When you finish the main body of the Amida - with Mincha of Erev Yom Kippur, and Maariv, Shacharit, Musaf, Mincha of Yom Kippur (and Ne’illa - 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.

REMEMBER: 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 קול ישעיה and מבלש, 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 ברוך 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.

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.
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.

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

We have stolen — things, time, someone's sleep, ideas; we have deceived others.

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

We have caused perversion, corrupted others.

And we have caused wickedness; caused others to sin.
We have sinned intentionally, and then have rationalized our behavior (making T'shuva all the more difficult)

[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

[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"

[we have given erroneous opinions and advice; defiled ourselves and others; handled Muktzat 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

[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

[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 made a joke of things that prevents us from proper repentance because we don’t take things seriously enough

[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 lack of complete faith

[we have held others back from doing mitzvot; not behaved properly in business...]

We have angered G-d by disregarding His mitzvot, etc.

[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 to our fellows)

[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

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

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

We have persecuted others; caused others to suffer; been callous to others [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 [we have been jealous of others; been stingy with tzedaka; read improper books; listened to and accepted lashon ha'ra; 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 [we have pursued honor; quarreled for no good reason; ran after temptations...]

We have corrupted our character; been arrogant; been 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...]

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'fillin; were sloopy with davening...]

We have strayed; drifted further away from G-d rather than getting closer to Him [we have pursued honor; quarreled for no good reason; ran after temptations...]

You have let us go astray (we lost the merit to benefit from Your help); we have misused freedom of choice for ourselves and caused others to do the same [we have pursued honor; quarreled for no good reason; ran after temptations...]

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...)

For NE'ILA, go to page 11

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

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

Israel Center Torah Tidbits VIDUI "booklet* • page 5
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...**

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<tr>
<th>Description</th>
<th>Hebrew Equivalent</th>
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<tr>
<td>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</td>
<td>&quot;על המש שסinned לפני י người&quot; &quot;בכפרים פנים&quot;</td>
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<td>through hardness of the heart - refusing to admit that we might be wrong often results in sin. We have to be more humble.</td>
<td>&quot;על המש שסinned לפני י השופט בלבם&quot;</td>
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<tr>
<td>through ignorance - lack of Torah learning results in doing the wrong thing. Rather than plead ignorance, we must strive for greater knowledge</td>
<td>&quot;על המש שסinned לפני י המורה לה&quot;</td>
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<tr>
<td>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...</td>
<td>&quot;על המש שסinned לפני י המורה לשון&quot;</td>
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<td>in public or in private - sins in public are potential desecration of G-d's Name; sins in private often indicate fear of what others will think, but a disregard for what G-d thinks. Both are bad.</td>
<td>&quot;על המש שסinned לפני י השופט&quot;</td>
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<td>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...</td>
<td>&quot;על המש שסinned לפני י שבועות&quot;</td>
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<td>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.</td>
<td>&quot;על המש שסinned לפני י שמשון&quot;</td>
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<td>with knowledge and deceit - refers to using our knowledge in order to deceive and take advantage of others. Also includes deceiving ourselves.</td>
<td>&quot;על המש שסinned לפני י לה&quot;</td>
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<td>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.</td>
<td>&quot;על המש שסinned לפני י לובע&quot;</td>
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<td>through wrongdoing a fellow - deceiving, taking advantage of a friend, etc.; also refers to unfair treatment in business</td>
<td>&quot;על המש שסinned לפני י לובע&quot;</td>
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<tr>
<td>by insincere confession - T’shuva must be &quot;in your mouth and in your heart, to do...&quot; Let our words motivate us to sincere repentance and let our sincere repentance be accompanied by proper VIDUI</td>
<td>&quot;על המש שסinned לפני י לאמר&quot;</td>
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<td>in immoral gatherings - being part of a group whose conversations are improper can easily lead one astray. &quot;But everyone else was there!&quot;</td>
<td>&quot;על המש שסinned לפני י נומא&quot;</td>
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<tr>
<td>willfully and carelessly - even when we did not mean to sin, we have what to repent - we should have been more careful, etc.</td>
<td>&quot;על המש שסinned לפני י נומא&quot;</td>
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<tr>
<td>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.</td>
<td>&quot;על המש שסinned לפני י נומא&quot;</td>
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by exercising power - it is wrong to use one's power to intimidate others; one must not arrogantly act superior over others.

