

The new month of Nissan begins this Tuesday, April 5th, and with it our tradition to bless fruit trees in bloom. If you don't live in Eretz Yisrael which has blossoming trees, you can rely on HaRaV Ariel Bar-Tzaddok of [www.koshertorah.com](http://www.koshertorah.com) who holds that you can say the blessing on 2 fruit trees that grow in a conservatory.

According to the *Ben Ish Hai*, a kabbalist and leader of the Jewish community of Baghdad a century ago, seeing the blooming of the tree teaches us an important lesson. When we see how the tree, which during the winter was dry and withered and is now in full bloom, we are revitalized. When we watch the transformation of nature, we gain the courage and inspiration to lift out of our despair, and it reminds us that Gd has given us the tools to renew ourselves.

Based on Kabbalah, R. Yerachmiel Tiles of [www.kabbalahonline.org](http://www.kabbalahonline.org) writes that this blessing has special significance. According to the Arizal, when Jews make this blessing they are able to redeem souls who have been re-incarnated in the vegetal realm, making it possible for them to continue or complete their *tikun* (soul rectification). It should therefore, be said with intense concentration and *kavanah* (intention). R. Abrahami write that reciting this blessing means doing a very great act of *Hesed/kindness* with the whole of Yisrael. For all of Yisrael are One. All our souls that were, are, and will be come from the same place, from under the Throne of Glory of Gd. They are interlinked beyond the physical limits of body, time, and space as we know them. Just as the Neshamot of the departed can intercede on our behalf "upstairs" so should we help those souls who cannot be elevated without our help.

Also, it is desirable to follow the blessing with a donation of three coins to *tzedakah* (charity), corresponding to the three soul levels of *nefesh-ruach-neschama*. The *Ben Ish Hai* recommends giving 4 coins for the elevation of the soul of one's departed parents based on the 4 letters of Shem Havaya  $\text{ה-ו-ה-י}$ . The following Zohar indicates how Nissan is an opportune time to assist these wandering souls:

### ***Balak, Volume 3, page 196B***

***"And Balak...saw" (Bemidbar 22:1):*** Rabbi Elazar said, Certainly what Rabbi Hiya said it is a concealed matter. However, it is written: ***"Even the sparrow has found a home, and the swallow a nest for herself" (Tehilim 84:4).*** Did King David then say this about a simple bird?

**It is only as we were taught, how beloved are the souls to the Holy One, blessed be He. If you say all the souls in the world, it is not so. It is only the souls of the righteous whose dwellings are with Him. Their dwellings are above and their dwellings are below, as we were taught. "Even the sparrow has found a home" refers to the spirits of the just.**

**We were taught that there are three outer walls to the Garden of Eden. Between each one of them, many spirits and souls walk leisurely there and derive pleasure from the fragrance enjoyed by the righteous that are inside the Garden of Eden, although they themselves did not earn the merits to enter. However, it is written of the enjoyable pleasure of the just that are inside: *"Neither has the eye seen, that Gd beside You" (Yeshayah 64:3).***

**There are designated days during the year, which are the days of Nissan and Tishrei, when these spirits wander and visit the place they should. Even though there are lots of occasions when they wander, these days are marked and are**

visible on the outer walls of the Garden, each one individually in a depiction of chirping birds, regularly each morning.

That chirping is praise to the Holy One, blessed be He, and a prayer about the lives of the human beings in this world, because in these days, the children of Yisrael are busily involved in the precepts and commandments of the Master of the world. Then, these birds appear to be chirping happily and they chirp and whisper praises and gratitudes and pray for the living of this world on the walls at the Garden of Eden.

