



KAPAROT is a custom that dates back to the time of the Gaonim. Traditionally, one uses a chicken - rooster for a male, hen for a female, one of each for a pregnant woman. Through the years, there were problems with improper attention paid to the slaughter of the chickens, due to the large demand for slaughter on Erev YK. Since Kaparot chickens were to be prepared and given to poor people, there developed - in some communities - the practice of using money instead, which is given to TZEDAKA, thereby seeing to the needs of the poor and alleviating the abovementioned problems.

KAPAROT is often misunderstood. It is NOT a shortcut to atonement. For real atonement, we must approach HaShem with sincere repentance, mitzvot and good deeds, prayer and fasting. KAPAROT is a sobering reminder of the frailty of life, an inspiration to T'SHUVA, AND a way of involving us in G'MILUT CHASADIM before YK.

Ideally, "do" Kaparot on Erev Yom Kippur in the morning. The text on this page is meant for those who use money for tzedaka rather than chickens. Those who use chickens (or fish) can find the standard text in a Machzor or Siddur.

Many people use a multiple of CHAI, such as 1.80, 3.60, 5.40... 18.00₪, etc. Some suggest that the amount taken for KAPAROT should at least be the cost of a chicken (20-30₪). Or the cost of a meal (40-50₪). The money should ideally be given to TZEDAKA before Yom Kippur. Shuls provide collection plates at Mincha on Erev Yom Kippur for that purpose.

Hold the money in your right hand and say the following passage 3 times:

בְּנֵי אָדָם,	
יוֹשְׁבֵי חֹשֶׁךְ וְצַלְמוֹת אֲסִירֵי עֲנִי וּבְרִזָּל:	תהלים קזי
יוֹצִיאֵם מִחֹשֶׁךְ וְצַלְמוֹת וּמוֹסְרוֹתֵיהֶם יִנְתַּק:	תהלים קזיד
אֲוֹלִים מִדֶּרֶךְ פֶּשַׁעַם וּמַעֲוֹנוֹתֵיהֶם יִתְעַנּוּ: כָּל אֲכָל תִּתְעַב נִפְשָׁם וַיִּגְיֵעוּ עַד שְׁעָרֵי מוֹת: וַיִּזְעַקוּ אֶל ה' בְּצַר לָהֶם מִמְצַקוֹתֵיהֶם יוֹשִׁיעֵם: יִשְׁלַח דְּבָרוֹ וַיִּרְפָּאֵם וַיִּמְלֹט מִשְׁחִיתוֹתָם: יוֹדוּ לֵה' חֲסִדוֹ וְנִפְלְאוֹתָיו לְבְנֵי אָדָם:	תהלים קזי-כא
אִם יֵשׁ עָלָיו מִלֶּאדָּה מְלִיץ אֶחָד מִנִּי אֶלְף לְהַגִּיד לְאָדָם יִשְׂרוּ: וַיִּחַנְנוּ וַיֹּאמְרוּ פְדֵעֵהוּ מִרְדַּת שָׁחַת מִצַּאתֵי כֹפֶר:	איוב לג:כג-כד

Next, wave your hand with the money in a circles over your head while saying the first 3 word-pairs below, then finish the statement. Repeat a second and third time.

זֶה חֲלִיפָתִי, זֶה תְּמוֹרָתִי, זֶה כִּפְרָתִי, זֶה הַכֶּסֶף יֵלֶךְ לְצַדִּיקָה,
וְאֲנִי אֶכְנֵס וְאֵלֶךְ לְחַיִּים טוֹבִים אַרְפִּים וּלְשָׁלוֹם.

ברכת הבנים והבנות לקראת יום הכיפורים

יְשִׁימְךָ אֱלֹהִים

כְּשָׂרָה רַבָּקָה רָחֵל וְלֵאָה.



יְשִׁימְךָ אֱלֹהִים

כְּאֶפְרַיִם וְכַמְנַשֶּׁה.

יְבָרְכֶךָ ה' וַיְשִׁמְרֶךָ.

יָאֵר ה' פָּנָיו אֵלֶיךָ וַיִּזְכְּרֶךָ.

יִשְׂאֵה' פָּנָיו אֵלֶיךָ וַיִּשְׂאֵם לָךְ שָׁלוֹם.

וַיְהִי רָצוֹן מִלְּפָנָי אָבִינוּ שְׁבַשְׁמִים, שִׁיתֵן בְּלִבְךָ בְּלִבְךָ אֶהְבְּתוּ וַיִּרְאֶתוּ, וְתִהְיֶה יְרֵאת ה' עַל פָּנֶיךָ פְּנֵיךָ כָּל יְמֵיךָ יָמֶיךָ שְׁלֹא תַחֲטֹא תַחֲטֹאִי, וַיְהִי חֶשְׁקֶךָ חֶשְׁקֶךָ בְּתוֹרָה וּמִצְוֹת. עֵינֶיךָ עֵינֶיךָ לִנְכַח יְבִיטוּ, פִּיךָ פִּיךָ יְדַבֵּר חֻכְמוֹת, וְלִבְךָ וְלִבְךָ יִהְיֶה אִימוֹת, יְדִיךָ יְדִיךָ יַעֲסֹקוּ בְּמִצְוֹת, רַגְלֶיךָ רַגְלֶיךָ יְרוּצוּ לַעֲשׂוֹת רָצוֹן אָבִיךָ אָבִיךָ שְׁבַשְׁמִים. יִתֵּן לָךְ לָךְ בָּנִים וּבָנוֹת צְדִיקִים וְצַדִּיקָנוֹת עוֹסְקִים בְּתוֹרָה וּבְמִצְוֹת כָּל יְמֵיהֶם, וַיְהִי מְקוֹרְךָ מְקוֹרְךָ בְּרוּךְ, וַיִּזְמִין לָךְ לָךְ פְּרִנְסַתְךָ פְּרִנְסַתְךָ בְּהִתֵּר וּבְנִחַת וּבְרוּחַ מִתַּחַת יְדוּ הֶרְחַבָה וְלֹא עַל יְדֵי מִתְנַת בְּשָׂר וָדָם, פְּרִנְסָה שְׁתִּהִי שְׁתִּהִי פְּנוּי פְּנוּיָה לַעֲבוֹדַת הַשֵּׁם, וְתַכְתְּבִי וְתַחֲתָם וְתַחֲתָמִי לְחַיִּים טוֹבִים וְאַרְכִּים בְּתוֹךְ כָּל צְדִיקֵי יִשְׂרָאֵל, אָמֵן:

