


Raphael Morciello, 12th grade

Message from Rabbi Laredo



When I think of Tu Bishvat, on one hand it is a day which is easily overlooked, yet on the other hand there are some basic, yet extremely important messages and lessons that come to my mind.

We are celebrating a new year for the trees; we are celebrating the creation of fruit and specifically the fruits of Eretz Israel.

CONT ON PG. 2

Torah Study and Tu Bishvat

Yaacov Mendoza, 7th grade


The Torah says, that when the Jewish people wage war on a city, and siege around the land, there is an interesting law of battle. We are not allowed to destroy fruit trees since we can eat from them, and a man is like the tree of a field. (Deuteronomy 20:19-20). What is the meaning of these two statements? Our sages teach us that reason is that the Torah is linking our, mankind's, characteristics with trees in two visible ways: the roots and the fruit. There are the roots of the tree that are by far the most important and the longest to grow strong. Only once a tree has strong roots can the tree and fruit endure. So here too, the Torah explains that the key is not to act rash, rather gradually develop stable roots in our *Avodat Hashem*, so we can *be'ezrat Hashem* bring forth healthy fruit.



Amazing Story About The Rambam

Eytan Sitbon, 8th grade


On Tu Bishvat we celebrate the new year of the trees. It is an opportunity for us to thank Hashem for putting so much that is good in His creations. Hashem gave us many uses for plants, sometimes they even save lives. The Rambam was one of the first scientists to use plants as a medicine, this is known as phytotherapy.

CONT ON PG. 5

CONT FROM PG.1 Trees and fruit make me think of the process of growth, and how from one day to the next there might not be any apparent difference or improvement, but over time the growth is very visible.

This Tu Bishvat, I am pausing for a moment and looking at the growth of our *talmidim* (students), and I am so proud to report that our *talmidim's* growth is very visible. Their level of maturity, academics, and concentration during *tefilah* is truly remarkable. As you will see in the following pages of this newsletter, the boys researched and eloquently presented amazing insights and information on a holiday which most don't take the time to ever do.

I feel so privileged to work with the boys of middle school and high school, along with my very skilled colleagues, Rabbi Aryeh Roffe and Rabbi Moree Ivgi, and with the amazing support and guidance from the *Roshei Yeshiva*, administrators and rebbis.

Every family can be compared to a tree, and every child can be compared to a fruit. Our children are like fruits that are sweet and that we cherish. I feel that our yeshiva is one huge tree, and every child is sweet fruit. A huge shout out to all the staff at yeshiva for their great skills and patience they have for the *talmidim* and for all their efforts in successfully helping each *talmid* grow to be a true *Ben Torah*.

Happy Tu Bishvat!

Rabbi Yaacov Laredo

Sephardic Initiative Coordinator and 12th Grade Halacha Rebbi

The Trees Birthday Celebration

Yaacov Benlolo, 7th grade



Tu Bishvat is the birthday of trees. I know that sounds funny, but humans are not the only people that celebrate their birthdays. Tu Bishvat is the national birthday of the trees. Tu Bishvat is on the 15th of Shevat. Some people have the minhag to eat different fruits like dragon fruit, papaya, pomegranate, and dried fruits, with the intention to eat something new, so they can make the blessing of *She'hechianu*. Last year the fruit I had wasn't really a fruit, rather it was Etrog spread. What special fruit will you be eating this Tu Bishvat?



YTCTE Dr. Abe Chames High School
Sephardic Minyan Birkat Cohanim

The Power of Berachot

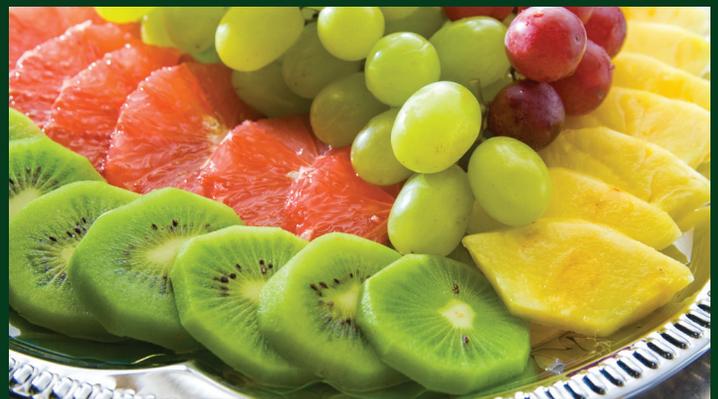
Coby Tzur, 9th grade



On Tu Bishvat we celebrate the trees and make all sorts of *berachot* that we don't always make every day. However, whereas most people will be thinking of *birkat shehecheyanu*, and *hanoten reiach tov la'perot*, according to most *poskim*, *birkat hamazon* is the only *beracha* for food that is a Torah obligation.

