THE MOST BEAUTIFUL thing that one can do is to forgive a wrong.

—Rabbi Eleazar ben Judah of Worms (ca. 1165–1238)
It is the custom to visit one’s friends on the eve of Yom Kippur to beseech their forgiveness, though there is generally no need to do so, for one has not sinned against one’s friends, and even if one has sinned against them, it was unintentional, and love covers all sins; their enmity certainly must have left them already. Yet being an ancient custom, it is worthy of respect, for there is no knowing what feelings are stored up in the hearts of one’s friends.

—Rabbi Joseph Yuspa Hahn of Frankfort-on-the-Main, 1723
**FOR ON THIS DAY** atonement shall be made for you to purify you from all your wrongs. And pure you shall be in the presence of Adonai (Leviticus 16:30). Rabbi Eleazar ben Azariah has expounded this verse in the following way: Yom Kippur brings atonement for wrongs between people and God [which is why the Torah says in the presence of Adonai], but Yom Kippur can bring atonement for transgressions between one person and another only if the person offended has first been reconciled.

—Mishnah Yoma 8:9
JEWISH THOUGHT pays little attention to inner tranquility and peace of mind. The feeling of “behold, I’ve arrived” could well undermine the capacity to continue, suggesting as it does that the Infinite can be reached in a finite number of steps. In fact, the very concept of the Divine as infinite implies an activity that is endless, of which one must never grow weary. At every rung of [the] ascent, the penitent, like any person who follows the way of God, perceives mainly the remoteness. Only in looking back can one obtain some idea of the distance already covered, of the degree of progress. Repentance does not bring a sense of serenity or of completion but stimulates a reaching out in further effort.

—Rabbi Adin Steinsaltz (b. 1937)
WHAT AN EXTRAORDINARY GIFT it is—what a blessing, what a miracle to have been raised by imperfect parents who did their very best; to share our life with a partner no more flawed than we are; to count as a friend one who understands and accepts us most of the time. How brave, how hard it is to be “good enough” in our ties to one another: to give, even when we’re exhausted; to love faithfully; to receive with grace the love imperfectly offered to us.

Can this night set us free from the tyranny of expectations?
Can this night release us from fantasies impossible to fulfill?
We resolve this night to embrace the practice of forgiveness:
to forgive others who fail to be all we hoped they would be;
to forgive ourselves when we fall short of what others hoped we would be.
We declare this night that we will cherish goodness wherever it is found,
and open ourselves to the gifts that are before us.

—Rabbi Lewis Kamrass (b. 1959), adapted
YOM KIPPUR SONNET, WITH A LINE FROM LAMENTATIONS

Can a person atone for pure bewilderment?  
For hyperbole? for being wrong  
In a thousand categorical opinions?  
For never opening her mouth, except too soon?  
For ignoring, all week long, the waning moon  
Retreating from its haunt above the local canyons,  
Signaling her season to repent,  
Then deflecting her repentance with a song?  
Because the rest is just too difficult to face—  
What we are—I mean—in all its meagerness—  
The way we stint on any modicum of kindness—  
What we allow ourselves—what we don’t learn—  
How each lapsed, unchanging year resigns us—  
Return us, Lord, to you, and we’ll return.

—Jacqueline Osherow (b. 1956)
Candlelighting for Home and Synagogue
The first blessing is said when lighting a ner n’shamah (memorial candle).

Baruch atah, Adonai,
notei-a b’toscheinu chayei olam.
You are blessed, Eternal One, who places within us life everlasting.

The human spirit is the lamp of God,
searching out what lies within us.
Guided by the flame of conscience,
on this sacred night we search for truth.

Shine Your light upon us as we strive to serve You;
may we find safety in Your faithful love.
We light the flame of healing and forgiveness;
on this Atonement night, we give thanks for love.
Reflections on Kol Nidrei

In its emphasis on humility, Kol Nidrei provides a corrective to the toxic certainties of polarized discourse. What if we approached each other with the humility to recognize that our most confident convictions will always be qualified by the limits of our own knowledge and understanding? In its haunting melody and strangely legalistic language, we begin to sense the twilight truth: our high horses too often stumble, and our soapboxes stand on shaky ground.
Reflections on Kol Nidrei

Kol Nidrei grants us the gift of sacred uncertainty: the chance to begin this new year with a sense of what we do not know, rather than a narrow certainty about what we do. It’s what Buddhists call “beginner’s mind.” It’s what Buddhists call “beginner’s mind.” What if every time I were ready to proclaim some self-evident truth, I allowed Kol Nidrei to whisper in my ear, “Says who?”

