

Could You Pass the Conversion Test - Section #1 - Weekday Living:

Section #1 - Weekday Living - Class #17 Brachos - Part 10 - Shinuy Makom

Terminating a Bracho's Effectiveness:

1. As you "decide you are finished" eating (or drinking), your bracha loses its effect. A bracha only lasts as long as you intend to **continue** eating. Once you are "finished" eating or drinking, you may not eat or drink any more without saying a new bracha. **The decision to stop eating is called *hesech hada'at*** (lit. "removing your thoughts").
2. Although making a **conscious decision** to stop eating is *hesech hada'at*, that is not the only way to do so. There are certain actions and interruptions that generate an automatic *hesech hada'at*, terminating the effectiveness of your bracha.
3. The most obvious form of terminating the effectiveness of a bracha is by reciting a *bracha achrona* (lit: after-bracha). Once this bracha is recited, you have made a clear statement that your eating session has ended; if you want to continue eating or drinking, a new bracha is required.
4. *Hesech hada'at* occurs as soon as you perform a step that precedes a *bracha achrona*. For example, once you wash *Mayim Achronim*, the ritual hand-washing that immediately precedes Birkat Hamazon (Grace After Meals), this indicates that you have decided to end the meal.
5. If you announce, "Let's recite Birkat Hamazon," effectively signaling your intent to end the meal; or you say, "I'm full, or "Because I'm on a diet, that's all I can eat," it is best to complete the after-bracha, and then say a new *bracha rishona* if you wish to eat more.
6. Some authorities are of the opinion that even a **mental decision** is considered a *hesech hada'at*. Although this opinion is not unanimous, in practice, once you have decided not to continue eating, it is best not to eat any more until after saying a *bracha achrona* (and then, of course, a new *bracha rishona*).
7. If you **doze off** to sleep while eating, it is not considered *hesech hada'at*, and you may continue eating without a bracha.
8. If, however, you consciously decide to take a **nap**, it is considered *hesech hada'at* and a new bracha is required before eating again.
9. The halacha defines "dozing off" as done in a sitting position, while "napping" is done in a lying position.
10. When a **guest** thinks he is finished eating, or announces, "Let's say a *bracha achrona*," it is not considered a *hesech hada'at*, since he would continue eating if the host offered him more food.
11. If a wife offers more food to her husband and he feels uncomfortable refusing, then he could continue eating, even though he had already decided to stop.
12. If you are a guest and the host announces, "Let's bentch," then you are required to stop eating -- no matter how much you're hoping for the last bite of chocolate cake.
13. If a guest had specific intention to continue eating, he may continue as long as he avoids any misunderstanding and announces to the others present that he have no *hesech hada'at* and wants to continue eating.

Change of Location:

Introduction to Shinui Makom:

1. A bracha is only effective as long as you remain in the **same place** where you said the bracha. As soon as a significant change of place occurs, the original bracha is no longer effective, and a new bracha is required if you want to continue eating. This is called *shinuy makom* -- literally, "a change of place."
2. What type of location change is considered a *shinuy makom*? Only a **major** change, i.e. one that you would not normally make in the middle of eating, terminates your bracha.
3. If you say a bracha and begin eating on one side of a room, and then decide to move to the other side of the room, this is **not** considered a *shinuy makom*. This is true even in a large banquet hall where one place may be very far from the other -- even to the point where you can't see your original location!
4. What about changing from room to room **within the house**? That depends, based on two factors: Factor #1 - When you said the original bracha, did you "**have in mind**" that you might subsequently change rooms? Factor #2 - After changing rooms, can you still **see the place** where you began eating? If the answer to **either** of these questions is "yes," then changing rooms is **not** considered a *shinuy makom*.
5. Many people normally move from room to room during a meal. If that is your habit, then the rules of *shinuy makom* between rooms will not apply. Since it is common for you to change locations while eating, it is automatically assumed that you had in mind to do so when you said a bracha.
6. If there is a room that you normally enter during a meal, then going to that room is not considered a *shinuy makom*. For example, let's say that you leave the dining room to go into the kitchen... to sneak an extra piece of cheesecake. Even though you didn't "have in mind" to switch rooms when you started eating (and you can't see the dining room from the kitchen), no new bracha is necessary: Since you often go to the kitchen during the meal, it's **as if** you had it in mind.
7. According to some authorities, moving from one room to another is not a *shinuy makom* **at all**. As long as the two rooms share the same roof, they regard it as just like moving from one place to another within the **same room**, which does not terminate your eating session.
8. So from the standpoint of practical halacha, if you want to eat in another room: It is preferable to have had in mind (while saying the bracha) to change locations, or have your original place visible from where you want to continue eating. However, even in the absence of these factors, you should still **not** say a new bracha.

Leaving the House:

1. Walking outside of your house implies that you have stopped this eating session, and is therefore considered a *shinuy makom*, and a new bracha is necessary if you want to continue eating.
2. This is true whether you want to continue eating **outside**, or even if you immediately come back **inside** to continue eating there.
3. If you began eating **outside**, and then walk into your house (or any other building), a new bracha is necessary if you want to continue eating.
4. There is a dispute as to whether *shinuy makom* applies if you can **see the place** where you began eating. Therefore, you should avoid getting into such a situation. However, if you did switch locations and your original location is still visible, **no** new bracha should be said.

