

VIDUI ו'דו'י



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 inside), you can put your Machzor down and use the VIDUI pages found herein. The text has been supplemented by English MEANINGS (rather than translations) to help focus your KAVANA while saying this important part of the YK davening. Also, 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, (and from one's lips), during VIDUI. The alphabetical presentation of ASHAMNU 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 BET, for example, stands for BAGADNU, we have betrayed. In addition to referring to betrayal of G-d by the commission of certain sins, and of any sin with a particular attitude, and in addition to referring to betrayal of family and/or friends, the letter BET also represents, and should remind us of, the sins of wasting time (e.g. from davening, Torah study), i.e. BITUL Z'MAN (ours and others'), the sins of improper recitation of b'rachot (including BRACHA L'VATALA, brachot and benching without proper KAVANA...), improper attention to the laws of BASAR B'CHALAV (meat/milk), and many others with the letter BET. 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. It brings to mind an old Peanuts comic strip, where Lucy "helpfully" prepared a list of Charlie Brown's shortcomings for him. She tells him that she alphabetized them for his convenience. The fact that every single letter of the Alef-Bet has several entries, certainly makes a strong point for us.

This presentation of VIDUI 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, and 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 19, 7, or 9 brachot that make up the Amida (weekday, Shabbat & Yom Tov, RH Musaf respectively) and then again right before one takes three steps back to conclude the "full" Amida, with the addition of *נצור 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 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. 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, as just explained.

(יְהִי לְרִצּוֹן אִמְרֵי פִי וְהִגִּיזוֹן לְבִי לְפָנֶיךָ, ה' צוּרֵי וְגוֹאֲלֵי.)

In this opening passage of VIDUI, we ask 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, תְּבֹא
 לְפָנֶיךָ תְּפִלָּתֵנוּ, וְאַל תִּתְעַלֵּם
 מִתְחַנְּתָנוּ, שְׂאִין אָנוּ עֵזִי פָּנִים וּקְשִׁי
 עָרְף, לֹמֵר 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.)

The first part of the English text is based on the word itself. Then are SOME of the items included by Rabbi Moshe Sternbach in HaDerech L'T'shuva. Remember that the connection is based on the Alef-Bet - not 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 eaten questionable foods." This is not just for a person who doesn't keep kosher; it is also for a person who is strictly kosher, but once in a rare while will say "this product is PROBABLY okay even without a Hashgacha", etc. Or - one is usually sensitive to the feelings of others, but thought something was SO funny, that he just had to share it with others. Etc. Etc. Etc.

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 דְּפִי

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

Remember: whether habitual behavior or only once in a while, T'shuva is necessary.

We have caused perversion, corrupted others

הִעֲרִינוּ

[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) **זָדְנוּ**

[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 around, 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 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 שְׁקָר**

[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 & 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 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 **עָוִינוּ**

[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...] **צָרָרְנוּ**

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...] **קִשְׁיֵנוּ עֶרְף**

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...] **רָשַׁעְנוּ**

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...] **שִׁחַתְנוּ**

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 **תַּעֲיִנוּ**

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 וּמִמְשַׁפְּטֶיךָ הַטּוֹבִים, וְלֹא שָׁוָה לָנוּ. וְאַתָּה צָדִיק עַל כָּל הַבָּא עָלֵינוּ, כִּי אָמַת עֲשִׂיתָ וְאַנְחָנוּ הִרְשַׁעְנוּ.

For NE'ILA, go to page 11

What can we say to You, G-d; You know everything; nothing is hidden before You...
מה נאמר לְפָנֶיךָ יוֹשֵׁב מְרוֹם, וּמֵה נִסְפָּר לְפָנֶיךָ שׁוֹכֵן שְׁחָקִים, הֲלֹא כָּל הַנְּסֻתוֹת וְהַנְּגִלוֹת אֶתָּה יוֹדֵעַ. אֶתָּה יוֹדֵעַ רִזֵּי עוֹלָם, וְתַעֲלוּמוֹת סִתְרֵי כָּל חַי. אֶתָּה חוֹפֵשׁ כָּל חַדְרֵי בָטָן, וּבוֹחֵן כְּלִיוֹת וְלֵב. אֵין דָּבָר נֶעְלָם מִמֶּךָ, וְאֵין נִסְתָּר מִנְּגִד עֵינֶיךָ.

