

We remind the merit of our forefathers through immersion in the Mikvah as it is written (Jeremiah 3:8): "MIKVEH AVOTECHEM HASHEM" [The Mikvah of your forefathers is Hashem] Meaning that through the action of immersing in the Mikvah we bring the remembrance of our Forefathers before Hashem

Sefer ha Middot

A MIKVAH APPEARED FOR THE BAAL SHEM TOV

The Baal Shem Tov went with RAV TZVI his son in the river in order to teach him the Kavanot for the Mikvah and Rabbi TZVI KITZIS hid himself in the river and he heard the Baal Shem Tov screaming "MIKVEH ISRAEL HASHEM" and immediately a Mikvah appeared there and they both went to the Mikvah, and The Baal Shem Tov felt the presence of Rab Tzvi and they then left from there.

Baal Shem Tov on the Torah Yitro

CONVERTING A TIME OF TROUBLE INTO A TIME OF ACCEPTANCE BEFORE HASHEM THROUGH THE MIKVAH

He who finds himself in a situation of need [TZARA] will immerse in the Mikvah and while in the water he will concentrate on the verse MIKVEH ISRAEL MOSHIO BE ET TZARA. And there is support in the Tikkune Zohar for this thought and the person shall concentrate on changing the letters TZARA to RETZE.

Kaf ha Chayyim, Siman 27

IN THE MERIT OF THE MIKVAH HASHEM SAVES ISRAEL

In the merit of the person immersing himself in the Mikvah the Holy One Blessed be He can save all of Israel from their needs like their livelihood, sickness of children G-d forbid, as it is written (Jeremiah 14:8): “The Mikveh of Israel is Hashem, A Savior in times of need” That in the merit of the Mikvah the Holy One saves Israel, and this holds as long as the person will have the intention of purifying his soul and not like the regular people who only immerse at times when everybody else does it and without having the intention of purifying themselves

Magen Avraham Tanina, Acharon shel Pesach

IMMERSING IN THE MIKVAH HELPS THE WOMAN IN LABOR

And it is known about the Tzaddikim and especially the Tzaddik Rabbi Ytzchak Aizek Mi Kamarna, Zechuto Yagen Alenu, that when a man with problems would come to see him to find salvation from Hashem in general or in particular difficulties at the time of birth, Rav Ytzchak Aizek would command him to immerse in the Mikvah and when he came out of the Mikvah Rav Ytzchak Aizek would tell him MAZAL TOV, and so it was that while the person was inside the Mikvah the woman would give birth to a boy or a girl. And I found an allusion to this in the verse MIKVEH ISRAEL HASHEM MOSHIO BE ET TZARA meaning that when Israel immerses in the Mikvah then Hashem is a savior in the time of trouble specifically TZARA when passing through a tight situation like that of giving birth.

Shulchan Melachim, Taam Tzvi Gimmel

A SEGULAH FOR THE WOMAN IN LABOR

I heard from the Admor Rabbi Yerachmiel Moshe ZTK'L who said in the name of the Baal Shem Tov that it is a SEGULAH for the husband of a woman with hard

labor to immerse himself in the Mikvah, and also that the husband will fill his mouth with the water of the Mikvah and that he will go with his mouth full and let the water out in the belly of his wife in labor

Baal Shem Tov al ha Torah, Yitro

THE JEWS ARE THE MIKVAH OF HASHEM

Many times happened that in the meal of the afternoon of Shabbat that the Holy Tzaddik Rabbi Mendel mi Kossov ZTKL made, he danced with his Chassidim in circles and he would lower his head into the circle and said: "I have just immersed in the Mikvah of Hashem the Blessed One, because therefore it is written The Mikveh of Israel is Hashem, meaning that the Jews are the Mikvah of Hashem

Torat Chessed, Vayakhel

PURITY COMES FROM WATER JUST AS WATER COMES FROM HASHEM

Because from the Holy words of Hashem water came forth, all purity also comes from the water and The Holy One Blessed be He is called Mikvah three times, two times He is called "MIKVEH ISRAEL HASHEM" (Jeremiah 14:8, 17:13) and once He is called "UMIKVEH AVOTECHEM HASHEM" (Jeremiah 3:7) therefore the depth of the Mikvah is Three Amot...

