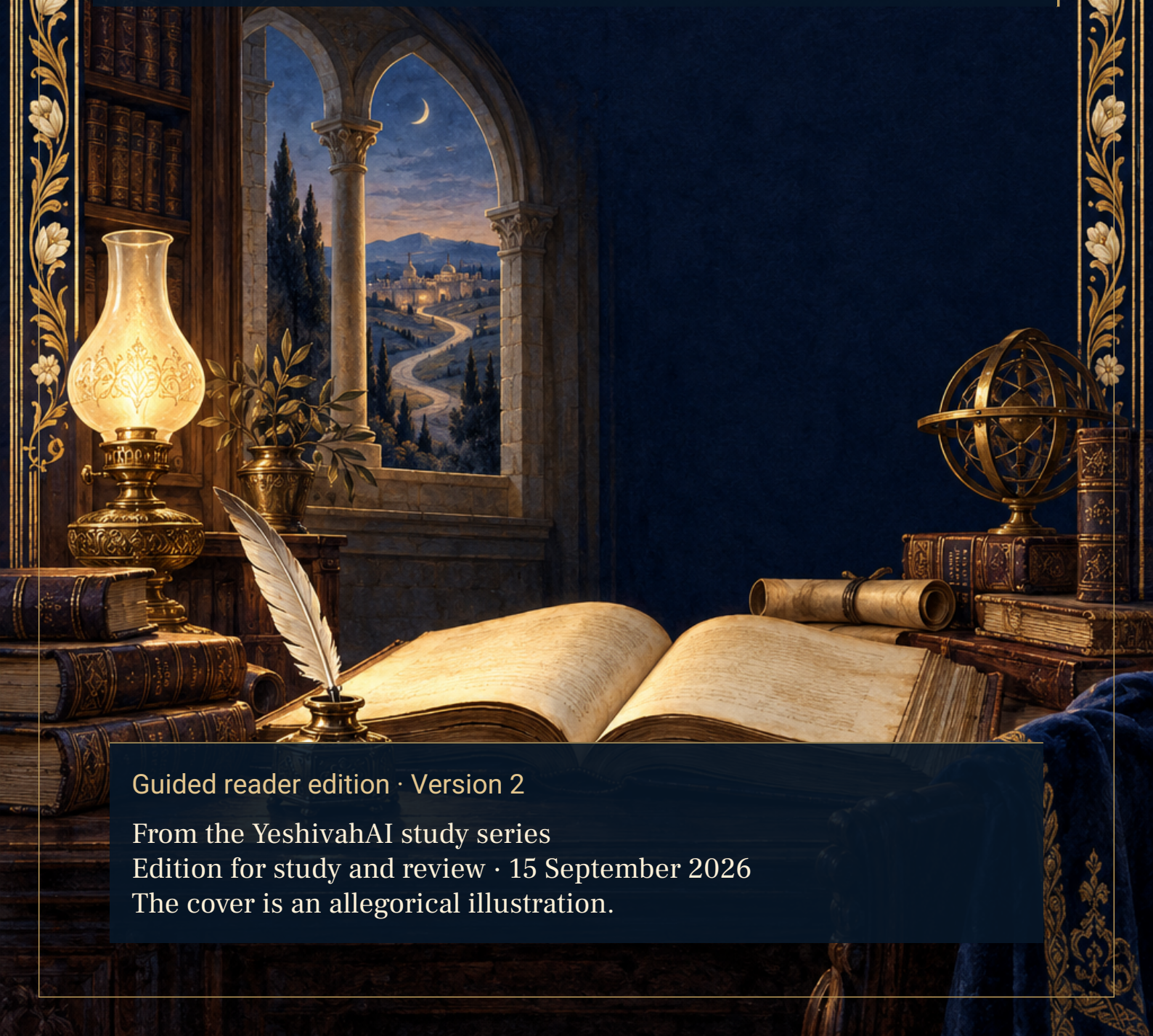


Beit Midrash YeshivahAI

Shofar and Mikveh Intentions

From words to meaning

A guided study of the Arizal and Baal Shem Tov



Guided reader edition · Version 2

From the YeshivahAI study series

Edition for study and review · 15 September 2026

The cover is an allegorical illustration.

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Understanding intention: a new doorway to study

What does a person seek to accomplish on hearing the shofar, and why can a few letters within a mikveh intention change its meaning? This booklet is for a first encounter with these texts. We begin with words, proceed to their structure, and then return to the sequence of intentions.

This is a new direction within Beit Midrash YeshivahAI: guided study of compressed Kabbalistic language with the source open beside its explanation. No previous study of Kabbalah or

Chassidism is assumed. The aim is to make each step intelligible, beyond recognizing abbreviations.

Artificial intelligence assists in collecting parallel texts, unpacking brief sentences, checking calculations and preparing equivalent editions. This demonstrates a significant opportunity to broaden access to demanding study. The teachings come from traditional sources; the new contribution is their collection and presentation. The project is human-directed and intended to operate with human and rabbinic review. This edition has not received specific rabbinic approval.

We read the complete shofar intention text under discussion, including the Musaf verse intentions; then the Friday immersion unit in Shaar HaKavanot and both mikveh texts printed in the Baal Shem Tov's name. The comparison in Siddur im Dach concerns a particular text in Tikkun Leil Shavuot. We preserve that distinction throughout.

The source appears in a shaded block, followed by explanation. Repetitions in the source remain. An unclear reading is marked where it occurs. Good understanding includes knowing precisely what still requires clarification.

Use the reader edition for continuous study and the complete research edition for sources, claims and review. Both editions in Hebrew and English are in the project folder.

Ten keys for the reading

Key

Segment and portion are two levels of subdivision.

Light, garment and recipient have distinct addresses.

Tashrat, Tashat and Tarat complete three levels in this text.

Verse intentions are separate from sound intentions.

A textual gap stays visible even when the general process is understood.

Key

The mikveh vessel and water represent different roles.

A whole filled Name differs from its added filling letters alone.

The Baal Shem Tov's intention includes both inner service and Names.

His mikveh traditions contain both simple and filled forms.

The Siddur explains added revelation of delight and mercy in the form it compares.

Hayom Yom, 2 Tishrei — the complete entry

Source — translation for this edition

Friday — 2 Tishrei, first day of Rosh Hashanah [as the digital heading reads] — 5704.

Studies: Chumash: Haazinu, sixth portion with Rashi.

Psalms: 10–17; 91–93. Tanya: section 20, from “Ve-hagam sheha-yesh...” to the printed marker “‘130’ ilato.”

Le-El Orekh Din is recited in Musaf.

At Minchah, Hodu is not recited, but Patach Eliyahu is recited.

What is written in the Siddur, Gate of the Shema, in the discourse beginning “To understand the difference” [74a], that Ana BeKoach is said before the shofar blowing, means: generally these are the intentions of the verses whose initial letters form the second Name within the forty-two-letter Name. Some, however, intend the words Ana BeKoach and so on in thought; the letters and words are not spoken. One who engages in the intentions must study the matters clearly in the writings of the Arizal, and then one's intention is acceptable.¹

The whole entry is reproduced, including its study schedule. Punctuation and spacing have been regularized; some

1. Hayom Yom, 2 Tishrei.

abbreviations are expanded in brackets. The digital heading says “first day of Rosh Hashanah,” although 2 Tishrei is the second day. The heading’s reading is retained rather than silently corrected.

The first three liturgical instructions identify the place of the poem Le-El Orekh Din, the omission of Hodu at Minchah, and the recitation of Patach Eliyahu. The study schedule belongs to the calendar of 5704, not to the date on which this booklet is read.

The last paragraph distinguishes speaking words from holding an intention in thought. Initial letters are the first letters of words. The forty-two-letter Name contains forty-two letters; its second group is mentioned here. The passage does not direct an additional vocal recitation of that Name or of Ana BeKoach. It explains a Siddur passage about intention.

“Clearly” supplies our educational method. Before the mind can follow a detailed intention, it must understand the words and the relations between levels. We therefore begin with foundations and return to the source at every stage. The instruction addresses those engaging in these intentions; it does not say that every person hearing the shofar must already be versed in Kabbalah.²

Before beginning: what is an intention?

An intention is the content toward which a person directs thought during spiritual service. Here the intentions are detailed: the Kabbalist relates the act to an order of spiritual relationships described in the Arizal’s writings. To “draw down” means to bring illumination from its source into a recipient. To “raise” means to connect a level with its root. Higher and lower express spiritual relationships, not distances in metres.

An educational analogy: an idea may be clear to a teacher while remaining unclear to a student. The teacher develops it in words and examples the learner can receive. In this analogy, light is the content; a vessel is the capacity to receive it; a garment is the form in which it is communicated. The analogy distinguishes roles; it does not identify divine reality with a classroom.

Light here is not physical light. A sefirah is not a separate divine being. These terms describe modes of divine manifestation and governance. Body, head, arm, father and mother will refer to spiritual structures and relationships in Kabbalistic language. Without this distinction, every subsequent sentence can be misunderstood.³

The sefirot: ten terms to learn

Chokhmah is the beginning of apprehension, like the point of a new idea. Binah develops that point into articulated understanding. Daat connects understanding with the person and the emotional attributes. These form Chabad: Chokhmah, Binah and Daat.

Chesed is giving and expansion. Gevurah is measure, boundary and discernment. Tiferet joins the directions through proportion and compassion. These form Chagat: Chesed, Gevurah and Tiferet. Gevurah does not mean evil: unlimited giving may fail to suit its recipient. “Sweetening judgments” seeks to connect limitation with a beneficent root.

