

Fruits that Do Not Grow Annually

22. Fruits that do not grow annually do not get a Shehecheyanu even if one has not eaten them in a long time (ש"ע רכ"ה ס"ז). Fruits which grow twice a year get a Shehecheyanu. Fruits which do not grow at a set time do not get a Shehecheyanu (רמ"א שם).
23. **Refrigerated fruits.** Thus, one does not make Shehecheyanu on fruits that are available all year long, even if they are rare in certain seasons. Also, some seasonal fruits and vegetables are stored in refrigerators and are available all year long. The fresh ones are nearly indistinguishable from the ones stored in the refrigerator; hence, even the fresh ones do not get a Shehecheyanu (עפ"י מ"ב סק"י בשם הש"ח).
24. **Imported fruits from other countries.** One should not make a Shehecheyanu on fruits which are imported from other countries, and thus available all year long. In Europe and the United States, almost all fruits are available all year long. Consequently, it is very difficult to find fruits to say Shehecheyanu on. For this reason, many gedolim refrain from making Shehecheyanu over fruits (הגה"ק מסאטמאר, זמירות דברי יואל), with the exception of uncommon, exotic fruits.
25. **Dried fruits and nuts** do not get a Shehecheyanu since they are available all year long (ברכת הבית שער כ"ד אות כ"ב). Also, canned fruits do not get the bracha. Not only that, even if one ate dried or canned fruits and then obtained a new, fresh fruit of the same species, he may say Shehecheyanu, as it is like he has not yet eaten that type of fruit (הגר"ש"א, אשרי האישי ח"א פל"ט אות י"ב).

Esrog

26. One should not say Shehecheyanu upon eating an esrog on Tu B'Shevat for several reasons: 1) We say Shehecheyanu on the esrog on Sukkos, which is when a person first sees it (ש"ת האלף לך); 2) Esrogim remain on their trees for multiple years (שלמה אר"ה סי' צ"ב); 3) After frying or cooking an esrog, there is no clear difference between a new and an old one (הגר"ש בוטשאטש).

Borei Pri Ho'adama

27. Since most **vegetables** are available all year long, one should not say Shehecheyanu on any vegetable (מ"ב סק"י). Nevertheless, one may make Shehecheyanu on prominent ones, e.g., watermelons or other melons, in places where they are seasonal (זאת הברכה עמ' 160).

Precedence of Brachos on Fruits

28. When one has several fruits in front of him which are all Ha'eitz, Chazal decreed that the bracha rishona be made on the most important one. To this end, they made an order of precedence dictating which food the bracha is made on (ברכות מ"ג ע"ב). However, after making the bracha on the most important one, there is no specific order to eat them in (הגר"ש וואנר, מלבושי מרדכי סי' ס"ד).

Shivas Haminim

29. If one has several Ha'eitz fruits in front of him and he wishes to eat from all of them (רמ"א סי' ר"א סי' ה), fruits from the Shivas Haminim are the most important and he should make Ha'eitz on them, even if he prefers a different fruit (ש"ע שם סי' א), and even if it is not whole, e.g., it was opened to check for worms.
30. There is also an order of precedence within the Shivas Haminim based on their arrangement in the posuk: whichever is closer to the word "ארץ" has precedence. The posuk says, "אֲרֶץ חֹטֵה וְשֹׁעֵרָה" [דבש] "וגפן ותאנה ורמון, ארץ זית שמן ודבש" (מ"ב הקדמה לסי' ר"א).
31. For example, olives, which come directly after the second "ארץ," come before grapes, which are third from the first "ארץ." Accordingly, the order of fruits is: **olives; dates; grapes; figs; pomegranates.** Placement in the posuk outweighs the quality of being whole (שעה"צ סק"ד).
32. **Within a meal.** When eating these fruits during a bread meal – which is common when Tu B'Shevat falls on Shabbos – one must make Ha'eitz on them since they are not a main part of the meal (ש"ע סי' קנ"ז סי' א). Olives, however, accompany bread and do not require a bracha within a meal (כמבואר מ"ב סי' קע"ד סק"ט). Therefore, if one has olives and other species from the Shivas Haminim during a meal, he should not eat the olives first to make a bracha on them, even though they are closer to "ארץ" (היכל הוראה ח"א הוראה נ"ח).
33. **Fruit from Shivas Haminim and a preferred fruit.** If one has one of the Shivas Haminim, e.g., a pomegranate, and a non-Shivas Haminim fruit which he prefers, e.g., an orange, he should not try to be clever and make a bracha on them simultaneously by putting a pomegranate seed together with an orange wedge, as the precedence given to the Shivas Haminim is meant to show their singular importance apart from any other fruit (ס' בנין שלום סי' ר"א סי' א ד"ה מקדים מן שבעה).