Chazal share with us the following story: The Heavenly angels asked Hashem how it is that there is a verse in the Torah that says (Deut. 10:17), "the great mighty and awesome God, Who will show no favor, nor will He take a bribe." Yet another verse says (Num. 6:26), "The Lord lift up His countenance upon thee, and give thee peace" this seems like a direct contradiction! Hashem responds to the angels, "Should I not raise My face to the Jewish people, to whom I wrote in the Torah should only bless Me after eating and being satiated, and they are so meticulous for themselves with saying *birkat hamazon* for a *kebeitzah* (50 grams of bread) and even a *kezayit* (30 grams of bread)!"

The Rambam groups together all the *berachot* of the *mitzvot* and the *berachot* that we say before we eat, and he understands that all the *berachot* are derived from



the Torah obligation to say *birkat hamazon*. How is *birkat hamazon* a source for the *berachot* on the *mitzvot*? This is because all the *berachot* are statements of Hashem's control. With the *beracha* before eating we see Hashem's control over the natural world and with the *birkat hamitzvot* we see his control over the world of *mitzvot* & Torah.

It is interesting to note that one of the best *segulot* for *parnassah* is to say *birkat hamazon* with great *kavanah*. Perhaps this is because after we bless Hashem, then Hashem will reciprocate the same to us. When we bless Hashem and are diligent with His *mitzvot*, then hopefully He will do the same to us!

Happy Tu Bishvat!

Featuring a Local Sephardic Rabbi

Rabbi Daniel Hadar

Temple Moses Sephardic Congregation
1200 Normandy Dr, Miami Beach, FL 33141
www.templemoses.com



Rabbi Daniel Hadar serves as Honorary Haham of the Historic Temple Moses Sephardic Congregation. The Kehilla originated in Turkey, established themselves in Cuba and moved to Miami to build the first large Sephardic Kehilla here in 1960. The community is one of the few Turkish-Ladino Kehillot in the world and has a growing, young, thriving community. You can find minyanim and learning every day of the week and guests are very welcome.

Tu Bishvat

Tu Bishvat (the 15th day of the month of Shevat) is the first day of the 'new year' for trees. This day marks the season in which the earliest-blooming trees in the Land of Israel emerge from their winter sleep and begin a new fruit-bearing cycle. Thus, (based on the opinion of Beit Hillel), Tu Bishvat became the date for calculating the beginning of the agricultural cycle for all the laws of trees including *Orlah*, *Neta Revai* and *Maaser*.

It is our *minhag* to mark the 15th of Shevat by eating fruit, particularly from the kinds that are singled out by the

Torah in its praise of the bounty of the Holy Land: grapes, figs, pomegranates, olives, and dates. In fact, in many Sephardic communities it has become the custom to have a set table full of fruits to celebrate, make *berachot* and even pray for a good etrog on Sukkot! In the Ladino-Sephardic communities we celebrate with many songs and *Divrei Torah* and have a full '*seder*' with *berachot* on the fruits with priority given to fruits from the land of Israel. We call this festive *seudah* 'Fruiticas' and it is a time of great joy for the community.

But one may ask – why do we need so many different kinds of 'New Years'? We already have several '*Rosh Hashanas*' mentioned in the *Mishna*, do we really need another one for trees? One insight is that beginnings are the source of blessing as everything that will happen will be based on the original formation of a creation. Each element of the universe has its own qualities of formation and intrinsic powers. The concept of growth of a tree has its own power of bounty in this world. Therefore, we do celebrate the new year of the trees separately as it has its own power of blessing. May Hashem bless each and every one of you with bounty. Amen!

