

Kol Nidre: Liturgy of Release

An embodied, reflective Kol Nidre
experience through the 5 senses,
wherever you may be

Contents

1

Remember

Calling our Ancestors in

2

Reflect

Hineni, Here I am, Who am I?

3

Release

Recitation of Kol Nidre

4

Restore

Returning home to yourself (here all along)

Wait, before you start!

This ritual is designed to help you access the themes and liturgy of Kol Nidre through the 5 senses. To help ground your ritual practice, you are invited to gather the following items:

Gaze Feel

Please have a candle on hand (any kind will do, though many choose to light 2 candle sticks), as well as this guide. If lighting a *yahrzeit* (memorial) candle is a custom you'd like to explore, you are welcome to designate a separate candle for this purpose and have that nearby as well. Some communities have the custom of taking out their Torah scrolls during the Kol Nidre service, and you are invited to channel this same imagery. What sights make you feel open and awed? Create a space that feels safe & beautiful for you

Hear

To connect with the sounds curated specifically for this ritual, you can access a playlist [here](#). Feel free to start listening as you begin or even before to help you drop in. You may also feel called to practice this ritual in silence, or outdoors listening to the sounds around you. All approaches are welcome.

Some find it meaningful to wrap themselves in a *taliit*, or a prayer shawl, during the Kol Nidre ritual. There are traditions that associate this custom with the shrouds one is wrapped in upon burial. For this ritual, explore the sensation of feeling fully held by something comforting, simple, and beautiful, whatever that means for you.

Taste

There are diverse practices around fasting when it comes to observing Yom Kippur. With global temperatures rising and multiple global viruses surging, please feel invited to engage with food-related practices in ways that honor the fullness of your physical and mental safety & wellbeing. During this guided ritual, attune yourself to the *moyyim chayim* (living waters) that dwell at all times within your body. Does prayer taste like sweet honey or bitter waters today? Notice, observe.

Smell

Towards the end of this ritual, you will be invited to say a blessing over a fragrant scent. Find something that smells good to you and have it nearby. Some fragrant herbs present in the Jewish tradition include clove, garlic, rose, rue, and cedar.



A note on sources



This guide draws on a variety of texts, prayers, artwork, and ritual offerings from voices of our tradition, present and past. To help facilitate a focused gaze during this ritual, all source attributions can be found at the end of the guide. Any texts not cited are self-authored.

Sources marked with sun and moon icons come from the text of *siddur ashkenaz* and (with the exception of the final blessing for spices) are part of traditional Kol Nidre observance within the Ashkenazi rite.

Sources marked with music note icons in the bottom right hand corner of a page have a musical component on the accompanying playlist. Musical information can also be accessed at the end of the guide.

I offer immense gratitude for the wisdom contained within the sources featured here, and thank their authors for being sacred channels to our diverse tradition. May our ease in accessing these texts inspire an integration of their teachings for blessing and release.



Part I: Remember

Calling our Ancestors in

Soul Candles

Soul Candles

For centuries, the womxn of Ashkenaz created “soul candles” for departed ancestors and loved ones, imbuing them with merit and prayer as they worked. The women would then bring their home-crafted soul candles to synagogue, where they would all be lit on the eve of Kol Nidre. The meditations, texts, and offerings in this section are both inspired by and directly from this tradition. May we channel these ancestral sparks as lights of blessing.

Message from our Ancestors

Lean back, they say
Lean back, they say
Lean back, they say
We're right here
We're right here

We are at your back
Feel the waters of ancestral blessing
We are at your back
We're right here
We're right here

In the curls of your hair
In the fire of your stare
In the drops of your blood
And when you speak
And when you speak

In the air that you breathe
In the knowledge that you seek
In the wisdom of your hands
And in your bones
And in your bones

For the Gift of Grief We're Still Trying to Understand

I ache for those no longer here
I try to hold them close
They slip away

I search for meaning in my losses
I question Life
I question You

I mourn and I remember
Can I heal my fractured heart?