Rabbi Shimon said, Elazar, you certainly spoke well, since these spirits are definitely there. But what would you say "*And the swallow (dror) a nest for herself*"? He said, This is what I was taught: that refers to the holy soul that rises above and ascends to a hidden and stored area, where "*neither has the eye seen, that Gd, beside You...*"

Before the Blessing it is good to say the following Psalm (*Ben Ish Hai, Orah Hayyim 12*))

### תהלים Chapter 29 Psalms

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|---|--|
| א מזמור, לדוד: הבו ליהוה, בני אלים; הבו ליהוה, כבוד ועז.        | 1 A Psalm of David. Ascribe to Hashem, O ye sons of might, ascribe to Hashem glory and strength.                 |
| ב הבו ליהוה, כבוד שמו; השתחוו ליהוה, בהדרת-קדש.                 | 2 Ascribe unto Hashem the glory due unto His name; worship Hashem in the beauty of holiness.                     |
| ג קול יהוה, על-המים: אל-הכבוד הרעים; יהוה, על-מים רבים.         | 3 The voice of Hashem is upon the waters; the Gd of glory thunders, even Hashem upon many waters.                |
| ד קול-יהוה בכח; קול יהוה, בהדר.                                 | 4 The voice of Hashem is powerful; the voice of Hashem is full of majesty.                                       |
| ה קול יהוה, שבר ארזים; וישבר יהוה, את-ארזי הלבנון.              | 5 The voice of Hashem breaks the cedars; Hashem breaks in pieces the cedars of Lebanon.                          |
| ו וירקידם כמו-עגל; לבנון ושריון, כמו בן-ראמים.                  | 6 He makes them also to skip like a calf; Lebanon and Sirion like a young wild-ox.                               |
| ז קול-יהוה חצב; להבות אש.                                       | 7 The voice of Hashem hews out flames of fire.   |
| ח קול יהוה, יחיל מדבר; יחיל יהוה, מדבר קדש.                     | 8 The voice of Hashem shakes the wilderness; Hashem shakes the wilderness of Kadesh.                             |
| ט קול יהוה, יחולל אילות-- ויחשף יערות: ובהיכלו-- כלו, אמר כבוד. | 9 The voice of Hashem makes the hinds to calve, and strips the forests bare; and in His temple all say: 'Glory.' |

י יהוה, למבול ישב; וישב יהוה, מלך לעולם

10 Hashem sat enthroned at the flood;  
Hashem sits as King for ever.

יא יהוה--עז, לעמו יתן; יהוה, יברך את-עמו  
בשלום.

11 Hashem will give strength unto His  
people; Hashem will bless his people with  
peace.

**It is recommended to say the following intention before reciting the blessing  
(Kaf HaHayyim 226:8)**

**For the sake of the unification of the Holy One, blessed is He, and His Shekhinah--with reverence and love and love and reverence--to unify the Name Yod and Heh with Vav and Heh in perfect unity, in the name of all Yisrael, and in the name of all nefeshes, ruachs and neshamahs which relate to the roots of our nefesh, our ruach, and our neshamah, and that which clothes them and those near to them that generally derive from the worlds of Atzilut/Emanation, Beriah/Creation, Yetzirah/Formation, and Asiya/Making. We are hereby prepared and ready to fulfill the commandment of reciting the blessing which our Sages of blessed memory instituted over the seeing of blossoming trees. And may it rise before You, Hashem, our Gd and Gd of our ancestors, as if we had contemplated all the intentions that are appropriate to contemplate when reciting this blessing--as well as the secrets contained within it. And may it be deemed worthy and acceptable and favorable before You this blessing to sift and to elevate through it all the holy sparks that are mixed in all the vegetation, and all the nefeshes, ruachs, and neshamahs that are reincarnated within it. And You Gd with Your attribute of goodness and with Your great kindness illuminate for them with the light of Your face and complete their sifting and repair. Bless them, purify them, Your compassionate righteousness always grant them [ בט'ר צת'ג ]. And may it be Your will, Hashem, our Gd and Gd of our ancestors, that in the merit of this blessing that we are about to recite, may it be fulfilled for us the statement:**

ראה ריח בני, כריח שדה, אשר  
ברכו יהוה

See, the smell of my son is as the smell of a field which  
Hashem has blessed.

