

YOM KIPPUR SECTION



Yom Kippur Zmanim:

	YOM KIPPUR	
	CANDLES	HAVDALA
Yerushalayim / Maale Adumim	5:58	7:09
Aza Area (Netivot, Sderot et al)	6:16	7:11
Beit Shemesh / RBS	6:16	7:10
Alon Shvut	6:14	7:09
Raanana / Tel Mond / Herzliya / K. Saba	6:15	7:11
Modiin / Chashmonaim	6:14	7:10
Netanya	6:15	7:11
Be'er Sheva	6:15	7:11
Rehovot	6:15	7:11
Petach Tikva	5:58	7:10
Ginot Shomron	6:14	7:10
Haifa / Zichron	6:04	7:10
Gush Shiloh	6:13	7:09
Tel Aviv / Givat Shmuel	6:15	7:11
Givat Zeev	6:17	7:09
Chevron / Kiryat Arba	6:14	7:09
Ashkelon	6:16	7:12
Yad Binyamin	6:15	7:11
Tzfat / Bikat HaYarden	6:07	7:08
Golan	6:12	7:08
Nahariya/Maalot	6:13	7:10
Afula	6:13	7:09

Rabbeinu Tam (Jerusalem) - 7:52PM

Yizkor:



Yizkor is recited in memory of a loved one both on Yom Kippur and on Shmini Azeret.

The custom to pledge to give charity on behalf of the departed is recorded in Ohr Hachayim 621:6.

For full Yizkor text please consult your machzor.

Torah Readings for Yom Kippur:



Shacharit

Vayikra 16:1-34

Maftir Bemidbar 29:7-11

Haftarah Yeshayahu 57:14- 58:14

Mincha

Vayikra 18

Haftarah - Sefer Yonah

A Brief Overview of the Yom Kippur Laws

Prohibitions of Yom Kippur

1. All activities forbidden on Shabbat are forbidden on Yom Kippur.
2. The five abstentions of Yom Kippur are:
 - Eating and drinking
 - Washing
 - Applying ointments to the body
 - Wearing shoes
 - Having marital relations
3. An adult may handle food and feed children on Yom Kippur.
4. Sick people are not exempt from fasting unless there is at least a remote possibility that fasting would endanger their lives. A halachic authority should be consulted in cases of illness.
5. Washing any part of the body, whether in hot or cold water, is forbidden on Yom Kippur, except for the purpose of cleanliness. One should wash his hands up to the knuckles upon rising in the morning, and recite the blessing. After using the bathroom, or after touching a covered part of the body, one should wash his hands up to the knuckles to cleanse himself for prayer. A kohen who is to recite the priestly blessing should wash his entire hands. An ill person may wash himself.
6. Applying any kind of ointment, lotion, etc. is forbidden on Yom Kippur.
7. It is forbidden to wear shoes made wholly or partly of leather.

The Conclusion of Yom Kippur

1. In Havdala, no blessing on fragrant spices is recited. The Havdala candle must be lit from fire which was burning all of Yom Kippur.
2. To celebrate the forgiving of our sins, one should eat well and be in a joyous mood after Yom Kippur ends.
3. It is also customary at the conclusion of Yom Kippur to commence the building of the Sukkah.

(The laws above are base on the volume, 'Festivals and Fast, published by Student Organization of Yeshiva)

Kaparot כפרות

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. 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 יִשְׁבִּי, חֲשֵׁךְ וְצַלְמוֹת אֲסִירֵי עֲנִי וּבְרָזָל.
יוֹצִיאֵם, מִחֲשֵׁךְ וְצַלְמוֹת וּמוֹסְרוֹתֵיהֶם יִנְתֵּק.
אֲוָלִים, מִדָּרֶךְ פֶּשַׁעַם וּמַעֲוֹנוֹתֵיהֶם, יִתְעַנּוּ.
כָּל-אֶכֶל, תִּתְעַב נַפְשָׁם וַיִּגְיעוּ, עַד-שַׁעְרֵי מָוֶת.
וַיִּזְעֻקוּ אֶל-ה', בְּצַר לָהֶם מִמַּצְקוֹתֵיהֶם, יוֹשִׁיעֵם.
יִשְׁלַח דָּבָרוֹ, וַיִּרְפָּאֵם וַיְמַלֵּט, מִשְׁחִיתוֹתָם.
יִדּוּ לֵה' חֲסִדוֹ וּנְבִלָאוֹתָיו, לְבְנֵי אָדָם.
אִם-יֵשׁ עָלָיו, מְלֶאכֶת--מְלִיץ, אַחַד מִנֵּי-אֱלֹף: לְהַגִּיד לְאָדָם יִשְׂרָאֵל.
וַיִּחַנְנוּ--וַיֹּאמְרוּ, פְּדֵעֵהוּ מִרְדַּת שְׁחַת מִצְּאֵתִי כִפָּר.