I hear echoes of my beloveds:
Laughing, joyous, crying, bereft
Their happiness and their sorrows
Are now my own heart's song

Ancestral Blessing Meditation

Take a moment to call one or several of your ancestors into this space. They can be blood ancestors or chosen, kindred-spirit ancestors. What do you know about their faces, names, stories, or lived experiences? Who are the people, known and unknown to you, who stewarded you into this world? Call them to your mind's eye however they appear today, and offer them the following blessing of gratitude and reciprocal connection:

We ask these beloved souls to pray for us, and we pray for them:

"For the lifting up of this soul ... for a year of good health ...may this soul feel honored and remembered ... and may some of your strength and wisdom be reflected in me..."



invitation to light *yahrzeit* candle at this time



Kavanah for the Kol Nidre Candles: Tekhines by Sarah bat Tovim, early 18th c

...may the candles that are made for the sake of the pure and holy souls cause them to awaken and inform each other until they reach the souls of the holy matriarchs and patriarchsMay they arise from their graves and pray for us that this year be a good year.

May you speedily accept the prayers which are said by the light of these candles, for we pray with complete kavanah and sincerity. Please forgive the sins that we committed throughout the year, those that were committed intentionally and unintentionally.[18] Do not remember them, but rather, as the Yom haDin (day of judgement) approaches, seek out the mitzvot which we have performed. Decree for us a fresh, new, and healthy year.

זײַן אונזרע תּפּלוֹת און די ליכט וואָש וועלין
גימאכט ווערין וועגין דיא ריינע און הייליגע נְשָׁמוֹת
וועגין זאָלין דיא נְשָׁמוֹת זיך דער וועקין און מוֹדִיעַ
זײַן אײַנע דיא אנדערע ביז די אָבוֹת וְאִמּוֹת
הַקְּדוֹשִׁים...זײַ זיך דער וועקין אויש זייערע קְבָרִים
און זאָלין פּר אונז מְתַפִּּיל זײַן אז עש זאָל זײַן
דאָש יאָר אײַן גוט יאָר

דיא תּפּלוֹת וואָש ווערין גיטאָן בײַא דיא ליכט
זאָלסטו אָן נעמען גלייך מיר וואָלטין תּפִּּלָּה גיטאָן
מיט גרויסע כּוֹנוֹת און מיטין גאנצין הארצין
זאָלסטו אונז מוֹחֵל זײַן אונזערע עֲוֹנוֹת וואָש מיר
האָבין גיטאָן אגאנץ יאָר הֵן בְּשׁוּגָג וְהֵן בְּמִזִּיד
זאָלסטו אונז ניט גידיינקען אבער אונזרע מְצוֹת
וואָש מיר האָבין גיטאָן זאָלסטו צום יום הַדִּין אפּיר
זוכין און זאָלסט גוֹזֵר זײַן אויף אונז אז מיר זאָלין
האָבין אײַן גיזונד יאָר און אײַן פּריש יאָר



Candle Lighting



בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל (שַׁבָּת וְשֶׁל) יוֹם
הַכִּפּוּרִים

Blessed are you, Lord our God,
Ruler of the Universe who has
sanctified us with his
commandments and commanded
us to light the (Shabbat and) Yom
Kippur candles.

*Baruch ata adonai eloheinu melech
ha-olam asher kiddishanu
b'mitzvotav v'tzivanu l'hadlik ner shel
(shabbat v'shel) yom ha-kippurim.*



For Arriving at this Moment



*Baruch ata adonai eloheinu
melech ha-olam shehechianu
v'kiymanu v'higianu la-zman
ha-zeh.*

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
שֶׁהַחַיִּינוּ וְקִיְמָנוּ וְהִגִּיעָנוּ לְזֶמֶן הַזֶּה

Blessed are you, Divine One, Ruler of
the Universe, who has kept us alive,
sustained us, and allowed us to
reach this moment.



Part II: Reflect

Here I am, who am I?