Therefore, may it be Your will that You forgive, pardon, and atone our many sins...
וּבִכֵּן יְהִי רְצוֹן מִלְּפָנֶיךָ, ה' אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שֶׁתְּסַלַח לָנוּ עַל כָּל חַטֹּאתֵינוּ, וְתִמְחַל לָנוּ עַל כָּל עֲוֹנוֹתֵינוּ, וְתִכַּפֵּר-לָנוּ עַל כָּל פְּשָׁעֵינוּ.

After summarizing, we once again use an alphabetical format (this time it's 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...

accidentally (or under duress) and willingly - even when we don't mean to sin, we still have to repent, for it indicates some lack in us that a sin was done by us. 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 בְּבִלְי דְעֵת,
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 שְׁפִתַיִם.
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. Both are bad.	עַל חֵטָא שְׁחָטְאנוּ לְפָנֶיךָ בְּגִלּוּי וּבִסְתֵר.
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 עֲרִיוֹת,
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 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. One cannot say that he was only THINKING but not doing wrong.	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	עַל חֵטָא שְׁחָטְאנוּ לְפָנֶיךָ בְּוִדּוּי פָּה.
in immoral gatherings - being part of a group whose conversations are improper can easily lead one astray. "But everyone else was there!"	וְעַל חֵטָא שְׁחָטְאנוּ לְפָנֶיךָ בְּוַעֲדַת זָנוֹת,
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 (in-laws, too) 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,

by exercising power - it is wrong to use one's power to intimidate others; one must not arrogantly act superior over others.	על חטא שִׁחְטָאנוּ לְפָנֶיךָ בְּחֹזֶק יָד,
through desecration of G-d's Name - this includes major Chilul HaShem as well as relatively minor acts which cause a lowering of one's respect for G-d or Torah.	וְעַל חֲטָא שִׁחְטָאנוּ לְפָנֶיךָ בְּחִלּוּל הַשֵּׁם.
through foolish speech - "why do we say stupid things sometimes?" One has to repent this too, since speech is such a precious and powerful feature of human beings. Foolish speech often leads to more sin.	על חטא שִׁחְטָאנוּ 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 חֲטָא שִׁחְטָאנוּ לְפָנֶיךָ בְּטַמְאָת שִׁפְתַּיִם,
with the Evil Inclination - we sometimes fail to fight our Yetzer HaRa, and rather flirt with it, then give in to it and follow it.	על חטא שִׁחְטָאנוּ לְפָנֶיךָ בְּיִצְרַר הָרַע,
knowingly and unknowingly - we want to repent even sins that we are unaware of having committed. Also, sins against others who know or don't even know what we've said about or done to them.	וְעַל חֲטָא שִׁחְטָאנוּ לְפָנֶיךָ בְּיֹדְעִים וּבְלֹא יֹדְעִים.

PLEASE NOTE: G-d's name אֱלֹהִים is pronounced e-LO-ahh (Ashkenazi) or e-LOwahhh (S'faradi) - **NOT** ELOHA. Two points: the accent is on the LO 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)

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 on 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 beat fist over heart for S'LACH, M'CHAL, and KAPEIR)

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 its wake.	על חטא שִׁחְטָאנוּ 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.	וְעַל חֲטָא שִׁחְטָאנוּ 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 one's reputation, even when groundless. "But it's true" is not an acceptable excuse for Lashon HaRa. Neither is "I was only joking".	על חטא שִׁחְטָאנוּ לְפָנֶיךָ בְּלִשׁוֹן הָרַע.
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 חֲטָא שִׁחְטָאנוּ לְפָנֶיךָ בְּלִצְוֹן,

in business - the laws of business ethics and proper behavior in the market place are just as much a part of Halacha as is fasting on Yom Kippur. Since it often causes a Chilul HaShem and because it is often disregarded by many, it is to be treated very seriously.	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?" "Do I cut corners?" Included in this category of sin is 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 בנשף ובמר בית,
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.	על חטא שחטאנו לפניך בשיח שפחוחינו.
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.

