

מצוות צריכות כוונה



חג הפורים

This Shabbos, before Parshas Zachor is leined, the gabbai will give a 'klop' on the bimah. He will do the same on Purim before Krias Megillah.

Why does he do it? It is to remind the tzibur to have kavana before the mitzvah is performed.

Of course, the need for kavana is not limited to these two mitzvos! Every mitzvah requires kavana as the Shulchan Aruch paskens 'Mitzvos Tzrichos kavana' (סימן (ס, ס"ק ד). And if there is no gabbai to remind us, then we must remind ourselves.

The next few days offer us opportunities to do many unique mitzvos. Indeed, the Shulchan Aruch writes that since the mitzvos of Purim are considered as דאורייתא, מדברי קבלה! מצוות דאורייתא (או"ח ס' תרצו ס' ז)

Let us therefore make sure to do them all with kavana!

מצות זכירת מעשה

עמלק

This Shabbos, we will lein Parshas Zachor which is the

mitzvah d'oraysa to always recall how Amalek attacked us in the midbar. Before the *kriah*, one should think:

**הריני מכיין לקיים
מצות זכירת מעשה עמלק
זכירת מחיית עמלק
כאשר ציוה השם**

**מצוה לשמוע לדברי
הנביא**

The pasuk in Devarim (י"ח, טו) says:

'נביא מקרבך מאחריך כמני יקים לך ה'
אלקיר אליו תשמעון'

This means it is a mitzvah d'oraysa to obey the words of a Navi.

Purim is a Chag established by Nevi'im: Mordechai HaNavi and Esther HaNeviah. Therefore, aside for the individual kavana for each of the individual Mitzvos, one should also have this kavana (See Eved HaMelech Devarim 18:15, Nesiv Mitzvosecha who brings Smag Asei 30):

**הריני מכיין לקיים
מצוה לשמוע לדברי הנביא
כאשר ציוה השם**

מצות קריאת המגילה

One of the main mitzvos on

Purim is Krias Hamegilla. Before hearing the megillah, one should have in mind:

**הריני מכיין לקיים
מצות מקרא המגילה
כאשר ציוה השם**

Additionally, the ba'al korei should have in mind to be מוצא the tzibur and the tzibur should have in mind to be יוצא with the ba'al koreh.

מצות מתנות לאביונים

When giving matanos l'evyonim to the shaliach (usually the Rav or gabbai) who will distribute the money on Purim, it is important to first think or say:

**הריני מכיין לקיים
מצות מתנות לאביונים
כאשר ציוה השם**

In addition, the ספר היסוד writes that one should also have in mind to fulfill the mitzvah of giving Tzedakah (the mitzvah of 'פתח תפתח').

מצות משלוח מנות

When giving משלוח מנות on Purim, it is important to first think or say:

**הריני מכיין לקיים
מצות משלוח מנות
כאשר ציוה השם**

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מצות חסד\צדקה

When collecting for others on Purim, one should have kavana for the mitzvah of Chesed, each time he approaches a potential donor. The sefer Ahavas Chesed (ד"ה גם 16 Perek, Chelek 2) (אמר) explains that when a gabbai tzedakah approaches a potential donor, he is fulfilling the mitzvah of chesed *even if he does not receive a donation*, since he is exerting himself.

In addition to fulfilling the mitzvah of chesed, one who collects for others also fulfills the mitzvah of tzedakah (even though he isn't giving money of his own), since he is donating his *time* – and a person's time is worth money! He should

therefore remember to think first:
(heard from HaGaon Rav Yitzchok Miller *Shlit"a*)

הריני מכוין לקיים מצוות חסד וצדקה כאשר ציוה השם

מצות סעודת פורים

When having the סעודה פורים, it is crucial to have kavana beforehand, since it is not מוכח (apparent) that one is doing a מצוה when eating a meal. Furthermore, the פרי מגדים emphasizes the importance of kavana at the סעודה since the פורים happened through the סעודה that Esther made!

