

הלכות תשובה • פרק שני

Complete Word-for-Word Interlinear • Navy & Gold Edition

CHAPTER PREVIEW

In this chapter, the Rambam takes us into the very heart of the avodah of Teshuvah, showing us what it means to truly return to Hashem. We begin by learning about the highest level of complete Teshuvah—where a person faces the exact same nisayon but overcomes his yetzer hara solely out of yiras Shamayim—and how Hashem, in His infinite mercy, accepts our Teshuvah even in old age or on one's deathbed. The Rambam then defines the essential steps of this holy process: abandoning the sin in thought and action, feeling genuine regret, resolving never to return to it, and verbally confessing before Hashem.

We also learn about the practical paths that help a penitent awaken his neshama, such as crying out to Hashem, giving tzedakah, and even changing one's name or going into exile to break one's pride. The Rambam guides us on when to confess publicly—which is praiseworthy for sins committed against our fellow man—and when to keep our sins hidden and confess only to Hashem. Finally, the chapter transitions to the special power of the Aseres Yemei Teshuvah and Yom Kippur, outlining the specific times and order of the Vidui prayers that every Yid is obligated to say on this holy day.

All introductions, summaries, and contextual notes are the editor's commentary and are not part of the original text.

ה'א

הגדרת תשובה גמורה ותשובה פיוס המיתה Halacha 1 • The Definition of Complete Repentance and Repentance on the Day of Death

אי זו היא תשובה גמורה. זה שפא לידו דבר שעבר בו

in it that he transgressed a matter to his hand who came this complete repentance is this Which

ואפשר בידו לעשותו ופרש ולא עשה מפני התשובה. לא

not the repentance because of did and not and he separated to do it in his hand and it is possible

מיראה ולא מפשולון כח. פיצד. הרי שפא על אשה בעברה ולאחר

and after in transgression a woman upon who came behold How so strength from failure of and not from fear

זמן נתיחד עמה והוא עומד באהבתו בה ובכח גופו ובמדינה

and in the country his body and in the strength of for her in his love stands and he with her he was secluded time

שעבר בה ופרש ולא עבר זהו בעל תשובה גמורה. הוא

he is complete repentance a master of this is transgressed and not and he separated in her that he transgressed

ששלמה אמר קהלת יב א "וזכר את בוראך בימי בחורתיך". ואם

and if your youth in the days of your Creator — and remember one twelve Koheles said that Shlomo

לא שב אלא בימי זקנותו ובעת שאי אפשר לו לעשות מה

what to do for him possible that it is not and at the time his old age in the days of except he repented not

שהיה עושה אף על פי שאינה תשובה מעלה מועלת היא לו ובעל

and a master of for him it is effective excellent repentance that it is not though . even doing that he was

תְּשׁוּבָה הוּא. אֲפֹלוּ עָבַר כָּל יָמָיו וַעֲשָׂה תְּשׁוּבָה בְּיוֹם מִיתָתוֹ
his death on the day of repentance and he made his days all he transgressed even he is repentance
וּמֵת בְּתְשׁוּבָתוֹ כָּל עֲוֹנוֹתָיו נִמְחָלִין שֶׁנֶּאֱמַר קָהֵלֶת יב ב "עַד אֲשֶׁר
which until two twelve Koheles as it is said are forgiven his iniquities all in his repentance and he died
לֹא תִחַשֵׁף הַשֶּׁמֶשׁ וְהָאוֹר וְהַיָּרֵחַ וְהַכּוֹכָבִים וְשָׁבוּ הָעָנָנִים אַחֵר הַגֶּשֶׁם"
the rain after the clouds and return and the stars and the moon and the light the sun is darkened not
שֶׁהוּא יוֹם הַמִּיתָה. מִכָּלֵל שָׂאֵם זָכַר בּוֹרְאוֹ וְשָׁב קִדְּם שְׁמֹת
that he dies before and repented his Creator he remembered that if by implication the death the day of which it
נִסְלַח לוֹ:
to him it is forgiven

This halacha defines complete repentance as abstaining from sin when facing the exact same temptation, while also validating repentance done in old age or on one's deathbed.

