

## הלכות תשובה • פרק שלישי

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

## CHAPTER PREVIEW

In this chapter, the Rambam takes us into the awesome reality of how Hashem judges His creation, showing us how every single Yid, and indeed the entire world, is constantly balanced on a scale of merits and sins. We will learn how our personal avodah is never just about ourselves, but how a single mitzvah or, chas v'shalom, a single sin can tip the scales for the whole world.

We will also explore the deep meaning of the shofar's call on Rosh HaShanah, which rouses our neshamos from slumber to do teshuvah. The Rambam guides us through the special custom of klal Yisrael to increase in tzedakah, mitzvos, and heartfelt tefillos during the Aseres Yemei Teshuvah, and explains the beautiful ways in which Hashem, in His great mercy, reckons and forgives our misdeeds.

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

ה"א

## המשקל של זכויות ועונות של האדם והעולם

Halacha 1 • The Balance of Merits and Sins of the Individual and the World

כָּל אֶחָד וְאֶחָד מִבְּנֵי הָאָדָם יֵשׁ לוֹ זְכוּיֹת וְעֹנֹת. מִי שְׁזָכִיּוֹתָיו יִתְרוֹת  
exceed that his merits Who and sins merits to him has man of the sons of and one one Every  
עַל עֲוֹנוֹתָיו צָדִיק. וּמִי שְׁעֹנֹתָיו יִתְרוֹת עַל זְכוּיֹתָיו רָשָׁע. מִחֲצָה  
Half is wicked his merits over exceed that his sins and who is righteous his sins over  
לְמִחֲצָה בֵּינוֹנִי. וְכֵן הַמְּדִינָה אִם הָיוּ זְכוּיֹת כָּל יוֹשְׁבֶיהָ מְרֻבּוֹת עַל  
over greater its inhabitants all the merits of were if the country And so is a Beinoni to half  
עֲוֹנוֹתֵיהֶן הָרִי זֶה צְדָקָת. וְאִם הָיוּ עֲוֹנוֹתֵיהֶם מְרֻבִּין הָרִי זֶה רָשָׁע. וְכֵן כָּל  
all and so is wicked this behold greater their sins were and if is righteous this behold their sins  
הָעוֹלָם כֻּלּוֹ:  
entirely the world

*This halacha explains how individuals, countries, and the entire world are judged as righteous, wicked, or intermediate based on the balance of their merits and sins.*

ה"ב

## שקול הזכויות והעונות על ידי הקדוש ברוך הוא

Halacha 2 • The Weighing of Merits and Sins by the Almighty

אָדָם שְׁעֹנֹתָיו מְרֻבִּין עַל זְכוּיֹתָיו מִיָּד הוּא מֵת בְּרָשָׁעוֹ שֶׁנֶּאֱמַר  
as it is said in his wickedness dies he immediately his merits than are more numerous whose sins A person  
עַל רַב עֲוֹנָה. וְכֵן מְדִינָה שְׁעֹנֹתֶיהָ מְרֻבִּין מִיָּד הִיא  
it immediately are more numerous whose sins a country And likewise your sin the multitude of for

אוֹכֵדֶת שֶׁנֶּאֱמַר בְּרֹאשִׁית יַח כ "זַעֲקֵת סֹדִם וְעִמָּרָה כִּי רַבָּה" וְגו'.

etc. it is great because and Amorah Sodom the outcry of 20 18 Bereishis as it is said perishes

וְכֵן כָּל הָעוֹלָם כָּלוּ אִם הָיוּ עֲוֹנוֹתֵיהֶם מְרֻבִּין מִזְכוּתֵיהֶן מִיָּד הֵן

they immediately than their merits more numerous their sins were if entirely the world all And likewise

נִשְׁחָתִין שֶׁנֶּאֱמַר בְּרֹאשִׁית ו ה "וַיֵּרָא ה' כִּי רַבָּה רַעַת הָאָדָם".

man the wickedness of great was that Hashem And He saw 5 6 Bereishis as it is said are destroyed

וְשָׁקוּל זֶה אֵינוֹ לְפִי מִנִּין הַזְכוּת וְהָעֲוֹנוֹת אֲלֹא לְפִי גְדֻלָּם.