Raziel ha Malach

VEET TZARA LE YAAKOV UMIMENA YIVASHEA MIKVEH ISRAEL MOSHIO BEET TZARA

The word VEET equals 476, EREV RAV equals 474 plus 2 words = 476

The word BEET equals 472 + 3 letters =475 like EREV RAV + Kolel

THE BIGGEST AGONY AND SUFFERING FOR THE JEWS ARE THE EREV RAV,
THE LEADERS AMONG US WHO ARE NOT CAREFUL TO CORRECT THE
MIKVAOT AND THE SHECHITA AND THE ERUVIM.

**THE GREAT BENEFIT DERIVED FROM IMMERSION IN THE MIKVAH
AS BROUGHT IN THE HOLY WRITINGS OF
THE ARI HA KADDOSH ZTK'L**

**NOTHING IS MORE HELPFUL THAN THE MIKVAH TO
UNDERSTAND THE WISDOM OF THE KABBALAH**

My Teacher ZTK'L told me that he who wishes to grasp this wisdom, there is nothing that will help him in the world as the TEVILAH in the Mikveh, so that no time will pass that he will not be in purity and holiness, so that his capacity of grasping this wisdom will not depart from him and from the strength of the TEVILAH he will derive great illumination.

ETZ CHAIM HAKDAMA

TO GRASP DEEP THOUGHTS

Rav Sages ZTK'L also told me in the name of my teacher The Holy ARI ZTK'L that there is nothing better and more necessary for grasping deep thoughts than the TEVILAH in the Mikvah for the person needs to be pure at all times.

SHAAR RUACH HA KODESH, 11b

**IMMERSION TO GET RID OF THE IMPURITIES AND
TO BE ABLE TO REACH GREAT LEVELS**

And a person should think about what is brought in the Baraita of the MAASE MERKAVA that those angels who are sent to this world to announce what has been decreed from on the world, as they travel through the air of this world, they are not able to sing afterwards when they again go up until they immerse themselves in the River DINUR 365 times must they immerse, and afterwards they do Tevilah seven times in white fire, and they need all these TEVILOT for they came close to the vicinity of men, and therefore if the higher creatures need so much purity to be holy in order to sing in front of the Holy One Blessed be He, how much more must a person have purity in order to pray before the Holy One Blessed be He...

Kav ha Yashar Chap 11

THE MIKVAH IS A REMEDY TO ELIMINATE ANGER

It is written in Shaar ha Yichudim: "The remedy to eliminate anger is immersion in the Mikvah and to think there about the name E_H_Y_E which when filled with the

letter HE equals 151 just as the word KAAS anger [KAF AYN SAMECH] equals 151, and through the Tevilah with proper concentration the anger will depart from him...

NOACH IMMERSSED IN THE MIKVAH FOR HE WANTED ALSO TO ELIMINATE THE TRAIT OF ANGER

NOACH immersed himself frequently in the Mikvah in order to annul the trait of anger, and it is certain that it is useful for this end, therefore whoever finds it difficult to correct this trait will immerse frequently in the Mikvah.

Erech Apaim Siman Tet

THE ARIZAL ORDERS THE STUDENT TO GO IMMERSSE IN THE MIKVAH

It happened once that one of the great students of the Holy ARIZAL ZTK'L came to the Kollel in anger and the ARIZAL ordered him to go immerse in the Mikvah Pitgamin Kaddishin

MIKVAH = 151 & ANGER [KAAS] = 150

The remedy to eliminate anger is to immerse and think there that MIKVAH in Gematria equals 151 which is also KAAS (Anger), and through the Tevilah he will eliminate the KAAS.

