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Excerpted from the (unedited) manuscript of the upcoming Feigenbaum Yom Kippur Machzor.

Feel free to pass this on – but only exactly as is! (Note: This does not contain Shem Hashem.)

Vidui

As we said in the text of Machzor, Viduy is not a “magic formula” where you quickly mumble a bunch of generic words about messing up, hit yourself on your chest as hard as you can, and then hope for the best! But it is also not designed to make you feel like a lost cause and give up!!

Hashem is prepared to forgive you on Yom Kippur and wipe away the impurities from your neshama so that you can “return home” (see the Introduction to this Machzor). But He asks that you first make an honest accounting of what you need to work on so that hopefully you will be more productive next year. Teshuvah only helps if you detail exactly what you did wrong – in a language you understand.

You can’t hide behind big words! The Halacha states that Teshuva only helps if one details what they have done wrong. In order to enable each Ben Torah / Bas Yisrael to detail their mistakes, we have listed some common aveiros that we all struggle with. Obviously, some are more relevant to Bnei Torah, and some are more relevant to Bnos Yisrael – and some are universal! Some of the examples under each word are based on the concept of what that word means (הַמְסָנוּ from the root חָמַס – extortion, and therefore “I extorted others and took advantage of people”). Other are simply based on the first letter of the word (following the Hebrew word for the aveira) and thus חִלּוּל שְׁבַת also appears under חֲמִסָּנוּ.

But just saying “I messed up” is not enough. Once you have admitted your mistake, you then must tell Hashem what you are planning to do about that: taking a small corrective step; going to a shiur on the topic; buying a sefer that deals with it; speaking to your Rav/Mechaneches/ mentor for advice or going for therapy – something! And perhaps the smartest thing to do is to acknowledge the problem but put it on the back burner for now since there are more crucial things to deal with first. If that is the case – then tell Hashem that! (Note: That is a very tricky call to honestly make on your own. You will feel better if your Rav or Mechaneches or mentor helps you with that decision!)

But that could take all day! Possibly – but what else do you have to do today? Just find a quiet place to say Shemoneh Esrei and take your time. If your list is very long – then divide it up among the five tefilos of the day (besides Mincha of Erev Yom Kippur). Or – spend the first time you say the viduy to focus on what you need to improve, and then the rest of the times you say viduy discuss your plan of action. Whatever works for you!

But I thought we do Viduy in the plural, and in the list below they all begin with “I”!

That is correct! The base Hebrew word IS in the plural as in חֲמִסָּנוּ – **we** extorted. Since we are all responsible for one another, if **any** Jew anywhere is guilty of that aveira, I must feel responsible and do what I can to help him or her change! (When you are in a rowboat, the person drilling a hole under their seat endangers all the passengers on the boat!) But one must take personal

responsibility for the aveiros they have done. By saying “we have done aveira x” it sort of lessens the severity and can make one feel, “well, I am not so bad, everyone does it!” Therefore, even though we do introduce each list with a plural word to remind ourselves of our responsibility to others, we mention **our** aveira in the singular to drive home the point that I am responsible for my own mistakes!

But Rabbi Feigenbaum – I know myself and I know I am not going to stay on the right path for long! For sure I will crash and next year I will be in same dumb place! Maybe. And maybe me too! And I have been doing this a lot longer than you have! But hopefully we all will have made two steps forward and only one step backward – so we **did** accomplish something! And even if not – if we would not be putting in effort to change, we would fall backwards. Treading water is also an accomplishment! And every year is different. Just because it did not work last year (or the year before, or the year before that) does not mean that it won’t work this year! And if we don’t even try, then for sure there will be no growth!

The power of the day of Yom Kippur is that it has the ability to offer kapara – a wiping clean of our neshema, in order to help us get back on track. On Yom Kippur Hashem is waiting to see if we care enough to try to take advantage of this once-a-year opportunity. And you already made an important first step – you bought this machzor and opened it up to this appendix! Don’t stop now! How long will your change last? I do not know. I do not even know how long **my** change will last! But I do know that if we don’t even bother to try, then we have given up on Hashem and on ourselves - which certainly will not improve our chances of being sealed in *Sifrei Chaim*!

As we explained in Appendix 2A regarding Unesaneh Tokef, if we are making a sincere effort and showing Hashem that we are now at least facing the right direction, then Hashem will see that we **are** very much alive and **do** belong in the *sifrei chaim* - those who are alive and deserve to stay alive another year. אמן. כן יהי רצון.

Ashamnu - אשמנו

For Al Cheit – see below

As mentioned above, some of the examples under each word are based on the concept of what that word means while other are simply based on the first letter of the word following the Hebrew translation of the aveiros.

אֱלֹהֵינוּ וְאֱלֹקֵי אֲבוֹתֵינוּ, (נ"א אֵלֵינוּ) תְּבוּאָה לְפָנֶיךָ תִּפְלְתָנוּ, וְאַל תִּתְעַלֵּם מִתְחַנְּנֵנוּ. שְׂאִין אֲנַחְנוּ עֲוֵי פָנִים וְקָשִׁי עֲרָף לֹמֶר לְפָנֶיךָ ד' אֱלֹהֵינוּ וְאֱלֹקֵי אֲבוֹתֵינוּ צְדִיקִים אֲנַחְנוּ וְלֹא חֲטָאנוּ, אֲבָל אֲנַחְנוּ וְאֲבוֹתֵינוּ חֲטָאנוּ:

Hashem – Who controls everything and has taken care of the Jewish People throughout our history, - תְּבוּאָה לְפָנֶיךָ תִּפְלְתָנוּ, - please let our tefilos come before You.

שְׂאִין אֲנַחְנוּ עֲוֵי פָנִים וְקָשִׁי עֲרָף לֹמֶר לְפָנֶיךָ ד' אֱלֹהֵינוּ וְאֱלֹקֵי - Please do not ignore us! וְאַל תִּתְעַלֵּם מִתְחַנְּנֵנוּ - Because we are not so chutzpadik to proclaim before You, Hashem, that we are tzadikim and without sin; אֲבָל אֲנַחְנוּ וְאֲבוֹתֵינוּ חֲטָאנוּ - rather we admit that we – and those before us – have sinned:

Instant Insight: *Why are we mentioning the fact that “those before us have sinned” – it seems disrespectful! Besides, how does that fact make us more worthy of atonement?*

1) We know that previous generations have not lived up to their potential, yet Am Yisrael is here today, davening on another Yom Kippur! This gives us hope that all is not lost and hopefully we too will be forgiven and given another chance!

2) One could think that we know of those who lived before us who clearly seemed to have been sinners yet lived a good life and seemingly were never punished. Thus one could chas v'shalom conclude that aveiros do not really matter, that Hashem does not care, or that what they did was not really so bad. Therefore we proclaim that we **do** take our aveiros seriously, and we do realize what is right and what is wrong!

