

# מצוות צריכות כוונה

## ציצית ותפילין

The *paskens* (סי' 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 כוונה, as the חובות הלבבות writes: 'המחשבה נמשכת אחר' *הדיבור*'.  
(Sha'ar Cheshbon Hanefesh, Perek ג)

## חיזוק בציצית ותפילין

In the past two weeks, Klal Yisroel has experienced an astounding *chizuk* in the mitzvos of Tzitzis and Tefillin! Thousands of Jews in Eretz Yisroel are strengthening themselves in these mitzvos as a *zechus* and protection in the wake of the terrible terrorist attacks on Simchas Torah.

This movement may be the incredible fulfillment of the words of the Mishna Berura (Siman 8, S'if Katan 26) who predicts based on a *pasuk*

that at the end of times, Klal Yisroel will excel in the mitzvah of Tzitzis.

However, for those who are just beginning to fulfill these mitzvos – as well as for those who have performed them all their lives – it is crucial to understand that *kavana* (intent) is necessary for their fulfillment.

Furthermore, the mitzvos of tzitzis, tefillin (and sukkah) are unique. Unlike all other mitzvos, where one must simply intend 'לשם מצוה' beforehand, these mitzvos require a *secondary kavana*.

The Mishnah Berura (סימן ס"ח) explains that for these three mitzvos, one must also have *kavana* for the *reason* for the mitzvah.

The Ba"ch (ס' ח ס"ח) explains that the Torah writes the word 'למען' by these three mitzvos, which indicates that thinking about the reason for the mitzvah is crucial to its fulfillment.

hold that one who wears tzitzis without the secondary *kavana* is not *yotzei* the mitzvah! However, the Mishnah Berurah *paskens* (ס' ח ס"ח) that one is *yotzei* – but only *b'dieved*.

Therefore, when one puts on his tallis katan AND when he puts on his tallis gadol, he must have the following two *kavanas*:

- 1) הריני מכיין לקיים מצות ציצית כאשר ציוה השם
- 2) כדי שנזכור כל מצוותיו לעשותם

It is true that men who wear a tallis gadol say the 'לשם יחוד' found in most *siddurim*. However, surprisingly, *there is no mention of the second kavana* there!

In fact, in the *sefer* שו"ת שמואל שטרנבוך, R' Moshe Shternbuch *shlit"a* writes that it is bewildering that the main *kavana* brought by the Tu"r and Shulchan Aruch – that one must

## מצות ציצית

When it comes to the mitzvah of tzitzis, the *Derech Pikudecha* (הקדמה) and the *Bikurei Ya'akov* (ס' תרכה) both

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Before putting on your Tzitzis, whether your Tallis katan or Tallis Gadol, one should have the following in mind: (א"ח ס"ח)

I have in mind to fulfill the Mitzvah of Tzitzis as Hashem commanded.

*Hashem* commanded us to wrap ourselves with Tzitzis in order to remember all the mitzvos and fulfill them.

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לפני לבישת ציצית, בין מליית קטן ובין מליית גדול, יש לכוון שתי כוונות (א"ח ס"ח)

הריני מכיין לקיים מצות ציצית כאשר ציוה השם וְשָׁנְנוּ לְהִתְעַשֵּׂף בּוֹ כְּדֵי שְׁנַזְכֹּר כָּל מִצְוֹתָיו לַעֲשׂוֹתָם.

נכון גם לאותם שאומרים לשם יחוד המובא בסידורים בחסמת מרן הגאון ר' חיים קניבסקי שליט"א



have the kavana of 'כדי שנזכור כל מצוותי' - לעשותם' - is absent from the nusach of the יחוד לשם!

Therefore, one who puts on a tallis gadol should be careful to say these kavanos before saying the יחוד לשם.

From Tosfos in Bava Kama (ד"ה נו: ) we learn that every single second that one wears tzitzis, he gets an additional mitzvah! This means that with just two brief kavanos, one can merit more than 43,000 mitzvos tzitzis לכתחילה that day! This equals almost *sixteen million mitzvos every year!* (60 seconds x 60 minutes x 12 hours x 365 days = **15,768,000 mitzvos!**)

Furthermore, the mitzvah of tzitzis is considered equal to all the other mitzvos, as the תורה writes: למען 'תזכרו ועשיתם את כל מצותי' (מנחות מג:).

