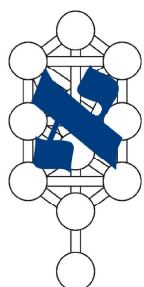


פרשת הקטרת

PARASHAT HAKETORET

Incense Portion



Kabbalah4All Siddur

About Our Siddur

As an international online Sephardic Jewish community, it was important to create a siddur that would meet the needs of those who join us from all around the world and could be downloaded to a computer or tablet. Our Siddur follows Nusach Ari and Nusach Edot HaMizrach (Sephardic). We welcome you to use our siddur whether you are joining us for services or praying on your own.

Kabbalah4All Transliteration Guidelines

- a** as in father
- ai** or **ay** as in aisle
- e** as in red
- ei** as in eight
- i** as in pizza
- o** as in no
- oy** as in toy
- u** as in tune
- ch** as in Bach in German (strong sound from the throat)
- g** as in give
- tz** as in lots
- ' typically adds an "EH" sound after a consonant, this is known as a Shva Na or pronounced Shva as in the word "Sh'ma".
- a dash is simply used to aid in pronunciation, usually if two like vowels follow each other, as in the word "da-at."

In Hebrew, the accent generally falls on the last syllable, however it sometimes falls somewhere else in the word. In our transliteration, when the syllable falls somewhere else other than the last syllable, that stressed syllable will be underlined. Example: Melech.

Hebrew Rules

The following are some of the Hebrew rules you may notice in our siddur.

מֵלֶךְ

In Hebrew, the accent generally falls on the last syllable, however it sometimes falls somewhere else in the word. Whenever a syllable other than the last is accented, a "meteg" (the vertical line under the first letter) will appear.

כֹּל

The "masoret" above the letter Chaf indicates that this is a Kamatz Katan, which is pronounced as "o"; in this example the word is "kol."

יִשְׁמְחוּ

The "rafe" above a letter indicates it is a Shva Na. This example is pronounced yism'chu.

Note that the rafe does not appear above the first letter of a word that has a Shva as that is ALWAYS a Shva Na.

Please do not publish or distribute without permission.

All prefaces to prayers written and adapted by David Aharon L. Curtis for Kabbalah4All.
Translated by David Aharon L. Curtis.
Edited by David Aharon L. Curtis.

Copyright © Kabbalah4All.com.

פרשת הקטורת

PARASHAT HAKETORET

According to Kabbalah, the incense offering in the Holy Temple was the greatest of offerings. When we read the Parashat HaKetoret we connect our souls to the incense offering, and Rabbi Isaac Luria said that this is one of the most powerful tools to correct negativity and to remove the effects of negativity. The Zohar states that the Parashat HaKetoret should be recited with great concentration.

Atah hu Adonai Eloheinu,
You are the One, Adonai our Elohim,
 shehiktiru avoteinu l'fanecha
that our ancestors burned before You
 et k'toret hasamim bizman
the incense spices in the time
 shebeit hamikdash hayah kayam,
when the Holy Temple was standing,
 ka-asher tzivta otam
as You commanded them
 al y'dei Mosheh n'vi-echa,
by the hand of Moses, Your Prophet,
 kakatuv b'Toratecha:
as it is written in Your Torah:
 Vayomer Adonai el Mosheh,
Adonai said to Moses:
 Kah l'cha samim,
Take for yourself spices,
 nataf ushchelet v'chelb'nah,
stacte, onycha, and galbanum,
 samim ulvonah zakah,
spices and frankincense that is pure,
 bad b'vad yih-yeh.
of equal weight they shall be.
 V'asita otah k'toret,
And you shall make it into incense,
 rokach, ma-aseh roke-ach,
a spice-compound, the handiwork of a perfumer,
 m'mulach, tahor, kodesh.
thoroughly mixed, pure, and holy.
 V'shachakta mimenah hadeq,
And you shall grind some of it finely,
 v'natatah mimenah lifnei ha-edut
and you shall place some of it before the Testimony
 b'ohel mo-ed asher
in the Tent of Appointment, where