א – אֲשַׁמְנוּ

We caused ourselves to become guilty – because we should have known better!

We created spiritual desolation by our sins.

We sinned because our lives were devoid of substance and real spiritual content.

I did not try to strengthen my Emunah.

I exposed myself to things that ruin my sensitivities to spiritual growth.

I ate non-kosher foods. I did not properly check fruits and vegetables for bugs.

I ate bread without washing Netilas Yadayim. I ate without saying a Bracha Rishona.

I said an incorrect brachah. I ate without bentching afterwards.

I did not mourn over Golus of the Shechina and the destruction of the Beis Hamikdash.

I did not answer Amen after hearing a bracha.

I was cruel to others. I did not empathize with other's sorrows.

ב – בִּגְדֵנוּ

We betrayed Hashem and were not grateful for all He does for us (because we do not want to feel obligated to Him). We betrayed our friends and betrayed their trust.

I asked Hashem for things but did not thank Him for what He has already given me.

I trusted in my own strength rather than trusting in Hashem.

I was not careful with the prohibition of eating milk and meat.

I allowed my mind to wander during davening and/or learning.

I made unnecessary brachos. I made incorrect brachos. I made brachos without kavana.

I wasted my time with empty and meaningless things.

I was mevatel Torah, and I also stopped others from learning.

I stopped others from doing the correct things.

I did not show proper respect to my parents / Rebbeim / Moros and teachers.

I did not show proper respect to Rabbonim.

I did not show proper respect to the shul or Beis Medrash - by the way I spoke, dressed or acted.

I embarrassed my friend in public. I made fun of Divrei Torah.

ג – גִּזְלוֹנוֹ

We stole property and ideas of others.

We “stole their minds” by deceiving them and pretending to be what we are not.

I borrowed things and did not return them.

I cheated on tests. I presented other people’s work as my own.

I created a false impression through social media.

I robbed others of their sleep. I wasted people’s time.

I “stole” from Hashem by enjoying this world and not thanking Him.

I was haughty and ran after compliments. I deceived people.

I revealed someone’s secrets. I caused harm to someone. I repaid good with bad.

I was not careful with the Halachos of being shomer negia.

ד – דִּבְרָנוּ לְפִי

We slandered others and spoke behind their back.

We slandered Hashem by questioning the justice of what He does. We have been two-faced.

I posted things about people I would never say to their face.

I caused others to lose their positions because of things I said or posted.

I made heretical comments about Divine Providence.

I said one thing but really meant something else. I spoke Loshon Hara and/or Rechilus.

I used inappropriate and bad language. I spoke in a way not befitting a Ben Torah / Bas Yisrael.

I wasted my time speaking silly empty things. I spoke about weekday matters on Shabbos.

I spoke dishonestly. I spoke inappropriately about Chazal and/or our Gedolim.

I spoke during davening. I did not judge others favorably.

ה – הִעָוִינוּ

We ruined our integrity. We corrupted others.

I encouraged others to spend time doing meaningless things.

I posted inappropriate memes, pictures or jokes. I thought inappropriate thoughts.

I looked at and/or read inappropriate things. I listened to inappropriate things.

I thought about other things during my davening. I davened without kavana.

I was bothersome to others. I took pride in other people’s embarrassment.

I said Hashem’s Name in vain or without proper kavana.

I paskened a halacha without clarifying it properly.

ו – וְהִרְשָׁענוּ

We caused others to sin.

I did not stand up for what is right. I did not stand up for the honour of Hashem.

I did not delete harmful posts on social media. I was not careful about causing a Chilul Hashem.

I was the cause of others doing aveiros. I was not careful with the property of others.

I said viduy but did not try hard enough to change. I involved myself in machlokes.

ז – זָדוּנוֹ

We deliberately sinned.

I justified my wrong acts. I was not careful about Netilas Yadayim.
I made fun of my parents. I made fun of my teachers.
I allowed myself to get addicted to social media. I threw and/or wasted food.

ח – חֲמָסָנוּ

We extorted others and took advantage of people.

I coerced people to give me things or do me favors. I used others.
I befriended others just because of their social status. I flattered evil doers.
I caused a Chilul Hashem. I did not look for the good in others.
I cast unwarranted suspicion on good people (*choshed b'kesheirim*).
I was mechalel Shabbos and/or Yom Tov
I promised to pay someone and did not. I was desirous of other people's things.

ט – טַפְּלוּנוֹ שֶׁקָּר

We lied and associated with others who lie.

I spread lies and deceit. I exaggerated things. I posted rumors that were not verified.
I involved myself and my thoughts with impure things. I carried muktza on Shabbos.
I closed my heart to kedusha. I chose bad over good. I did not maintain a standard of purity.

י – יַעֲצָנוּ רָע

We misled people and abused their trust.

I knowingly gave people bad advice.
I gave advice rather than sending that person to an expert and professional.
I transgressed the prohibition of Yichud.
I spent time with scoffers and inappropriate people.
I knew the Halacha yet transgressed anyways. I did not fear Hashem properly.
I slept late and missed tefila b'tzibur and/or davening or saying Shema at the proper time.

כ – כִּזְבוּנוֹ

We were deceitful and unreliable.

I deceived myself and rationalized my behavior.
I made promises with no intention of keeping them.
I misrepresented things (in business or shidduchim) by not telling the full truth.
I misrepresented myself through social media. I angered Hashem.
I was ungrateful. I intentionally hurt my friend.
I honoured the wicked. I made an inappropriate nickname for my friend.

ל – לַצְנוּ

We scoffed and ridiculed. We made fun of serious things.

I treated serious matters lightly. I made fun of other people.
I made fun of those trying to grow in their Avodas Hashem.
I made fun of a shiur or program, which caused others to not take it seriously.
I wore shaatnez. I did not check my clothing for shaatnez.
I did not do chessed to the best of my ability. I did not fear Hashem.
I did not look into “where I have come from and where I am going”.
I did not properly protest those who are doing evil.
I did not daily await Mashiach.
I was not careful to fulfill the Mitzvos precisely.
I did not answer “amen” properly. I davened without proper kavana.
I learned Torah or performed Mitzvos just to impress others.
I did not forgive others when embarrassed.
I did not honour my parents properly. I did not stand up for my Rebbeim / Moros.
I wore clothing that was not tzniyus.
I did not keep myself away from inappropriate relationships, places, social media and/or entertainment.

מ – מַרְדְּנוּ

We rebelled against Hashem and defied His Will.

I purposely did not do a Mitzvah because I decided it made no sense.
I purposely did an aveira because I thought it made no sense.
I attributed my success to my own powers and not Hashem’s help.
I held back others from doing the right thing.
I was not honest in business dealings.
I belittled others.
I despised Hashem’s righteous laws.
I rebelled against Hashem’s dominion.