Here I am: הנני

Traditional Petition of the Prayer Leader before Kol Nidre

Hineni, he'ani mima'as Nir'ash v'nifchad, mi mi ani Bati la'amod u'l'hitchanein lefanecha Af al pi she'eini ch'dai v'hagun le'chach Lachein avakesh mimcha adon hamechilah Bochein levavot, shome'a tefilah Goleh amukot, ayom v'nora, Shadai Heyeh na matzliach darki V'kabel tefilati kit'filat tzadik v'zakai Im kol na'im u'firko na'eh U'me'urav bada'at im kol habriyot Al na tafshi'eim b'chatotai V'al techai'vem b'avonotai V'al yehi shum michshol bitefilati Ki chote u'foshei'a ani. Bati la'amod u'l'hitchanein lefanecha Af al pi she'eini ch'dai v'hagun le'chach Lachein avakesh mimcha adon hamechilah Bochein levavot, shome'a tefilah Goleh amukot, ayom v'nora, Shadai Ki ata shome'a tefilah v'rotzeh bitshuvah Baruch ata, shome'a tefilah

הנני העני ממעש נרעש ונפחד מי מי אני באתי לעמד ולהתחנן לפניך אף על פי שאיני כדאי והגון לכה לכן אבקש ממך אדון המחילה בוחן לבבות, שומע תפלה גולה עמקות, אים ונורא שדי היה נא מצליח דרכי וקבל תפילתי כתפילת צדיק וזכאי אם קול נעים ופרקו נאה ומעורב בדעת עם כל הבריות אל נא תפשיעם בחטאתי ואל תחייבם בעוונותי ואל יהי שום מקשול בתפילתי כי חוטא ופושע אני באתי לעמד ולהתחנן לפניך אף על פי שאיני כדאי והגון לכה לכן אבקש ממך אדון המחילה בוחן לבבות, שומע תפלה גולה עמקות, אים ונורא שדי כי אתה שומע תפלה ורוצה בתשובה ברוך אתה שומע תפלה

Here I am, lacking in merit, trembling and afraid. Who am I, who am I? I have come to plead before you, even though I am unfit and unworthy to do so. Therefore, I request of you, master of forgiveness, heart-searcher, prayer-listener, prevealer of deep secrets, awesome and wondrous sha'dai: May the path I embark on be successful. Accept my prayer like it is the prayer of the righteous and innocent. Accept it as though it is sung out in a sweet voice. Accept it as though it is prayed by someone whose life has been well spent, by someone who is deeply interconnected with the people and the world around them. Please do not hold these people to blame for my sins. Do not find them guilty for my misdeeds. May there be not a stumbling in my prayer, for I am careless and have surely sinned. I have come to plead before you, even though I am unfit and unworthy to do so. Therefore, I request of you, master of forgiveness, heart-searcher, prayer-listener, sha'dai... And you listen to prayers, and desire us to return... blessed are you, Prayer Listener.



Here I am: הנהי Petition for the Individual

Hineini, here I am, entering this season of *teshuvah* once again,
Remembering that I can still change my ways,
And disrupt the long-held patterns
That frustrate me and hold me back.

I know I have struggled with changing before,
So I feel intimidated, unsure of my ability
To succeed at the daunting task of thinking and acting
Even a little differently.

I know I am lacking in merit and deed,
And I tremble as these sacred days of judgment approach.

I don't mind this feeling—it's humbling to be humbled.
It's healthy to feel unfit in the face of something greater,
So we can look at our core and know who we really are.

But, just while admitting how unworthy I feel,
I hear this prayer inviting me in anyway:
Hineini. Here I Am.

If the prayer leader can say this and then go on to pray,
So can I.

By showing up, I express my worth.
Why shouldn't I be the one standing on the cusp of a new
year,
Asking to be forgiven and encouraged to keep going?

After all,
Why not me?
Why not me?

Hineini.

Here I am: הנני An Invitation to Soften

You do not have to be good.