ה'יב

הַגְּדֵרֶת הַתְּשׁוּבָה הַגְּמוּרָה וְהַיָּדוּי

Halacha 2· The Definition of Complete Teshuvah and Verbal Confession

וְמָה הִיא הַתְּשׁוּבָה. הוּא שְׂיַעֲזֹב הַחוּטָא חָטָאוֹ וְיִסְרֹו מִמַּחְשְׁבָתוֹ
from his thought and remove it his sin the sinner that should abandon It is the Teshuvah is And what
וְיִגְמַר בְּלִבּוֹ שֶׁלֹא יַעֲשֶׂהוּ עוֹד שֶׁנֶּאֱמַר יַשְׁעִיָּה נָה ז "יַעֲזֹב רָשָׁע
a wicked person May abandon 7 55 Yeshayahu as it is said again he will do it that not in his heart and resolve
דְּרָכּוֹ" וְגו'. וְכֵן יִתְנַחֵם עַל שֶׁעָבַר שֶׁנֶּאֱמַר יִרְמְיָה לֹא יֵט "כִּי אַחֲרֵי
after For 19 31 Yirmeyahu as it is said what passed on he must regret And so etc. his way
שׁוּבִי נִחַמְתִּי". וְיַעֲדֵד עָלָיו יוֹדֵעַ תַּעֲלוּמוֹת שֶׁלֹא יָשׁוּב לָזֶה
to this he will return that not secrets the Knower of concerning him And should testify I regretted my return
הַחָטָא לְעוֹלָם שֶׁנֶּאֱמַר הוֹשֵׁעַ יֵד ד "וְלֹא נֹאמַר עוֹד אֶלֶּהֵינוּ לְמַעֲשֵׂה
to the work of our god again we will say And not 4 14 Hoshea as it is said forever the sin
יְדֵינוּ" וְגו'. וְצָרִיךְ לְהַתְּוֹדוֹת בְּשִׁפְתָּיו וְלֹאמַר עֲנֵנּוֹת אֵלָיו שֶׁגָּמַר
that he resolved these matters and to say with his lips to confess And he needs etc. our hands
בְּלִבּוֹ:
in his heart

This halacha defines the essential components of Teshuvah: abandoning the sin, regretting the past, resolving never to repeat it, and verbally confessing.

ה'יג

הַמְּתוּדָה בְּדִבְרִים וְלֹא גָמַר בְּלִבּוֹ וּפְרוּט הַחָטָא

Halacha 3· Confession Must Be Sincere and Specify the Sin

כָּל הַמְּתוּדָה בְּדִבְרִים וְלֹא גָמַר בְּלִבּוֹ לַעֲזֹב הִרִי זֶה דּוּמָה
is similar this behold to abandon in his heart resolved and not with words one who confesses Every
לְטוֹבֵל וְשָׂרִץ בְּיָדוֹ שֶׁאֵין הַטְּבִילָה מוּעֶלֶת לוֹ עַד
until for him is effective the immersion that not is in his hand while a creeping animal to one who immerses

שִׁישְׁלֵיךְ הַשָּׂרֵץ. וְכֵן הוּא אוֹמֵר וּמוֹדָה וְעִזָּב יְרָחֵם מִשְׁלֵי כח

28 Mishlei will find mercy and forsakes and confesses says it and so the creeping animal that he casts away

יג. וְצָרִיךְ לְפָרֹט אֶת הַחֵטָא שֶׁנֶּאֱמַר שְׁמוֹת לֵב לֹא "אֲנִי חָטָא

has sinned Please 31 32 Shemos as it is said the sin — to specify And it is necessary 13

הָעָם הַזֶּה חָטְאָה גְּדֹלָה וַיַּעֲשׂוּ לָהֶם אֱלֹהֵי זָהָב:

gold gods of for themselves and they made great a sin this the nation

The Rambam explains that verbal confession without a sincere resolution to abandon the sin is ineffective, and that one must specify the exact sin committed.