May it be G-d's will to instill in your heart love and reverence for Him, and that the fear of G-d should be on your face all the days of your life so that you will not sin; and that your yearnings shall be for Torah and Mitzvot. May your eyes gaze towards truth, your mouth shall speak wisely, and your heart meditate with awe, may your hands be occupied with mitzvot, may your legs run to do G-d's will. May He give you righteous children who will be immersed in Torah and Mitzvot all their lives, and may the source of your posterity be blessed. May He arrange your livelihood in a permissible way, with contentment and benefit from His generous Hand, and not through the gifts of others; a livelihood that will allow you the time to serve G-d. May you be inscribed and sealed for a good and long life, among all the righteous of Israel - **AMEIN**.

SHIR SHEL YOM for YK

Minhag Yerushalayim (based on the opinions of the Vilna Gaon) is to say a special Psalm of the Day for Yom Tov, which pre-empts the regular Psalm of the Day of the week. The special Psalm for Yom Kippur is T'hilim 32

לְדוֹד מִשְׁכִּיל אֲשֶׁרִי נְשׁוּי־פֶשַׁע כְּסוּי חֲטָאָה: אֲשֶׁרִי־אָדָם לֹא
יַחְשָׁב ה' לוֹ עוֹן וְאֵין בְּרוּחוֹ רְמִיָּה: כִּי הֶחְרַשְׁתִּי בָּלוּ עֲצָמַי
בְּשֹׂאגְתִי כָּל־הַיּוֹם: כִּי | יוֹמָם וְלַיְלָה | תִּכְבֵּד עָלַי יָדְךָ נֶהְפֵּךְ לְשִׂדֵי
בְּחַרְבְּנֵי קִיץ סָלָה: חֲטָאתִי אֹדִיעֶךָ וְעוֹנֵי לֹא־כִסִּיתִי אִמְרַתִּי אֹדְדָה
עָלַי פֶּשַׁעַי לֵה' וְאֶתָּה נִשְׂאתָ עוֹן חֲטָאתִי סָלָה: עַל־זֹאת יִתְפַּלֵּל
כָּל־חֹסֵיד | אֱלֹהֶיךָ לְעֵת מִצָּא רַק לְשִׁטָּף מִיָּם רַבִּים אֱלֹהֵינוּ לֹא יִגִּיעוּ:
אֶתָּה | סִתַּר לִי מִצָּר תִּצְרַנִּי רָנִי פִּלַּט תְּסוּבְּבֵנִי סָלָה: אֲשֶׁכִּילְךָ |
וְאוֹרְךָ בְּדֶרֶךְ־זוֹ תִלְךָ אֵינְעֶצֶה עָלֶיךָ עֵינָי: אֶל־תִּהְיוּ | כְּסוּס כְּפָרֶד
אֵין הָבִיז בְּמִתְגַּ וְרֹסֶן עֲדִיו לְבָלוּם בַּל קָרַב אֱלֹהֶיךָ: רַבִּים מְכַאוֹבִים
לְרָשָׁע וְהַבּוֹטֵחַ בַּה' חֹסֵד יְסוּבְּבֵנוּ: שִׂמְחוּ בַּה' וְגִילוּ צַדִּיקִים
וְהִרְנִינוּ כָּל־יִשְׂרָאֵל־לֵב:

Those who do not follow Minhag Yerushalayim, will say the regular HAYOM YOM R'VI' B'SHABBAT... and KEIL N'KAMOT HASHEM (T'hilim 94 and the first two p'sukim of 95, as on all Wednesdays) - see your Siddur or Machzor.

Those who do follow MY, will not be stating the day of the week. But they should state **HAYOM YOM R'VI' B'SHABBAT** (without the part about the Leviyim saying it in the Beit HaMikdash and without the Shir for Wednesday) to satisfy the opinion that such a statement is part of the mitzva of **ZACHOR ET YOM HASHABBAT L'KADSHO**.

There are some shuls where both the regular SHIR SHEL HAYOM will be said, followed by the Psalm for Yom Kippur.

Furthermore, many (most) people have been saying L'DAVID (T'hilim 27) since the first day of Elul. They will say L'DAVID after the SHIR SHEL YOM.

Minhag Yerushalayim does not say L'DAVID, since the 'shita' of the GR"A is that only one Psalm be said on any given day.

Review: Some will say L'DAVID MASKIL (32) only on Yom Kippur morning (unless it is on Shabbat). Others will say KEIL N'KAMOT HASHEM (94+). They may or may not say 32 also. And they will say L'DAVID, HASHEM ORI V'YISHI (27) in addition.

Yom Kippur

Torah & Haftara

YK Morning 2 Torahs 6 people to the first Torah

The Torah's portion dealing with the Kohen Gadol and the Yom Kippur service in the Beit HaMikdash. It is "repeated" (sort of) in the repetition of the Musaf Amida. Mixed in with the Beit HaMikdash service are some aspects of "our" Yom Kippur - especially the aspect of ATONEMENT.

Kohen 16:1-6 (6)

An emotional element is introduced when the Torah tells us that G-d gave the command of Yom Kippur service "after the deaths of Aharon's two sons". We cannot help but be struck by the combination of the Kohen Gadol performing the loftiest of spiritual tasks with the background of his personal grief. These feelings are especially powerful as we hear this reading on Yom Kippur morning. Before the Service is described, kohanim in general are warned not to enter the Beit HaMikdash other than when they have tasks to perform there. (It is hard to miss the additional connection to Nadav and Avihu, who entered the Mikdash for the performance of an "improper" task.)