You do not have to walk on your knees
for a hundred miles through the desert, repenting.
You only have to let the soft animal of your body
love what it loves.

Tell me about despair, yours, and I will tell you mine.

Meanwhile the world goes on.

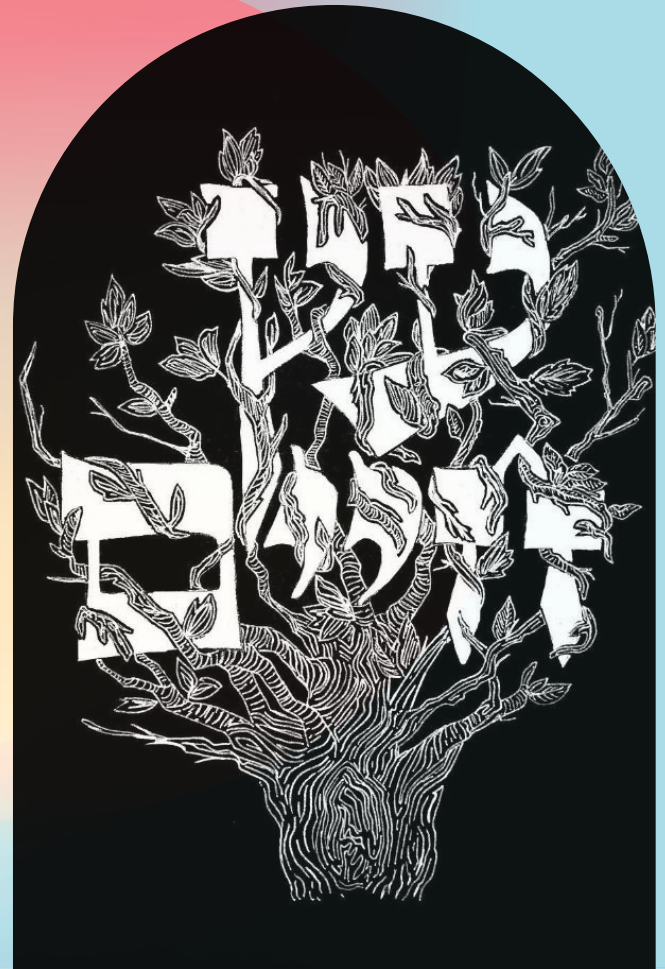
Meanwhile the sun and the clear pebbles of the rain
are moving across the landscapes,
over the prairies and the deep trees,
the mountains and the rivers.

Meanwhile the wild geese, high in the clean blue air,
are heading home again.

Whoever you are, no matter how lonely,
the world offers itself to your imagination,
calls to you like the wild geese, harsh and exciting—
over and over announcing your place
in the family of things.

Part III: Release

Recitation of Kol Nidre



All Our Vows כל נדרי

The central body of the *Kol Nidre* ritual is a 3 fold recitation of a specific liturgical plea that begs the Divine Presence to release us from our unfulfilled promises. In the following section, you'll find the traditional ashkenazi text of the Kol Nidre liturgy as well as several interpretive pieces for your reflection. Spend the next 7-15 minutes meditating on 3 of these texts that speak to you, breathing through any emotions that come up. There are no right or wrong texts to choose.

Make room for a broad range of emotions to come up for you as you read these texts, including: guilt, shame, sadness, fear, resentment, grief, indignation, anger, urgency, and more.

Thank them for their presence, and then, with intention and breath, willingly let them go. Grant yourself permission to put down that which is heavy for you today.

Bless yourself with the spaciousness of release.



All Our Vows כל נדרי



The following declaration is made by the Chazzan and repeated three times:

With the consent of the Almighty,
and consent of this congregation,
in a convocation of the heavenly court,
and a convocation of the lower court,
we hereby grant permission
to pray with transgressors:

All vows (*Kol Nidrei*), and all the things we have made forbidden to ourselves, and all our oaths, and all consecrated items we have pledged; all explicit promises and all abbreviated promises, that we have vowed, sworn, and dedicated: from this Yom Kippur until next Yom Kippur — may it come at an auspicious time! — we regret having made them. May they be forgiven, eradicated and nullified, and may they not be valid or exist any longer. Our vows shall no longer be vows, our resolutions shall no longer be resolutions, and our oaths shall no longer be oaths.