ה'ל' ד'

מִדְרָכֵי הַתְּשׁוּבָה וּמַעֲשֵׂי הַשָּׁב לְכַפֵּר עֲוֹנוֹ

Halacha 4 · The Paths of Repentance and Actions of the Penitent to Atone for Sin

מִדְרָכֵי הַתְּשׁוּבָה לְהִיּוֹת הַשָּׁב צוֹעֵק תָּמִיד לְפָנֵי הַשֵּׁם בְּבִכּוֹ

with weeping Hashem before constantly crying out the penitent is to be repentance From the paths of

וּבִתְחֻנוּנִים וְעוֹשֶׂה צְדָקָה כָּפִי כָחוֹ וּמִתְרַחֵק הֶרְבֵּה מִן הַדָּבָר

the thing from much and distancing himself his strength according to charity and performing and with supplications

שֶׁחָטָא בּוֹ וּמַשְׁנֶה שְׁמוֹ כְּלוֹמֵר אֲנִי אֲחֵר וְאִינִי אוֹתוֹ הָאִישׁ שֶׁעָשָׂה

who did man that and I am not another I am as if to say his name and changing with it that he sinned

אוֹתָן הַמַּעֲשִׂים וּמַשְׁנֶה מַעֲשָׂיו כָּלָן לְטוֹבָה וּלְדֶרֶךְ יִשְׂרָאֵל וְגוֹלָה

and wandering into straight and to a path to good all of them his deeds and changing deeds those exile

מִמְקוֹמוֹ. שְׁגָלוֹת מְכַפֶּרֶת עֲוֹן מִפְּנֵי שֶׁגִּוְרָמַת לוֹ לְהַכְנִיעַ וּלְהִיּוֹת עָנּוּ

humble and to be to submit him it causes because iniquity atones for for exile from his place

וּשְׁפָל רוּחַ:

spirit and lowly of

The Rambam outlines specific actions a penitent should take to demonstrate sincere repentance, including prayer, charity, changing his name, and exile.

ה'ל' ה'

הַהִבְדִּיל בֵּין וְדוֹי עֲבֻרוֹת שֶׁבֵּין אָדָם לְחֵבֶר לְעֲבֻרוֹת שֶׁבֵּין אָדָם לְמָקוֹם

Halacha 5 · The Distinction Between Public Confession of Interpersonal Sins and Private Confession of Sins Against God

וּשְׁבַח גָּדוֹל לְשָׁב שִׁיתוּדָה בְּרָבִים וַיּוֹדִיעַ פְּשָׁעָיו לָהֶם וּמַגִּלָּה

and reveal to them his transgressions and make known in public that he confess for the penitent great And praise

עֲבֻרוֹת שֶׁבֵּינָם לְבֵין חֵבֶר לְאַחֵרִים וְאוֹמֵר לָהֶם אֲמַנֵּם חָטָאתִי לְפָלוֹנִי

to so-and-so I sinned Indeed to them and say to others his fellow to that are between him sins

וְעָשִׂיתִי לוֹ כֹּךְ וְכֹךְ וַהֲרִינִי הַיּוֹם שָׁב וּמִתְנַחֵם. וְכָל הַמִּתְגַּאֵה

who is proud And anyone and regretting repenting today and behold I am and such such to him and I did

וְאִינִי מוֹדִיעַ אֶלָּא מְכַסֶּה פְּשָׁעָיו אֵין תְּשׁוּבָתוֹ גְּמוּלָה שֶׁנֶּאֱמַר מִשְׁלֵי

Mishlei as it is said complete his repentance is not his transgressions conceals but make known and does not

כח יג "מכסה פשעיו לא יצליח". במה דברים אמורים בעברות

regarding sins are said words In what will succeed" not his transgressions "He who conceals 13 28

שפין אדם לחברו אבל בעברות שפין אדם למקום אינו

he does not and the Omnipresent man that are between regarding sins But and his fellow man that are between

צריך לפרסם עצמו ועזות פנים היא לו אם גלם. אלא שב

he repents rather he revealed them if for him it is of face and impudence himself to publicize need

לפני האל ברוך הוא ופורט חטאיו לפניו ומתודה עליהם לפני רבים

many before upon them and confesses before Him his sins and specifies is He blessed God before

סתם. וטובה היא לו שלא נתגלה עונו שנאמר תהילים לב א

1 32 Tehillim as it is said his iniquity was revealed that not for him it is and good generally

"אשרי נשוי פשע כסוי חטאה":

sin" whose covered is transgression the one forgiven of "Praiseworthy is

This halacha teaches that while interpersonal sins should be confessed publicly to obtain forgiveness, sins against God should be kept private to avoid arrogance and maintain modesty.