—Rabbi David Stern (b. 1961)
Kol Nidrei

Kol nidrei — ve-esarei, vacharamei,
v’konamei, v’chinuyei,
v’kinusei, ushvuo —
dindarna ud-ishtabana,
ud-acharimna,
v’daasarna al nafshatana,
miyom kipurim zeh
ad yom kipurim haba, aleinu
l’tovah:

All vows —
resolves and commitments, vows of abstinence and terms of obligation, sworn promises and oaths of dedication —
that we promise and swear to God, and take upon ourselves from this Day of Atonement until next Day of Atonement, may it find us well:
Kol Nidrei

kulhon icharatna v’hon;
kulhon y’hon sharan,
sh’vikin, sh’vitin,
b’teilin, umvutalin —
la sh’ririn v’la kayamin.

Nidrana la nidrei;
ve-esarana la esarei;
ushvuatana — la sh’vuot.

we regret them and for all of them we repent.
Let all of them be discarded and forgiven, abolished and undone;
they are not valid and they are not binding.
Our vows shall not be vows; our resolves shall not be resolves;
and our oaths — they shall not be oaths.
Sh’mah Uvirchoteha · Sh’mah and Its Blessings

Bar’chu et Adonai hamvorach.

Baruch Adonai hamvorach

l’olam va-ed.

Bless the Eternal, the Blessed One.
Blessed is the Eternal, the Blessed One, now and forever.
Sh’ma, Yisrael: Adonai Eloheinu, Adonai echad!

Listen, Israel: Adonai is our God, Adonai is One!

Baruch shem k’vod malchuto l’olam va-ed.

Blessed is God’s glorious majesty forever and ever.
Sh’mah: How Do We Respond to God’s Oneness?

By Loving God and Devoting Ourselves to Torah

V’ahavta et Adonai Elohecha — אָהַבֹּת אֶת אֲדُוֹנָי אֵלֹהֶךָ
b’chol-l’vav’cha,
uvchol-nafsh’cha,
uvchol-m’odecha.

V’hayu had’varim ha-eileh וְהָיָוּ חָדָשׁי הַאֵילֶיה
aver anochi m’tzav’cha hayom אָשֶּר אֵנָכי מֵצָאֵת הַיּוֹם
al-l’vavecha.

You shall love Adonai your God with all your mind,
with all your soul, and with all your strength.
Set these words, which I command you this day, upon your heart.
Sh’ma: How Do We Respond to God’s Oneness?

By Loving God and Devoting Ourselves to Torah

V’shinantam l’vanecha v’dibarta bam
b’shiv’tcha b’veitecha,

uvlecht’cha vaderaech,

uvshochb’cha, uvkumecha.

Ukshartam l’ot al-yadecha;
v’hayu l’totafot bein einecha;

uchtavtam al-m’zuzot beitecha
uvisharecha.

Teach them faithfully to your children. Speak of them in your home and on your way, when you lie down and when you rise up. Bind them as a sign upon your hand; let them be a symbol before your eyes; inscribe them on the doorposts of your house, and on your gates.
L’maan tizk’ru vaasitem
et-kol-mitzvotai,
viyitem k’doshim l’Eloheichem.
Ani, Adonai, Eloheichem,
asher hotzeiti et-chem mei-eretz
Mitzrayim liyot lachem l’Elohim —
ani Adonai Eloheichem.

Be mindful of all My mitzvot, and do them;
thus you will become holy to your God.
I, Adonai, am your God,
who brought you out of Egypt to be your God —
I, Adonai your God.

ינ אלוהיכם אמת.
Adonai Eloheichem emet.
Adonai your God is true.
Our Sages taught:
It is proper to mention the Exodus from Egypt 
in our morning prayers
and also at night.

We celebrate the going-out from Egypt 
in the morning light,
full of confidence and vigor as we enter the new day.

But in the evening, weary from the day’s exertions,
cast down and fearful at the coming of the night—
what can the Exodus teach us then?
Our nighttime prayer brings hope and trust in the future. As God did not abandon our people long ago—through the long, ark night of exile—so the Holy One will be with us in time to come. To stand by the one you love: that is the true essence of faithfulness, the meaning of emunah.

So it is written in the Psalms: “To proclaim Your kindness in the morning, and Your faithfulness in the nights.”
Sing with joy in the mornings of your life,
when light surrounds you
and the world seems beautiful and good.
And in the evenings of your life,
when you dwell in sorrow and the world seems dark,
do not despair.
"Mi-chamocha ba-eilim, Adonai?
Mi kamocha — nedar bakodesh,
nora t’hilot, oseih-fele?"

