מה נקרא שינוי מקום

יא. יציאה חוץ לביתו, לחוץ, או לבית אחר, חשובה שינוי מקום לכל הדעות. וכאמור לעיל (הלכות ג', ז', ח'), אין דין שינוי מקום מחייב ברכה באמצע אכילת פת ועוגות וז' המינים, אלא רק באמצע אכילת פירות או משקים. ולכן אם באמצע אכילת פירות או משקה, יצא חוץ לביתו, וחוזר לביתו להמשיך אכילתו או שתייתו, מתחייב שוב בברכה. [ראה ש"ע ס"א ובאחרו']

יב. כשיצא מפתח ביתו לזמן קצר, נחלקו בה הפוסקים, יש אומרים שאפילו לא נשתהא בחוץ כלל, אלא רק יצא חוץ לפתח ביתו ותיכף חזר למקומו הראשון, הוי שינוי מקום [משנ"ב בהקדמה ובס"ק ב, פקודת אלעזר סי' קעח]. ויש אומרים שרק כששהה בחוץ שיעור 'כדי היסח הדעת' מתחייב שוב בברכה, אבל אם תיכף חזר למקומו לא הוי בכלל שינוי מקום. [מור וקציעה, וע"ע בגר"ז סי' קעח ס"ח, סדר ברכת הנהנין פ"י הי"ח]

ולהלכה, ודאי שיש ליזהר שלא לצאת אף לא לזמן קצר מפתח ביתו, לחוש לדעה הראשונה. ומכל מקום בדיעבד שעשה כן, לא יחזור ויברך, דספק ברכות להקל. וכל שכן באופן שיצא מהבית

Definition of "Changing Locations"

Day 70

Going outside the building

11) All the *Poskim* agree that if someone goes outside the building where he is eating or exits his house into another house he has changed locations regarding these halakhot. As stated above in halakhot 3, 7 and 8, the rules of changing locations do not apply when someone eats bread or any of the "Seven Species," but they apply when someone eats ordinary fruits or drinks beverages. If someone was eating ordinary fruits and went outside, he must recite another blessing to resume eating when he returns inside.[77]

Going outside for one moment

12) According to some *Poskim*, even if someone steps outside of the house for a moment he is considered to have changed locations. Even if he returns to his place immediately to resume eating or drinking, he must recite another blessing. Other *Poskim* ruled that it is considered a case of changing locations only if the person remains away long enough for it to appear as if he has shifted his attention to activities other than this session of eating or drinking (*hesah hada'at*).

In practice, we must apply the principle of *safek berakhot lehakel*. Certainly, everyone should do his best to avoid exiting the house even for a moment during his meal, in deference to the first opinion. If someone did step outside momentarily and then returned to eat or drink, however, he must not recite another blessing in deference to the second opinion. This is certainly applicable if he stepped outside in order to bring something needed for continuing his meal. The rules of "changing locations" come into play only

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77. At some party halls, the guests often wander from the dining hall to the garden patio with drinks or hors d'oeuvres. Below in the footnote to halakha 22, it was explained that this situation can be compared to that of those who eat while walking down the road, and the rules of changing locations do not apply.

להביא דבר מה לצורך הסעודה שלא יחזור ויברך. ורק כשיצא חוץ לביתו ונתעכב בחוץ ושהה שם שיעור 'כדי היסח הדעת', יש לו לברך, כשחוזר לביתו.

יג. שינוי מקום מחדר לחדר באותו הבית, שהיה אוכל מאכל או ששתה משקה שברכתם האחרונה היא "בורא נפשות רבות", ובאמצע אכילתו עבר לחדר אחר, [אפילו מבית לעליה], ואפילו לא היה בדעתו מתחלה לאכול במקום השני, ואפילו אינו רואה את מקומו הראשון מן המקום השני, אין צריך לחזור ולברך ברכת הנהנין פעם שניה. ואף על פי שיש חולקים בדבר, מכל מקום כלל גדול בידינו שספק ברכות להקל. [הליכו"ע ח"ב עמ' לט]

when someone stays away long enough to make it appear that there was a *hesah hada'at* from eating or drinking. Only in such a case does it become necessary to recite another blessing to resume eating or drinking.[78]

Going to another room

13) If someone moves from one room to another within the same house, it is not necessary for him to recite another blessing to resume eating or drinking. That is, even if he eats ordinary fruits or drinks beverages in one room and then moved to another room, even on another floor, he is not considered to have changed locations. This is so even if he did not originally plan to move to another room while eating or drinking, and it applies even if it is not possible to see the first room from the second room. Although some *Poskim* disagreed with this, we follow the cardinal principle of *safek berakhot lehakel*.[79]

78. The *Mishna Berura* (preface to *Siman* 178, and in 178:2) stated emphatically that a person loses his connection with his session of eating or drinking immediately upon stepping outside even if he returns immediately. Harav Yaakov of Emden (*Mor Uktzi'a*) rejected this ruling firmly, however, claiming that it comes from trying to decide halakha directly from the *Shulhan Arukh* without studying the Talmudic sources for the halakha. He insisted that the rules of changing locations apply only if someone goes to where he can no longer see the location where he had been eating or drinking and stays away for a while. If someone returns after a moment to his place he cannot be considered to have changed locations, especially if he was in view of his first location the entire time. Likewise, if a friend calls someone outside to speak just outside his door, it is not considered a change of location unless they got involved in a lengthy conversation.