Sur Me Rah, Hosafot

THE NAME E-H-Y-E EQUALS 151

On the third day of the week fortunate he who immerses then in the Mikvah three times, in order to correct anger which is on the level of the NEFESH of the day, and he shall concentrate on the first immersion in the name E_H_Y_E filled with HE which equals 151 which is the same as MIKVAH that annuls KAAS, because KAAS with the Kollel equals 151. In the second immersion he shall think about the name E_H_Y_E and shall multiply each letter by itself [ALEF HE YUD HE] like this: ALEF x ALEF = 1, HE x HE = 25, YUD x YUD = 100, HE x HE = 25. When you add everything up it equals 151...

Taken from the sefer Mikveh Israel

THE MIKVAH WILL MAKE US PURE SO THAT OUR TEFILLAH AND TORAH CAN ASCEND

It is good and proper that in every city there will be a Mikvah with warm water so that men will be able to immerse there in order to remove the KERI [Seminal emission] and through this everyone will be pure and their Torah and their Tefilah will ascend always in Keddusha

(Kaf ha Chayyim Orach Chayyim Siman 88)

THE PRACTICE OF TEVILAH INCLUDES ALL THE MITZVOT AND ALL THE TORAH

Immersing in the Mikvah to remove the state of KERI is a great thing, and in the name of the holy ARIZAL we know that regarding the grasping of the secrets of the Torah, there's nothing as beneficial as immersing in a Mikvah in order to be pure. And regarding the Tevilah itself, fortunate is he who can immerse according to the decree of Ezra in these times even if he is not required by the Halacha to do this, for this practice includes in it all the Torah and the Mitzvot.

Hanhagot Yesharot

EVERYONE WAS PARTICULAR ABOUT IMMERSING IN THE MIKVAH

And as a support for the practice of the Tevilah according to the decree of Ezra we see in the Gemarah Berachot, that all of Israel was very particular to fulfill it, and in the Talmud Yerushalmi in the Perek Tefillat ha Shachar, it is brought that even the ignorant and simple people were extremely careful to immerse according to Ezra.

Yismach Moshe Likutim Chelek Gimel, Maamar Avkat Rochel

THE SHALICHE TZIBBUR IN PARTICULAR MUST IMMERSER IN THE MIKVAH

And in particular he who goes up to lead the prayers, it is known that the Holy Rabbi Aharon Karliner ZTK'L that said that if it would be possible for all the Leaders of prayers [Sheliche Tzibbur] to immerse in the Mikvah, it would be in his power to bring Mashiach, and since the leaders of prayers are not careful to immerse before prayer, they are thereby delaying the redemption.

Avne Nezer on the Kitzur Shulchan Aruch Siman 8

THE TUMAH IS DESPICABLE AND IT IS NOT PROPER TO BE IN THIS STATE

For it is not the way of the Chassidim and men of good deeds to be contaminated by their impurities because the TUMAH [Impurity] is hated, despicable and the TAHARA [Purity] is loved and the soul of man is elevated and refined when it is in purity.

Sefer ha Hinuch Mitzvah 175

BLESSING WILL COME TO HIM WHO IMMERSSES

See Kesef Mishne Chapter 4 regarding the laws of Tevillah DEBATLA LITVILUTA MEATZMA (that it was annulled for the difficulty in observing it and not because it was rescinded) see there, therefore he who wants to conduct himself in this fashion blessing will come to him.

Peri Megadim Eshel Avraham Siman 88

THE PERSON WILL BE JUDGED IN THE FUTURE FOR NOT FOLLOWING THE DECREE OF IMMERSION OF EZRA

He who does not practice the Tevilah immersion in the Mikvah according to the decree of Ezra, without any compelling reason for not doing it, in the future will be judged for annulling the Mitzvah of NESSIUT KAPAIM [Priestly Blessing] every day just like one who is careless about carrying in Shabbat in a place where it is forbidden to do so will be judged for annulling the positive Mitzvah of sounding the Shofar on Rosh ha Shana which falls on Shabbat.

