ד. אם הטיל ישראל ציצית בבגד שלא בכונה, שלא נתכוון לשם מצות ציצית, יש פוסלין ויש מכשירין. ולהלכה יש להחמיר, ואף בדיעבד שכבר הטיל הציציות בבגד בלא כוונה, יש לו להתיר הציציות, ולחזור לקשרן מחדש "לשם מצות ציצית". [כ"מ בש"ע ה"ב, וכ"ה בבא"ח לך לך ה"ג, ובאחרו']

ובמקום שאינו יכול להתיר הציצית, כגון שהוא סמוך לשבת ואין שהות להתירם ולקושרם מחדש, או שהוא בשבת (שאסור לו להתיר ולקשור), וגם אין לו טלית אחרת כשרה, יש לסמוך על המתירים באותו היום דוקא, אך לא יברך, דספק ברכות להקל, וברכות אינם מעכבות. ואחר השבת יתקן את **הציצית.** [בא"ח שם, משנ"ב ס"ק ז ועוד]

Day 73

If tzitzit were attached without any intentions

4) According to some *Poskim*, even if someone attached tzitzit to a tallit without having intentions for the sake of the mitzvah the tzitzit are kosher. Other *Poskim* ruled that they are not kosher, and in practice we follow the stringent opinion. Therefore, the tzitzit should be removed from the tallit and then attached once more, this time while intending for this act to be for the sake of the mitzvah.[180]

Nevertheless, if someone discovers on Shabbat that the only tallit he has available is one to which tzitzit were attached without the necessary intentions, he may rely on the lenient opinion and wear that tallit. Of course, it is impossible to untie the tzitzit and reattach them to the tallit on Shabbat.[181] However, he must not recite the blessing on this tallit, following the principle of *safek berakhot lehakel*.

The same rules apply if he discovered the problem on Friday afternoon when there is not enough time left before Shabbat to remove the tzitzit and reattach them. In either case, he should repair the tzitzit as soon as possible after Shabbat.

180. These are the rulings of the *Shulhan Arukh* (14:2).

181. There are other situations as well when one may rely on the lenient opinion to wear this tallit without repairing the tzitzit, but without reciting the blessing. **A)** Harav HIDA (*Mahazik Berakha*) ruled that one may wear the tallit if there is not enough time to repair it before the end of the time allotted for reciting the *Shema* and the *Amida*. **B)** He ruled also that if someone discovers the problem in the afternoon and by the time he repairs the tallit it will be nighttime and he no longer will be able to perform the mitzvah of tzitzit that day, he may wear it as it is. **C)** The *Peri Megadim* (*Eshel Avraham* 14:4) ruled that if the hole into which the tassel is threaded becomes widened so that the tassel is now less than *kesher godal* from the garment's edge, or if it is now more than three fingerbreadths from the edge, he may wear it as it is. In this case, he does not have the choice of untying the tassel and attaching it again, since the problem is not the tassel but the location of the hole in the garment. See above in *Siman* 11:36. Of course, if it is possible to repair the hole so that the tassel will be in the correct position, one should not rely on Rambam's leniency. **D)** The *Bet David* (cited by the *Mahazik Berakha*) ruled that if the tzitzit strands are weak and it is likely that they will tear if the tassels and untied and made over again, they may be left as they are and the tallit may be worn.

ה. שכח לכוין "לשמה" בעת התחיבה, וכיוון בעת הקשירה, כשר בדיעבד. והמברך יש לו על מה שיסמוך. [ראה ביאוה"ל ד"ה לא יברך]

ו. מי שכיוון "לשמה" בהטלת הציצית בטלית ובעשיית החוליה הראשונה עם שני הקשרים שעליה, אף אם אחר כך לא כיוון "לשמה" בהשלמת שאר החוליות, יש להכשיר טלית זו, אף שיש טליתות אחרים. [ראה משנ"ב ס"ק ו, כה"ח ס"ק ט]

ז. כאמור שלכתחלה צריך להזהר לומר בפיו קודם תליית חוטי הציצית: "הריני מטיל ציציות אלו לשם מצות ציצית".

Threading tzitzit without intentions

5) If someone forgot to think consciously when threading the strands through the hole in the garment's corner that he is doing it for the sake of the mitzvah, but he remembered to declare these intentions before tying the strands into a tassel, the tzitzit are kosher, and it is permissible to recite the blessing on this tallit.[182]

Began with intentions and continued without

6) If someone declared his intentions for the sake of the mitzvah, but after tying the first set of two knots and fashioning the first set of loops, he continued without thinking any intentions, the tallit is kosher. Even if another tallit is available, this tallit may be chosen for use.[183]

Verbalizing one's intentions

7) It is best to verbalize one's intentions to attach the tzitzit strands for the sake of the mitzvah, as explained above in halakha 1.

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182. As explained above in halakha 1, one should ideally declare his intentions before inserting the tzitzit strands through the hole in the corner of the tallit. The *Mishna Berura* (*Bi'ur Halakha*) explained that once the person declares that he is tying the strands for the sake of the mitzvah, it becomes obvious that this was his purpose in threading the strands through the hole as well. This is the Talmudic concept known as *hokhi'ah sofo al tehilato*. However, this is insufficient since it is unclear whether the halakha agrees with this principle. See the comment of Harav Eliyahu of Vilna (*O.H.* 11:1), and Rambam (*Hilkhot Shehita* 2; *Hilkhot Zekhi'a Umatana* 4).