Rashi explains that mentioning the deaths of Nadav and Avihu was a particularly sharp warning to kohanim in general and the Kohein Gadol, in particular, since he will be entering Kodosh HaKodashim several times in the course of the Avoda on YK. His actions and his thoughts,

motives, kavana have to be perfect to avoid a tragedy and to facilitate the Kapara of all of Israel.

The entire Yom Kippur service, with all of its details, constitutes one mitzva. Aharon is to take a bull as a sin-offering and a ram as a burnt-offering. He is to wear his special garments - the Kohen Gadol on YK alternates between his full set of eight garments and a special set of four pure white garments which he wore when he entered the Holy of Holies and does other YK-specific Avoda. These white garments were not the regular 4 garments of every kohein; they were made with an exceedingly fine linen weave - at the expense of the Kohein Gadol, not the community's; they were used only once and then buried.

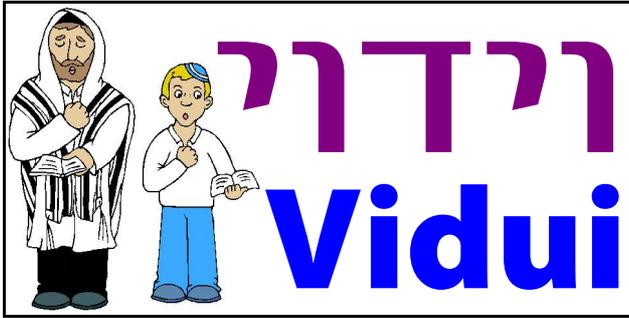
The Kohen Gadol washes his hands and feet ten times throughout the day and immerses in a mikveh five times.

"From the People", Aharon takes two goats for sin-offerings and a ram as an Olah. The bull is an atonement for Aharon and the kohanim.

Levi 16:7-11(5)

Lots were cast to determine which of the two (identical) goats was to be offered as a korban and which was sent out alive into the wilderness as the scapegoat.

There are two very different styles of sin-rejecting what G-d says and distancing oneself from the Divine, and violating His commands in an attempt to get closer to Him. Most sin is of the former type; that of Nadav and Avihu was of the latter kind. Corresponding to these two opposite motivations for sin, we have two special offerings on Yom Kippur - one that was



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 to Z".

The letter GIMMEL, for example, stands for GAZALNU = We have stolen. First, you will notice that the meaning of "we have stolen" has been explained as more than just stealing money or robbing banks. It includes G'NEIVAT DA'AT (misleading, deceiving, others), GEZEL SHEINA (stealing someone's sleep - something that really can never be repaid), stealing (wasting) time (that of others and even your own). But GIMMEL also stands for - We have: been arrogant (GA'AVA), revealed secrets (GILINU SODOT), and other sins with the letter GIMMEL. 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, colleagues, friends, 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, 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 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, Birkat Kohanim 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, as explained.

(יְהִי לְרַצּוֹן אֱמֹרֵי פִי וְהִגִּיזוֹן לְבִי 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.

אֲלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, תָּבֵא לְפָנֶיךָ תְּפִלָּתֵנוּ, וְאַל תִּתְעַלֵּם מִתְחַנְתְּנוּ, שְׂאִין אָנוּ עֲזֵי פָנִים וְקָשֵׁי עֲרָף, לֹדְמֵר לְפָנֶיךָ ה' אֲלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, צַדִּיקִים אֲנַחְנוּ וְלֹא חָטְאָנוּ, אֲבָל אֲנַחְנוּ (וְאֲבוֹתֵינוּ) חָטְאָנוּ.

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 in some writings about Vidui and T'shuva. Remember that the connection is based on the Alef-Bet, and won't usually 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...

גָּזַלְנוּ

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.

דִּבְרָנוּ לְפִי

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

הִעֲוִינוּ

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

וְהָרַשְׁעָנוּ

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)

זָדָנוּ

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

חִמְסָנוּ

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 שֶׁקֶר

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 רָע

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.

נֶאֱצָנוּ

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

עֵיִנוּ

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

פְּשָׁעָנוּ

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

צָרָרְנוּ

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

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

קִשְׁיָנוּ עָרָף

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

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

רָשָׁעֵנוּ

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

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

שִׁחַתְנוּ

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...

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

תַּעֲבָנוּ

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...

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

תַּעֲיָנוּ

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

תַּעֲתַעְנוּ

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 וּמִמִּשְׁפָּטֶיךָ הַטּוֹבִים, וְלֹא שָׁוָה לָנוּ. וְאַתָּה צָדִיק עַל כָּל הַבָּא עֲלֵינוּ, כִּי אָמַת עָשִׂיתָ וְאִנְחָנוּ הִרְשַׁעְנוּ.

For NE'ILA, go to VIDUI pages 11 and 12, and then back to p.10

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 וְהַנְּגִלוֹת אֵתָּה יוֹדֵעַ. אֵתָּה יוֹדֵעַ רְזִי עוֹלָם, וְתַעֲלוּמוֹת סִתְרֵי כָּל חַי. אֵתָּה חוֹפֵשׁ כָּל חַדְרֵי בֵּטָן, וּבוֹחֵן כְּלִיּוֹת וְלֵב. אֵין דְּבַר נֶעְלָם מִמֶּךָ, וְאֵין נִסְתָּר מִנְּגִד עֵינֶיךָ.