הליו

מעלת התשובה בעשרת ימי תשובה ובצבור

Halacha 6: The Superiority of Repentance During the Ten Days and in a Community

אף על פי שהתשובה והצעקה יפה לעולם. בעשרה הימים שפין

that are between days during the ten always is good and crying out that repentance though . Even

ראש השנה ויום הכפורים היא יפה ביותר ומתקבלת היא מיד

immediately it and is accepted exceedingly is good it Kippur and Yom HaShanah Rosh

שנאמר ישעיה נה ו "דרשו ה' בהמצאו". במה דברים אמורים

are these said words In what when He is found Hashem Seek 6 55 Yeshayahu as it is said

ביחיד אבל צבור כל זמן שעושים תשובה וצועקין בלב שלם

complete with a heart and cry out repentance that they do time any a community but with an individual

הם נענין שנאמר דברים ד ז "פה' אלהינו בכל קראנו אליו":

to Him our calling in all our God like Hashem 7 4 Devarim as it is said are answered they

This halacha contrasts the specific times when an individual's repentance is most effective with the constant efficacy of a community's collective repentance.

הליו

חובת התשובה והודוי ביום הכפורים

Halacha 7: The Obligation of Teshuvah and Confession on Yom Kippur

יום הכפורים הוא זמן תשובה לכל ליחיד ולרבים והוא קץ

is the end of and it and for the public for the individual for all teshuvah is the time of it Kippur Yom

מחילה וסליחה לישראל. לפיכך חייבים הכל לעשות תשובה ולהתודות

and to confess teshuvah to do everyone are obligated therefore for Yisrael and pardon forgiveness

ביום הכפורים. ומצות ודוי יום הכפורים שיתחיל מערב

from the eve of is that he should begin Kippur Yom confession of and the mitzvah of Kippur on Yom

הַיּוֹם קֹדֶם שְׂיֹאכַל שְׁמָא יִחַנֵּק בְּסַעֲדָה קֹדֶם שְׂיִתְּנָהּ. וְאַף עַל פִּי

though · and even he confesses before in the meal he choke lest he eats before the day

שֶׁהִתְנַחֵם קֹדֶם שְׂיֹאכַל חוּזֵר וּמִתְנַחֵם בְּלַיְלָה יוֹם הַכַּפּוּרִים עֶרְבִית

in Maariv Kippur Yom on the night of and confesses he returns he ate before he confessed

וְחוּזֵר וּמִתְנַחֵם בְּשַׁחֲרִית וּבְמוֹסֵף וּבְמִנְחָה וּבְנִעְיָלָה. וְהֵיכָן מִתְנַחֵם.

does he confess and where and in Neilah and in Minchah and in Musaf in Shacharis and confesses and he returns

יְחִיד אַחֵר תְּפִלָּתוֹ וּשְׁלִיחַ צָבוּר בְּאֶמְצַע תְּפִלָּתוֹ בְּבִרְכָּה

in the blessing his prayer in the middle of the congregation and the emissary of his prayer after an individual

רְבִיעִית:

fourth

This halacha outlines the unique status of Yom Kippur as the ultimate time for teshuvah and details the schedule and placement of the confessions throughout the day's prayers.

ה'יח

נוסח הודוי וחזרת הודוי ביום הכפורים

Halacha 8· The Text of the Confession and Confessing Again on Subsequent Yom Kippurs

הַיּוֹדֵי שֶׁנִּהְיָנוּ בּוֹ כָּל יִשְׂרָאֵל אֲבָל אֲנַחְנוּ חָטָאנוּ כָּלָנוּ וְהוּא

and it all of us have sinned we but Yisrael all of in it that they accustomed The confession

עָקֵר הַיּוֹדֵי. עֲבֵרוֹת שֶׁהִתְנַחֵם עֲלֵיהֶם בְּיוֹם הַכַּפּוּרִים זֶה חוּזֵר

he returns this Kippur on Yom on them that he confessed Sins the confession is the essence of

וּמִתְנַחֵם עֲלֵיהֶן בְּיוֹם הַכַּפּוּרִים אַחֵר אֵף עַל פִּי שֶׁהוּא עוֹמֵד בְּתִשְׁבּוּתוֹ

in his repentance stands that he though · even another Kippur on Yom on them and confesses

שֶׁנֶּאֱמַר תְּהִלִּים נֹא הַ"כִּי פִּשְׁעֵי אֲנִי אֵדַע וְחָטָאתִי נִגְדִי תָמִיד":

always is before me and my sin know I my transgressions For 5 51 Tehillim as it is said

This halacha defines the essential text of the Yom Kippur confession and explains that one must confess past sins again on subsequent years even if his repentance remains complete.

