

אֲשָׁמְנוּ

We have devastated our own spirituality.
We have committed sins that are entirely self-destructive.

בִּגְדָנוּ

We have betrayed the confidence of others.
We have betrayed our potential – ourselves.
We have been so ungrateful for all the good done to us that we have violated the Torah, repaying G-d's goodness with bad.

גָּזַלְנוּ

We have stolen: we have unfairly accepted money when it did not belong to us.
We have misled others into thinking things about us that are false (גניבת דעת).
We have wasted others' time.
We have disturbed others' sleep.
We have enjoyed G-d's world without making proper blessings.

דִּבְרָנוּ דְּבַי

We have been hypocritical.
We have lied.
We have spoken הרע לשון.
We have misused our speech.

הַעֲוִינוּ

We have rationalized our actions.
We have made things crooked by our habitual sinning,
turning the forbidden into the permitted.
We have influenced others to weaken in their observance
and to lower their standards of conduct.

וְהִרְשָׁעְנוּ

We have forced others into destructive responses.
We have made others wicked.

זָדָנוּ

We have sinned intentionally.
We have sinned while fully knowing the wrongness of our actions.

חִמְסָנוּ

We have been violent.
We have taken the law into our own hands.
We have used unjust means to achieve our ends.
We have taken other people's possessions through force and
deceit, even though we may have paid for them fully.
We have taken advantage of others.

ה'

G-d is merciful before I sin.

Even though He knows I will sin, He is merciful and continues to sustain me.
G-d is the First Cause (מְהִיכָה), the Master of all (אֲדוֹן), and therefore
He wants to sustain all His creations and He has mercy on them

ה'

G-d is merciful after I sin.

He allows me to repent and accepts my repentance.

א-ל

G-d is powerful; He will exert His power to show me abundant mercy.

He sustains all living creatures. No other power can sustain me

רַחוּם

G-d protects me from hardship.

G-d does not confront me with temptations I cannot overcome.
Even while punishing me, G-d does not destroy me completely.
G-d eases my suffering in response to pleas for mercy.

וְחַנּוּן

G-d rescues me from hardship when it comes.

G-d has compassion when I cry out to Him, even if I do not deserve it.
If I seek G-d's help to overcome irresistible temptation, He will help me.

אֶרֶךְ אַפַּיִם

G-d is slow to anger.

He waits patiently for me to repent from my mistakes.

וְרַב חֶסֶד

G-d shows me kindness even though I lack merits.

If my sins and merits are balanced, G-d will judge me to the side of merit.

וְאֶמֶת

G-d rewards everyone, even the wicked, for every single act of good they have done.

He is faithful to His word.

נֹצַר חֶסֶד לְאֻלָּפִים

The merits of my good deeds affect my children.

For up to two thousand years my merits will be preserved and used to aid my offspring.
I receive protection from the merits of the deeds of my forefathers.

נִשְׂא עוֹן

G-d bears my intentional sins and sustains me despite them.

וְקָשָׁע

G-d bears my rebellious sins and sustains me despite them.

וְחִטָּאָה

G-d bears my unintentional sins and sustains me despite them.

וְנִקְיָה

G-d cleanses me completely if I repent.

He restores me as if the sin had never been committed.

צָרָנוּ

We have caused others pain.
We have afflicted others.
We have been indifferent to the suffering of others.

קָשִׁינוּ עֵרֶךְ

We have been stiff-necked.
We have insisted that we are right instead of accepting that we might be wrong.
We have refused to change.
We have refused to see G-d's hand in our lives.
We have ascribed suffering to chance and nature instead of to G-d.

רָשַׁעְנוּ

We have oppressed others physically and financially.
We have sinned as a result of premeditation.

שָׁחַתְנוּ

We have acted immorally.
We have spilled seed.
We have indulged in inappropriate thoughts.
We have been vulgar.

תַּעֲבָנוּ

We have become loathsome and abominable through our actions.

תַּעֲיִנוּ

We have strayed from the proper path.
We have made mistakes out of ignorance, which we have chosen not to rectify.
We have accustomed ourselves to our distance from G-d.

תַּעֲתֵּעְנוּ

We have misled others with our ignorance.
We have abused our free will and, by choosing evil,
have caused G-d to open the way for us.

טָפַלְנוּ שָׁקָר

We have created an environment where dishonesty is normal and acceptable.
We have made falsehood a part of our lives.
We have associated with unscrupulous company.

יָעֲצָנוּ רָע

We have given bad advice.
We have refused in our pride to admit our ignorance.
We have not cared enough about others to take their problems seriously.

כָּזַבְנוּ

We have made false promises and made little effort to keep sincere ones.
We have disappointed others, G-d, and ourselves by not living up to our promises.

לָצַנוּ

We have made light of people and ideas that deserve importance and respect.
We have used laughter and mockery as a defense against truth.
We have made repentance difficult for ourselves and others by belittling that which is important.

מָרְדָּנוּ

We have rebelled.
We have refused to obey laws that do not fit into our own personal worldview.

נִאֲצָנוּ

We have provoked the anger of others.
We have deliberately pushed their buttons.
We have purposely sinned in order to anger G-d.
We have not shown proper respect for G-d and his Torah.
We have performed commandments with objects and money acquired sinfully.

סָרַרְנוּ

We have turned away from Torah.
We have seen truth and turned away from it, choosing comfort instead.
We have not given serious thought to what G-d demands of us.
We have been lacking in זריזות.

עָוִינוּ

We have let ourselves be controlled by desire.
We have sinned deliberately to gratify our desires.
We have sinned due to perverted reasoning.

פָּשַׁעְנוּ

We have justified actions that we know to be wrong.
We have denied the validity of certain commandments.