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

וּבְכֵן 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)

<p>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</p>	<p>עַל חֵטָא שְׁחָטְאנוּ לְפָנֶיךָ בְּאִנּוּס וּבְרְצוֹן,</p>
<p>through hardness of the heart - refusing to admit that we might be wrong often results in sin. We have to be more humble...</p>	<p>וְעַל חֵטָא שְׁחָטְאנוּ לְפָנֶיךָ בְּאִמּוּץ הַלֵּב.</p>
<p>through ignorance - lack of Torah learning results in doing the wrong thing. Rather than plead ignorance, we must strive for greater knowledge</p>	<p>עַל חֵטָא שְׁחָטְאנוּ לְפָנֶיךָ בְּבִלְי דָּעַת,</p>
<p>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...</p>	<p>וְעַל חֵטָא שְׁחָטְאנוּ לְפָנֶיךָ בְּבִטּוּי שְׂפָתַיִם.</p>
<p>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.</p>	<p>עַל חֵטָא שְׁחָטְאנוּ לְפָנֶיךָ בְּגִלוּי וּבִסְתֵּר.</p>
<p>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...</p>	<p>וְעַל חֵטָא שְׁחָטְאנוּ לְפָנֶיךָ בְּגִלוּי עֲרִיוֹת,</p>
<p>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.</p>	<p>עַל חֵטָא שְׁחָטְאנוּ לְפָנֶיךָ בְּדַבּוּר פָּה.</p>
<p>with knowledge and deceit - refers to using our knowledge in order to deceive and take advantage of others. Also includes deceiving ourselves.</p>	<p>וְעַל חֵטָא שְׁחָטְאנוּ לְפָנֶיךָ בְּדַעַת וּבְמַרְמָה,</p>
<p>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.</p>	<p>עַל חֵטָא שְׁחָטְאנוּ לְפָנֶיךָ בְּהִרְהוּר הַלֵּב.</p>
<p>through wronging a fellow - deceiving, taking advantage of a friend, etc.; also refers to unfair treatment in business</p>	<p>וְעַל חֵטָא שְׁחָטְאנוּ לְפָנֶיךָ בְּהוֹנְאָת רֵעַ,</p>
<p>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)</p>	<p>עַל חֵטָא שְׁחָטְאנוּ לְפָנֶיךָ בְּוִדּוּי פָּה.</p>
<p>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</p>	<p>וְעַל חֵטָא שְׁחָטְאנוּ לְפָנֶיךָ בְּוַעֲדַת זְנוּת,</p>
<p>willfully and carelessly - even when we did not mean to sin, we have what to repent - we should have been more careful, etc.</p>	<p>עַל חֵטָא שְׁחָטְאנוּ לְפָנֶיךָ בְּזָדוֹן וּבְשִׁגְגָה.</p>
<p>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.</p>	<p>וְעַל חֵטָא שְׁחָטְאנוּ לְפָנֶיךָ בְּזִלְזוּל הוֹרִים וּמוֹרִים,</p>

by exercising power - it is wrong to use one's power to intimidate others; one must not arrogantly act superior over others.	עַל חַטָּא שְׁחָטְאנוּ 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 שְׁחָטְאנוּ 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 שְׁחָטְאנוּ לְפָנֶיךָ בְּטַפְשׁוֹת 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 שְׁחָטְאנוּ לְפָנֶיךָ בְּטַמְאָת שִׁפְתַיִם,
with the Evil Inclination - we sometimes fail to fight our Yetzer HaRa - rather flirt with it, then give in to it and follow it.	עַל חַטָּא שְׁחָטְאנוּ לְפָנֶיךָ בְּיִצְרַר 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 שְׁחָטְאנוּ 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 לוֹ 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, מַחֵל 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.)

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 שְׁחָטְאנוּ לְפָנֶיךָ בְּכַפַּת שִׁחָד.
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 שְׁחָטְאנוּ 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 שְׁחָטְאנוּ 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 שְׁחָטְאנוּ לְפָנֶיךָ בְּלִצְוִן,

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	עַל חֵטָא שְׁחָטְאנוּ לְפָנֶיךָ בְּמִשָּׂא וּבְמִתְנָן,
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...	וְעַל חֵטָא שְׁחָטְאנוּ לְפָנֶיךָ בְּמִאֲכָל וּבְמִשְׁתֵּה.
through interest and extortion - taking or paying interest on personal loans is forbidden. Besides the sin, it causes one to become hard-hearted.	עַל חֵטָא שְׁחָטְאנוּ לְפָנֶיךָ בְּנִשְׁךְ וּבְמִרְבִּית,
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.	וְעַל חֵטָא שְׁחָטְאנוּ לְפָנֶיךָ בְּנִטְיַת גְּרוּן.
with prying eyes - this includes looking at forbidden things, invasion of privacy of others, expressing disapproval of others with a raised eyebrow	עַל חֵטָא שְׁחָטְאנוּ לְפָנֶיךָ בְּשִׁקּוֹר עֵינַי.
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.	וְעַל חֵטָא שְׁחָטְאנוּ לְפָנֶיךָ בְּשִׁיחַ שְׁפֹתוֹתֵינוּ,
with haughty eyes - looking down at others. This is parallel to the earlier reference to haughtiness, a particularly negative trait.	עַל חֵטָא שְׁחָטְאנוּ לְפָנֶיךָ בְּעֵינַיִם רָמוֹת,
with brazenness - acting without shame and a bit of natural embarrassment is a contributory factor to a host of other sins	וְעַל חֵטָא שְׁחָטְאנוּ לְפָנֶיךָ בְּעֵזוֹת מִצָּח.

וְעַל כָּלֵם, אֲלוּהַ סְלִיחוֹת, סְלַח לָנוּ, מַחֵל לָנוּ, כַּפֵּר-לָנוּ.

in throwing off the Yoke - we exist to learn Torah, perform mitzvot, and be good people. Many sins come from shirking our responsibilities.	עַל חֵטָא שְׁחָטְאנוּ לְפָנֶיךָ בְּפִרְיַקַת עַל,
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.	וְעַל חֵטָא שְׁחָטְאנוּ לְפָנֶיךָ בְּפִלְלוֹת.
through entrapping a fellow - taking advantage of others, manipulating people for our own purposes	עַל חֵטָא שְׁחָטְאנוּ לְפָנֶיךָ בְּצַדִּית רַע,
through a begrudging eye - being jealous and stingy. Finding excuses for not giving Tzedaka or being generous with others. Not helping others.	וְעַל חֵטָא שְׁחָטְאנוּ לְפָנֶיךָ בְּצָרוֹת עֵינַי.
through lightheadedness - we are often frivolous. This is especially inappropriate in shul and when learning Torah or davening.	עַל חֵטָא שְׁחָטְאנוּ לְפָנֶיךָ בְּקִלוֹת רֹאשׁ,
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.	וְעַל חֵטָא שְׁחָטְאנוּ לְפָנֶיךָ בְּקִשְׁיוֹת עֲרָף.

