

וַיִּשְׁחַט־הוּא יְשׁוּעָה He shall slaughter it on the north side of the altar before the Lord; and Aaron's sons, the Kohanim, shall sprinkle its blood all around the altar.<sup>1</sup>

## KETORET—INCENSE

וְאַתָּה אַתָּה You are the Lord our God and God of our fathers before whom our ancestors burned the offering of incense when the Bet Hamikdash stood, as You have commanded them through Moses Your prophet, as it is written in Your Torah:

- 1 וַיֹּאמֶר The Lord said to Moses: Take fragrant spices, stacte, onycha, and galbanum, fragrant spices, and pure frankincense; there shall be an equal weight of each.
- 2 (And you shall make it into incense, a compound expertly blended, well-mingled, pure and holy.) You shall grind some of it very fine, and put some of it before the Ark in the Tabernacle, where I will meet with you; most holy shall it be to you.<sup>2</sup> And it is written: Aaron shall burn upon the altar the incense of fragrant spices; every morning when he cleans the lamps [of the menorah], he shall burn it. And toward evening, when Aaron lights the menorah, he shall burn it; this is a continual incense-offering before the Lord throughout your generations.<sup>3</sup>

- 6 וְהָיוּ The Rabbis have taught:<sup>4</sup> How was the incense prepared? It weighed 368 *manim*; 365 corresponding to the number of days in the solar year, one *maneh* for each day—half a *maneh* to be offered in the morning and half toward evening; and the other three *manim* from which the Kohen Gadol took two handfuls [into the Holy of Holies] on Yom Kippur. These [three *manim*] were put back into the mortar on the day before Yom Kippur and ground again very thoroughly so as to make the incense extremely fine.

וַיִּשְׁחַט אֹתוֹ עַל יְדֵי הַמִּזְבֵּחַ עֲפֹנֶה לְפָנֶיךָ יי, וְזָרְקוּ בְּנֵי אֹהֲלֵי הַכֹּהֲנִים אֹת דָּמוֹ עַל הַמִּזְבֵּחַ סָבִיב:

## KETORET—INCENSE

אַתָּה הוּא יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שְׂרַבְתָּנוּ אֲבוֹתֵינוּ לְפָנֶיךָ אֶת קְטֹרֶת הַפְּפוֹם בְּזִמְנֵי שַׁבִּיחַ הַמִּקְדָּשׁ קִים, בְּאִשְׁרֵי צִוִּית אוֹתָם עַל יַד מֹשֶׁה נְבִיאָךְ, בְּחֻמְרוֹתֶיךָ:

- 1 וַיֹּאמֶר יי אֵל מֹשֶׁה, קַח לְךָ סָפוּם, נִסְחָה וְנִסְחָה, וְהַלְפָנָה, סָפוּם, וְלֹכְנֶה וּפְרָה, פֶּר כַּבֵּד יְהִי־הָיָה; וְעֲשִׂיתָ אֹתָהּ קְטֹרֶת, וְקַח מַעֲשֵׂה רוֹקַח, מְמַלֵּחַ מִדְּוָר קָדָשׁ: וְשַׁחַקְתָּ מִמֶּנּוּ דֶדֶק, וְנִתְהַמָּה מִמֶּנּוּ לְפָנֶיךָ הַעֲדֹת בְּאֹהֶל מוֹעֵד, אִשֶׁר אֲנִיעַד לְךָ אֲשַׁמָּה, קָדָשׁ קְדוֹשִׁים, מְהִירָה לְקִים: וְנִאֲמַר: וְהִקְשִׁיר עָלָיו אֹהֶל קְטֹרֶת סָפוּם, בְּפִקְרָה בְּפִקְרָה פְּהַיִּשְׁבוּ אֶת הַעֲדוֹת וְקִטְרוֹנֶנּוּ: וְזָרְעֵלְתָה אֹהֶל אֶת הַעֲדוֹת בֵּין הָעַרְפוֹם וְקִטְרוֹנֶנּוּ, קְטֹרֶת הַמִּיֹּד לְפָנֶיךָ יי לְדֹרֹתֵיכֶם:<sup>3</sup>