The *Halakha Berura* (*Otzerot Yosef* #5) brought support for the second opinion from the Ritba (commentary to *Sukkah* 45b) who wrote that "if someone goes outside to speak with his friend and intends to return immediately, it is not considered an interruption [of his eating]." Maran the Rishon Letziyon likewise cited this passage in *Halikhot Olam* (Vol. II, footnote on page 40), and he added that this is likewise the ruling of the responsa *Pe'ulat Tzaddik* (Vol. II, #30). See the *Piske Teshuvot* (page 535).

The *Pekudat Elazar* (*Siman* 178) expressed his amazement at the decision of the *Mor Uktzi'a* and insisted that it appears that Maran ruled that these rules apply even when the person changed locations momentarily. Changing locations means to go outside, and once a person has gone outside he is subject to all the rules of "changing locations." This mirrors the ruling of the *Mishna Berura*.

In practice, we must avoid leaving the place where we are eating or drinking even for a moment, but if someone does step outside momentarily he must not recite another blessing, based on the principle of *safek berakhot lehakel*.

79. In the *Bet Yosef*, Maran ruled that when someone moves from one room to another, even in the same house, the rules of "changing locations" apply. Several *Aharonim* concurred with this, including the *Magen Avraham* (178:4), the *Kaf Hahayim* Sofer (178:2) and the *Ben Ish Hai* (*parashat Beha'alotekha* halakha 4). The truth is that the *Ben Ish Hai* contradicted himself, first stating that as long as the person began eating intending to move to the second room, he may do so and it is not considered

ולכתחילה אינו רשאי לשנות מקומו לחדר אחר, כדי שלא יכנס למחלוקת הפוסקים. אם לא שבדעתו לזה מתחלה בשעת הברכה. [ביאור הלכה סוד"ה בבית]. ראה עוד לקמן הלכה י"ח.

יד. יציאה חוץ לביתו לחדר המדרגות, כגון בבנין מגורים משותף, שיצא חוץ לביתו לחדר המדרגות והוא תחת קורת גג אחת, נחשב כשינוי מקום מחדר לחדר. ואפילו עבר דרך חדר המדרגות לדירה בבעלות אחרת, אפילו היא בקומה אחרת, נחשב כיוצא מחדר לחדר, כל שהוא תחת גג אחד.

ולכן אם באמצע אכילת פירות ושתיית משקים יצא לחדר המדרגות ונכנס לבית אחר, ושוב חזר למקומו, או שממשיך שם אכילתו, לא יברך על אכילתו זאת. [ראה אור לציון ח"ב עמ' קו, וזאת הברכה עמ' נז]. ובהערה כתבנו שהמברך יש לו על מה שיסמוך.

One should avoid moving from room to room in order to avoid a situation where some *Poskim* ruled that another blessing is necessary. If someone has intentions when he begins eating to move to other rooms while he eats, however, it is permissible to move to another room.[80] See below in halakha 18.

Going out to the stairwell

14) If someone begins eating inside an apartment and then he goes out to the stairwell, it is considered like moving from one room to another. Even if he moves to another apartment in that building, whether on the same floor or on a different floor, it is considered the same as moving from room to room since he remains under the same roof. Therefore, if someone was eating ordinary fruits or drinking a beverage and he went out to the stairwell or to a neighbor's apartment, it is unnecessary for him to recite another blessing to resume eating or drinking, whether in the second location or if he returns to the first location. If he chooses to recite another blessing in these cases, however, there is a sound basis in the halakha to justify it.[81]

Day 71

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changing locations. Later in the same halakha, he wrote that it is considered changing locations even if the person intended all along to move to the second room. Maran the Rishon Letziyon (*Halikhot Olam* Vol. II, page 39) dealt with this contradiction and suggested a resolution for it.

The *Mishna Berura* (*Bi'ur Halakha*) remarked that it is very difficult to observe this halakha if we follow the opinion of the *Magen Avraham* and very few people observe it in practice. He then demonstrated that the *Maggid Mishne* explained that according to Rambam moving from one room to another is not considered changing locations at all. This, he continued, is likewise the opinion of the author of *Halakhot Gedolot*, Rabbenu Hanan'el, Rabbenu Yitzhak Alfasi and other *Rishonim*.

Based on this, the *Mishna Berura* concluded that people should attempt to avoid moving from one room to another while they are eating unless they had intended to do this when they began eating. If someone did move from one room to another despite not having such intentions, he must not recite another blessing to resume eating, based on the principle of *safek berakhot lehakel*. Maran the Rishon Letziyon (*Halikhot Olam* Vol. II, page 39) cited this *Bi'ur Halakha* and expressed his wonder that the *Ben Ish Hai* did not rule the same. The *Halakha Berura* (*Otzerot Yosef* pages 32 and 33) likewise concurred with the *Bi'ur Halakha*.

80. Below in the footnote to halakha 18, it is recommended that people always have in mind when they begin eating that they might move to another room. In this way, people can avoid situations of doubt. In the footnote to halakha 22, it is suggested that people who snack at home, beginning in the kitchen and continuing in other rooms in the house, might have the status of people walking down the road and eating, and the rules of changing location do not apply to them.

81. The *Or Letziyon* (Vol. II, page 106) ruled that as long as the person remains under the same roof, even if he moves from one apartment to another, whether on the same floor or a different floor, it is considered like moving from one room to another. This is likewise the ruling of responsa *Betzel Hahokhma* (Vol. VI #70), responsa *Mishne*