Sheelot u Tshuvot Nefesh Chaim, Orach Chaim

A DEAD ANIMAL IS BETTER THAN A STUDENT OF THE TORAH WHO DOESN'T IMMERSSE IN THE MIKVAH AFTER HAVING HAD SEXUAL RELATIONS

Every Talmid Chacham who does not immerse in the Mikvah after having had seminal emission [KERI] a dead animal is better than him (Midrash Vayikra) And the meaning of this can be derived from what it says in the Gemarah of Shabbat 31a: DAAT REFERS TO THE ORDER OF TAHOROT [Purity], therefore it also says any Talmid Chacham that doesn't possess DAAT, meaning that has no purity for he does not immerse in the Mikvah, a dead animal is better than him, for since he is not pure from the contamination [TUMAH] of KERI which is worse than all other impurities for it comes out of the person's body, and the TUMAH that

comes from a dead body is lighter than the TUMAH that comes from one's own body [As is brought in Perek Alef Massechet Kelim]

Chessed Le Avraham and Sheelot uTshuvot Dvar Moshe Siman 64

THE YETZER HA RA CONCENTRATES ON THE LEADERS OF THE GENERATION

In the holy book Toldot Yakov Yosef (Parshat Nasso) written by Rav Yaakov Yosef of Polnoye, of blessed memory, says that now in the years of the Mashiach the evil inclination concentrates on the leaders and not on each individual, because if the leaders fall into the net of the evil inclination thereby straying from the right path, then they will bring down with them the masses that follow those leaders.

THE BAAL SHEM TOV WOULD RECITE TEHILLIM INSIDE THE MIKVAH

The Baal Shem Tov used to say Tehillim (Psalms) while inside the Mikvah
Bet Aharon 145

THROUGH THE MIKVAH WE CAN REACH RUACH HA KODDESH

And the spirit of Elokim hovered on the face of the waters *VERUACH ELOKIM MERACHEFET AL PNE HA MAIM* (Bereshit 1, 2) We can find an allusion in this verse to what is written in the Baraita of Rabbi Pinchas ben Yair that says: "Watchfulness leads to zeal and zeal leads to cleanliness and cleanliness to purity etc until we reach RUACH HA KODDESH. And this we find in the verse in Bereshit: "And the spirit of Elokim (RUACH ELOKIM) meaning RUACH HA KODDESH, "hovers on the face of the waters" which means that through the waters of the Mikvah a person can reach great levels mainly RUACH HA KODDESH as it is known about the Baal Shem Tov ZTK'L who once said that he merited great levels through constant immersions in the Mikvah.

Nefesh Addam

TO ACHIEVE THE UNITY OF THE WATERS

Let the waters unite in one place "YIKAVU HA MAIM BE MAKOM ECHAD" through the Mikvah we can further the unity

Beit Aharon Likkutim

THE HIGHEST LEVELS ARE ACHIEVED THROUGH IMMERSING IN THE MIKVAH

Through constant immersions in the Mikvah we can achieve great levels much more than through mortifications, like fasting or rolling in the snow, and even if the heart and the mind are two different domains, through constant immersions in the Mikvah with mind and DAAT, we can achieve the unity of mind and heart and then we can pray and study Torah with our hearts and minds and this is the desire of the Holy One Blessed be He

Mayan Ganim, in the name of the Baal Shem Tov

THE IMMERSION IN THE MORNING IS CONSIDERED AS A ONE DAY FAST

The Baal Shem Tov said: "I managed to achieve with the Holy One Blessed be He that the immersion in the Mikvah that a person does every morning will be considered by the Holy One blessed be He as if that person had fasted for one day

Sippure Chasidim ha Chaddash, Letter 16

THE BAAL SHEM TOV MERITED HIS LOFTY LEVELS THROUGH CONSTANT IMMERSIONS IN THE MIKVAH

The Baal Shem Tov ZTK'L said that he merited great levels through constant immersions in the Mikvah, and they are much better than mortifications like fasting for this weakens the person and does not permit him to serve the Holy One Blesed be He. See then my friends how much can the Mikvah achieve