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 otherwise.	ועל חטא שחטאנו לפניך בקשיות ערף.

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 בריצת רגלים
by gossiping - The prohibition includes Lashon HaRa and character assassination, but also includes telling tales "just like this" with no intention to hurt anyone. It is all too frequent that people get hurt from plain gossip.	ועל חטא שחטאנו לפניך ברכילות.
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 בשבועת שוא,
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.	ועל חטא שחטאנו לפניך בשנאת חנם.
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 בתשומת יד,
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.	ועל חטא שחטאנו לפניך בתמהוץ לבב.

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

After enumerating different kinds of sins, we ask for forgiveness of sins according to punishment and 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

ועל חטאים שאנו חיבים עליהם עולה.
ועל חטאים שאנו חיבים עליהם חטאת.
ועל חטאים שאנו חיבים עליהם קרבן עולה ויורד.
ועל חטאים שאנו חיבים עליהם אשם ודאי ואשם תלוי.
ועל חטאים שאנו חיבים עליהם מפת מרדות.
ועל חטאים שאנו חיבים עליהם מלקות ארבעים.
ועל חטאים שאנו חיבים עליהם מיתה בידי שמים.
ועל חטאים שאנו חיבים עליהם פרת וערירי.

ועל חטאים שאנו חיבים עליהם ארבע מיתות בית דין, סקילה שרפה, הרג וחנוק. על מצות עשה ועל מצות לא תעשה, בין שיש בה קום עשה, ובין שאין בה קום עשה. את הגלויים לנו ואת שאינם גלויים לנו. את הגלויים לנו כבר אמרנום לפניך, והודינו לך עליהם; ואת שאינם גלויים לנו, לפניך הם גלויים וידועים, כדבר שנאמר: הנסתר לה' אלהינו, והנגלת לנו ולבנינו עד עולם, לעשות את כל דברי התורה הזאת. כי אתה סלחן לישראל ומחלן לשבטי ישראל בכל דור ודור, ומבלעדיך אין לנו מלך מחל וסולח אלא אתה.

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

(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; עָפָר אֲנִי בְּחַיִּי, קֹל וְחֹמֶר בְּמִיתַתִּי; הֲרֵי אֲנִי לְפָנֶיךָ כְּכֹלִי מְלֵא בֹשָׁה וּכְלָמָה. יְהִי רְצוֹן מִלְּפָנֶיךָ, ה' אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי, שֶׁלֹּא אֶחְטֵא עוֹד; וּמָה שֶׁחֲטָאתִי לְפָנֶיךָ מְרַק בְּרַחֲמֶיךָ הַרְבִּים, אֲבָל לֹא עַל יְדֵי יְסוּרִים וְחֲלָיִם 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.

אֱלֹהִי, נִצּוֹר לְשׁוֹנֵי מְרַע. וּשְׁפָתַי מִדְּבַר מְרָמָה: וְלִמְקַלְלֵי נַפְשֵׁי תְדָם, וְנַפְשֵׁי כְּעָפָר לְכֹל תִּהְיֶה. פָּתַח לְבִי בְּתוֹרָתְךָ, וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשֵׁי. וְכֹל הַחוֹשְׁבִים עָלַי רָעָה, מְהֵרָה הִפֵּר עֲצָתָם וְקִלְקַל מַחֲשַׁבְתָּם. עֲשֵׂה לְמַעַן שְׁמֶיךָ, עֲשֵׂה לְמַעַן יְמִינְךָ, עֲשֵׂה לְמַעַן קִדְשֶׁתְּךָ. עֲשֵׂה לְמַעַן תּוֹרָתְךָ. לְמַעַן יִחַלְצוּן יְדִידֶיךָ, הוֹשִׁיעָה יְמִינְךָ וְעַנְנִי.

