ד. אם באמצע שהיה אוכל פת, קראו חבירו לדבר עימו, ויצא חוץ לפתח ביתו, וחזר, דינו כמבואר בסעיף הקודם, שחוזר למקומו וממשיך סעודתו כרגיל, ולסוף יברך ברכת המזון. [ראה ש"ע ורמ"א שם, והליכו"ע שם]

ה. אם שינה מקומו באמצע אכילת פת, שאכל ממנה פחות מכזית, יש אומרים שדינו כמי ששינה מקומו באמצע אכילת פירות, שחוזר ומברך ברכה ראשונה על מה שרוצה כעת לאכול. ואף שיש חולקים,

Stepping outside during a meal

4) If someone was eating a meal with bread and a friend came to the door to speak with him and the person eating stepped outside to converse with him, the rule is as explained in the previous halakha. When he returns to the table he may continue eating without reciting any extra blessings until he recites *Birkat Hamazon* at the end of the meal.

After eating less than *kazayit* of bread

5) Some *Poskim* ruled that if someone ate less than *kazayit* of bread and then changed his location, he must recite *hamotzi* again when he resumes eating, just like someone who was eating fruit and changed locations must recite *bore peri ha'etz* in order to resume eating. Although there are *Poskim* who disagreed with this ruling, anyone who chooses to recite the blessing is on safe ground, relying on the first opinion.[68] If he was eating with a group and some members of that group remained in the

68. The first opinion is that of the *Magen Avraham* (210:1) and the *Kaf Hahayim* Sofer (178:19). Maran the Rishon Letziyon (*Halikhot Olam* Vol. II, page 40) deduced from the words of the *Ben Ish Hai* that he disagrees with the *Magen Avraham* regarding bread, but agrees with it regarding other foods made with any of the Seven Species. He rejects this distinction, however. After citing the *Erekh Hashulhan* who disagreed with the ruling of the *Magen Avraham* altogether, Maran the Rishon Letziyon concluded that logic dictates that the *Magen Avraham* is correct.

Actually, there is a *safek sefeka* to say that a new blessing is necessary in this case. First of all, the halakha might be like Maran's opinion that a new blessing is necessary regardless of how much bread the person ate in his first location. Even if the halakha is like Rama's opinion, it might be that since he ate less than *kazayit* it is like a case of eating fruit and a new blessing is necessary. Normally we refrain from reciting a blessing even when there are compound arguments to say that it is necessary, but since in this case it concurs with Maran's ruling, we follow the rule of *safek sefeka* and not the principle of *safek berakhot lehakel*. This is especially true in this case since some *Poskim* (*Or Letziyon* and *Birkat Hashem*) argued that we must follow Maran's opinion altogether regarding someone who changes location while eating a meal even if he ate *kazayit* of bread. In light of this, when someone changes location after eating less than *kazayit* of bread, he certainly should recite another blessing to resume eating. This is the ruling of the *Halakha Berura* (page 233) as well.

In the first edition of *Halikhot Olam* (Vol. II, page 40), the halakha is stated that it makes no difference whether a person ate more or less than *kazayit* of bread – in either case it is unnecessary to recite a blessing to resume eating. The *Yalkut Yosef* (Vol. III, page 218) based his ruling on this original edition. In the next edition of *Halikhot Olam* these words were deleted, apparently because Maran the Rishon Letziyon decided that if someone eats less than *kazayit* he should recite another blessing, based on the *safek sefeka* described above and based on the fact that the position of the *Magen Avraham* makes perfect sense. In this volume, the halakha is worded in support of someone who recites another blessing to resume eating but it does not state explicitly that it is obligatory.

המברך יש לו על מה שיסמוך. [ראה הליכו"ע עמ' מ מהדורא קמא ומהדורא מתוקנת]. ומכל מקום אם הניח מקצת חברים, וחזר למקומו, אין לו לחזור ולברך. [כה"ח ס"ק יט]

ו. מי שאכל פחות משיעור כזית, ויצא לחוץ וחזר, והשלים אכילתו לכזית, הכל מצטרף לחיוב ברכה אחרונה, ובלבד שלא שהה יותר משיעור אכילת פרס מתחלת אכילתו עד סוף אכילתו. [משנ"ב סי' רי סוסק"א, כה"ח שם סק"י, וסימן קעח סק"ט. הליכו"ע ח"ב עמ' מא]

שינוי מקום באמצע אכילת עוגות וז' המינים

ז. מי שהיה יושב ואוכל פת הבאה בכסנין (עוגה), או פירות שבעת המינים, ובאמצע אכילתו יצא חוץ לביתו, ושוב חזר למקומו הראשון, ורוצה להמשיך אכילתו, או שרוצה להמשיך אכילתו בחוץ, אין צריך לחזור ולברך ברכה ראשונה, שספק ברכות להקל. [באו"ח פי' בהעלותך ה"ג, כה"ח ס"ק לד, הליכו"ע ח"ב עמ' מ]

original location, he must not recite another blessing if he returns and resumes eating with them.[69]

Eating before and after going out

6) If someone ate less than *kazayit* and then went outside, came back inside and ate more, the two acts of eating count together to obligate him to recite a blessing afterward. This is true only if not more than the time span of *kede akhilat peras* passed from the time he began eating until he finished eating *kazayit*.