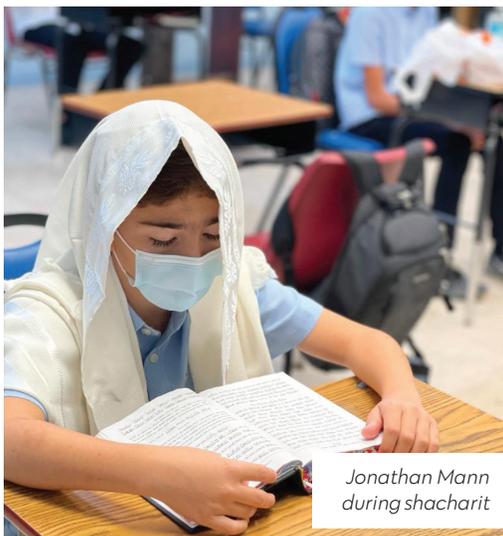
Rabbi Daniel Hadar
Temple Moses Sephardic Congregation

Food – An Awesome Pleasure

Daniel Chattah, 11th grade

The holiday of Tu Bishvat may be foreign to many of us and may even be known to us as a time where we eat fruits and tree nuts for no specific reason. Hopefully after reading this brief explanation you will have a deeper understanding of the holiday. The date of Tu Bishvat is the 15th of the month of *Shevat* and marks the first blossoming of trees in Israel. On this special day we eat fruits that were specifically mentioned in the Torah that start blossoming at this time of year, ie; grapes, figs, olives, pomegranates, and dates. As of now, Tu Bishvat seems like a simple holiday, a time where we eat fruit. As one could imagine there is a deeper meaning

to this holiday, just as every other Jewish holiday in the calendar. Rav Tsadok Hakohen writes that the Tu Bishvat table is compared to the story of Adam and Chava. There are some opinions out there who hold that the tree of knowledge bore a fruit which was made from every one of the seven species. By commemorating the story of Adam and Chava at our Tu Bishvat tables, we are reminding ourselves of the power of food and physical pleasures in this world and how they may seem super enjoyable, but that we must draw our lines and make sure to properly enjoy the "fruits" of this world. Happy Tu Bishvat!



Jonathan Mann
during shacharit



YTCTE Dr. Abe Chames High
School Sephardic Minyan

Tu Bishvat Word Search

Moshe Haim Laredo, 4th grade



On Tu Bishvat we celebrate the new year for the trees, and we do so by making *berachot* on fruits. We try to eat from the fruits that grow in Israel and a new fruit for the season, so we can make the *beracha* of *shehechiyanu*.

When I sit around the table with my family and I eat all these tasty fruits, I remember something my parents always tell us. It kind of sounds like a joke, but I think it is very true. My parents tell me that fruits are Hashem's Candy. They have a much richer feeling, greater taste and color, and are much healthier than what we call candy.

This Tu Bishvat, let's enjoy the fruits Hashem created for us, and let's thank Hashem for the greatest candy ever, Hashem's Candy!

E	S	N	B	A	V	N	G	R	A	P	E	P	V	N
E	F	A	M	O	A	T	D	M	J	F	Q	X	J	W
Z	W	R	Y	E	F	I	G	V	Q	G	U	G	Y	X
P	P	O	M	E	G	R	A	N	A	T	E	B	J	E
E	T	N	V	F	H	R	T	T	L	W	D	R	T	R
A	K	M	P	P	S	L	T	Q	W	E	D	A	N	V
R	F	N	C	T	H	P	B	A	N	A	N	A	T	V
T	A	P	P	L	E	U	E	D	G	U	F	K	U	E
R	I	P	E	W	B	W	C	L	Y	M	T	Q	D	G
E	O	W	E	T	E	P	I	Q	T	E	X	S	K	E
E	L	I	M	M	R	J	O	G	F	T	O	N	W	T
Q	I	N	L	K	F	O	H	J	A	R	D	F	H	A
M	V	E	D	G	D	N	G	I	C	Z	U	H	E	B
J	E	X	B	E	O	R	A	N	G	E	K	I	A	L
K	B	A	R	L	E	Y	P	I	W	F	T	R	T	E

WORD KEY

POMEGRANATE
APPLE
FRUIT
WINE

VEGETABLE
WHEAT
TREE
RYE

BANANA
GRAPE
NUTS
OAT

ORANGE
ETROG
OLIVE
FIG

BARLEY
SPELT
DATE
PEAR

Hard Work Pays Off

Natan Tsaliah, 11th grade



We all work hard in life, whether if it is a job or schoolwork, and we all at some point probably think to ourselves "why can't I just skip all of this hard work and just get the Rashi or get the raise I need?" We underestimate the effect that the process has on our life and for our growth.