Sefer Shaare Parnassah Tova, Tehillim Chapter 51

WHEN IMMERSION IN THE MIKVAH INCREASES THE WITCHCRAFT DECREASES

Just as the level of the Purity brought by the Mikvah increases, the forces of witchcraft decrease for when this one goes up this one goes down, and MIKVAH are the same letters of KUMA (Rise) which insinuate the rising of the Keddusha The Holy Baal Shem Tov, brought in the Sefer Mayan Ganim

THE KELIPOT ARE ELIMINATED AS A RESULT OF IMMERSING IN THE MIKVAH

The ADMOR Rav Meir Yechiel mi Ostrovza ZTK'L, told what happened once when the Baal Shem Tov ZTK'L was asked by a magician the following: "I see the people leaving their houses early in the morning and they are followed by many KELIPOT [Forces of evil] and when I see them come back to their house I don't see anything anymore". The Baal Shem Tov replied to him: "This is the result of immersing in the Mikvah"

Nahar Yotze me Eden, 4:1

THE MIKVAH ELEVATES AND GLADDENS THE SOULS

In the name of the Holy Baal Shem Tov ZTK'L on the verse (VAYIKRA 1, 13): *VE HA KEREV VE HA KERAAIM YIRCHATZ BAMAIM...OLAH HU ISHE* "But he shall wash the entrails and the legs with water; and the priest shall bring it all, and burn it upon the altar; it is a burnt sacrifice, an offering made by fire, of a sweet savor to the Lord." This is an allusion to the Mikvah that brings man to the elevation of the soul and then he will be able to pray with happiness, and then he will be happy all day with a good heart and he will be successful in everything he does whether material or spiritual

Maayan Ganim

THE MIKVAH WILL CREATE A PURE HEART IN THE PERSON

LEV TAHOR BERA LI ELOKIM VE RUACH NACHON CHADESH BEKIRBI "A pure heart create in me ELOKIM and a proper spirit renew within me" (Psalms 51) the first letters of the first three words make up the word TaVaL which is an allusion to the known fact that the person who constantly immerses in the Mikvah to purify himself from the impurity [TUMAH] of KERI and from all other impurities, his heart will open to the Torah, and to the service of his Maker and his heart will clear from all evil thoughts.

Etz ha Daat Tov Tehillim

CONSTANT IMMERSION TO ACHIEVE HIGH LEVELS OF PURITY

And in order that there be no impediment to grasping the Torah, you should never miss and it should never bother you to be pure through immersing in the Mikvah for this is the most important thing for achieving purity.

Mishnat Chassidim

IMMERSING IN THE MIKVAH WITH SELF SACRIFICE AND CONCEALED FROM OTHERS

The Mikvah in the city of Apta was very deep below the ground. From the floor of the house there were 90 steps that went down into the Mikvah, and in order to get there no one ever went by himself. The Mikvah being so deep below the ground was always very cold and very times a sheet of ice appeared on the surface. When people wanted to go to the Mikvah ten of them got together and lighted a bonfire before they got down, so that they could get warm once they immersed in the Mikvah.

Our Rabbi the Jew of Pesishcha ZTK'L went every day to the Mikvah by himself and his custom was to go right after midnight and he didn't light any bonfire. Afterwards he went back to his house immediately to say Tikkun Chatzot and after that he would study the Torah in private out of public view and nobody knew about this.

Hitgalot Tzaddikim

WE MUST IMMERSE BEFORE WE PRAY

The Holy Rav Hai Gaon wrote that the Mitzvah of Tevilah according to Ezra was not annulled completely but only in relation to the Kriat Shema, but for the Tefillah we should not pray until we have immersed.

THE ONE WHO IMMERSES NOWADAYS IS DOING THE RIGHT THING
Indeed, the one who is meticulous regarding his soul and is careful to immerse after having a seminal emission even nowadays, he is doing a very praiseworthy action, he knows the right path and blessings will come to him.

