

## Kapparot

Every act of charity and every deed of kindness that the people Israel do is vital in making peace—and is an important intercessor for the people Israel with God in heaven.

—BABYLONIAN TALMUD,  
BAVA BATRA

## Lighting the Yahrzeit Candle

A new year beginning, and I can't call you to say, "I'm bursting with wonderful news!" Your arms won't encircle me when I grieve, when I mourn, you'll never know now the unexpected achievements, the abiding sorrows.

And yet, as I stand here with this candle, I allow myself some quiet moments, until, once again, your face shines in my memory, until, once again, I feel you blessing me.

—MERLE FELD

## Candlelighting

בְּרוּךְ אַתָּה יְיָ הוֹיָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ  
בְּמִצְוֹתָיו וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל [שַׁבָּת וְשָׁל] יוֹם  
הַכִּפּוּרִים.

*Barukh atah ADONAI*, our God, ruler of time and space, who has made us holy through mitzvot and instructed us to light the [Shabbat and] Yom Kippur candles.

*Barukh atah Adonai eloheinu melekh ha-olam,  
asher kid'shanu b'mitzvotav v'tzivvanu  
l'hadlik neir shel [Shabbat v'shel] yom ha-kippurim.*

בְּרוּךְ אַתָּה יְיָ הוֹיָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהַיְיָנוּ וְקִיְמָנוּ  
וְהַגִּיעָנוּ לְזִמְנוֹ הַזֶּה.

*Barukh atah ADONAI*, our God, ruler of time and space, for granting us life, for sustaining us, and for bringing us to this moment.

*Barukh atah Adonai eloheinu melekh ha-olam,  
she-heheyanu v'kiy'manu v'higgi-anu la-z'man ha-zeh.*

## הַדְלַקַת נֵרוֹת

Before sitting down to the last meal before the beginning of Yom Kippur, it is customary to pray the afternoon service and recite the confession (page 430).

## Kapparot

Holding the money to be given to tz'dakah in one's hand:

זֶה חֲלִיפָתִי, זֶה תַּמּוּרָתִי, זֶה כְּפָרְתִי. זֶה הַכֶּסֶף יֵלֶךְ  
לְצַדָּקָה, וְאֲנִי אֵלֶךְ וְאֶפְגֵּס לְחַיִּים טוֹבִים אַרְבָּיִם  
וּלְשָׁלוֹם.

This is in my stead. May this be my substitute; may this be my atonement. This money will go to *tz'dakah*, that I may enter the path to a good, long life, and to peace.

*Zeh halifati, zeh t'murati, zeh kapparati.  
Zeh ha-kesef yeileikh li-tz'dakah,  
va-ani eileikh v'ekkanais l'hayyim tovim arukkim u-l'shalom.*

After concluding the meal, before leaving for synagogue:

## Lighting a Memorial Candle

Upon lighting a memorial candle, the following may be recited:

"A light from God is a human soul" (Proverbs 20:27). At this moment of solemn reflection, I call to mind memories of \_\_\_\_\_. May \_\_\_\_\_'s soul enjoy eternal life, together with the souls of Sarah, Rebecca, Rachel, and Leah; Abraham, Isaac, and Jacob; and all righteous women and men. May I be inspired to acts of justice and kindness in \_\_\_\_\_'s memory. Amen.

## כְּפָרוֹת

KAPPAROT כְּפָרוֹת. The ritual of Kapparot symbolizes the transfer of sins from the sinner to some other object or being. In this respect, it is like the ritual of Tashlikh on Rosh Hashanah, or the ancient Yom Kippur ceremony of the scapegoat (Leviticus 16). Whereas this ceremony has been performed using a chicken—later eaten at the meal—today it is more common to use a small sum of money, bundled into a cloth and circled over the head of the individual as the words of the ritual are recited. The money is then contributed to *tz'dakah*, in fulfillment of the ancient promise that acts of charity can save us from the severity of any decree against us.

THE MEAL מִפְסֵקֶת. Before we leave for the synagogue and the fast of Yom Kippur begins, we eat a *seudah mafseket*, a concluding meal, to prepare us for the fast ahead. The meal is eaten with a spirit of joy for having arrived at this

time. There is no Kiddush for Yom Kippur, though the normal rituals for a meal—handwashing, *motzi*, and Grace after Meals—are observed (see page 32). We light candles before leaving for synagogue. Our mood becomes more solemn as we contemplate the day's themes. At this time it is especially appropriate to ask forgiveness from those we have wronged.

MEMORIAL CANDLE. Before we leave for synagogue and before we light the Holy Day candles, it is customary to light a *yizkor* candle, a memorial candle, which will burn throughout Yom Kippur for immediate family members whom we remember now. Some light one candle for each person in the family who has died. There is no traditional *b'rakhah* for this candlelighting—it is a moment of private meditation.