their magnitude according to but and the sins the merits the number of according to is not this And weighing

יֵשׁ זְכוּת שֶׁהִיא כְּנֶגֶד כַּמָּה עֲוֹנוֹת שֶׁנֶּאֱמַר מַלְכִים א יד יג "יַעַן נִמְצָא

there was found Because 13 14 I Melachim as it is said sins several against that it is a merit There is

בּוֹ דָּבָר טוֹב". וַיֵּשׁ עוֹן שֶׁהוּא כְּנֶגֶד כַּמָּה זְכוּת שֶׁנֶּאֱמַר קֹהֵלֶת ט יח

18 9 Koheles as it is said merits several against that it is a sin And there is good a matter in him

"וַחֲטָא אֶחָד יֵאָבֵד טוֹבָה הִרְבָּה". וְאֵין שׁוֹקֵלִין אֲלֹא בִדְעָתוֹ שֶׁל

of with the knowledge except weigh And they do not much good destroys one and a sinner

אֵל יָדְעוֹת וְהוּא הַיּוֹדֵעַ הֵיאָה עוֹרְכִין הַזְכוּת כְּנֶגֶד הָעֲוֹנוֹת:

the sins against the merits they arrange how is the One Who knows and He knowledge the God of

*This halacha explains that judgment is based on the qualitative weight of one's deeds, which only Hashem can truly measure, rather than a simple numerical count.*

ה'ל"ג

### הַמִּתְחַרֵּט עַל הַמִּצְוֹת וְשֶׁקִילַת הָעֲוֹנוֹת בְּרֹאשׁ הַשָּׁנָה

*Halacha 3 · Regretting Past Mitzvos and the Annual Weighing of Merits on Rosh HaShanah*

כָּל מִי שֶׁנִּחַם עַל הַמִּצְוֹת שֶׁעָשָׂה וְתָהָה עַל הַזְכוּת וְאָמַר בְּלִבּוֹ וּמָה

and what in his heart and said the merits over and wondered that he did the mitzvos over who regrets one Every

הוֹעֵלְתִּי בַּעֲשִׂיתָן הַלֹּאִי לֹא עָשִׂיתִי אוֹתָן הֲרִי זֶה אֶבֶד אֶת כָּלָן וְאֵין

and not all of them — lost this one behold them I had done not would that in doing them did I benefit

מִזְכִּירִים לוֹ שׁוֹם זְכוּת בָּעוֹלָם שֶׁנֶּאֱמַר יַחזְקֵאל לֵג יב "וְצִדְקַת

and the righteousness 12 33 Yechezkel as it is said in the world merit any to him they mention of

הַצַּדִּיק לֹא תִצְלָנוּ בְּיוֹם רָשָׁעוֹ", אֵין זֶה אֲלֹא בְּתוֹהָה עַל

over with one who wonders except this not his wickedness on the day of will save him not the righteous

הָרֵאשׁוֹנוֹת. וְכַשֵּׁם שֶׁשׁוֹקֵלִין זְכוּת אָדָם וְעֲוֹנוֹתָיו בְּשַׁעַת מִיתָתוֹ כֶּךָ בְּכָל

in every so his death at the time of and his sins a person merits of they weigh and just as the first ones

שָׁנָה וְשָׁנָה שׁוֹקֵלִין עֲוֹנוֹת כָּל אֶחָד וְאֶחָד מִבָּאֵי הָעוֹלָם עִם זְכוּתָיו,

his merits with the world of those who enter and one one every sins of they weigh and year year

בְּיוֹם טוֹב שֶׁל רֹאשׁ הַשָּׁנָה. מִי שֶׁנִּמְצָא צַדִּיק נִחָתָם לְחַיִּים. וּמִי שֶׁנִּמְצָא

that is found and who for life is sealed righteous that is found who HaShanah Rosh of good on the day

רָשָׁע נֶחֱתָם לְמִיתָהּ. וְהַיְינוּנִי תוֹלִין אוֹתוֹ עַד יוֹם הַכְּפוּרִים אִם עָשָׂה  
he did if HaKippurim Yom until him they suspend and the Beinoni for death is sealed wicked  
תְּשׁוּבָה נֶחֱתָם לְחַיִּים וְאִם לֹא נֶחֱתָם לְמִיתָהּ:  
for death is sealed not and if for life is sealed teshuvah