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".	עַל חֵטָא שְׁחָטְאנוּ לְפָנֶיךָ 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 חֵטָא שְׁחָטְאנוּ 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.	עַל חֵטָא שְׁחָטְאנוּ לְפָנֶיךָ בְּשִׁבוּעַת שְׁוֵא,
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 חֵטָא שְׁחָטְאנוּ 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.	עַל חֵטָא שְׁחָטְאנוּ לְפָנֶיךָ בְּתִשּׁוּמַת־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 חֵטָא שְׁחָטְאנוּ לְפָנֶיךָ בְּתַמְהוּזָן לְכָב.

וְעַל כָּלֵם, אֲלוֹהַּ סְלִיחוֹת, סִלַּח לָנוּ, מַחֵל לָנוּ, כַּפֶּר-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 חֵטָאִים שְׁאָנוּ חַיִּבִּים עָלֵיהֶם עוֹלָה.
וְעַל חֵטָאִים שְׁאָנוּ חַיִּבִּים עָלֵיהֶם חֲטָאֵת.
וְעַל חֵטָאִים שְׁאָנוּ חַיִּבִּים עָלֵיהֶם קָרָבָן עוֹלָה וְיֹרֵד.
וְעַל חֵטָאִים שְׁאָנוּ חַיִּבִּים עָלֵיהֶם אָשֶׁם וְדַאי וְאָשֶׁם תְּלוּי.
וְעַל חֵטָאִים שְׁאָנוּ חַיִּבִּים עָלֵיהֶם מַכַּת מְרֵדוֹת.
וְעַל חֵטָאִים שְׁאָנוּ חַיִּבִּים עָלֵיהֶם מְלָקוֹת אַרְבָּעִים.
וְעַל חֵטָאִים שְׁאָנוּ חַיִּבִּים עָלֵיהֶם מִיתָה בְּיַד שְׁמַיִם.
וְעַל חֵטָאִים שְׁאָנוּ חַיִּבִּים עָלֵיהֶם כְּרֵת וְעֵרִירִי.
וְעַל חֵטָאִים שְׁאָנוּ חַיִּבִּים עָלֵיהֶם אַרְבַּע מִיתוֹת בֵּית דִּין,

סְקִילָה שְׂרָפָה, הָרָג וְחֲנֹק. עַל מַצּוֹת עֲשֵׂה וְעַל מַצּוֹת לֹא תַעֲשֶׂה, בֵּין שֵׁשׁ בָּה קוּם עֲשֵׂה, וּבֵין שְׁאֵין בָּה קוּם עֲשֵׂה. אֶת הַגְּלוּיִם לָנוּ וְאֶת שְׂאֵינָם גְּלוּיִם לָנוּ. אֶת הַגְּלוּיִם לָנוּ כְּכֹר אֲמַרְנוּם לְפָנֶיךָ, וְהוֹדִינוּ לְךָ עָלֵיהֶם; וְאֶת שְׂאֵינָם גְּלוּיִם לָנוּ, לְפָנֶיךָ הֵם גְּלוּיִם וְיָדוּעִים, כְּדָבָר שֶׁנֶּאֱמַר: הַנְּסִתֵּנִי לְךָ אֲלוֹהֵינוּ וְהַנְּגִלֵנוּ לָנוּ וְכִבְיָנוּ עַד-עוֹלָם לַעֲשׂוֹת אֶת-כָּל-דְּבָרֵי הַתּוֹרָה הַזֹּאת: כִּי אַתָּה סִלַּח לְיִשְׂרָאֵל וּמַחֵלָן לְשִׁבְטֵי יִשְׂרָאֵל בְּכָל דּוֹר וָדוֹר, וּמִבְּלַעֲדֶיךָ 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 כְדָאֵי, וְעַכְשָׁו שֶׁנִּוְצַרְתִּי כְּאִלוֹ לֹא נִוְצַרְתִּי; עָפָר אָנֹכִי בְּחַיִּי, קָל וְחֹמֶר בְּמִיתַתִּי; הָרִי אָנֹכִי לְפָנֶיךָ כְּכֹלִי מְלֵא בֹשָׁה וּכְלִמָּה. יְהִי רְצוֹן מִלְּפָנֶיךָ, ה' אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי, שֶׁלֹּא אֶחְטָא עוֹד; וּמָה שֶׁחָטָאתִי לְפָנֶיךָ מִרְק בְּרַחֲמֶיךָ הַרְבִּים, אֲבָל לֹא עַל יְדֵי יְסוּרִים וְחִלִּים רְעִים.

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 every day of the year.

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 מַרְעֵי. וּשְׁפַתִּי מִדְּבַר מִרְמָה: וְלִמְקַלְלֵי נַפְשֵׁי תְדוּם, וְנַפְשֵׁי כַּעֲפָר לְכָל תְּהִיָּה. פֶּתַח לְבָי בְּתוֹרָתְךָ, וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשֵׁי. וְכָל הַחֹשְׁבִים עָלַי רָעָה, מְהֵרָה הַפֵּר עֲצָתָם וְקַלְקַל מַחְשַׁבְתָּם. עֲשֵׂה לְמַעַן שְׁמֶךָ, עֲשֵׂה לְמַעַן יְמִינְךָ, עֲשֵׂה לְמַעַן קִדְשֶׁתְךָ. עֲשֵׂה לְמַעַן תּוֹרָתְךָ. לְמַעַן יַחְלִצוּן 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.