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

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

Vidui for Ne'ila

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

What can we say to You, G-d; You know everything; nothing is hidden before You...
מה נאמר לְפָנֶיךָ יוֹשֵׁב מְרוֹם, וְיִמָּה נִסְפָּר לְפָנֶיךָ שׁוֹכֵן שְׁחָקִים, הֲלֹא כָּל
הַנְּסֻתוֹת וְהַנְּגִלוֹת אֶתְּךָ יוֹדֵעַ.

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...

And 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.

אֶתְּךָ נוֹתֵן יָד לְפוֹשְׁעִים. וְיִמִּינְךָ פְּשׁוּטָה לְקַבֵּל שְׁבִים.

וְתִלְמַדְנוּ ה' אֱלֹהֵינוּ לְהִתְוֹדוֹת לְפָנֶיךָ עַל כָּל עֲוֹנוֹתֵינוּ. לְמַעַן נִחָדֵל מֵעֲשֵׂק יְדִינוּ. וְתִקַּבְּלֵנוּ בְּתִשׁוּבָה שְׁלֵמָה לְפָנֶיךָ כְּאֲשֵׁים וְכַנִּיחוּחִים. לְמַעַן דְּבַרְיֶךָ אֲשֶׁר אָמַרְתָּ.

אֵין קֶץ לְאֲשֵׁי חוֹבוֹתֵינוּ וְאֵין מִסְפָּר לְנִיחוּחֵי אֲשַׁמְתָּנוּ.

וְאֵתְּךָ יוֹדֵעַ שְׁאַחֲרֵיתָנוּ רַמָּה וְתוֹלַעָה לְפִיכָךָ הִרְבִּיתָ סְלִיחָתָנוּ.

מָה אָנוּ מָה חַיֵּינוּ מָה חֲסִדְנוּ מָה צְדָקָנוּ מָה יְשׁוּעָתָנוּ מָה כֹּחַנוּ מָה גְבוּרָתָנוּ.

מָה נֹאמֵר לְפָנֶיךָ ה' אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ הֲלֹא כָּל הַגְּבוּרִים כְּאֵין לְפָנֶיךָ וְאֲנָשֵׁי הַשָּׁמַיִם כְּלֹא הָיוּ וְחַכְמַיִם כְּבָלִי מִדַּע וְנְבוֹנִים כְּבָלִי הַשֶּׁפֶל כִּי רַב מֵעֲשִׂיהֶם תְּהִיוּ וְיָמֵי חַיֵּיהֶם הִבָּל לְפָנֶיךָ. וּמוֹתֵר הָאָדָם מִן הַבְּהֵמָה אֵין כִּי הַפֶּל הַקָּבֵל:

אֶתְּךָ הִבְדַּלְתָּ אָנוּשׁ מֵרֹאשׁ וְתִכְרִיהוּ לְעַמֵּד לְפָנֶיךָ. כִּי מִי יֹאמֵר לְךָ מָה תִּפְעַל. וְאִם יִצְדַּק מָה יִתֵּן לְךָ:

וְתִתֵּן לָנוּ ה' אֱלֹהֵינוּ בְּאַהֲבָה אֶת יוֹם (צוּם) הַכִּפּוּרִים הַזֶּה קֶץ וּמַחִילָה וְסְלִיחָה עַל כָּל עֲוֹנוֹתֵינוּ לְמַעַן נִחָדֵל מֵעֲשֵׂק יְדִינוּ וְנָשׁוּב אֵלֶיךָ לַעֲשׂוֹת חֻקֵּי רְצוֹנְךָ בְּלִבְבֵי שָׁלֵם:

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.