נ – נִאָצְנוּ

We caused Hashem to be angry with us. We distanced ourselves from Hashem.

I did an aveira “davka” in order to show that I can do whatever I want.
I did not keep my word.
I took revenge.
I kept a grudge in my heart.
I took material pleasures from this world, but not for the sake of Heaven.
I took credit for things I did not deserve.
I acted and/or spoke in a non-tzniyus fashion.
I was lazy when it came to learning and/or davening.

ס – סָרַרְנוּ

We turned away from Hashem and/or from our family and friends.
We ignored our responsibilities.

I veered from the path of a Ben Torah / Bas Yisrael. I turned away from the path of Mitzvos.
I contradicted the words of those greater than me.
I forgave people superficially but not in my heart.

ע – עָוִינוּ

We deliberately chose to follow our desires
rather than honestly think it through to decide if it was appropriate or not.

I involved myself with empty meaningless things.
I did not disassociate with people who post, discuss or share inappropriate things.
I pretended to be humble but was not. I transgressed prohibitions and customs.
I was not careful to treat orphans and widows with respect.

פ – פָּשַׁעְנוּ

We were irresponsible and negligent.
We were rebellious and denied the truth of all or some mitzvot.

I decided which Mitzvos “make sense” and which don’t.
I did not think through the consequences of my actions. I threw off the yoke of Heaven.
I did not fear sin. I was afraid to protest against those doing the wrong thing.
I opened other people’s and / or read other people’s emails or texts without permission.
I separated myself from the community.

צ – צָרַרְנוּ

We caused pain to others and were indifferent to their feelings.

I caused pain to others. I caused pain to members of my family.
I caused pain to my household help. I saw others in pain but walked right past them.
I was focused on my life that I did not feel the pain of others.
I put my needs before the needs of Hashem.

ק – קָשִׁינוּ עֲרָף

We were stiff-necked and stubborn. We did not accept rebuke
and did not recognize Hashem’s hand in our lives and in Jewish history.

I did not admit to my mistakes. I did not go on the proper path in life.
I was jealous of others.
I was too selfish to give tzedakah and/or help others. I cursed my friends.
I read inappropriate books and magazines. I was involved with inappropriate media.
I accepted Loshon Hara.

ר – רָשָׁעֵנוּ

We did premeditated evil against Hashem and people.

I deceived my friends. I took revenge.

I boasted about my bad deeds. I ran to get involved in machlokes and inappropriate behavior.

I ran after undeserved honour. I argued for no good reason. I ran after my Yetzer Hara

ש – שָׁחַתְנוּ

We have corrupted ourselves and corrupted others.

I spoke falsely and misrepresented the truth.

I forgot Hashem's Presence and I did not put His fear into my heart.

I did not think how my actions would affect others.

I was quiet while a Chilul Hashem was being made and did not have the courage protest.

I followed the seduction of my Yetzer Hara. I refused to listen to rebuke.

I was happy at the downfall of my friend. I hated others for no reason (Sinas Chinam).

I heard sad tidings about others but did not feel their pain.

ת – תַּעֲבֹבוּ

We did sins that the Torah refers to as toeiva.

I desired sin. I did things that made people disgusted with me.

I did things that made me disappointed with myself as a Ben Torah / Bas Yisrael.

ת – תָּעִינוּ

We strayed.

I lost sight of my goals. I did not ask Hashem for help in my ruchniyus growth.

I did not do Teshuva immediately following a sin.

I belittled the Torah (or parts of the Torah). I did not have proper kavana in my davening.

ת – תַּעֲתֵנוּ

We led others astray.

I led others to do aveiros. I did not realize the effect of my actions on others.

I did not honor Talmidei Chachamim.

סָרְנוּ מִמִּצְוֹתֶיךָ וּמִמְשָׁפְטֶיךָ הַטּוֹבִים וְלֹא שָׁוָה לָנוּ. וְאַתָּה צָדִיק עַל כָּל הַבָּא עֲלֵינוּ כִּי אָמַת עָשִׂיתָ וְאַנְחָנוּ הִרְשָׁעֵנוּ:

We have strayed from Your mitzvos, which we know You gave us for our own good; וְלֹא שָׁוָה לָנוּ —and those inappropriate activities are not befitting who we really are, *for we are truly above such actions (which is why we are asking for time to improve so that we can live up to our true potential!)*. Hashem – all that you have brought upon us (*as punishment for our sins*) is just, וְאַתָּה צָדִיק עַל כָּל הַבָּא עֲלֵינוּ - for You do only true judgement, whereas we do not act properly.

Instant Insight: Why point out that “אַמֶּת עֲשִׂיתָ - You do only true judgement”? Isn't that obvious? Besides, our topic is **our** aveiros, not Hashem's judgements. Sometimes we sin because we think “Well, Hashem not fair anyways so why should I do what He says?!” Therefore we proclaim clearly that we have no excuse and all! All He does to us **is** fair! Rather, “וְנִאֲמָנָנוּ הִרְשָׁעָנוּ” - it is **us** who have messed up.

על חטא - Al Cheit

Rather than a list of mistakes and aveiros like the Ashamnu, these 44 statements focus on the root cause of our mistakes and our lack of spiritual growth. Like the Ashamnu, mumbling Hebrew words you do not understand will not facilitate change! We will explain the concept of each “root” and try to give some examples.

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

What can we really say before You, Hashem, Who sits on high,
and what can we tell You Hashem, Who dwells in the heavens?
Behold, *everything that we have done*, all the aveiros we did in secret,
- אֵתָהּ יודע, and those we did openly, - You know!

אֵתָהּ יודע רְצֵי עוֹלָם, וְתַעֲלוּמוֹת סִתְרֵי כָל חַי: אֵתָהּ חוֹפֵשׁ כָּל חֲדָרֵי בָטָן וּבוֹסֵן כְּלִיּוֹת וְלֵב: אֵין דְּבָר נִעְלָם מִמֶּךָּ, וְאֵין נִסְתָּר מִמֶּךָּ עֵינֶיךָ: וּבִכְנֹן יִהְיֶה רְצוֹן מִלְּפָנֶיךָ ד' אֱלֹהֵינוּ וְאֵלֹהֵי אֲבוֹתֵינוּ, שֶׁתְּסַלַּח לָנוּ עַל כָּל חַטֹּאתֵינוּ, וְתִמְחַל לָנוּ עַל כָּל עֲוֹנוֹתֵינוּ, וְתִכַּפֵּר לָנוּ עַל כָּל פְּשָׁעֵינוּ (נ"א שֶׁתְּכַפֵּר לָנוּ עַל כָּל חַטֹּאתֵינוּ, וְתִסַּלַּח לָנוּ עַל כָּל עֲוֹנוֹתֵינוּ, וְתִמְחַל לָנוּ עַל כָּל פְּשָׁעֵינוּ):

You know the secrets of all those that live in this world,
and the hidden actions of all living creatures.
You search, examine and analyze all our thoughts and feelings.
Nothing is hidden from You, and You see everything!
And therefore, all we can do is request that it be Your will,
Hashem, Who controls everything and has taken care of the Jewish People throughout our history,
to forgive us (*selicha*) for all our negligent transgressions (*chata'im*),
and to pardon us (*mechilah*) for all our willful transgressions (*avonos*),
and to grant us a spiritual cleansing (*kaparah*) for all our rebellious transgressions – (*peshaim*):

Or:

to grant us a spiritual cleansing (*kaparah*) for all our negligent transgressions (*chata'im*),
and to forgive us (*selicha*) for all our willful transgressions (*avonos*),
and to pardon us (*mechilah*) for all our rebellious transgressions (*peshaim*):

Instant Insight: “שָׁחַטְאנוּ לְפָנֶיךָ” – why do we stress that we did the sin specifically “before You” - in Hashem’s presence? A sin is a sin!