Whole

34. A whole fruit has some precedence for brachos. Therefore, if one has non-Shivas Haminim fruits, he should make a bracha on a whole fruit even if there is a cut-up fruit that he prefers (מ"ב סק"ד).

Preferred

35. If there is neither a Shivas Haminim fruit nor a whole fruit, one should make a bracha on the fruit he prefers (ש"ע שם סי' א), i.e., the one he usually prefers, even if at the moment he wishes to eat a different fruit first (ש"ע).
36. A Shehecheyanu fruit has the precedence level of a preferred fruit (ש"ת שרנא המאיר ח"ז סי' ד).
37. If one has two of the same type of fruit but he received one as shirayim from a Rebbe, that one is considered preferred and he should make a bracha on it (הגר"ש"א, אשרי האישי ח"א פל"ה סק"ה).

Caution for the Issur of Insects

Chiyuv to Check Fruits

38. All types of fruits and vegetables of which a significant percentage – which many poskim define as 10% – are infested may not be eaten before proper inspection (ש"ע י"ד סי' פ"ד ס"ח). This depends on the place, time, and season; every individual should get guidance from a kashrus body's laboratory or a local expert in checking for bugs [the experts are not machmirim; they are simply aware of the facts]. The following halachos deal with common examples in Eretz Yisroel.
39. **Dried figs** are commonly infested. It is nearly impossible for one to check them if he is not an expert [and it takes about five minutes to check each fig] since the bugs closely resemble the inside of a fig. Therefore, it is proper to refrain from eating dried figs, even those under Eida Chareidis supervision (מדרך הכשרות תשי"פ ח"א עמ' 62).
40. **Fresh strawberries** are commonly infested. The bugs are often behind the small, yellow seeds, and they cannot be removed by rinsing the fruit or soaking it in soapy water. Thus, one should only eat them after peeling them entirely, past all the indentations, removing the leaves with some of the flesh, and rinsing them well under a stream of water (שם עמ' 57).
41. One may also blend them in a blender, but only after removing the leaves along with some of the flesh, soaking them in soapy water, and rinsing them well with water (שם).
42. **Sunflower seeds** [which are Ho'adama (ש"ת אור לציון ח"ב פ"ד י')] are commonly infested, and, according to halacha, must be checked. Therefore, one should not put the whole seed in his mouth, crack it with his teeth, and removing the seed from the shell. This can potentially transgress the issur of eating bugs [besides for a lack of derech erez when done on the street].
43. **Dates** must be checked closely since the worms closely resemble the inside of a date.

Who is Qualified to Check?

44. Every Jew above bar/bas mitzva age is trusted to check fruits for bugs, provided that they know how to check and can recognize the bugs.
45. One may not feed a child food that is forbidden to eat, even if the issur is derabanan (ש"ע אר"ה סי' שמ"ג). Therefore, one may not give commonly infested fruits which, according to halacha, require inspection, to a child who is too young to know that they must be checked. For example, teachers should not distribute pekelach with dried fruits which require inspection to children since they may eat them without first checking them (מכתב שפורסם ע"י הגר"מ בראנדסדארפער).

Checking on Shabbos

46. One may visually check fruits on Shabbos to see if they are infested. If he finds a large bug, he may remove it since it stands alone and does not involve an issur of boreir. However, a small bug may only be removed along with some of the fruit (שש"כ מהדו"ח פ"ג סי' ט).

"May Klal Yisroel be zocheh to have good, beautiful, sweet fruits"