*This halacha teaches that regretting one's past good deeds nullifies their merit, and explains how every person's deeds are weighed annually on Rosh HaShanah.*

ה'ל"ד

הַרְמֵז בְּתַקִּיעַת שׁוֹפָר וְהַכְרָעָה לְכַף זְכוּת בַּעֲשֶׂרֶת יְמֵי תְּשׁוּבָה

*Halacha 4 · The Allusion of the Shofar and Tipping the Scales of the World to Merit*

אֵף עַל פִּי שֶׁתִּקְיַעַת שׁוֹפָר בְּרֹאשׁ הַשָּׁנָה גִּזְרַת הַכְּתוּב רָמַז יֵשׁ  
there is an allusion the Scripture is a decree of HaShanah on Rosh a shofar that the sounding of though . Even  
בּוֹ כְּלוּמָר עוֹרוּ יְשָׁנִים מִשְׁנֵתְכֶם וְנִרְדָּמִים הִקְיָצוּ מִתְרַדְמַתְכֶם וְחִפְשׁוּ  
and search from your slumber arise and you who slumber from your sleep you sleepy ones wake up as if to say in it  
בְּמַעֲשֵׂיכֶם וְחִזְרוּ בְּתְּשׁוּבָה וְזָכְרוּ בּוֹרְאֵכֶם. אֱלוֹ הַשּׁוֹכְחִים אֶת הָאֱמֶת  
the truth — who forget these your Creator and remember in repentance and return into your deeds  
בְּהִבְלֵי הַזְּמַן וְשׁוֹגִים כָּל שְׁנָתָם בְּהֶבֶל וְרִיק אֲשֶׁר לֹא יוֹעִיל וְלֹא  
and not will benefit not which and emptiness in vanity their year all and stray the time with the vanities of  
יִצִּיל, הִבִּיטוּ לְנַפְשׁוֹתֵיכֶם וְהִיטִיבוּ דְרָכֵיכֶם וּמַעֲלָלֵיכֶם וַיַּעֲזֹב כָּל אֶחָד  
one every and let abandon and your deeds your ways and improve to your souls look will save  
מִמֶּם דְּרָכּוֹ הָרָעָה וּמַחֲשַׁבְתּוֹ אֲשֶׁר לֹא טוֹבָה. לְפִיכָּה צָרִיךְ כָּל אָדָם  
man every needs Therefore good is not which and his thought the evil his way of you  
שִׁירָאָה עֲצָמוֹ כָּל הַשָּׁנָה כְּלָה כְּאֵלוֹ חָצִיו זָכַי וְחָצִיו חַיִּב.  
is guilty and half of him is meritorious half of him as if entirely the year all himself that he should see  
וְכֵן כָּל הָעוֹלָם חָצִיו זָכַי וְחָצִיו חַיִּב. חָטָא אֶחָד הָרִי  
behold one a sin if he sinned is guilty and half of it is meritorious half of it the world all and likewise  
הַכָּרִיעַ אֶת עֲצָמוֹ וְאֶת כָּל הָעוֹלָם כָּלוּ לְכַף חוֹבָה וְגָרַם לוֹ  
for himself and caused guilt to the scale of entirely the world all and — himself — he tipped  
הַשְׁחָתָה. עָשָׂה מִצְוָה אַחַת הָרִי הַכָּרִיעַ אֶת עֲצָמוֹ וְאֶת כָּל הָעוֹלָם כָּלוּ  
entirely the world all and — himself — he tipped behold one a mitzvah if he performed destruction  
לְכַף זְכוּת וְגָרַם לוֹ וְלָהֶם תְּשׁוּעָה וְהַצְלָה שֶׁנֶּאֱמַר מִשְׁלֵי י כֹּה  
25 10 Proverbs as it is said and salvation deliverance and for them for himself and caused merit to the scale of  
"וְצַדִּיק יְסוֹד עוֹלָם" זֶה שֶׁצָּדֵק הַכָּרִיעַ אֶת כָּל הָעוֹלָם  
the world all — tipped who acted righteously this the world" is the foundation of "And a righteous man  
לְזְכוּת וְהַצִּילוֹ. וּמִפְּנֵי עֲנִין זֶה נִהְגוּ כָּל בֵּית יִשְׂרָאֵל לְהִרְבּוֹת  
to increase Israel the House of all it is customary for this matter And because of and saved it to merit