כָּל נִדְרֵי וְאֶסְרֵי וְחַרְמֵי וְקוֹנְמֵי וְכוּנֵי. וְקוֹסֵי וְשְׁבוּעֵי
דְּנִדְרָא. וְדִאֲשַׁתְּבַעְנָא. וְדִאֲחַרֵּימָנָא. וְדִאֲסַרְנָא עַל
נְפְשָׁתְנָא. מִיּוֹם כְּפוּרִים זֶה עַד יוֹם כְּפוּרִים הַבָּא עֲלֵינוּ
לְטוֹבָה. כְּלָהוֹן אַחַרְטַנָּא בְּהוֹן. כְּלָהוֹן יְהוֹן שָׁרְן. שְׁבִיקוּן,
שְׁבִיתוּן, בְּטִלִין וּמְבַטְלִין, לָא שְׁרִירִין וְלָא קִיּוּמִין: נִדְרָא
לָא נִדְרֵי. וְאֶסְרָא לָא אֶסְרֵי. וְשְׁבוּעָתְנָא לָא שְׁבוּעוֹת



All Our Vows כל נדרי

For Compassionate Release

I stand before You, Shekhinah,
Imminent Presence of Divine
Transcendence
to acknowledge before You
My failure to respond to Your call for
holiness.

Let my words rise before You as an
offering, and a prayer for redemption.

May they do honor to Your Sacred Name.

Help me, God of Old, to see myself
through Your eyes,
as You created me.

Flawed and yet perfect,
Whole and broken,
Filled with joy and despair
with doubt and perfect faith.

Help me, Divine Voice,
that speaks all things into Being,
To speak to myself as You speak to me,
With loving guidance
With gentle urgency
With the peace that disturbs my heart.

Help me, God of Love and Compassion,
to bind my heart to Yours in joy.
To confess with humility,
with sorrow and celebration
in certain hope of redemption and return.
Help me remember that teshuvah is not so much a turn
toward a new self,
but a turn toward remembering
Who You created me to Be,
Who I will always strive to Be and Become.

All Our Vows כל נדרי

For this recitation, imagine the heavenly court as 3 people you hold dear- living or departed, known or unknown. Hold them in your mind as your meditate on the following exchange:

Petitioner: My friends, I ask the three of you to serve as judges in the court that is empowered to release one from vows. Will you please serve for me in this capacity

Judges: Yes, we are prepared to hear you

Petitioner: In the last year I have from time to time made vows, sometimes speaking them out loud or had an intention, a resolution to change something in my actions, behavior and attitude in my mind. Some of these are in relation to myself, my body, my mind, and my soul. Some of these deal with the way in which I conduct myself in relation to other people. And most of all, there are those that deal with my relation to God.

Sometimes I took on a practice or a custom and did it at least three times and have since either willingly or unwillingly abandoned it and I know that this, too, has the power of a vow.

Petitioner: Many times when I ask for prayers for some people whether they are prayers for healing, for blessing or for the repose of souls departed, in which the formula includes, "Because I shall contribute to tzedakah" and I may have forgotten to do that or not been aware, I ask you to release me from that, too.

All these I regret
and I ask you to recognize my regret
and release me from all those vows.



All Our Vows כל נדרי

The judges:

Hearing your regret, we release you.
All is forgiven,
all is released,
and may it be that
in the same way that we here below
release you from these vows and
obligations,
so may you be released from the court
above from the same.

We have heard your declaration and
consider it licit and legal

May you be blessed with a good year,
inscribed in the book of life and sealed for
good.