Netzach is persistence and overcoming; Hod is acknowledgment and receptivity; Yesod is connection and transmission to a recipient. These form Nehi: Netzach, Hod and Yesod. Malkhut is manifestation toward a recipient; the mikveh texts associate it with speech.

3. Shaar HaKavanot, Rosh Hashanah, discourse 7; Shaar HaKavanot, Rosh Hashanah, discourse 8.

Keter names a level above articulated intellect, associated with will and delight. We are not adding an eleventh sefirah: some counts include Keter, while others include Daat. For the shofar we use the source's own map: Chabad, Chagat, Nehi and Malkhut.

These words gain more specific meanings in context.

“Chokhmah within Netzach” is not a contradiction: the overall faculty is Netzach, yet it has its own beginning, development and means of transmission. This explains why the same term may occur twice within one address.⁴

Partzuf, mochin and garment: who gives to whom?

A partzuf is an integrated system of sefirot. Abba, “father,” is the partzuf of Chokhmah; Imma, “mother,” is that of Binah. Zeir Anpin, abbreviated ZA, is the system of emotional attributes. Nukva is the partzuf of Malkhut. ZON means ZA and Nukva; AvI means Abba and Imma.

Mochin are illuminations that give the emotional system developed apprehension and vitality. One may count Chokhmah, Binah and Daat: three. One may also distinguish the kindnesses and severities within Daat, its two directions of connection. This gives four: Chokhmah, Binah, kindnesses and severities. Itra means crown and here names one of these two aspects of Daat.

In the process studied here, the mochin come through Imma's Nehi: Netzach carries the illumination of Chokhmah, Hod that of Binah, and Yesod that of Daat. Light, garment and receiving sefirah are therefore distinct. Imma's Netzach can enter ZA's Chokhmah: the names differ because they belong to different systems.

4. Keter Shem Tov, Addenda II: shofar intentions; Keter Shem Tov I, section 2: mikveh intentions.

Leah names an upper aspect of Nukva in this order. Removing mochin from Leah describes illumination moving from one place of investment to another. Jacob and David likewise function as Kabbalistic names here, alongside their meanings as biblical persons. The intentions should not be read as a story of people travelling through physical places.⁵

Perek and chelek: two addresses within one sentence

Perek I, II and III mean first, second and third segment. Here perek is a segment within a spiritual structure, not a chapter in a book. Chelek means a subdivision within that segment. The text before us describes a segment divided into three portions.

Take the sentence: “He brings portion I of segment II of Chokhmah into ZA’s Chesed.” First identify the illumination: the moach of Chokhmah. Then the segment from which it comes: second. Then its portion: first. Finally identify its recipient: Chesed of ZA. It is the first portion of the second segment of the Chokhmah illumination, entering Chesed of the receiving system.

The recipient is also segmented. Thus “portion II of the mochin into segment II of ZA’s Chabad” is not redundant. The portion describes what enters; the segment here describes where it enters. In every sentence ask whether “segment” qualifies the incoming illumination or the receiving sefirah.

An analogy is teaching material distributed to three groups of learners: one must specify both the unit being taught and the group receiving it. The analogy distinguishes addresses; it does not turn the three segments into physical books.

The first segment of the mochin is drawn into ZA’s Chabad, the second into Chagat and the third into Nehi. At every height the

5. Shaar HaKavanot, Rosh Hashanah, discourse 8; Pri Etz Chaim, Gate of the Shofar, chapter 4.

lines remain: Chokhmah on the right, Binah on the left, Daat in the middle. Chokhmah illumination therefore does not always enter a sefirah named Chokhmah. Its second segment reaches Chesed, and its third reaches Netzach.⁶

Incoming level	Right	Left	Middle
Segment I → Chabad	Chokhmah → Chokhmah	Binah → Binah	Daat → Daat
Segment II → Chagat	Chokhmah → Chesed	Binah → Gevurah	Daat → Tiferet
Segment III → Nehi	Chokhmah → Netzach	Binah → Hod	Daat → Yesod

Shofar intentions: setting and textual identity

The Arizal is Rabbi Isaac Luria. His teachings were principally transmitted through his disciple Rabbi Chaim Vital and the redactions of those writings. Shaar HaKavanot and Pri Etz Chaim are foundational sources in that tradition. Their detailed orders are not always identical. We use them to explain the text under discussion while preserving its own sequence.

The text occurs in the addenda to Keter Shem Tov under a heading attributing it to the Baal Shem Tov. The Rebbe’s introduction, however, observes that it appears to be the text of Rabbi Shabbetai of Rashkov’s Arizal Siddur. The warranted approach is to study it as a Lurianic intention text, without presenting it as an established distinctive method of the Baal Shem Tov. The mikveh texts below, by contrast, have explicit attribution within the Baal Shem Tov tradition and an explicit comparison in the Siddur.

Tekiah is an unbroken sound; shevarim are broken sounds; teruah is a succession of short sounds. Tashrat means tekiah–shevarim–teruah–tekiah. Tashat means tekiah–shevarim–tekiah.

6. Keter Shem Tov, Addenda II: shofar intentions.

Tarat means tekiah–teruah–tekiah. Three repetitions of each give thirty sounds here, counting each shevarim or teruah group as one unit.

“Seated” names the series before Musaf; “standing” names the series associated with Musaf. The former does not mean that the blower sits. Later come intentions for the verses of Kingship, Remembrance and Shofarot; these are separate from the intentions for the sounds.⁷

Dormita, separation and awakening

Shaar HaKavanot describes a dormita, or sleep, on Rosh Hashanah. The inner mochin withdraw from their ordinary manifestation in ZA. This is withdrawal within the order of illumination, not bodily sleep. During it, Nukva is built into a recipient capable of a face-to-face relationship.

“Back to back” describes a relationship without full mutual orientation. Nesirah, separation, allows the recipient to acquire her own developed structure. “Face to face” denotes revelation and mutual orientation. Separation thus prepares a more developed relationship.

Discourse 8 says that Chokhmah and kindnesses remain as encompassing illumination, while Binah and severities follow the path of building Nukva. Encompassing means not yet internally received by the vessel; it does not mean a cloud hovering around it. The shofar awakens the restoration and ordering of the mochin.

In discourse 7, Binah is the root of the blowing and the shofar. The narrow opening and widening form express movement from constriction toward breadth. Inwardly, judgments rise to their source and are included in the origin from which renewed

7. Keter Shem Tov, Addenda II: shofar intentions; Shaar HaKavanot, Rosh Hashanah, discourse 7.

vitality can be received. This does not abolish every boundary; it changes the way severity participates in divine governance.⁸

First Tashrat: opening, transfer and restoration

Source — translation for this edition

The seated sounds.

Tekiah: Abraham rises, draws the mochin, and becomes a throne.

Shevarim: Isaac rises and extends to the end of all Hod.

Teruah: Elokim ascended; Jacob, David.

Tekiah: Jacob, and he brings Netzach into Chokhmah, Hod into Binah, Yesod into Daat; all this in segment I of the sefirah.⁹

In the first tekiah, Abraham designates the side of kindness. Discourse 8 explains that Chagat of the preceding state rise to the place of Chabad to receive mochin. “Abraham rises” therefore means more than an increase in kindness: a vessel for a new level is formed. The throne represents ordered support for the four mochin, through the image of four legs.

In shevarim, Isaac designates severity. The Binah illumination and the crown of severity are transmitted within Imma’s Hod. Why two elements in one garment? At the stage described, the Daat route through Yesod is not complete, so severity is provisionally included in Binah’s route. This left-side transmission serves the building of Nukva on the day of judgment.

Teruah is indicated by the compressed words “Elokim ascended; Jacob, David.” Pri Etz Chaim explains the ascent of

8. Shaar HaKavanot, Rosh Hashanah, discourse 7; Shaar HaKavanot, Rosh Hashanah, discourse 8.

9. Keter Shem Tov, Addenda II: shofar intentions; Shaar HaKavanot, Rosh Hashanah, discourse 8; Pri Etz Chaim, Gate of the Shofar, chapter 4.

severity from Hod to Imma's Yesod. Elokim here signifies judgment; ascent to the root allows sweetening. Jacob and David connect the process with ZA and Malkhut. The brief source does not itself spell out every transition, so the explanation also uses the parallel text.

In the final tekiah, the three garments enter with their lights: Netzach into ZA's Chokhmah, Hod into Binah, Yesod into Daat. "All this in segment I" marks the first receiving stage. The opening tekiah prepares and awakens; the final tekiah completes orderly entry. The same kind of sound thus serves different points in the process.¹⁰

Second Tashrat: the same route, a further portion

Source — translation for this edition

Second Tashrat: to draw the mochin into segment II.

Tekiah: Abraham; to remove from Leah segment II of the Binah illumination and make a throne.

Shevarim: to draw portion II of the Binah illumination and the crown of severity into the garment of Hod, and bring them in.

Teruah: draw the crown of severity from below upward.

Tekiah: bring Netzach and its illumination into Chokhmah, Hod and its illumination into Binah, Yesod and its illumination into Daat: portion II of the mochin into segment II of ZA's Chabad.¹¹

The second portion now enters. The first tekiah removes from Leah the Binah aspect needed for the process and prepares a throne. Shevarim draws portion II of Binah and the crown of

¹⁰. Keter Shem Tov, Addenda II: shofar intentions; Shaar HaKavanot, Rosh Hashanah, discourse 8; Pri Etz Chaim, Gate of the Shofar, chapter 4.

¹¹. Keter Shem Tov, Addenda II: shofar intentions.

severity within Hod. In teruah the crown rises “from below upward.” In the final tekiah the three lines enter segment II of the receiving Chabad.

