HALACHA 1

What is complete repentance? When a person has the opportunity to commit the original sin again, and is physically able to sin again, but one doesn’t sin because of his repentance. Not out of fear, or because of physical weakness. For example, if a man had forbidden sexual relations with a woman, and then at a later time found himself alone with her, even though he still loves her as much as before, and he has the physical strength to sin, and was in the same country as when he sinned, yet he refrains and does not sin, he is a baal teshuva (‘master of repentance’). About this Shlomo HaMelech said, “Remember your Creator in the days of your youth, [before the evil days come, and the years draw near when you shall say, ‘I have no pleasure in them’]” (Koheles 12: 1).

If he only repented in his old age, or at a time when he could no longer commit the original sin, even though it is not the ideal repentance, it still helps and he is considered as a baal teshuva. Even if a person sinned their entire life and repented on their dying day and died in a state of repentance, all their sins are forgiven. As it is written, “...before the sun, or the light, or the moon, or the stars are darkened, and the clouds return after the rain”, which refers to the day of one’s death. This implies that if a person remembers their Creator and repents before they die they are forgiven.
What is repentance? That the person should abandon his sins, remove them from his thoughts and resolve never to do it again. As it is written, “Let the wicked man forsake his way, and the unrighteous man his thoughts, [and let him return to the L-rd]” (Yishayahu 55: 7). He must also regret the past [sin], as it is written, “For after I had returned I regretted, and after becoming aware of my sin I slapped my thigh in anguish, [I was ashamed and also humiliated, for I bore the shame of my youth]” (Yirmiyahu 31: 18). [He must reach a level of repentance that G-d,] the Knower of secrets, testifies [about him] that he will never return to that sin. As it is written, “we will no longer say, ‘Our gods’ to the work of our hands, for it is with You that an orphan finds mercy” (Hoshea 14: 4). He also needs to confess aloud and say all these resolutions that he has made in his heart.

Anybody who confesses verbally but does not resolve in his heart to leave the sin is like someone who immerses himself [in a mikveh] while holding an impure creature in his hand, in which case the immersion is useless. Similarly it states, “Whoever confesses and forsakes his sins shall receive mercy” (Mishlei 28: 13). He must specify the sin, as it is written, “This people have committed a great sin, and they have made for themselves gods of gold” (Shemos 32: 31).
Halacha 4

It is the way of repentance that the penitent cries out constantly before G-d with tears and supplications; gives as much to charity as possible; distances himself from the thing which caused the sin; changes his name, as if to say that he is not the person who did those sins but someone else; and changes all his actions for the better to the straight path. He should also exile himself from his place, for exile atones for sin, for this causes him to be subdued, humble and meek.

Halacha 5

It speaks: "A warning to the children brings the sin out of them, and makes clear the sins of them, and they find their sins in the presence of their fathers, and they speak to them saying: ‘I committed such and such,’ and the day of atonement shall not be a complete atonement, unless they speak to each other: ‘Surely I have sinned thus and so; and the day of atonement will be complete unless they speak to one another, and the place of sin will not be established. For it is said: ‘Surely I have sinned; and I have done foolishly, and I have walked after Baal of my youth’ (Habakuk 2:9)."
It is very praiseworthy for a repentant to confess publicly, to make his sins known to them, and reveal any sin which he committed against someone else. He should say, ‘even though I have sinned against so-and-so and did such-and-such, today I repent and regret it’. Anybody who is too proud and doesn’t publicize his sin but covers up their sin has not completely repented, as the verse states, “He who covers up his sins won’t succeed” (Mishlei 28: 13). In which case is this true? For sins committed against another person*. But sins against G-d should not be publicized. It is considered insolence to reveal them. Rather he should repent before G-d and specify his sins before Him, and only confess publicly without specifying them. It is better for him not to reveal them as it states, “Fortunate is he whose transgression is forgiven, whose sin is covered” (Tehillim 32: 1).

* [Ra’avad: Also for sins which are publicly known, even if they are not sins against another person. Just as the sin was public so the repentance must be public and he should publicly humble himself].

