

# מצוות צריכות כוונה

## מצוות חנוכה

The Shulchan Aruch paskens (סימן ס"ק ד') that one is obligated to have Kavana before doing a Mitzvah. Furthermore, having the Kavana: 'כאשר ציוה ה' can transform a routine action into a full-fledged Mitzvah!

It is preferable to speak out the words of Kavana, as the Chovos Halevavos writes:  
'המחשבה נמשכת אחר הדיבור'

### כתב האלטר מקלם:

"צריך להקדים בכל דבר טוב שעושה האדם **"כאשר צוה ה' את משה בתורתו, כן אעשה"**. ואז שָכרו מרובה מאוד נעלה, גם בלי צער, ומכל שכן בצער עוד ועוד הן בממון הן בגוף, שָכרו מרובה בלי תכלית עד שהקב"ה אמר "חשבון רב

יש לי עמך." - ספר  
חכמה ומוסר חלק שני, רעו

### מצות נר חנוכה

The Rambam, in Hilchos Megilla v'Chanukah writes:

"The mitzvah of Ner Chanukah is an extremely precious mitzvah (מצוה חביבה עד מאד), and a person must take great care to make the miracle known, to increase praise of Hashem and to thank Him for the miracles that He performed for us. Even if one is sustained by Tzedakah, he

*must borrow [money] or sell his cloak in order to buy oil and a lamp to light."*  
(פרק ד הלכה יב)

Although lighting the Menorah is a מצוה דרבנן, one should have Kavana beforehand just like by a מצוה דאורייתא.  
(משנה ברורה סימן ס, ס"ק י)

Once, before Chanukah, a student asked HaRav HaGaon R' Avrohom Pam zt"l what Kavana to have when lighting the Menorah. R' Pam told the student, "You are required to have Kavana to fulfill the מצוה דרבנן. Without this Kavana, you are missing the essential mitzvah (עיקר המצוה), and any other tefillos or kavanos will not help for that.  
(מתוך הספר "הרב פאם" מאת ר' שמעון פינקלמאן)

Therefore, before lighting the Chanukah Neiros one should be Mechavin:

### הריני מכוין לקיים מצות

#### הדלקת נר חנוכה

#### כמו שתקנו החכמים

### מצות לא תסור

Each time someone does a מצוה דרבנן, he can also fulfill a מצוה דאורייתא, the mitzvah of 'לא תסור' as it says in the Torah:

'לא תסור מן הדבר אשר יגידו לך ימין ושמאל'  
"You shall not stray from the word that they (the חכמים) will tell you, right or left"  
(דברים יז, יא)

The ספר המצוות הקצר explains that this mitzvah includes everything that Klal Yisroel has been mekabel from חז"ל, written in the Shas that we have in our hands.  
(מצות לא תעשה קנח)

Therefore, before lighting the Chanukah neiros, one should also be mechavin for the מצוה דאורייתא:

### הריני מכוין לקיים

#### מצוה לשמוע בקול חכמים

#### כאשר ציוה ה'

### מצות זכרון חסדי ה'

In addition to the מצוה דרבנן of ner Chanukah and the מצוה of לא תסור דאורייתא, one should also be careful to have kavana for the מצוה דאורייתא of זכרון חסדי ה' - recalling the kindness of ה' Who saved us by giving us victory over the יוֹנִים.

Remembering all the chasadim that Hashem constantly does for us is a

Continued on back...

מצוה דאורייתא, as the pasuk says:

וּזְכַרְתָּ אֶת כָּל הַדֶּרֶךְ, אֲשֶׁר הוֹלִיכָה ה' אֲלֵיכֶם זֶה אַרְבַּעִים שָׁנָה בַּמִּדְבָּר (דברים ח, ב)

Although these words were said by Moshe Rabbeinu to the Yidden in the desert, Rabbeinu Yonah learns through a Kal v'Chomer that this mitzvah applies to the chasadim that Hashem does to each one of us.

It is very important to have this mitzvah in mind when lighting the menorah, because this mitzvah is the very reason we light the menorah on Chanukah!

As HaRav HaGaon R' Shlomo Zalman Auerbach זצ"ל, explains in his sefer מנחת מנחה (מנחת שלמה תניא ס' נח:), on Chanukah we thank ה' for the successful war against יוֹן, and our thanks is in the form of lighting the menorah. He writes:

*"It seems to me that the lighting of the neiros on Chanukah is itself the thanks and the praise (ההודאה וההלל), meaning that this action will inspire our hearts to thank ה' for the tremendous miracles He did for us in the matter of winning the wars."*

R' Shlomo Zalman goes on to point out that in the words of הלכות הלל...

*"...no mention is made of the because the lighting is not done as a remembrance of the שמן. For we do not find anywhere that we thank Hashem for many generations for a neis that He did to allow Klal Yisroel to perform a mitzvah."*

It is therefore crucial that when one lights the menorah, he takes a moment to reflect on how Hashem saved us in the wars and that he thanks Him for this!

Before lighting the Chanukah neiros, - and before saying Al Hanisim or Hallel, one should seize the opportunity to fulfill this mitzvah and be מכוין:

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

### מנהגי חנוכה

There are many מנהגים that we do on Chanukah including: having Chanukah mesibos, eating foods fried in oil such as donuts and latkes, eating milchig foods (to recall how Yehudis killed Eliporni), giving children Chanukah gelt and playing with dreidels. These מנהגים are for the purpose of recalling the Chanukah neis - the victory of the Chashmonaim - and to inspire us to have gratitude to Hashem for saving us.

Before doing any of these

minhagim, one should first be mechavin:

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

### Fearless - A Kavana Story

*The shul in Radin, the town where the Chofetz Chaim lived, had a sign inside which read, 'Anyone who raises his hand to hit another Jew shall be placed into cherem'.*

*It once occurred that a fellow who was prone to violence did indeed hit another Jew, and even drew blood. The Chofetz Chaim therefore instructed the Gabbai to place the attacker in cherem. However, the Gabbai feared the fellow and did not follow through with the instructions.*

*The Chofetz Chaim himself therefore ascended the shul's podium and announced before the congregation,*

*"הריני מוכן ומזומן לקיים מצות לא תגורו מפני איש" (I am hereby fulfilling the Mitzvah of 'You shall not be fearful of any man') "[So and so] is hereby excommunicated until he repents of his deed and asks for forgiveness!"*

*Just a few hours later, the man came to shul to renounce his evil deed and repent for it in full view of the congregation. (From Sefer Chofetz Chaim HaChodosh, Parshas Devarim, pg. 13, from sefer Sha'arei Tzion, Orchos Tzaddik.)*

### א לוסטיגער חנוכה!

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