**And may we receive the influx of the 10 blessings as it is written:**

ויסו-לה, האלהים, מטל השמים,  
ומשמני הארץ--ורב דגן,  
ותירש.

So Gd give you of the dew of heaven, and of the fat places  
of the earth, and plenty of corn and wine.

יעבדוך עמים, וישתחו  
(וישתחו) לה לאמים--הוה גביר  
לאחיה, וישתחו לה בני אמה;  
אררך ארור, ומברךך ברוך.

Let peoples serve you, and nations bow down to you. Be a  
ruler over your brothers, and let your mother's sons bow  
down to you. Cursed be every one that curses you, and  
blessed be every one that blesses you.

ויהי, נעם אדני אלהינו--  
עלינו:  
ומעשה ידינו, כוננה  
עלינו; ומעשה ידינו,  
כוננהו.

And let the graciousness of the Lord our Gd be upon us;  
establish also upon us the work of our hands; , the work of our  
hands establish

יהיו לרצון אמרי-פי,  
והגיון לבי לפניך:  
יהוה, צורי וגאלי

Let the words of my mouth and the meditation of my heart be acceptable before You Hashem my Rock, and my Redeemer

**We are told that upon seeing fruit trees in bloom during the spring, we may say this blessing (only once per year) with joy and concentration:**

ברוך אתה ה' אלוהינו מלך העולם שלא חיסר בעולמו כלום וברא בו בריות טובות ואילנות טובות ליהנות בהם בני אדם

**Blessed are You, Hashem, our Gd, King of the universe, for nothing is lacking in His universe, and He created in it good creatures and good trees, to cause mankind pleasure with them.**

Transliterated, the blessing is:

*Baruch Ata Ado-nay Elo-heinu Melech Ha-Olam she-lo chisar b'olamo davar, u-vara vo beriyot tovot v'ilanot tovim, l'hanot bahem b'nei adam.*

After this blessing, some say the following prayer:

**May it be Your will, Hashem, our Gd and Gd of our ancestors, that You bring us up to our land with joy and establish us within our territory, and there we shall fulfill the commandment of terumot and ma'aserot/tithing, and all the commandments that depend on the Land that you bequeathed to our ancestors, a land flowing with milk and honey,**

אֶרֶץ, נְחָלֵי מַיִם--עֵינֹת וְתַהֲמַת,  
יִצְאִים בְּבִקְעָה וּבְהָר

a land of brooks of water, of fountains and depths,  
springing forth in valleys and hills;

אֶרֶץ חִטָּה וּשְׂעֵרָה, וְגֶפֶן וְתַאֲנָה  
וְרִמּוֹן; אֶרֶץ-זֵית שָׁמֶן, וְדִבְשָׁ

a land of wheat and barley, and vines and fig-trees and  
pomegranates; a land of olive-trees and honey

**as You commanded us in Your Torah through Mosheh Your servant.**

**Please Hashem for the sake of Your great Name, increase your kindness towards us and establish for us the matter that You promised us through Mosheh Your servant:**

וְנָתַתִּי גֶשְׁמֵיכֶם, בְּעִתָּם; וְנָתַתִּי  
הָאֶרֶץ בְּבֹלָה, וְעַץ הַשָּׂדֶה יִתֵּן  
פְּרִיָּו.

then I will give your rains in their season, and the land  
shall yield her produce, and the trees of the field shall yield  
their fruit.

וְהַשִּׁיג לְכֶם דִּישׁ אֶת-בְּצִיר,  
וּבְצִיר יִשִּׁיג אֶת-זֶרַע; וְאָכַלְתֶּם  
לְחֶמְכֶם לְשֹׂבַע, וַיִּשְׂבַּתֶּם לְבִטָּח  
בְּאֶרְצְכֶם.

And your threshing shall reach unto the vintage, and the  
vintage shall reach unto the sowing time; and you shall eat  
your bread until you have enough, and dwell in your land  
safely

**And establish for us the matter that You promised us through Yeshayah Your prophet:**

ביום ההוא, יהיה צמח יהודה, לצבי, וילכבוד; ופרי הארץ לגאון וילתפארת, לפליטת ישראל.

