

Tu B'shevat – 28th January 2021

Tefillos: One does not say Tachnun on Tu B'shevat as it is called a Rosh Hashana and so too one does not say Tachnun at Mincha the day before (משנ"ב סקל"ה). One does say למנצח on Tu B'shevat (משנ"ב סעיף ו' וע' משנ"ב ל"ב).

Eating fruit: The Magan Avraham (סי' קל"א) writes that the Minhag is to have many fruits on Tu B'shevat. Some have the custom to have fifteen fruits and also to say the fifteen שמירת המעלות between the fifteen fruits (ל"ה סי' ל').

Some attribute the Minhag to eat fruit to the Yerushalmi which states that one will stand judgement for all that he saw but did not taste. There is a mitzvah to taste all new fruits every year and the reason is to demonstrate that we appreciate the world that Hashem created (משנ"ב רכ"ה סקי"ט).

Order of brochos for Tu B'shevat

Shivas Haminim & other fruit: If one has many fruits and among them fruits from the Shivas Haminim, one should say the Brocha העץ on one of the shivas hamonim, even if the fruit of the shivas haminim is not a שלם – a complete fruit and the different fruit is whole. Shivas Haminim takes precedence even over fruit that we happen to like more. (שו"ע רי"א, משנ"ב סק"ד).

Shivas Haminim: When a brocha on the Shivas Haminim, the order is as follows; Olive, Dates, Grapes, Figs, Pomegranate (שו"ע רי"א:ד [an easy way to remember is, an Olive has one pip, a Date has one pip that looks like two, Grapes have more seeds, Figs have even more and finally Pomegranate have the most seeds. The least seeds/pips make a brocha first]).

If one has two fruits of the shivas haminim or two non-shivas haminim fruit, one should say העץ on the שלם even if the other fruit is more חביב (משנ"ב שם סק"ד).

Two complete fruits, one says a brocha on the fruit he likes more (משנ"ב סקי"א).

If one likes both fruit the same and they are both complete, one makes a brocha on the larger fruit.

Summary: Shivas Haminim, then שלם, than חביב, than גדול.

העץ and האדמה: If one has fruit of the Shivas Haminim and a pineapple or melon, one makes a brocha on what is חביב first so if one likes pineapple more than fruit, one would first make a בורא פרי האדמה and then a העץ. If one likes the fruit and pineapple equally the same, the בורא פרי העץ is said first (סי' רי"א סעיף א').

If one made a mistake in the order of the foods, they do not repeat the Brocha (רמ"א סימן רי"א סעיף ה').

שהחיינו

When eating a new fruit, one should first say שהחיינו and then the בורא פרי העץ and then eat the fruit (משנ"ב סי' רכ"ה סקי"א). One says שהחיינו even if one does not feel the joy in eating the new fruit (Sefer V'zos Habracha p. 159).

If one has a שהחיינו fruit and a Shivas Haminim fruit, the בורא פרי העץ should be made on the Shivas Haminim.

The שהחיינו should only be made a fruit that is fully-grown and ripe (משנ"ב רכ"ה סקי"ב).

If one has many new fruits, one שהחיינו suffices for all the new fruits (אג"מ ח"א פז).

Most vegetables are available all year around so the שהחיינו is not recited. One would make a שהחיינו on a seasonal vegetable which is חשוב so one can make a שהחיינו on watermelon (וזאת הברכה עמ' 160).

One makes a שהחיינו on seasonal fruits. Fruits that are available all year around, one does not say a שהחיינו even if one has not eaten that fruit for a long period of time (שו"ע רכ"ה סעיף ו'). Fruits produced biannually require a שהחיינו (רמ"א רכ"ה:ו').

Seasonal fruits obtainable all year around do not require a שהחיינו, i.e. dried fruits and nuts, canned fruit, fruits imported from other countries available all year around and seasonal fruits stored in a refrigerator. If one can clearly distinguish the taste and appearance between fresh fruit and stored fruit, one will then require a שהחיינו on the fresh fruit (ע' משנ"ב סקי"ח בשם השל"ה).

One does not say שהחיינו when eating an Esrog on Tu B'shevat. Firstly, one already said שהחיינו on the Esrog on Sukkos when he first saw it (שו"ת האלף לך שלמה או"ח סי' צב). Secondly, the Esrog remains on the tree for several years (רכ"ה מ"ב סקט"ז). Thirdly, after cooking it, there is no clear difference between a new or old Esrog (א"א בוטשאטש).