בְּצִדְקָה וּבַמַּעֲשִׂים טוֹבִים וְלַעֲסֹק בְּמִצְוֹת מֵרֹאשׁ הַשָּׁנָה וְעַד יוֹם

Yom and until HaShanah from Rosh with mitzvos and to occupy good and in deeds in charity themselves

הַכַּפּוּרִים יֵתֶר מִכָּל הַשָּׁנָה. וְנִהְיֶה כָּלָם לָקוּם בַּלַּיְלָה בַּעֲשָׂרָה יָמִים

days during the ten in the night to rise all of them and it is customary for the year than all more Kippur

אֵלֹהֵינוּ וְלְהַתְפַּלֵּל בְּבֵתֵינוּ כְּנִסְיֹת בְּדִבְרֵי תַחֲנוּנִים וּבְכַבּוּשֵׁין עַד שִׁיאֹר

shines until and with subduing supplications with words of assembly in houses of and to pray these words

הַיּוֹם:

the day

*The Rambam explains the spiritual wake-up call of the shofar and how every individual's actions can tip the balance of the entire world during the Ten Days of Repentance.*

ה'ה

חֲשׁוֹן הָעֲוֹנוֹת וְחִזְקֵי וְחֶלֶק לְעוֹלָם הַבָּא

Halacha 5: The Calculation of Sins and Merits and the Portion in the World to Come

בַּשָּׂעָה שֶׁשׁוֹקְלִין עֲוֹנוֹת אָדָם עִם זְכוּתוֹ אֵין מַחֲשִׁבִּין עָלָיו עוֹן

a sin against him reckon they do not his merits with a person the sins of that they weigh At the time

שֶׁחָטָא בּוֹ תַחֲלָה וְלֹא שְׁנִי אֶלָּא מִשְׁלִישִׁי וְאֵילָּה. אִם נִמְצְאוּ עֲוֹנוֹתָיו

his sins were found if and onward from the third but second and not first in it that he sinned

מִשְׁלִישִׁי וְאֵילָּה מְרַבֵּין עַל זְכוּתוֹ אוֹתָם שְׁתֵּי עֲוֹנוֹת מַצְטָרְפִּים וְדָנִין

and they judge combine sins two those his merits than greater and onward from the third

אוֹתוֹ עַל הַכֹּל. וְאִם נִמְצְאוּ זְכוּתוֹ כִּנְגַד עֲוֹנוֹתָיו אֲשֶׁר מֵעוֹן שְׁלִישִׁי

the third from the sin which are his sins equal to his merits were found and if everything for him

וְאֵילָּה מַעֲבִירִים כָּל עֲוֹנוֹתָיו רִאשׁוֹן רִאשׁוֹן. לְפִי שֶׁהַשְּׁלִישִׁי נִחָשֵׁב

is considered the third because by first first his sins all they forgive and onward

רִאשׁוֹן שֶׁכָּבֵר נִמְחָלוּ הַשְּׁנַיִם. וְכֵן הָרְבִיעִי הֵרִי הוּא רִאשׁוֹן שֶׁכָּבֵר

since already first it is behold the fourth and so the two were forgiven since already first

נִמְחָל הַשְּׁלִישִׁי וְכֵן עַד סוּפֵן. בְּמָה דְּבָרִים אֲמֹרִים בְּיָחִיד שֶׁנֶּאֱמַר

as it is said regarding an individual are said words In what their end until and so the third was forgiven

אִיּוֹב לֵג כֹּט "הֵן כָּל אֵלֶּה יַפְעֵל אֵל פַּעַמִּים שְׁלוֹשׁ עִם גָּבֵר". אֲבָל