Eating Cake or Seven-Species Fruits

Eating any of the "seven fruits"

7) If someone began eating cake, grapes, dates or any of the seven fruits for which the Torah praises the Land of Yisrael and then he goes outside, it is not necessary for him to recite another blessing if he wishes to resume eating outside or if he returns to eat in his original location. Although many *Poskim* ruled that it is necessary, we must apply the principle of *safek berakhot lehakel*.[70]

69. This is the ruling of the *Kaf Hahayim* Sofer (178:19). According to Rama, even when eating fruit and changing location it is not necessary to recite another blessing as long as some members of the group remained in the original location. Therefore, even if we follow the *Magen Avraham's* ruling that less than *kazayit* of bread is equal to fruit regarding changing locations, it is unnecessary to recite another blessing if some members of the group remained in the first location.

70. Maran cited two opinions regarding this in the *Shulhan Arukh* (178:5). One opinion is that all Seven Species of these fruits have the same status as bread and one must recite the blessing of *me'en shalosh* in the same location where one ate them. Another is that all grain products are the same as bread, but not the five fruits. Rama cited a third opinion ruling that no food made of the Seven Species has the same status of bread.

Cake and grain products

The *Ben Ish Hai* (*parashat Beha'alotekha* halakha 3) ruled that we must assume that all the Seven Species have the same status as bread, based on the principle of *safek berakhot lehakel*, and Maran the Rishon Letziyon (*Halikhot Olam* Vol. II, page 40) concurred with this. Therefore, the rules about someone who changes location do not apply to someone who eats these foods, just as they do not apply to someone who eats bread. He concluded, however, that if

שינוי מקום באמצע אכילת פירות ומשקים

ח. אם היה אוכל פירות (שאינם משבעת המינים), ויצא חוץ לביתו וחזר למקומו הראשון, ורוצה להמשיך אכילתו, צריך לחזור ולברך ברכה ראשונה קודם שיאכל, ולבסוף יברך ברכה אחרונה על כל מה שאכל.

Ordinary Fruits and Beverages

Going out after eating ordinary fruit

8) If someone was eating ordinary fruits (not of the Seven Species), went outside and then returned to his place, he must recite another blessing in order to resume eating. After he eats his fill, he recites a *berakha aharona* to cover all that he ate in both sessions.

someone chooses to recite another blessing in these cases he may, since there is a solid halakhic basis for it. We may assume that Maran the Rishon Letziyon saw that there is a compound argument (*safek sefeka*) to necessitate another blessing in this case: The halakha might follow the opinion cited by Rama that all these foods are the same as simple fruit and not like bread, and even if they are like bread, Maran ruled that another blessing is necessary even when eating bread.

The *Halakha Berura* (page 210) discussed the halakha regarding baked goods that are bread according to one opinion but are not bread according to others. This depends on the three opinions regarding *pat haba'a bekhisanin* explained above in *Siman* 168:12. When someone eats any of these foods and changes locations, there is a *safek sefeka* to argue that no additional blessing is necessary. First of all, this food might be real bread, and even if it is not, perhaps the halakha is like the opinion that all grain products have the same status as bread regarding changing location. After a lengthy discussion, the *Halakha Berura's* conclusion is that we must employ the principle of *safek berakhot lehakel* regardless of which baked product one is eating, even if it is definitely not bread according to every opinion. This is the basis of the halakha stated here.

Less than *kazayit* of cake

If someone ate less than *kazayit* of cake and then changed locations, he certainly should recite another blessing to resume eating. Even if someone eats bread, it was explained above in halakha 5 that if he ate less than *kazayit* there is a solid halakhic basis to necessitate another blessing. If he eats less than *kazayit* of cake, therefore, the basis is that much stronger.

The Seven Species of fruit

A number of *Aharonim* adopted the position that all Seven Species of fruit have the status of bread regarding the halakha of changing locations, based on the principle of *safek berakhot lehakel*. This is the ruling of the *Ben Ish Hai* (*parashat Beha'alotekha* halakha 3), the *Kaf Hahayim* Sofer (178:34) and the *Halikhot Olam*.

These *Poskim* were certainly aware that there is a *safek sefeka* to necessitate another blessing in this case. First of all, these foods may have the status of ordinary fruits. Even if they have a status equal to bread, Maran ruled that changing locations necessitates a new blessing even when eating bread. As mentioned several times, we do not rely on *safek sefeka* to recite blessings, but in a case such as this when the *safek sefeka* concurs with the position of Maran we rule to recite the blessing. Based on this, the *Halakha Berura* ruled that one should recite another blessing in this case.

Nevertheless, the *Poskim* chose to remain faithful to the principle of *safek berakhot lehakel* in this case. It may be that if someone chooses to recite another blessing he has a strong halakhic basis for it, but still the preferred choice is to refrain from reciting any blessing.

