



When you finish the main body of the Amida - with **המברך את עמו ישראל בשלום** - Mincha of Erev Yom Kippur, and Maariv, Shacharit, Musaf, Mincha of Yom Kippur (and Ne'ila - see further), you can put your Machzor down and use this VIDUI 12-pager to finish the Amida. The text has been supplemented by English meanings (rather than translations) to help focus your KAVANA while saying this important part of the Yom Kippur davening.

Added to each word of the ASHAMNU part of VIDUI are other sins associated with the same letter of the Alef-Bet, which the CHAYEI ADAM and other sources recommend be on one's mind, in one's heart, (even from one's lips), during VIDUI. The alphabetical ASHAMNU list does not mean that there are only 24 sins or kinds of sin; rather, it is meant to convey that we - as individuals and as a community - have sinned 'from ALEF to TAV', or, as we say in English, 'from A-Z'.

The letter CHET, for example, stands for CHAMASNU = We have extorted; we have taken advantage of those weaker than us; we have pressured others to give in to us. First, you will notice that the meaning of CHAMASNU has been explained in three different ways. Second, using the letter CHET, several other sins are mentioned. We have caused Chilul HaShem; we have falsely flattered others; thought bad thoughts; unjustly suspected others of wrongdoing; desecrated the Shabbat; not paid our debts; desired (in an unhealthy,

unkosher manner) the possessions of others... Look at how a single letter points to so many different sins.

Just because a particular sin is not singled out on the alphabetical ASHAMNU list or in the double-ALEF-BET list of the AL CHEITs, does not mean that it should not be part of verbal VIDUI. And there is a lot of flexibility as to which letter a sin is assigned. KIBALNU LASHON HARA, we have accepted Lashon Hara as true, could have been LASHON HARA KIBALNU, which would find it on the LAMED list rather than KUF. It doesn't matter. The idea is "the entire gamut of sin". In an old Peanuts comic strip, Lucy "helpfully" prepared a list of Charlie Brown's shortcomings for him. She tells him that she alphabetized them for his convenience. This is what Chazal have done with VIDUI.

This presentation will hopefully be of help towards a more meaningful VIDUI.

VIDUI is NOT just tapping the left side of your chest with your fist as you rattle off the ABCs of sin. It should be taken seriously - and slowly - as a verbalization of one's thoughts, feelings, and intentions of T'shuva. Sometimes, this verbalization follows the T'shuva process that has already taken place in one's heart and with one's improved actions. Sometimes, the VIDUI is the starting point - that which calls your attention to areas of behavior and thought that need improvement. Either way - BOTH ways, VIDUI is an essential part of the T'shuva process. Verbalization is often that which allows one to focus on personal shortcomings and embark on the road to repentance and/or to firm up one's resolve to repent.

Remember, T'shuva is one of the greatest gifts from G-d to His people (us). It is the expression of His Divine Mercy and Love. If He did not want us to straighten ourselves out, He would simply punish us without giving us a second (and third and fourth and fifth...) chance to repent. Our motivations for T'shuva should be fear AND love of G-d. The challenge is awesome, but it is always possible for one to change for the better. Step by step. Never be discouraged by what seems to be too formidable a task. Be encouraged by the fact that this is what G-d wants of us - not to punish us, but for us to return to Him in strengthened faith, in better performance of mitzvot - qualitatively and quantitatively, and to more carefully avoid the pitfalls of sin - against G-d and in our interaction and conduct with our fellow human beings and Jews - parents, children, spouses, family, friends, colleagues, strangers.

REMINDER: Interpersonal sins - intentional or inadvertent - require forgiveness from the injured party AND from G-d (usually in that order).

The pasuk **YIH-YU L'RATZON (YL)** is T'hilim 19:15 and appears twice in siddurim and machzorim at the end of each Amida, once right after **המברך את עמו ישראל בשלום**, which is the end of the Amida and then again right before one takes three steps back to conclude the "full" Amida, with the addition of **אלהי, נצור** and, in our case of Yom Kippur davening, the whole VIDUI section. The situation is best understood by saying that the "original" Amida was "just" the set of brachot, 3 brachot of praise and description of HaShem at the beginning,

3 brachot of thanks and acknowledgement at the end, and 13, 1, or 3 middle brachot. Then, our Sages appended other passages to the Amida, in essence extending the Amida until we close it with YL and then take our steps back. Some say YL in both places, in other words, before and after VIDUI. If this is your minhag, then continue to do so (or ask your Rav). There is a strong argument for the other opinion, namely to say it only at the end (right before taking the steps back), which makes VIDUI more a part of the Amida than an appendix to it. However, if one needs to "interrupt" VIDUI for K'dusha, Kaddish, or the like, then you should say YL wherever you are up to, join the congregation in K'dusha, saying the 3 main K'dusha p'sukim, or respond to Kaddish, etc. and then continue saying VIDUI. YL is then said again at the end. In other words, this second opinion is to say YL only once, unless necessary to repeat it, as explained.

(יְהִי לְרָצוֹן אִמְרֵי פִי וְהִגִּיֵּן לִבִּי לְפָנֶיךָ, ה' צוּרִי וְגוֹאֲלִי.)