אתה הוא יהוה אלהינו,
 שהקטירו אבותינו לפניך
 את קטורת הסמים בזמן
 שבית המקדש היה קיים,
 כאשר צוית אותם
 על ידי משה נביאך,
 ככתוב בתורתך:
 ויאמר יהוה אל משה,
 קח לך סמים,
 נטף ושחלת וחלבנה,
 סמים ולבנה זכה,
 בד בבד יהיה.
 ועשית אתה קטורת,
 רקח, מעשה רוקח,
 ממלח, טהור, קדש.
 ושחקת ממנה הדק,
 ונתתה ממנה לפני העדות
 באהל מועד אשר

iva-ed l'cha shamah,
I shall designate a time to meet you there,
kodesh kadashim tih-yeh lachem.
holy of holies it shall be for you.
V'ne-emar: V'hiktir alav
It is also written: And burn upon it
Aharon k'toret samim,
shall Aaron, the incense of spices,
baboker baboker b'heitivo
each and every morning when he prepares
et hanerot yaktirenah.
the lamps, he is to burn it.
Uvha-alot Aharon et hanerot
And when Aaron ignites the lamps
bein ha-arbayim yaktirenah,
in the afternoon, he is to burn it.
k'toret tamid
an incense that is continual
lifnei Adonai l'doroteichem.
before Adonai throughout your generations.

Tanu rabanan,
The Rabbis taught,
pitum haketoret keitzad.
How is the incense mixture formulated?
Sh'losh me-ot v'shishim ushmonah
Three hundred and sixty-eight
manim hayu vah.
maneh were in it.
Sh'losh me-ot v'shishim vachamishah
Three hundred and sixty-five
k'minyan y'mot hachamah,
which correspond to the days of the solar year,
maneh v'chol yom,
a maneh for each day,
machatzito vaboker
half in the morning
umachatzito ba-erev.
and half in the evening.
Ushloshah manim y'terim,
And three extra maneh,
shemehem machnis kohen gadol
from them the Kohen Gadol would put in (his hands)
v'notel meheme m'lo
and take out both
chafnav b'yom hakipurim,
his handfuls (to bring into the Holy of Holies) on Yom Kippur,
umachaziran l'machteshet
and he would return them to the mortar

אוֹעֵד לְךָ שָׁמָּה,
 קֹדֶשׁ קְדָשִׁים תִּהְיֶה לָּכֶם.
 וְנֹאמַר: וְהִקְטִיר עָלָיו
 אֶהְרֹן קְטֹרֶת סַמִּים,
 בַּבֹּקֶר בַּבֹּקֶר בְּהִיטִיבוֹ
 אֶת הַנְּרוֹת יִקְטִירֵנָּה.
 וּבְהַעֲלֹת אֶהְרֹן אֶת הַנְּרוֹת
 בֵּין הָעֲרָבִים יִקְטִירֵנָּה,
 קְטֹרֶת תָּמִיד
 לְפָנַי יְהוָה לְדוֹרֹתֵיכֶם.

תָּנוּ רַבָּנָן,
 פְּטוּם הַקְטֹרֶת כִּיצַד.
 שְׁלֹשׁ מֵאוֹת וְשִׁשִּׁים וְשִׁמּוֹנָה
 מָנִים הָיוּ בָּהּ.
 שְׁלֹשׁ מֵאוֹת וְשִׁשִּׁים וַחֲמִשָּׁה
 כְּמִנְיַן יְמוֹת הַחֲמָה,
 מָנָה בְּכָל יוֹם,
 מַחְצִיתוֹ בַּבֹּקֶר
 וּמַחְצִיתוֹ בָּעֶרֶב.
 וְשִׁלְשָׁה מָנִים יִתְרִים,
 שְׁמֵהֶם מַכְנִיס כֹּהֵן גָּדוֹל
 וְנוֹטֵל מֵהֶם מְלֹא
 חֲפָנָיו בְּיוֹם הַכִּפּוּרִים,
 וּמַחְזִירָן לְמַחְתֶּשֶׁת

b'erev yom hakipurim
 on the day before Yom Kippur,
 k'dei l'kayem mitzvat
 to fulfill the commandment
 dakah min hadakah,
 that it be exceptionally fine,
 v'achad asar samanim hayu vah,
 and eleven kinds of spices were in it,
 v'elu hen:
 and they are these:

It is appropriate to count the Eleven spices with the fingers of your right hand.

- (1) Hatzori,
 Balm,
- (2) v'hatziporen,
 and onycha,
- (3) hachel-b'nah
 galbanum
- (4) v'hal'vonah,
 and frankincense,
 mishkal shivim shivim maneh.
 each weighing seventy maneh.
- (5) Mor,
 Myrrh,
- (6) uktzi-ah,
 and cassia,
- (7) shibolet nerd,
 spikenard,
- (8) v'charkom, mishkal
 and saffron, each weighing
 shishah asar shishah asar maneh.
 each weighing sixteen maneh.
- (9) Hakosht sh'neim asar,
 Costus, twelve,
- (10) v'kilufah sh'loshah,
 and aromatic bark, three,
- (11) v'kinamon tishah.
 and cinnamon, nine.