The heading “draw the mochin into segment II” is specified by the last line: here it is segment II of ZA’s Chabad. This does not mean that we have already moved to Chagat. We are still within the three Tashrat repetitions completing the upper level. This is the clearest example of why we must identify the owner of each “segment.”¹²

Third Tashrat: completing Chabad

Source — translation for this edition

Third Tashrat: draw the mochin into segment III of ZA’s Chabad.

Tekiah: remove portion III of the Binah illumination and the crown of severity, to make a throne.

Shevarim: bring Binah and severity into the garment of Hod.

Teruah: draw portion III of the mochin into the garment of [blank in source].

Tekiah: bring portion III of the first segments into segment III of ZA’s Chabad.¹³

The third repetition completes portion III of the first segments within segment III of ZA’s Chabad. The opening, shevarim and conclusion continue the structure already learned. Perakin kadmain is Aramaic for “first segments”: the giving side. “Segment III of Chabad” names the receiving side.

In the teruah line a word is missing after “within the garment.” The printed note confirms that this is how it appears in Shemuah Tovah. A parallel may suggest which garment was intended, but a conjecture must not become a word supposedly

¹². Keter Shem Tov, Addenda II: shofar intentions.

¹³. Keter Shem Tov, Addenda II: shofar intentions; Pri Etz Chaim, Gate of the Shofar, chapter 4.

supplied by the source. The reader can understand teruah's general role while recognizing that this particular sentence is incomplete.¹⁴

Three Tashat repetitions: from mochin to Chagat

Source — translation for this edition

Tashat.

Tekiah: bring portion I of segment II of Chokhmah into ZA's Chesed.

Shevarim: portion I of the Binah illumination into ZA's Gevurah.

Tekiah: portion I of the Daat illumination into ZA's Tiferet.

Tekiah: bring portion II of segment II of Chokhmah illumination into ZA's Chesed.

Shevarim: portion II of segment II of Binah illumination into ZA's Gevurah.

Tekiah: portion II of segment II of Daat illumination into ZA's Tiferet.

Tekiah: bring portion III of segment II of Chokhmah illumination into ZA's Chesed.

Shevarim: portion III of segment II of Binah illumination into ZA's Gevurah.

Tekiah: portion III of segment II of Daat into ZA's Tiferet.¹⁵

We now move to segment II of the incoming mochin; the destination is ZA's Chagat. Each repetition contains three sounds. In the first tekiah, Chokhmah illumination enters Chesed; in shevarim, Binah illumination enters Gevurah; in the final tekiah, Daat illumination enters Tiferet.

14. Keter Shem Tov, Addenda II: shofar intentions; Pri Etz Chaim, Gate of the Shofar, chapter 4.

15. Keter Shem Tov, Addenda II: shofar intentions; Pri Etz Chaim, Gate of the Shofar, chapter 4.

Repetition one brings portion I, repetition two portion II, and repetition three portion III. “Chokhmah into Chesed” means that intellectual illumination informs the faculty of love and giving; in the Kabbalistic account it is a precise route within the structure. The psychological explanation clarifies the relationship without replacing the Kabbalistic address.

There is no separate teruah here. Follow this source’s Tashat order. Pri Etz Chaim also describes further sequences using different wording; their headings should not be imported so as to replace Tashat with Tashrat. A parallel illuminates the idea without erasing the distinct text.¹⁶

Three Tarat repetitions: illumination reaches Nehi

Source — translation for this edition

Tarat.

Tekiah: bring portion I of segment III of Chokhmah into ZA’s Netzach.

Teruah: portion I of segment III of Binah illumination into ZA’s Hod.

Tekiah: portion I of segment III of Daat illumination into ZA’s Yesod.

Tekiah: bring portion II of Chokhmah illumination into ZA’s Netzach.

Teruah: portion II of segment III of Binah illumination into ZA’s Hod.

Tekiah: portion II of segment III of Daat illumination into ZA’s Yesod.

Tekiah: portion III of segment III of Chokhmah illumination into ZA’s Netzach.

16. Keter Shem Tov, Addenda II: shofar intentions; Pri Etz Chaim, Gate of the Shofar, chapter 4.

Teruah: portion III of segment III of Binah illumination into ZA's Hod.

Tekiah: portion III of segment III of Daat illumination into ZA's Yesod.¹⁷

Tarat concerns segment III of the mochin. It is drawn into the lower faculties of the structure: Chokhmah into Netzach, Binah into Hod, Daat into Yesod. "Lower" means closer to transmission and enactment relative to the beginning of apprehension; it does not mean unnecessary or worthless.

Again, three repetitions complete three portions. The first tekiah operates in the right line, teruah in the left, and the last tekiah in the middle. Reaching Yesod describes the illumination's capacity for connection and transmission.

At the end of thirty sounds, the map can be read without getting lost: Tashrat—Chabad; Tashat—Chagat; Tarat—Nehi. Each sequence preserves three lines and three stages of completion. This explains the order of this text; it does not claim that every occurrence of the number three in other books refers to this map.¹⁸

Musaf sounds: Kingship

Source — translation for this edition

The standing sounds. Kingship.

Tekiah: segment I, mpt [unresolved abbreviation], of Imma's Netzach extends in him.

Shevarim: segment I, mpt, of Imma's Hod.

Teruah: segment I, mpt, of Imma's Yesod.

Tekiah: segment I, mpt, of Imma's Netzach.

Tekiah: segment II, mpt, of Imma's Hod.

17. Keter Shem Tov, Addenda II: shofar intentions.

18. Keter Shem Tov, Addenda II: shofar intentions.

Shevarim: segment II, mpt, of Imma's Yesod.

Tekiah: segment II, mpt, of Imma's Netzach.

Tekiah: segment III, mpt, of Imma's Hod.

Teruah: segment III, mpt, of Imma's Yesod.

Tekiah: Imma's Malkhut extends in him.¹⁹

“Extends” describes illumination entering and spreading within a recipient. Imma's Netzach, Hod and Yesod are now familiar as garments of the mochin. Imma's Malkhut appears at the end, completing the series with a tenth aspect. The Aramaic prefix de means “of.”

There is a real textual problem here: the abbreviation mpt is not expanded in the checked source, and the sequence of segment numbers is not fully regular. The sound labels also do not map straightforwardly onto a normal ten-sound pattern. All lines are therefore retained as transmitted; they do not justify a conjecturally corrected performance instruction.

What is clear? The intention concerns the extension of aspects of Imma's Nehi and the concluding Malkhut of Imma. What remains unresolved? The exact abbreviation and several sequential details. Responsible understanding holds both facts together.²⁰

Musaf sounds: Remembrance and Shofarot

Source — translation for this edition

Remembrance.

Tekiah: segment I of Chesed within Imma's Netzach into Chesed of ZA's Nukva.

Shevarim: segment I of Gevurah within Imma's Hod into Nukva's Gevurah.

¹⁹. Keter Shem Tov, Addenda II: shofar intentions.

²⁰. Keter Shem Tov, Addenda II: shofar intentions.

Teruah: segment I of Tiferet within Imma's Yesod into Nukva's Tiferet.

Tekiah: segment II of Chesed within Imma's Netzach into Nukva's Chesed.

Tekiah: segment II of Gevurah within Imma's Hod into Nukva's Gevurah.

Shevarim: segment II of Tiferet within Imma's Yesod into Nukva's Tiferet.

Tekiah: segment III of Chesed within Imma's Netzach into Nukva's Chesed.

Tekiah: segment III of Gevurah within Imma's Hod into Nukva's Gevurah.

Teruah: segment III of Tiferet within Imma's Yesod into Nukva's Tiferet.

Tekiah: Imma's Malkhut extends.

Shofarot.

Tekiah: segment I of Nukva's Chokhmah.

Shevarim: segment I of Nukva's Binah.

Teruah: segment I of Nukva's Daat.

Tekiah: segment II of Nukva's Chokhmah.

Tekiah: segment II of Nukva's Binah.

Teruah: segment II of Nukva's Daat.

Tekiah: segment II of Nukva's Chokhmah [repeated II in source].

Tekiah: segment III of Nukva's Binah.

Teruah: segment III of Nukva's Daat.

Tekiah: Imma's Malkhut extends.²¹

Remembrance describes entry into Nukva's Chagat: Chesed within Imma's Netzach into Nukva's Chesed; Gevurah within

21. Keter Shem Tov, Addenda II: shofar intentions.

Hod into Gevurah; Tiferet within Yesod into Tiferet. Thus a particular line and quality are distinguished even within each garment of Imma. Each repetition changes the segment number; Imma's Malkhut concludes.

Shofarot names Nukva's Chokhmah, Binah and Daat. Compared with Remembrance, the focus moves from her emotional attributes to her mochin. The seventh line repeats "segment II of Chokhmah"; the parallel structure would suggest segment III. This is a possible correction, not an attested reading in hand. Irregular sound labels are likewise retained. Keep the two Musaf units distinct: this one describes extension through sounds. The next describes ascent and inclusion through verses. The repeated heading "Kingship" does not restart the same list.²²

Kingship verses: Nehi rise into Chagat

Source — translation for this edition

Kingship [verse intentions].

Segment I of Nukva's Netzach, which is Chokhmah within her Netzach, into segment I of ZA's Chesed; Torah from ZA's side.

Segment I of Nukva's Hod, which is Binah within her Hod, into segment I of ZA's Gevurah; Torah from his side.

Segment I of Nukva's Yesod, which is Daat within her Yesod, into segment I of ZA's Tiferet; Torah from his side.

Segment II of Nukva's Netzach, which is Chesed within her Netzach, into segment II of ZA's Chesed; Writings from Nukva's side.