In that day shall the growth of Hashem be beautiful and glorious, and the fruit of the land excellent and comely for the remnant of Israel

**And it is stated:**

ובנו בתים, וישבו; ונטעו כרמים, ואכלו פריהם.

And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them

**And fulfill for us that which You promised us through Amos Your prophet:**

יג הנה ימים באים, נאם-יהודה, ונגש חורש בקצור, ודרך ענבים במשך הזרע; והטיפו ההרים עסיס, וכל-הגבעות תתמוגגנה.

13 Behold, the days come, says Hashem, that the plowman shall overtake the reaper, and the treader of grapes him that sows seed; and the mountains shall drop sweet wine, and all the hills shall melt.

יד ושבתי, את-שבבות עמי ישראל, ובנו ערים נשמות וישבו, ונטעו כרמים ושתו את-ייןם; ועשו גנות, ואכלו את-פריהם.

14 And I will turn the captivity of My people Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit

**And fulfill for us that which You promised through Yechezkel Your prophet:**

והרביתי את-פרי העץ, ותגובת השדה: למען, אשר לא תקחו עוד חרפת רעב--בגוים.

And I will multiply the fruit of the tree, and the increase of the field, that ye may receive no more the reproach of famine among the nations.

**And it is stated:**

ועל-הנחל יעלה על-שפתו מזה ומזה כל-עץ-מאכל לא-יבול עלהו ולא-יתם פריו, לקדשו בכפר--פי מימיו, מן-המקדש המה יוצאים; והיו (והיה) פריו למאכל, ועלהו לתרופה.

And by the river upon the bank thereof, on this side and on that side, shall grow every tree for food, whose leaf shall not wither, neither shall the fruit thereof fail; it shall bring forth new fruit every month, because the waters thereof issue out of the sanctuary; and the fruit thereof shall be for food, and the leaf thereof for medicine.'

**[And from the Festival Musaf Prayer we recite]**

**Our Gd and Gd of our ancestors, compassionate King, have mercy on us, Good and Benificent One, be available to us and return to us in Your stirring mercies on account of our Patriarchs who performed Your will. Rebuild Your House as at the beginning, establish Your Temple on its foundation; show us its rebuilding and let us rejoice in its perfection. Return Your Shekhinah to it and return the Kohanim to their service and the Levites to their platform to do their song and melody, and return Yisrael to their dwellings . And there we shall appear ascend and appear and prostrate ourselves before You during the 3 periods of our festivals each and every year, as written in the Torah:**

שְׁלוֹשׁ פְּעָמִים בַּשָּׁנָה יֵרָאֶה כָּל-  
זְכוּרָה אֶת-פְּנֵי יְהוָה אֱלֹהֶיךָ,  
בְּמִקּוֹם אֲשֶׁר יִבְחַר--בְּחַג הַמַּצּוֹת  
וּבְחַג הַשִּׁבְעוֹת, וּבְחַג הַסֻּכּוֹת; וְלֹא  
יֵרָאֶה אֶת-פְּנֵי יְהוָה, רֵיקָם.

אִישׁ, כְּמַתְנֵת יָדוֹ, כְּבָרַכְתָּ יְהוָה  
אֱלֹהֶיךָ, אֲשֶׁר נָתַן-לְךָ

Three times in a year shall all your males appear before Hashem Your Gd in the place which He shall choose; on the feast of unleavened bread, and on the feast of weeks, and on the feast of tabernacles; and they shall not appear before Hashem empty;

every man shall give as he is able, according to the blessing of Hashem your Gd which He has given you.

**May You reign, You, Who are Hashem, our Gd, soon over all Your handiworks, upon Mt. Zion, the dwelling place of Your glory, and in Yerushalayim, the city of Your Sanctuary, as it is written in Your holy words:**

יְמִלְךָ יְהוָה, לְעוֹלָם-- אֱלֹהֶיךָ צִיּוֹן,  
לְדוֹר וָדוֹר:  
הַלְלוּ-יָיָהּ.