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.

זה/זאת חליפתי, זה/זאת תמורת, זה/זאת כפרתי, זה הכסף ילך לצדקה, ואני אלך לחיים טובים ארוכים ולשלום

Candle lighting YK

BEFORE LIGHTING YOM KIPPUR CANDLES... It is customary to light memorial candles for one's departed parents/ close relatives 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.

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 שהחיינו with lighting (she DOES say L'HADLIK), but waits until shul to say it with the congregation, after Kol Nidrei and before Maariv.

**ברוך אתה ה' אלקינו מלך העולם, אשר קדשנו במצוותיו
וצונו להדליק נר של יום הכיפורים**

**ברוך אתה ה' אלקינו מלך העולם שהחיינו וקימנו והגיענו
לזמן הזה**

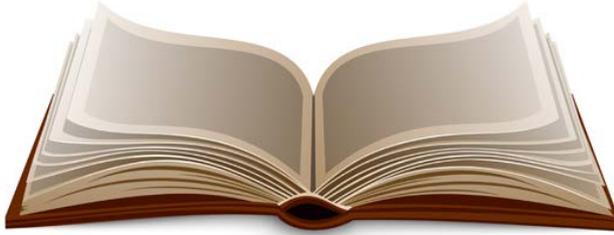
A woman who says שהחיינו at candle lighting, does not repeat it in shul. She should, of course, answer AMEN when the Chazan and congregation say it.

הי רצון מלפניך ה' אלקי ואלקי אבותי, שתחוני אותי ואת בעלי ואת בני ואת אבי ואת אמי ואת כל קרובי, ותתן לנו ולכל ישראל חיים טובים וארכים, ותזכרנו בזכרון טובה וברכה, ותפקדנו בפקדות ישועה ורחמים, ותשכין שכינתך בתוכנו, וזכנו לגדל בנים ובני בנים חכמים ויבונים, אוהבי ה', יראי אלקים, אנשי אמת זרע קדש, בה' דבקים, ומאירים את העולם בתורה ובמעשים טובים, ובכל מלאכת עבודת הבורא. אנא שמע את תחנוני, בזכות שרה ורבקה ורחל ולאה אמותינו, והאר לנו שלא יכבה לעולם נעד והאר פניך ונושעה, אמן.

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.

וידיי עיטוי

The following is an elaborated commentary on the Viduy which is recited throughout the day of Yom Kippur. It should be used along with the text in your machzor.



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

אָשַׁמְנוּ

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

בְּגַדְנוּ

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.

דִּבְרַנוּ דְּפִי

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

We have caused perversion, corrupted others

הַעֲוִינוּ

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)

זָדָנָנוּ

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

הִמְסַנְנָנוּ

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

מִרְדָּנָנוּ

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

עֵוִינוּ

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

פְּשַׁעֲנוּ

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

צָרָנוּ

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

קָשִׁינוּ עִרְףְךָ

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...

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

רָשַׁעְנוּ

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

שָׁחַתְנוּ

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

תָּעַבְנוּ

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

תָּעִינוּ

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

תִּתְעַנְנוּ.

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 שׁוּבָה לָנוּ. וְאַתָּה
צָדִיק עַל כָּל הַבָּא עָלֵינוּ, כִּי
אָמַת עָשִׂיתָ וְאִנְחָנוּ הִרְשַׁעְנוּ.

