

לזכות כל עם
ישראל שיהיו
זכין בדין לשנה
טובה ומתוקה!

מצוות צריכות כוונה

ראש השנה

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

It is preferable to speak out the words of kavana, as the חובות 'המחשבה נמשכת אחר' הדיבור.

זכרון חסדי ה'

It is a Mitzvah d'Oraysa to remember all the kindnesses that ה' does for us in our lives, as the pasuk says:

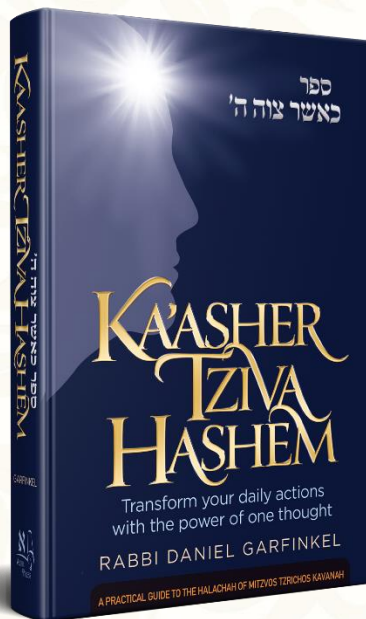
'תזכרת את-כל-הדרך, אשר
הוליקך ה' אלקיך זה ארבעים
שנה במדבר... (דברים ה, ב)

Although Moshe Rabbeinu said this to the Yidden in the desert, Rabbeinu Yonah writes that the mitzvah applies to us as well.

Hashem answered our tefillos last year. He gave us life and provided us with health, shelter and good food. He protected us from harm. Remembering all this is a mitzvah. (A good time to this kavana is by מודים in Shemoneh Esrei.)

Beforehand, think:

**הריני מכוין לקיים
מצות זכרון חסדי ה'
כאשר צוה השם**



New Kavana Hotline:

732.201.9969

שביתת שבת ויום טוב

In a previous edition we brought down the mitzvah of שביתת שבת - abstaining from work on Shabbos.

However, it is important to know that each of the following six ימים טובים: The first and last day of פסח and סוכות, ראש השנה and שבועות - each have their own mitzvah of שביתה.

Therefore, when stopping melacha on erev Rosh Hashana, be sure to say:

**הריני מכוין לקיים
מצות שביתת שבת ויום טוב
כאשר צוה השם**

מקרא קודש

The pasuk in ויקרא (כג, כד) says:

'דבר אל-בני ישראל, לאמר:
בחדש השביעי באחד לחדש,
יהיה לכם שבתון--זכרון
תרועה, מקרא-קדש'

Regarding Yom Tov, the ויקרא (כג, ב) explains that the mitzvah of מקרא קודש is for Klal Yisroel to gather to the בית אלוקים to publicly sanctify the day with תפילה and הלל in clean clothes and to make it a day of feasting.

When we make the brachah of 'אתה בחרתנו' in תפילה by חג מקדש the עשרה עשרה and one should first think in his heart:

**הריני מכוין לקיים
מצות מקרא קודש
כאשר צוה השם**

סליחות

At this time of year, we have the minhag to recite selichos before davening shachris. This is a special opportunity to beg Hashem for forgiveness.

Continued on back....

Since selichos is an established minhag, it is a fulfillment of the mitzvah m'divrei kabbalah of שְׁמַע בְּנִי מוֹסֵר אֲבִיךָ, 'Listen my son, to the discipline of your father'.

Rav Sholom Schwadron zt"l famously said, "We do not say selichos, we **ASK** selichos." In other words, we are not just mouthing words; we are actually davening, begging Hashem to forgive us. Therefore, before selichos one should have in mind to fulfill the mitzvah of davening to Hashem.

At the end of selichos we say viduy, which is the mitzvah d'Oraysa of confessing one's aveiros before Hashem.

Therefore, before starting selichos one should think:

הריני מכוין לקיים מצוות תפילה, מצות וידוי, ומצות 'שמע בני מוסר אביך' כאשר צוה השם

סימני מילתא

As we mentioned, fulfilling a minhag is the mitzvah m'divrei kabbalah of שְׁמַע בְּנִי מוֹסֵר אֲבִיךָ, 'Listen my son, to the discipline of your father'. Therefore, before one fulfills the minhag of the Simanei Milsah (eating the foods such as the apple dipped in honey, the pomegranate seeds, dates, fish head and the other symbolic foods on the first night of Rosh Hashana) he should say:

הריני מכוין לקיים מצות 'שמע בני מוסר אביך' כאשר צוה השם

מצות תקיעת שופר

Every Rosh Hashana, the Ba'al Tokea is carefully mechaven to be מוצא the tzibur, and the tzibur is publicly reminded to be mechaven to be yotzei the shofar blowing.

Before תקיעת שופר on the second day of Rosh Hashana, everyone should think:

הריני מכוין לקיים מצות תקיעת שופר כאשר צוה השם

קבלת עול מלכות שמים

The essential עבודה of Rosh Hashana is קבלת עול - Accepting Hashem as our King. The Ramban writes (Parshas Yisro, 20:2) that accepting Hashem's Kingship falls under the mitzvah of אֲנֹכִי ה' אֱלֹקֶיךָ.

One should certainly have kavana on Rosh Hashana to fulfill this mitzvah.

An appropriate time to have the kavana is before saying the pesukim of Malchiyus during the Musaf Shemona esrei:

הריני מכוין לקיים מצות קבלת עול מלכות שמים כאשר צוה השם

A Kavana Story

Recording Hashem's Kindnesses

It was the practice of Hagaon R' Shmuel Huminer zt"l, to keep a record of the good things that ה' did for him, to fulfill the מצוה of זכרון חסדי ה'. For example, in one entry he wrote: ה' gave me (a certain amount of) money, יהודו! ולה' כי טוב כי לעולם חסדו!

In another entry he wrote: 'Something collapsed in the courtyard adjacent to my house and fell at my doorway. It was a great and open miracle that we were saved with the help of ה' - יהודו לה' כי טוב כי לעולם חסדו! And also: 'The chesed that ה' did, in healing my mother - may she live - of the infection in her hand, יהודו לה' כי טוב כי לעולם חסדו! חסדו!

And: 'A shard of glass was removed from my daughter's mouth... יהודו לה' כי טוב כי לעולם חסדו!

And: 'I was standing outside, and a flaming rocket flew over my head, and praise ה', no harm befell me.'

In addition, every year he would make a Seudas Hoda'a and he would reflect on the various Nissim that ה' did for him in order to be זכרון חסדי ה' the mitzvah of מקיים

א גוט יהר!