

Review Sheet #26 – Time & Space for Bracha Acharona:

1. You may recite an after-bracha as long as you still feel the effect of the food or drink in your stomach; i.e. you are not as hungry as before eating the food. (In halacha, this is a specific point in the digestion process called *z'man ikul*.)
2. Regarding drinks, the moment you no longer feel the effect of the drink (i.e. you're as thirsty as before, which can occur rather quickly on a hot day), the after-bracha has been "lost" and you may not recite it until a new *revi'it* is drunk.
3. If you ate a fairly light snack -- whether of bread or other foods -- the amount of time you have to say a *bracha acharona* depends on when you ate your last bite of food:
 - **Within 30 minutes** of finishing, you can say a *bracha acharona*.
 - **Within 30-72 minutes** -- If your snack involved only **non-bread foods**, then you should eat another food requiring a **different** *bracha rishona* but the **same** *bracha acharona* -- and have the first food in mind when saying the *bracha acharona*.
 - If, for some reason, this option is not available, you can still say a *bracha acharona* for **up to 72 minutes** after the last bite.
 - **After 72 minutes** -- time is up and you have lost the chance to fulfill this important mitzvah.
4. If you ate a large quantity of food -- i.e. to the point of satiation -- then the rules are as follows:
 - **Within 72 minutes** of finishing the last bite, you can still say a *bracha acharona*.
 - **After 72 minutes**, it depends on whether you are now hungry or still feel satiated:
 - a. If you still **feel satiated**, you should preferably eat another *kezayit* of the food that requires the *bracha acharona* in question (assuming that your *bracha rishona* is still valid). For example, if you finished eating a bread meal more than 72 minutes ago, you should eat another *kezayit* of bread (without saying Hamotzee) and then *bentch*. If for some reason you cannot eat more food that requires the same *bracha acharona*, you can still say the *bracha acharona* -- providing that you feel satiated.
 - b. If you now **feel hungry**, then time is up and you have missed the chance to say a *bracha acharona*.
5. It is always preferable to say a *bracha acharona* before leaving the place where you ate. Even if you plan to remain in the **same place**, it is a good habit to say the *bracha acharona* immediately after eating, before becoming involved in other activities. What happens if you did change locations?
6. **Borei Nefashos** does **not** need to be recited in the same location as your original *bracha rishona*. However, remember that by being in a rush, you are in danger of forgetting to say it altogether. So it's always best to say it right away where you ate.
7. As a general rule, you should never leave without saying a *bracha acharona*., Exceptions to this are:
 - Leaving for only a moment, in which case you won't forget to return
 - leaving for the sake of a mitzvah -- e.g. to go to synagogue for the afternoon service, Mincha
8. **Birchas Hamazon and the Three-Faceted Blessing** (*Al Ha'michya*, *Al Ha'gefen* or *Al Ha'aitz*) must be recited in the location where you ate your meal. Even if you left that spot, you are obligated to **go back** and say the *bracha acharona* in the location where you ate.
9. What happens in the event that you did not say *Al Ha'michya* or Birchas Hamazon, as the case may be) at the location where you ate the meal?
 - **Best option:** You should eat some mezonot (without saying a new *bracha rishona*) in your new location (the office). It is sufficient to eat less than a *kezayit*. Then say *Al Ha'michya*.
 - **Next best:** If you don't have any mezonot (or bread, as the case may require), then you should return to the café to say the proper *bracha acharona*. This assumes, of course, that the time limit (e.g. 72 minutes) will not meanwhile pass.
 - **Least acceptable option:** Say the *bracha acharona* at the office.
10. The Halacha is a bit more lenient with regard to *Al Ha'aitz* and *Al Ha'gefen*, the *bracha acharona* if you had dates or wine. In this case, if you mistakenly left, you can go ahead and say a *bracha acharona* without eating any more fruit or drinking wine.
11. If you **originally intend** to finish your meal in a different location, then as long as you have some bread (even less than a *kezayit*) in the second location, it's 100% fine to *bentch* there. This "stipulation" only works with bread, but not any other foods.

12. If you are eating outside, you need to *bentch* within 4 cubits (approximately 7 feet) of where you ate.