Less than *kazayit* of the Seven Species

If someone ate less than *kazayit* of any of the fruits of the Seven Species, or if he drank less than *kazayit* of wine, and then he changed locations, he certainly must recite another blessing to resume eating or drinking. In this case there is a threefold *safek sefeka* that he is obligated to recite it. First of all, the Seven Species might have the status of ordinary fruits. Even if they are like bread, the *Magen Avraham* ruled that since he ate less than *kazayit* another blessing is necessary. Even if the halakha follows the opinion of the *Erekh Hashulhan* who disagreed with the *Magen Avraham*, Maran's opinion is that even if someone ate bread and changed locations another blessing is necessary.

According to the *Erekh Hashulhan*, even if someone ate less than *kazayit* of any of the Seven Species and changed

וכן הדין במי שהיה שותה מיני משקים (חוץ מן היין), שאם שינה מקומו ויצא לחוץ וחזר, שיש לו לברך בשנית על המשקים שלפניו. ולבסוף יברך בורא נפשות על כל מה ששתה. [הליכו"ע ח"ב עמ' מא]

והוא הדין בכל זה כשיצא לחוץ, ורוצה להמשיך שם אכילתו או שתייתו, שיש לו לברך ברכה ראשונה על מה שאוכל בחוץ. וברכה אחרונה יברך לבסוף על כל מה שאכל או שתה. [ע"פ באו"ח פי בהעלותך ה"ד, כה"ח ס"ק יד, הליכו"ע ח"ב עמ' מא]

אמנם אם היה באמצע סעודת פת ושינה מקומו, אינו מברך על המים. [ראה ב"י אות ה', ביאוה"ל ס"ב ד"ה ואכל]. **וכן** אם בירך על פירות באמצע סעודתו, ואחר כך שינה מקומו לחוץ, אין צריך לברך עליהם שוב. [גר"ז סדר ברכת הנהנין פ"י הט"ז]

Going out after drinking a beverage

Likewise, if someone was drinking a beverage (other than wine), went outside and then returned to his place, he must recite another blessing in order to resume drinking. After he drinks his fill, he recites the blessing of *bore nefashot* one time to cover all that he drank in both sessions.

The same rules apply if the person decided not to return to his place but to resume eating his fruit or drinking his beverage in another location. He must recite another blessing to resume eating or drinking and when he finishes eating or drinking he recites a *berakha aharona* for all that he ate or drank in both locations.[71]

If someone was eating bread and after changing locations he wishes to drink water, it is not necessary to recite a blessing for the water. Likewise, if he had eaten fruit during his meal in the first location and he wishes to eat more fruit after having changed locations, it is not necessary to recite another blessing.[72]

locations he does not recite another blessing. But Maran the Rishon Letziyon ruled that even if someone ate more than *kazayit* of these fruits and then changed locations, there is a solid halakhic basis to permit reciting another blessing. There is no question, therefore, that if he ate less than *kazayit* of these fruits and changed locations, he must recite another blessing to resume eating.

71. All the *Poskim* agreed that when eating ordinary fruits or drinking a beverage, if someone changes locations he must recite a new blessing to resume eating or drinking. This is true both according to Rav Sheshat and Rav Hasda. According to Maran (*Shulhan Arukh* 178:2), the person must first recite a blessing (*berakha aharona*) over the food or beverage he consumed in the first location and then he must recite another blessing to resume eating or drinking. According to Rama, it is necessary only to recite another blessing to resume eating or drinking. Once he finishes eating or drinking, he recites a *berakha aharona* to cover all that he ate or drank in both sessions. In practice we follow Rama'a opinion, as the *Ben Ish Hai* (*parashat Beha'alotekha* halakha 4) and the *Halikhot Olam* (Vol. II, page 41) both ruled.

72. Fruits eaten during a meal

The Tosafot (*Pesahim* 101b) wrote that if someone changed locations in the middle of a meal (with bread), he may drink water afterward without reciting another blessing since he is still in the midst of his meal. Maran explained in the *Bet Yosef* that the Tosafot followed the opinion of Rav Hasda, but according to those *Rishonim* who followed the opinion of Rav Sheshat this is not the halakha. We, in practice, follow the opinion of Rav Hasda, and therefore it would not be necessary to recite a blessing on water after changing locations during a meal. This is the ruling of the *Magen Avraham* and other *Aharonim*, cited by the *Mishna Berura* (*Bi'ur Halakha* to 178:2). Harav Zalman (*Seder Birkat Hanehenin* 10:16) added that if someone ate fruit during a meal and recited a separate blessing for the fruit, when he changes locations he may continue to eat fruit without reciting another blessing for them.

The *Ben Ish Hai* disagreed with this ruling. He wrote (*parashat Beha'alotekha* halakha 4): "We must make the public aware [of these halakhot] since they often leave their tables and move to another location in the middle of a meal. When they are served fruits they eat them without reciting a