In this first passage of VIDUI, we ask of G-d that our prayers come before Him and that He not ignore them. We also say that we are not chutzpadik or stubborn enough to claim that we are free of sin, but the fact is that we (and our ancestors) have sinned. This simple statement is the first step of VIDUI: we have sinned.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, תָּבֵא לְפָנֶיךָ
תְּפִלָּתֵנוּ, וְאֵל תִּתְעַלֵּם מִתְּחִנָּתֵנוּ, שְׂאִין
אָנוּ עֲזֵי פָּנִים וְקִשֵׁי עֲרֹף, לֹא־מֵר לְפָנֶיךָ
ה' אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, צְדִיקִים
אֲנַחְנוּ וְלֹא חָטְאנוּ, אֲבָל אֲנַחְנוּ
(וְאֲבוֹתֵינוּ) חָטְאנוּ.

For each of the following 24 "terms of sin", one symbolically strikes the left side of his/her chest with the right fist. Before or after saying the word itself, sight-read (or say) the English text and allow your mind and heart to really become part of the VIDUI process by backing up your words. Don't hesitate to actually say more than the text - in any language - adding personal prayers, thoughts, and feelings. **TALK TO G-D**. This is a special time to do that. (Don't worry about being slower than others; just find a good place to stand where you will not inconvenience others - so you won't have an additional sin to repent.)

The first part of the English text is based on the word itself. Then there are some of the items included by Rabbi Moshe Sternbach in HaDerech LiTshuva. Remember that the connection is based on the ALEF-BET, which won't necessarily be obvious from the English.

Also, keep in mind that we must repent once-in-a-while violations - not just whole behavior patterns. E.g. "We have stolen." This is not just for a person who is a career thief; it is also for a person who is basically law-abiding, but once in a rare while will download a pirated movie or copy a friend's CD to his computer. Or - one who usually avoids gossip and Lashon HaRa, but thought a particular episode about someone else was SO funny, that he just had to share it with his friend.

We have become guilty... of a whole variety of sins. What we have done was not necessarily to rebel against G-d, but we nonetheless are devastated by our behavior

אֲשָׁמְנוּ

We have eaten - forbidden foods, questionable foods, without brachot, without good manners and concern for others; there is something lacking in our faith in G-d (even just sometimes); we don't always say Amen properly, we have a cruel streak...

We have betrayed G-d by not doing His mitzvot properly and by sinning in a way that is disloyal to G-d; we have betrayed family & friends

בִּגְדָנוּ

We have wasted prayer and Torah study time; we were not careful with Milk & Meat; we relied on ourselves sometimes to the exclusion of trusting in G-d; we have said "sloppy" brachot; we have belittled parents, teachers, scholars, friends; we have wasted time...

We have stolen - things, time, other's sleep, ideas; we have deceived...

גְּזַלְנוּ

We have been arrogant; wrongly took credit for something; harmed or annoyed others; not raised our children properly; have not been strict enough about sexual behavior; have not repaid kindnesses properly...

We have slandered G-d (by questioning His justice and kindness) and people. We have said one thing and meant something else.

דְּבַרְנוּ דְּפִי

We have gossiped, defamed, used vulgarities, spoken disrespectfully, shouted - misused the power of speech; not given people the benefit of the doubt...

We have caused perversion, corrupted others

הֶעֱוֵנוּ

We have entertained improper thoughts - during davening, Torah learning, or in general; we have davened without kavana; burdened others; encroached on another's "space"; looked at indecent pictures, literature, etc.

And we have caused wickedness; caused others to sin

וְהִרְשַׁעְנוּ

We have neglected to be properly respectful of G-d; showed lack of concern for the possessions of others; said we're sorry without trying to mean it; fomented dissent; joined with others and wasted time on nonsense...

We have sinned intentionally, and then have rationalized our behavior (making T'shuva all the more difficult)

זְדוּנוֹ

We have taken G-d's Name in vain; been careless about ritual washing of our hands; been disrespectful to our parents; we 'ate like pigs'; threw food, mingled immodestly...

We have extorted; we have taken advantage of those weaker than us; we have pressured others to give in to us

חֲמִסָּנוּ

We have caused Chilul HaShem; we have falsely flattered others; thought bad thoughts; unjustly suspected others of wrongdoing; desecrated the Shabbat; not paid our debts; desired (in an unhealthy, unkosher manner) the possessions of others...

We have "attached" ourselves to falsehood; lying has become a part of our lives; we have accused others falsely; compounded lies by lying more; hung out with the wrong crowd

טַפְּלָנוּ שִׁקְרָה

We have given erroneous opinions and advice; defiled ourselves and others; handled Muktzah on Shabbat or Yom Tov; belittled Good and chosen Bad...

We have given evil counsel; we have abused the trust of others; advised others in ways that are not in their best interest

יַעֲצָנוּ רָעָה

We have secluded ourselves improperly with members of the opposite sex; joined others in time-wasting activities; knowingly sinned; lacked proper reverence and awe for G-d...

We have been deceitful; made intentionally misleading statements; false promises; have not tried hard enough to keep our promises

כִּזְבָּנוּ

We have made HaShem angry at us; been ungrateful; intended to harm others (even if we didn't); wasted time; delayed paying wages; called others derogatory nicknames...