It's not a coincidence that Tu Bishvat falls out during the Torah portions speaking to us about the Exodus from Egypt. In my opinion, both the Exodus and Tu Bishvat share the same message. In Parashat Shemot the Torah tells us, that Hashem tells Moshe that Pharaoh will not let them go easily and Hashem will perform miracles and only then will Pharaoh let them go. We see from here that the process of purifying ourselves and seeing how big Hashem is, was the big highlight of the Exodus, even more than the actual exit!

Same is true for the holiday of celebrating the birthday of trees, it's pretty confusing, "Rosh Hashana Lallanot". But if you look around, not that many trees are blossoming, is this actually the best time of the year for the trees? We learn from here that the holiday is about the start of the growth and the process of growing, and not just the nice leaves and fruits.

We should learn from here, that in life we should look at the work and the obstacles as Hashem's wish to make us stronger while we are trying to reach our goals. This should give us the power to continue learning and to work hard in life because maybe what we are looking for is really found on the pathway.



CONT FROM PG.1 In one of the episodes of the Rambam's life, as he was living in Morocco, he heard about a very famous doctor. He really wanted to be taught by him, but he was known to be very antisemitic, and had always refused to teach any Jews. To avoid any problems and still get to learn with him, the Rambam decided to pretend he was mute, and applied to be that doctor's assistant. Seeing how this mute candidate knew so much about medicine and could be a real asset for him, the antisemitic doctor agreed to take him as his assistant.

One day, as they were performing a surgery on the digestive system of a patient, they saw a worm in the intestines of the patient. This pinworm was endangering the patient's life, but the surgeon realized he had no way to remove it from the patient's body. He was desperate. What a surprise when the so-called "mute assistant" of the doctor, the Rambam, suddenly screamed that someone should bring him a leaf from a tree. He grabbed the leaf, brought it closer to the pinworm, and the animal got tempted by it and left the patient's intestines. The problem was solved, and the patient's life was saved! The antisemitic doctor turned towards his assistant to congratulate him and to ask him how he got this genius idea! The Rambam quoted a verse from Yechezkel (47:12): "Their fruit will be food and their leaves remedies". With admiration, the doctor congratulated him before realizing . "By the way! You spoke! How is it possible?"

The Rambam explained to him that he had pretended to be mute to be accepted as his assistant even though he was a Jew. The doctor got ashamed of his reputation and decided to change his opinion about the Jewish people.

The Rambam became an incredibly famous doctor, not only in Morocco but also in Egypt where he even served as the king's doctor for many years. The Rambam always used the remedies that Hashem put in Nature, in the trees, in the plants and wrote very famous books about plant remedies.

On Tu Bishvat, the new year of the trees, we should open our eyes to all the beauty that Hashem put around us, in our natural environment and appreciate it.



Rohr Middle School 7th grade Sephardic Minyan

Did You Know?

Ariel Ioffe, 9th grade

When one has many types of foods in front of him, and therefore many different berachot to say, there is a specific order to say them in. This is the order: 1) Hamotzi, 2) Mezonot, 3) Hagefen, 4) Ha'etz, 5) Ha'adama, 6) Shehakol.

Our sages give us a trick to remember this order with the following abbreviation:

המג"ע א"ש

המוציא, מזונות, גפן, עץ, אדמה, שהכל



(Hamagah esh, Hei = Hamotzi, Mem = mezonot, Gimmel = gefen, Ayin = ha'etz, Alef = adama, Shin = shehakol).

There are some fruits that you should try to eat on Tu Bshvat. You should mainly eat the seven fruits of Israel; 1) Pomegranate, 2) Dates, 3) Figs, 4) Grapes, 5) Wheat, 6) Barley, 7) Olives.

It is also a Segulah for a woman trying to have a child, to eat jam of an Etrog.