Sefer ha Chinuch Mitzvah 104

THIS IMMERSION IS VERY ELEVATED

At any rate, this TEVILAH is very elevated and has great Kedusha and whoever is watchful of practicing it, blessings will come to him.

Meiri (Berachot 22)

TEVILAH BRINGS GOOD LIFE

All those who are watchful regarding Tevilah will live long and good days

Talmud Yerushalmi Berachot 3:4

THE TEVILAH IS A MATTER OF KIDDUSH HASHEM

In the Sefer Ha Pardes of RASHI ZTK”L, he wrote that the matter of immersion after having seminal emission is a sanctification of the name of G-d [KIDDUSH HASHEM] in the eyes of the Goyyim. And this is also brought in Teshuvat ha Geonim Shaar Teshuvah Siman 298.

THE CHACHAMIM DID NOT ANNUL THE PRACTICE OF IMMERSING AFTER SEMINAL EMISSIONS

And from the words of the RAMBAM we see that it was not the Chachamim who annulled the Tevilah rather it was annulled of itself because the people were not able to practice it, therefore we find in the Mishanyot that they would observe this Mitzvah, for it had not been annulled, and even nowadays there are those who strive to observe the Mitzvah of immersion for their KERI.

Aruch ha Shulchan 8:2

THE PRACTICE OF IMMERSING IN THE MIKVAH IS LIKE A NEDER

In the Sheelot u Tshuvot Shoel u Meshiv Chelek Alef Siman 123 it says that the Chassidim and men of good deeds, have had the practice of immersing for Tefillah and this is similar to a NEDER and it has no annulment, and it is also written there that The Tevilah was annulled for Torah and not for Tefillah.

WE MUST NOT SAY ANYTHING OF KEDDUSHA BEFORE IMMERSING IN THE MIKVAH

It is a Mitzvah to immerse and be careful not to say anything of Keddusha while he is still in his TUMAH, unless he is really in great distress and can not do anything else and thus ruled the Holy ARIZAL (And in the Sefer Taharat Hashem it says: And our Master the Baal Shem Tov ZTK”L was very careful even in difficult situations to immerse at least once.)

REBBE NACHMAN’S TIKKUN

A person who experiences a night time emission should recite the following ten psalms on the same day: Psalms 16, 32, 41, 42, 59, 77, 90, 105, 137, 150. One who recites these psalms on the same day need have no further fears about the harm such an emission can cause. Any damage will certainly be repaired through doing this. It is a very great Tikkun (Likute Etzot 11, 92).

THE FIRST REMEDY IS THE MIKVAH

Rabbi Nathan writes: Before speaking of the Psalms, the Rebbe said, 'The first remedy is Mikvah. Das ersht is Mikvah. You must first immerse yourself in a Mikvah.' He then spoke of the Ten Psalms.

Another time the Rebbe said, 'You must be very careful to immerse in a Mikvah on the same day that you have an unclean experience. If you cannot immerse the first thing in the morning, do so any time during the day, even toward evening. It is most important to immerse on the very same day...'

...'Everyone experiences a nocturnal emission at one time or another. I call you to bear witness that these Ten Psalms are a beneficial remedy for this unclean experience. They are an absolute remedy.'

SEVERAL CAUSES OF NOCTURNAL SEMINAL EMISSIONS

'Some people experience such an emission because of overindulgence in food and drink or because of exhaustion and fatigue. Others experience it because of the position in which they happen to be sleeping. In such cases there is no reason for concern. It is nothing more than bedwetting on the part of an infant. 'Others are guarded from on high and are protected from such experiences. Still others are spared because of their destiny. A man might dream that he is falling and be awakened by his dream. This is also a sign that he is protected from on high.

'But others experience emissions because of their evil thoughts. This literally creates evil forces of the Husks. But even in this case, saying the Ten Psalms will do much to remedy the spiritual damage...

'If you can immerse in a Mikvah and then say the Ten Psalms it is certainly best. But even if you are sick or traveling and cannot immerse, saying the Psalms alone is a great remedy. 'If you can say the Psalms with devotion and feeling, it is best. But saying the words alone also helps. 'This remedy has not been revealed since the time of creation...