1) If we truly sensed Hashem’s constant presence in our lives, we would act much differently! (Think of when the Rebbe or Morah is in the classroom and when he or she is not!) We would have the awe of being in the King’s presence and we would feel gratitude for all He is constantly doing for us - like keeping our body functioning while we are rebelling against Him! Therefore, we ask Hashem to not only forgive the sin itself, but also the root cause - that we did not feel His presence!

2) There are many acts that for non-Jews are not considered sins or inappropriate at all. But as Hashem’s Chosen People with our unique mission, for us they are unacceptable and spiritually devastating! Therefore we proclaim (mainly to ourselves) that many of the sins we are confessing are sins because they are “לְפָנֶיךָ – in front of You” – as Your nation who must constantly act as if we are in the King’s palace and represent Him wherever we are and whatever we do.

עַל חֲטָא שֶׁחֲטָאנוּ לְפָנֶיךָ בְּאֶנְס וּבְרָצוֹן:

For the sin which we have sinned before You under duress or willingly.

Seemingly, if we did the aveira “בְּאֶנְס” then it is not our fault! But if we are honest with ourselves, many times the “אֶנְס” was a result of dumb decisions we made and not thinking of where a certain decision may lead! So it really **is** our fault that we got ourselves into the mess in the first place! As well, sometimes it is true that the first time we did the sin was under duress and perhaps it was not completely our fault. But if did not feel bad about it and did not really mind “having no choice” – then it became “willingly”! This also includes that rationalization of “I have no choice – Hashem will for sure understand”. When we look back after the fact, many times we realize that in truth, we did it because we simply did not have the courage to stand out, look different, lose status among our “friends” or perhaps not get the job or position we wanted.

וְעַל חֲטָא שֶׁחֲטָאנוּ לְפָנֶיךָ בְּאִמּוּץ הַלֵּב:

And for the sin which we have sinned before You through
having a hard heart and being stubborn.

We refused to admit when we were wrong or even listen to another side of the story. We will not give someone the benefit of the doubt because we are so sure we know what happened. We were so self absorbed that our hearts were closed to those in need. This also includes giving the tzedakah or helping the friend, but not with a full heart. Even if you plaster a fake smile on your face and say “sure – I am happy to give or help” but if your heart is really not into it and you feel resentful, that is בְּאִמּוּץ הַלֵּב - having a hard heart.

עַל חֲטָא שֶׁחֲטָאנוּ לְפָנֶיךָ בְּבִלִי דַעַת:

For the sin which we have sinned before You by not thinking and/or without knowledge.

How many times, after you did something that clearly was not right, have you been asked (or you have asked yourself), “What were you thinking?!” – and your answer was “I dunno – I just wasn’t thinking!” That is בְּבִלִי דַעַת. Also, if you did not bother to find out the halacha or ask for guidance – or just simply look it up (like being too lazy to look up what the appropriate bracha is for a certain

food), or you were to shy or embarrassed or afraid to find out the truth, that is also **בבלי דעת**. Finding yourself stuck in an inappropriate situation (social, business, personal) because you did not properly think in advance where things could lead – that is also **בבלי דעת**.

ועל חטא שחטאנו לפניך בבטוי שפתים:

And for the sin which we have sinned before You by the things we said.

This refers to blurting out things without thinking (as contrasted to thought out Loshon Hara which comes up later). This could include promises (to others, to Hashem and to ourselves) that we make without thinking through if we really can keep that promise – or if we even really mean it. This also includes hurtful words we say without thinking or in the rash of an angry moment, whether we are mad at a person, or we are mad at Hashem and blurt out things that should not be said. As well, if we have no kavana or sincerity in our davening, but the tefilah is just “בטוי שפתים” – “words we are saying” - that is part of this al cheit.

על חטא שחטאנו לפניך בגלוי ובסתר:

For the sin which we have sinned before You publicly or in secret.

Seemingly this covers ALL aveiros since everything we do has to be either public or in secret! Therefore, “בגלוי” refers to the Chilul Hashem involved when you do an aveira publicly. Also, you bear responsibility for the influence you had on others who may now start doing that aveira since they saw you do it! This is especially true if you are in a position of influence, either because of your job or your social status within your group of friends (“*If he/she does it then it must be ok!*”). Some say this also refers to giving a person tzedakah or helping someone out, but in a public way which causes them embarrassment. In a certain way, **בסתר** - in secret, is actually considered worse than doing an aveira publicly. By going out of your way to hide it, that shows you are embarrassed of people seeing you, but do not care (or realize) that Hashem is watching you. And **that** is what you are confessing to when saying “**בסתר** – in secret”.

ועל חטא שחטאנו לפניך בגלוי עצריות:

And for the sin which we have sinned before You with immorality.

Besides all the obvious aveiros involved when one is not careful to follow all the halachos regarding proper distance (physical and social) between boy and girls and men and women, this al cheit also includes using the “wonders of modern technology” to fall into a world which erases our sensitivity to kedusha by what we see, hear and/or read.

על חטא שחטאנו לפניך בדבור פה:

For the sin which we have sinned before You through improper and harsh speech.

Before going through the long list of obvious aveiros that fall under “דבור פה” – do not forget the damage and hurt you can cause by your body language! That is also under the category of “improper and harsh speech”!

Bein Adam L’Chaveiro: embarrassing others; cursing others; hurting others; machlokes; violating someone’s confidence; taking revenge.

Bein Adam L'Makom: talking business on Shabbos; telling someone the wrong halacha; flattering the wicked; inappropriate speech in a shul or beis medrash; talking during davening.

ועל חטא שחטאנו לפניך בדעת ובמרמה:

And for the sin which we have sinned before You by misusing our knowledge or with deceit.