Rabbinic Biography

Baruch Benchetrit, 12th grade



Hacham Ovadia Yosef ZT"L was born on September 23, 1920 in Baghdad Iraq. He was the son of Gorgia and Yaakov ben Ovadia. He was one of seven children. When Hacham Ovadia was four years old, his family moved to Palestine (now known as Israel). The family settled in the city of Beit Yisrael located in Jerusalem. Hacham Ovadia and his family were very poor, and he was forced to start working at his father's store from a young age. Hacham Ovadia was in Yeshiva day school being taught by the famous Rav Ezra Attiya. Rav Attiya saw the joy for learning Ovadia possessed and instantly knew he would be destined for greatness. Due to his father being poor, Ovadia was forced to leave school and work with him as they did not have enough money to hire an employee. When Rav Attiya found out, he rushed to his Hacham Ovadia's father's store and told him his son is destined for greatness, he needs to be in yeshiva learning. If not Rav Attiya would have to personally come work at the store instead of Hacham Ovadia. That is exactly what happened.

Hacham Ovadia continued his Torah studies at Yeshivat Porat Yosef and was put into the most advanced class given by Rav Ezra Attiya. At the age of 20, Hacham Ovadia received his *semicha* (rabbinic certification) as an ordained Rabbi. In 1944, he married Margalit Fattal and they later had 11 children. In 1947, Hacham Ovadia went to Cairo to teach in the Yeshiva called Ahavah VeAchva. Two years later he returned to Israel. Back in Israel, Hacham Ovadia studied at Midrash "B'nei Zion", which was run by Rabbi Tzvi Pesach Frank. He also served at the rabbinical courtroom in Petah Tikva. At the age of 30 he wrote a halachic ruling that favored *yibbum* over *chalitzah*. That was a big thing considering the chief rabbis were against the ruling of *yibbum*. In 1951–1952 his first *halacha sefer* was published, *Hazon Ovadia*. The book received much praise including the praise of the two chief rabbis of Israel, Rabbi Uziel and Rabbi Hertzog. Two years later Hacham Ovadia founded 'Or HaTorah' Yeshiva for gifted Sephardic Yeshiva students. This Yeshiva became the first of many which he established later with the help of his sons. Between 1958 and 1965, Hacham Ovadia served as a

dayan with the Jerusalem *Beit din*. He was then appointed to the Supreme Rabbinical Court of Appeals in Jerusalem, eventually becoming the chief Sephardic rabbi of Tel Aviv in 1968, a position which he held till his election as Chief Sephardic Rabbi of Israel in 1973.



Hacham Ovadia Yosef ZT"L

In 1973, Hacham Ovadia became elected Sephardic Chief Rabbi of Israel, replacing Rabbi Yitzhak Nissim. In 1984, he founded the *Shas* party in response to minimal representation of Sephardic Jews in the Ashkenazi-dominated *Agudat Yisrael*. It has since become a formidable political force, becoming part of the coalition in most of the elected governments since. He later took a less active role in politics, but remained the party's spiritual leader until his death. Hacham Ovadia moved to *Har Nof* where he remained for the rest of his life. He remained an active figure in political and spiritual politics even in his old age. Hacham Ovadia became known as the *Posek Hador* (halachic ruler of the generation), *Gadol Hador* (great leader of the generation), *Maor Yisrael* (luminary of Israel) and *Maran* (our master).

On January 13th 2013 Hacham Ovadia collapsed while praying in his shul in *Har Nof*. He was hospitalized at Hadassah medical center and was believed to have a minor stroke. On September 21st of that same year, he was hospitalized again for serious health conditions. On October 7th 2013 sadness plagued the state of Israel as Hacham Ovadia Yosef passed away. His funeral gathering was the largest gathering in Israel's history with an estimated attendance of 850,000 to 1 million attendees. Many big rabbis believed this was the largest Jewish gathering since the second *beit hamikdash*. Hacham Ovadia's influence and legacy continues to this day by his many followers and his son Rav Yitzchak Yosef who is the current Sephardic Chief Rabbi of Israel.

