

## Standing in the Light; Standing in Your Truth: Transition from Amidah to Viduy

**Viduy:** We beseech You, Hashem our Gd and Gd of our ancestors! Let our prayers come before You. Our King, do not ignore our supplications, for, Hashem our Gd and Gd of our ancestors, we are not so arrogant and stiff-necked as to think that we are completely righteous and have not erred. On the contrary [we want to admit to You and to ourselves that] *chatanu, avinu, fashaanu*. This goes for us, our parents, and the members of our families [whether now or in previous lifetimes].

*Ashamnu* – we plead guilty [no excuses; no attempt to evade consequences; we feel that we have become spiritually desolate and empty]. *Bagadnu* – we have been ungrateful [lack of appreciation for all the good we have; even repaid bad for good]. *Gazalnu* – we have robbed [taken forcibly what is not ours]. *Dibarnu dofi velashon hara* – we have spoken with duplicity, acted two-faced, and slandered [thinking one thing but saying another; acting friendly to our fellow's face but speaking slander and hating him behind his back]. *He'evinu* – we have caused others to deviate [misled; distorted and bent what is right]. *Vehirsha'anu* – we have led others to act wickedly [we have convinced others that they are no good, have no hope]. *Zadnu* – we have acted maliciously [willfully committed serious offenses with malicious intent]. *Chamasnu* – we have coerced [and intimidated others to give or even sell us something of theirs against their will]. *Tafalnu sheker umirmah* – we have falsely accused and deceived [we framed lies, libeled, maligned, slandered, and implicated others in order to save our own necks]. *Ya'atznu etzot raot* – we have given bad advice [advised others to do things harmful to themselves, and thereby caused them to stumble and sin, all in order to gain at their expense]. *Kizavnu* – we have spoken falsely [and deceptively, and even sworn and promised, knowing full-well that we had no intention of keeping our word]. *Kichashnu* – we have denied [we have suppressed and denied the truth]. *Ka'asnu* – we have let our anger get the best of us. *Latznu* – we have mocked others [made light of Your teachings and of other serious matters]. *Maradnu* – we have rebelled [we rebelled against Your laws; thrown off the yoke of the commandments; lacked faith in You]. *Marinu devareikha* – we have exchanged [compromised] Your truth [for our own convenience]. *Niatznu* – we have provoked [we contemptuously angered You by following after our own lusts, provoking Your displeasure]. *Niafnu* – we have committed adultery [and other sexual offenses]. *Sararnu* – we have acted stubbornly [and obstinately turned our hearts away from serving You, from doing what is right]. *Avinu* – we have transgressed [we committed transgressions purposely in order to satisfy our lust; and then got caught in a web of our own rationalizations]. *Pasha'anu* – we have committed crimes [thrown off the yoke of Your Torah and its commandments; became coarse and insensitive and therefore unworthy of Your forgiveness]. *Pagamnu* – we have caused damage [we have damaged the very things which are most sacred and precious to us]. *Tzararnu* – we have oppressed [and harassed others]. *Tziarnu av ve'em* – we have caused our parents grief and anguish. *Kishinu oref* – we have been stiff-necked [and obstinate; ignored all reminders to repent; considered all events random, thereby denying divine providence, Your direct involvement in our lives]. *Rasha'anu* – we have acted wickedly [and became twisted inside]. *Shichatnu* – we have acted perversely [decadent immorality, adultery, and idolatry, all covered over and justified by fabricating false ideologies; the result: corruption and perversion of innate sense of right and wrong]. *Tiavnu* – we have committed abominations [we have lost human dignity; stooped to the level of being an animal]. *Ta'inu* – we have strayed from truth [we admit that we have completely gone astray; lost our way in life]. *Ti'ata'anu* – we have misled others [we purposely led others astray as well]. In sum, we have turned away from Your good commandments and ethical laws – all to no avail. You are therefore justified with regard to any punishment that befalls us, for You have acted truthfully, while we have just hardened our hearts and become more enmeshed in our sins.

לְדוֹד מִשְׁפִּיל אֲשֶׁר י נָשׂוּי פֶשַׁע, כְּסוּי חֲטָאָה: אֲשֶׁר י אָדָם לֹא יִחְשֹׁב ה' לוֹ עוֹן וְאִין בְּרוּחוֹ רְמִיָּה: כִּי חֲרָשְׁתִּי, בְּלוֹ עֲצָמִי בְּשֹׁאֲגֵתִי כָּל הַיּוֹם: כִּי יוֹמָם וְלַיְלָה תִּכְבֵּד עָלַי יְדָד, נִהַפְּךָ לְשֹׁדֵי בְּחָרְבֵנִי קִינַץ סֵלָה: חֲטָאתִי אוֹדִיעֶךָ, וְעוֹנֵי לֹא כִסִּיתִי. אֲמַרְתִּי אוֹדָה עָלַי פֶשַׁע לְה', וְאַתָּה נִשְׂאתָ עוֹן חֲטָאתִי סֵלָה:

A song of David to teach wisdom: Happy is he whose *pesha* (rebellious crime) is forgiven, whose *chet* (error, misdeed) is covered [through *teshuvah*]. Happy is the man whose *avon* (willful offense) Hashem does not hold against him, whose [repenting] spirit is without deception. As long as I kept silent [and did not confess my sins before You], my bones wasted away in my moaning all day long [out of fear of punishment]. For by day and by night Your hand was heavy upon me; my vitality was turned [drained] as in the droughts of summer, *selah*. [At last] I acknowledged my *chet* (error) to You [and to myself], no longer concealing my *avon* (wrongdoing). I said, “*Odeh alay fesha'ay l'Adonai* – I will confess/admit my crimes to Hashem.” You then forgave [and cleared me of] the *avon* (wrongdoing) of my *chet* (error), *selah* (Psalm 32:1-5).

(יא) לֹא תִגְנוּבוּ וְלֹא תִכְחָשׂוּ וְלֹא תִשְׁקְרוּ אִישׁ בְּעֵמִיתוֹ: (יב) וְלֹא תִשְׁבְּעוּ בְּשֵׁמִי לְשֹׁקֵר וְחִלְלֵתָ אֶת שֵׁם אֱלֹהֶיךָ אֲנִי ה' (ויקרא ט)  
Speak truth, at least don't lie, don't say what you know to be false, don't manipulate. *Midah keneged midah*: The pit you dig for others will be dug for you. Love, care for others. Be responsible, have integrity, be creative, use your intelligence to enhance life, learn reciprocity, be trustworthy, be ethical, honest, competent, cooperation, hard work, commitment. You might have enemies – the way you relate to them can actually transform hatred to respect: “*Ki tireh chamor sona'kha* (he hates you) *rovetz tachat masao, ve'chadalta me'azov lo; azov taazov imo*” (Ex. 23:5), meaning *azov taazov lo* (Rashi); Onkelos: Remove the hatred that you have for him in your heart and help him! *Baba Metzia* 32b; also Bruria, “*yitamu chataim*” not *cho'tim*). Hoping and striving for the best, despite the fact that our efforts are limited. **Truth in the service of love.**

<sup>1</sup> Contact Avraham Sutton, www.AvrahamSutton.com; email: avraham.sutton@icloud.com; whatsapp: +972-525-640-249.