- 6 הָיוּ רַבְּנֵינוּ, פְּשׁוּם הַקְטֹרֶת פִּיעִיר: שְׁלֹשׁ מֵאוֹת וְשִׁשִּׁים וְשִׁמּוֹנֶנָה מְנוּם דֵּוּי כְּהֵן, שְׁלֹשׁ מֵאוֹת וְשִׁשִּׁים וְחַמְשָׁה קְמִנֵין וְמוֹת הַחֲמֹה, מְנַה לְכָל יוֹם פְּרָם בְּשַׁחֲרִית וּפְרָם בֵּין הָעַרְפוֹם, וְשִׁלְשָׁה מְנוּם יְהִי־הָיָה, שְׁפֹרֶם מְכִנִים כִּהֵן זָדוּל מְלֵא חֲפָזֵינוּ בְּיוֹם הַכִּפּוּרִים, וּמְחֻזְרֵין לְמִכְתָּשֶׁת פְּעִירָה יוֹם הַכִּפּוּרִים, וְשׁוֹחֲקֵין וּפְרָה

1. Leviticus 1:11. 2. Exodus 30:34-36. 3. Ibid. 30:7-8. 4. V. Keritot 6a-b; Yerushalmi, Yoma 4:5.

- 4 The incense contained the following eleven kinds of spices: 9  
 1) balm, 2) onycha, 3) galbanum, 4) frankincense—each one weighing seventy *maneh*; 5) myrrh, 6) cassia, 7) spike-nard, 8) saffron—each weighing sixteen *maneh*; 9) costus, twelve *maneh*; 10) aromatic bark, three [*maneh*]; 11) cinnamon, nine [*maneh*]. [Also used in the preparation of the incense were:] lye of Carshina, nine *kabin*; Cyprus wine, three *se'in* and three *kabin*—if Cyprus wine was not available, strong white wine might be used instead; salt of Sodom, a fourth of a *kab*; and a minute quantity of a smoke-raising herb. Rabbi Nathan the Babylonian says: A minute quantity of Jordan amber was also added. [If, however, honey were added, the incense became unfit; while if one left out any one of the ingredients, he was liable to the penalty of death.]
- 15 Rabbi Shimon ben Gamriel says: The balm is no other than a resin which exudes from the balsam trees. [The lye of Carshina was used for rubbing on the onycha to refine its appearance.] The Cyprus wine was used in which to steep the onycha to make its odor more pungent. Though the water of Raglayim might have served that purpose well, it would be disrespectful to bring it into the Bet Hamikdash.
- 18 It has been taught, Rabbi Nathan says: While the Kohen was grinding the incense, the overseer would say, "Grind it thin, grind it thin," because the [rhythmic] sound is good for the compounding of the spices. [If only half the yearly required quantity of incense was prepared, it was fit for use; but we have not heard if it was permissible to prepare only a third or a fourth of it.] Rabbi Yehudah said: 20 The general rule is that if the incense was compounded in its correct proportions, it was fit for use even if only half the annually required quantity was prepared; if, however, one left out any one of its ingredients, he was liable to the penalty of death.
- 21 It has been taught, Bar Kappara says: Once in sixty or seventy years, half of the required yearly quantity of incense came from the accumulated surpluses [from the three *maneh* from which the High Priest took two handfuls on Yom Kippur]. Bar Kappara also taught: Had a minute