All Our Vows כל נדרי

For the Grudges to Which We Still Cleave

From the previous Day of Atonement until this Day of Atonement
For the benefit of our mental health
And the peace of mind of all who surround us;
Regarding all of this that we have refused to let go,
Despite the fact that they are long past
Or pointless
Or one-sided
Or hurting ourselves more than anyone else;

Regarding all of them,
these intrusions on the Holy Wholeness,
we repudiate them.

All of them, we let them go,
Give up
Wave away

Declare null and void
Because we are done.

Our grudges are no longer our grudges,
Our silent resentments are no longer silent,
Our eternal vows of vengeance are no more.

The entire community acknowledges and takes action
So that everyone we have been angry at is forgiven,
Every hurt we did not speak about will be dealt with,
Every relative will be loved for who they are
rather than who they are not,
Every change in the world that needs to be made will be made
rather than contemplated.

Holy Wholeness!
We need help to step back into connection with the One.
We look for the compassion and mercy
That is always there
If we but pay attention.

Yes, there it is.
We are forgiven.

Blessed be the One-ness,
Creator, Created, Creating.

All Our Vows כל נדרי

For the Grudges We Inherited

For the unfulfilled innate vow
to be ourselves
a vow deftly stolen from some

as Abraham, obedient,
nearly took the life of Isaac,
a still broken vow
unto himself,

as Esau's birthright was by Jacob
a parent's inclination
determined one blind and blazing event
after another.

And history's mothers, wily or with silent
tears interceding,
and fathers,
Awesome and mild,
too present
or unseeing, absent

introduce us to our future.
Until today bowed, humble
white tents about our heads

we seek forgiveness for the words of our
lives we did not utter
that only our keepsake hearts
were free to speak

All Our Vows כל נדרי

For the Space to Hold Many Truths

I. I was not the best I could be.
I did not do the best I could do.
Perfect was a foolish goal.

I thought of others when I had to think of
me.
I thought of me when others needed me.
Perfect is an impossible goal.

I did not accept my own feelings as me.
I did not change what could be changed
within me.
I have said I too many times.

II. Today, I start again.
I open the door
to excellent non-perfection.
I know I will never completely leave,
completely leave
my traps.
I know I will have misguided thoughts.
I will improve,
knowing
I won't be as good
as I want to be.
I will try again.
Today, I start again.
I open the door
to excellent non-perfection.
I know I will again return to the same,
return to the same
bad feelings.
Again, perfection will seduce me.
I will improve,
knowing
I won't be as good
as I want to be.
I will try again.

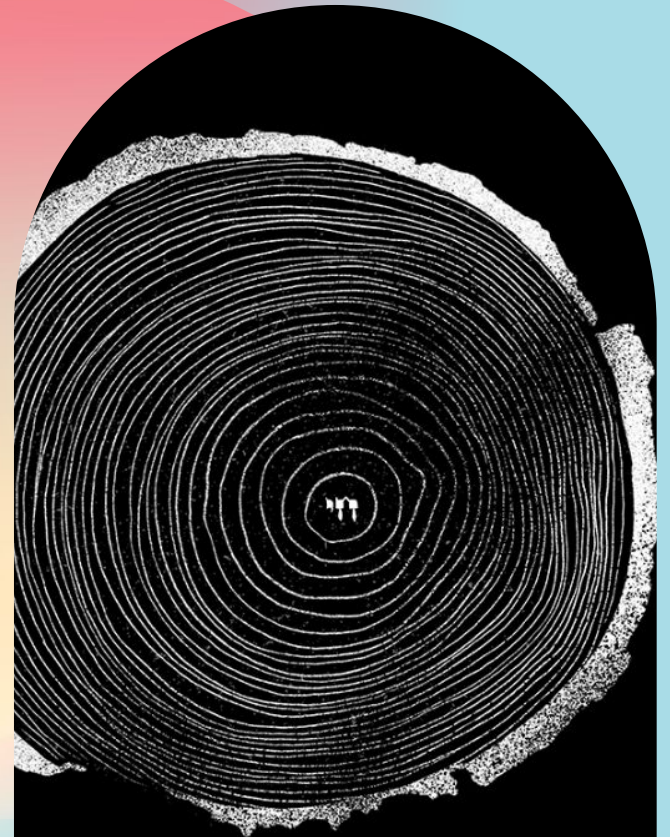
III. I release myself.
I accept myself as imperfect.