Hashem will reign for ever, Your Gd, O Zion, unto all generations.  
Hallelujah.

**It is recommended to then say the following (Kaf HaHayyim 226:8):**

### תְּהִלִּים Chapter 122 Psalms

א שִׁיר הַמַּעֲלוֹת, לְדָוִד:  
שִׂמְחָתִי, בְּאֲמָרִים לִי-- בֵּית יְ-הוָה גִּלְגָּל

1 A Song of Ascents; of David. I rejoiced when they said unto me: 'Let us go unto the house of Hashem '

ב. עַמְדוֹת, הֵיוּ רַגְלֵינוּ-- בְּשַׁעְרֶיךָ, יְרוּשָׁלַם

2 Our feet are standing within your gates, O Jerusalem;

ג. יְרוּשָׁלַם הִבְנוּיָהּ-- כְּעִיר, שֶׁחִבְרָה-לָהּ יַחַד

3 Jerusalem, that is built as a city that is compact together;

ד שָׁשִׂים עָלוּ שְׁבָטִים, שְׁבָטֵי-יְ-הוָה-- עֲדוֹת לְיִשְׂרָאֵל:  
לְהַדְוֹת, לְשֵׁם יְ-הוָה-יְ-הוָה

4 Whither the tribes went up, even the tribes of Hashem, as a testimony unto Israel, to give thanks unto the name of Hashem .

ה כִּי שָׁמָּה, יָשְׁבוּ כִסְאוֹת לְמִשְׁפָּט: כְּסֵאוֹת, לְבֵית  
דָּוִד.

5 For there were set thrones for judgment, the thrones of the house of David.

ו. שְׁאַלוּ, שְׁלוֹם יְרוּשָׁלַם; יִשְׁלְיוּ, אֶהְבֵּיךָ

6 Pray for the peace of Jerusalem; may they prosper that love you.

ז. יְהִי-שְׁלוֹם בְּחִילֶךָ; שְׁלוֹהָ, בְּאַרְמְנוֹתֶיךָ

7 Peace be within thy walls, and prosperity within thy palaces.

ח. לְמַעַן, אֲחֵי וְרֵעֵי-- אֲדַבְרָה-נָא שְׁלוֹם בְּךָ

8 For my brothers and companions' sakes, I will now say: 'Peace be within you.'

ט. לְמַעַן, בֵּית-יְ-הוָה-יְ-הוָה אֱלֹהֵינוּ-- אֲבַקֶּשֶׁה טוֹב לְךָ

9 For the sake of the house of Hashem our Gd I will seek your good.

Petahat Eliyahu prayer masterfully translated by HaRav Ariel Bar Tzaddok and found at <http://www.koshertorah.com/PDF/ptah-eliyahu.pdf> should be recited next.

Eliyahu, of blessed memory began and said: "Master of the universe, You are a Unity that cannot be reckoned. You are above all those who are above and concealed more than any that are concealed. No thought is able to grasp You at all. You are the One who has brought forth "ten levels" (*tikunim*), which we refer to as the ten sefirot. By them do You guide all the worlds, both the revealed and the hidden. You are the One who unites them and joins them. You dwell within them. Therefore, anyone who would dare try to separate one of these ten sefirot from another is considered having tried to separate Your Unity. These ten sefirot all follow in accordance to their nature; one is long, one is short and one is in the middle. You are the One who guides them, though there is none who guides You, not from above, not from below, not from any side. You have ordained them to be garments, from which come forth the souls of human beings. How many are the bodies You have made? They are all called "bodies," for they clothe that which is concealed within them. This is their order: **Hesed** is the right arm; **Gevurah** is the left arm; **Tiferet** is the torso; **Netzah** and **Hod** are the two legs. **Yesod** is at the end of the body; it is the sign of the holy covenant. **Malkhut** is the mouth; we refer to Her as the Oral Torah. Hokhama is the brain, which is inner contemplation. **Binah** is the heart, for it is the heart that understands. Regarding these two (sefirot), it is written: "*the hidden things belong to Adonai our G-d*" (*Devarim 29:28*). The Supernal Keter is the crown of **Malkhut**; of it is it said, "*It tells the end from the beginning*" (*Yishaya 46:10*). This is the skull, the place where the Tefillin rest. From within comes the Name Havaya D'MAH, this is the path of Atzilut. This Name is the provider of Water to all the Tree (of the sefirot), in all its limbs and branches. Like water that irrigates a tree, by this Water is this Tree strengthened and thus grows.