יָשָׁר כְּרִי שְׂתֹרֵתָ רִקָּה מִן הַדֶּקֶה, וְאֶחָד עֶשְׂרֵי סַפְמָנוֹם  
 רִיזוּ בָהּ, וְאֵלֹי הַזֵּן: (1) הַצֹּרִי (2) וְהַצֹּפִיז (3) הַתְּלֻכָּה  
 (4) וְהַלְּבֹנָה מִשְׁקָל שְׁבַעִים מָנֶה, (5) מִזֹּר  
 (6) וְלִצְיֹעָה (7) שְׁפֵלֶת גֵּרֵד (8) וְכֹרֶם מִשְׁקָל שִׁשָּׁה עֶשְׂרֵי  
 עֶשְׂרֵה עֶשְׂרֵי מָנֶה, (9) הַקֶּשֶׁט שְׁנַיִם עֶשְׂרֵי, (10) קְלוּפָה  
 סוּשֵׁלִישָׁה, (11) קְנֻמִּין הַשְּׂעִירָה, בְּרִית בְּרִשְׁעִיהַ תִּשְׁעֵה קִבְּוִי  
 11 יֵין קַפְרִיסִין סֵאִין תְּלֹתָה וְקִבְּוִי תְּלֹתָה, וְאִם אֵין לוֹ יֵין  
 קַפְרִיסִין מִכֵּיָּה חִמֵּר חוֹרִין עֲתִיקִי, מְלֵא חֶדְוִיָּה רֹבֵעַ,  
 12 בּוֹמְעֵלָה עֶשֶׂן כָּל שְׂהוּא, רִפִּי נָתַן הַכֶּכֶלִי אוֹמֵר: אֵף  
 13 צֹפֶפֶת תִּירֵדן כָּל שְׂהוּא, וְאִם נָתַן כֹּהֵן דְּכַשׁ פְּסֻלָּה, וְאִם  
 חִמֵּר אֶחָד מִכֵּל סַפְמָנוֹתָה חֵיב מִיתָה:  
 14 רִבִּין שְׁמַעוֹן בֶּן זַמְלִיאֵל אוֹמֵר: הַצֹּרִי אֵינּוּ אֵלֶּא שִׁרָּה  
 הַנוֹטָף מֵעֵצֵי הַקֶּסֶף, בְּרִית בְּרִשְׁעִיהַ שִׁשְׁפִּין פֶּה  
 17 אֵת הַצֹּפִיז כְּרִי שְׂתֹרֵתָ עֵזָה, וְהֵלֵא מִי רִגְלָיִם יָפִין לָהּ,  
 אֵלֶּא שֵׁאִין מִכְּנוּסִין מִי רִגְלָיִם בְּמַקְדֵּשׁ מִפְּנֵי הַכְּבוֹד:  
 18 תַּנְיָא רַבִּי נָתַן אוֹמֵר: כִּישְׂהוּא שְׂוֹתֵק אוֹמֵר: הַדֶּקֶה  
 דְּיוֹטֵב, הַיֹּטֵב הַדֶּקֶה מִפְּנֵי שְׂדֵהוּלָּה יִפֶּה לְכִישְׂמִיִם.  
 19 (פְּסֻלָּה לְחֻצָּאִין כִּישְׂרָה, לְשִׁלִּישׁ וְלְרִבְעֵי, לֹא שְׁמַעֲנוּ.  
 20 אֹמֵר רַבִּי יְהוֹרֵדָה, וְהַתְּלָל: אִם כְּמִדְּהָה כִּישְׂרָה לְחֻצָּאִין,  
 וְאִם חִמֵּר אֶחָד מִכֵּל סַפְמָנוֹתָה חֵיב מִיתָה:  
 21 תַּנְיָא בְּרַ קַפְרָא אוֹמֵר: אֶחָד לְשִׁשִּׁים אִין לְשִׁבְעִים  
 שְׁנֵה דְלִיתָה כָּאֵה שְׁלֵשׁ שְׁנִיִם לְחֻצָּאִין, וְעוֹד תִּנֵּי  
 22 בְּרַ קַפְרָא, אֵלֵי דְלִיתָה דְּהָה נֹתַן כֹּהֵן קוֹרְסוֹב שְׁלֵשׁ דְּכֶשֶׁן, אֵין

23 quantity of honey been mixed into the incense, no one could have resisted the scent. Why then was no honey mixed with it? Because the Torah said: You shall present no leaven nor honey as an offering by fire to the Lord.<sup>1</sup>

Say three times: \* The Lord of hosts is with us; the God of Jacob is our stronghold forever.<sup>2</sup>

Say three times: \* Lord of hosts, happy is the man who trusts in You.<sup>3</sup>

Say three times: \* Lord, deliver us; may the King answer us on the day we call.<sup>4</sup>

**וערבה** Then shall the offering of Judah and Jerusalem be pleasing to the Lord, as in the days of old and as in bygone years.<sup>5</sup>

**אבי** Abbaye recounted the order of the daily priestly functions on the authority of tradition, and in accordance with the view of Abba Shaul: The large pile of wood was arranged on the altar before the second pile [from which fire was taken for the incense-offering]; the second pile for the incense-offering was arranged before the placing of the two logs of wood on the large pile; the placing of the two logs of wood came before the removing of the ashes from the inner altar; the removing of the ashes from the inner altar preceded the cleaning of the five lamps [of the menorah]; the cleaning of the five lamps [of the menorah] preceded the sprinkling of the blood of the daily burnt-offerings; the sprinkling of the blood of the daily burnt-offering preceded the cleaning of the remaining two lamps [of the menorah]; the cleaning of the two lamps [of the menorah] preceded the incense-cleaning; the incense-offering preceded the burning of the parts of offering; the incense-offering preceded the burning of the parts of the daily burnt-offering; the burning of the parts of the daily burnt-offering preceded the meal-offering; the meal-offering preceded the offering of pancakes; the offering of pancakes preceded the wine-offering; the wine-offering came before the musaf (additional) offerings [of Shabbat and the festivals]; the musaf-offerings preceded the placing of the two censers with frankincense; the frankincense censers preceded the daily afternoon burnt-offering, as it is written, "And [the Kohen] shall arrange the burnt-offering on the altar, and burn on it the fat of the peace-offerings"<sup>6</sup>—with this all the offerings were completed.<sup>7</sup>