We have clowned around about matters that we should have treated seriously; we have ridiculed good people; we've joked about things, which prevents us from proper T'shuva because we don't take things seriously enough

לִצְנוּ

We have - not learned Torah properly; worn Shaatnez; not been kind & charitable; not been meticulous about mitzvot & halacha; not been scrupulous in our dealings with others...

We have rebelled; defied G-d's will; sinned because of incomplete faith

מִרְדָּנוּ

We have held others back from doing mitzvot; not behaved properly in business...

We have angered G-d (so to speak) by disregarding His mitzvot, etc.

נִאֲצָנוּ

We violated promises and vows; took revenge and bore grudges; benefited from this world without brachot; were lazy in Torah learning and service of HaShem...

We have turned away, ignored our responsibilities to G-d (and fellows)

סָרְרָנוּ

We have turned from Jewish customs; contradicted our parents or Torah authorities; dealt with contraband; forgiven others in word, but not in our hearts...

We have been perverse and have sinned because of perverted reasoning; we have deliberately sinned to gratify our desires

עוֹיִנוּ

We have been falsely modest; a burden to our spouse; we were insensitive to orphans & widows; we have violated (minor) prohibitions...

We have acted wantonly; denied the validity of (some) mitzvot; we basically believe in G-d & Torah, but have disregarded a specific mitzva

פְּשַׁעָנוּ

We have rejected the Yoke of Heaven; we were afraid to reproach someone; we turned our hearts to idleness; we opened someone else's mail; we lacked fear of sin...

We have persecuted others; caused suffering; been callous to others

We have distressed our family members; we put our needs before G-d's...

צָרָנוּ

We have been stubborn; we have refused to see G-d's Hand in life; we have ignored or denied that what happens in this world is not chance, but G-d's Will

We have been jealous of others; been stingy with Tzedaka; read improper books; listened to and accepted Lashon HaRa; not been careful with Kriyat Sh'ma...

קִשְׁיָנוּ עָרָף

We have been wicked; done sins that are particularly identified with wickedness, such as hitting others, stealing, planning to sin

We have pursued honor; quarreled for no good reason; ran after temptations...

רָשָׁעָנוּ

We have corrupted our character; been arrogant; extremely angry; vulgar - sins which affect one's character

We have - lied; forgotten G-d and our commitment to Him; were silent when we should have objected; gloated over another's misfortune; hated others; squandered physical & spiritual energies...

שָׁחַתָּנוּ

We have been abominable; have become loathsome to G-d; immorality; idolatry; haughtiness; anger

We have desired sinful things; belittled the Torah; we did not take the opportunity to repent; were not careful with our T'filin; were sloppy with davening...

תַּעֲבָנוּ

We have strayed; drifted further away from G-d rather than getting closer to Him

You have let us go astray (we lost the merit to have Your help); we have misused freedom of choice for ourselves and others

תָּעִינוּ

תַּעֲתֵעָנוּ.

In summary... We have veered from Your mitzvot and good rules, and that hasn't been worth it at all. We acknowledge that Your judgments against us are just, because You act truthfully and we have brought evil upon ourselves. (Nonetheless, please forgive us...)

סָרְנוּ מִמִּצְוֹתֶיךָ וּמִמְשָׁפְטֶיךָ הַטּוֹבִים, וְלֹא שָׁוָה לָנוּ. וְאַתָּה צָדִיק עַל כָּל הַבָּא עָלֵינוּ, כִּי אָמַת עָשִׂיתָ וְאִנְחָנוּ הִרְשָׁעָנוּ.

For Vidui of Ne'ila, go to pages 11 and 12

What can we say to You, G-d; You know everything; nothing is hidden before You...

מָה נֹאמֵר לְפָנֶיךָ יוֹשֵׁב מְרוֹם, וּמָה נִסְפָּר לְפָנֶיךָ שׁוֹכֵן שְׁחָקִים, הֲלֹא כָּל הַנְּסֻתוֹת וְהַנְּגָלוֹת אֶתָּה יוֹדֵעַ. אֶתָּה יוֹדֵעַ רְזִי עוֹלָם, וְתַעֲלוּמוֹת סִתְרֵי כָּל חַי. אֶתָּה חוֹפֵשׁ כָּל חַדְרֵי בֵּטָן, וּבוֹחֵן כְּלִיּוֹת וְלֵב. אֵינְךָ דּוֹבֵר נְעֻלָּם מִמֶּךָ, וְאֵינְךָ נֹסֵת מִנְּגִיד עֵינֶיךָ.

Therefore, may it be Your will that You forgive, pardon, and atone our many sins...

וּבִכֵּן יְהִי רְצוֹן מִלְּפָנֶיךָ, ה' אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שֶׁתְּסַלַּח לָנוּ עַל כָּל חַטֹּאתֵינוּ, וְתִמְחַל לָנוּ עַל כָּל עֲוֹנוֹתֵינוּ, וְתִכַּפֵּר-לָנוּ עַל כָּל פְּשָׁעֵינוּ.