“בדעת – misusing our knowledge” refers transgressing the command of 'וַעֲשֵׂיתָ הַיָּשָׁר וְהַטּוֹב בְּעֵינֵי ד' – “and you should do what is straight and good in the eyes of Hashem” by using legal and halachic loopholes to cheat people or avoid doing what we know to be truly right.

“מרמה - deceit” is when we represent ourselves to the world one way (to our Yeshiva or school; to our Rabbaim or Moros; to our parents; to our students; to our children; to shadchanim; in business and “just” on social media,) when in truth, we are something else!

על חטא שחטאנו לפניך ברהור הלב:

For the sin which we have sinned before You with our inner thoughts.

“But inappropriate thoughts and fanaticizing about aveiros just pop into your head!” True. But you have the choice to immediately dismiss them and try to move on, or dwell on them and sink yourself deeper in the mud. This al cheit also refers to: dismissing or thinking negatively about others and especially Talmidei Chachamim; not giving people the benefit of the doubt; and doubting the justice of Hashem's Providence and the way He runs the world in general and your life in particular.

ועל חטא שחטאנו לפניך בהונאת רע:

And for the sin which we have sinned before You by wronging a friend.

This includes causing a financial loss to others, or “just” causing them any kind of emotional or social pain by the words you say, write or post – especially if they trusted you and you took advantage of them based on that trust! Also, when you offer “well meaning” but useless (and for sure bad) advice, rather than convincing them to find an expert, that is also wronging your friend.

על חטא שחטאנו לפניך בודוי פה:

For the sin which we have sinned before You through insincere confessions.

This does not refer to the times we have tried to change but crashed or fallen. That happens to all of us as we have discussed in other places in this machzor. Rather, this refers to saying vidui simply because others are looking at you or you think it is some magic formula which will save you from Gehinom, but you in your heart you really do not care, nor do you have any intent at all to bother to move forward. Do not say things you don't mean – you just turn yourself into a hypocrite.

ועל חטא שחטאנו לפניך בועידת זנות:

And for the sin which we have sinned before You
by joining up with others to do inappropriate things.

It is hard enough to change the things we do wrong. But once it becomes a “group activity” (*“everyone is doing it – the whole chevra is going/watching/talking”*) then it is even worse and

harder to change. Included in this is not having the courage to break away from a group sitting around and shmoozing about inappropriate stuff (whether face to face or online).

על חטא שחטאנו לפניך בַּזְדוֹן וּבְשִׁגְגָה:

For the sin which we have sinned before You intentionally or unintentionally.

“But I didn’t mean to do it – it was בְּשִׁגְגָה - unintentional! It’s not my fault!” True – sort of. Many times when someone messes us up or ruins something of ours and says to us: *“I’m sorry – I didn’t mean it”* in our heads we think: *“Well, if it would have been **his/her** things they would have been more careful!”* When a project or report has great importance for our future, we double check and think it through. If it makes no real difference or won’t be graded, we do a sloppy job. Doing aveiros בְּשִׁגְגָה reflects our attitude to that aveira. And they are harder to teshuva for since we can easily convince ourselves we are not responsible.

ועל חטא שחטאנו לפניך בְּזִלְזוּל הוֹרִים וּמוֹרִים:

And for the sin which we have sinned before You by degrading parents and teachers.

This includes even if they do not hear what you say about them and you do not act in a degrading manner to their face. Simply by “putting them down” or making fun of what they say even when they are not around, destroys your ability to receive healthy guidance and advice from those transmitting our mesorah.

על חטא שחטאנו לפניך בְּחֹזֶק יָד:

For the sin which we have sinned before You by exercising power to take advantage of others.

Our economic power, physical strength, or our “social power” (our charisma and ability to influence others), are gifts from Hashem to help others, not to increase our personal status and / or hurt others! Some understand the aveira of בְּחֹזֶק יָד to mean strengthening the hand of sinners and wicked people by what we say, post or do (or what we do **not** say!).

ועל חטא שחטאנו לפניך בְּחִלּוּל הַשֵּׁם:

And for the sin which we have sinned before You by causing a Chilul Hashem.

“Its not my problem what people think!” Actually – yes, it is! Whether you like it or not, you are a walking and talking representative of Hashem and His Torah 24/7! Our job is to make the Torah beloved on others and have all who see us say, *“Wow! How wonderful Torah is – look at him/her”*.

על חטא שחטאנו לפניך בְּטִפְשׁוֹת פֶּה:

For the sin which we have sinned before You through foolish speech.

“How could you say that?! What were you thinking?!” *“Oh – sorry – I guess I wasn’t thinking.”* That is the al cheit of בְּטִפְשׁוֹת פֶּה – foolish speech.

ועל חטא שחטאנו לפניך בטמאת שפתים:

And for the sin which we have sinned before You through impure speech.

Whether by use of actual speech, or posts, emojis, memes or body language – our unique power as humans to communicate must be used for kedusha and reflect the dignity of our position as Hashem's Chosen People.

ועל חטא שחטאנו לפניך ביצר הרע:

For the sin which we have sinned before You with the Yetzer Hara.

Aren't all aveiros because of the yetzer hara? Yes – but we do not have to make it easy for him! Many times we put ourselves into situations which just increases the temptation to sin. For that we say this specific al cheit. Some explain this al cheit in the following way: Sometimes we need to say al cheit for the “mitzvos” we did. Meaning – the yetzer hara convinces us that a certain action, behaviour, speech or post is a mitzva! In retrospect we can see that in reality it was ביצר הרע - an act brought about by our yetzer hara not our yetzer tov.

ועל חטא שחטאנו לפניך ביודעים ובלא יודעים:

And for the sin which we have sinned before You knowingly or unknowingly.

Bein Adam L'chaveiro: ביודעים - when the person we harmed knows what we did to him; and בלא יודעים - and when the person we harmed (monetarily or socially) does not even know what happened.

Bein Adam L'makom: ביודעים - we did the aveira because others were watching and we were embarrassed to do the right thing; and בלא יודעים - we did the aveira because we felt that “nobody” was watching.

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

**And for all of these, Hashem the Master of forgiveness,
forgive us (*selicha*), pardon us (*mechilah*) and grant us a spiritual cleansing (*kaparah*).**

ועל חטא שחטאנו לפניך בכפת שחד:

For the sin which we have sinned before You through bribery.

Besides the obvious sin of taking or giving bribes in business and to corrupt legal and/or halachic decisions – this also includes “social” bribes. We may do something we know is wrong because we were “bribed” by the lure of social acceptance and the desire to be part of the “in-crowd”. And we may selfishly and inappropriately use our charisma and social status to “bribe” others by offering the “bribe” of acceptance.

ועל חטא שחטאנו לפניך בכחש ובקבוב:

And for the sin which we have sinned before You through denial and false promises.

בכחש - denial refers to lying about the past (“*It wasn't me; I don't know who did it; I wasn't there*”) whereas ובקבוב - false promises refers to promising someone you will do something in the future (“*I'll come over and help*”) and not fulfilling your promise.

