Day 65

Preface Changing Locations During Meals

The halakhot discussed in this *Siman* are complex and are subject to major debates among the *Poskim*. The first thing of which people must be aware is that it is important to avoid getting into situations where the *Poskim* debated the halakha, in particular regarding these halakhot. Therefore, it is highly advisable to avoid changing one's location unnecessarily when eating or drinking. If someone does change his location, he likely would have to recite another blessing in order to continue eating or drinking according to the majority of *Poskim*, but he will not be able to recite the blessing since other *Poskim* ruled that it is not necessary. Following the principle of *safek berakhot lehakel*, he must not recite a new blessing even though he continues eating. It turns out that he is guilty according to the majority of *Poskim* of eating without a blessing. For this reason, it is important to study the intricacies of this halakha to know when there is a problem and how to avoid it.

The basic topic of this *Siman* is the halakha concerning a person who began eating or drinking in one location and then moved to another location. If he wishes to continue eating or drinking in his new location, or if he returns to the first location and continues eating, does he need to first recite a *berakha aharona* over the food or beverage that he drank before? Even if he does not, must he recite a new blessing to continue eating or drinking more?

Another point, discussed in *Siman* 184, is the halakha concerning someone who finished eating or drinking and moved to another location before he recited a *berakha aharona* for the food he ate or drank. Must he return to the place where he ate to recite the blessing or may he recite it in his new location?

Definition of Changing Location

If someone moves from one home to another, this is definitely considered a case of changing location. In fact, even if someone steps outside the entrance of the home where he had been eating, he is considered to have changed locations. Even though he had every intention to come back inside to

continue eating, he is still subject to the rules of one who changed locations. See below in halakha 11.

The *Poskim* debated the halakha concerning someone who moved from one room to another within the same home. Is this also considered a change of locations? This is discussed below in halakha 13 and the footnote there.

If someone moves from one corner to another but remains in the same room, it is not considered a change of location. This is true even if it is an enormous convention hall, and even if the person began eating without intending to move across the room. See below in halakha 16.

The *Poskim* discussed the halakha concerning someone who steps out of an apartment to the stairwell, or someone who steps out onto a balcony. See below in halakhot 14 and 15.

All these halakhot do not apply to someone who began eating while walking down the road and continues walking while eating. He never established a set place for his meal and therefore can never be considered to have moved from his place. See below in halakha 21.

Types of Food

There is a debate about this subject in the Talmud (*Pesahim* 101b). Rav Sheshat ruled that the rule of changing one's location is the same regardless of what one is eating – bread, fruit or what have you. In any case, it is necessary to recite a blessing again in order to continue eating or drinking. Rav Hasda ruled that the halakha of changing locations is pertinent only if someone eats ordinary fruits or drinks ordinary beverages. In these cases, it is permissible to recite the appropriate *berakha aharona* in a location other than where he ate or drank. Once he moves to another location, therefore, he is no longer connected to the place where he first ate and he is no longer connected to the blessing he recited in that place. If he wishes to continue eating or drinking afterward, he will need to recite another blessing first. If someone has eaten bread, however, he is obligated to recite *Birkat Hamazon* in the same location as where he ate. Therefore, even if he goes somewhere else he is still connected to that location. The blessing of *hamotzi* that he originally recited is still connected to him as well, and therefore it is not necessary to recite it again in order to continue eating even after moving to another location.

Rambam and many other *Rishonim* ruled according to Rav Sheshat that the rule of changing locations applies no matter what the person was eating. This is likewise the ruling of Maran in the *Shulhan Arukh* (178:2). Rabbenu Asher and other *Rishonim* ruled according to Rav Hasda, and this is the ruling of Rama as well. In practice, we follow the opinion of Rama, based on the principle of *safek berakhot lehakel*.

The *Poskim* debated the status of foods and beverages made from any of the seven fruits (wheat, barley, grapes, figs, pomegranates, olives, dates) with which the Land of Yisrael was blessed. Some ruled that they all have the same status as bread according to Rav Hasda and the rules of changing locations do not apply to them. Others ruled that only wheat and barley have the same rule as bread. This is discussed in the *Shulhan Arukh* (178:5). In practice, if someone was eating any food made of the Seven Species and changed his location, he may choose to rely on the *Poskim* who ruled that he must recite the blessing again to continue eating, but if he asks what to do he should be told not to recite the blessing, based on the principle of *safek berakhot lehakel*.

In summary, the halakha is as follows:

If eating bread, he never repeats the blessing to continue eating, relying on the opinion of Rav Hasda. See below in halakha 3.

If eating cake or other foods made of any of the Seven Species, the halakha is to follow the principle of *safek berakhot lehakel*, but if someone wishes to recite the blessing again before continuing to eat he may rely on the *Poskim* who prescribe doing so. See below in halakha 7.

If eating fruits or beverages, all *Poskim* agreed that it is necessary to recite the blessing again in order to continue eating. This is the classic case of changing location. See below in halakha 8.

It is important to point out again that once someone begins to eat any type of food, he is not allowed to change his location while eating unless there is some pressing need for it. All the rules discussed in this *Siman* are about what to do if someone changed his location while eating even when it was not allowed.

After Changing Locations, What Blessing Must be Recited

Rambam and other *Rishonim* ruled that once someone changes locations, upon returning to his first location he must recite *Birkat Hamazon* for the food he ate before he changed his location [if he ate bread]. If he had eaten ordinary fruit or he drank a beverage, he must recite the blessing of *bore nefashot*. Then he must recite a blessing in order to eat more of the food he was eating before. This is Maran's ruling in the *Shulhan Arukh*. Rama and other *Poskim* ruled that it is necessary only to recite a blessing in order to continue eating, but it is not necessary to recite *Birkat Hamazon* or the blessing of *bore nefashot* until he has finished eating altogether. In practice we follow the ruling of Rama. See below in halakha 8.

In Summary

The rules of changing location do not apply at all when eating bread. They apply only when someone is eating ordinary fruit or drinking a beverage. If he changes location, he will have to recite another blessing in order to continue eating or drinking, but he does not have to recite the blessing of *bore nefashot* until he finishes eating or drinking.