Segment II of Nukva's Hod, which is Gevurah within her Hod, into segment II of ZA's Gevurah; Writings from her side.

Segment II of Nukva's Yesod, which is Tiferet within her Yesod, into segment II of ZA's Tiferet.

22. Keter Shem Tov, Addenda II: shofar intentions.

Segment III of Nukva's Netzach, Netzach within her Netzach, into segment III of ZA's Chesed.

Segment III of Nukva's Hod, Hod within her Hod, into segment III of ZA's Gevurah.

Segment III of Nukva's Yesod, Yesod within her Yesod, into segment III of ZA's Tiferet.

Therefore in this verse one says "God will be one," so that union with her in her Yesod will be constant, and there will be YH YH face to face; and within the last verse, the crown of her Yesod, which is Malkhut. This is "the Lord our God," to include her in Written Torah; "the Lord is one," from Chabad, Chagat, Nehi, the crown of Tiferet Israel: Oral Torah is included with Written Torah.²³

The source note identifies this as the verse intentions. In the first three verses, the segments of Nukva's Nehi are included in ZA's Chagat along the lines: Netzach into Chesed, Hod into Gevurah, Yesod into Tiferet. The second and third segments follow. Nine aspects receive completion in the concluding Malkhut.

Torah, Writings and Prophets are the biblical divisions from which the verses are taken. Here they also correspond to sides within the spiritual structure. Written Torah is associated with the giving side, and Oral Torah with the receiving and manifesting Malkhut. Inclusion connects them without erasing their distinction.

The final sentence explains the language of unity in the concluding verse and the inclusion of Malkhut. "The crown of her Yesod" means Malkhut at the culmination of her connecting faculty. Zivug denotes union and transmission between levels. Panim bepanim means face to face. The sequence "YH YH" remains as transmitted; the meaning of

23. Keter Shem Tov, Addenda II: shofar intentions.

every letter in it has not been established here. The final line is especially compressed: the explanation gives its clear trajectory without inventing an alternative letter sequence.²⁴

Remembrance verses: Chagat rise into Chabad

Source — translation for this edition

Remembrance.

Segment I of Nukva's Chesed into ZA's Chokhmah.

Segment I of Nukva's Gevurah into ZA's Binah.

Segment I of Nukva's Tiferet into Daat of ZA's Daat [repetition retained].

Segment II of Nukva's Chesed into Chesed of ZA's Chokhmah; Writings of Leah.

Segment II of Nukva's Gevurah into Gevurah of ZA's Binah.

Segment II of Nukva's Tiferet into Tiferet of ZA's Daat.

Segment III, which is Netzach of Nukva's Chesed, into Netzach of ZA's Chokhmah; Prophets, from Imma's Nehi extending there.

Segment III, which is Hod of Nukva's Gevurah, into Hod of ZA's Binah.

Segment III, which is Yesod of Nukva's Tiferet, into Yesod of ZA's Daat.

Verse: include Malkhut of Yesod of Nukva's Tiferet in the crown of Yesod within ZA's Daat.²⁵

The same logic appears one level higher: Nukva's Chagat are included in ZA's Chabad. Chesed rises into Chokhmah, Gevurah into Binah, Tiferet into Daat. The middle portion of each higher sefirah contains its Chesed, Gevurah and Tiferet

24. Keter Shem Tov, Addenda II: shofar intentions.

25. Keter Shem Tov, Addenda II: shofar intentions.

aspects; the lower portion contains its Netzach, Hod and Yesod. “Chesed of Chokhmah” is therefore not an eleventh sefirah: it is Chesed within Chokhmah.

“Writings of Leah” associates the verses with the Leah aspect; “Imma’s Nehi extending there” returns to the garments through which illumination is received. The last verse includes the completing aspect, Malkhut within Yesod. The print says only “verse”; its note suggests that “last” was omitted. We retain the text and explain its concluding role.²⁶

Shofarot verses: returning to Imma

Source — translation for this edition

Shofarot.

Include Nukva’s Chabad in Imma’s Nehi, which are above ZA’s Chabad. Since Imma’s Yesod is the secret of the shofar, from which the sounds emerge, these are called Shofarot.

Segment I of Nukva’s Chokhmah into segment I of Imma’s Netzach, which is Chokhmah of Imma’s Netzach.

Segment I of Nukva’s Binah into segment I of Imma’s Hod, which is Binah of Imma’s Hod.

Segment I of Nukva’s Daat into segment I of Imma’s Yesod, which is Daat of her Yesod.

Segment II of Nukva’s Chokhmah into segment II of Imma’s Netzach, which is Chesed of her Netzach.

Segment II of Nukva’s Binah into segment II of Imma’s Hod, which is “devorah” of her Hod [source reading].

Segment II of Nukva’s Daat into segment II of Imma’s Yesod, which is Tiferet of her Yesod.

Segment III of Nukva’s Chokhmah into segment III of Imma’s Netzach, which is Netzach of her Netzach.

26. Keter Shem Tov, Addenda II: shofar intentions.

Segment III of Nukva's Binah into segment III of Imma's Hod, which is Netzach of her Hod [source reading].

Segment III of Nukva's Daat into segment III of Imma's Yesod, which is Netzach of her Yesod [source reading].

Last verse: Malkhut within Yesod of the female Daat, into Malkhut within Imma's Yesod.²⁷

Here Nukva's Chabad are included in Imma's Nehi above ZA's Chabad. There is no contradiction with Nehi usually being the lower part: the lower faculties of a higher partzuf can stand above the head of a lower one. Again, identify whose level is being named.

The source itself connects the shofar with Imma's Yesod, from which the sounds emerge. Across three segments the correspondences remain: Chokhmah to Netzach, Binah to Hod, Daat to Yesod. In the last verse, the Malkhut concluding Nukva's Daat is included in Malkhut within Imma's Yesod.

The transcript reads "devorah" where the structure suggests Gevurah. Two later clauses say Netzach within Hod and Yesod, where the parallel structure suggests Hod and Yesod respectively. These are conjectural corrections based on symmetry, requiring a printed or manuscript witness. The overall map is clear; those three words are not silently amended.

The text ends with the recipient ascending to the root of transmission after illumination has entered and the recipient has been built. We can now see why the shofar is described as more than a sound awakening emotion: it participates in an ordered account of development, reception and union.²⁸

²⁷. Keter Shem Tov, Addenda II: shofar intentions.

²⁸. Keter Shem Tov, Addenda II: shofar intentions.

The mikveh: understanding the language before the arithmetic

A mikveh is a gathering of water; immersion places the whole person within it. In the intentions studied here, the containing pool is associated with Binah, and its water with illumination entering it. The person seeks to leave a previous condition and receive renewed vitality. Birth is the image for this transition.

The four-letter divine Name, Havayah, consists of yod-he-vav-he. Ehyeh consists of alef-he-yod-he. A simple Name means those letters themselves. A filling writes out the names of the letters: for example, yod becomes יוד. He may be spelled הָא, הֵא or הֶא; these differences change both the numerical value and the Kabbalistic significance assigned to the form.

Gematria calculates letter values. Alef through tet equal 1 through 9; yod is 10, kaf 20, lamed 30, mem 40, nun 50, samekh 60, ayin 70, pe 80, tzadi 90; qof is 100, resh 200, shin 300 and tav 400. Final letters here have their ordinary values. We will calculate the important examples explicitly.

A numerical equivalence does not by itself establish a spiritual claim. It serves as an allusion within a tradition identifying a Name and its level. Two things sharing a number do not become identical in every respect. We learn both what is counted and why the source relates the subjects.²⁹

AB, SAG, MA and BAN: the arithmetic made visible

The four fillings of Havayah are:

AB: יוד הי ויו הי. Calculation: $20 + 15 + 22 + 15 = 72$.

SAG: יוד הי ואו הי. Calculation: $20 + 15 + 13 + 15 = 63$.

²⁹ Shaar HaKavanot, Order of Shabbat, discourse 1: immersion; Keter Shem Tov I, section 2: mikveh intentions.

MA: יוד הא ואו הא. Calculation: $20 + 6 + 13 + 6 = 45$.

BAN: יוד הה וו הה. Calculation: $20 + 10 + 12 + 10 = 52$.

These are four ways of spelling one Name in full, not four deities. Count the yods in the full spellings: four in AB, three in SAG, one in MA and one in BAN. Together nine yods have the value 90. Mayim, water, also equals 90: mem 40 + yod 10 + final mem 40.

Ehyeh filled with hehs is אֵלֶּה יוֹד הֵּה: $111 + 10 + 20 + 10 = 151$. Mikveh is mem 40 + qof 100 + vav 6 + he 5 = 151. With yod fillings, אֵלֶּה יוֹד הֵּי equals 161; with alef fillings, אֵלֶּה יוֹד הֵּא equals 143. The Hebrew designations kana, kasa and kama here name these numbers.

