ובדיעבד כשכיון רק לקיים את המצוה בלבד, יצא. וגם אם לא כיון כלל לשם מצוה, אם מוכח שלובש הטלית לשם מצוה יצא ידי חובת המצוה, ועל כל פנים יכוין כך כשיזכר בעודו לבוש, ותועיל כוונתו מכאן ולהבא. [ילקו"י ה"ח, פסקי תשובות סוף אות יח]

ד. טוב לומר בפיו קודם הברכה: "לשם יחוד קודשא בריך הוא ושכינתיה וכו', הריני מוכן ללבוש ציצית מצויצת כהלכה, כמו שציונו ה' אלהינו 'ועשו להם ציצית על כנפי בגדיהם'. ['וראיתם אותו וזכרתם את כל מצות ה' ועשיתם אותם'], כדי לעשות נחת רוח ליוצרינו וכו'". [באו"ח פ' בראשית ה"א]. (וכבר כתבנו לעיל בסימן ה' הלכה י"ז שמעיקר הדין אין חיוב לומר "לשם יחוד" קודם קיום המצוות).

As long as a person wore the tallit with the basic intention to fulfill this mitzvah of tzitzit, he has fulfilled it. In fact, even if he has no conscious intentions, the fact that he has put on a tallit demonstrates that he intends to fulfill the mitzvah of tzitzit. If he remembers later on, he should think of this intention at some time before taking off the tallit.[2]

Reciting *Leshem yihud*

4) Before reciting the blessing, it is commendable to declare, "For the sake of unifying *Kudsha Berikh Hu Ushkhinteh*... I am about to wear a tallit with tzitzit attached as the halakha prescribes, fulfilling God's commandment: 'they must make *tzitzit* for themselves on the corners of their garments ... you will see it and remember all of God's commandments and perform them,'[3] and in this way bring pleasure to our Creator...."

See above in *Siman* 5:17, where it is explained that there is no real obligation to preface a mitzvah with such a declaration.

intentions to fulfill the mitzvah of tzitzit and therefore will receive no credit for fulfilling it, he still has not sinned as if he wore a four-cornered garment without tzitzit. After all, the facts are that his tallit has tzitzit attached. In the *Yalkut Yosef Sukkot English Edition* (page 134), one can find the opinion of Maran the Rishon Letziyon (*Hazon Ovadya Sukkot*, footnote on page 98), which is that although it is possible that this person did not fulfill the mitzvah, he has not sinned either. We cannot say that because he failed to think about God's protection of our ancestors in the wilderness that it is as if he ate outside the sukkah. Regardless of his intentions, the fact is that he was in a sukkah when he ate.

It is unclear whether the same argument applies to someone who wore a four-cornered garment without thinking of remembering all the mitzvot. Of course, this entire discussion assumes the position of the *Poskim* who ruled that these special intentions are essential in order to fulfill these mitzvot. According to the halakha, one fulfills these mitzvot even without thinking about these special intentions. See more about this in the *Mishmeret Hayim* (Vol. I, page 2).

2. This was explained in the previous footnote.

3. The *Ben Ish Hai* did not include the second verse in the text of the *leshem yihud*, although he did add that one should declare, "I intend for this blessing to cover my *tallit katan* as well." The *Kaf Hahayim* Sofer (8:33), however, recommended adding the second verse since it includes the concept that the mitzvah of tzitzit serves to remind us of all the mitzvot. The *Kaf Hahayim* added (24:10) that while one recites this verse he should gaze at the tzitzit two times. For more about this, see below in *Siman* 24:7 and the footnote there. The text in the *Tehillat Yitzhak* prayerbook states specifically that one should declare that the purpose of the mitzvah is "to remember and fulfill all of God's mitzvot."