Malchut’cha ra·u vanecha —
bokei·a yam lifnei
Mosheh uMiryam —
“Zeh Eili!” anu.

“Of all that is worshiped, is there another like You?
Maker of wonders, who is like You —
in holiness sublime, evoking awe and praise?”

When Your children saw Your sovereign might —
the splitting of the sea before Moses and Miriam —
they responded, “This is my God!”
V’am’ru:

“Adonai yimloch l’olam va·ed.”

V’ne·emar:

“Ki fadah Adonai et-Yaakov;
ug·alo miyad chazak mimenu.”

And they said,
“The Eternal will reign till the end of time.”

As it is written: “Adonai will save Jacob,
and redeem him from one stronger than himself.”

ברוך אתה, יי, עמל ישראל.
Baruch atah, Adonai, gaal Yisrael.

Blessed are You in our lives, Eternal One, who redeemed Israel.
Hashkiveinu, Adonai Eloheinu, l’shalom; v’haamideinu, Malkeinu, l’chayim.
Ufros aleinu sukot sh’lomecha, v’tak’neinu b’eitzah tovah mil’faneca.

Bless our sleep with peace, Adonai, and awaken us to life when we rise. With power sublime, spread over us Your shelter of shalom; and through Your wisdom restore us — make us whole.
Let Your name proclaim Your presence in our lives —
be our shield; make us stronger than the enemies we face:
ilness and war, famine and sorrow;
and stronger than the enemies in our hearts: wickedness and sin.
Carry us to safety as on wings —
for You are the Monarch of grace, the Sovereign of compassion;
You are the One who cares for us and sets us free.
Ushmor tzeiteinu uvo·einu,

l’chayim ulshalom —

mei·atah v’ad olam.

Ufros aleinu sukat sh’lomecha.

Watch over us, we who go forth to life; watch over us, that we may come home in peace — now, and till the end of time.

Baruch atah, Adonai, haporeis sukat shalom aleinu,

v’al kol amo Yisrael, v’al Y’rushalayim.

Blessed One, You spread over us a canopy of peace — a shelter of shalom over all Israel, Your people, and over Jerusalem.
FROM T’FILAH TO VIDUI TO S’LICHOT

*T’filah* is a journey
from the God of the ancients
to my Rock
and my Redeemer. . . .

On most nights
you stand on the holy summit of *T’filah*
and see before you
a land that calls out
for redemption,
for healing,
for peace—
a world that needs you
Kol Nidrei is different

*T’filah* tonight
is an inward journey
that takes you
deep within yourself,
pierces you to the core. . . .
You stand on the holy summit
of this *T’filah*
and see before you the land within:
a weary soul
yearning to be forgiven,
longing to be loved
ההללה

HaT’filah • Standing before God

Adonai, s’fatai tiftach,
ufi yagid t’hilatecha.

Adonai, open my lips, that my mouth may declare Your praise.
Baruch atah, Adonai, Eloheinu
v’Elohei avoteinu v’imoteinu:

Elohei Avraham, Elohei Yitzchak,
v’Elohei Yaakov;

Elohei Sarah, Elohei Rivkah,
Elohei Rachel, v’Elohei Leah;
haEl hagadol hagibor v’hanora,
El elyon,
gomeil chasadim tovim,
v’koneih hakol —

You are the Source of blessing, Adonai, our God and God of our fathers and mothers: God of Abraham, God of Isaac, and God of Jacob; God of Sarah, God of Rebecca, God of Rachel, and God of Leah; exalted God, dynamic in power, inspiring awe, God sublime, Creator of all —
v’zocheir chasdei avot v’imahot,
umeivi g’ulah livnei v’neihem,
l’maan sh’mo b’ahavah.

Zochreinu l’chayim,
Melech chafeitz bachayim.
V’chotveinu b’sefer hachayim,
l’maancha, Elohim chayim.

Melech ozeir umoshia umagein —

yet You offer us kindness, recall the loving deeds of our fathers and mothers, and bring redemption to their children’s children, acting in love for the sake of Your name. Remember us for life, sovereign God who treasures life. Inscribe us in the Book of Life, for Your sake, God of life. Sovereign of salvation, Pillar of protection —
Baruch atah, Adonai, magein Avraham v'ezrat Sarah.

