



Sponsored as a zechus,
that Klal Yisroel merit the
final geulah.

מצוות צריכות כוונה

חג הפסח

The paskens (60:4) שולחן ערוך that one is obligated to have מצוה before doing a כוונה. Furthermore, having the Kavana: 'כאשר צוה ה' can turn routine actions into full-fledged mitzvos!

It is preferable to speak one's חובות aloud, as the הלכות says:

'המחשבה נמשכת אחר הדיבור'

Hagaon Rav Zeidel Eptein zt"l once said over from the Chofetz Chaim:

"It is a terrible shame that one who toiled to do everything that the Torah requires of him should not receive his full reward, simply because of a lack of Kavana!"

Although Pesach preparations are challenging, Klal Yisroel overcomes them with great Mesiras Nefesh. However, let us not forego our full reward by forgetting to have *Kavana* for these mitzvos of Pesach!

קדוש

When a person says Kiddush at the Seder, he fulfills two mitzvos: Kiddush of Yom Tov and the first of the four cups of wine.

Before reciting Kiddush, one should

have in mind:

**הריני מכון לקיים מצוות
קדוש של יום טוב וכוס
ראשון של ארבע כוסות
כאשר צוה השם**

**מצות סיפור יציאת
מצרים**

It is a mitzvah min haTorah to tell the story of יציאת מצרים to one's child(ren) on the first night of Pesach. It is crucial that the child understand what is being said to fulfill this mitzvah.

This mitzvah applies even if there no children are present.

In the sefer השחר אילת, HaGaon Rav Aron Leib Shteinman מקיים זצ"ל writes that one can be this מצוה anytime during the year, if his son asks him why we do the מצוות.

On Pesach, however, it is a מצוה even if his son does not ask. (פרשת ו, פסוק כ ואתחנן, פרק ו, פסוק כ)

Before מגיד, one should have in mind:

**הריני מכון לקיים
מצות סיפור יציאת מצרים
כאשר צוה השם**

מצות דרבנן שונות

There are many Mitzvos D'Rabanan that we fulfill throughout the Seder night. These include drinking the Arbah Kosos, leaning to the left, eating Karpas, Yachatz, dipping into Charoses, the Afikomen, and many of the other Simanei HaSeder.

One can fulfill two Mitzvos D'Oraysa when performing a Mitzvah D'Rabanan, the Mitzvah of 'ושמרת לעשות ככל אשר יורוך' and the Mitzvah of 'לא תסור'.

The Kavana before doing any of these is:

**הריני מכון לקיים מצוה
לשמע בקול חכמים
ומצות לא תסור
כאשר צוה השם**

מצות אמונה בהשם

The מצוה of אמונה בה' is one of the שש מצוות תמידיות, applicable at all times. As the פסוק says:

'אנכי ה' אלקיך אשר הוצאתיך מארץ מצרים מבית עבדים' (שמות כ, ב)

The ביאור הלכה writes (ד"ה א, ד"ה) (הוא):

'תדעו ותאמינו שיש בעולם אלוך המשגיה, שהרי הוצאתיך מארץ מצרים'

The Pesach Seder is a special

time when we infuse ourselves and our families with 'אמונה בה'.

Therefore, before מגיד, one should take the opportunity to be מכויין:

**הריני מכויין לקיים
מצות אמונה בה'
כאשר ציוה השם**

מצות אכילת מצה

When we eat מצה at the seder, it is a קיום of the mitzvah min HaTorah to eat matzah on the first night of Pesach. In addition, the משנה ברורה brings בשם the (ס' תעה ס'ק מה) גר"א that this מצוה can be fulfilled anytime we eat a מצוה of מצה during the entire seven days of Pesach, not just at the seder. It is only the first night that it is *obligatory* to eat it.

In the sefer Chofetz Chaim Shabbos Umoadim the author describes how the Chofetz Chaim would stand up before eating the מצה at the seder and announce:

"הננו עומדים עתה לקיים מצוה
אכילת מצה לכבוד ה' ככתוב
בתורה!"

Before eating מצה one should be מכויין:

**הריני מכויין לקיים
מצות אכילת מצה
כאשר ציוה השם**

מצות אכילת מרור

Nowadays, when we are not able to bring a פסח, the קרבן מצוה of eating מרור is a מצוה ביאור הלכה. However, the מצוה rules (ס' תעה ד'ה לא יצא) that one must

still have כוונה before doing a מצוה דרבנן. Therefore, before eating the מרור, remember to be מכויין:

**הריני מכויין לקיים
מצות אכילת מרור
כאשר ציוה השם**

איסור אכילת חמץ

If a one encounters חמץ on Pesach – for example, he walks past a non-Jewish store selling chametz – and he is careful not to buy it, or he finds chometz in his house and refrains from eating it, he fulfills the Mitzvah of not eating chometz, and he should think:

**הריני מכויין לקיים מצוה
שלא לאכול חמץ
כאשר ציוה השם**

מלאכה בחול המועד

When one abstains from מקיים on מלאכה he is מלאכה of מצוה. This is one of the מצוות according to Rabbeinu Yonah (שער ג, אות קמו).

When refraining from doing a [prohibited] מלאכה, he should first be מכויין:

**הריני מכויין לקיים
מצות שביתה בחול המועד
כאשר ציוה השם**

שמחה ביום טוב ובחול המועד

The פסוק in Devarim (טו, יד) says, 'שמחת בחגך'.

Chazal teach us the various ways in which men, women and children fulfill this מצוה. Before a man eats meat and drinks wine, before giving

one's wife new clothes or a Yom Tov present, or before giving sweets to one's children, before going on a chol hamoed trip, and also before giving money to עניים for their Yom Tov needs, remember to be מכויין:

**הריני מכויין לקיים
מצות 'ושמחת בחגך'
כאשר ציוה השם**

Story: Kiddush with the Correct Mindset

Rav Yaakov Aryeh Yeshaya Milikowsky, the Amshinover Rebbe shlit"א, is known to be an exceptionally holy tzadik.

One Pesach, as the Rebbe was about to begin the seder, he lifted his kos, but instead of reciting kiddush immediately, he paused and waited. Finally, after quite some time had passed, he began to recite the kiddush. His family wondered about this extended delay, and later asked the Rebbe why he had waited so long to begin saying kiddush.

The Rebbe explained that because he is a firstborn, he had fasted that day to fulfill the halacha of ta'anis bechorim l'chumra. In addition, he had been extremely active that afternoon, busy with baking the Erev Pesach *matzos*. By the time the *seder* had arrived, he was extremely thirsty. When he looked at the wine in his *kos*, he felt that he wanted to drink it to quench his thirst. However, he realized that this was not the correct intention to have when making *kiddush*. To rid himself of this incorrect intention, he concentrated for a while, purifying his thoughts. In this way, he ensured that the *mitzvah* was done strictly *I'shem Shamayim*. (Heard from Rav Moshe Langer, *shlit"א*).

חג כשר ושמח!