

מצוות צריכות כוונה

תְּשֻׁעָה בְּאֵב

The (סימן) paskens שולחן ערוך (ס, ס"ד) that one is obligated to have kavanah before doing a מצוה. Furthermore, having the kavanah: 'כאשר ציוה ה' can turn a routine action into a full-fledged מצוה!

It is preferable to speak out the words of kavanah, as the CHovos Halevavos writes:

'המחשבה נמשכת אחר הדיבור'

מצות ארבע תעניות

It is a mitzvah midivrei kabbalah to fast on the days of Tisha B'Av, Tzom Gedalia, the Asarah b'Teves and the shiv'ah asar b'Tammuz. These fasts were instituted because of the tragedies that occurred on those days.

When one begins to fast, they should remember to have in mind:

**הריני מכוין לקיים
מצוה להתענות
כאשר צוה השם**

מצוה לשמע לדברי הנביא

It is a mitzvah d'Oraysa to obey the words of a Navi. Rav Shmuel Huminer zt"l, in his sefer Eved HaMelech (Devarim 18:15) brings the Sma"g (Asei 30) and writes based on it that when one fulfills a mitzvah midivrei kabbalah, he also fulfills the mitzvah d'Oraysa of obeying a Navi.

Therefore, when fasting on Tisha b'Av one should have this mitzvah in mind:

**הריני מכוין לקיים
מצוה לשמע לדברי הנביא
כאשר צוה השם**

בְּכִיָּה וְהִסְפָּד

The Chasam Sofer taught that it is a mitzvah d'Oraysa to cry and speak about the loss of the Beis HaMikdash. This is derived from a kal vachomer. When speaking about the death of Nadav and Avihu, the pasuk in Vayikra (10:6) says:

כָּל בֵּית יִשְׂרָאֵל יִבְכוּ אֶת הַשָּׂרֵפָה
אֲשֶׁר שָׂרַף ה'

'The entire house of Israel shall bewail the fire that Hashem ignited.'

If all *Klal Yisrael* were required to mourn the death of Nadav and Avihu, then how much more so must all of *Klal Yisrael* cry over the burning of the Beis HaMikdash, Hashem's home, — the destruction of which caused the loss of a tremendous amount of Torah and mitzvos, the captivity of so many Jews and the deaths of many *tzaddikim* (*Derashos Chasam Sofer, Derush for 7 Av, p. 326*).

Therefore, when crying, mourning, and attending lectures on Tisha B'Av, one should have in mind to fulfill this mitzvah:

**הריני מכוין לקיים
מצות בכיה והספד על חרבן
בית מקדשנו
כאשר צוה השם**

(Note that this mitzvah is not limited to Tisha B'Av but actually applies all year round. For example, one should have kavanah for this mitzvah on each of the other three fast days on which we mourn the loss of the Beis HaMikdash. One should also have this mitzvah in mind when saying Tikkun Chatzos throughout the year.)

Continued on back...

For questions and comments, please call 917-863-2685 or email 613kavana@gmail.com. To subscribe to a weekly email, just send us a blank email. **For a more complete understanding of the topic of מצוות צריכות כוונה, as well as additional practical applications, see ספר כאשר ציוה ה'.** To obtain this sefer, or for sponsorships, please contact us at the above number/email

זכירת ירושלים

When one mourns the destruction of the Beis HaMikdash on Tisha B'Av, it is an opportune time to fulfill the mitzvah of remembering Yerushalayim, and one should have in mind beforehand:

**הריני מכוין לקיים
מצות זכירת ירושלים
כאשר צוה השם**

This mitzvah is based on a pasuk in Yirmiyah (51:50). It is one of the 'zechiros', mitzvos that can be fulfilled at any time. A good time to fulfill this mitzvah is when one says the bracha of ולירושלים in shemoneh esrei. (This mitzvah is mentioned in many Sephardic siddurim, in the list of zechiros found after Shachris).

צפיה לישועה

Whenever a person anticipates and hopes for the coming of Mashiach (which one should do regularly), they fulfill the mitzvah of לישועה, anticipating the Redemption.

Tisha B'Av is a particularly opportune time to fulfill this mitzvah, as it is a day of reflecting on the reasons why we were exiled, as well as thinking about what we can do to bring Mashiach. When doing so, one should say or think:

**הריני מכוין לקיים
מצות צפיה לישועה
כאשר צוה השם**

The Sefer Mitzvos HaKatan (§1) writes that this mitzvah is from the Torah (Shemos 20:2) but the Sefer Charedim (35:34) learns that the source is in Tanach (Tzefaniah 3:8 and Chavakuk 2:3).

(Another good place to have kavanah for this mitzvah is when saying the brachah of Es tzemach David in Shemoneh Esrei each day.)

ואהבת לרעך כמוך

It is a mitzvah d'Oraysa to love every Jew, as the pasuk says, וְאָהַבְתָּ לְרֵעֲךָ, כמוך, And you shall love your fellow like yourself.

Although the mitzvah to love fellow Jews applies constantly, Tisha B'Av is a fitting day to fulfill it, because Chazal tell us that the main reason for the destruction of the second Beis HaMikdash was sinas chinam, baseless hatred.

No actions are necessary to fulfill this mitzvah. One need only feel love for fellow Jews, (even when not in their presence). Before doing so, one should have in mind:

**הריני מכוין לקיים
מצות 'ואהבת לרעך כמוך'
כאשר צוה השם**

Note: The Alter of Kelm taught about the fabulous amount of mitzvos that one can earn for

every moment that they love the nation of Klal Yisrael:

'וְהָיָה אִין דְּבַר שְׂיֻכַּל הָאָדָם לְקַיֵּם כַּמָּה אֲלָפִים וּרְבֻבוֹת מִצְוֹת [שֶׁל וְאָהַבְתָּ לְרֵעֲךָ כְּמוֹךָ] יַחַד כָּל רִגְעָ וּרְגָעָ, כִּי עַל כָּל אֶחָד מִיִּשְׂרָאֵל מִצְוֹת עָשָׂה בְּפָנָי עֲצֻמוֹ...'

'Nowhere else can a person fulfill so many thousands and ten thousands of mitzvos (of loving a fellow Jew) every single moment because for every individual Jew it is a mitzvah of its own.'

(Sefer Pinkas HaKabbalah, p. 13.)

Helping at Home Is a Mitzvah

As the time for bein hazmanim neared, Rav Yehudah Zev Segal zt"l would remind his talmidim of the kibbud av va'eim opportunities they would have at home. Before Yom Tov, mothers are in especial need of assistance, and their sons should offer to help goodheartedly. Aside from the mitzvah of honoring one's mother, the son will also be performing the mitzvah of chesed, for assisting parents is no different from assisting anyone else!

While providing this help, the Rosh Yeshivah said, the boys should have kavanah that they are doing these two mitzvos.

לשנה הבא בירושלים!