יְהִי לְרְצוֹן אִמְרֵי פִי וְהִגִּיוֹן לְבָי לְפָנֶיךָ, ה' צוּרֵי וְגוֹאֲלֵי.

Take your three steps back

עֲשֵׂה הַשְּׁלוֹם בְּמְרוֹמָיו, הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ, וְעַל כָּל יִשְׂרָאֵל וְאִמְרוּ: אָמֵן.

יְהִי רְצוֹן מִלְּפָנֶיךָ, ה' אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שֶׁיִּבְנֶה בֵּית הַמִּקְדָּשׁ בְּמְהֵרָה בְּיָמֵינוּ, וְתֵן חֵלְקֵנוּ בְּתוֹרָתְךָ, וְשֵׁם נַעֲבֹדְךָ בְּיִרְאָה כְּיָמֵי עוֹלָם וּכְשָׁנִים קְדָמוֹנִיּוֹת. וְעַרְבָה לָהּ מְנַחַת יְהוּדָה וִירוּשָׁלַיִם כְּיָמֵי עוֹלָם וּכְשָׁנִים קְדָמוֹנִיּוֹת.

This ends your VIDUI and AMIDA

Vidui for Ne'ila

Begin back on VIDUI page 2 and continues through 2/3 of page 5, until it says
For NE'ILA, go to VIDUI page 11 etc. (and then come 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...

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.

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

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

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

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.

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

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.

אתה נותן יד לפושעים. וימינך פשוטה לקבל שבים.

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

אין קץ לאשי חובותינו ואין מספר לניחוהי אשמתנו.

ואתה יודע שאחריתנו רמה ותולעה לפיכך הרבית סליחתנו.

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

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 חיייהם הבל לפניך. ומותר האדם מן הבהמה אין כי הכל הבל:

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

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 תַחֲפֹץ
בְּהַשְׁחָתֵת עוֹלָם. שֶׁנֶּאֱמַר דְּרָשׁוּ ה' בְּהִמְצָאוֹ
קְרָאֵהוּ בְּהִיוֹתוֹ קְרוֹב:

וְנֹאמַר יַעֲזֹב רָשָׁע דְּרָכּוֹ וְאִישׁ אֶזְרָא מִחֲשֻׁבוֹתָיו
וְיָשֵׁב אֶל ה' וִירַחֲמֵהוּ וְאֵל אֲלֵהֵינוּ כִּי יִרְבֶּה
לְסִלַּח:

וְאַתָּה אֱלֹהֵי סְלִיחוֹת חַנוּן וְרַחוּם אַרְךָ אַפִּים וְרַב
חֶסֶד וְאֱמֶת וּמְרַבֶּה לְהִיטִיב וְרוֹצֵה אֶתָּה בְּתִשְׁבּוֹת
רָשָׁעִים וְאִין אֶתָּה חָפֵץ בְּמִיתַתָּם שֶׁנֶּאֱמַר אָמַר
אֱלֹהֵים חַי אֲנִי נְאֻם אֲדֹנָי ה' אִם אֶחֱפֹץ בְּמוֹת
הָרָשָׁע כִּי אִם בְּשׁוּב רָשָׁע מִדְּרָכּוֹ וְחָיָה:

וְנֹאמַר שׁוּבוּ שׁוּבוּ מִדְּרָכֵיכֶם הָרַעִים וְלָמָּה תָמוּתוּ
בֵּית יִשְׂרָאֵל:

וְנֹאמַר הָחֵפֵץ אֶחֱפֹץ מוֹת רָשָׁע נְאֻם אֲדֹנָי ה'
הֲלוֹא בְּשׁוּבוֹ מִדְּרָכָיו וְחָיָה:

וְנֹאמַר כִּי לֹא אֶחֱפֹץ בְּמוֹת הַמֵּת נְאֻם אֲדֹנָי ה'
וְהָשִׁיבוּ וְחָיוּ:

כִּי אֶתָּה סִלַּחַן לְיִשְׂרָאֵל וּמַחֲלֵן לְשִׁבְטֵי יִשְׂרָאֵל בְּכָל
דּוֹר וָדוֹר וּמִבְּלַעֲדֶיךָ אִין לָנוּ מֶלֶךְ מוֹחֵל וְסוֹלַח
אֲלֵא אֶתָּה:

Go to VIDUI p.10 to finish your N'eila Vidui & Amida

On the one hand... In Hilchot T'shuva, the Rambam presents the mitzva of VIDUI as the culmination of the T'shuva process. "If a person sins... WHEN he does T'shuva, he must verbally confess..." In 2:2, Rambam speaks of the sinner abandoning his sin and firmly resolving in his heart never to do that sin again, and regretting his having sinned... and then to verbally express that T'shuva with VIDUI. On the other hand... In the pasuk of the Torah (that might be) referring to T'shuva, we find B'FICHA - in your mouth - before heart and action. VIDUI will often trigger T'shuva.

offered inside the Beit HaMikdash, its blood actually being brought into Kodshei Kodashim, and the other being sent completely away from the Beit HaMikdash. Ponder this: The two goats were identical.

Sh'lishi 16:12-17 (6)

The Kohen Gadol performs all of the duties of the Day, with minimal assistance from other kohanim. The Holy of Holies filled with smoke from the incense offering when the Kohen Gadol entered. The service of Yom Kippur is complex; it is detailed in the repetition of the Musaf Amida on Yom Kippur as well as in the Torah reading.

This next portion continues to describe the complex service of Yom Kippur. Among the many tasks of the Kohen Gadol on Yom Kippur, is VIDUI on behalf of all the people of Israel.

His confession of sin must be accompanied by that of each Jew, if complete atonement is to be achieved. Rambam says that there is "communal forgiveness" for "minor" offenses, but major sins require that the individual do his own T'shuva. This should not be taken as implying that T'shuva is not necessary for minor offenses - it is. Even when there is "communal forgiveness", an individual still has to be part of the community in order to benefit from it. He who distances himself from the community does not receive the benefits of communal prayer, repentance, and atonement. (Oversimplified, to be sure, but there is a point here.)

