לאחר זמן יזהר שלא יזרקנה אלא יגנוז אותה מחמת דברי הקודש הרקומים עליה, והמחמיר להסיר מקום הריקמה מעל הטלית ולגונזו תבוא עליו ברכה. [הלכה ברורה עמ' קנא]

דין הלובש כמה טליתות

מב. אם יש לו כמה בגדים של ארבע כנפות, [ולובש כולם], כולם חייבים בציצית. ואם לבשם כולם בלא הפסק, והיה דעתו מתחלה על כולם, לא יברך אלא ברכה אחת. [שו"ע סעיף יב].

וכל זה דוקא שלא הסיח דעתו ביניהם, אבל אם הסיח דעתו ביניהם, כגון: שאחר שלבש הבגד הראשון הסיח דעתו מן הבגד השני, צריך לחזור ולברך עליו. ולכתחילה יזהר שלא יסיח דעתו ביניהם, כדי שלא יהיה גורם לברכה שאינה צריכה. [ראה הלכה ברורה עמ' קעא]

Several *Poskim* ruled that if someone already has a tallit with such embroidery he may leave it as it is, but he must take care never to sit on the holy words of the verse or blessing. He must beware of the sanctity of the embroidered words. When the tallit has become worn out, it may not be discarded in the garbage [which would be permissible for another tallit]. Instead, he must deposit it where it will be buried along with other items of sanctity. If he bothers to remove the embroidered section so that he can deposit only that piece of it with other items of sanctity, he will receive a special blessing from Heaven.

Wearing Several Tallitot

Wearing several four-cornered garments

42) If someone wishes to wear several four-cornered garments, he is obligated to make sure that each of them has tzitzit tassels attached to it.[42] If he plans to put all these garments on at once, he can recite the blessing one time and then put them all on without interrupting with speech.[43]

If someone put on one or more of these garments and then decided that he does not wish to put on any others, but afterward he changed his mind and decided to put on another four-cornered garment, he must recite the blessing a second time. One should try to avoid this situation since the one blessing would have been sufficient if the person had made up his mind in the first place. Since he did not, he must now recite a second blessing, and in Heaven this might count against him.

42. This is the ruling of the *Shulḥan Arukh* (8:12). The *Levush* explained that the Torah instructs us to place tzitzit tassels on "their garments," in the plural form. This means that if someone wears several four-cornered garments, he must attach tzitzit tassels to each of them. The *Mishna Berura* explained that although the *Shulḥan Arukh* did not specify it, this is true only if the person wears all those garments at one time. If he wears one and leaves the others in his drawer chest, he is not obligated to attach tzitzit tassels to the other garments. The mitzvah of tzitzit is an obligation on the person wearing the four-cornered garment, but as long as he is not wearing it there is no obligation to have tzitzit tassels attached to it, as explained below in *Siman* 19.

43. The *Halakha Berura* (page 171) ruled: As long as this person intends to put on more of the garments and he has not interrupted with speech, his first blessing counts for other garments even if a long time has passed since he recited the blessing. Nevertheless, a person should take care to put on all the garments one after the other, without any interruption.

מג. היה בדעתו ללבוש כמה בגדים שיש להם ארבע כנפות בזה אחר זה, ובירך על הראשון והתעטף בו, והפסיק בדיבור קודם שהתעטף בשני, אף על פי כן בדיעבד אין צריך לחזור ולברך על השני, אפילו שהפסיק בדיבור שאינו שייך לענין לבישת הציצית. וספק ברכות להקל. [ראה משנ"ב ס"ק כח, ושעה"צ ס"ק מ, כה"ח ס"ק מח]

ומכל מקום כדי לצאת מידי ספק, עדיף שאחר שהפסיק בדיבור שיסיח דעתו מהבגד השני לגמרי, ויעשה הפסק בין הבגד הראשון לשני, שאז יתחייב בברכה לכל הדעות. [הלכה ברורה עמ' קעא]

Spoke after putting on one garment

43) If someone wishes to wear several four-cornered garments at one time, and he recited the blessing and put one garment on but he interrupted by speaking before he put on the others, he does not have to repeat the blessing. This is the halakha even if he interrupted by speaking about something that has nothing to do with wearing these garments. This ruling is based on the principle of *safek berakhot lehakel*.[44]

In such a case, however, it is best to dispel all doubts by putting away the other garments as if one does not wish to wear them at all. Later, after he has been engaged in some other activity, he can decide to wear the other garments and recite a second blessing to put them on. [In this case, it is permissible to create a situation necessitating an extra blessing.]

44. Maran wrote in the *Shulḥan Arukh* (8:12) that if the person interrupts between putting on the different garments he must repeat the blessing. The *Olat Tamid* (8:15) and several other *Aḥaronim* explained that this means that the person interrupted by speaking. Not all the *Poskim* agreed with this ruling, however. Maran wrote (*Y.D.* 19:5) that "if someone plans to slaughter a number of animals, the *shoḥet* must be careful not to speak about any subject other than the slaughter until he finishes slaughtering all the animals. If he does interrupt by speaking, he must repeat the blessing [before he continues slaughtering]. There are *Poskim*, however, who ruled that speaking between the slaughter of one animal and the next is not considered an interruption."

Just as there are two opinions regarding the blessing for kosher slaughter, those two opinions apply to the blessing over the mitzvah of tzitzit as well. It is clear from the manner in which Maran cited these two opinions that he ruled according to the first opinion that it is necessary to repeat the blessing. Nevertheless, we always follow the cardinal principle of *safek berakhot lehakel* even if it runs counter to Maran's rulings. Based on this, the *Peri Megadim*, the *Mishna Berura* (8:28) and the *Kaf Haḥayim* Sofer (8:48) ruled that even if someone interrupted by speaking after putting on one garment, he does not repeat the blessing before putting on the other garments.

The *Halakha Berura* recommended avoiding the issue by taking one's mind totally off the subject of putting on four-cornered garments. Later on, one may repeat the blessing and put them on, satisfying the opinion of all the *Poskim*. Although this means that one recites an extra blessing, it is permissible to bring oneself to the situation necessitating an extra blessing if this is necessary to avoid halakhic doubts. See the *Yalkut Yosef Berakhot III*, *Siman* 215:21.

The entire above discussion is about someone who interrupted by speaking about a subject that has nothing to do with the garments that he had planned to put on. The *Halakha Berura* (page 170) ruled that if he spoke about something pertinent to the act of putting on these garments, it will definitely not be necessary to repeat the blessing. In fact, it is permissible in the first place to interrupt and speak about putting on these garments once the person has put on the first garment. For example, the person can ask someone to bring him the second garment from another room. It is forbidden to interrupt with even one word about any other subject, however.