



יְהִי רָצוֹן מִלְּפָנֶיךָ ה' אֱלֹהֵינוּ וְאֵלֵהֶי אֲבוֹתֵינוּ שֶׁתִּשְׁלַח מַהֲרָה רְפוּאָה שְׁלֵמָה מִן הַשָּׁמַיִם,
רְפוּאָת הַנֶּפֶשׁ וְרְפוּאָת הַגּוּף לַפְּצוּעֵי הַמִּלְחָמָה, וּלְנִפְגְּעֵי מַעֲשֵׂי טְרוֹר וְאִנְטִישְׁמִיּוֹת
בְּיִשְׂרָאֵל וּבְכָל מְקוֹם שֶׁהֵם - עִם שְׂאֵר חוֹלֵי יִשְׂרָאֵל. אָמֵן.

May HaShem protect our soldiers; may He send Refu'ah Sh'leima to the many injured;
may He console the bereaved families and all of Israel; may He end this war with
success and peace for Medinat Yisrael and Klal Yisrael wherever we are.



YERUSHALAYIM in/out for Shabbat Parshat **YITRO**

כ' שבט ה'תשפ"ו • February 6-7, '26

 **4:43PM** PLAG  **4:11PM** •  **5:56PM** R' Tam **6:31PM**

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Fine Turning B'rachot

By the time you are reading this, TU BiSHVAT has come and gone. Yet there are topics to review which are appropriate for any day.

Let's look at some dried fruit combinations.

Let's say you have raisins and dried apricots to snack on. Both are BOREI PRI HA'EITZ. You like apricots better than raisins. Which on gets the honor of the b'racha?

If you answered - the raisins, you'd be correct, as the Shulchan Aruch states that fruits from Shiv'at HaMinim are given priority.

Okay. Apricots and pineapple. HaEitz on the apricots and HaAdama on the pineapple. Which goes first?

It depends on which you like better. If you like apricots better, or if you'd say both the same, then apricots go first. But if you like pineapple better than the apricots, the Borei Pri HaAdama goes first; then the HaEitz on the apricot.

That might contradict what you learned way back when, but between these two brachot - HaEitz and HaAdama - which you like better determines which bracha is said first.

This is called CHAVIV, which you like.

CHAVIV will not put any other bracha before MEZONOT, for example, but it does apply to our two brachot.

Okay. How about raisins and pineapple, and you like pineapple better than the raisins?

I would guess that most people would say - the raisins, because of Shiv'at HaMinim. But here's the thing. Shiv'at HaMinim determines priority within one bracha. As mentioned earlier, raisins and apricots - raisins get the bracha, even if you like apricots better.

But with two brachot - HaEitz on the raisins & HaAdama on the pineapple, CHAVIV is the determining factor. If you like pineapple better, it gets the first bracha, even though raisins are HaEitz and even though raisins are one of Shiv'at HaMinim.

The difference seems to be that when you are only saying one bracha, Shiv'at HaMinim gets the honor. With two different brachot, CHAVIV determines which goes first. But the raisins get a bracha one way or the other.

And now we can create an interesting situation. Raisins, apricots, and pineapple. You like pineapple better than the raisins, but of these three fruits, you like apricots the best.

Here's the problem: If you reach for the apricots first, no go! Raisins have

priority over the apricots (Shiv'at HaMinim). But pineapple has priority over the raisins (CHAVIV). But since you like apricots, they have priority over the pineapple, which has priority over the raisins, which have priority over the apricots... endless cycle.

Here's the answer - which Rabbi reuven Aberman z"l pointed out to me a long time ago.

The p'sak of the Shulchan Aruch, which we take as the halacha - that Shiv'at HaMinim have first claim on the bracha, even if you like other fruits more - cannot work in our situation.

Shulchan Aruch 211:1 states that with one bracha, Shiv'at HaMinim gets the honor. With two brachot, CHAVIV gets the first bracha. That's the problem with the above situation.

The Shulchan Aruch continues and records the Rambam's opinion. This is something rare in Shulchan Aruch. It does not usually tell us about an opinion with which we do not posken.

However, he's the Rambam's p'sak.

Regardless of one or two brachot, regardless of whether or not fruits of the Shiv'at HaMinim are on the menu or not - the honor of the (first) bracha always goes to CHAVIV, whichever fruit you want most to have now.

And so, the Rambam's opinion - which we don't accept on this topic, comes to solve our vicious cycle. You

like apricots the best of the three fruits - they get the Borei Pri HaEitz first. Problem solved.

And here is the bigger picture.

Mishna and Gemara and more, are loaded with debates. Most often we have a resolution of a debate, when a halachic source tells us that the halacha is like A (or like B, as the case may be).

So why bother telling us opinions that do not determine the halacha? Part of the answer is that we sometimes need a dissenting opinion to accept instead of the favored p'sak which cannot operate at the moment.

Example, not with food. The Mishna has a machloket between Rabi Yehuda and the Tana Kama as to the time until which a person may daven Shacharit. Rabi Yehuda says until four hours into the day. Tana Kama says until halachic noon. The halacha is like Rabi Yehuda.

So what does a person who wakes up at 11:00am do? If we only recorded Rabi Yehuda's opinion, we would tell the oversleeper that he missed Shacharit.

But having the TK's opinion on record allows us to consider the situation to be out of the ordinary and we apply TK's deadline of Chatzot. The person may daven Shacharit.

This is in addition to other reasons for including dissenting opinions.