REBBE NACHMAN'S ASSURANCE

'Bear witness to my words: When my days are over and I leave this world, I will still intercede for anyone who comes to my grave, says these Ten Psalms and gives a penny to charity. No matter how great his sins, I will do everything in my power, spanning the length and breadth of the creation to cleanse and protect him...

**THIS TIKKUN MAY SEEM AS AN EASY THING BUT IN REALITY
IT IS VERY DIFFICULT TO ACHIEVE**

'I am very positive in everything I say. But I am most positive in regard to the great benefit of these Ten Psalms...The Rebbe also said, 'This is the Tikkun HaKelali the general remedy. There is a specific remedy for each sin, but this is the general remedy.

'Go out and spread the teaching of the Ten Psalms to all men. 'It may seem like an easy thing to say Ten Psalms. But it will actually be very difficult in practice.' The Rebbe's last words literally came true... (Rabbi Nachman's Wisdom 141)

The Tevilah in the Mikvah saves from all troubles, G-d forbid, and purifies from all impurities and from all sins, for the Mikvah brings down DAAT and CHESSED from very high.

Likkute Etzot – Mikvah

THROUGH THE MIKVAH SUSTENANCE COMES WITH EASE

Through immersion in the Mikvah sustenance comes with ease, and all arguments are dissipated, and the person merits peace and great compassion and DAAT. And he also merits health and length of days and he brings men closer to Hashem.

Likkute Etzot – Mikvah

GREAT HOPE THAT THE PERSON WILL ACHIEVE HIS TIKKUN

In the name of the Holy Rabbi Nachman mi Bresslov ZTK'L, it was said that whoever is constant to immerse in the Mikvah in the name of Teshuvah, there's great hope for him that he will be able to achieve his complete Tikkun.

Maayan Ganim

**IF HIS FATHER HAD IMMERSSED REGULARLY IN THE MIKVAH THE
SON'S SERVICE WOULD COME BY MUCH EASIER**

Our Holy Rabbi Uri mi Strelisk Zechuto Yagen Alenu complained because his father who was a simple man was not particular about immersing in the Mikvah concretely to remove the impurity of KERI or after having relations. And the Rabbi said that because of this it made it very difficult for him to fulfill his service to the Creator, and he said that if his father had been meticulous about immersing in the Mikvah in the mornings at the time when the Rabbi was born, many gates would have opened.

Shulchan Melachim, Perush Taam Tzvi

THE HOLY TZADDIK IMMERSSED IN THE MIKVAH BEFORE BLOWING THE SHOFAR

When the Day of judgment came every worshiper in Shul could sense that Reb Levi Yitzchak was toiling with all his selfless might to help the prayers of the House of Israel ascend to the Throne of Glory, and to silence the strident voices of the prosecuting angels created by Israel's sins. The time came to blow the shofar, and though he had already immersed himself in the morning, the tzaddik left to immerse himself once more in the purifying waters of the Mikveh. He was away for longer than ever before, for while there he was concentrating with devout intensity, creating such harmonies in the spiritual worlds that only tzaddikim can effect through their holy thoughts.

Sippure Chassidim, Rosh ha Shana

RABBI AKIVAH SAID: FORTUNATE ARE YOU ISRAEL, BEFORE WHOM DO YOU PURIFY YOURSELVES? WHO PURIFIES YOU? YOUR FATHER IN HEAVEN, AS IT IS WRITTEN (EZEKIEL 36:25) "I WILL SPRINKLE PURE WATERS UPON YOU AND YOU SHALL BE CLEAN" AND IT IS ALSO WRITTEN (JEREMIAH 17, 12) "MIKVEH ISRAEL HASHEM". JUST AS THE MIKVAH PURIFIES THE CONTAMINATED [TEMEIM], JUST THE SAME THE HOLY ONE BLESSED BE HE PURIFIES ISRAEL"

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