Blessed are You in our lives, Adonai,
Shield of Abraham, Sustainer of Sarah.
Atah gibor l’olam, Adonai —
m’chayeih hakol/meitim atah,
rav l’hoshia.

Morid hatal.

M’chalkeil chayim b’chesed,
m’chayeih hakol/meitim
b’rachamim rabim —
someich noflim,
v’rofei cholim umatir asurim;
umkayeim emunato lisheinei afar.

Your life-giving power is forever, Adonai — with us in life and in death. You liberate and save, cause dew to descend; and with mercy abundant, lovingly nurture all life. From life to death, You are the force that flows without end — You support the falling, heal the sick, free the imprisoned and confined; You are faithful, even to those who rest in the dust.
Mi chamocha, baal g’vurot;
üm domeh-lach? —
melech meimit umchayeh
umatziach y’shuah.

Mi chamocha, El harachamim? —
zocheir y’tzurav l’chayim b’rachamim.

V’ne-eman atah l’hachayot
hakol/meitim.

Power-beyond-Power, from whom salvation springs, Sovereign over life and death — who is like You? Merciful God, who compares with You? With tender compassion You remember all creatures for life. Faithful and true, worthy of our trust — You sustain our immortal yearnings; in You we place our undying hopes.
ברוך אתה, יי, מחיה כל살ומכם.

*Baruch atah, Adonai, m’chayeih hakol/hameitim.*

Wellspring of blessing, Power eternal,
You are the One who gives and renews all life.
Atah kadosh, v’shimcha kadosh,  
ukdoshim b’chol yom  
y’hal’lucha selah.

You are holy. Your name is holy.  
Seekers of holiness praise You day by day.  Selah.
Kadosh atah, v’nora sh’mecha; הקדוש אתה, ונורה שמה,
v’ein elo·ah mibaladecha, kakatuv: ואת אלוהים מבלאדך, כתוב:
“Vayigbah Adonai tz’vaot bamishpat; ויבוה אדוניך בעון במשפט,
v’haEl hakadosh nikdash bitzdakah.” והאלה הקדוש בקדושו בצדקته.

You are holy.
Your name is Awe.
There is nothing divine beyond You —
as the prophet Isaiah taught:
“The Source of all might is exalted through justice,
the God of holiness made holy through righteousness.”

Baruch atah, Adonai, haMelech hakadosh.
Blessed are You, Adonai, holy Sovereign.
Vidui Zuta —
The Short Confession

Eloheinu v’Elohei
avoteinu v’imoteinu,
tavo l’faneca t’filateinu;
v’al titalam mit’chinateinu.

Our God and God of all generations,
may our prayers reach Your presence.
And when we turn to You, do not be indifferent.
Adonai, we are arrogant and stubborn, claiming to be blameless and free of sin. In truth, we have stumbled and strayed. We have done wrong.
Ashamnu, bagadnu, gazalnu,
dibarnu dofi. He·evinu, v’hirshanu,
zadnu, chamasnu, tafalnu sheker.
Yaatznu ra, kizavnu, latznu,
maradnu, niatznu, sararnu, avinu,
pashanu, tzararnu, kishinu oref.
Rashanu, shichatnu,
tiavnu, ta·inu, tatanu.

Of these wrongs we are guilty:
We betray. We steal. We scorn. We act perversely.
We are cruel. We scheme. We are violent. We slander.
We devise evil. We lie. We ridicule. We disobey.
We abuse. We defy. We corrupt. We commit crimes.
We are hostile. We are stubborn. We are immoral. We kill.
We spoil. We go astray. We lead others astray.
Failures of Integrity

We wrong You when we wrong ourselves. For our failures of integrity, Adonai, we seek forgiveness.

For passing judgment without knowledge of the facts, and for distorting facts to suit our purposes.

For succumbing in silence to social pressure, and for acquiescing in beliefs we find offensive.
Failures of Integrity

For using others’ bad behavior to excuse our own, and for blaming others for our mistakes and poor decisions.

For pretending to emotions we do not feel, and for appearing to be other than what we are.

For condemning in our children the faults we tolerate in ourselves, and for tolerating in ourselves the faults we condemn in our parents.
Failures of Justice

We dishonor You when we dishonor our society. For our failures of justice, Adonai, we seek forgiveness.

For being indifferent to deprivation and hunger, while accepting a culture of self-indulgence and greed.

For abuse of power in board rooms, court rooms, and classrooms, and for accepting the neglect of children and elders, the ill and the weak.
Failures of Justice

For permitting social inequalities to prevail, and for lacking the vision to transcend our selfishness.