Master of the universe! You are above all and the Cause of all causes. You who waters the Tree with that great Flow. That great Flow is like the soul to the body. It is the life of the body. Yet, within You there is no image or form of body, not from anything inside or out.

You have created the heavens and the earth and brought forth with them the Sun and the Moon, the stars and the constellations. Upon the earth, You have brought forth the trees, the grass, the Garden of Eden, herbs, animals, birds, fish and human beings. All were brought forth in order that they may know that which is above. That all may know the order of operations of those things above and below, to recognize the relationship between above and below. Yet, none can know You. Aside from Your Unity, there is no unity, not above or below. You are known to be over all and Lord of all things.

All the sefirot, every one of them has a known Name. You fill each of these Names. You are the One who completes each one. When You withdraw from them, their Names are left as bodies without a soul.

You are **Wise**, but not with a knowable wisdom. You **understand**, but not with knowable **understanding**. You have no known place, yet human beings will perceive Your **strength and power**, to show them how the world operates in accordance with **mercy** and **severity**, which are **righteousness** and justice, all in accordance with the actions of those below.

**Judgment** is severity; **justice** is the **center** column. Righteousness is the holy kingdom; the scales of justice are supported by truth. Righteousness is the **sign of the covenant**. All is to show how the world operates, not that there is

not righteousness that is severe, or justice that is merciful, for within each are all.

Rise up, Rabbi Shimon! And let new things be revealed by your hands. For to you has permission been granted that by your hands shall be revealed the most sublime of secrets that which no one has been allowed to reveal, until now.

Rabbi Shimon arose and began to say: "To You Adonai is the *greatness and the severity, etc...*" (I Divrei 29:11). Those above are listening, those who sleep in Hebron, as well as the Faithful Shepherd. Rise up from your sleep! "Awaken and sing, you who sleep in the dust" (Is. 26:19). These are the Righteous, who come forth from the side referred to as "I sleep, yet my heart is awake" (Shir HaShirim 5:2). These ones are not dead, therefore are they told to 'awake and sing.'

Faithful Shepherd, you and the fathers must awake and sing in order to arouse the Shekhina that sleeps in the exile. For up to now all the Righteous are asleep, the slumber is upon their eyes. Immediately the Shekhina cries out three times to the Faithful Shepherd, saying to him "Rise up! For of you it is written: "The voice of my beloved is knocking" (Shir 5:2), this by the four letters of the Name. It also says: 'Open to me, my sister, my beloved, my pure one' (ibid.), for "the punishment of your sins is fulfilled, O daughter of Zion, no more will you be carried away into exile" (Eika 4:22). For My Head is full of dew (Tal).

What does this mean "My Head is full of dew (Tal)? The Holy One, blessed be He answers and says: "You have thought that from the day the Temple was destroyed, that I have entered My (heavenly) house and dwelt there, but this is not so! I have not entered it at all! For as long as you are in exile, you have a sign: My Head is full of dew" (Tal). The final Hey of Havaya, She is the Shekhina in exile. Her life and Her completion comes from the "dew" (Tal). This "dew" is the letters of the Name Yod Hey Vav, (which numerically equals 39, or Tal, in Hebrew).