על חטא שחטאנו לפניך בלשון הרע:

For the sin which we have sinned before You with Loshon Hara.

לשון הרע - Loshon Hara is Loshon Hara! Plain and simple. Just think what you felt like when you were a victim of Loshon Hara and realize that is what you did to someone else!

ועל חטא שחטאנו לפניך בלצון:

And for the sin which we have sinned before You by mocking (people and ideas).

How many times have you heard an inspirational dvar Torah or story and then someone makes (or posts) a “funny” comment about it? What then happened to the inspiration? Gone and ruined. That’s not funny! That is לצון! Sometimes we feel that the only way we can be a “somebody” is by (verbally or through social media, emojis or memes) knocking down others – or other communities, schools or neighborhoods. That is לצון! And if you have watched this happen and did not have the courage to “speak up” either literally or through social media – then you are also guilty of לצון.

על חטא שחטאנו לפניך במשא ובמתן:

For the sin which we have sinned before You in our business dealings.

“But I have to make a living – this is just the way things are done!” “So the shidduch resume is not completely honest – but it is tough out there and you have to do what you have to do!” Dishonesty in any “business” deal, be it in money or shidduchim, is a proclamation that, chas v’shalom, Hashem does not control our finances or shidduchim, rather we do! If we truly believed our parnassah and shidduchim were “bashert” then we would never do something that would lessen our favor in Hashem’s eyes! **That** is really the teshuvah that must be done for aveiros of משא ובמתן – business dealings. As well, this al cheit includes when we attribute our successes to our own brilliance or personality and not to Hashem’s Providence.

ועל חטא שחטאנו לפניך במאכל ובמשקה:

And for the sin which we have sinned before You through eating and drinking.

On a simple level, this al cheit refers to being lax in the laws of kashrus (the “everybody eats it” hechsher) and not making the correct bracha or not making a bracha at all either before or after eating. But on a deeper level it refers to having a very goyish view of the material world notwithstanding the status of the hechsher. Using food as an escape or using it to create social status and an impression on others is included in this al cheit. We eat to give us strength to serve Hashem, not to give us something to talk about (obsessing over the nuances of a multitude of coffees, liquor, breads or the yichus of your tuna fish) or “one-up” our neighbor because our herring is even more expensive than his (or our meat board needed even more people to carry it).

על חטא שחטאנו לפניך בנשך ובמרבית:

For the sin which we have sinned before You by taking or giving interest.

Hashem wants you to help out others because you care about them, not so that you can make a profit from their misfortune. Note that the laws of interest are very complex, and one could inadvertently transgress this aveira even if you are not a businessman.

ועל חטא שחטאנו לפניך בנטיית גרון:

And for the sin which we have sinned before You by being arrogant and haughty.

In simple terms, this means being a *baal gaavah*. Some of us go around bragging to everyone about our accomplishments and stuff, while others are more subtle (and therefore really more dangerous) and use tone of voice, body language or passive-aggressive behavior to raise our stature and lower others. Obsessing over your ego and perceived slights to your honor stops you from real personal and spiritual growth (which for many people is subconsciously why they do that since they are too scared to confront their real self!) – and that is the true depth of this al cheit!

“*But isn't self-esteem a good thing?*” Absolutely! Moshe Rabbeinu knew the talent and potential Hashem had given him, and confidently used them to be the best “Moshe Rabbeinu” he could be. So how was he the humblest person on earth? Because he always felt that he was only using 90% of his potential (which of course was greater than everyone else's 100%) while others were using 95% of their potential – which really made them greater than him!

על חטא שחטאנו לפניך בשקור עין:

For the sin which we have sinned before You by the inappropriate use of our eyes.

First and foremost is of course looking at things that a Ben Torah or Bas Yisrael should not be looking at. But on a deeper level, the eyes are a very powerful tool to transmit messages and impressions to others! Using that skill to put others down, to make fun of important values, or help you keep up your hypocritical front – all that is included in this al cheit.

ועל חטא שחטאנו לפניך בשית שפתותינו:

And for the sin which we have sinned before You through the babble of our lips.

This refers to wasting time by sitting around and shmoozing about nothing (either face to face or online) for no good reason, even if it is not Loshon Hara. “Killing time” does not lead to becoming the best you that you can be. And it certainly can quickly morph into inappropriate conversations. This al cheit also includes mumbling Tefilos, brachos or words of Torah without thinking about what we are saying (“*Oh – I am walking backwards! I guess I just finished Shemoneh Esrei!*”)

על חטא שחטאנו לפניך בעינים רמות:

For the sin which we have sinned before You with haughty snobbish eyes.

This refers to acting with great humility and appearing to be humble, while the whole time you are looking down on everyone else!

ועל חטא שחטאנו לפניך בעזות מצח:

And for the sin which we have sinned before You with chutzpah.

Chutzpah with words, posts, tone of voice or body language (“*Don’t roll your eyes at me young man!*”) is all chutzpah – and unacceptable.

ועל כלם אלוהי סליחות, סלח לנו, מחל לנו, כפר לנו:

And for all of these, Hashem the Master of forgiveness, forgive us (*selicha*), pardon us (*mechilah*) and grant us a spiritual cleansing (*kaparah*).

על חטא שחטאנו לפניך בפריקת עול:

For the sin which we have sinned before You by throwing off the yoke of Heaven.

“*I did not ask for this job – I quit!*” As Bnei Yisrael we have a mission to the world, and Torah and Mitzvos are the tools that give us the ability to fulfill that mission! (As we explained by Shema, “עול - yoke” is the tool that gives the ox the ability to do its job of pulling the wagon.) Sometimes we simply give into our temptations or are too lazy (or embarrassed) to do the right thing. But if we “opt-out” of our job and “quit” by tossing out even one mitzvah, that is פריקת עול – throwing off the yoke of Heaven.

ועל חטא שחטאנו לפניך בפלילות:

And for the sin which we have sinned before You in making judgements.

This al cheit is not just referring to judges sitting on a Beis Din! We are constantly making judgements – about people (our parents, kids, Rabbeim and Moros, and Gedolei Yisrael!); about Yeshivos and schools; and about communities. In all cases we are obligated to be “דן לכף זכות” – give the benefit of the doubt” – which is a struggle for all of us. As well, this al cheit refers to judgements we make about ourselves (sometimes, we are too quick to give ourselves the benefit of the doubt, and sometimes we are too harsh on ourselves and we give up.) Some say that this al cheit also refers to when we “judge Hashem” rather than accepting that all He does is for our best even when we cannot see that now.

על חטא שחטאנו לפניך בצדית רע:

For the sin which we have sinned before You by scheming against a fellow Jew.