Change regrets into stories.
Turn errors into lessons.
Smile gently at foolish efforts for
perfection.

In spite of knowing the best is impossible,
I will do my best.
Do my best.

Part IV: Restore

Returning home to myself (here all along)



“Don’t hide behind ritual; rather, use it as a way to bring you into the deeper spaces of your own heart and soul—into the places where transformation and then action reside”

As Days are Waning

The new year starts as days are waning.
I'm never ready when the first leaves turn.
Every Jewish day begins with evening: darkness before light, since the beginning.
I'm never ready when the first leaves turn.
Roll the scroll toward the end of our story: darkness before light since the beginning.
Am I ready to turn and face what's coming?
Roll the scroll toward the end of our story—
can I open my hands and let go of the summer? Am I ready to turn and face what's coming?
You know what they say about endings.

I open my hands and let go of the summer, paint every cracked and broken place with gold.
You know what they say about endings:
turn the page, start a chapter, begin again.
Paint every cracked and broken place with gold!
Every Jewish day begins with evening:
turn the page, start a chapter, begin again.
The new year starts as days are waning.

Scents for a more Sensible World

At this time, we attune ourselves to our sense of smell, our sense most strongly associated with the neurological pathways for memory.

Memory is a powerful theme throughout the *Yamim Noraim*. In many ways, it is memory that drives our ability to meaningfully reflect on our behavior and make the needed changes moving forward. Scents help us tune into the reciprocal relationship to that which is both outside and within ourselves at once. We know that engaging in the work of *teshuvah* is a similar process- it cannot just be something that exists within ourselves, we have to see the connections outside. With every inhale and exhale we experience, we are invited to reflect on this reciprocal reality.

For this ritual, we will deepen this awareness by intentionally inviting fragrant scents into our ritual space. You can choose any scent for this, though herbs of the Jewish tradition may help you connect more easily to the calls of our ancient ancestors. Cloves, garlic, cedar or rosemary, rose, or even honey can all do the job, though you are invited to be creative and permissive in what works for you. ➔

Scents for a more Sensible World

Hold the fragrant item between your palms for 3 breaths, and then open the palms and bring the scent closer to your nose.

Take 3, slow, deep breaths. Then recite:

I dedicate this day of Yom Kippur to my own inner work, to cultivating the traits needed— like bravery, compassion, generosity, humility, and empathy—needed to help me become more of service to a world in need of healing. As I smell these fragrant scents, I remember the cry of the prophet Isaiah:

“This is the fast I desire: To unlock the chains of wickedness...to let the oppressed go free; to break off every yoke. It is to share your bread with the hungry, and to take the poor that are cast out into your home. When you see the naked, to clothe them, and not to ignore your own kin.” (Isaiah 58:6–7)

Let me remember, each time I smell these fragrant scents, that I am obligated to work in the world on behalf of those in need, to fight for more just systems, and to demand that our society live up to our ideals of dignity, safety, and caring for all. ➡



Blessing over Spices: Scents for a more Sensible World



בְּרִיךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא מֵיְנֵי בִשְׁמִיִּם

Blessed are you, God our God,
creator of spices.

Barukh atah Adonai Eloheynu melekh
ha-olam boreh minei v'samim.

Upon completing the recitation of this blessing, take another 3 deep breaths of your chosen spice. Fill yourself with your responsibility towards creating a more whole world. Exhale the frustrations and hurts that got in the way of pursuing that world this year.

However you choose to observe the rest of Yom Kippur, keep this scent on hand. In times where your mind starts to wander to to-do lists or other worries, invite yourself back into contemplation through the senses, through your chosen scent.