In this case, there is an extra element for leniency since Rambam ruled that it is not at all necessary to have any particular intentions when attaching the tzitzit to the garment. Furthermore, some *Poskim* ruled that the tzitzit are kosher if the person had no particular intentions, as long as he had no intentions for some other purpose. It is also possible to argue that when someone attaches tzitzit to his own tallit it is obvious that he does so for the sake of the mitzvah.

The *Halakha Berura* (page 311; *Sha'ar Hatziyun* 20) ruled that if someone mentally decided to make the tzitzit for the sake of the mitzvah but did not declare this verbally, the tzitzit are kosher based on a *safek sefeka*. First of all, some *Poskim* ruled that thinking of one's intentions is sufficient. Second, according to Rambam it does not matter what one's intentions are when attaching the tzitzit. Since this *safek sefeka* is about the mitzvah and not the blessing, one may even recite the blessing on this tallit.

183. This is the ruling of the *Mishna Berura* and the *Kaf Hahayim* Sofer, based on the fact that according to Torah law, only the first set of knots is required on each tassel. Therefore, if those knots were tied without the proper intentions, the tzitzit might be invalid. Once the first set of knots and the first set of loops have been made, however, the tzitzit are kosher even if the remainder of the tassel was fashioned without the proper intentions. This tallit may be chosen for use even if another tallit is available, since the Torah does not require the full number of knots and loops that we add to each tassel based on our Sages' instructions and on custom. See above in the footnote to *Siman* 11:45.

ובדיעבד שלא אמר בפיו, אלא רק חשב בדעתו שעושה כן לשם מצות ציצית, ולא הוציא בשפתיו, כשרה הטלית לברכה. [הליכו"ע עמ' ט]

If someone failed to verbalize them but he did have the correct intentions in mind, the tallit is kosher and the blessing may be recited.[184]

184. Without question, it is best that the person declare verbally, before attaching the tzitzit strands to the tallit, "I am about to attach these tzitzit strands to this tallit for the sake of the mitzvah of tzitzit," following the instructions of the *Ben Ish Hai* (*parashat Lekh Lekha* halakha 3). This is in deference to those *Poskim* who ruled that whenever specific intentions are necessary they must be verbalized.

The *Mishna Berura* (*Bi'ur Halakha*) ruled that if someone failed to verbalize these intentions but he consciously thought of them, the tzitzit are kosher and one may recite a blessing on the tallit. Although the halakha is unclear about someone who spun thread for the sake of the mitzvah of tzitzit without verbalizing those intentions, in this case we may be lenient since there is a *safek sefeka*. Perhaps thinking the intentions is sufficient, following the ruling of Rabbenu Asher, and perhaps the halakha is as Rambam ruled that no intentions are necessary whatsoever when attaching tzitzit tassels to a tallit. Furthermore, the very act of attaching tzitzit tassels to a tallit demonstrates that it is for the sake of the mitzvah, whereas when someone spins thread it is unknown for what the thread is intended unless he declares his intentions.

Maran the Rishon Letziyon (responsa *Yabia Omer* Vol. VIII, #55:5; *Halikhot Olam* page 9) likewise ruled that if someone failed to verbalize his intentions, it is sufficient if he thought them. He compared this to the ruling of Harav Menahem of Pano (responsa #94) concerning tanning leather to use as parchment for writing a Torah scroll – it is sufficient to think that one intends to tan it for the sake of writing the Torah on it, and it is not necessary to verbalize one's intentions. Likewise, when writing a *get* to use for a divorce, it is sufficient for the scribe to think of his intentions. Furthermore, Harav David ben Zimra (responsa Vol. I, #154) ruled that whenever someone wishes to write one of the sacred scrolls it is proper for him to verbalize his intentions, but if he only thinks them it is sufficient.

Maran ruled (*Y.D.* 276:2) that before someone begins to write a Torah scroll he must declare verbally, "I am writing this scroll with the sanctity of a Torah scroll." Furthermore, each time he writes God's Name he must first declare, "I am writing this for the sake of the sanctity of God's Name." If someone fails to verbalize these intentions, the scroll he writes is not kosher.

Regarding the process of tanning parchment on which to write tefillin parchments, however, Maran ruled (*O.H.* 32:8), "The parchment must be tanned for the sake of the mitzvah of tefillin, and it is best that the tanner declare when he begins his work that he is tanning the skins for the sake of tefillin." Apparently, in this case if someone would only think these intentions it would be sufficient.

Harav Zalman (*O.H.* 32:31) made this distinction clearly: "When writing [tefillin parchments] it is not enough to simply think of one's intentions. If someone fails to verbalize them the scrolls are not valid. Regarding tanning the parchment, however, if someone only thinks the proper intentions it is sufficient since some *Poskim* ruled that the parchments may be tanned without any intentions whatsoever." These are likewise the rulings of the responsa *Zivhe Tzedek* (Vol. II, #7), adding that all the scholars of his yeshivah concurred with them. The *Keset Hasofer* (*Lishkat Hasofer* 10:4) and the *Magen Gibborim* (32:18) listed a number of *Aharonim* who ruled leniently even when someone began writing a scroll without verbalizing his intentions.

This being the case, there is a strong basis for leniency regarding attaching tzitzit strands to a tallit, especially since Rambam ruled that it is not necessary to even think of any intentions when performing this act. Therefore, Maran ruled that when one has no other choice one may use a tallit on which someone attached the tzitzit tassels without verbalizing his intentions.