This includes manipulating people – especially our friends, by taking advantage of their trust in us, or taking advantage of their weakness. As well, this includes plotting and scheming against others even if it never came to fruition.

ועל חטא שחטאנו לפניך בצרות עין:

And for the sin which we have sinned before You through jealousy.

בצרות עין is hard to translate in one word. Basically, it is the attitude of spending all your energies “looking out for number one” rather than looking out for number One! Besides being jealous of others, it includes resenting other people’s success (materially, socially, academically, or even spiritually) even though it does not affect you at all! Also, being stingy, not giving tzedakah (or giving but resenting it) and not finding time to do favors for others is included in this al cheit.

על חטא שחטאנו לפניך בקלות ראש:

For the sin which we have sinned before You through light-headedness and silliness.

On a simple level this refers to not treating holy places (shul and beis medrash) and holy objects (tefillin) with proper respect. But on a deeper level this is the aveira of allowing ourselves to get involved in all the “distractions” available to us today (even “kosher” ones) and therefore we are not maximizing our time for growing spiritually and accomplishing our mission here on earth.

ועל חטא שחטאנו לפניך בקשייות ערף:

And for the sin which we have sinned before You
by being stiff-necked and unreasonably stubborn.

“Courage is what it takes to stand up and speak; courage is also what it takes to sit down and listen.” The al cheit of קשייות ערף refers to not being able listen to constructive criticism about things you are doing or character flaws that need improvement and thus not allowing you to learn from your experiences. קשייות ערף also prevents you from hearing the messages being sent to you from Hashem by the events in your life; or it pushes you to interpret them to fit your preconceived ideas! It also includes being so obsessed and hung up on your “shitots” (about Yiddishkite, other Jews or yourself) that you cannot listen to other approaches or rethink whether you are correct or not.

על חטא שחטאנו לפניך בריצת רגלים להרע:

For the sin which we have sinned before You by running to do evil.

The enthusiasm and energy we put into doing aveiros (as contrasted to our excitement in doing mitzvos) says more about us than the actual aveira! This al cheit also includes running to rebuke someone without properly assessing the situation and looking at the whole picture. According to some, this also includes running to do an aveira even if in the end we were not successful doing it!

ועל חטא שחטאנו לפניך ברכילות:

And for the sin which we have sinned before You by tale-bearing (*rechilus*).

No greater way to break up friendships, create strife within families, and in general to spread sinas chinam than to be “הולך רכיל” – literally walk around and reveal secrets, and spread embarrassing or damaging stories – even if true! And listening may be worse since if no one would listen, no one would talk! And today you do not need to “walk” – just click! How damaging is it? Just think about the times when the rechilus was spread about you.

על חטא שחטאנו לפניך בשבועת שוא:

For the sin which we have sinned before You by swearing in vain.

If we would truly feel Hashem’s constant presence, we would be much more careful when using His Name!

ועל חטא שחטאנו לפניך בשנאת חנם:

And for the sin which we have sinned before You by baseless hatred (*sinas chinam*).

This refers to hating others in your heart while smiling at them and wishing them “*have a nice day.*” We can agree to disagree with each other, but we are all Hashem’s children. “*But it is not “חנם - baseless” – I have a good reason to hate him/her!*” OK. So then speak up and discuss it with them! Maybe they did not realize what they did or said. Perhaps they will ask mechila. And perhaps they will refuse to talk to you – but at least you tried. Do not let the hatred fester in your heart. It turns you into a bitter unhappy person and pushes off the geula.

ועל חטא שחטאנו לפניך בתשומת יד:

For the sin which we have sinned before You by breach of trust.

This al cheit refers to denying others money that is due them, including not paying back loans or debts. As well, refusing to lend “our” money (which is really Hashem’s money that He entrusted with us) to others in need included in בתשומת יד - breach of trust.

ועל חטא שחטאנו לפניך בתמהון לבב:

And for the sin which we have sinned before You because of a confused heart.

לבב תמהון occurs when we let all the confusion, worries and difficulties we experience (personally or nationally) to cloud our vision and create doubts about our emunah. Included in this al cheit are doubts about Hashem’s justice, the validity of Torah or the truth of our unique mission. As well, this al cheit refers to a lack of Emunas Chachamim. All this comes about by not seeing Hashem’s hand in history and/or our lives.

ועל כלם אלוך סליחות, סלח לנו, מחל לנו, כפר לנו:

And for all of these, Hashem the Master of forgiveness, forgive us (*selicha*), pardon us (*mechilah*) and grant us a spiritual cleansing (*kaparah*).

ועל חטאים שאנו חייבים עליהם עולה:

And for sins for which we are obligated to bring a Korban Olah.

Some examples: Sinful thoughts; purposely not doing a mitzvas asch (not putting on tefillin or not eating matzah on Pesach); having non-kosher tefillin; not returning lost objects.

ועל חטאים שאנו חייבים עליהם חטאת:

And for sins for which we are obligated to bring a Korban Chatas.

Some examples: doing careless unintentional (שוגג) melacha on Shabbos or Yom Kippur or eating chametz on Pesach.

ועל חטאים שאנו חייבים עליהם קרבן עולה ויורד:

And for sins for which we are obligated to bring a Korban Oleh V’yored.

Some examples: swearing falsely that you do not know testimony for someone; unintentionally swearing falsely that you or did not do something.

ועל חטאים שאנו חייבים עליהם אשם ודאי ותלוי:

And for sins for which we are obligated to bring a Korban Asham.

Some examples: Asham Vadai – swearing falsely that you do not have someone else's things;
Asham Talui – brought when one is not sure whether they did an aveira that would normally obligate a Korban Chatas (ate a piece of meat and discovered that possibly it was treif).

ועל חטאים שאנו חייבים עליהם מפת מרדות:

And for sins for which we incur the punishment of lashes for rebelliousness.

These are “malkos” lashes given by Beis Din for transgressing איסורי דרבנן (Rabbinic prohibitions) or to enforce one to do a Mitzvah.

ועל חטאים שאנו חייבים עליהם מלקות ארבעים:

And for sins for which we incur the punishment of forty lashes.

Some examples: shaving one's beard with a razor, eating non-kosher foods.

ועל חטאים שאנו חייבים עליהם מיתה בידי שמים:

And for sins for which we incur the penalty of death by the hand of Heaven.

Some examples: A non-Kohen intentionally eating Terumah.

ועל חטאים שאנו חייבים עליהם כרת וצרי:

And for sins for which we incur the punishment of Kares in this world and/or the next.

Some examples: Intentionally eating chametz on Pesach; intentionally doing melachah on Shabbos or Yom Kippur; intentionally eating on Yom Kippur.

ועל חטאים שאנו חייבים עליהם ארבע מיתות בית דין: סקילה. שרפה. הרג. וחסק:

And for sins for which we incur the penalty of the four forms of capital punishment executed by Beis Din: stoning, burning, decapitation and strangulation.