The final Hey of the Name Havaya D'MAH is not included in the value of "Tal." Only Yod Hey Vav alone equal "Tal." This is what flows down to the Shekhina (Hey) from all the supernal sources. Immediately arose the Faithful Shepherd and the holy fathers with him. This is all that can be revealed about the secret of Unity. Blessed be G-d, forever and ever. Amen and amen.

### תהלים Chapter 126

א שיר, המעלות:  
בשוב י-ה-ו-ה, את-שיבת ציון-- היינו, פחלמים

ב אז ימלא שחוק, פינו-- ולשוננו רנה:  
אז, יאמרו בגוים-- הגדיל י-ה-ו-ה, לעשות עם-  
אלה.

ג הגדיל יהוה, לעשות עמנו-- היינו שמחים

ד שובה י-ה-ו-ה, את-שבותנו (שביתנו)--  
פאפיקים בנגב.

1 A Song of Ascents. When Hashem brought back those that returned to Zion, we were like unto them that dream.

2 Then was our mouth filled with laughter, and our tongue with singing; then said they among the nations: 'Hashem has done great things with these.'

3 Hashem has done great things with us; we are rejoiced.

4 Turn our captivity, Hashem, as the streams in the dry land.



ה. הַזְרְעִים בְּדַמְעָה -- בְּרִנָּה יִקְצְרוּ

ו. הַלֹּחֵף יִלֵּךְ, וּבְכֹה -- נִשְׂא מִשֶׁף-הַזֶּרַע:  
בֹּא-יָבֹא בְרִנָּה -- נִשְׂא, אֲלֻמָּתָיו

5 They that sow in tears shall reap in joy.

6 Though he goes on his way weeping that beareth the measure of seed, he shall come home with joy, bearing his sheaves.

### תהלים Chapter 148 Psalms

א. הַלְלוּ-יְהוָה:  
הַלְלוּ אֶת-יְהוָה-הַגָּבֹהַּ, מִן-הַשָּׁמַיִם;

ב. הַלְלוּהוּ כָּל-מַלְאָכָיו; הַלְלוּהוּ, כָּל-צָבָאוֹ

ג. הַלְלוּהוּ, שֶׁמֶשׁ וְיָרֵחַ; הַלְלוּהוּ, כָּל-כּוֹכָבֵי אוֹר

ד. הַלְלוּהוּ, שָׁמַי הַשָּׁמַיִם; וְהַמַּיִם, אֲשֶׁר מֵעַל  
הַשָּׁמַיִם.

ה. יְהַלְלוּ, אֶת-שֵׁם יְהוָה-הַגָּבֹהַּ: כִּי הוּא צִוָּה וַיִּבְרָאוּ

ו. וַיַּעֲמִידֵם לְעַד לְעוֹלָם; חֵק-נִתַּן, וְלֹא יִעֲבֹר

ז. הַלְלוּ אֶת-יְהוָה-הַגָּבֹהַּ, מִן-הָאָרֶץ -- תַּנְיִינִים, וְכָל-  
תַּהֲמוֹת.

ח. אֵשׁ וּבָרָד, שֶׁלֶג וְקִיטּוֹר; רוּחַ סַעֲרָה, עֹשֶׂה דְבָרוֹ

ט. הַהָרִים וְכָל-גְּבוּעוֹת; עֵץ פְּרִי, וְכָל-אֲרָזִים

י. חַמְצֵה וְכָל-בְּהֵמָה; רֶמֶשׂ, וְצִפּוֹר כָּנָף

יא. מַלְכֵי-אֲרָץ, וְכָל-לְאֻמִּים; שָׂרִים, וְכָל-שֹׁפְטֵי  
אֲרָץ.

יב. בְּחֹרִים וְגַם-בְּתוֹלוֹת; זְקֵנִים, עַם-גְּעֻרִים

יג. יְהַלְלוּ, אֶת-שֵׁם יְהוָה-הַגָּבֹהַּ -- כִּי-נִשְׁגָּב שְׁמוֹ לְבָדוֹ:  
הוֹדוּ, עַל-אֲרָץ וְשָׁמַיִם

יד. וַיָּרֶם קַרְנוֹ לְעַמּוֹ, תַּהֲלֵה לְכָל-חַסִּידָיו --  
לְבָנֵי יִשְׂרָאֵל, עַם קָרְבּוֹ:  
הַלְלוּ-יְהוָה.