Two distinctions are now clear: the containing pool is alluded to by the 151 of Ehyeh filled with hehs; the water by the nine yods in the Havayah fillings. We will also see forty seah alluded to by the four yods of AB.³⁰

The Arizal: the stream, water and the honour of Shabbat

Source — translation for this edition

The intention of immersion on the eve of Shabbat: after entering the sea, river or mikveh, before immersing, intend that the mikveh is the Name Ehyeh filled with hehs, whose value is 151, the value of mikveh, for all the higher Ehyeh Names gather there, as explained. Then intend to draw into this mikveh the upper stream: four Havayah Names, AB, SAG, MA and BAN, and three Ehyeh Names, filled with yods, alefs and hehs. In their simple forms each has one yod: seven yods in seven Names. These seven Names are the seven Names of Shabbat, in the mystery of the seven letters Ehyeh YHV mentioned in Raaya Mehemna, Yitro. Intend the seven simple

³⁰. Shaar HaKavanot, Order of Shabbat, discourse 1: immersion; Keter Shem Tov I, section 2: mikveh intentions.

yods, but also their fillings, and add YH, the mystery of Shabbat. There are then eight yods, the value of NL in nachal. With the collective count of the eight yods themselves, this is nachal. Then include the yods themselves and their collective grouping: two collective units. Add them to nachal to obtain mayim; the water has thus been drawn into the mikveh. Intend that all this is for the honour of Shabbat. The eight Names—four Havayah, three Ehyeh and YH—have thirty letters, the lamed of likhvod. Add two collective units, the seven Names as one and YH as one, to reach the value of kavod. The numerical value of all eight Names is Shabbat. On rising from the water, say “If you turn back your foot from Shabbat.”³¹

This opens the Friday immersion unit in Shaar HaKavanot. The source begins by identifying the pool as a vessel and drawing the “upper stream” into it, before numbering immersions. The stream images continuous transmission from a higher source.

Four Havayah Names and three Ehyeh Names make seven. Each simple spelling contains one yod. Add the yod of YH: eight yods equal 80, corresponding to nun-lamed within nachal, stream. Add the count of the yods themselves, eight, to obtain 88, nachal. Two further collective units give 90, mayim, water. A kollel counts a group as an additional unit within the source’s stated method of allusion. A number should not be added without identifying what it counts.

“For the honour of Shabbat” is interpreted through two different counts. The simple Names have thirty letters: four Havayah Names give sixteen; three Ehyeh Names twelve; YH two. This is lamed. Adding two collective units gives 32, kavod, honour. The full numerical values are 232 for the four Havayah

31. Shaar HaKavanot, Order of Shabbat, discourse 1: immersion; Pri Etz Chaim, Gate of Shabbat, chapter 4.

fillings, 455 for the three Ehyeh fillings and 15 for YH: together 702, Shabbat.

The concluding verse, “If you turn back your foot from Shabbat,” connects the intention to honouring Shabbat. Distinguish counting letters in the simple Names, which gives thirty, from counting the values of their fillings, which gives 702. Confusing these operations produces an error.³²

Two immersions: putting off and receiving

Source — translation for this edition

Another intention: a person should immerse twice, one after the other. The first is to remove the soul’s weekday garments; the second honours Shabbat by receiving its addition. In the first, intend Ehyeh filled with yods [source reading], whose value is mikveh. In the second, intend the two Names Ehyeh YHV mentioned in Raaya Mehemna, Yitro, and the seven Names issuing from their seven letters: Havayah; Havayah with the vowels of Elokim; MTzPTz; YH-Adnai; El; MTzPTz; Elokim. All these Names express Shabbat holiness. They contain five yods, fifty; the two underlying Names Ehyeh YHV equal forty-two. Together this equals bamayim. On rising from the second immersion, intend the four Havayah fillings AB, SAG, MA and BAN and the three Ehyeh fillings with yods, hehs and alefs, totalling 687. Add YH and the total is Shabbat. Shabbat involves ZON ascending into Abba and Imma, then corresponding to YH. On rising from immersion, do not dry yourself with a cloth, for the body should absorb the water of Shabbat.³³

The soul’s weekday garments are modes of reception and engagement suited to ordinary workdays. The first immersion is explained as putting them off; the second as receiving added

³². Shaar HaKavanot, Order of Shabbat, discourse 1: immersion; Pri Etz Chaim, Gate of Shabbat, chapter 4.

³³. Shaar HaKavanot, Order of Shabbat, discourse 1: immersion; Pri Etz Chaim, Gate of Shabbat, chapter 4.

Shabbat holiness. A simple analogy: a new way of living may require making room, beyond adding something to an unchanged habit.

The first-immersion line in this transcript says “filled with yods” and equates it with mikveh. The arithmetic does not fit: the yod filling is 161. The heh filling is 151, as the preceding and following paragraphs state and Pri Etz Chaim confirms. This supplies clear grounds for identifying a textual error. The quotation is retained; the explanation openly corrects it to the heh filling.

The seven listed Names are called margelan, pearls. Their two underlying Names, Ehyeh and YHV, comprise seven letters and total 42. The five yods in the seven derived Names total fifty; together 92, bamayim, “in water.” On rising, 687 plus 15 again gives 702, Shabbat.

“ZON rising into Abba and Imma” means ZA and Nukva ascending toward the source of their mochin. The concluding direction about not drying is reproduced as part of the practice described in the source; it expresses receiving the Shabbat water. That detail need not become the definition of the intention itself.³⁴

The vessel and water: two roles within one act

Source — translation for this edition

Third intention: intend that the mikveh itself, the vessel, is Ehyeh filled with hehs, whose value is mikveh. This is a vessel and garment for the Havayah Names within it, which are the water: the four fillings AB, SAG, MA and BAN. They contain nine yods, the value of mayim. These four Havayah Names, the water, are rooted in the first Havayah, AB, which is in

34. Shaar HaKavanot, Order of Shabbat, discourse 1: immersion; Pri Etz Chaim, Gate of Shabbat, chapter 4.

Chokhmah; “You made them all with wisdom.” Water also primarily belongs to Chesed, whose value is AB. Therefore the mikveh water is forty seah, corresponding to the four yods of the AB Name, for it is the principal one.³⁵

The source now states explicitly: the mikveh as vessel is Ehyeh filled with hehs. The Havayah Names within it are the water. Binah provides a place and defined receptivity for illumination; Chokhmah is the root of the incoming light. The pool contains and the water fills.

“You made them all with wisdom” points to the root in Chokhmah. Chesed equals 72: chet 8 + samekh 60 + dalet 4. This connects it with the AB filling, also 72. AB’s four yods equal forty, alluding to forty seah. The correspondence is an inner interpretation of a recognized water measure, not a method for deriving physical volume from letters.

Remember this distinction when we reach the Baal Shem Tov: his text begins with the same calculations of 151, nine yods and four yods. The distinctive point cannot simply be the use of Ehyeh or the association of water with kindness.³⁶

A renewed spirit and the seven pearls

Source — translation for this edition

One should also immerse intending to remove the spirit resting upon oneself during the weekdays, so that a spirit from Beriah now rests upon oneself, through Ehyeh filled with hehs, whose value is mikveh. Also intend the two Names Ehyeh YHV, whose mystery belongs to Beriah. From them issue seven pearls, seven other Names mentioned in the Zohar’s Raaya Mehemna, Yitro, as explained above. They total 849; with the mikveh’s 151, Ehyeh filled with hehs, the whole

35. Shaar HaKavanot, Order of Shabbat, discourse 1: immersion; Keter Shem Tov I, section 2: mikveh intentions.

36. Shaar HaKavanot, Order of Shabbat, discourse 1: immersion; Keter Shem Tov I, section 2: mikveh intentions.

is one thousand. These are the thousand worlds of lights emerging from Binah and illuminating below. Intend to receive illumination from them as well. It is also proper to taste all dishes prepared on Friday in honour of Shabbat, like a person preparing a king's meal and checking whether the dishes are good or need seasoning, to correct them or prepare others. This shows welcoming the guest graciously. This is the meaning of "Those who taste it merit life," established in the Shabbat Musaf prayer beginning "You established Shabbat; You desired its offerings": whoever tastes the Shabbat dishes on Friday merits higher life.³⁷

Beriah here is a level within the order of worlds. Atzilut, Beriah, Yetzirah and Asiyah describe four orders of revelation and concealment, not four planets. In the transition described, the person seeks a spirit from a level above the weekday mode of vitality.

The final calculation can also be checked. The seven Names listed earlier have values 26, 26, 300, 80, 31, 300 and 86, totalling 849. MTzPTz equals 300; YH-Adnai equals $15 + 65 = 80$. Add the mikveh's 151 to obtain 1000. "A thousand worlds" refers in the source to many levels of illumination emerging from Binah, not an astronomical count.

The source ends with tasting Shabbat dishes. We include that ending to preserve the complete source unit: tasting is compared with preparing a king's meal and checking its quality. It joins inner preparation with practical honour for Shabbat. This concludes the Friday setting; it is not another immersion.

We have studied one order containing several intentions. Pri Etz Chaim records further distinctions between needs and

37. Shaar HaKavanot, Order of Shabbat, discourse 1: immersion; Pri Etz Chaim, Gate of Shabbat, chapter 4.

occasions. “The Arizal’s mikveh intention” therefore does not name a single formula used for every immersion.³⁸

The Baal Shem Tov: water and heart within one intention

Source — translation for this edition

First intend the mystery mentioned in the Gemara, six degrees of mikvaot, according to this mystery: YHV—Chesed; YVH—Netzach; HVY—Gevurah; HYV—Hod; VYH—Tiferet; VHY—Yesod. [These are the Names written in the lulav intentions, where the Arizal explains their reasons.] The mikveh water is the nine yods of AB, SAG, MA and BAN, whose value is water. All flow from AB, the first, which is Chesed, numerically AB, and is the aspect of water. There are therefore forty seah, corresponding to AB’s four yods. Mikveh also equals 151, Ehyeh filled with hehs, in the mystery of Binah, which is a receptacle for 161 and 143.³⁹

The Baal Shem Tov, Rabbi Israel, is the founding figure from whom the Chassidic movement developed. Keter Shem Tov collects traditions of his teachings. Its long mikveh text ends with the copyist’s statement that it was copied from his words. This is explicit literary attribution; it does not mean that his autograph was examined here.