For glorifying violence and turning hastily to war, and for allowing history to repeat itself.

For behaviors that risk the future of our planet, and for wreaking havoc on our only true inheritance—God’s Creation.
Failures of Love

We sin against You when we hurt one another.
For our failures of love, Adonai, we seek forgiveness.

For exploiting another for our own pleasure,
and for the wounds we cause through betrayal and deception.

For withholding affection from those we claim to love,
and for using love to control our spouses and partners,
our children and parents.
Failures of Love

For abandoning friends and siblings whose love has sustained us, and for neglecting those who love us when they need us most.

For harboring in our relationships mistrust, boredom and disloyalty, and for rejecting our partner’s efforts at repair and renewal.

For possessiveness, jealousy, and avarice, and for lashing out in anger at those who are closest to us.
Who among us is blameless? Who shall say: “I have not erred; I have not wronged or sinned”?

We abuse, we brutalize, we covet, we deceive, we enslave, we feud, we gossip, we humiliate, we injure, we judge unfairly, we kill, we lie, we manipulate, we neglect, we ostracize, we plagiarize, we quarrel, we rage, we shame, we turn away, we undermine, we vilify, we waste, we exploit the earth, we yearn too much for yesterday—and too easily forget Zion.
Our sins are an alphabet of woe.

Help us, Holy One, to follow Your ways of integrity, justice, and love.
Teach us to seek forgiveness with humility and an open heart.

For all these wrongs, God of forgiveness,
forgive us, pardon us, lead us to atonement.
Avinu Malkeinu: A Prayer of Protest

Avinu Malkeinu—
Hear our voice:
Some of us have cancer.
Some have lost strength of body; some have lost memory and speech.
Some of us are in pain.
Some can’t find work.
Some of us bear the marks of human cruelty—inside, where the scars don’t show.
Some live with depression; some battle addiction; many feel alone.
Avinu Malkeinu: A Prayer of Protest

Some have known shattered marriages, trust betrayed, hopes destroyed.
Some of us have lost the ones we love, far too soon.
And some have lost a child.
All of us have seen suffering in our midst.
All of us know the ravages of war—for which there are no words.

Avinu Malkeinu, why?
Avinu Malkeinu, are you there? Do you care?
Avinu Malkeinu, hear our pain.
Hear our anger. Hear our grief.
Avinu Malkeinu: A Prayer of Protest

Avinu Malkeinu, here is our prayer:
Give us the strength to go on.
Give us reasons to get up each day;
give us purpose and persistence.
Help us to fend off fear and to hold on to hope.
Help us to be kind.
Don’t make us bow or grovel for your favor.
Give us dignity and give us courage.
Avinu Malkeinu: A Prayer of Protest

Avinu Malkeinu—
Show us the way to a year of goodness.
Renew our belief that the world can be better.
Restore our faith in life. Restore our faith in you.
Avinu Malkeinu, sh’má koleinu.

Avinu Malkeinu — Almighty and Merciful — hear our voice.

Avinu Malkeinu, chatanu l’fanécha.

Avinu Malkeinu, we have strayed and sinned before You.

Avinu Malkeinu, chamol aleinu,

Avinu Malkeinu, have compassion on us and on our families.

Avinu Malkeinu, kaleih dever

Avinu Malkeinu, halt the onslaught of sickness, violence, and hunger.
Avinu Malkeinu, kotveinu b’sefer chayim tovim.

Avinu Malkeinu, enter our names in the Book of Lives Well Lived.

Avinu Malkeinu, chadeish aleinu shanah tovah.

Avinu Malkeinu, renew for us a year of goodness.

Avinu Malkeinu, malei yadeinu mibirchotecha.

Avinu Malkeinu, let our hands overflow with Your blessings.

Avinu Malkeinu, hareim keren m’shichecha.

Avinu Malkeinu, let our eyes behold the dawn of redemption.
Avinu Malkeinu, na al t’shiveinu
reikam mil’faneca.

Avinu Malkeinu, we pray:
do not turn us away from You with nothing.

Avinu Malkeinu, kabeil b’rachamim
uvratzon et t’filateinu.

Avinu Malkeinu, welcome our prayer with love;
accept and embrace it.

Avinu Malkeinu, aseih imanu
l’maan sh’mecha.

Avinu Malkeinu, act toward us as befits Your name.
Avinu Malkeinu, aseih l’maancha
im lo l’maaneinu.

Avinu Malkeinu, act for Your sake, if not for ours.

Avinu Malkeinu, ein lanu melech
ela atah.