23 אֲדָם וְכֹל לְעֹמֹד מִפְּנֵי יִיחָהּ, (לְמַדָּה אֵין מִעֲרֹכֶיךָ כִּי  
דָבַשׁ, מִפְּנֵי שְׂדֵה־זֶרַח אֲמָרָה, כִּי כָל שֶׂאֵר וְכֹל דְּבַשׁ לֹא  
תִקְטְרוּ; מִמֶּנּוּ אִשָּׁה לֵיחֵי;

2: צְבָאוֹת עֲמֵנוּ, מִשְׁעָב לָנוּ אֱלֹהֵי יַעֲקֹב כְּלָהּ.<sup>2</sup>

3: צְבָאוֹת אֱשֵׁרֵי אָדָם פִּתְחָהּ כִּי.<sup>3</sup>

4: דְּוַשְׁעֵיךָ, רִפְלֹךְ יַעֲמֵנוּ כִּיֹּם קְדוֹתֵנוּ.<sup>4</sup>

וְעֲרֹבָה לֵי מְנַחַת וְהוֹדָה וְיִדְשְׁלוּם, כִּיִּמֵי עוֹלָם וְלִשְׁנָיִם  
קְדָמוֹתֵינוּ.<sup>5</sup>

אֲבִי רִוַּח מְסֻדֵר סִדֵּר הַמַּעֲרֹכָה מִיְשָׁמָה דְגִמְרָא,  
וְאֵלֶּפָה דְאֵבָא שְׂאוּל, מַעֲרֹכָה גְדוּלָה קוֹדֶמַת  
לְמַעֲרֹכָה שְׁנִיָּה שֶׁל קִטְוָה, וּמַעֲרֹכָה שְׁנִיָּה שֶׁל קִטְוָה  
קוֹדֶמַת לְסֻדֹר שְׁנֵי גְזָרֵי עֵצִים, וְסֻדֹר שְׁנֵי גְזָרֵי עֵצִים  
קוֹדֶם לְדִשְׁוֹן מִזְבֵּחַ הַפְּנִימִי, וְדִשְׁוֹן מִזְבֵּחַ הַפְּנִימִי קוֹדֶם  
לְהַטְבַּח הַמִּזְבֵּחַ גְּרוּת, וְהַטְבַּח הַמִּזְבֵּחַ גְּרוּת קוֹדֶמַת לְדָם  
הַתְּמִיד, וְדָם הַתְּמִיד קוֹדֶם לְהַטְבַּח שְׁחֵי גְרוּת, וְהַטְבַּח  
שְׁחֵי גְרוּת קוֹדֶמַת לְקִטְוָה, וְקִטְוָה קוֹדֶמַת לְאֲבָרִים,  
וְאֲבָרִים לְמִנְחָה, וּמִנְחָה לְהַכְתִּיף, וְהַכְתִּיף לְלֶסֶבֶךְ, וְלֶסֶבֶךְ  
לְמוֹסָפֵיף, וּמוֹסָפֵיף לְכֹזִיבֵיף, וְכֹזִיבֵיף קוֹדֶמַת לְהַמִּיד שֶׁל  
כִּי הַעֲרֹבָיִם שְׂאוֹתֵמֶר: וְעַד עֲלִיָּה הַעֲלָה וְהַקְטִיר עֲלֶיהָ  
חֲלָבֵי הַשְּׂלֵמִים, עֲלִיָּה הַשְּׂלֵמִים כֹּל הַקְּרָפְנוֹת כְּלָם.<sup>7</sup>

1. Leviticus 2:11. 2. Psalms 46:8. 3. Ibid. 84:13. 4. Ibid. 20:10. 5. Malachi 3:4.  
6. Leviticus 6:5. 7. Yoma 33a.