We reproduce the complete intention paragraph by paragraph. The edition contains bracketed additions and variant readings, retained in the quotation. Its opening refers to six degrees of mikvaot; the source identified in its notes is Mishnah Mikvaot 1:1. These are not six physical heights within a pool, but an association of six aspects with six attributes.

38. Shaar HaKavanot, Order of Shabbat, discourse 1: immersion; Pri Etz Chaim, Gate of Shabbat, chapter 4.

39. Keter Shem Tov I, section 2: mikveh intentions.

The three letters YHV can be arranged in six permutations. The text maps YHV to Chesed; YVH to Netzach; HVY to Gevurah; HYV to Hod; VYH to Tiferet; VHY to Yesod. Each contains the same letters in a different order. A permutation changes order; a filling spells out letter names. These are distinct operations.

The familiar calculations return: nine yods equal water; AB's four yods equal forty; Ehyeh filled with hehs equals mikveh. "A receptacle for 161 and 143" means that the 151 filling receives from Ehyeh levels whose values are 161 and 143. One system can thus be a vessel relative to what is above it.⁴⁰

Breaking a habit and rebuilding the attributes

Source — translation for this edition

The body is built through the Name 151, as stated [as explained in the writings of] the Arizal [in the intention for the night of Hoshana Rabbah]. The [afflicted] body is an earthenware vessel and has no purification in a mikveh, for breaking earthenware vessels is their purification. The meaning is that before entering the mikveh one must break one's heart within and accept the sovereignty of Heaven, abandoning wrongdoing. From now on one is ready to serve with love—Chesed—and reverence—Gevurah—so that God may take pride—Tiferet—in one, as [Scripture] says, "Israel, in whom I will be glorified." One dedicates oneself to His holiness, and thereby overcomes—Netzach—sin [the other side], trusting God to restore His estranged one. One must acknowledge—Hod—Him for rescue from the depths of the sea; then one is included in "the righteous one, foundation—Yesod—of the world." Thereby the glory of His sovereignty—

40. Keter Shem Tov I, section 2: mikveh intentions.

Malkhut—[His blessed and exalted Name] grows and becomes known forever.⁴¹

The earthenware-vessel image is not a halachic assertion that the human body is pottery. It asks a person to go beyond an external act: an inwardly unchanged vessel does not express the renewal being sought. A broken heart means relinquishing the insistence on continuing wrongdoing and accepting divine sovereignty.

The attributes are then rebuilt one by one. Chesed: service with love. Gevurah: with reverence. Tiferet: living so that divine glory is expressed through the person. Netzach: dedication and overcoming, trusting that God restores the estranged. Hod: acknowledging that rescue comes from God. Yesod: inclusion in the righteous connecting power. Malkhut: making divine sovereignty known in the world.

The text does not say to abandon detailed intentions in favour of feeling alone. It places moral service within the same intention that contains Names and numbers. We therefore should not construct an opposition between a “technical” Arizal and an “emotional” Baal Shem Tov. Both use Kabbalistic language; this text makes particularly explicit the demand that immersion change one’s approach to service.⁴²

Roof, walls and floor: thought, voice and speech

Source — translation for this edition

Also intend while in the mikveh: Adnai, Malkhut, is the mystery of speech; Havayah is ZA, the mystery of voice; Ehyeh is the mystery of thought. The mikveh’s roof corresponds to Ehyeh, its four sides to the four letters of

⁴¹. Keter Shem Tov I, section 2: mikveh intentions.

⁴². Keter Shem Tov I, section 2: mikveh intentions.

Havayah, and its floor to Adnai. These three Names equal YBQ, the mystery of union, blessing and holiness. Intend that you enter to ask God for purity and holiness for your thought, voice and speech. Through this intention, “though the righteous person falls seven times, he rises”: even after descending seven levels backward, God heals him and establishes a new covenant that will not be broken. Spiritual stature—komah, the letters of mikveh—then illuminates his soul.⁴³

The whole mikveh becomes an image for intention: roof corresponds to Ehyeh and thought; four sides to Havayah’s four letters and voice; floor to Adnai and speech. This does not require understanding concrete as physically being a divine Name. The setting of immersion expresses a sequence of source, transmission and manifestation.

Thought is inward content; voice is expressive power before its articulation into words; speech divides voice into definite words. The request is for purity throughout: what I think, how I express, and what I actually say.

Ehyeh equals 21, Havayah 26 and Adnai 65. Together they give 112, YBQ. Union, blessing and holiness—yichud, berakhah, kedushah—have the initials YBQ and explain the purpose of this connection. Komah, stature, and mikveh contain the same letters in a different order; rising after a fall is linked with a renewed spiritual stature.

“The righteous person falls seven times and rises” expresses renewal after descent. It is not permission to sin: the preceding paragraph explicitly requires abandoning wrongdoing. Hope and repentance work together.⁴⁴

⁴³. Keter Shem Tov I, section 2: mikveh intentions.

⁴⁴. Keter Shem Tov I, section 2: mikveh intentions.

Seah, kav and log: three measures, three calculations

Source — translation for this edition

Seah has the value of Adnai, samekh–he; the alef within seah is the mystery of Chokhmah, the first yod of Havayah. Yod spelled יו alludes through its vav to the six kav in a seah, meaning the six degrees of the mikveh above. The root of the fillings of AB, SAG and MA has the value kav; six times kav equals berit, to repair damage to the holy covenant. The dalet in the filling yod alludes to four log, for YHV filled with alefs equals log. Through this one merits divine service.⁴⁵

Seah, kav and log are volume measures: a seah contains six kav, and a kav four log. The text interprets the vav within the spelling yod as six, and its dalet as four. These are allusions within the relationship between the measures.

A small but decisive precision: the entire word seah equals 66, not 65. Samekh–he equals 65, like Adnai; the alef is separately interpreted as Chokhmah. This is how to read the compressed sentence without creating false arithmetic.

Here “filling” means the added letters excluding Havayah’s four simple letters. Subtract 26 from each Name: $72 - 26 = 46$; $63 - 26 = 37$; $45 - 26 = 19$. Together these give 102, kav. Multiply by six kav to obtain 612, berit, covenant. Do not add BAN here: the source lists only AB, SAG and MA.

YHV filled with alefs is יהוה אלו: $20 + 6 + 13 = 39$. Log also equals 39: lamed 30 + vav 6 + gimel 3. These calculations connect with repairing the covenant and preparing for divine service. The ethical intention gives context to the letter arithmetic.⁴⁶

⁴⁵. Keter Shem Tov I, section 2: mikveh intentions.

⁴⁶. Keter Shem Tov I, section 2: mikveh intentions.

MI and YAM, AGLA and ALD: what is sweetening?

Source — translation for this edition

Say this verse with intention: “Hope of Israel, God, its saviour in a time of distress.” Intend that the initials of mikveh Yisrael are MI, and Havayah moshi‘o give YAM, the mystery of the Shekhinah [from which judgments appear in this world; they are sweetened by being raised to their root, the Yesod of Binah]. From her judgments awaken. There is the Name אלף ה' יוד ה' , whose value is mikveh, as above; there they are sweetened through birth, through the mikveh water: nine yods of AB, SAG, MA and BAN, ninety, the value of water, and AB’s four yods, forty seah. The revelation of severities is the Name AGLA: the five severities, roots of all severities, manifest in the lower Shekhinah, Adnai. When the severities rise to their root, MI, called Binah, and are sweetened there through a new birth, this is alluded to by the Name ALD. Therefore, when lowering the head into the water to immerse, intend the Names Ehyeh and ALD interwoven as אהלידה .⁴⁷

“Hope of Israel, God, its saviour in a time of distress” combines wording from Jeremiah 14:8 and 17:13; it is not one verse verbatim. The initials of mikveh Yisrael are MI; those of Havayah and moshi‘o are YAM. They are the same letters reversed. MI here designates Binah; YAM the Shekhinah, the Malkhut aspect.

When judgment appears only as restriction, a person experiences distress. Raising it to its root means including it in a broader source where its beneficent purpose can emerge. Sweetening changes how judgment is received and transmitted from that source. Rebirth emphasizes that emergence from the mikveh seeks a renewed possibility of life.

47. Keter Shem Tov I, section 2: mikveh intentions.

AGLA comes from the initials of “You are mighty forever, Lord” in the Amidah. The source calls it a verse, but it is prayer wording. Alef plus gimel equals dalet: $1 + 3 = 4$. Combined with the remaining lamed and alef, this yields ALD. AGLA and ALD both equal 35. The value remains while its form changes: severity becomes associated with birth.

The explicit interweaving here uses simple Ehyeh and ALD: אֶהְיֶה לֵאלֹהִים אֲדָנָי. Alternate one letter of Ehyeh with one of ALD, ending with Ehyeh’s final he. The groups total $21 + 35 = 56$; tevilah also equals 56. This matters for the comparison: the long text attributed to the Baal Shem Tov itself includes the simple Name.⁴⁸

The four Names: a complete stature

Source — translation for this edition

Also intend and picture these four Names while in the mikveh: ALD, Ehyeh, Havayah, Adnai. Intend that the alef of ALD alludes to the supernal Keter: alef has the letters of pele. Lamed alludes to three lines: right—Chokhmah, Chesed, Netzach; left—Binah, Gevurah, Hod; middle—Daat, Tiferet, Yesod. Dalet alludes to Malkhut, the mystery of Adnai. Thus far I copied letter for letter from the [holy] words of the [divine teacher] Baal Shem Tov, of blessed memory.⁴⁹

The final paragraph pictures four Names: ALD, Ehyeh, Havayah and Adnai. The last three are familiar as thought, voice and speech. ALD expands contemplation toward the origin of the whole structure.