Borit karshinah tishah kabin,
 Added was Carshina lye, nine kav,
 yein kafrisin s'in t'lata v'kabin
 Cyprus wine, three seah and kav
 t'lata, v'im ein lo yein kafrisin,
 three, if one could not get Cyprus wine,
 mevi chamar chivaryan atik,
 they would bring old white wine,
 melach s'domit rova hakav,
 a quarter of a kab of Sodom salt,

בְּעֶרֶב יוֹם הַכִּפּוּרִים
 כְּדֵי לְקַיֵּם מִצְוֹת
 דָּקָה מִן הַדָּקָה,
 וְאַחַד עָשָׂר סַמָּנִים הָיוּ בָּהֶן,
 וְאֵלוֹ הֵנּוּ:

- (א) הַצָּרִי,
- (ב) וְהַצְּפָרָן,
- (ג) הַחֶלְבָּנָה,
- (ד) וְהַלְּבֹנָה,
 מִשְׁקַל שִׁבְעִים שִׁבְעִים מָנֶה.
- (ה) מוֹר,
- (ו) וּקְצִיעָה,
- (ז) שְׂבֻלַת נֵרֶד,
- (ח) וְכַרְכֹּם, מִשְׁקַל
 שִׁשָּׁה עָשָׂר שִׁשָּׁה עָשָׂר מָנֶה.
- (ט) הַקּוֹשֵׁט שְׁנַיִם עָשָׂר,
- (י) וְקְלוּפַת שְׁלֹשָׁה,
- (יא) וְקִנְמוֹן תִּשָּׁעַה.

בְּרִית כְּרִשְׁיָנָה תִּשְׁעָה קַבִּין,
 יַיִן קַפְרִיסִין סְאִין תְּלָתָא וְקַבִּין
 תְּלָתָא, וְאִם אֵין לוֹ יַיִן קַפְרִיסִין,
 מִבֵּיא חֲמַר חוֹרִין עֲתִיק,
 מִלַּח סְדוּמִית רְבַע הַקָּב,

ma-aleh ashan kol shehu.
and a small amount of a smoke-raising ingredient.

Rabi Natan ha-Bavli omer:

Rabbi Natan the Babylonian says:

Af kipat hayarden kol shehu.

Also a small amount of Jordan amber.

V'im natan bah d'vash, p'salah,

If one placed honey in it, they invalidated it,

v'im chiser achat mikol samaneha,

and if one omitted one of its spices,

chayav mitah.

they connected themselves to death.

Raban Shimon ben Gamliel omer:

Rabban Shimon ben Gamliel says:

Hatzori eino ela s'raf

The balm is exclusively the sap

hanotef me-atzei ha-k'taf.

that drips from the balsam trees.

Borit karshinah sheshafin bah

Carshina lye was to rub with it

et hatziporen k'dei shet'hei na-ah,

the onycha so that it should be pleasing,

yein kafrisin sheshorin bo

cyprus wine was to soak in it

et hatziporen k'dei shet'hei azah,

the onycha so that it should be pungent,

vahalo mei raglayim yafin lah,

although water of Raglayim is more suitable for the above,

ela she-ein machnisin mei raglayim

nevertheless they do not bring water of Raglayim

ba-azarah mip'nei hakavod.

one may not bring it into the Temple out of respect.

Tanya, Rabi Natan omer,

It is taught, Rabbi Natan says:

K'shehu shocek, omer:

As one would grind, another would say:

Hadek heitev, heitev hadek,

"Grind thoroughly, thoroughly grind,"

mip'nei shehakol yafeh lab'samim.

because the sound is beneficial for the spices.

Pitmah lachatza-in, k'sherah,

If one mixed it in half-quantities, then it was fit for use,

l'shalish ulravi-a, lo shamanu.

but to a third or a fourth, we have not heard.

Amar Rabi Y'hudah, zeh hak'lal,

Rabbi Yehudah said, This is the general rule

מַעֲלָה עֶשֶׂן כָּל שֶׁהוּא.

רַבִּי נָתַן הַבְּבִלִי אוֹמֵר:

אִף כִּפַּת הַיַּרְדֵּן כָּל שֶׁהוּא.

וְאִם נָתַן בָּהּ דְּבִשׁ, פְּסָלָהּ,

וְאִם חָסַר אַחַת מִכָּל סַמָּנֶיהָ,

חַיֵּב מִיָּתָהּ.