ה. צריך לעמוד בשעה שמברך על הטלית. וגם העטיפה בטלית צריכה להיות מעומד. [תמונה ג'] [ראה ש"ע ס"א ובאחרון]. והוא רק לכתחלה, ובדיעבד שהיה מיושב, יצא ידי חובה בשתיהן. [משנ"ב ס"ק ב, כה"ח סק"ח] וזקן או חולה שקשה להם לעמוד, רשאים אף לכתחילה לברך ולהתעטף בציצית מיושב. [ראה חזו"ע יום טוב עמ' רכח]

ו. לכתחילה צריך לברך על הטלית קודם העטיפה. [משנ"ב ס"ק ב]. וכן אמרו בפסחים (ז ע"ב) "כל המצות מברך עליהן עובר לעשייתן". ולא יקדים לברך על הטלית בשעה שעדיין הוא מקופל, שזהו "עובר

While standing up

5) When reciting the blessing and putting on the tallit, one must be standing up.[4] (Illustration № 3) If someone was sitting while he did this, he has still fulfilled his obligation of the mitzvah and his blessing is valid. If someone cannot stand up because of illness or old age, he may recite the blessing and put on the tallit while seated.[5]

Day 38

Holding the tallit for the blessing

6) The halakha requires one to recite the blessing before wrapping oneself in the tallit, following the general rule taught in *Pesahim* (7b) that one must always recite the blessing for a mitzvah before performing it and not afterward. Nevertheless, one should not recite the blessing while the tallit is still folded up, (Illustration № 4) since that it too far in advance of performing the mitzvah. Instead, one should unfold

4. Regarding the mitzvah of counting the *omer*, the Torah states (*Vayikra* 23:15), "מֵהָחֵל חֶרְמֵשׁ בַּקָּמָה - from when the sickle begins [to cut] the standing grain." Our Sages taught us to read it as if it states, "from when the sickle begins, while standing," meaning that one must be standing while counting the days of the *omer*.

A number of *Rishonim* cited this teaching. Although it is not found in the Talmud, it is found in the *Pesikta*. See the *Birke Yosef* (8:2) and the *Yalkut Yosef Yom Tov English Edition* (page 45).

Regarding the mitzvah of tzitzit, the Torah states, "וְהָיָה לָכֶם לְצִיצִת – it shall be tzitzit for you." our Sages taught that the mitzvot of tzitzit and counting the days of the *omer* are connected since the latter mitzvah has the expression "וספרתם לָכֶם – count for you." Both mitzvot have the expression of *lakhem* – for you. Therefore, just like we must stand up to perform the mitzvah of counting the days of the *omer*, we must stand up to perform the mitzvah of putting on a tallit. Likewise, we must stand up to recite the blessing before putting on the tallit, since the Talmud Yerushalmi, cited by Maran in the *Bet Yosef* (8:1), teaches that all blessings recited over mitzvot must be recited while standing. This is likewise the ruling of the *Mishna Berura* (8:2).

When putting on a *tallit katan*

Harav Shelomo Zalman Auerbach (responsa *Minhat Shelomo* Vol. II, #4:6) mentioned the custom of Sefardic Jews to refrain from reciting a blessing on the *tallit katan* and to have in mind for the blessing they recite on the *tallit gadol* to cover both the *gadol* and the *katan*. This custom is the practice of Sefardic Jews, as explained below in Siman 24. He suggested that, since they do not recite a blessing on the *tallit katan*, it is not necessary for them to stand up when putting it on.

5. The *Minhage Rabbenu Shalom of Neustadt* (#346) relates that a person named Rav Yosef confessed that since he was very weak, he counted the *omer* and put on his *tallit* while seated. Rav Shalom told him that anyone who performs these mitzvot while seated fulfills his obligation. There is no basis to say that if someone was supposed to perform some act while standing but he did it while seated that he must repeat the mitzvah. The one exception is the mitzvah of rending one's garment in mourning over a relative's death. Certainly in this case, when Rav Yosef's weakness prevented him from standing, he is permitted to perform the mitzvot while seated.

This is cited as the halakha by the *Halakha Berura* (page 141). Likewise, Maran the Rishon Letziyon issued the same ruling regarding counting the *omer* (*Hazon Ovadya Yom Tov* page 228), as is cited in the *Yalkut Yosef Yom Tov English Edition* (page 45).