**HALACHA 6**

אף על פי שהשכחתו והוענקה יפה לעולם, בגישה ימי שבין
ראשה חשה ומעשה ב tasarım כי פה לעשות כדי היא מתכבות
שנאמר "דרשו: ביצויו 내 חיותו קורב" (וישעיהו נ: 3).

But sins against G-d should not be publicized. It is considered insolence to reveal them. Rather he should repent before G-d and specify his sins before Him, and only confess publicly without specifying them. It is better for him not to reveal them as it states, “Fortunate is he whose transgression is forgiven, whose sin is covered” (Tehillim 32: 1).

Even though repentance and crying are always good, they are even better in the ten days between Rosh Hashanah and Yom Kippur, when they are accepted immediately, as it is written, “Seek out the L-rd while He may be found” (Yishayahu 55: 6). This applies to an individual, but whenever a community repents and cries out with all their heart, they are answered, as it is written, “as the L-rd our G-d whenever we call to Him” (Devarim 4: 7).

**HALACHA 7**

אף על פי שהשכחתו והוענקה יפה לעולם, בו הביך
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השכחתו והוענקה יפה לעולם, בו הביך
השכhattו והוענקa יפה לעולם, בו הביך

Even though repentance and crying are always good, they are even better in the ten days between Rosh Hashanah and Yom Kippur, when they are accepted immediately, as it is written, “Seek out the L-rd while He may be found” (Yishayahu 55: 6). This applies to an individual, but whenever a community repents and cries out with all their heart, they are answered, as it is written, “as the L-rd our G-d whenever we call to Him” (Devarim 4: 7).
Yom Kippur is a time of repentance for all, for individuals and communities. It is the end of pardoning and forgiving of Israel. Therefore, everyone is obligated to repent and confess on Yom Kippur. The mitzvah of Yom Kippur is to begin [confessing] in the afternoon, before eating, in case one chokes to death during the meal, before confessing. Even though he has confessed before he ate, a person must still confess again at night in Ma’ariv of Yom Kippur. And again in Shacharis, Musaf, Mincha and Ne’ilah. Where in prayer does he confess? An individual after the Amida, and the Chazzan in the middle of the Amida in the fourth blessing.

HALACHA 8

The confession which all of Israel are accustomed to recite is, ‘for we have sinned ...’. This is the core of the confession. Any sins which were confessed on Yom Kippur are also confessed on all following Yom Kippurs, even though he remains firm in his repentance. As the verse states, “For I acknowledge my transgressions, and my sin is constantly before me” (Tehillim 51:5).

HALACHA 9

An individual must confess any sins which were committed by himself to another, or by another to himself.
Repentance and Yom Kippur atone only for sins between the person and G-d, such as eating a forbidden food, having prohibited relations, and similar things. But sins against other people such as injuring, cursing or stealing are never atoned for until he has paid what he owes the person and appeased him. Even though he has returned any money he owes he still has to appease him and ask for forgiveness. Even if one only made fun of someone else he has to appease him and entreat him until he forgives him. If the person does not want to forgive him, then he must bring a row of three of his friends and entreat the person to forgive him. If they still won’t forgive he must ask him two or even three times. If they still won’t forgive him he should leave him alone and go away. This person who did not forgive is now the sinner. But if [the person sinned against was] his Rabbi, he must continue to approach him even a thousand times until the Rabbi forgives him.

**Halacha 10**

It is forbidden for a person to be harsh and not be appeased. Rather he should be easily accepting and slow to anger. When someone asks for forgiveness he should forgive him wholeheartedly and with a desiring soul. Even if the sinner had distressed him considerably and sinned against him a lot, he may not take revenge or bear a grudge. This is the way of the descendents of Israel, and to those with a good heart. But the non-Jews, who have uncircumcised hearts, are not so. Rather “he has kept his fury forever” (Amos 1: 11). Similarly it states concerning the Givonim, because they not forgive or appease Israel, “The Givonim are not of the Children of Israel” (Shmuel 2 21: 2).
Halacha 11

If one sinned against another and that person died before he could ask forgiveness from him, he must bring ten people to stand by his grave, and say in their presence, ‘I have sinned before the L-rd, G-d of Israel, and to this person, for I did such-and-such to him’. If he owed him money, he must repay it to his heirs. If he doesn't know of any heirs he should leave the money with the Beis Din and confess.