Tu Bishvat And Prayer For A Beautiful Etrog

David Sharbani, 12th grade



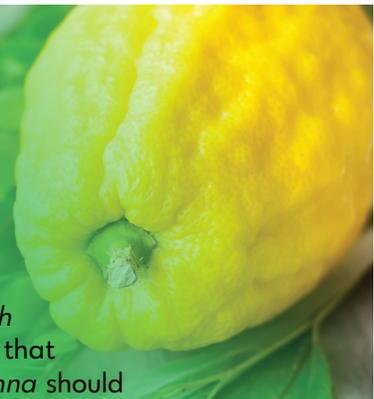
When people count the holidays during the year, most of them don't count Tu Bishvat, due to the fact that it's only one day, and people still go to work on that day. This approach is wrong. Although it may not seem like a holiday at first glance, Tu Bishvat has been mentioned in the *Mishnah*, where *Bet Shammai* and *Bet Hillel* argue when the new year for the trees actually takes place. This day also has its own set of *halachot* and *minhagim*.

Some of these laws apply to eating, for example, we have a custom to eat more fruit on Tu Bishvat, and it's better if they are the fruit which Eretz Yisrael is praised for. Others laws have a bigger financial impact for those who grow fruit in Eretz Yisrael, like the *halacha* that Tu Bishvat is considered the new year in terms of *Orlah*, *Terumot*, and *Maasrot*. Some of these laws also impact *tefillah*, for example, we don't say *tachnun* the day of Tu Bishvat, and we have the *minhag* to extend this *halacha* to the *mincha* of the eve of Tu Bishvat.

There is a beautiful *Dvar Torah* brought in the Bnai Yisaschar which is relevant to one of the *minhagim* concerning *tefillah*. The Bnai Yisaschar brings the *Mishna* which talks

about when the new year for the trees is, and he quotes the *Mishna* which says "*Rosh Hashana La'ilan*". He then asks that it seems strange that the *Mishna* should say the word "*ilan*" (tree) in singular, instead of plural. We don't say the new year for the tree, but rather the new year for the trees, so why would the *Mishna* say it in singular?

He answers by bringing a *halacha* from our rabbis which says that on Tu Bishvat one should pray that he merits to attain a beautiful kosher *etrog*, because Tu Bishvat is the day where the sap of the trees travels back up after the winter, and is therefore the revitalization of the tree. How does this answer our question? Well, in the Torah the *etrog* is given the name of "*Pri Etz Hadar*" and as seen from its name, is singled out as a "*Pri Etz*". So now we can understand why the *Mishna* call Tu Bishvat "*Rosh Hashana Li'ilan*", because when the *Mishna* says "tree" it is hinting to the tree specifically mentioned in the Torah that is used for a *mitzvah*, otherwise known as the *etrog* tree.



The Ben Ish Hai, Rabbi Yosef Haim of Bagdad, authored this special prayer to be said on Tu Bishvat

(Lashon Hachamim Vol. 1 Chap. 38)

"May it be Your Will, Hashem, our G-d, and The G-d of our forefathers, that You bless all of the *etrog* trees to bear their fruit at the proper time, and that they shall bear *etrogim* that are good, nice, beautiful, and clean from all blemish, and that no lichen should come upon them, and that they shall be complete and they should not have any deficiencies, even pricked by a thorn. These *etrogim* should be available for us and for all of Israel in every place that they are, in order to fulfill the *mitzvah* of taking [the *etrog*] with the *lulav* on the Holiday of *Sukkot*, that shall come to us with good life, and with peace, as You have written in Your Torah by way of Moshe, Your servant, "And on the first day you shall take for yourselves a beautiful fruit of the tree, date frond, and branch of a myrtle tree, and [branches from a] willow brook..." (Vayikra: 23; 40) May it be Your Will, Hashem, our G-d, and The G-d of our forefathers, that You Help us and Assist us in this *mitzvah* of taking the *lulav*, myrtle, willow, and *etrog*, in the proper manner, in its proper time, on the Holiday of *Sukkot*, that shall come upon us for good life, and peace, with happiness and good-heartedness, and that You shall make a nice, beautiful *etrog* [that is] clean [of all blemishes and deficiencies], and complete, and kosher, according to its laws, accessible to us.

