

General Admission

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Q In the Vidui of Yom Kippur, some *aveiros*, such as *chilul* Shabbos, are not mentioned. Must I insert my own *aveiros* that are not listed into the Vidui?

A The Gemara (Yoma 86b) discusses whether the obligation of Vidui requires a person to specify the *aveirah* that he committed. R' Yehuda ben Bava says yes, R' Akiva says no. The Rambam (*Hil. Teshuvah* 2:3) rules like R' Yehuda ben Bava, but the Tur (O.C. 607:2) and Shulchan Aruch (*ibid.*) codify the view of R' Akiva.



Nevertheless, the Shulchan Aruch writes that it is more correct to mention the specific *aveirah*. When a personal confession is added into the Vidui, it is undoubtedly more meaningful and effective (Mishnah Brurah *ibid.* 8). Preferably, the *aveirah* should be inserted in its appropriate position in the *Ashamnu's* aleph-bais sequence (Chaye Adam 143), so *chilul* Shabbos should be inserted under *ches*. This is not vital and may be forgone if arranging the Vidui gets too complicated. Even finding the Hebrew word for the *aveirah* is not necessary, as Vidui may be said in any language. The Rama (*ibid.*) notes that personal additions are only for the private Vidui recited within the silent *Shmoneh Esrei*. At the communal Vidui recited during *Chazaras Hashatz*, one should not mention any personal *aveiros*. The *pasuk* in Tehillim (32:1) praises Hashem as the "One who carries wrongdoing and covers sin." This indicates that the proper conduct is to avoid publicizing one's sin, because doing so diminishes the honor of Hashem (Mishnah Brurah *ibid.* 6). Aside from the Vidui, one should not forget about the other components of *teshuvah*, including *charatah* (remorse) and *kabalah al he'asid* (the undertaking of future improvement).