

Below are selected rules of *kedima b'berachos* when one has multiple fruits and

vegetables he wishes to eat:

1. If there are two fruits of *shivas haminim*, the *beracha* of *haeitz* is generally recited on the ones mentioned first in the *pasuk* in Devarim: ארץ חטה זית שמן ודבש and ושעורה וגפן ותאנה ורימון precede the גפן תאניה ורימון since they are closer to the second mention of ארץ than the former three are to the first mention (*Shulchan Aruch* 211:4).
- If one has a *shivas haminim* fruit, e.g., grape, together with a non-*shivas haminim* fruit, e.g., apple, the *beracha* is recited on the grape because the *shivas haminim* status renders it more *chashuv* (S.A. 211:1).
- If one has two non-*shivas haminim* fruits, one recites the *beracha* on whichever one usually prefers- *chaviv* (S.A. 211:1).
- If the two fruits/vegetables have two different *berachos* (even if one is from *shivas haminim*), e.g., grape and cucumber, some say he may precede whichever *beracha* he wishes, while others say he should precede whichever food is more *chaviv* (S.A. 211:1). The *Mishna Berura* (9) rules like the second approach. If neither is more *chaviv*, he recites *haeitz* before *haAdama* (M.B. 18).
- If one has raw wheat (including granola according to some *poskim*) and another *shivas haminim* fruit, although two different *berachos* are recited (like in #4), one still recites *haadama* on the wheat first since it comes first in the *pasuk*, unless the other food is *chaviv* (*Magen Avraham* 2; *Shelah*).
- If one of the two fruits is *shalem* and the other is not, one recites the *beracha* on the *shalem* in cases #2 and #3 (M.B. 4). But it is uncertain whether this is true in case #4 (*Shaar Hatziun* 5).