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

מִה נֹאמֵר לְפָנֶיךָ יוֹשֵׁב מְרוֹם, וּמִה נִסְפָּר לְפָנֶיךָ שׁוֹכֵן שְׁחָקִים, הֲלֹא כָּל הַנְּסֻתוֹת
וְהַנְּגָלוֹת אֵתָּה יוֹדְעֵי. אֵתָּה יוֹדֵעַ רְוֵי עוֹלָם, וְתַעֲלוּמוֹת סִתְרֵי כָּל חַי. אֵתָּה חוֹפֵשׁ כָּל
חַדְרֵי בֶטֶן, וּבוֹחוֹן כְּלִיּוֹת וְלֵב. אֵין דְּבַר נֶעְלָם מִמֶּךָ, וְאֵין נִסְתָּר מִנְּגִיד עֵינֶיךָ.

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

וּבְכֵן יִהְיֶה רְצוֹן מִלְּפָנֶיךָ, ה' אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שֶׁתְּסַלַּח לָנוּ עַל כָּל חַטֹּאתֵינוּ,
וְתִמְחַל לָנוּ עַל כָּל עֲוֹנוֹתֵינוּ, וְתִכְפֹּר-לָנוּ עַל כָּל פְּשָׁעֵינוּ.

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)

accidentally (or under duress) and willingly - even when we don't mean to sin, we still must repent, for it indicates a lack in us that we sinned. How much more so, when it is intentional	עַל חֵטְא שֶׁחֲטֵאנוּ לְפָנֶיךָ בְּאִנּוּס וּבְרִצּוֹן,
through hardness of the heart - refusing to admit that we might be wrong often results in sin. We have to be more humble...	וְעַל חֵטְא שֶׁחֲטֵאנוּ 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 חֵטְא שֶׁחֲטֵאנוּ לְפָנֶיךָ בְּבִלְי דַעַת,
with words - many sins, especially related to misuse of the power of speech, such as flippant oaths, cursing, gossip. We must be more careful of what emerges from our lips...	וְעַל חֵטְא שֶׁחֲטֵאנוּ 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. Negative either way.	עַל חֵטְא שֶׁחֲטֵאנוּ 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 חֵטְא שֶׁחֲטֵאנוּ 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/her feelings.	עַל חֵטְא שֶׁחֲטֵאנוּ 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 חֵטְא שֶׁחֲטֵאנוּ לְפָנֶיךָ בְּדַעַת וּבִמְרֻמָּה,
through thoughts - this includes fantasizing about sin; such thoughts are the root of sin and also interfere with Torah learning and davening. "I was ONLY thinking about..." is no excuse.	עַל חֵטְא שֶׁחֲטֵאנוּ לְפָנֶיךָ בְּהִרְהוּר הַלֵּב.
through wronging a fellow - deceiving, taking advantage of a friend, etc.; also refers to unfair treatment in business	וְעַל חֵטְא שֶׁחֲטֵאנוּ לְפָנֶיךָ בְּהוֹנָאת רֵעַ,
by insincere confession - T'shuva must be "in your mouth and in your heart, to do..." Let our words motivate us to sincere repentance and let our sincere repentance be accompanied by proper VIDUI (VIDUI can start or 'cap' the T'shuva process)	עַל חֵטְא שֶׁחֲטֵאנוּ לְפָנֶיךָ בְּדוּדֵי פֶה.
in immoral gatherings - being part of a group whose conversations are improper can easily lead one astray. "But everyone else was there!" is not a reason or excuse	וְעַל חֵטְא שֶׁחֲטֵאנוּ לְפָנֶיךָ בְּוַעֲדַת זְנוּת,
willfully and carelessly - even when we did not mean to sin, we have what to repent - we should have been more careful, etc.	עַל חֵטְא שֶׁחֲטֵאנוּ לְפָנֶיךָ בְּזָדוֹן וּבִשְׁגָגָה.
by belittling parents (incl. in-laws!) and teachers - this is not only something we do or say, but even something we think. It all is wrong and it threatens the strength of the Chain of Tradition.	וְעַל חֵטְא שֶׁחֲטֵאנוּ 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 שחטאנו לפניך 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.	ועל חטא שחטאנו לפניך 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.	על חטא שחטאנו לפניך בְּטִפְשׁוֹת פֶּה.
through impure lips - this is one of several references to improper speech; in this case, the subject is vulgar language and cursing.	ועל חטא שחטאנו לפניך בְּטִמְאַת שְׂפָתַיִם,
with the Evil Inclination - we sometimes fail to fight our Yetzer HaRa - rather flirt with it, then give in to it and follow it.	על חטא שחטאנו לפניך בְּיִצְרַר הָרַע,
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.	ועל חטא שחטאנו לפניך בְּיֹדְעִים וּבְלֹא יוֹדְעִים.

