סימן יד

הטלת הציצית בבגד "לשמה"

א. יש להטיל חוטי הציצית בבגד הטלית "לשם מצות ציצית". [ראה ב"י ושו"ע סי' יד ס"ב ובאחרו"]
ולא רק הקשירה יעשה לשם מצות ציצית, אלא אף התחיבה בכנף צריך שתהיה "לשם מצות ציצית".
ולכן קודם שיתחוב הציצית לתוך נקב הכנף, צריך שיוציא בשפתיו בפירוש שתולה אלו הציציות "לשם מצות ציצית". [עי' ב"י, ומשנ"ב ס"ק ח, וביאוה"ל ד"ה לא יברך]

Siman 14

Tying tzitzit for the sake of the mitzvah

Tying tzitzit for the sake of the mitzvah

1) The tzitzit strands must be attached to the tallit specifically for the sake of the mitzvah of tzitzit.[177] This includes the act of threading the strands through the hole in the corner of the tallit and the act of tying the strands into knots. Before beginning this series of acts, one must verbalize these intentions, saying, "I am about to do this for the sake of the mitzvah of tzitzit."[178]

It is not necessary to repeat this declaration when attaching the subsequent tassels to the other corners. One declaration suffices for all for corners, but it is best that the person

According to Rambam (*Hilkhot Tzitzit* 1:12), if a non-Jew attached tzitzit tassels to a tallit, they would be invalid for the mitzvah. If a Jew attached the tzitzit tassels, they are kosher even if the Jew had no particular intentions when attaching them. Maran wrote in the *Bet Yosef* that these rules apply to the act of attaching the tzitzit strands to the tallit. The act of spinning the thread for the strands, however, must be performed with definite intentions to use them for the mitzvah, as we are taught in *Menaḥot* (42b) and *Sukkah* (9a). Maran explained that the Talmud teaches that if a non-Jew attaches the tzitzit tassels they are invalid, and Rambam deduced from this that as long as a Jew makes them they are kosher whether or not he has intentions for the mitzvah.

Rashi and Rabbenu Asher, however, ruled that the Jew attaching tzitzit to a tallit must have intentions for the sake of the mitzvah. The halakha invalidating tzitzit tassels attached by a non-Jew tells us that even if a Jew stands over the non-Jew and instructs him to have the proper intentions, the tzitzit are invalid anyway (see the *Mishna Berura* 14:8).

The *Mishna Berura* (*Bi'ur Halakha*) deduced from the *Bet Yosef* that according to Rambam, the tzitzit are kosher even if the Jew attaching them intended specifically for them not to be used for the mitzvah. The responsa *Mishkenot Yaakov* (#20), however, ruled the tzitzit would be invalid in such a case even according to Rambam.

In practice

Maran concluded that we must follow the stringent opinion of Rashi and Rabbenu Asher. Nevertheless, if someone has nothing but a tallit with tzitzit tassels that were attached without intentions for the mitzvah, he may rely on Rambam and wear the tallit. In the *Shulḥan Arukh* (14:2) he added that in such a case the person should not recite a blessing on the tallit.

178. The *Mishna Berura* (*Bi'ur Halakha*) deduced from the *Bet Yosef* that one must have intentions for the mitzvah when threading the strands through the holes in the tallit's corners. He strengthened his position with proof from Tosafot (*Menaḥot* 42b). See below in halakha 5 for the rule regarding someone who forgot to declare his intentions until after he threaded the strands through the hole.

ואינו צריך לומר "לשם מצות ציצית" קודם תחיבת הציציות לכל אחד מהארבעה כנפות, אלא די בזה שיאמר כן קודם הטלת הציצית בכנף הראשונה, שתולה כל אלו הציציות לשם ציצית, ויכוין על כל שאר הכנפות. [עי' משנ"ב סוף ס"ק ח, ביאוה"ל ד"ה בלא כוונה]

ב. טוב לומר קודם הטלת הציציות בבגד נוסח הבא: "לשם יחוד קודשא בריך הוא ושכינתיה בדחילו ורחימו ורחימו ודחילו, הריני מוכן להטיל ציציות בארבע כנפות הבגד הזה כמו שצונו ה' אלהינו בתורתו: "ועשו להם ציצית על כנפי בגדיהם". ונאמר: "גדילים תעשה לך על ארבע כנפות כסותך אשר תכסה בה". ויהי רצון מלפניך ה' אלקינו ואלקי אבותינו שכשם שאנחנו מקיימים מצוה זו בחוטי לבן, כך תזכינו לקיים אותה כתקנה בחוטי תכלת, ככתוב בתורה: "ונתנו על ציצית הכנף פתיל תכלת". ויהי נועם ה' אלקינו עלינו ומעשה ידינו כוננה עלינו ומעשה ידינו כוננהו". [באו"ח פ' לך לך ה"ג, הובא בכה"ח ס"ק ח]

ג. כל אדם יזהר שלא לסמוך בתליית החוטין ותיקונם אלא על אדם ירא שמים, ומוחזק בכשרות, ובקי, ויודע לכוון לשם מצוה, ולעשות כל הדברים כתיקונם. [באו"ח לך לך ה"ג]

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declare when he begins that he intends to make all the tassels for the sake of the mitzvah.[179]

Declaration before attaching tzitzit

2) It is recommended to make the following declaration before attaching tzitzit strands to a tallit: "For the sake of God's sublime unity, with love and with fear, I am about to attach tzitzit to the four corners of this garment, as God commanded us in His Torah, 'they must make *tzitzit* for themselves on the corners of their garments,' and, 'Make for yourself fringes on the four corners of your garments with which you cover yourself.' O God, our Master and Master of our fathers, I pray that Your Will should enable me to fulfill this mitzvah in the proper manner, with strands of *tekhelet*, just as I am fulfilling the mitzvah today with white strands, for the Torah states, 'they must insert a strand of *tekhelet* with the tzitzit on each corner.' וְיִהְיִ נוֹעַם ה' אֱלֹהֵינוּ עָלֵינוּ וּמַעֲשֵׂה יָדֵינוּ כּוֹנְנָה עָלֵינוּ וּמַעֲשֵׂה יָדֵינוּ כּוֹנְנֵהוּ."

The right person to attach tzitzit

3) Everyone should make sure that the person who attaches the tzitzit to his tallit is a knowledgeable, God-fearing Jew, who will have the proper intentions for the sake of the mitzvah and who will tie the tassels in the proper manner.

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179. The *Mishna Berura* (*Bi'ur Halakha*) explained that as long as a person declared his intentions to attach the tzitzit for the sake of the mitzvah when making the first tassel, the tzitzit are kosher even if he made the other tassels without any particular intentions. His original intentions carry on through the rest of his actions, and he may even recite the blessing over this tallit. Although the act of attaching the subsequent tassels is not part of the act of attaching the first tassel, his declared intentions nevertheless carry over to them. This is similar to the rule of the Talmud (*Zevaḥim* 2b, according to Tosafot) that if someone slaughtered a *korban* with the proper intentions and then collected the blood without any specific intentions, his original intentions count for the second act as well. Even if we wish to view all the four stages of the *korban* offering as one mitzvah, we would have to admit as well that the act of attaching all four tassels to the tallit is likewise all one mitzvah.

The *Mishna Berura's* conclusion is that it is best to declare at the start that one is about to attach all the tassels for the sake of the mitzvah. See his words in *Siman* 14:8.