R'vi'i 16:18-24 (7)

The description of the Avoda of Yom Kippur continues. The Kohen Gadol

continues to process the bloods of the bull and the goat. He then leans on the "scapegoat" and says VIDUI on behalf of all of Israel. There is another change of garments, washing of hands and feet, immersion in a mikve.

Chamishi 16:25-30 (6)

The Torah continues detailing the Yom Kippur service. It concludes with a reiteration of the nature of Yom Kippur day and its rules. The Avoda is an eternal CHOK; on the 10th day of the seventh month we fast (and practice other abstinences) and refrain from Melacha (creative activities, as are forbidden on Shabbat).

For this day will atone for you, to purify yourself from all your sins - before G-d will you be purified.

One commentary took the phrase LIFNEI HASHEM and defined it as it is defined in a different context (specifically with the Arba'a Minim of Sukkot, and other verses). The result is the following statement. If we use this day of Yom Kippur properly, and repent well the sins we have, then we will be purified, AND this will lead to being purified before G-d, meaning in the Beit HaMikdash that will be rebuilt when we "earn" it, so to speak, by proper T'shuva.

Shishi 16:31-34 (4)

This last portion of chapter 16 continues with a statement of Yom Kippur. It is the supreme Shabbat for you (us), and you shall "afflict your souls" (i.e. you shall fast) - this is the law for always. (In the time of the Beit HaMikdash - past and future), the process of atonement is facilitated by the Kohen Gadol... this will be a one time a year practice... And he

(Aharon) did as G-d had commanded Moshe.

Maftir 2nd Torah Bamidbar 29:7-11 (5)

The Maftir portion from Parshat Pinchas deals with the Musaf korbanot of Yom Kippur only and makes only a slight reference to the special Chatat of Yom Kippur and the daily korbonaot. The korbanot of the YK Avoda are dealt with in the reading from the first Torah, as indicated above. The Maftir does mention the command to "afflict one's soul", meaning to fast, as well as the prohibition of Melacha on Yom Kippur.

Haftara Yeshayahu 57:14-58:14 (22)

The Haftara makes the point that fasting is a hollow observance without it being accompanied by (or leading to) a change for the better in individuals and society. This is a crucial and vital concept of Judaism. Heart, mind, and soul must accompany any act in order for the act to have positive value and effect. Prayer, korbanot, Tashlich, Kaparot, Vidui... are less than meaningless without the person's sincere intent and kavana. This is not to say that one should not daven - for example - if his heart isn't in it. One must fast on Yom Kippur even if one is not yet sincere with his prayers and Vidui. But the goal is full involvement of the aforementioned heart, mind, and soul.

The last two p'sukim of the Haftara are the basis of the "flavor" of Shabbat as shaped by Rabbinic law and custom. These two p'sukim are said by some people as part of Shabbat daytime kiddush.

YK Mincha

All other Mincha readings are either the "preview" of the upcoming Parshat HaShavua - Shabbat afternoon - or Vaychal - fast days. This one's unique.

This last portion of Acharei deals with the forbidden sexual relations and activities. Avoidance of these prohibitions is an essential part of that which is to make the Jew and the Jewish People holy. Thus, an appropriate reading for YK.

Kohen 18:1-5 (5)

Levi 18:6-21 (16)

(longest Aliya of the day)

Sh'lisshi (a.k.a. Maftir) 9 p'sukim - 18:22-30

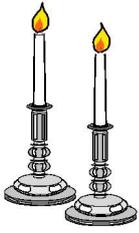
Haftara Yonah (48)

The famous lesson that repentance is universal, not only Jewish. But the story of non-Jewish T'shuva of the people of Ninvei is meant to inspire us towards our own T'shuva in a meaningful way.

We also get a glimpse into the conflicts felt by the Navi Yonah in his desire to protect the Jewish people from G-d's anger.

Additionally, there is the lesson that Yonah was not able to run away from his G-d-given task.

In a different way, none of us can really run away from our charge and challenge to live a life of Torah and Mitzvot.



הדלקת נרות ליום הכיפורים

Candle lighting for Yom Kippur

Tuesday, September 18th '18

Yom Kippur candle lighting times are on page 3

BEFORE LIGHTING YOM KIPPUR CANDLES... It is customary to light memorial candles for one's departed parents before lighting Yom Kippur candles. An additional 24-hr. candle is lit "for the living". This candle also provides the "Flame that Rested" (NEIR SHESHAVAT) for Havdala. See Havdala page.

Candles are lit in the "usual" Shabbat candles manner: light them, cover your eyes, make the brachot, then open your eyes and "benefit" from the light. When a woman lights Yom Kippur candles, she accepts upon herself ALL the restrictions of Yom Kippur - both the Fast Day aspect as well as the Shabbat-like restrictions.

If there is a compelling reason to do so, a woman may make a T'NAI (mental/verbal condition) that she is not yet taking upon herself Yom Kippur with the lighting. In such a case, she should NOT say שְׁהַחֲיֵנוּ with lighting (she DOES say L'HADLIK), but waits until shul to say it with the congregation, after Kol Nidrei and before Maariv.

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו, וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל יוֹם הַכִּיפּוּרִים.

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שְׁהַחֲיֵנוּ וְקִיַּמְנוּ וְהַגִּיעַנוּ לְזְמַן הַזֶּה.

Although it is not required, the common practice is for women to say שְׁהַחֲיֵנוּ at candle lighting (so too on Yom Tov). A woman who says שְׁהַחֲיֵנוּ at candle lighting, does not repeat it in shul. She should, of course, answer AMEN when the Chazan and congregation say it.