ה'לט

כפרת עבירות שבין אדם לחברו ובקשת מחילה

Halacha 9· Atonement for Sins Between Man and His Fellow and Requesting Forgiveness

אֵין הַתִּשְׁבּוּבָה וְלֹא יוֹם הַכַּפּוּרִים מְכַפְּרִין אֶלָּא עַל עֲבֵרוֹת שֶׁבֵּין אָדָם

man that are between sins for except atone Kippur Yom and not repentance not

לְמָקוֹם כְּגוֹן מִי שֶׁאָכַל דָּבָר אָסוּר אוֹ בָּעַל בְּעִילָה אֲסוּרָה

forbidden a cohabitation cohabited or forbidden a thing who ate one for example and the Omnipresent

וְכִיּוֹצֵא בָהֶן. אֲבָל עֲבֵרוֹת שֶׁבֵּין אָדָם לְחֵבְרוֹ כְּגוֹן הַחוֹבֵל אֶת

— one who injures for example and his fellow man that are between sins but of them and the like

חֵבְרוֹ אוֹ הַמְקַלֵּל חֵבְרוֹ אוֹ גּוֹזְלוֹ וְכִיּוֹצֵא בָהֶן אֵינוֹ נִמְחַל לוֹ לְעוֹלָם עַד

until ever him forgiven is not of them and the like robs him or his fellow one who curses or his fellow

שִׁיתֵן לְחֵבְרוֹ מַה שֶּׁהוּא חַיֵּב לוֹ וִירְצֵהוּ. אִךְ עַל פִּי שֶׁחֲזִיר לוֹ
 to him that he returned though · even and appeases him him owes that he what to his fellow he gives
 מִמּוֹן שֶׁהוּא חַיֵּב לוֹ צָרִיךְ לְרְצוֹתוֹ וְלִשְׁאַל מִמֶּנּוּ שְׂמִיחָל לוֹ. אֲפִלוּ לֹא
 not even if him that he forgive from him and to ask appease him he must him owes that he money
 הִקְנִיט אֶת חֲבֵרוֹ אֲלֵא בְּדִבְרִים צָרִיךְ לְפִסּוֹ וְלִפְגַּע בּוֹ עַד שְׂמִיחָל לוֹ.
 him he forgives until him and to approach appease him he must with words except his fellow — he angered
 לֹא רָצָה חֲבֵרוֹ לְמַחֵל לוֹ מִבֵּיא לוֹ שׁוּרָה שֶׁל שְׁלֹשָׁה בְּנֵי אָדָם
 of his friends men three of a row to him he brings him to forgive his fellow did want not
 מִרְעִיו וּפּוֹגְעִין בּוֹ וּמִבְקָשֵׁין מִמֶּנּוּ. לֹא נִתְרַצָּה לָהֶן
 he brings to them was he appeased not from him and they request him and they approach
 מִבֵּיא לוֹ שְׁנִיָּה וּשְׁלִישִׁית. לֹא רָצָה מְנִיחוֹ וְהוֹלִךְ לוֹ
 and this one his way and goes he leaves him did he want not and a third time a second to him
 וְזֶה שֶׁלֹּא מָחַל הוּא הַחוּטָא. וְאִם הָיָה רַבּוֹ הוֹלִךְ וּבָא אֲפִלוּ
 a thousand even and comes he goes his teacher he was and if is the sinner he forgive who did not
 אֶלֶף פְּעָמִים עַד שְׂמִיחָל לוֹ:
 — him he forgives until times

This halacha teaches that Yom Kippur does not atone for interpersonal sins until the wrongdoer compensates and appeases the victim.