T'shuva includes: recognition of sin, stopping sinful behavior, regret for having sinned, commitment not to continue to sin... and VIDUI

After summarizing, we once again use an alphabetical format (this time, a double alphabetical arrangement) to enumerate a multitude of sins. And once again, the custom is to strike the heart (left side of the chest) for each AL CHEIT...

For the sin that we have sinned before You... *(repeated for each)*

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| accidentally (or under duress) and willingly - even when we don't mean to sin, we still must repent, for it indicates a lack in us that we sinned. How much more so, when it is intentional | עַל חֵטָא שְׁחָטְאנוּ לְפָנֶיךָ בְּאִנּוּס וּבְרְצוֹן, |
| through hardness of the heart - refusing to admit that we might be wrong often results in sin. We have to be more humble... | וְעַל חֵטָא שְׁחָטְאנוּ לְפָנֶיךָ בְּאִמּוּץ הַלֵּב. |
| through ignorance - lack of Torah learning results in doing the wrong thing. Rather than plead ignorance, we must strive for greater knowledge | עַל חֵטָא שְׁחָטְאנוּ לְפָנֶיךָ בְּבִלֵי דַעַת, |
| with words - many sins, especially related to misuse of the power of speech, such as flippant oaths, cursing, gossip. We must be more careful of what emerges from our lips... | וְעַל חֵטָא שְׁחָטְאנוּ לְפָנֶיךָ בְּבִטּוּי שְׂפָתַיִם. |
| in public or in private - sins in public are potential Chilul HaShem; sins in private often indicate fear of what others will think, but a disregard for what G-d thinks. Negative either way. | עַל חֵטָא שְׁחָטְאנוּ לְפָנֶיךָ בְּגִלּוּי וּבִסְתֵּר. |
| through immorality - this includes a wide variety of sins and includes the sins themselves as well as that which a person does that causes lust and leads to the more serious sins... | וְעַל חֵטָא שְׁחָטְאנוּ לְפָנֶיךָ בְּגִלּוּי עֲרִיּוֹת, |
| with harsh speech - generally, this refers to misuse of the power of speech in all forms; specifically, it refers to speaking harshly to someone and unjustly hurting his/her feelings. | עַל חֵטָא שְׁחָטְאנוּ לְפָנֶיךָ בְּדַבּוּר פָּה. |
| with knowledge and deceit - refers to using our knowledge in order to deceive and take advantage of others. Also includes deceiving ourselves. | וְעַל חֵטָא שְׁחָטְאנוּ לְפָנֶיךָ בְּדַעַת וּבְמַרְמָה, |
| through thoughts - this includes fantasizing about sin; such thoughts are the root of sin and also interfere with Torah learning and davening. "I was ONLY thinking about..." is no excuse. | עַל חֵטָא שְׁחָטְאנוּ לְפָנֶיךָ בְּהִרְהוּר הַלֵּב. |
| through wronging a fellow - deceiving, taking advantage of a friend, etc.; also refers to unfair treatment in business | וְעַל חֵטָא שְׁחָטְאנוּ לְפָנֶיךָ בְּהוֹנָאת רֵעַ, |
| by insincere confession - T'shuva must be "in your mouth and in your heart, to do..." Let our words motivate us to sincere repentance and let our sincere repentance be accompanied by proper VIDUI (VIDUI can start or 'cap' the T'shuva process) | עַל חֵטָא שְׁחָטְאנוּ לְפָנֶיךָ בְּיָדוּי פָּה. |
| in immoral gatherings - being part of a group whose conversations are improper can easily lead one astray. "But everyone else was there!" is not a reason or excuse | וְעַל חֵטָא שְׁחָטְאנוּ לְפָנֶיךָ בְּוַעֲדַת זְנוּת, |
| willfully and carelessly - even when we did not mean to sin, we have what to repent - we should have been more careful, etc. | עַל חֵטָא שְׁחָטְאנוּ לְפָנֶיךָ בְּזָדוֹן וּבְשִׁגְגָה. |
| by belittling parents (incl. in-laws!) and teachers - this is not only something we do or say, but even something we think. It all is wrong and it threatens the strength of the Chain of Tradition. | וְעַל חֵטָא שְׁחָטְאנוּ לְפָנֶיךָ בְּזִלְזוּל הוֹרִים וּמוֹרִים, |

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| by exercising power - it is wrong to use one's power to intimidate others; one must not arrogantly act superior over others. | עַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּחֹזֶק יָד, |
| through desecration of G-d's Name - includes major Chilul HaShem as well as relatively minor acts which cause a lowering of the respect for G-d or Torah in the eyes of others. | וְעַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּחִלּוּל הַשֵּׁם. |
| through foolish speech - "why do we say stupid things?" One has to repent this too, since speech is such a precious & powerful feature of humans. And, foolish speech often leads to action. | עַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּטַפְּשׁוֹת פֶּה. |
| through impure lips - this is one of several references to improper speech; in this case, the subject is vulgar language and cursing. | וְעַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּטַמְאַת שִׁפְתַּיִם, |
| with the Evil Inclination - we sometimes fail to fight our Yeitzer HaRa - rather flirt with it, then give in to it and follow it. | עַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּיִצְרַת הָרָע, |
| knowingly and unknowingly - we want to repent even sins that we are unaware of having done. Also, sins against others who may or may not know what we've said about or done to them. | וְעַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּיֹדְעִים וּבְלֹא יוֹדְעִים. |