G-d, until I was formed, I had no value; and now that I have been formed, it is as if I wasn't yet formed. I am dust in my life, how much more so in my death. I am before You like a vessel filled with shame and disgrace.

May it be Your will that I should not sin any more, and for what I have sinned before You, cleanse me of them with Your abundant mercy, but not through suffering and illness.

וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּים רַחֵם עָלֵינוּ כִּי לֹא תַחֲפֹץ
בְּהַשְׁחָתַת עוֹלָם. שֶׁנֶּאֱמַר דְּרָשׁוּ ה' בְּהַמְצָאוֹ קְרָאֵהוּ
בְּהִיּוֹתוֹ קָרוֹב:

וְנֶאֱמַר יַעֲזֹב רָשָׁע דַּרְכּוֹ וְאִישׁ אֶזְנֵן מִחֲשֻׁבוֹתָיו וְיָשֵׁב
אֶל ה' וִירַחֲמֵהוּ וְאֵל אֲלֹהֵינוּ כִּי יִרְבֶּה לְסִלָּח:

וְאַתָּה אֱלֹהֵי סְלִיחוֹת חַנוּן וְרַחוּם אַרְךָ אַפַּיִם וְרַב
חֶסֶד וְאַמֶּת וּמְרַבָּה לְהִיטִיב וְרוֹצֵה אֶתָּה בְּתִשְׁוִיבָת
רָשָׁעִים וְאִין אֶתָּה חֲפֹץ בְּמִיתָתָם שֶׁנֶּאֱמַר אֱמַר אֲלֵיהֶם
חַי אֲנִי נְאֻם אֲדֹנָי ה' אִם אֲחַפֵּץ בְּמוֹת הָרָשָׁע כִּי אִם
בְּשׁוֹב רָשָׁע מִדַּרְכּוֹ וְחַיָּה:

וְנֶאֱמַר שׁוֹבוּ שׁוֹבוּ מִדַּרְכֵיכֶם הָרָעִים וְלָמָּה תָמוּתוּ
בֵּית יִשְׂרָאֵל:

וְנֶאֱמַר הַחֲפֹץ אֲחַפֵּץ מוֹת רָשָׁע נְאֻם אֲדֹנָי ה' הֲלוֹא
בְּשׁוֹבוֹ מִדַּרְכּוֹ וְחַיָּה:

וְנֶאֱמַר כִּי לֹא אֲחַפֵּץ בְּמוֹת הַמֵּת נְאֻם אֲדֹנָי ה'
וְהַשִּׁיבוּ וְחַיּוּ:

כִּי אֶתָּה סִלַּחְתָּ לְיִשְׂרָאֵל וּמִחֲלַן לְשַׁבְּטֵי יִשְׂרָאֵל בְּכָל
דּוֹר וָדוֹר וּמִבְּלַעֲדֶיךָ אִין לָנוּ מֶלֶךְ מוֹחֵל וְסוֹלַח אֶלָּא
אֶתָּה:

אֱלֹהֵי. עַד שֶׁלֹּא נִוצַרְתִּי אֲנִי כְּדָא, וְעַכְשָׁו
שֶׁנִּוצַרְתִּי כְּאֵלּוֹ לֹא נִוצַרְתִּי. עָפַר אֲנִי בְּחַיֵּי קָל וְחָמַר
בְּמִיתָתִי. הָרִי אֲנִי לְפָנֶיךָ כְּכֵלִי מֵלֵא בּוֹשָׁה וְכִלְמָה:

יְהִי רְצוֹן מִלְּפָנֶיךָ ה' אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי שֶׁלֹּא
אֲחַטָּא עוֹד. וּמָה שֶׁחַטָּאתִי לְפָנֶיךָ מְרַק בְּרַחֲמֶיךָ
הַרְבִּים. אֲבָל לֹא עַל יְדֵי יְסוּרִים וְחֻלְיִים רָעִים:

Finish the NE'ILA AMIDA with נְצוּר, אֱלֹהֵי, on p.10