הל"י

האסור להיות אכזרי והחובה למחל לחוטא

Halacha 10· The Prohibition of Being Cruel and the Obligation to Forgive One Who Sinned

אָסוּר לְאָדָם לְהִיטֵל אַכְזָרִי וְלֹא יִתְפַּיֵּס אֲלֵא יִהְיֶה נוֹחַ לְרְצוֹת וּקְשָׁה
 and hard to pacify easy he should be rather be appeased and not cruel to be for a person forbidden
 לְכַעַס וּבִשְׂעָה שֶׁמִּבְקָשׁ מִמֶּנּוּ הַחוּטָא לְמַחֵל מִוִּחַל בְּלֵב שָׁלֵם וּבִנְפֹשׁ
 and with a soul complete with a heart he forgives to forgive the sinner from him that requests and at the time to anger
 חִפְצָה. וְאֲפִלוּ הֵצַר לוֹ וְחָטָא לוֹ הִרְבֵּה לֹא יִקֵּם וְלֹא
 and he shall not take revenge he shall not much against him and sinned him he distressed and even if willing
 יִטֵּר. וְזֶהוּ דִּרְכָם שֶׁל יִשְׂרָאֵל וְלִבָּם הֵנִכוּ. אֲבָל הָעוֹבְדֵי
 the worshippers of but upright and their heart Yisrael the seed of of the way and this is bear a grudge
 כּוֹכְבִּים עַרְלֵי לֵב אֵינָן כּוֹ אֲלֵא וְעִבְרָתוֹ וְעִבְרָתוֹ שְׁמָרָה נֶצַח. וְכֵן
 and so forever he kept and his wrath and their wrath rather so are not heart uncircumcised of stars
 הוּא אוֹמֵר עַל הַגִּבְעוֹנִים לְפִי שֶׁלֹּא מָחַלוּ וְלֹא נִתְפַּיְסוּ וְהַגִּבְעוֹנִים
 and the Gibeonites they were appeased and not they forgave that not because the Gibeonites about says it
 לֹא מִבְּנֵי יִשְׂרָאֵל הֵמָּה:
 are they Yisrael from the children of not

This halacha teaches that a Jew must not be stubborn or vengeful, but must readily forgive others, unlike the unyielding Gibeonites.

הל"י

בקשת מחילה מאדם שמת והחזרת ממון ליוֹרְשָׁיו

Halacha 11 • Requesting Forgiveness from a Deceased Colleague and Returning Owed Money to Heirs

החוטא לחברו ומת חברו קדם שיבקש מחילה מביא עשרה
ten he brings forgiveness that he requested before his colleague and died against his colleague One who sins
בני אדם ומעמידן על קברו ויאמר בפניהם חטאתי לה' אלהי ישראל
Yisrael God of to Hashem I have sinned before them and says his grave upon and stands them men
ולפלוגני זה שפך וכך עשיתי לו. ואם היה חייב לו ממון יחזירו
he must return it money to him obligated he was And if to him I did and such for such this one and to so-and-so
ליוֹרְשָׁים. לא היה יודע לו יורשין יניחנו בבית דין ויתודה:
and confess law in the house of he should leave it heirs of his knowing he was If not to the heirs

This halacha outlines the procedure for seeking forgiveness from someone who has passed away and the obligation to return any monetary debts to their heirs or the court.

CHAPTER SUMMARY

The Rambam teaches that true Teshuvah requires a complete transformation where one abandons the sin, regrets the past, and resolves never to repeat it, backed by a verbal confession; confessing without this inner resolve is compared to immersing in a mikvah while holding a sheretz. To aid this process, a Baal-Teshuvah should pursue paths of humility like tzedakah, changing his name, and exile, while publicly confessing interpersonal sins but keeping sins against Hashem private. While Teshuvah is always accepted, it is especially potent for individuals during the Aseres Yemei Teshuvah, culminating on Yom Kippur—the ultimate day of forgiveness—where we are obligated to repeat the Vidui throughout the day's tefillos, even returning to confess the same sins on subsequent years.

למעשה WHAT TO TAKE HOME

The Rambam teaches us a profound secret about the nature of change. True teshuvah is not just about feeling bad or saying words; it is about becoming a completely different person. When you change your actions, distance yourself from the sin, and even say to yourself, "I am someone else, I am not that same person who did those things," you are rewriting your identity. You are not just a person who made a mistake; you are a new creation.

This is why the Rambam compares someone who confesses with their mouth but keeps the sin in their heart to someone immersing in a mikvah while holding a dead creeping animal. The water cannot purify you if you are still holding onto the very thing that makes you tamei. To truly heal, we have to let go of the past identity and step into the new one.

Today, identify one negative habit or mistake you keep repeating. Instead of just feeling guilty, make a firm, practical boundary to distance yourself from it, and declare to yourself: "That is no longer who I am. I am a new person today."