NOTE: G-d's name אֱלֹהִים is pronounced e-LO-ahh (Ashkenazi) or e-LOWahh (S'faradi) - **NOT ELOHA**. **Two points:** the accent is on the לוּ syllable, not the ה. And secondly, the PATACH under the HEI is pronounced BEFORE the aspiration of the HEI. (Just like it is with the ה of TAPU'ACH, RU'ACH, MIZBEI'ACH)

וְעַל כָּלֵם, אֱלֹהֵי סְלִיחוֹת, סְלַח לָנוּ, מְחַל לָנוּ, כַּפֵּר-לָנוּ.

For all of these sins, G-d of Forgiveness, forgive us, pardon us, atone for us.

(These are different levels of forgiveness - commentators disagree concerning the terminology. Basically, we ask G-d to forgive what we've done, not to punish us for it, not to even hold a sin against us, and to completely erase it, as if we never did it. Some suggest that S'LACH is to forgive, but not necessarily to forget. M'CHAL is more - maybe like forgiven & forgotten.)

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| by yielding to bribery - monetary bribery as well as flattery with ulterior motives are insidious to honest dealings among people. Bribery and flattery can blind one and cause a multitude of sins in their wakes. | עַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּכַפַּת שֹׁחַד. |
| through denial and false promises - we have not been honest, neither with G-d nor with our fellow human beings. Remember: this need not be a chronic condition, we must repent even the minor instances of dishonestly. "I'm basically honest, but..." Not good either. | וְעַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּכַחַשׁ וּבְכַזָּב, |
| with Lashon HaRa - another misuse of the power of speech. A particularly serious sin because it often results in permanent damage to a person's reputation, even when groundless. "But it's true" is not an acceptable excuse for Lashon HaRa. Neither is "I was only joking". | עַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּלִשׁוֹן הָרָע. |
| through fooling around - not taking someone's reproach of us seriously, laughing it off, will impede T'shuva. Ridiculing others, joking at someone else's expense are serious offenses. | וְעַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּלִצְוֹן, |

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| in business - business ethics and proper behavior in the market place are just as much a part of Halacha as is fasting on Yom Kippur or keeping Shabbat. Extra warning: these kinds of sin often involve Chilul HaShem and are often disregarded by many | על חטא שחטאנו לפניך במשא ובמתן, |
| with food & drink - one should not pat himself on the back for keeping kosher; one needs to carefully answer the question: "Am I as careful and as strict as I ought to be?" Included in this sin are not making brachot properly, sloppy benching, careless washing for meals, poor table manners, gluttony, stinginess with guests... | ועל חטא שחטאנו לפניך במאכל ובמשתה. |
| through interest and extortion - taking or paying interest on personal loans is forbidden. Besides the sin, it causes one to become hard-hearted. | על חטא שחטאנו לפניך בנפשך ובמרבית, |
| through haughtiness - arrogance is a particularly reprehensible character trait. We must repent sins that result from it as well as work on ridding ourselves of this negative characteristic. | ועל חטא שחטאנו לפניך בנטית גרון. |
| with prying eyes - this includes looking at forbidden things, invasion of privacy of others, expressing disapproval of others with a raised eyebrow | על חטא שחטאנו לפניך בשקור עין. |
| with idle chatter - yet another expression of the misuse of speech. Here it can refer to davening and benching without kavana, as well as pointless and time-wasting conversation. | ועל חטא שחטאנו לפניך בשיח שפתותינו, |
| with haughty eyes - looking down at others. This is parallel to the earlier reference to haughtiness, a particularly negative trait. | על חטא שחטאנו לפניך בעינים רמות, |
| with brazenness - acting without shame and a bit of natural embarrassment is a contributory factor to a host of other sins | ועל חטא שחטאנו לפניך בעזות מצח. |

ועל כלם, אלוה סליחות, סלח לנו, מחל לנו, כפר-לנו.

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| in throwing off the Yoke - we exist to learn Torah, perform mitzvot, and be good people. Many sins come from shirking our responsibilities. | על חטא שחטאנו לפניך בפריקת על, |
| in judgment - refers to sins of unfair judgment, in the formal courtroom as well as in everyday life. It even refers to judging G-d. | ועל חטא שחטאנו לפניך בפלילות. |
| through entrapping a fellow - taking advantage of others, manipulating people for our own purposes | על חטא שחטאנו לפניך בצדית רע, |
| through a begrudging eye - being jealous and stingy. Finding excuses for not giving Tzedaka or being generous with others. Not helping others. | ועל חטא שחטאנו לפניך בצרות עין. |
| through lightheadedness - we are often frivolous. This is especially inappropriate in shul and when learning Torah or davening. | על חטא שחטאנו לפניך בקלות ראש, |
| with stubbornness - refusing to recognize that we might be wrong. Not learning from experience. Not taking constructive criticism. This is a major obstacle to T'shuva, and we must repent this in order to repent other things too. | ועל חטא שחטאנו לפניך בקשיות ערף. |

