

Kaarah

Kitzur Hilchos Yerushalmi – Halacha derived from Gemara Yerushalmi

– Maamarei Mordechai

Vol. fifty

Proper Speech

One may not speak ill of others, even in hints. Evil speech is any speech that can cause another harm. Harm can be physical or even to reputation.

It is permitted to speak ill of an agitator.

Proper Conduct

Good intention is meritorious akin to good deeds. Bad intentions are not as bad as bad deeds.

A wicked man that repents earnestly at the end is accepted. All his sins are now counted as merit. *Editor's note: The sins themselves do not turn to mitzvahs. He does not get rewarded for doing all the sins. What this means is that since he repented earnestly, after having done all the sins, then all the sins that weighed against his repentance help turn his repentance to merit. They are now a merit for him, visa vie the repentance. However, the sins themselves are still sins.*

Turning evil at the end of one's life does not negate all the good and meritorious deeds he did.

One who is majority good has his punishment in this world and gets full merits in the future. One who is majority bad has the reward in this world and full punishment in the future. One who removes the yoke of Torah, violates the covenant between him and Hashem, or is insolent in the face of the Torah, then he is punished in this world and receives the principal punishment in World to Come. *Editor's note: there are a couple of terms here. Olam Lavo – the future – and Olam Habah – World to Come. They seem to be synonymous. The future refers to the World to Come. What exactly the World to Come is and the Future is, along with what is referred to by Gan Eden and by Geyhinom, are dealt with separately in the section of "Afterlife."*

Sins of idolatry and illicit relationships are the same as minor sins and go based on a person's totality. They are not bundled with sins that are punished in both worlds along with throwing off the yoke of Torah. *Editor's Note: This is an important lesson that even severe sins do not ruin a person forever. A person can sin, even grave sins, but doing so while still believing they are wrong, that the Torah is truth, and still believes in Hashem, then the sins are just sins. They are not life-defining deeds that negate a life of mostly good deeds.*

Repentance

One who earnestly repented from sins, even the egregious ones of throwing off the yoke, negating the covenant, or is insolent in the face of Torah, then he can be saved from the double-world punishment.