1 Hallelujah. Praise Hashem from the heavens; praise Him in the heights.

2 Praise Him, all His angels; praise Him, all His hosts.

3 Praise Him, sun and moon; praise Him, all stars of light.

4 Praise Him, heavens of heavens, and waters that are above the heavens.

5 Let them praise the name of Hashem; for He commanded, and they were created.

6 He has also established them for ever and ever; He has made a decree which shall not be transgressed.

7 Praise Hashem from the earth, sea-monsters, and all deeps;

8 Fire and hail, snow and vapour, stormy wind, fulfilling His word;

9 Mountains and all hills, fruitful trees and all cedars;

10 Beasts and all cattle, creeping things and winged fowl;

11 Kings of the earth and all peoples, princes and all judges of the earth;

12 Both young men and maidens, old men and children;

13 Let them praise the name of Hashem, for His name alone is exalted; His glory is above the earth and heaven.

14 And He has lifted up a horn for His people, a praise for all His saints, even for the children of Israel, a people near unto Him. Hallelujah.

The laws concerning this follow from [www.dailyhalacha.com](http://www.dailyhalacha.com)

There is a Mitzva to recite "*Birkat Ha'ilanot*" ("the blessing over trees") upon seeing blossoming trees during the month of Nissan. The recitation of the *Beracha* and the accompanying text is followed by a "*Kaddish Yehe Shelama*," and for this reason it is preferable to recite *Birkat Ha'ilanot* in the presence of a *Minyan*.

However, as Rav Pinhas Zevihi (contemporary) rules in his work *Birkat Yosef* (p. 83), if a person chances upon blossoming trees in private, he should recite the *Beracha* at that point, rather than wait for the opportunity to recite the *Beracha* with a *Minyan*. Rav Zevihi tells that thirty years ago, when Hacham Ovadia Yosef served as Chief Rabbi of Tel-Aviv, Hacham Ovadia came to visit him towards the beginning of Nissan and they noticed two blossoming trees. Despite the fact that they were not in the presence of a *Minyan*, the two Rabbis immediately recited *Birkat Ha'ilanot* with great joy and fervor. Rav Zevihi tells that the trees dried very quickly that year, such that many people who delayed the recitation of *Birkat Ha'ilanot* lost the opportunity to fulfill this *Mitzva*. This incident demonstrates the importance of reciting *Birkat Ha'ilanot* at the earliest opportunity, even without a *Minyan*.

Hacham Ovadia Yosef (*Yabia Omer* – vol. 2, *Yoreh De'a* 18:3) issues a similar ruling with regard to the monthly recitation of *Birkat Ha'lebana* (the *Beracha* over the new moon). This *Beracha*, too, should ideally be recited together with a *Minyan*, but Hacham Ovadia rules that it is nevertheless preferable to recite it at the first opportunity. Otherwise, cloud cover might prevent one from reciting it afterward, and he will then miss the opportunity of fulfilling this *Mitzva*.

If a person saw blossoming trees during Nissan and did not, for whatever reason, recite *Birkat Ha'ilanot*, he recites the *Beracha* upon his second sighting of the trees, provided that the fruits have not emerged and the trees are still in their blossoming stage. The *Mishna Berura* (commentary to the *Shulhan Aruch* by Rabbi Yisrael Kagan, 1839-1933), in *Siman* 226 (5), cites this ruling from the *Mahasit Ha'shekel* (Rabbi Shemuel Klein, Germany, 1724-1806), and this is also the position taken by Rav Zevihi (*ibid.*, p. 86) and Hacham Ovadia Yosef (in his new work on the laws of *Berachot*, p. 466).