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| enthusiastically - One must examine his wrongdoings and see if there is the added sin of doing them with a smile or with "licking one's lips". | על חטא שחטאנו לפניך בְּרִיצַת רַגְלִים לְהָרַע, |
| by gossiping - The prohibition includes Lashon HaRa and character assassination, but also includes telling tales with no intention to hurt anyone. It is all too frequent that people get hurt from plain gossip. | וְעַל חֲטָא שְׁחַטְאָנוּ לְפָנֶיךָ בְּרַכִּילוּת. |
| through vain oaths - swearing falsely or frivolously can damage the underpinnings of interpersonal relationships as well as being a serious lack of respect to G-d. One has to be extremely careful in this regard. | על חטא שחטאנו לפניך בְּשִׁבוּעַת שׁוּא, |
| through baseless hatred - do you hate a person when you should really be hating the wrong things that he does?. This distinction is crucial for the proper growth and development of Klal Yisrael. | וְעַל חֲטָא שְׁחַטְאָנוּ לְפָנֶיךָ בְּשִׁנְאַת חֲנָם. |
| in matters of "giving a hand" - we have been callous towards the needs of others. Also, we have sometimes joined with others in evil. | על חטא שחטאנו לפניך בְּתִשׁוּמַת־יָד, |
| through confusion - this refers to a diminished faith in G-d caused by not seeing G-d's hand in everything and by doubting the validity of the Torah and the authority of halacha. | וְעַל חֲטָא שְׁחַטְאָנוּ לְפָנֶיךָ בְּתַמְהוּזָן לְבָב. |

וְעַל כָּלֵם, אֲלוֹהַּ סְלִיחוֹת, סִלַּח לָנוּ, מַחֵל לָנוּ, כַּפֵּר-לָנוּ.

After enumerating different kinds of sins, we ask for forgiveness of sins according to punishment & style:

For sins which would require a sacrifice in the Beit HaMikdash, then for those which one gets corporal or capital punishment from Beit Din or penalties from Heaven. Then we mention sins of commission and omission, sins we know about and those of which we - but not G-d - are unaware

וְעַל חֲטָאִים שְׁאָנוּ חַיִּבִּים עֲלֵיהֶם עוֹלָה.
וְעַל חֲטָאִים שְׁאָנוּ חַיִּבִּים עֲלֵיהֶם חֲטָאֵת.
וְעַל חֲטָאִים שְׁאָנוּ חַיִּבִּים עֲלֵיהֶם קָרְבַּן עוֹלָה וַיּוֹרֵד.
וְעַל חֲטָאִים שְׁאָנוּ חַיִּבִּים עֲלֵיהֶם אָשָׁם וְדַאי וְאָשָׁם תְּלוּי.
וְעַל חֲטָאִים שְׁאָנוּ חַיִּבִּים עֲלֵיהֶם מַכַּת מִרְדּוֹת.
וְעַל חֲטָאִים שְׁאָנוּ חַיִּבִּים עֲלֵיהֶם מִלְּקוֹת אַרְבָּעִים.
וְעַל חֲטָאִים שְׁאָנוּ חַיִּבִּים עֲלֵיהֶם מִיתָה בְּיַד שְׁמַיִם.
וְעַל חֲטָאִים שְׁאָנוּ חַיִּבִּים עֲלֵיהֶם פְּרִת וְעִרְרִי.
וְעַל חֲטָאִים שְׁאָנוּ חַיִּבִּים עֲלֵיהֶם אַרְבַּע מִיתוֹת בֵּית דִּין,

סְקִילָה שְׂרָפָה, הֶרַג וְחֲנֻקָּה. עַל מִצְוֹת עֲשֵׂה וְעַל מִצְוֹת לֹא תַעֲשֶׂה, בֵּין שֵׁשׁ בָּה קוּם עֲשֵׂה, וּבֵין שְׁאֵין בָּה קוּם עֲשֵׂה. אֶת הַגְּלוּיִם לָנוּ וְאֶת שְׂאֵינָם גְּלוּיִם לָנוּ. אֶת הַגְּלוּיִם לָנוּ כִּכְּר אֲמַרְנוּם לְפָנֶיךָ, וְהוֹדִינוּ לְךָ עֲלֵיהֶם; וְאֶת שְׂאֵינָם גְּלוּיִם לָנוּ, לְפָנֶיךָ הֵם גְּלוּיִם וַיְדוּעִים, כַּדָּבָר שֶׁנֶּאֱמַר: הַנְּסִתְּנוּ לָהֶּן אֹכְלֵינֵנוּ וְהַנְּגַלְתֵּנוּ לָנוּ וּלְבָנֵינוּ עַד-עוֹלָם לַעֲשׂוֹת אֶת-כָּל-דְּבָרֵי הַתּוֹרָה הַזֹּאת: כִּי אַתָּה סִלַּח לְיִשְׂרָאֵל וּמַחֵל לְשִׁבְטֵי יִשְׂרָאֵל בְּכָל דּוֹר וָדוֹר, וּמִבְּלַעַדֶּיךָ אֵין לָנוּ מִלֶּךְ מוֹחֵל וְסוֹלַח אֶלָּא אַתָּה.

