The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן רי"א סעיף ב'-ג'

Overview

Siman 211 Seif 2:

According to Rambam if one food was more preferred, regardless of whether the foods share the same beracha or not and regardless of whether or not one of the foods is from the seven species one gives precedence to the food that is more preferred at that moment. If one does not prefer one over the other and one of the foods is from the seven species one should recite the beracha on that food first.

- This opinion disagrees with the first opinion (from seif 1) and maintains that the preferred food is always given precedence. (M.B. 12)
- This is also at odds with the previous opinion and he maintains that "preferred" is defined by what is currently preferred rather than what is generally preferred. (M.B. 13)

Siman 209 Seif 3:

If one was presented food that requires בורא פרי העץ and food that requires שהכל the בורא פרי העץ food takes precedence since it is more important being that it exempts only one type of food. Similarly, if one has בורא פרי האדמה and שהכל one recites בורא פרי האדמה first. If one is presented with בורא פרי האדמה and בורא פרי העץ one make prioritize whichever one he wants but some say that בורא פרי העץ is given precedence.

- בורא פרי העץ takes precedence even though the other food is more preferred. (M.B. 14)
- Meaning that בורא פרי העץ is more specific than other berachos. (M.B. 15)
- This is also specific since it encompasses vegetables as opposed to שהכל that includes all foods. Therefore, if one is served liquor and a confection he should recite the beracha on the confection even though the liquor is more preferred. (M.B. 16)
- Later authorities agree that one should follow this latter opinion to give precedence to בורא פרי העץ if they are equally preferred but if the בורא פרי האדמה is more preferred or one of the seven species, it takes precedence. (M.B. 18)

Halacha Highlight

Prioritizing foods

Shulchan Aruch Siman 211 Seif 3

הביאו לפניו דבר שברכתו בורא פרי העץ ודבר שברכתו שהכל

If one is served a food whose beracha is בורא פרי העץ and a food whose beracha is שהכל

Shulchan Aruch (סע' ג') teaches that the beracha of בורא פרי העץ takes precedence ahead of שהכל even if the שהכל food is more preferred (מ"ב ס"ק י"ד). The rationale behind this halacha is that בורא פרי העץ is more specific, since it is limited to fruits that grow on trees, as opposed to שהכל that encompasses all foods. Similarly, בורא פרי האדמה is given precedence ahead of שהכל for the same reason. If one is served a בורא פרי העץ food and a בורא פרי האדמה food there is a disagreement what is the correct approach. According to the first opinion, one recites the beracha on whichever food that he wants. According to the second opinion, one should recite the beracha on the בורא פרי העץ food. Mishnah Berurah (ס"ק י"ח) relates that later authorities agree that when the two foods are equally preferred one should give precedence to the בורא פרי העץ food.

If one has a בורא פרי העץ food and a בורא פרי האדמה food and the בורא פרי האדמה food is more preferred, one should give precedence to the בורא פרי האדמה food. Derech Chaim notes, however, that if the בורא פרי העץ food is whole and the בורא פרי האדמה food is not whole one should give precedence and recite the beracha on the whole food even though it is not the preferred food. Sha'ar HaTziyun (סק"ה) is uncertain about this matter and entertains the possibility that when one will eat two foods that do not share the same beracha, the food that is preferred takes precedence in all circumstances. According to this possible approach the priority list would be as follows: 1) Preferred; 2) One of the seven species (assuming both foods are equally preferred); and 3) Whole (פסקי תשובות אות ג' והע' 23).