

מצוות צריכות כוונה



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תְּשֻׁעָה בְּאֵב

The *paskens* (סימן) שולחן ערוך (ס, ס"ד) that one is obligated to have *kavanah* before doing a *מצוה*. Furthermore, having the *kavanah*: 'כאשר צויה 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*, *Asarah b'Teves* and *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 מכיין 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 מכיין לקיים
מצוה לשמע לדברי הנביא
כאשר צוה השם

בְּכִיָּה וְהִסָּפֵד

The *Chasam Sofer* taught that it is a *mitzvah d'Oraysa* to cry over and speak about the loss of the *Beis HaMikdash*. This is derived from the following *kal vachomer*: When speaking about the deaths 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 *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 מכיין לקיים
מצות בכיה והספד על חרבן
בית מקדשנו
כאשר צוה השם

(Note that this *mitzvah* is not limited to *Tisha B'Av* but 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.)

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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 מכיין לקיים
מצות זכירת ירושלים
כאשר צוה השם**

This mitzvah is based on a pasuk in Yirmiyah (51:50) and is one of the 'zechiros', mitzvos which 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 מכיין 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).

(One can have kavanah for this mitzvah when saying the brachah of 'Es tzemach David' in Shemoneh Esrei or when saying "achakeh lo bechol yom sheyavo" in the last of the Ani Ma'amins.)

ואהבת לרעך כמוך

It is a mitzvah d'Oraysa to love every Jew, as the pasuk says, ואהבת לרעך כמוך, 'and you shall love your fellow as yourself'.

Although the mitzvah to love one's fellow Jews applies always, 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 מכיין 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:

והנה אין דבר שיוכל האדם לקיים
כמה אלפים ורבות מצות [של
ואהבת לרעך כמוך] יחד כל רגע
ורגע, כי על כל אחד מ'ישראל
מצות עשה בפני עצמו...'

'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!