Some examples: Chilul Shabbos; cursing parents.

And as a general concluding statement:

על מצות עשה ועל מצות לא תעשה. בין שיש בה קום עשה ובין שאין בה קום עשה:

על מצות עשה - *Forgive us for not fulfilling* positive mitzvos,

ועל מצות לא תעשה - *and/or transgressing* negative mitzvos,

whether the aveira can be corrected by doing a specific Mitzvas Asei (*like returning the stolen object*) or not.

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 לד' אלקינו והנגלת לנו ולבנינו עד עולם לעשות את כל דברי התורה הזאת:

Forgive us for the aveiros of which we are aware,

and for those of which we are not aware;

those of which we are aware, we have already declared them before You and confessed them to You,

וְהַנִּגְלֹת לָנוּ וּלְבָנֵינוּ עַד עוֹלָם - but the revealed things (*aveiros*) are for us and for our children forever,
לְעֲשׂוֹת אֶת כָּל דְּבָרֵי הַתּוֹרָה הַזֹּאת - that we may fulfill all the words of this Torah.

Our personal silent Shemoneh Esrei continues:

אָלע. עד שלא נוצרתי איני כדאי, ועכשיו שנוצרתי כאלו לא נוצרתי: עפר אני בחיי קל וחומר במיתתי. הריני לפניך ככלי מלא בושע ויכלמה: יהי רצון מלפניך ד' אלקי נאלקי אבותי שלא אחטא עוד. ומה שחטאתי לפניך מחוק (נ"א מרק) ברחמיה הרבים, אבל לא על ידי יסורים וחליים רעים:

אֱלֹהִים - Hashem Who takes care of me,
 - עד שֶׁלֹא נִוצַרְתִּי אֲנִי כְּדֹא - before I was created, I was not worthy (*of being created*),
 - וְעַכְשָׁיו שֶׁנִּוצַרְתִּי בָּאֵלוּ לֹא נִוצַרְתִּי - and now that I have been created, it is as if I have not been created
 (*because I have not lived up to the mission I was put here for*)!
 - אֲנִי כֶּפֶר אֲנִי בְּחַיִּי - I am like dust while alive, and will certainly be dust when I am dead.
 - לִפְנֵיךָ מְלֵא בּוֹשָׁה וּבִקְלָמָה, - I stand before You like a vessel filled with shame and
 embarrassment (*because of my sins. Therefore, I request:*)
 - יְהִי רְצוֹן מִלְּפָנֶיךָ - May it be Your will,
 - ד' אֱלֹהִים וְאֵלֹהֵי אֲבוֹתַי - Hashem Who takes care of me and has taken care of the Jewish People
 throughout our history,
 - שֶׁלֹא אֶחְטֵא עוֹד - that You help me so that I never sin again,
 - וּמָה שֶׁחָטֵאתִי לְפָנֶיךָ מִחוּק (נ"א מְרַק) בְּרַחֲמֶיךָ הַרְבֵּים - and what I have already sinned before You, may You
 erase (cleanse) with Your great mercy,
 - אֲבֵל לֹא עַל דְּיִסּוּרִים וְחִלָּים רָעִים - but please not through suffering or terrible diseases.

Concluding Statements of Shemoneh Esrei

אֵלָּאֵי, נָצַר לְשׁוּנֵי מֶרַע וּשְׁפָתַי מִדִּבֵּר מִרְמָה, וְלִמְקַלְלֵי נַפְשֵׁי תָדָם, וְנִפְשֵׁי כְּעֹפֶר לִפְלֵל תִּהְיֶה: פָּתַח לִבִּי בְּתוֹרָתְךָ, וּבִמְצוּוֹתֶיךָ תִּרְדֹּף נַפְשִׁי: וְכָל הַחוֹשְׁבִּים עָלַי רָעָה, מִהֲרָה הִפֹּר עֲצָתָם וּקְלָקֵל מַחֲשַׁבְתָּם:

אֶלְלִי, נָצֹר לְשׁוֹנִי מִרָע—Please, Hashem, guard my tongue from evil and my lips from speaking with dishonesty. And to those who curse or insult me, let me have the ability to remain silent and not respond. Open my heart to Your Torah so that my neshamah will desire and run after mitzvos. And all those who plot evil against me, Hashem, please nullify and thwart their plans.

עֲשֵׂה לְמַעַן שְׁמֶךָ, עֲשֵׂה לְמַעַן יְמִינְךָ, עֲשֵׂה לְמַעַן קְדֻשַּׁתְךָ, עֲשֵׂה לְמַעַן תּוֹרַתְךָ, לְמַעַן יִחְלְצוּן יְדִידֶיךָ הוֹשִׁיעָה יְמִינְךָ וְעֲנֵנִי:
Even though I may personally not be worthy, do this for the sake of Your holy Name and for the honor of Your Torah, because we are Your beloved children; therefore with strength and power save me and answer my requests.

יְהִי לְרָצוֹן אֱמֹרֵי פִי וְהִגִּיוֹן לִבִּי לְפָנֶיךָ, ד' צוּרִי וְגֹאֲלִי:
May all that I have said (*during this Shemoneh Esrei*) and all the thoughts in my heart be acceptable to You, Hashem, my rock and my redeemer.

עֲשֵׂה הַשְׁלוֹם בְּמְרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל: וְאָמְרוּ אָמֵן:
May He Who makes peace in the Heavens (*in the world of angels and in nature*);
may He bring about peace upon us (*since we seem to have a hard time doing it ourselves, may Hashem impose peace upon us!*);
and upon all of Bnei Yisrael;
and (*may the two angels who accompany me through life and therefore have been listening to my tefillah, please respond and*) say Amen.

Since tefillah was meant to take the place of korbanos, we add the following epilogue:
יְהִי רָצוֹן מִלְּפָנֶיךָ ד' אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שִׂיבְנָה בֵּית הַמִּקְדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ, וְתֵן חֵלְקֵנוּ בְּתוֹרַתְךָ: וְשֵׁם נִעְבְּדְךָ בִּירְאָה כִּימֵי עוֹלָם וּכְשָׁנִים קְדְמוֹנוֹת: וְעֲרֹבָה לְד' מִנְחַת יְהוּדָה וִירוּשָׁלָּיִם, כִּימֵי עוֹלָם וּכְשָׁנִים קְדְמוֹנוֹת:
May it be Your will, Hashem, Who controls everything and has taken care of Bnei Yisrael throughout our history, that the Beis Hamikdash be rebuilt quickly in our days, and help us find our unique connection to Your Torah. And there (*in the Beis Hamikdash*) we will be able to serve You with proper respect, as it was in the days of old. (*And when Mashiach arrives and rebuilds the Beis Hamikdash*) then the korbanos of Yehudah and Yerushalayim will be accepted by Hashem, as it was in the days of old.

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