5. If in the process of changing places, the view of your original place became obstructed (e.g. by a wall or shrubbery). For example, if you went into a backyard storage shed to do some work, you would need to say a new bracha.
6. If you went through a public area when changing places, even though you can still see your original location, you would need to say a new bracha.
7. Going from one apartment to another **within the same building** is considered a *shinuy makom*, even though you have not left the building. The same is true of a hotel.
8. Moving from room to room in a dormitory, is the equivalent of changing rooms within a house.
9. A balcony regardless if it is covered by a roof or not, is considered like one of the rooms of the house.
10. A sukkah that is directly **adjacent** to your house is considered like a room in the house.

Outdoor Eating:

1. An enclosed area, whether it is fenced in or surrounded by bushes or the like, is considered as one room. Moving within such an area does not constitute a *shinuy makom*.
2. **Exiting** an enclosed area is like leaving a building, which does constitute a *shinuy makom*.
3. An open outdoor area (i.e. unfenced) is not considered like one big room. Rather, moving from place to place outdoors is like moving from one room to the next.
4. Therefore, in order to avoid being required to make another bracha, you should **have in mind** if you want to continue eating in a different location, **or** make sure that your original location is **still visible** from where you continue eating.
5. But when saying a bracha outdoors, if you did not have in mind to change locations, **and** your original place is no longer in sight, a new bracha should be said.
6. If you began eating in an open area (e.g. a park), then leave that area completely and go to another park, that is like going from house to house, which is a *shinuy makom*.
7. If you are eating while traveling from one place to the next, when you are in transit, you can go from one place to another, even in and out of buildings, without saying a new bracha.
8. The rules of *shinuy makom* also do not apply if -- just before leaving the house ("on your way out") -- you said a bracha and began eating.
9. If you begin eating at home and **then decide** you want to go elsewhere, then the regular rules of *shinuy makom* apply.
10. If you stop on the road for lunch at a restaurant, your bracha is only effective in the building where you're eating.
11. The idea of *shinuy makom* applies only if you stopped eating before changing places, and then started eating again afterwards. If, however, there is **food in your mouth while you are changing places**, then the change of place is not considered a "break." (e.g. chewing gum or a sucking candy - but not other food.)
12. Merely holding the food in your hand while going outside does not prevent a *shinuy makom*.
13. In situations of doubt over the need to recite a new bracha, *making a shinuy makom* -- thereby mandating a new bracha, can resolve the doubt.

Someone Remains at the Table:

1. If other people remain at the table, then the "eating session" continues, and upon returning you may continue to eat without saying a new bracha. As long as someone remains at the table, all of your brachot are still in effect.
2. If, while you were away, the others terminated their eating session by saying a *bracha achrona*, a new bracha is necessary when you return to the original location. Even if the people are still sitting there, there is no longer a continuation of the eating session, and a new bracha is required.
3. If you are eating together with a group of people, and while you were away, everyone **except for one person** either left or said a *bracha achrona*, as long as one of your original group is still at the table (and hasn't yet said a *bracha achrona*), the eating session is still in effect and there is no need to say a new bracha upon your return.
4. This "connection" only applies when people are actually eating together, i.e. in a "joint eating session." If people just happen to be eating at the same time in the same place, then your leaving will constitute a full-fledged *shinuy makom*.

Shinuy Makom Does Not Apply to All Foods:

1. Any food that requires a *bracha achrona* in the location where you ate is **not affected** by a *shinuy makom*.
2. The *bracha achrona* of *Borei Nefashot* does **not** need to be said in the same location where you ate. Therefore, when eating such foods, leaving a place will be considered a *shinuy makom*.
3. The *bracha achrona* on bread, Birkat Hamazon, **must** be said in the place where the bread was eaten. Therefore, the rules of *shinuy makom* do not apply to a bread meal.
4. Therefore, if you leave your place in the middle of a bread meal, you may continue eating back in your original location -- without saying another bracha
5. If you leave your place in the middle of a bread meal, you may continue eating in a new location without saying another bracha, if at the time you began the meal you **had in mind** to continue eating elsewhere.
6. Furthermore, in both cases, any foods covered by Birkat Hamazon on the bread will not require a new bracha. However, **this only works with a bread meal**.
7. There is a debate regarding the laws of *shinui makom* regarding the *bracha achrona* -- M'ain Shalosh (the Three-Faceted Blessing) -- that is said after eating mezonot foods, wine, and the seven species.
8. Practically, 1) you should try **not** to make a *shinuy makom* when eating these types of foods. 2) If you must change locations, it is preferable to first say a *bracha achrona* before leaving, and then recite a new bracha before eating in the new location. 3) If you have already changed locations without saying a *bracha achrona*, then you should **not** recite a new bracha before continuing to eat.
9. The exemption to the rules of *shinuy makom* applies only when you eat at least a *kezayis* of food in the original location. Since eating less than a *kezayit* does **not** require a *bracha achrona*, once you leave the original location, nothing connects you back there, and the act of leaving terminates your eating session.
10. Although one who changes places during a bread meal is allowed to continue without a new bracha, it is always better **not** to leave your original location without

first saying a *bracha achrona*, as a safety measure against forgetting to say a *bracha achrona* altogether, or allowing the time limit to elapse, after which one can no longer say a *bracha achrona*.

11. There are two exceptions to this rule: 1) If you are leaving for a very short time, e.g. going outside to get the mail. In this case, since you are returning immediately, there is no reason to suspect that you will forget to return. 2) If, when you originally said Hamotzee, you had in mind to continue eating bread in a second location, then you may leave without saying a *bracha achrona*.
12. Therefore, if you're attending a kiddush after Shabbat morning services, and you don't want to start the meal again when you get home, you can simply eat a *kezayits* of bread (not just cake) at the kiddush, having in mind to continue eating when you get home.