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

ט. מה שאמרנו ששינוי מקום באמצע אכילת פירות ושתיית משקה, מחייב ברכה, הוא דוקא כשלא הניח במקומו מקצת חברים, אבל אם הניח שם מקצת חברים, אינו מתחייב שוב בברכה. [כה"ח ס"ק ט, טז, וע"ע יחו"ד ח"ו סי' יא, חזו"ע עמ' קעז]

ו"הניח מקצת חברים" מועיל דוקא באופן שחוזר למקומו הראשון וממשיך שם סעודתו, שאז לא בטלה קביעותו הראשונה, אבל אם ממשיך אכילתו או שתייתו במקום השני מחוץ לביתו, אין מועיל מה שנשארו מקצת חברים במקום הראשון, ויש לו לברך במקום השני על אכילתו ושתייתו. [משנ"ב ס"ק לא, כה"ח ס"ק כא]

י. מה שאמרנו שמועיל "הניח מקצת חברים", שלא יצטרך לחזור ולברך כששינה מקומו וחזר למקומו הראשון, הוא אפילו אם הניח אדם אחד במקום שאכל. [משנ"ב ס"ק יד]. **ואפילו הוא מבני הבית** [שעה"צ ס"ק א]. **ואפילו נשים מהני.** [כה"ח ס"ק ז]

If someone remains behind

9) The rules of changing location that necessitate reciting another blessing in order to resume eating fruit or drinking beverages apply only if the entire group that had been eating or drinking in the first location left it. If some members [or even one] of the group remained in the first location, then those who changed locations do not have to recite another blessing.[73]

This means that if those who changed location came back and rejoined those who remained behind, they do not have to recite another blessing to resume eating or drinking. If they wish to resume eating or drinking somewhere else, they must recite another blessing even though some members of the group remained in the original location.

One person is enough

10) Although the term used by the *Poskim* is "some members of the group," the truth is that as long as one member of the group remains in the original location,[74] those who changed locations will not need to recite another blessing if they return and wish to resume eating. This one member could be a family member, and

blessing, because they think that the blessing that had recited earlier on the fruit they had eaten during the meal covers the fruit they are eating now as well. The truth is, however, that this is a case of changing location and a new blessing is necessary."

This runs counter to the ruling of Harav Zalman. Even if the *Ben Ish Ḥai* knew of other *Poskim*, he should have followed the principle of *safek berakhot lehakel*. The *Yalkut Yosef* (Vol. III, pages 218 and 219) seems to agree in principle with the *Ben Ish Ḥai*, except that he pointed out that if the people move from room to room within one house it is not necessary to recite another blessing. This infers that if someone moved to another house he would have to recite another blessing, but this should not be the halakha, as explained here. This matter needs further research.

73. According to Maran in the *Bet Yosef*, and according to the *Bayit Ḥadash* and the *Ture Zahav*, when a group eats ordinary fruit and some members change location, they will have to recite another blessing to resume eating even though other members remained behind. Having members of the group remain behind helps when the group has eaten bread only. The *Magen Avraham* and the *Eliya Rabba* disagreed, ruling that it helps even when the group has eaten fruits without bread. The *Aḥaronim*, cited in the *Kaf Ha-ḥayim* Sofer (178:16) and the *Halakha Berura* (footnote on page 221) ruled that we must apply the principle of *safek berakhot lehakel*.

74. This is the ruling of the *Mishna Berura* (178:14). In the *Sha'ar Hatziyun* (178:12) he added that this is the meaning of the Talmud's description of a group who left

אמנם צריך שאותם שנשארו היו יושבים ואוכלים עימו, אבל אם הניח אנשים שלא אכלו ושתו עימו **אינו מועיל.** [כה"ח ס"ק ז]

it does not matter whether this member is male or female.[75] The only requirement is that the person remaining behind was in fact eating or drinking together with the group. If the person had been there but had not participated in the eating or drinking with the group, the fact that he remains behind does not exempt those who changed locations from reciting another blessing to resume eating or drinking.[76]

their meal in order to go out and greet a newlywed couple, except that one person remained behind because he was too elderly or ill to go out.

75. The *Ma'ase Roke'ah* discussed this issue, suggesting that a woman remaining behind would not help for men since men are definitely obligated by the Torah to recite *Birkat Hamazon* whereas the Talmud is uncertain whether women are obligated by the Torah to recite it. His conclusion, however, is that a woman remaining behind does exempt men who changed locations from reciting another blessing. This is likewise the ruling of the *Kaf Hahayim* Sofer (178:7).

This discussion is applicable only according to the opinion of Rambam and the *Shulhan Arukh* that the rules of changing locations apply even when eating bread. In practice, we follow the opinion that these rules apply only when someone eats ordinary fruit or drinks beverages. In those cases, there is definitely no difference between men and women and it certainly would help for men even if a woman was the only person who remained behind.

76. According to Harav Yaakov Castro, even if the person remaining behind did not participate in eating or drinking with the group who changed locations, he nevertheless exempts them from needing to recite another blessing to resume eating or drinking. Harav HIDA (*Mahazik Berakha*) demonstrated that the proofs offered by Rav Castro are weak. The *Erekh Hashulhan* likewise disagreed with his ruling. The *Kaf Hahayim* Sofer (178:7) and the *Halakha Berura* (page 222) ruled as stated above.

If those remaining behind recited *berakha aharona*

The *Ma'amar Mordekhai* (178:4) concluded that if the people remaining behind have already recited a *berakha aharona* for the food or beverage they have consumed, they no longer count as part of the group to maintain the connection of the others with the original location. As long as they have not yet recited the blessing, however, they do maintain this connection even though the people remaining behind have made up their minds not to eat or drink any more. The *Halakha Berura* (page 222) concurred with this.

Other important points cited by the *Halakha Berura* (page 223)

The responsa *Betzel Hahokhma* (Vol. VI, #71) ruled that if the members who remained behind eventually left before the first members returned, the first members will need to recite another blessing to resume eating or drinking when they return.

The *sefer Shulhan Hatahor* stipulated that the members of the group who leave must be aware that others are remaining behind; otherwise the fact that someone remained behind will not maintain their connection to that location. Furthermore, this helps only if the people who left fully intended to return; otherwise they have broken their connection to it.

The responsa *Torat Yekutiel* (#7) ruled that if the people who left the original location had finished their meal, then they would need to recite another blessing upon returning even if some members of their group remained behind.