G-d, before I was born, I was nothing. Now that I have been born, it's as if I hadn't been...

(This is not just saying humble things, it is a realization - perhaps that comes from the exhaustive list of sins and our realization of what we are guilty of - that we truly don't have the right to ask for G-d's forgiveness, but we must ask, otherwise we are totally lost.)

May it be Your will... that I shall not sin anymore, and what I have sinned before You, please, in Your abundant mercy, wipe off my slate, but NOT with difficulties and hardships...

(This is a lot to ask for, but it is being asked of the One with the infinite capacity to forgive... and of the One Who has and wants - so to speak - a special, unique relationship with Bnei Yisrael...)

אֱלֹהִי, עַד שֶׁלֹּא נִוְצַרְתִּי אֵינִי כְדָאִי, וְעַכְשָׁו שֶׁנִּוְצַרְתִּי כְּאִלוֹ לֹא נִוְצַרְתִּי; עֲפָר אָנִי בְּחַיִּי, קָל וְחֹמֶר בְּמִיתָתִי; הֲרִי אָנִי לְפָנֶיךָ כְּכֹלִי מְלֵא בֹשָׁה וּכְלֻמָּה. יְהִי רְצוֹן מִלְּפָנֶיךָ, ה' אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי, שֶׁלֹּא אַחֲטָא עוֹד; וּמָה שֶׁחֲטָאתִי לְפָנֶיךָ מִרַק בְּרַחֲמֶיךָ הַרְבִּים, אֲבָל לֹא עַל יְדֵי יְסוּרִים וְחִלִּים רָעִים.

The Amida of Yom Kippur concludes with the same passages as every Amida throughout the year does. But just because we say these words all the time, does not mean that we should not invest in them a special KAVANA for Yom Kippur, which will hopefully have a positive affect on these same words when we continue to say them beyond Yom Kippur.

HaShem, prevent me from speaking improperly... Open my heart to your Torah and mitzvot... nullify the bad thoughts others have against me...

אֱלֹהִי, נִצּוֹר לְשׁוֹנֵי מִרְעָ. וּשְׁפָתַי מִדְּבַר מִרְמָה: וְלִמְקַלְלֵי נַפְשֵׁי תוֹדֵם, וְנַפְשֵׁי כְּעַפְרָה לְכָל תְּהִיָּה. פֶּתַח לְבִי בְּתוֹרָתְךָ, וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשֵׁי. וְכָל הַחֹשְׁבִים עָלַי רָעָה, מִהֲרָה הַפֵּר עֲצָתָם וְקַלְקַל מַחֲשַׁבְתָּם. עֲשֵׂה לִמְעַן שְׁמֶךָ, עֲשֵׂה לִמְעַן יְמִינְךָ, עֲשֵׂה לִמְעַן קִדְשֶׁתְךָ. עֲשֵׂה לִמְעַן תּוֹרָתְךָ. לִמְעַן יַחֲלִצוֹן יְדִידֶיךָ, הוֹשִׁיעָה יְמִינְךָ וְעַנְנֵי.

In addition to the pasuk for your name (if that is your custom), use this point, right before you conclude the Amida to talk some more to G-d.

יְהִיו לְרְצוֹן אִמְרֵי פִי וְהִגִּיוֹן לְבִי לְפָנֶיךָ, ה' צוּרֵי וְגוֹאֲלֵי.

Take your three steps back

עֲשֵׂה הַשְּׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ, וְעַל כָּל יִשְׂרָאֵל וְאִמְרוּ: אָמֵן.
יְהִי רְצוֹן מִלְּפָנֶיךָ, ה' אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שֶׁיִּבְנֶה בֵּית הַמִּקְדָּשׁ בְּמִהֲרָה בְּיָמֵינוּ, וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ, וְשֵׁם נַעֲבֹדְךָ בְּיִרְאָה כִּימֵי עוֹלָם וּכְשָׁנִים קְדָמוֹנִיּוֹת.
וְעֲרְבָה לָהּ מִנְחַת יְהוּדָה וִירוּשָׁלַיִם כִּימֵי עוֹלָם וּכְשָׁנִים קְדָמוֹנִיּוֹת.

This ends your VIDUI and AMIDA

Vidui of Ne'ila

Begin back on page 2 and continue through 2/3 of page 5, until it says
For Vidui of Ne'ila, go to pages 11 and 12 - bringing you back here.

What can we say to You, G-d; You know everything; nothing is hidden before You...

מה נאמר לפניך יושב מרום, ומה נספר לפניך שוכן שחקים, הלא כל הנסתרות והנגלות אתה יודע.

You extend Your hand to sinners and reach out to accept those who do T'shuva...

אתה נותן יד לפושעים. וימינך פשוטה לקבל שבים.

You have taught us to say VIDUI (and to do T'shuva) for all our sins, so that we would stop doing wrong and You would accept us as true repenters... as You promised.

ותלמדנו ה' אלהינו להתודות לפניך על כל עונותינו. למען נחדל מעשק ידינו. ותקבלנו בתשובה שלמה לפניך כאשים וכניחוחים. למען דבריך אשר אמרת.