Alef is related to Keter and pele, wonder, the same letters rearranged: the root above articulated apprehension. Lamed alludes to three lines. In detail, the right includes Chokhmah,

⁴⁸. Keter Shem Tov I, section 2: mikveh intentions.

⁴⁹. Keter Shem Tov I, section 2: mikveh intentions.

Chesed and Netzach; the left Binah, Gevurah and Hod; the middle Daat, Tiferet and Yesod. Dalet alludes to Malkhut.

The text ends with the copyist's statement that he copied the Baal Shem Tov's words. We retain the statement within the source unit, while distinguishing that literary testimony from examining an original manuscript. The educational sequence is clear: from a broken heart, through transformed attributes and purity of thought, voice and speech, toward an intention encompassing the whole stature.⁵⁰

A further text: the five immersions

Source — translation for this edition

On coming to the mikveh, intend that it is the Name 151: Ehyeh filled with hehs, אֵלֶּה יוֹד הֵה, whose value is 151, mikveh. Principally intend that the lower mikveh in which we immerse is itself the Name 151 through the chain of descent. Immerse once and intend that Name while under water. Then intend AGLA, the Name of severities arising from the initials of “You are mighty forever, Lord,” and immerse a second time, intending it. Then intend ALD, understanding that from AGLA the alef and gimel become dalet and the Name ALD results. Immerse a third time and intend it. Then immerse a fourth time; while the head is under water, interweave Ehyeh and ALD as אֵלֶּה יוֹד הֵה ל יוֹד הֵה ד [transcript retained]. Intend the matter for which one prays, contained within this Name; it is sweetened by raising it as described. Immerse a fifth time and interweave simple Ehyeh with simple ALD as אֵלֶּה יוֹד הֵה ל יוֹד הֵה. Intend to raise the matter for which one prays to a higher level of Binah; then all becomes complete kindness and mercy.⁵¹

50. Keter Shem Tov I, section 2: mikveh intentions.

51. Keter Shem Tov, Addenda I: five immersions; Pri Haaretz, Lech Lecha: mikveh intentions.

This is the complete five-immersion text printed in the Keter Shem Tov addenda, copied from Pri Haaretz. It is more than an abbreviation of the long text: it specifies immersions and a particular matter for which the person prays.

In the first immersion, the lower mikveh is related to the Name 151 through hishtalshelut, the order of emergence from level to level. In the second, AGLA represents manifest severity. In the third, ALD follows the change of letter grouping learned earlier. In the fourth, ALD is interwoven with filled Ehyeh and the matter being prayed for is included there. In the fifth, ALD is interwoven with simple Ehyeh and the matter is raised to a higher level of Binah.

The text therefore includes both a filling and a simple Name. One cannot say that the Baal Shem Tov rejected the simple Name. The text assigns both forms roles within one process. Nor is this a formula guaranteeing a requested outcome within a particular time: it is the language of prayer and sweetening.

The fourth immersion's letter sequence is corrupted in the checked transcript. We next distinguish three witnesses. For the fifth, this transcript gives two initial alefs; the checked Pri Haaretz transcript lacks one. Preserving these details is essential when the intention concerns the letters themselves.⁵²

One letter in another position: three interweaving witnesses

In the Keter Shem Tov addenda, immersion four reads אלה ל יוד הה ד. This is the transcript's reading; it does not cleanly preserve the Ehyeh filling required by the sentence.

The quotation from Siddur im Dach reads אלה ל יוד הה ד. Here Ehyeh's filling, alef-heh-yod-heh, remains complete, with

52. Keter Shem Tov, Addenda I: five immersions; Pri Haaretz, Lech Lecha: mikveh intentions.

ALD interwoven: alef after the filling of alef, lamed after the first heh filling, and dalet after the last heh filling.

The Pri Haaretz transcript reads אֶלֶף אֶהָ לִיּוֹד דָּהָהָ. Its dalet precedes the final heh filling. Grouped for clarity: אֶלֶף אֶהָ לִיּוֹד דָּהָהָ. This changes the order even though the sum of the letters remains unchanged.

To understand the Siddur, we follow its quoted form rather than constructing a hybrid of three versions. Determining the exact intention for a particular practice requires an authoritative textual witness. Our comparison keeps every witness distinct.⁵³

The Siddur im Dach comparison: simple and filled

Source — translation for this edition

To understand the general mikveh intentions: in Tikkun Leil Shavuot of the Arizal, the general intention is stated as interweaving the simple Name Ehyeh without filling. But in the mikveh intention printed in the Baal Shem Tov's name, Ehyeh appears with its filling: אֶלֶף אֶהָ לִיּוֹד דָּהָהָ. Thus ALD is interwoven with Ehyeh's filling: the alef of ALD with the filling of alef, lamed with the filling of heh, and dalet with the filling of the last heh, and so forth. This is the true straightforward meaning of his intention. To understand what ALD is and why it is specifically interwoven with Ehyeh's filling... [The compiler states that the discourse continues at great length and depth; he omits the middle and directs the reader to the original. He then quotes its conclusion:] The act of immersion alone does not suffice without intention of spiritual self-nullification, that is, self-dedication. This is the reason for mikveh immersion generally. The letters of bittul are those of tevilah, except that

⁵³. Keter Shem Tov, Addenda I: five immersions; Pri Haaretz, Lech Lecha: mikveh intentions; Siddur im Dach, mikveh discourse, as quoted in Baal Shem Tov on the Torah, Yitro 13.

vav is exchanged for he. [Siddur of Rabbi Shneur Zalman, on the Baal Shem Tov's mikveh intention.]⁵⁴

Siddur im Dach is the prayer book with Chassidic discourses from the Alter Rebbe's teachings, edited by his son, the Mittlerer Rebbe. The Rebbe's letter identifies this discourse's wording with the Mittlerer Rebbe. Dach abbreviates "words of the living God." "To understand the general mikveh intentions" opens a conceptual discussion of the intention texts.

The quotation before us was copied in Baal Shem Tov on the Torah, Yitro 13. The compiler explicitly says that he omits the middle because of its length and depth. It directly witnesses the opening and ending he transcribes, but cannot replace reading the entire discourse. A complete readable scan of the discourse was not obtained for this edition; the explanation below is bounded by the passages actually read.

The precise difference is this: the Siddur finds an interweaving in simple Ehyeh in Tikkun Leil Shavuot of the Arizal; in a mikveh intention printed in the Baal Shem Tov's name it finds ALD interwoven into Ehyeh's filling. It does not say that all Lurianic intentions use only simple Names: the Friday passage we read explicitly uses a heh filling.

Simple and filled do not mean superficial and serious. The simple Name gives the foundational letters; filling reveals detail implicit in their letter names. This offers a key to revealed inwardness. The next excerpt explains why such additional revelation is associated with sweetening judgment.⁵⁵

⁵⁴. Siddur im Dach, mikveh discourse, as quoted in Baal Shem Tov on the Torah, Yitro 13; Igrot Kodesh, volume 27, letter 10,014.

⁵⁵. Siddur im Dach, mikveh discourse, as quoted in Baal Shem Tov on the Torah, Yitro 13; Igrot Kodesh, volume 27, letter 10,014.

Delight and mercy: understanding the king analogy

Source — translation for this edition

Besides the revelation of infinite light in the Name Ehyeh, there is the further advantage that supernal delight is revealed there with greater strength. By analogy, when a king is in great delight, all his faculties are elevated; he is abundant in goodness and kindness to all his people, great and small. He cannot bear distress or harm, even afflicting a wrongdoer, for abundant delight cannot bear its opposite. Through the inward elevation brought by delight, he does not scrutinize judgment strictly and forgives even his enemies abundantly ... Therefore all harsh judgments are sweetened there, for he forgives abundantly.⁵⁶

This is an excerpt from the Siddur quoted in a note to a later essay; the ellipsis marks an omission within the quotation. Or Ein Sof means infinite divine light; “by analogy” introduces the king image. The divine essence is not being defined through a human mood. The analogy explains a change in the mode of governance.

The king does not forgive because he failed to notice wrongdoing. Delight and elevation place him in a broader relationship from which generosity and forgiveness increase. The analogue is a revelation of the source of mercy above ordinary measured judgment. The discourse therefore relates the filling to an added revelation of supernal delight and the “world of freedom.”

This is the Chassidic account of the advantage of this particular filled form: beyond locating judgment’s root in Binah, it explains revelation of the source’s inward delight that sweetens

⁵⁶. Siddur im Dach: passage on delight, quoted in note 2 of the linked essay.

judgment. Nevertheless, not every filling in every context necessarily means the same level of delight. The discourse's context governs the interpretation.

Atik names an upper inward level associated in Chassidism with delight. The term need not appear in every line of the intention; it helps explain the language of delight. The excerpts available do not permit reconstructing every omitted step of the discourse's argument. What is explicit is the relationship between filled Ehyeh, revealed delight and sweetening judgments.⁵⁷

Where do they differ, and where is no dispute established?

The shared foundation is extensive: mikveh and Binah; vessel and water; Ehyeh filled with hehs; raising judgments to their root; purification and renewed vitality. The Baal Shem Tov's long text makes the work of heart and attributes especially explicit. The five-immersion text also details raising the particular matter for which one prays.

The textual difference identified by the Siddur is ALD interwoven with filled Ehyeh, compared with the simple interweaving it cites from the Tikkun. Its explanation emphasizes additional inward revelation of delight and mercy. This is a difference within a particular intention and its interpretation. It does not prove that the Arizal rejected every filling or that the Baal Shem Tov rejected the simple interweaving.