Avinu Malkeinu, You alone are our Sovereign.

Avinu Malkeinu, p’tach
shaarei shamayim litfilateinu.

Avinu Malkeinu, let the gates of heaven be open to our prayer.
Avinu Malkeinu, sh’ma koleinu; אבינו מלכנו, שמע קולנו,
chus v’racheim aleinu. חוס ורחמים علينا.

Avinu Malkeinu, hear our voice; treat us with tender compassion.

Avinu Malkeinu, choneinu vaaneinu; אבינו מלכנו, חוננו ויאנו,
ki ein banu maasim. כי את בננו פעמים.
Aseih imanu tz’dakah vachesed, אשרו אמנו צדקה והשד,
v’hoshi-einu. ותרשיענו.

Avinu Malkeinu — Almighty and Merciful —
answer us with grace, for our deeds are wanting.
Save us through acts of justice and love.
Siyum HaArvit · Concluding Prayers

Aleinu l’shabei·ach laadon hakol,
lateit g’dulah l’yotzeir b’reishit —
shelo asanu k’goyei haaratzot,
v’lo samanu
k’mishp’chot haadamah;
shelo sam chelkeinu kahem,
v’goraleinu k’chol hamonam.

Ours is the duty to praise the All-Sovereign, to honor the Artist of Creation, who made us unique in the human family, with a destiny all our own.
Vaanachnu korim,

umishtachavim, umodim

lifnei melech malchei ham’lachim:

HaKadosh, baruch hu,

For this we bend our knees and bow
with gratitude before the Sovereign
Almighty — Monarch of All —
the Wellspring of holiness and blessing,
V’ne·emar:

“V’hayah Adonai l’melech

al-kol·haaretz,

bayom hahu yiye Adonai echad,

ushmo echad.”

As the prophet announced,
“The Eternal shall be sovereign over all the earth. On that day the Eternal shall be one, and God’s name shall be one.”
WE STAND AS ONE on this night of remembrance.
United in grief, united in loss,
united in the power of a promise:
God has made us; God will sustain us.
We give praise to this life
and rise up together to renew our strength.
Our thoughts turn to loved ones
whom death has taken from us in recent days,
and those who died at this season in years past.
Our hearts open, as well, to the wider circles of loss
in our community and wherever grief touches
the human family.

Zichronam livrachah — זכרונות לברכה
May their memories be a blessing in this new year—and always.
Mourner’s Kaddish

Yitgadal v’yitkadosh sh’mehi raba,
b’alma di v’ra chiruteih.
V’yamlich malchuteih b’chayeichon
uvyomeichon,
uvchayeit d’chol beit Yisrael —
baagala uvizman kariv;
v’imru: Amen.

May God’s great name come to be magnified and sanctified in the world God brought into being.
May God’s majestic reign prevail soon in your lives, in your days, and in the life of the whole House of Israel; and let us say: Amen.
Y’hei sh’meih raba m’varach
l’alam ul-almei almaya.

Yitbarach v’yishtabach v’yitpaar
v’yitromam v’yitnasei v’yit-hadar
v’yitaleh v’yit-halal
sh’meih d’kudsha —
b’rich hu —

May God’s great name be blessed to the end of time.

May God’s holy name come to be blessed, acclaimed, and glorified; revered, raised, and beautified; honored and praised.
Blessed is the One who is entirely beyond all the blessings and hymns, all the praises and words of comfort that we speak in the world; and let us say: Amen.

Let perfect peace abound; let there be abundant life for us and for all Israel.
Oseh shalom bimromav,
hu yaaseh shalom aleinu,
v'al kol Yisrael
v'al kol yoshvei teiveil;
v'imru: Amen.

May the One who makes peace in the high heavens
make peace for us, all Israel, and all who dwell on earth;
and let us say: Amen.

-May the Source of peace bestow peace on all who mourn,
and may we be a source of comfort to all who are bereaved.
Amen.
Hashiveinu / Return Again

Hashiveinu, Adonai, eilecha
v’nashuvah;
chadeish yameinu k’kedem.

השיבנה ינאלה, והשבה,
חדש ימיינו קדם.

Return again, return again,
return to the land of your soul.
Return to what you are, return to who you are,
return to where you are
Born and reborn again.
לְשָׁנָה תְוָהָה תְּקַתֵּאֵו וּוְתְּכַחֲטַאֵימֻהוּ!

L’shanah tovah tikateivu — v’teichateimu!

May you be inscribed — and sealed — for a good year!