Therefore, it is especially important that before the סעודה we think or say:

הריני מכוין לקיים מצות סעודת פורים כאשר ציוה השם

מצות זכרון חסדי השם

When doing any of the mitzvos or minhagim of Purim, such as wearing costumes and saying Al HaNissim, one should also have in mind the mitzvah of זכרון חסדי השם, the mitzvah to be thankful to Hashem for His kindnesses to us. On Purim, Hashem performed many miracles to save Klal Yisroel from Haman and our enemies. Therefore, besides the individual kavanos listed above, one should also have in mind:

הריני מכוין לקיים מצות זכרון חסדי השם כאשר ציוה השם

א פרייליכן פורים!

Rav Shmuel Huminer, author of the sefer Eved HaMelech, expounds on all the mitzvos that can be learned from the Torah. It was well known that R' Shmuel was scrupulous in the halachah of kavanah b'mitzvos. He was also able to identify mitzvos in all types of situation as can be seen from the following examples:

When the Rav would get a haircut at the barber's, he would first take a moment to declare, "Hineni mekayem bazeh mitzvas 'lo sakifu pe'as rosheichem,' K'dei la'asos nachas ruach l'Bor'i — I hereby have in mind to fulfill the mitzvah of not rounding off the corners of the head, in order to bring satisfaction to my Creator!" Before crossing the street, R' Shmuel would look both ways to make sure no cars were coming and then he would say with visible simchah, "Hineni mekayem bazeh mitzvas 'v'nishmartem me'od l'nafshoseichem!' — I hereby have in mind to fulfill the mitzvah of being very careful with one's safety!" Only then would he cross the street.

At times, R' Shmuel would comment, "Which fool would cross the street without looking both ways?! This is the type of situation that Rebbe Chananya ben Akashya was referring to when he said, תורה ומצוות, לפיכך הרבה להם תורה ומוצאות, רצה הקדוש ברוך הוא לזכות את ישראל, HaKadosh Baruch Hu wanted to give merit to Klal Yisrael; therefore, He gave them much Torah and mitzvos. This means that Hashem commanded us even about things that we would have done anyway, just so that we can have more mitzvos and more reward!"

When R' Shmuel would go to a wedding, he would have in mind the mitzvah of v'halachta bidrachav, as well as the mitzvah of v'ahavta l'rei'acha kamocha. And when purchasing a sefer, R' Shmuel would have in mind that he was fulfilling the mitzvah of writing a Sefer Torah (according to the Rosh).

R' Shmuel's son-in-law, HaGaon Rav Yehoshua Dovid Turchin *shlit"a*, once traveled with his father-in-law in a taxi. The driver had given them a reasonable price before they set off but when they arrived at their destination, he changed his mind and demanded a far larger sum of money. R' Shmuel did not protest. He took out the money and said, as was his custom, "B'yomo sitein s'charo — You shall give him his wage on that day." After the taxi had left, Rav Shmuel said to his son-in-law, "Would I negotiate with an arba minim seller when it comes to the mitzvah of esrog? It's the same thing here — I am fulfilling a mitzvah d'oraysa!" Actually, Rav Shmuel would point out that the mitzvah of paying a worker on time comes up very often — whether it is paying one's bus fare to the driver, paying rebbeim their salaries, or even paying the fee when using the mikveh. When doing any of these, one should always have the mitzvah in mind.

When it came to the mitzvah of kibbud av va'eim, Rav Shmuel was very makpid about doing the mitzvah properly. He even wrote a comprehensive nusach for himself, to say before fulfilling this mitzvah. He composed a similar nusach about the mitzvah of recognizing the Oneness of Hashem, which he would say when passing by a mezuzah!

Rav Shmuel would teach his students that when publishing sefarim, they should have in mind to fulfill the mitzvah of Talmud Torah, since the Rambam says that this mitzvah includes both learning and teaching. One who publishes a sefer is enabling others to learn Torah, and this is included in "teaching."