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.