רַבֵּן שִׁמְעוֹן בֶּן גַּמְלִיאֵל אוֹמֵר:

הַצֹּרִי אֵינוֹ אֶלָּא שֶׁרֶף

הַנוֹטֵף מֵעֵצֵי הַקֶּטֶף.

בְּרִית כְּרִשְׁיָנָה שֶׁשָּׁפִין בָּהּ

אֶת הַצִּפּוֹרֵן כְּדֵי שֶׁתֵּהֵא נְאֻחָה,

יֵין קַפְרִיסִין שֶׁשּׁוֹרִין בּוֹ

אֶת הַצִּפּוֹרֵן כְּדֵי שֶׁתֵּהֵא עֲזוּהָ,

וְהֵלֵא מִי רַגְלִים יָפִין לָהּ,

אֶלָּא שֶׁאֵין מַכְנִיסִין מִי רַגְלִים

בְּעֲזָרָה מִפְּנֵי הַכְּבוֹד.

תַּנְיָא, רַבִּי נָתַן אוֹמֵר,

כְּשֶׁהוּא שׁוֹחֵק, אוֹמֵר:

הָדֵק הֵיטֵב, הֵיטֵב הָדֵק,

מִפְּנֵי שֶׁהַקּוֹל יָפֵה לְבִשְׁמִים.

פְּטָמָה לַחֲצֵאִין, כְּשֶׁרָהּ,

לְשָׁלִישׁ וּלְרַבִּיעַ, לֹא שֶׁמְעֵנוּ.

אָמַר רַבִּי יְהוּדָה, זֶה הַכֶּלֶל,

im k'midatah, k'sherah lachatza-in,
In its proper measure, it is fit to use half the full amount,
 v'im chiser achat mikol samaneha,
and if one omitted one of its spices,
 chayav mitah.
they connected themselves to death.

Tanei Bar Kapara,
Bar Kappara taught,
 Achat l'shishim o l'shivim shanah
Once every sixty or seventy years,
 hay'tah va-ah shel
the accumulated leftovers reached
 shirayim lachatza-in.
half of the yearly quantity.
 V'od tanei Bar Kapara,
And Bar Kappara also taught,
 Ilu hayah noten bah
Had one put in it
 kortov shel d'vash,
a dash of honey,
 ein adam yachol
not any person would be able to
 la-amod mip'nei reichah.
resist its scent.
 V'lamah ein m'ar'vin bah d'vash,
And why did they not mix honey into it?
 mip'nei sheha-Torah om'rah:
because the Torah says:
 Ki chol s'or v'chol d'vash lo
For any leaven or any honey, you are not
 taktiru mimenu isheh Ladonai.
to burn from them a fire-offering to Adonai.

אם כְּמִדָּתָהּ, כְּשֵׁרָה לְחֻצָּאִין,
 וְאִם חִסַּר אַחַת מִכֹּל סַמְנֵיהָ,
 חַיָּב מִיָּתָהּ.

תַּנֵּי בַר קַפָּרָא,
 אַחַת לְשִׁשִּׁים אוֹ לְשִׁבְעִים שָׁנָה
 הָיְתָה בָּאָה שֶׁל
 שִׁרְיִים לְחֻצָּאִין.
 וְעוֹד תַּנֵּי בַר קַפָּרָא,
 אִלוֹ הָיָה נוֹתֵן בָּהּ
 קוֹרְטוֹב שֶׁל דְּבַשׁ,
 אִין אָדָם יָכוֹל
 לְעִמֹּד מִפְּנֵי רֵיחָהּ.
 וְלָמָּה אִין מְעַרְבִין בָּהּ דְּבַשׁ,
 מִפְּנֵי שֶׁהַתּוֹרָה אִמְרָה:
 כִּי כֹל שָׂאֵר וְכֹל דְּבַשׁ לֹא
 תִקְטְרוּ מִמֶּנּוּ אֲשֶׁה לַיהוָה.

לַיהוָה הִישׁוּעָה, עַל עַמֶּךָ בְּרִכָּתְךָ סֵלָה.

Ladonai hayshu-ah, al am'cha virchatecha selah.
Salvation is Adonai's, Your blessing be upon Your people, Selah.

יְהוָה צְבָאוֹת עִמָּנוּ, מִשְׁגָּב לָנוּ אֱלֹהֵי יַעֲקֹב, סֵלָה.

Adonai tz'va-ot imanu, misgav lanu, Elohei Ya-akov selah.
Adonai of hosts is with us, a stronghold for us, is the Elohim of Jacob. Selah.

