



5776/2015-2016: HILCHOT BRACHOT

**Note: All פסקי הלכה taught in this course follow the rulings stipulated in ספר ותן ברכה by Rabbi Yisroel Pinchos Bodner (Feldheim Publishers, 1989).*

היסח הדעת/שינוי מקום: WEEK 3, LESSONS #4-5

This unit will cover the following:

- ברכות “expire” when you **finish** your eating session
- **Parameters** of ending the eating session
- Brachot “expire” when you **change your place**
- What are the **parameters** of שינוי מקום?
- Exception: When you **eat with others**
- Exception: **Travelling**
- מזונות usually does not terminate
- ברכה אחרונה

היסח הדעת

1. We all know that if you make a ברכה on the first bite of food you need not make a new ברכה on each subsequent bite. Additionally, all food of that same ברכה that was present on the table at the time that the ברכה was made would be considered as though you intended to eat it and would be covered by your first ברכה.
 - a. Example: If you made a האדמה on potato chips you exempt the whole bag. If there were French fries on the table when you made the ברכה, the fries will be covered by the האדמה on the chips even if you did not have in mind to eat them.
2. If you make a ברכה and expect that you will soon be eating additional foods of the same ברכה because they are typically eaten in the same eating session, you would not need to make a new ברכה on the food you eat later.
 - a. Example: You are at family barbecue in the summer and make a שהכל on a can of soda. When the steaks are ready you would not need to make another שהכל since you were expecting to eat them during that eating “session.”
 - b. Example: You are having lunch at a restaurant and make a האדמה on the appetizer, vegetable soup. When the salad is served fifteen minutes later you can dig right in without making a האדמה since it is all within the same eating session.

3. The above הלכה is due to the fact that a ברכה covers all food typically eaten in that session. If, after eating a bag of potato chips, you randomly decide that you want strawberries from the fridge, a new ברכה must be recited. This is because the strawberries are not considered to be part of the original eating session created with the האדמה. (You didn't have them in mind and they weren't in front of you when you said the original ברכה).
4. If you make a ברכה אחרונה, you have clearly finished the eating session. We will now learn of other ways that you can end the session.
 - a. These ideas are referred to as expressions of היסח הדעת - diversion of the mind. It refers to your "deciding" (sometimes without realizing) to no longer be engaged in your eating session and thereby canceling the relevance of the ברכה.

Parameters

5. If you **prepare for ברכת המזון** by either saying "רבותי נברך" or an equivalent ("Ok, let's Bentch," etc.) the ברכה ceases to be valid and you need to stop eating.
 - a. This is true of all ברכות אחרונות - including saying or referring to saying בורא נפשות or על המחיה.
 - b. If you are a guest at a host's table, the host decides the duration of the meal, not you. Therefore, if the host asks to Bentch, everyone is considered to have finished the meal. If you as the guest ask to Bentch but the host does not yet want to, the meal is still considered in session and everyone may continue eating. This is because when you eat at someone else's table, you decide to eat according to the host's דעת/intent, not your own.
6. If you are eating alone and decide to stop eating, it is questionable whether or not it is considered היסח הדעת. It is therefore better to assume the eating session has ended and stop eating. However, if you do continue eating, no additional ברכה would need to be made (because it is a מחלוקת).¹
7. **Sleep** counts as היסח הדעת. This is not merely drifting off for a few minutes. If you slept a full hour a new ברכה certainly must be said. Less than that is a ספק and it is better to stop eating and say a ברכה אחרונה.
8. **Conversation** is not a היסח הדעת. You may continue eating as long as you want while conversing (as long as you are in the same place, see below).

שינוי מקום

9. The גמרא in קא, ב פסחים says that changing location will render a ברכה no longer valid. This is understood as **automatic היסח הדעת**: your eating session is limited to the place where the eating takes place. (This is not true of המוציא or מזונות, see below #17).
 - a. Example: You are in your house on a snow day sipping hot chocolate and you hear your friends outside shoveling your neighbor's snow. You go outside, talk for a bit and invite them in for some chocolate. (This was obviously written in prehistoric times

¹ Rabbi Matis Blum, שליט"א clarifies this and explains that if you are eating and think, "Ok, I should really stop" and you know that you were merely *hoping* you'd stop, you may continue eating because you haven't really stopped.

when there was no Snapchat). You must make a new **שהכל** when you come back inside and wish to finish your drink.

- b. This is automatic - even if you made the **ברכה** knowing your friend was on the way and you knew you'd go out in middle to schmooze, when you return you must still make a new **ברכה**.
- c. This is true even if you take the hot chocolate along with you - the location change is an automatic interruption of your eating session.
- d. Therefore, if you make a **שהכל** on a coffee in Starbucks™ and exit the store to the parking lot with your latte in hand, you would need to make a *second* **ברכה** in the parking lot if you would like to sip as you walk. Then, when you get into your car, you'd make a *third* **שהכל**!
- e. This is totally and completely ok to do - it is not “wasting” **ברכות** or making them unnecessarily. Just as you make different **ברכות** on different **foods** (e.g. **האדמה** and **שהכל** on salad and a drink) you also make different **ברכות** on different places.