Because of the astounding number of mitzvos to be gained by wearing tzitzis, it is highly suggested that a person wears tzitzis whenever possible.

## מצוות תפילין

According to the Rambam, the תפילין של ראש and תפילין של יד are two separate מצוות, (which the Rambam counts as eight and nine in his מצוות ספר).

R' Chaim Volozhin, in his sefer Keser Rosh, (אות טו) emphasizes the value of each moment of wearing תפילין. R' Chaim writes:

"ובכל שעה מקיים הלבשים שמונה מצוות כדאמרו חז"ל (מנחות מד.) אמר רב ששת: כל שאינו מניח תפילין עובר בשמונה עשין"

Before putting on tefillin, one should have the first kavana:

### הריני מכיין לקיים מצות תפילין כאשר ציוה השם

**However, as mentioned above, for the mitzvah of tefillin, one must also have another kavana – for the reason for the mitzvah.**

In fact, the Aruch Hashulchan paskens that without the second kavana, one is not yotzei! He writes:

"ודע שאפילו להפוסקים דסבירא להו מצוות אינן צריכות כוונה, מכל מקום זהו וודאי שיש לו לידע עיקר המצוה ומהותה. ובתפילין אם לא ישים אל לבו ענינה כלל – לא קיים המצוה, והוה כמעשה קוף בעלמא" (הלכות תפילין, סימן כה)

It is important to note, however, that the Mishnah Berurah paskens that one is yotzei bedieved if he only had kavana לשם מצוה (סי' טו, ס' טז, ס' טז, ס' טז).

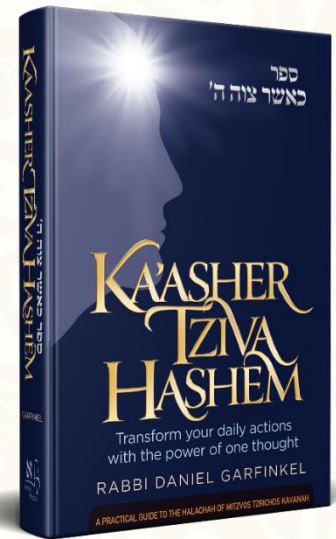
Therefore, before putting on tefillin, in addition to the usual kavana לשם מצוה, it is crucial to be

found in most siddurim.

One who says the לשם יחוד before putting on tefillin should continue to do so, but he must understand what he is saying (since a kavana is only effective if understood).

Klal Yisroel is moser nefesh to pay significant sums of money for the most mehudar tefillin. Let's capitalize on our investment by doing this precious mitzvah לכתחילה - having both kavanos beforehand!

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לפני הנחת תפילין חייב לבוון, ויאמר: (אויח ס"ח ביה) הריני מכיין לקיים מצוות תפילין כאשר ציוה השם שצונו להניח ארבע פרשיות אלו, שיש בהם יחוד שמו ויציאת מצרים, על תזרוע כנגד הלב, ועל הראש כנגד המוח, כדי שזכור נסים ונפלאות שעשה עמנו, שהם מורים על יחודו; ואשר לו הכח והממשלה בעליונים ובתחתונים, לעשות בהם כרצונו. וישעבד להקדוש ברוך הוא הנשמה שהיא במוח, וגם הלב, שהוא עקר התאוות והמחשבות, וכן יזכר הבורא ומעיש הנאותיו. בהסכמת מרן הגאון ר' חיים קניבסקי שליט"א

Before putting on Tefillin one should have the following in mind (אויח ס"ח ביה) I have in mind to fulfill the Mitzvah of Tefillin as Hashem commanded. Hashem has commanded us to put on tefillin which contain 4 parshiyos in which it is written His Oneness and Yetzias Mitzrayim. We wear them on the arm, opposite the heart, and on the head, opposite the brain, so that we constantly remember the miracles and wonders that Hashem performed for us, for these miracles demonstrate His Oneness, and that He has unrivaled power and dominion both in heaven and on earth to do as He wishes. We wear it opposite the brain so that we submit the Neshamah to His authority, and opposite the heart (which represents man's physical desires and thoughts) so that a person will remember his Creator and minimize his physical pleasures.

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