



Order in which the Brachot should be made

1. If one has two foods with the same bracha, the bracha is made on the food from Shivat HaMinim (in this order: olives, dates, grapes, figs, pomegranates). If neither are Shivat HaMinim or both are of the same species, then one should make the bracha on the food that is complete. If both or neither are complete, then one should make the bracha on the usually preferred food.¹
- 2a. If one has two foods of different brachot, the order of the brachot is as follows: HaMotzei, Mezonot (there's a dispute whether this includes rice), HaGefen, HaEtz, HaAdama, and then Shehakol. (The acronym to remember this is Maga Esh). This order doesn't change even if one of the foods is from the Shivat HaMinim or if a food is preferred. According to Sephardim, HaGefen doesn't precede olives or dates.²
- 2b. However, if one has before him a HaEtz food and a HaAdama food, the usually preferred one takes precedence. If they're equal in that regard, then precedence is given to the presently preferred food. If both are preferred then Shivat HaMinim takes precedence (according to the above order). If neither are Shivat HaMinim and are equally preferred, then HaEtz takes precedence over HaAdama.³

1. In the Mishna (Brachot 40b) Rabbanan say that if one has two foods one should make the bracha on the preferred food and Rabbi Yehuda says that one should make it on the Shivat HaMinim. The Rosh 6:25 writes that if there's no Shivat HaMinim then even Rabbi Yehuda agrees that one makes the bracha on the preferred one. Most rishonim including the Rosh hold like Rabbi Yehuda, whereas the Rambam 8:13 holds like Rabbanan. In the Gemara, Ulla limits this dispute to where both foods have the same bracha.

S"A 211:1 rules that if one has two foods of the same Bracha, one should make the bracha on the Shivat HaMinim, however, if neither are Shivat HaMinim one should make it on the preferred food. Mishna Brurah 211:4 adds that if neither are Shivat HaMinim or both are of the same species the foods which is complete takes precedence even if the other one is preferred (based on S"A 168:1 regarding a whole loaf of bread). Laws of Brachos (Rabbi Forst, pg 157) adds that if both are whole or both cut then the bracha is made on the generally preferred food.

S"A 211:4 says that amongst the Shivat HaMinim precedence is given to those which are closer to either word ארץ in the pasuk "ארץ חטה ושערה וגפן ותאנה ורמון ארץ זית שמן" (Devarim 8:8). Thus, Mishna Brurah 211:35 writes that the order is olives, dates, grapes, figs, pomegranates. 2. Tosfot 41a D"H Aval infers from the Gemara 39a that HaAdama take precedence over Shehakol because it's more specific than Shehakol. S"A 211:3 rules that HaEtz and HaAdama precede Shehakol and some say that HaEtz also precedes HaAdama which the Mishna Brurah 211:18 accepts as halacha (see #3). Similarly, Rama 211:4, 5 writes that the order the brachot which are more specific are HaMotzei, Mezonot, HaGefen and HaGefen precedes the other Shivat HaMinim. However, Rav Ovadyah in Chazon Ovadyah (pg 276-7) and Yalkut Yosef 211:3 rules like the Bet Yosef that

wine doesn't precede dates or olives against the Ben Ish Chai (Matot #1) who rules like the Rama.

Mishna Brurah 211:35 summarizes the order as follows: HaMotzei, Mezonot, Hagafen, HaEtz, HaAdama, and Shehakol. Mishna Brurah adds that making the more specific bracha overrides the considerations of Shivat HaMinim and preference. Vezot HaBracha (pg 125) writes that even rice precedes Hagefen. However, Pri Megadim (A"A 211:13(2)) and Kaf HaChaim 211:27 argue that rice doesn't precede Hagefen.

3. The Rosh explains Ulla (see #1) to mean that when one has foods of two different brachot one may make either bracha first and there's no preference at all. However, Tosfot 41a D"H Aval holds that if the brachot are different even Rabbi Yehuda agrees that one should give precedence to the preferred food. Mishna Brurah 211:9 writes that the halacha follows Tosfot to which most rishonim agree.

S"A 211:3 writes that if one has a HaEtz or HaAdama food one may make either one first and some say that HaEtz takes precedence. Mishna Brurah 211:18 writes that we are strict for the second opinion; yet, the concern of preference and afterwards Shivat HaMinim override this concern. Therefore, Mishna Brurah 211:18 rules that HaAdama on roasted wheat precedes HaEtz for an apple. Mishna Brurah 211:35 summarizes this and that is the basis for the halacha written above. Yalkut Yosef 211:5 seems to agree.

The Rosh 6:25 explains preferred as the food which is usually preferred, whereas the Rambam 8:13 explains that it's the food which is presently preferred. Mishna Brurah 211:35 writes that Ashkenazim follow the Rosh unless the foods are equal in that regard in which case the one which is presently preferred takes precedence. Even though Kaf HaChaim 211:8 seems to hold like the Rambam, Halacha Brurah 211:5 and Birkat Hashem (vol 3, 3:8) rule like the Rosh because that's the implication of S"A.