There is no limit to the korbanot that we would have to bring because of our sins...

אין קץ לאשי חובותינו ואין מספר לניחוחי אשמתנו.

And You know that we are headed to the grave, therefore You have abundantly forgiven us.

ואתה יודע שאחריתנו רמה ותולעה לפיכך הרבית סליחתנו.

What are we? What is our lives? What is our virtue? ...

מה אנו מה חיינו מה חסדנו מה צדקנו מה ישועתנו מה כחנו מה גבורתנו.

What can we say before You, HaShem... all the mighty people are like nothing before You, and people of repute are as if they don't exist, wise people are without wisdom, and intelligent people without understanding... for most of their deeds and their lives are worthless before You; Humans are not far above animals, for all is vanity.

מה נאמר לפניך ה' אלהינו וא'להי אבותינו הלא כל הגבורים כאין לפניך ואנשי השם כלא היו וחכמים כבלי מדע ונבונים כבלי השכל כי רב מעשיהם תהו וימי חייהם הבל לפניך. ומותר האדם מן הבהמה אין כי הכל הבל:

Yet You had originally singled out human beings to stand before You...

אתה הבדלת אנוש מראש ותפירהו לעמד לפניך. כי מי יאמר לך מה תפעל. ואם יצדק מה יתן לך:

You gave us Yom Kippur with love, as the culmination of forgiveness, so that we may stop our wrongdoings, return to You, to do Your will with a full heart.

ותתן לנו ה' אלהינו באהבה את יום (צום) הכפרים הזה קץ ומחילה וסליחה על כל עונותינו למען נחדל מעשק ידינו ונשוב אליך לעשות חקי רצונך בלבב שלם:

And You with Your great mercy, have mercy on us, because You don't want the world's destruction as it says: Seek out G-d when He is to be found; call to Him when He is near. And it says: Let the wicked abandon their evil ways... let him return to G-d Who will be kind to him... for He is abundantly forgiving.

And You, G-d of Forgiveness, are gracious and merciful, slow to anger, very kind and true... You want the T'shuva of the sinner and do not want his death, as it says...

And it also says: Return, return from your wayward path; why should you die, "House of Israel"

And it says: What, I should want a wicked person to die? Let him repent and live.

And it says: For I do not want the death of the wicked ones - rather their return... and they should live.

For You are the Forgiver of Israel and the Pardoner of the tribes of Yeshurun, in all generations, and without You, there is no king who forgives and pardons.

וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּים רַחֵם עָלֵינוּ כִּי לֹא תַחְפֹּץ
בְּהַשְׁחָתֵת עוֹלָם. שֶׁנֶּאֱמַר דְּרָשׁוּ ה' בְּהִמְצָאוֹ
קְרָאֵהוּ בְּהִיוֹתוֹ קְרוֹב:

וְנֹאמַר יַעֲזֹב רָשָׁע דַּרְכּוֹ וְאִישׁ אֶזְנֵי מַחְשְׁבוֹתָיו
וְיָשֵׁב אֶל ה' וִירַחֲמֵהוּ וְאֵל אֱלֹהֵינוּ כִּי יִרְבֶּה
לְסִלַּח:

וְאַתָּה אֱלֹהֵי סְלִיחוֹת חַנוּן וְרַחוּם אַרְךָ אַפַּיִם וְרַב
חֶסֶד וְאֱמֶת וּמְרֻבָּה לְהִיטִיב וְרוֹצֵה אֶתָּה בְּתַשׁוּבַת
רָשָׁעִים וְאֵין אֶתָּה חֹפֵץ בְּמִיתַתָּם שֶׁנֶּאֱמַר אָמַר
אֱלֹהֵימָּה חַי אֲנִי נְאֻם אֱדֹנָי ה' אִם אֶחְפֹּץ בְּמוֹת
הָרָשָׁע כִּי אִם בְּשׁוּב רָשָׁע מִדַּרְכּוֹ וְחַיָּה:

וְנֹאמַר שׁוּבוּ שׁוּבוּ מִדַּרְכֵיכֶם הָרְעִים וְלָמָּה תָמוּתוּ
בֵּית יִשְׂרָאֵל:

וְנֹאמַר הֶחְפֵּץ אֶחְפֹּץ מוֹת רָשָׁע נְאֻם אֱדֹנָי ה'
הֲלוֹא בְּשׁוּבוֹ מִדַּרְכּוֹ וְחַיָּה:

וְנֹאמַר כִּי לֹא אֶחְפֹּץ בְּמוֹת הַמֵּת נְאֻם אֱדֹנָי ה'
וְהַשִּׁיבוּ וְחַיּוּ:

כִּי אַתָּה סֹלְחַן לְיִשְׂרָאֵל וּמַחֲלֵן לְשִׁבְטֵי יִשְׂרָאֵל בְּכָל
דּוֹר וָדוֹר וּמִבְּלַעֲדֶיךָ אֵין לָנוּ מֶלֶךְ מוֹחֵל וְסוֹלְחַן
אֲלֹא אַתָּה:

Go to p.10 to finish the Ne'ila Amidai