correct pronunciation of G-d’s name - pronounced e-LO-ahh (Ashkenazi) or e-LOwahhh (S’faradi) - NOT ELOHA. Two points: the accent is on the LO syllable, not the El. And secondly, the PATACH under the HEI is pronounced BEFORE the aspiration of the HEI. (Just like it is with the נ of TAP’ACH)

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)

<table>
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<td>by exercising power - it is wrong to use one's power to intimidate others; one must not arrogantly act superior over others</td>
<td>א-ל-'א (Ashkenazi) or א-ל-ו-א (S’faradi) - NOT ELOHA.</td>
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<tr>
<td>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.</td>
<td>א-ל-'א (Ashkenazi) or א-ל-ו-א (S’faradi) - NOT ELOHA.</td>
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<tr>
<td>through foolish speech - &quot;why do we say stupid things sometimes?&quot; 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.</td>
<td>א-ל-'א (Ashkenazi) or א-ל-ו-א (S’faradi) - NOT ELOHA.</td>
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<td>through impure lips - this is one of several references to improper speech; in this case, the subject is vulgar language and cursing.</td>
<td>א-ל-'א (Ashkenazi) or א-ל-ו-א (S’faradi) - NOT ELOHA.</td>
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<tr>
<td>with the Evil Inclination - we sometimes fail to fight our Yeitzer HaRa, and rather flirt with it, then give in to it and follow it.</td>
<td>א-ל-'א (Ashkenazi) or א-ל-ו-א (S’faradi) - NOT ELOHA.</td>
</tr>
<tr>
<td>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.</td>
<td>א-ל-'א (Ashkenazi) or א-ל-ו-א (S’faradi) - NOT ELOHA.</td>
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<tr>
<td>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.</td>
<td>א-ל-'א (Ashkenazi) or א-ל-ו-א (S’faradi) - NOT ELOHA.</td>
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<tr>
<td>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 dishonesty.</td>
<td>א-ל-'א (Ashkenazi) or א-ל-ו-א (S’faradi) - NOT ELOHA.</td>
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<tr>
<td>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. &quot;But it's true&quot; is not an acceptable excuse for Lashon HaRa. Neither is &quot;I was only joking&quot;.</td>
<td>א-ל-'א (Ashkenazi) or א-ל-ו-א (S’faradi) - NOT ELOHA.</td>
</tr>
<tr>
<td>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.</td>
<td>א-ל-'א (Ashkenazi) or א-ל-ו-א (S’faradi) - NOT ELOHA.</td>
</tr>
</tbody>
</table>
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.

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...

through interest and extortion - taking or paying interest on personal loans is forbidden. Besides the sin, it causes one to become hard-hearted.

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.

with prying eyes - this includes looking at forbidden things, invasion of privacy of others, expressing disapproval of others with a raised eyebrow

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.

with haughty eyes - looking down at others. This is parallel to the earlier reference to haughtiness, a particularly negative trait.

with brazenness - acting without shame and a bit of natural embarrassment is a contributory factor to a host of other sins

in throwing off the Yoke - we exist to learn Torah, perform mitzvot, and be good people. Many sins come from shirking our responsibilities.

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.

through entrapping a fellow - taking advantage of others, manipulating people for our own purposes

through a begrudging eye - being jealous and stingy. Finding excuses for not giving Tzedaka or being generous with others. Not helping others.

through lightheadedness - we are often frivolous. This is especially inappropriate in shul and when learning Torah or davening.

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.
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".

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.

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.

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.

in matters of "giving a hand" - we have been callous towards the needs of others. Also, we have sometimes joined with others in evil.

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.

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.
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...)

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.

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.

יהוה הלכתי אצמי פ"ה והנהו לציון: ח"ו, צוואר יונה

Take your three steps back

ישראלЦентр תורת תידיב VIDUI "booklet" · page 10
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 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.

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

Finish the NE'ILA AMIDA with ה' נא ע', on p.10