

מצוות צריכות כוונה

אכילה בערב יום

הכיפורים

יום כיפור

סימן (paskens שולחן ערוך The (ס, ס' ד that one is obligated to have kavana before doing a מצוה.

This kavana, 'כאשר ציוה השם', can also turn most routine actions into full-fledged מצוות!

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

(Sha'ar Cheshbon Hanefesh, Perek א)

TESHUVA ON OUR MITZVOS

On Yom Kippur we strive to do a proper teshuva. Chazal teach us that teshuva does not just refer to repenting from our aveiros. In fact, a key component of teshuva is to work on improving the quality of our Mitzvos!

Kavana is a fundamental part of fulfilling mitzvos. It is therefore advisable to put effort into kavana b'mitzvos when doing teshuva on one's mitzvos.

One should select a few mitzvos to do with kavana each day. He will find that not only is it easy and simple to do so, but it will also elevate his day and draw him closer to Hashem.

It is a Mitzvah to eat on Erev Yom Kippur. This Mitzvah is derived from the pasuk, 'וְעָנִיתָם, אֶת נַפְשֵׁיכֶם'.

Therefore, before eating anything on Erev Yom Kippur, one should think:

הריני מכיון לקיים

מצות 'ועניתם את נפשיכם'

כאשר צוה השם

מחילה לאחרים

When we ask people for mechila and when we are mochel those who have wronged us, we fulfill the mitzvah of וְהִלַּכְתָּ בְּדַרְכָּיו - the mitzvah to emulate the ways of Hashem. We see that Hashem makes peace as we say in עֲשֵׂה שְׁלוֹם, in davning each day, בְּמִרוֹמָיו. We also see that Hashem forgives us when we ask mechila, as He said in the Torah, "סְלַחְתִּי, כְּדַבְּרְךָ" - I have forgiven you as you spoke.

Although these mitzvos are always applicable, they are commonly done on Erev Yom Kippur since it is the custom to ask forgiveness from others on this day.

Before asking forgiveness and before forgiving others one should have in mind:

הריני מכיון לקיים

מצות 'והלכת בדרכיו'

כאשר ציוה השם

תשובה

If a person has sinned, it is a mitzvah for him or her to do teshuva (repentance).

Teshuva means to return to Hashem, as the pasuk says, וְשָׁבַת עַד ה' אֱלֹהֶיךָ, 'You shall return to Hashem your G-d'.

Rabbeinu Yonah, in Sefer Sha'arei Teshuva (perek 2, Derech Hachamishi) writes that it is a mitzvah min haTorah to do teshuva specifically on Yom Kippur, as the Torah says, 'מִכָּל חַטֹּאתֵיכֶם לִפְנֵי ה' תִּתְהַרְוּ'.

Proper teshuva consists of three elements: Confessing the sin, regretting the sin and accepting not to sin in the future.

When doing teshuva, one should have in mind:

הריני מכיון לקיים

מצות תשובה

כאשר ציוה השם

וידי

As mentioned above, teshuva consists of three elements: confessing the sin, regretting the sin, and accepting not to sin in the future. Confessing the sin (vidui) is a Mitzvah in its own right, based on the pasuk

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in Bamidbar which says,
וְהִתְנִידוּ אֶת חַטָּאתָם, - And they
shall confess their sin.

When saying vidui on erev
Yom Kippur and Yom Kippur,
one should think:

**הריני מכוין לקיים
מצות וידוי
כאשר ציוה השם**

עינוי ביום הכיפורים

When one stops eating and
drinking on erev Yom Kippur and
removes their leather shoes,
they fulfill the Mitzvah of עינוי
affliction on Yom
Kippur. Included in this mitzvah is
the prohibition to eat, drink,
wash, anoint, wear leather
shoes, and have marital
relations.

At the start of Yom Kippur,
when these become forbidden,
one should have in mind:

**הריני מכוין לקיים
מצות עינוי ביום הכיפורים
כאשר ציוה השם**

קידוש ביום הכיפורים

When one says the Birkas
Hamoados (אתה בחרתנו) in
the Shemoneh Esrei of Yom
Kippur, he sanctifies the day
with words. It is important that
one have kavana at that time
to fulfill the mitzvah of
Kiddush, because one cannot
later fulfill the mitzvah of

Kiddush by saying it over wine,
as we do on Shabbos and the
other Yomim Tovim.

Therefore, when saying the
bracha of אתה בחרתנו, one
should be careful to have in
mind:

**הריני מכוין לקיים
מצות קידוש היום
כאשר ציוה השם
לימוד המוסר**

When a person learns
mussar, he fulfills the Mitzvah of
השם, since learning mussar
brings one to fear Hashem.

He should be mechaven:

**הריני מכוין לקיים
מצות יראת השם
כאשר ציוה השם**

In the sefer Yir'ah V'daas, HaRav
Yehuda Segal, zt"l, the Manchester
Rosh Yeshiva, writes that mitzvos
require kavana, and this includes the
mitzvah of Yir'as Shamayim. Thus,
before one begins to learn mussar,
he should have kavana to fulfill the
mitzvah of Yir'as Hashem. He should
also have in mind to fulfill several
additional mitzvos with the
following kavana: והנני מוכן ומזומן
לקיים מצוות 'את ה' אלקיך תירא',
תלמוד תורה, 'הוכח תוכיח את
עמיתך', ומצות 'ומלתם את ערלת
לבבכם' - 'I hereby intend to fulfill
the mitzvos of Yiras Hashem, Talmud
Torah, rebuking your people
[Vayikra 19:17 - rebuking oneself is
included in this mitzvah from the
additional word 'את'], and the
mitzvah to circumcise the 'foreskin'
of the heart' [Devarim, 10:16].

A Kavana Story

Hagaon Rav Shmuel Huminer,
zt"l once hired a worker to
unclog a stuffed drainpipe at his
home in Batei Nathan. But
instead of unclogging the pipe,
the worker only caused more
damage. To add insult to injury,
the man then asked for payment
for his labor!

One of Rav Shmuel's children
came to their father and told him
about the offensive demand -
that the worker wanted to be
paid for causing even more
damage!

When Rav Shmuel heard this,
he became excited. He could now
fulfill the words of the Gemara
(Bava Metzia, 83a.) which describes
how Rabbah bar Bar Chonoh
hired porters to transport a
barrel of wine, which they
accidentally broke. He then paid
them anyway for their efforts, in
a fulfillment of the pasuk which
says 'V'orchos tzadikim tishmor'
- 'Guard the Path of the
Righteous'!

Rav Huminer therefore paid
the worker, fulfilling two
mitzvos: The Mitzvah of paying a
worker on time, and the mitzvah
of 'V'orchos tzadikim tishmor' -
going beyond the letter of the
law. (Adapted from the Sefer
Mipinkoso shel Eved HaMelech.)

גמר חתימה טובה!