Mekor Mayim Chaim transmits, in the name of Sippurim Noraim, a tradition of a heavenly discussion in which the Arizal conceded to the Baal Shem Tov concerning mikveh intentions. The account does not supply all the arguments. We cannot

⁵⁷. Siddur im Dach: passage on delight, quoted in note 2 of the linked essay.

formulate a detailed Lurianic objection that was never transmitted, nor depict a physical meeting between sages of different periods.

“Two immersions versus five” is also not an accurate formulation of a dispute. The Shaar HaKavanot unit concerns Friday; the five-immersion text includes a particular request; Lurianic writings themselves preserve several orders. Identify occasion, need and textual form before comparing.

The study can now be expressed simply: the shofar text describes returning vitality and developing the recipient; the mikveh texts describe entering the root, self-nullification and renewal. Precision about letters becomes meaningful when the learner understands the process those letters articulate.⁵⁸

Comparison	What the sources establish
Shared foundation	Binah, Ehyeh, vessel and water, sweetening judgments.
Difference identified by the Siddur	Interweaving in a simple Name versus a filling, in two specified forms.
Meaning of the addition	Revealed inwardness and supernal delight, according to the excerpt read.
What is not established	A blanket rejection of fillings by the Arizal or of simple Names by the Baal Shem Tov.
What remains open	The full discourse, its Tikkun text, and the heavenly discussion’s arguments.

Reading independently now

When encountering a new sentence, ask: which partzuf is meant? Which sefirah within it? Is this the illumination or its garment? From where does it come, and where does it enter?

⁵⁸. Shaar HaKavanot, Order of Shabbat, discourse 1: immersion; Keter Shem Tov I, section 2: mikveh intentions; Keter Shem Tov, Addenda I: five immersions; Siddur im Dach, mikveh discourse, as quoted in Baal Shem Tov on the Torah, Yitro 13; Siddur im Dach: passage on delight, quoted in note 2 of the linked essay; Mekor Mayim Chaim, Yitro, note 16.

Does “segment” qualify the giver or the recipient? These questions turn abbreviations into a meaningful sentence.

For mikveh intentions ask: am I counting simple letters, the whole filling, or only the added filling letters? Am I changing letter order or letter spelling? Is the source comparing different occasions? These questions prevent much confusion.

For example, “portion III of segment III of Daat illumination into ZA’s Yesod” specifies the third portion of the third segment of Daat, drawn into ZA’s Yesod. “Ehyeh filled with hehs equals mikveh” counts the whole full spelling אלהי יהוה, 151. “The fillings of AB, SAG and MA equal kav” counts only their added letters, 102.

This applies “study the matters clearly”: source, meaning, structure, and then a return to the words of intention. One need not grasp every Kabbalistic book at once; one should avoid saying “I understand” about a detail whose referent is still unclear.⁵⁹

A short glossary for reading the source

Term or abbreviation	Meaning in this booklet
היום יום	A calendar of Chassidic teachings and instructions, compiled by the Lubavitcher Rebbe.
תש"ד / דר"ה / ר"ה	Rosh Hashanah; of Rosh Hashanah; Hebrew year 5704.
פירש"י / חומש	The five books of the Torah; the commentary of Rabbi Shlomo Yitzchaki, Rashi.
מנחה / מוסף	The additional prayer service of the day; the afternoon prayer service.
פתח אליהו	A passage from Tikkunei Zohar describing the ten sefirot and their relation to their divine source.
ע"ב / ע"א / ד"ה	Opening words of a discourse; first and second sides of a folio. AB in a Name intention also denotes 72, according to context.

⁵⁹. Hayom Yom, 2 Tishrei.

Term or abbreviation	Meaning in this booklet
א"א בהוראת היום	"Not recited." In other contexts the same abbreviation may name Arikh Anpin; context determines the meaning.
תיקון ליל שבועות	A study order for Shavuot night; the Siddur refers to a Lurianic intention text within that order.
אבא / אימא	The partzufim of Binah and Chokhmah.
זו"ן / נוק' / ז"א	Zeir Anpin; Nukva; the pair together.
או"א	Abba and Imma.
נה"י / חג"ת / חב"ד	Chokhmah–Binah–Daat; Chesed–Gevurah–Tiferet; Netzach–Hod–Yesod.
ת"ת / חו"ג / חו"ב	Chokhmah and Binah; kindnesses and severities, or Chesed and Gevurah by context; Tiferet.
אב"א / פב"פ / א"מ	Encompassing light; face to face; back to back.
דז"א / דאימא / ד-	Of; of Imma; of Zeir Anpin.
פרקין קדמאין / מתתא לעילא	First segments; from below upward.
מרגלאן / עיטרא / עלמין	Crown; pearls; worlds.
פ"ג / פ"ב / פ"א	First, second and third segment in the intention texts.
עסמ"ב	AB, SAG, MA and BAN: the four Havayah fillings.
קמ"ג / קס"א / קנ"א	151, 161, 143: the values of Ehyeh fillings.
יב"ק / י"ם / מ"י	Letter combinations and values explained in the mikveh section.
אל"ד / אגל"א	Names explained in the sweetening section; not abbreviations of authors' names.
כנ"ל / בגי' / גי' / ר"ת	Initial letters; gematria; numerically; as above.
כמ"ש / א"ע / ע"י / כ"ז	All this; through; oneself; as written.
הוש"ר / ע"ש	Eve of Shabbat, or in a reference "see there"; Hoshana Rabbah, the final intermediate day of Sukkot.
ית"ש / הש"י / השי"ת	God, blessed be He; God, blessed be He; blessed be His Name.

Term or abbreviation	Meaning in this booklet
הס"א	Sitra achra, the other side: a term for forces of concealment and separation.
ס"ה / ר"מ	Raaya Mehemna, a section of the Zohar; the Zohar, in this context.
עד"מ / דא"ח / אא"ס	Infinite divine light; words of the living God; by analogy.
זללה"ה / זלה"ה / ז"ל	Honorific formulas of blessing and remembrance for deceased sages.
מסירת נפש / ביטול	Relinquishing self-centredness and dedicating oneself to divine service, in this immersion context.
מפת	An unresolved abbreviation in the shofar text; retained as a textual question.

Sources and verification status

Links lead to the passages read. A transcript is not a printed scan; excerpts quoted in other works are distinguished. Edition checked: 15 September 2026.

S01 • Keter Shem Tov, Addenda II: shofar intentions

Text read in transcription
Base shofar text, including sounds and Musaf verse intentions. Editorial introduction distinguishes the attribution. Gaps and irregular readings are retained.

S02 • Shaar HaKavanot, Rosh Hashanah, discourse 7

Text read in transcription
Binah, the shofar, returning mochin and sweetening judgments. Its sound-count arrangement is not imposed as a universal practice.

S03 • Shaar HaKavanot, Rosh Hashanah, discourse 8

Text read in transcription
Dormita, the throne, the patriarch names, Binah and severity within Hod. The author records doubts in further traditions; variants are not merged into certainty.

S04 • Pri Etz Chaim, Gate of the Shofar, chapter 4

Text read in transcription
Explains Tashrat, including teruah and final tekiah. Later sequence labels differ from the base text and are not silently substituted.

S05 • Shaar HaKavanot, Order of Shabbat, discourse 1: immersion

Text read in transcription
Complete Friday immersion unit: two immersions, 151, nine yods, forty seah, seven pearls and the Shabbat conclusion. Paragraph II has the yod/heh filling discrepancy.

S06 • Pri Etz Chaim, Gate of Shabbat, chapter 4

Text read in transcription
Parallel Friday immersion intentions, including the heh filling and further immersion orders. A different count alone does not establish a dispute.

S07 • Keter Shem Tov I, section 2: mikveh intentions

Text read in transcription

Complete long text attributed to the Baal Shem Tov: attributes, fillings, broken heart, roof/walls/floor, AGLA/ALD and simple Ehyeh. Literary attribution, not an autograph examined.

S08 • Keter Shem Tov, Addenda I: five immersions

Text read in transcription

Complete five-immersion text printed in the Baal Shem Tov's name, copied from Pri Haaretz. The fourth interweaving has a corrupted transcript.

S09 • Pri Haaretz, Lech Lecha: mikveh intentions

Text read in transcription

Parallel five-immersion order. Dalet placement differs from the Siddur quotation; the fifth interweaving lacks an initial alef in this transcript.

S10 • Siddur im Dach, mikveh discourse, as quoted in Baal Shem Tov on the Torah, Yitro 13

Excerpt quoted in another work

Opening and ending copied in Baal Shem Tov on the Torah, Yitro 13; its compiler explicitly omits the middle. The opening compares a Tikkun Leil Shavuot form. No complete scan was read.

S11 • Siddur im Dach: passage on delight, quoted in note 2 of the linked essay

Excerpt quoted in another work

A Siddur passage quoted in note 2, concerning filled Ehyeh, delight and the king who forgives. This link is to the quoting essay, not a scan of the Siddur.

S12 • Mekor Mayim Chaim, Yitro, note 16

Text read in transcription

A heavenly-discussion tradition cited from Sippurim Noraim. It does not provide all arguments or describe a physical meeting.

S13 • Hayom Yom, 2 Tishrei

Text read in transcription

The complete entry, also supplied by the inquiry director, including liturgical directions and the historical study schedule. Expansions and the heading discrepancy are identified.

S14 • Igrot Kodesh, volume 27, letter 10,014

Text read in transcription

Identifies the Siddur comparison wording with the Mittler Rebbe. It does not replace the discourse itself.

S15 • Pri Etz Chaim, Gate of Shabbat, chapter 3

Text read in transcription

Immersion symbolism and Ehyeh Names; a parallel for the foundations of mikveh intentions.