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

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.	על חטא שחטאנו לפניך בְּכַפַּת שֹׁחַד.
through denial and false promises - we have not been honest, neither with G-d nor with our fellow human beings. Remember: this need not be a chronic condition, we must repent even the minor instances of dishonestly. "I'm basically honest, but..." Not good either.	ועל חטא שחטאנו לפניך בְּכַחַשׁ וּבְכֹזֵב,
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".	על חטא שחטאנו לפניך 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.	ועל חטא שחטאנו לפניך בְּלִצְוֹן,

in business - business ethics and proper behavior in the market place are just as much a part of Halacha as is fasting on Yom Kippur or keeping Shabbat. Extra warning: these kinds of sin often involve Chilul HaShem and are often disregarded by many	על חטא שִׁחְטָאנוּ לְפָנֶיךָ בְּמַשָּׂא וּבְמַתָּן,
with food & drink - one should not pat himself on the back for keeping kosher; one needs to carefully answer the question: "Am I as careful and as strict as I ought to be?" Included in this sin are not making brachot properly, sloppy benching, careless washing for meals, poor table manners, gluttony, stinginess with guests...	ועל חטא שִׁחְטָאנוּ לְפָנֶיךָ בְּמֵאֵכֶל וּבְמִשְׁתֵּהוּ.
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 שִׁחְטָאנוּ לְפָנֶיךָ בְּנִשְׁוֹךְ וּבְמַרְבִּית,
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 שִׁחְטָאנוּ לְפָנֶיךָ בְּנִטְיַת גְּרוֹן.
with prying eyes - this includes looking at forbidden things, invasion of privacy of others, expressing disapproval of others with a raised eyebrow	על חטא שִׁחְטָאנוּ 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.	ועל חטא שִׁחְטָאנוּ לְפָנֶיךָ בְּשִׁיחַ שְׁפֹתֵינוּ,
with haughty eyes - looking down at others. This is parallel to the earlier reference to haughtiness, a particularly negative trait.	על חטא שִׁחְטָאנוּ לְפָנֶיךָ בְּעֵינַיִם רְמוֹת,
with brazenness - acting without shame and a bit of natural embarrassment is a contributory factor to a host of other sins	ועל חטא שִׁחְטָאנוּ לְפָנֶיךָ בְּעִזּוֹת מַצָּח.

וְעַל כָּלֵם, אֲלוֹהֵי סְלִיחוֹת, סִלַּח לָנוּ, מַחַל לָנוּ, כַּפָּר-לָנוּ.

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 שִׁחְטָאנוּ לְפָנֶיךָ בְּפִרְיַת 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.	ועל חטא שִׁחְטָאנוּ לְפָנֶיךָ בְּפִלְלוֹת.
through entrapping a fellow - taking advantage of others, manipulating people for our own purposes	על חטא שִׁחְטָאנוּ 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.	ועל חטא שִׁחְטָאנוּ לְפָנֶיךָ בְּצָרוֹת עֵינַי.
through lightheadedness - we are often frivolous. This is especially inappropriate in shul and when learning Torah or davening.	על חטא שִׁחְטָאנוּ לְפָנֶיךָ בְּקָלוֹת רֵאשׁ,
with stubbornness - refusing to recognize that we might be wrong. Not learning from experience. Not taking constructive criticism. This is a major obstacle to T'shuva, and we must repent this in order to repent other things too.	ועל חטא שִׁחְטָאנוּ לְפָנֶיךָ בְּקִשּׁוֹת עָרְף.

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 להרע,
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.	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 בתמהון לכב.

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 & 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 מכת 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 וחנק. 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 אמרנו לפניך, והודינו לך עליהם; ואת שאינם גלויים לנו, לפניך הם גלויים וידועים, כדבר שנאמר: הנסתרות כלה' אכלהינו והנגלות כנו ולבבינו עד-עולם כעשות את-כל-דברי התורה הזאת: כי אתה סלחן לישראל ומחלן לשבטי ישראל. שרון בכל דור ודור, ומבלעדך אין לנו מלך מחל וסולח אלא אתה.