



Rabbi Yisroel Moshe Guttentag

Rabbinic Coordinator – KF Kosher;
Federation Shailatext

15

This page is sponsored
by Federation



Parshah

A CHANGE OF SCENERY [PART 1 OF 2]

THE PRINCIPLE OF 'SHINUY MOKOM' - MOVING LOCATION WHEN EATING

Whether away from home or just on short day trips, many will be reading this article against the backdrop of their annual summer break. This departure from daily schedules often signals a change in dining habits; from barbecues to picnics, and snacking during a long drive, we invariably find ourselves eating on the go.

If a *brochoh* is made and one changes location, must a new *brochoh* be made? Do I need to *bentsch* in the place where I ate? In the first section of this two-part series we will revise the important laws of *'shinuy mokom'* – changing one's location during a *brochoh*, with a focus on the types of food and scenarios where no new *brochoh* is required.

THE PRINCIPLE - WHY THE NEED FOR A NEW BROCHOH?

“Do I need to make a *brochoh acharonoh* or only a *brochoh rishonoh*?”

A meal is generally considered to have reached its conclusion when one resolves to no longer eat any more. From this point on, one becomes obligated to *bentsch* and needs to make a new *brochoh* before eating any further foods.

Changing ones' location – even in the middle of a meal - is mentioned in the *gemoroh* as a further cause for a new *brochoh*. But the accepted practice amongst Ashkenazim as established by the Remo is that *'shinuy mokom'* is to be viewed differently from other conclusions to a meal. The meal in fact continues, but it is the *'daas'* – mindfulness, which is required for the *brochoh* to retain its validity which has now been interrupted. As such, in a case of *'shinuy mokom'*, *halochoh* demands only that one make a new *brochoh rishonoh*; the *bentsching* which will take place when the meal concludes covers the food eaten during both parts of the meal.

One who has left their place is required to make a new *brochoh* before eating; a *brochoh acharonoh* need not be made until the meal reaches its conclusion.

REJOINING THE GROUP

“My friends are still there”

Leaving the initial location causes an interruption to the previous eating session and a new *brochoh* is required if one eats in the new location, but what if one returns to the original location? Does the *brochoh* recited initially regain its validity – or is a new *brochoh* still required?

Halochoh teaches the need for a new *brochoh* remains even in cases where one did return to their initial location. There is, however, an exception.

If one is participating in a group meal, and some participants remain around the table, no new *brochoh* is required on return to the meal.

On rejoining a group meal in the original location, there is no need for a new *brochoh rishonoh*

WHAT'S ON THE MENU?

“Does it make a difference that I ate bread?”

Not all location changes necessitate a new *brochoh*. In the coming paragraph, we will learn that the type of food being eaten has great bearing on whether a new *brochoh* is required.

Foods whose *brochoh acharonoh* must be made in the original location of the meal have a more lenient status in this regard. The *halochoh* which demands that we return to the original location acts to *halachically* bind a person to his old location and is considered to never have left. His *brochoh* accompanies him to his new location and no new *brochoh* is required. In the case of these foods, the law of *shinuy mokom* does not apply.

On a practical level, even if one does leave their location, when eating bread, biscuits or cake, one would not be required to make a new *brochoh rishonoh* in the new location.

Someone who ate a *kazayis* of foods requiring an after-*brochoh* of *al hamichyah* or *birkas hamoon* and moved to a new location can eat there with no need for a new *brochoh*. They must recite the *brochoh acharonoh* in the new location.

One who left his place after eating any other foods must recite a new *brochoh* if he has 'left' his original location.

EATING ON THE GO

Although the rules of *shinuy mokom* seem to categorically necessitate a new *brochoh* for all non-*al-hamichyah* foods eaten in a new location, special status is granted to those who are eating when in transit – *holchei derochim*.

Halochoh views someone who plans to eat whilst 'on the go' as not being fixed to a '*mokom*' - place. His *brochoh* is not tied to the original location of eating but is carried along with him on his journey.

Someone who buys a snack, takes a bite in the shop and then eats in his car need not recite a new *brochoh* when eating in the car. Similarly, the constant travelling of the car is not considered to be grounds for requiring a new *brochoh*, and the *brochoh* remains valid for the duration of his journey.

Despite the lenient ruling in the case of one who intends to eat on the go, it is important to note – that one who during the initial minutes of his (non-*al hamichyah*) meal sat down at a table and ate in a fixed manner, needs to make a new *brochoh* even though he may have intended to subsequently move. In this case, the lenient *holchei derochim* status cannot be applied.

One who eats whilst on a journey need not make a new *brochoh* on changing his location – even for non-*al hamichyah* foods.

One who begins a light meal at home and then leaves recites a new *brochoh* when he changes location (this is the case even if the change of location was initially planned).

SWEET TOOTH

Whatever one's opinion on the acceptability of sucking sweets or chewing gum on the go, this popular activity raises fascinating questions regarding *brochos*. Must a new *brochoh* be made every time a change of location takes place?

In a responsa to be found in *Igros Moshe*, Rav Moshe Feinstein zt"l discussed this point at length and referencing the laws of the *brochos* on *besomim*, established a lenient ruling on this matter. Rabbi Feinstein's conclusion is that if one's eating has gone on without interruption (gum in mouth when moving rooms), there is no need for a new *brochoh*. Can this ruling be stretched to apply similarly to the *brochoh* made on a pack of crisps as one moves through a park? Rabbi Feinstein writes that though there is doubt on this matter, and this ideal to avoid, there is room for leniency and to rely on the *brochoh* made at first.

One need not make a new *brochoh* as location is changed when sucking on a sweet or chewing gum. A *brochoh* must be recited on the next sweet after one changes location.

Rabbi Guttentag can be contacted at:
rabbi.guttentag@federation.org.uk

AVAILABLE THROUGHOUT THE SUMMER HOLIDAYS

SHAILATEXT
07860 017 641



ליוני
DAYAN GERSHON LOPIAN דיין
Wherever possible it is preferable
to contact your own Rov

QUIZ TIME Living with Mitzvos
livingwithmitzvos.com

2. Besides for the fighting of the seven nations, Hashem sent another thing against the enemy called the "Tzera". What is this and why the need for it?