יְהִי רְצוֹן מִלְּפָנֶיךָ ה' אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי, שֶׁתְּחַוֶּנְךָ אוֹתִי (וְאֵת אִישִׁי וְאֵת בְּנֵי וְאֵת
בָּנוֹתַי וְאֵת אָבִי וְאֵת אִמִּי) וְאֵת כָּל קְרוֹבֵי, וְתִתֵּן לָנוּ וּלְכָל יִשְׂרָאֵל חַיִּים טוֹבִים
וְאָרוּכִים, וְתִזְכְּרֵנוּ בְּזִכְרוֹן טוֹבָה וּבְרָכָה, וְתִפְקֹדֵנוּ לְפָקֵדֵת יְשׁוּעָה וְרַחֲמִים,
וְתִבְרַכְנוּ בְּרָכוֹת גְּדוּלוֹת, וְתִשְׁלֵם בְּתִינוּ, וְתִשְׁכַּן שְׂכִינְתְּךָ בֵּינֵינוּ. וְזַכְּנֵנוּ לְגִדּוֹל
בָּנִים וּבָנֵי בָנִים חַכְמִים וְנְבוֹנִים, אוֹהֲבֵי ה', יְרֵאֵי אֱלֹהִים, אֲנָשֵׁי אֱמֶת, זְרַע קִדְּשׁ,
בְּה' דְּבִקִּים, וּמְאִירִים אֵת הָעוֹלָם בְּתוֹרָה וּבְמַעֲשֵׂים טוֹבִים, וּבְכָל מְלָאכֶת עֲבוֹדַת
הַבּוֹרָא. אָנָּה שְׂמַע אֵת תְּחִנָּתִי בְּעֵת הַזֹּאת, בְּזִכּוֹת שְׁרָה וּרְבֵקָה רַחֵל וְלֵאָה
אֲמוֹתֵינוּ, וְהָאֵר נֵרְנוּ שֶׁלֹּא יִכָּבֶה לְעוֹלָם וָעֶד, וְהָאֵר פְּנֵיךָ וְנוֹשְׁעָה. אָמֵן.

Since we will not be eating to the light of the candles, one should try to benefit from the candles in some way (without touching them, of course) upon returning home from shul. It is also good to have in mind at candle lighting, the various lights we leave on (or set to go on) around the house, which are part of the mitzva of HADLAKAT NEIROT. (This is so for Shabbat and Yom Tov candles, as well.)

הבדלה למוצאי יום כיפור HAVDALA

Wednesday, September 19th '18

Yom Kippur Havdala times on page 3

B'SAMIM are not used on Motza'ei Yom Kippur unless it is also Motza"Sh.

Unlike Havdala for Motza'ei Shabbat, for YK we preferably do not produce a new fire (by striking a match to light the Havdala candle, but rather we light it from a flame that "rested" over Yom Kippur. Generally, one will light the havdala candle by transferring fire from one of the 24-hour candles that were lit before Yom Kippur.

◆ סְבִירִי... בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מִלֶּךְ הָעוֹלָם, בּוֹרֵא פְּרִי הַגָּפֶן:

◆ בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מִלֶּךְ הָעוֹלָם, בּוֹרֵא מְאוּרֵי הָאֵשׁ:

◆ בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מִלֶּךְ הָעוֹלָם, הַמְבַדִּיל בֵּין קֹדֶשׁ לְחָל. בֵּין אֹר לְחֹשֶׁךְ. בֵּין יִשְׂרָאֵל לְעַמִּים. בֵּין יוֹם הַשְּׂבִיעִי לְשֵׁשֶׁת יְמֵי הַמַּעֲשֵׂה: בְּרוּךְ אַתָּה ה'. הַמְבַדִּיל בֵּין קֹדֶשׁ לְחָל:

If the Havdala-maker drank a sufficient amount of wine for an "after bracha" (which is preferable), then he says this after-bracha:

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מִלֶּךְ הָעוֹלָם, עַל הַגָּפֶן וְעַל פְּרִי הַגָּפֶן, וְעַל תְּנוּבַת הַשָּׂדֶה וְעַל אֶרֶץ חֲמֻדָּה טוֹבָה וְרַחֲבָה, שְׂרָצִיתָ וְהִנְחַלְתָּ לְאַבוֹתֵינוּ לְאָכַל מִפְּרִיהָ וּלְשַׁבֵּעַ מִטּוּבָהּ. רַחֵם נָא ה' אֱלֹהֵינוּ עַל יִשְׂרָאֵל עַמֶּךָ, וְעַל יְרוּשָׁלַיִם עִירְךָ, וְעַל צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ, וְעַל מִזְבִּיחֶךָ, וְעַל הַיְכָלְךָ. וּבְנֵה יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ בְּמַהֲרָה בְּיָמֵינוּ, וְהַעֲלֵנוּ לְתוֹכָהּ, וְשִׁמְחֵנוּ בְּבִנְיָנָהּ, וְנֹאכַל מִפְּרִיהָ, וְנִשְׂבַּע מִטּוּבָהּ, וְנִבְרַכְךָ עָלֶיהָ בְּקִדְשָׁהּ וּבְטָהֳרָהּ. כִּי אַתָּה ה' טוֹב וּמְטִיב לְכָל, וְנוֹדֶה לְךָ עַל הָאָרֶץ וְעַל פְּרִי גִפְנָהּ. בְּרוּךְ אַתָּה ה', עַל הָאָרֶץ וְעַל פְּרִי גִפְנָהּ.

Many (most?) have the custom of saying Kiddush L'vana on Motza'ei YK (It is not necessary to break the fast first)

Followers of Minhag Yerushalayim will have said KL the previous week.

Some have the custom to omit the following bracha in the morning of YK and to say it after the fast when one puts on leather shoes (or at least when one is permitted to wear them). The bracha "...Who provides all my needs" is considered to refer to "good footwear".

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מִלֶּךְ הָעוֹלָם, שֶׁעָשָׂה לִי כָּל צְרָכָי.

Many follow the tradition to begin (or continue) building the Sukka right after Yom Kippur. It is a statement that our prayers to be inscribed and sealed in the Book of Life are primarily for the purpose of doing mitzvot. It is very significant that after a full day of prayer and fasting, we are revitalized in our desire to do mitzvot.