Exception #1

- 10. If you **continuously** eat as you change places, no new **ברכה** is made.
 - a. Example: If you chew gum at home and go to your car, no new **ברכה** is made. The same is true of a sucking candy or lollipop. Also, if one pops Pringles™ or another snack one after the next, not waiting more than **תוך כדי דיבור** (about 2 seconds) between chips, no new **ברכה** is made when you change location.

Exception #2

- 11. If you are eating **together with another person(s)** and that person(s) continues eating in that spot even once you've left, the meal is kept active and you may continue without making a new **ברכה** when you return.
 - a. Example: You are at a barbeque (where you aren't eating bread) with friends and you go outside to tend the grill. Even though you left the meal, no new **ברכה** is made when you return since your friends continue to eat throughout.
- 12. This is only considered continuing your meal if:
 - a. You and your friends are eating a meal **together** (not that you are at one table in a restaurant and your friends are at the other end of the restaurant).
 - b. Your friends were still eating while you were gone.
 - c. It is expected that you will return.
- 13. If any of the above rules are missing, it is considered as though you have finished eating and your friends simply being there would not prevent your eating session from being terminated. You'd then need to make a new **ברכה** if you wanted to resume eating when you came back.

Parameters

- 14. What is considered “leaving”? When are you in a new place? This is a bit complex, but not impossible to learn:
 - a. Anything under **one roof**, if it has one owner/designation, is not considered having left. One may go from the living room to the den to the basement to the

bedroom and it is one place.² Same with going from classroom to classroom to cafeteria to the gym in school.

- b. In an apartment building, however, each apartment is considered a different place and ברכות do NOT transfer.
- c. **Two buildings** are considered two places under all circumstances.
 - i. Therefore, going from your house to your סוכה (if not attached to the house) would theoretically necessitate a new ברכה each time. As previously mentioned, if there was a meal going on and the others remained, they maintain the meal and no ברכה would be necessary.
- d. Anything in an **enclosed yard** is one domain. Example: a fenced in yard or park.
- e. Anything in an **open (unenclosed) area** is considered one place as long as you can see the original place. This is because there is no roof or fence to designate the area as one place.
- f. Exception: **If you can still see the original place while you're gone**, leaving to the second place is a ספק and **no new ברכה is made when you return**.
 - i. Example: If you go outside to water the lawn but you can still see the room where you were just eating through the window, no new ברכה is made (בדיעבד). Note: it is best not to do this לכתחילה as there is much מחלוקת surrounding this issue and its details are somewhat complex.

Traveling

- 15. When you eat as you travel, the continuous change of location does not terminate your eating session since you never intended to establish yourself in any one location but rather to keep on traveling.
 - a. Example: if you are hiking and make a שהכל on your bottle of water, the ברכה will count for the entire hike.
 - b. Example: if you are in the car and make a ברכה, this ברכה will continue even if you go out of the car to use a restroom or pump gas and then come back in.
- 16. However, this doesn't work when two separate buildings are involved. So if you are walking around in a museum and make a ברכה on water there, it will NOT work for the next museum that you visit.

מזונות and המוציא

- 17. It is beyond the scope of this course to explain why, but basically because מזונות and המוציא have stricter rules for ברכה אחרונה, it is never considered as if you have finished your meal, even after leaving your location.
- 18. Therefore, if you ate enough bread for Bentching (אכילת), you may go somewhere you normally visit and continue to eat there without making a new ברכה.
 - a. This includes anything normally considered part of a bread meal and covered by the המוציא (most non dessert foods). Therefore, if you leave your Shabbos Seudah and go to your neighbor's you may eat [more] Cholent there without a ברכה as it was covered by the original המוציא on the bread.

² Heard from Rabbi Yisroel Reisman, שליט"א.

- b. Warning: the Poskim caution against doing this as you are likely to forget to Bentch when you return home. It is a much better idea to eat some more bread in the new location and then Bentch there.
- 19. מזונות transfers as well. Therefore, if you ate half of your Oreos at your kitchen table you may continue to eat the rest in your car. This only works for the מזונות so a glass of milk you were drinking with the cookies would not be covered if you changed location in middle of eating.
- 20. שבעת המינים is a ספק as well. Therefore, you should finish your dates or olives at home and not continue to consume them at your neighbor's house. If you did bring them along, no new ברכה should be made in the new location.

ברכה אחרונה

- 21. The Poskim write that it is better to avoid all of these questions and you should לכתחילה terminate a bread or מזונות meal with Bentching or an על המחיה before leaving in order to avoid the possibility that you will forget to say it entirely.
- 22. There are two exceptions to this:
 - a. If you are really only stepping out for a short while and will return right away (since it is highly unlikely you will forget to return to your meal in such a case).
 - b. If you plan on eating enough bread or מזונות in the new location to obligate you in a ברכה אחרונה. (See above 18b).