יהי רצון מלפניך ה' אלקינו ואלקי אבותינו שתברך כל אילנות האתרוג להוציא פרותיהם בעתם ויוציאו אתרוגים טובים יפים ומקדרים ונקיים מכל מום ולא יעלה בהם שום חנונית, ויהיו שלמים ולא יהיה בהם שום חסרון ואפילו עקיצת קוצ, ויהיו מצויים לנו ולכל ישראל אחינו בכל מקום שהם, לקיים בהם מצות נטילה עם הלולב בחג הסוכות שיבא עלינו לחיים טובים ולשלום כאשר צויתנו בתורתך על ידי משה עבדך ולקחתם לכם ביום הראשון פרי עץ הדר פפת תמרים וענף עץ עבת וערבי נחל.

ויהי רצון מלפניך ה' אלקינו ואלקי אבותינו שתעזרנו ותסייענו לקיים מצוה זו של נטילת לולב והדס וערבה ואתרוג בתקנה בזמנה בחג הסוכות שיבא עלינו לחיים טובים ולשלום בשמחה ובטוב לבב, ומזמין לנו אתרוג יפה ומקדיר ונקי ושלם וכשר כהלכתו.

ויהי רצון מלפניך ה' אלקינו ואלקי אבותינו שתברך כל מיני האילנות ויוציאו פרותיהם ברבוי, שמנים וטובים, ותברך כל הגפנים שיוציאו ענבים הרבה שמנים וטובים, כדי שיהיה הזון היוצא מהם מצוי לרב לכל עמך ישראל לקיים בו מצות קדוש ומצות הבדלה בשבתות ובנימים טובים, ויתקיים בנו ובכל ישראל אחינו מקרא שכתוב: לך אכל בשמחה לחמך ושתה ללב טוב יינה פי כבר רצה האלוקים את מעשך, באתי לגני אחתי כלה, אריתי מורי עם בשמי, אכלתי יערי עם דבשי, שתיתי ייני עם חלבי, אכלו רעים שתו ושכרו דודים. יהיו לרצון אמרי פי והגיון לבי לפניך ה' צורי וגואלי.



Laws of Berachot Questions

Sammy Saka, 12th Grade



1. If somebody makes a *ha'adama* on a fruit, does the *beracha* work, and why?
2. If somebody makes a *ha'etz* on a vegetable, does the *beracha* work, and why?
3. Which *berachot* from *birkat hamazon* are a Torah obligation according to all opinions?
4. Who wrote the *beracha* of "Hazan" from *birkat hamazon*?
5. If somebody ate grapes and an apple, what *beracha acharona* does he make?
6. What are the *shiv'at haminim*?
7. What is the order of *berachot*?
8. Why is *me'en shalosh* called *me'en shalosh*?
9. What are the five species of grain that obligate *ha'motzi*?
10. What are the three liquids that come from the *shiv'at haminim*?
11. What *beracha* do you make on an avocado?
12. Let's say you have an apple and an orange, which one do you make the *beracha* of *ha'etz* on?
13. What *beracha* does someone make on a fruit that cannot be eaten raw?
14. How much of a food does one have to eat in order to make a *ha'etz*?
15. Let's say someone ate a cluster of grapes, but he vomited it all out before he was able to make a *beracha acharona*. What *beracha acharona* does he make?

- Answers:**
1. Yes it works, because fruits grow on a tree, and a tree grows from the ground. So if you already did it, it works.
 2. No it does not, because the above reason does not apply.
 3. The first three (Hazan, Node, and Racheim).
 4. Moshe Rabbeinu.
 5. Only *Al Ha'etz*, because that *beracha* includes all fruits.
 6. Wheat, barley, olives, dates, grapes, figs, and pomegranates.
 7. *Ha'motzi*, *Ha'gefen*, *mezonot*, *ha'etz*, *ha'dama*, and *shehakol*.
 8. It is an abbreviated (*me'en*) version of *birkat hamazon* which has three (*shalosh*)
 9. Torah obligated blessings.
 10. Wine, olive oil, and date honey.
 11. *Ha'etz*. Many people believe it is a vegetable, because it isn't sweet, but it is in fact a fruit.
 12. Whichever is your personal preference, because they are in the same *beracha* category.
 13. *Shehakol*.
 14. Even the tiniest amount, (even less than a *kezayit*).
 15. No *beracha acharona* will be made.



Rohr Middle School 8th grade Sephardic Minyan

For more information about YTCTE's Sephardic Initiative, please contact Rabbi Yaacov Laredo at ylaredo@ytcte.org