יְהוָה צְבָאוֹת, אֲשֶׁרִי אָדָם בֹּטַח בְּךָ.

Adonai tz'va-ot, ashrei adam bote-ach bach.
Adonai of hosts, joyful is the person who trusts in You.

יהוה הוֹשִׁיעָה, הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם קְרֹאֲנוּ.

Adonai hoshi-ah, hamelech ya-anenu v'yom korenu.
Adonai save us, the Sovereign shall answer us on the day when we call.

הַשִּׁיבֵנוּ יְהוָה אֱלֹהֵינוּ וְנִשְׁוֵבָה, חֲדָשׁ יָמֵינוּ כְּקֶדֶם.

Hashiyenu Adonai elecha v'nashuvah, chadesh yameinu k'kedem.
Return us to You Adonai and we will return, renew our days as of old.

וְעֶרְבָה לַיהוָה מִנְחַת יְהוּדָה וִירוּשָׁלַיִם,

כִּימֵי עוֹלָם וּכְשָׁנִים קְדָמוֹת.

V'ar'vah Ladonai minchat Y'hudah Virushalayim,
kimei olam uchshanim kadmoniyot.

And pleasing to Adonai may be the offering of Judah and Jerusalem,
as in days of old and in years gone by.

אָנָּה בְּכֹחַ

ANA B'CHOACH

This prayer is known as the 42-Letter Name and connects us to the original force of creation, drawing healing energy and protection into our lives.

אָבִי יִתֵּן

חֶסֶד
CHESED

אָנָּה בְּכֹחַ גְּדוּלַת יְמִינְךָ תִּתִּיר צְרוּרָה.

Ana b'choach g'dulat y'min'cha tatir tz'rurah.

Release all those in captivity, we beseech You, Almighty One Whose power sets us free.

קַבֵּל רִנַּת עַמְּךָ שֶׁגָּבְנוּ טַהֲרָנוּ נוֹרָא.

גְּבוּרָה
GEVURAH

Kabel rinat am'cha sag'venu taharenu nora.

Accept the singing of all Your people who praise and glorify You alone.

נָא גִבּוֹר דּוֹרְשֵׁי יַחְדוּךָ כְּבַבְתָּ שְׁמֵרֵם.

תפארת
TIFERET

נָא גִבּוֹר דּוֹרְשֵׁי יַחְדוּךָ כְּבַבְתָּ שְׁמֵרֵם.
Na gibor dor'shei yichud'cha k'vavat shomrem.
Preserve those who seek Your unity, guard them like the pupil of the eye.

בְּרַחֵם טַהַרֵם רַחֲמֵי צְדִקְתֶּךָ תָּמִיד גְּמִלֵם.

נצח
NETZACH

בְּרַחֵם טַהַרֵם רַחֲמֵי צְדִקְתֶּךָ תָּמִיד גְּמִלֵם.
Bar'chem taharem rachamei tzidkat'cha tamid gomlem.
Bless and purify them and always grant them Your compassionate righteousness.

חֲסִין קָדוֹשׁ בְּרוּב טוּבְךָ נֹהֵל אַדְתֶּךָ.

הוד
HOD

חֲסִין קָדוֹשׁ בְּרוּב טוּבְךָ נֹהֵל אַדְתֶּךָ.
Chasin kadosh b'rov tuv'cha nahel adatecha.
Invincible and Mighty One, with the abundance of Your goodness, watch over Your people.

יָחִיד גֵּאָה לְעַמֶּךָ פְּנֵה זוֹכְרֵי קְדוּשַׁתְךָ.

יסוד
YESOD

יָחִיד גֵּאָה לְעַמֶּךָ פְּנֵה זוֹכְרֵי קְדוּשַׁתְךָ.
Yachid ge-eh l'am'cha p'neh zoch'rei k'dushatecha.
O Exalted One, turn to Your people who remember Your holiness.

שׁוּעַתֵּנוּ קַבֵּל וּשְׁמַע צְעָקָתֵנוּ יוֹדֵעַ תַּעֲלוּמוֹת.

מלכות
MALCHUT

שׁוּעַתֵּנוּ קַבֵּל וּשְׁמַע צְעָקָתֵנוּ יוֹדֵעַ תַּעֲלוּמוֹת.
Shavatenu kabel ushma tza-akatenu yode-a ta-alumot.
Turn to us and hear our prayers, You Who know all hidden things.

This verse is said in a whisper.

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד!
Baruch shem k'vod malchuto l'olam va-ed!
Blessed is the Name of His glorious realm for ever and ever!