Breathe into your desire for justice, breathe out the heaviness of waiting

לך בשלום ובא בשלום

May your comings and goings be blessed with peace

גמר חתימה טובה

May you be sealed in the Book of Goodness

End of Formal Ritual

Wait, before you go!

Whether you're continuing on with formal prayer rituals or returning to your holiday in other ways, pause here to scan your body.

Use your 5 senses as access points for understanding your spiritual state in this moment. Is your nervous system activated or settled? How does your heart feel?

Breathe

Notice

Connect

Commit

Release

May it all be for blessing, dear one.

Sources

Citations: Artwork

Page	Title	Author	Link
5, 13, 17, 26	All Artwork	Nireh Or	https://www.nirehor.com

Citations: Featured Music

Title	Link
Full Playlist for this ritual: (contains tracks from featured texts as well as other selections)	https://open.spotify.com/playlist/47uxKU4Y1BtHYhV88dHgGH?si=7fde3f5ada4a4cb8
Lean Back, by Kohenet Sarah Salem *may not open in spotify playlist but will open with link here*	https://sarhsalem.bandcamp.com/track/lean-back

Title	Link
Hineni, by Rabbi Josh Warshawsky	https://open.spotify.com/track/6Ko0mKq9xaeFKDEgFslOSy?si=016659cd7a544273
Kol Nidre	https://open.spotify.com/track/5xviaPvhr6snzQ6EEgyxGq?si=9528a8e07d334e12 https://open.spotify.com/track/5dZvtyvvGVp2XUETmxtSLz?si=2be7819d709f4966

Citations (by page): Part I: Remember

Page	Title	Author	Link
6	Soul Candles	Jane Elkin (used for research but not quoted)	https://ritualwell.org/ritual/soul-candles
7	Lean Back	Kohenet Sarah Salem	https://sarhsalem.bandcamp.com/track/lean-back
8	Psalm of Release	Rabbi Debra Smith	https://ritualwell.org/ritual/psalm-release
9	Soul Candles	Jane Elkin (quoted- italics)	http://telshemesh.org/tishrei/soul_candles_.html
10	Tkhine for Candlemaking on Erev Yom Kippur	Translated by Tracy Guren Klirs	https://opensiddur.org/yom-kippur/tkine-for-candlemaking-on-erev-yom-kippur

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Page	Title	Author	Link
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15	Hineini for the Individual	Rabbi Ilana Zeitman	https://www.ritualwell.org/ritual/hineini-individual
16	Wild Geese	Mary Oliver	https://www.vanderbilt.edu/olli/class-materials/2017Summer.MindfulnessWk1.pdf

Citations (by page): Part III: Release

Page	Title	Author	Link
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21-22	Hatarat Nedarim: The Release of Vows	Reb. Zalman Schachter Shalomi	https://opensiddur.org/prayer/s/life-cycle/living/repenting-resetting-forgiveness/hatarat-nedarim-the-release-of-vows-by-reb-zalman-schachter-shalomi/
23	All Our Grudges (adapted)	Trisha Arlin	https://ritualwell.org/ritual/all-our-grudges-alternative-kol-nidrei

Citations (by page): Part III: Release

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25	Review, Release, Restart	Phil Straus	https://ritualwell.org/ritual/review-release-and-restartnd-restart

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27	"Don't hide behind ritual"	Rabbi Danya Ruttenberg	https://www.ritualwell.org/sites/default/files/NCJW-High-Holy-Days-Supplement.pdf
28	As Days are Waning	Rabbi Rachel Barenblatt	https://www.ritualwell.org/sites/default/files/NCJW-High-Holy-Days-Supplement.pdf
30-31	Scent Based Ritual	Adapted from Rabbi Danya Ruttenberg's ritual, direct quotations in italics	https://www.ritualwell.org/sites/default/files/NCJW-High-Holy-Days-Supplement.pdf

End of Guide