But a man with three times twice God does these all Behold 29 33 Iyov

הַצָּבוּר תּוֹלִין לָהֶן עוֹן רִאשׁוֹן שְׁנִי וְשְׁלִישִׁי שֶׁנֶּאֱמַר עֲמוֹס ב' ו' "עַל

For 6 2 Amos as it is said and third second first sin for them they suspend the community

שְׁלֹשָׁה פְּשָׁעֵי יִשְׂרָאֵל וְעַל אַרְבָּעָה לֹא אֲשִׁיבֵנוּ". וְכַשְּׁמַחֲשִׁבִּין לָהֶן

for them and when they reckon will I turn it back not four and for Yisrael transgressions of three

עַל דֶּרֶךְ זֶה מַחֲשִׁבִּין לָהֶן מְרַבֵּיעִי וְאֵילָּה. הַבֵּינוֹנִים אִם הָיָה בְּכָלֵל

in the category of he was if The Beinonim and onward from the fourth for them they reckon this way of in

מִחֲצָה עֲוֹנוֹת שְׁלָהוּ שְׁלֹא הִנִּיחַ תְּפִלִּין מֵעוֹלָם דָּנִין אוֹתוֹ כְּפִי חֲטָאוֹ

his sin according to him they judge ever tefillin he laid that not of theirs sins half

וַיֵּשׁ לוֹ חֶלֶק לְעוֹלָם הַבָּא. וְכֵן כָּל הַרְשָׁעִים שְׁעוֹנוֹתֵיהֶן מְרֻבִּים

are greater whose sins the wicked all and so the coming in the world a portion to him but there is

דָּנִין אוֹתָן כְּפִי חֲטָאֵיהֶם וַיֵּשׁ לָהֶן חֶלֶק לְעוֹלָם הַבָּא שְׁכָל

for all of the coming in the world a portion to them but there is their sins according to them they judge

יִשְׂרָאֵל יֵשׁ לָהֶם חֶלֶק לְעוֹלָם הַבָּא אֲף עַל פִּי שְׁחָטָאוֹ שְׁנֵאמַר יִשְׁעִיה

Yeshayah as it is said they sinned though even the coming in the world a portion to them have Yisrael

ס כֹּא "וְעַמּוֹךְ כָּלָם צְדִיקִים לְעוֹלָם יִירָשׁוּ אֶרֶץ". אֶרֶץ זֹ מִשְׁכָּל

is a parable this Land land they shall inherit forever are righteous all of them And your people 21 60

כְּלוּמַר אֶרֶץ הַחַיִּים וְהוּא הָעוֹלָם הַבָּא. וְכֵן חֲסִידֵי אֲמוֹת הָעוֹלָם

the world the nations of the pious of and so the coming the world and it is the living the land of meaning to say

יֵשׁ לָהֶם חֶלֶק לְעוֹלָם הַבָּא:

the coming in the world a portion to them have

*This halacha explains how God calculates an individual's and a community's sins and merits, and affirms that all of Israel and the righteous of the nations have a portion in the World to Come.*

הליו

החוטאים שאין להם חלק לעולם הבא

Halacha 6 · Those Who Have No Portion in the World to Come

וְאֵלֵּי הֵן שְׂאִין לָהֶן חֶלֶק לְעוֹלָם הַבָּא אֲלָא נִכְרְתִים וְאוֹבְדִין

and perish are cut off but to come in the world a portion have who do not are they And these

וְנִדְוָנִין עַל גְּדֹל רָשָׁעִם וְחֲטָאתָם לְעוֹלָם וְלְעוֹלָמֵי עוֹלָמִים.

eternities and for eternity of forever and their sins their wickedness the greatness of for and are judged

הַמִּינִים. וְהָאֶפִיקוֹרוֹסִין. וְהַכּוֹפְרִים בַּתּוֹרָה. וְהַכּוֹפְרִים בַּתְּחִיַּת הַמֵּתִים

the dead the resurrection of and those who deny the Torah and those who deny and the Epicursim the Minim

וּבְבִיאַת הַגּוֹאֵל. הַמּוֹרְדִים. וּמַחֲטִיאֵי הָרַבִּים. וְהַפּוֹרְשִׁין

and those who separate the many and those who cause to the rebels the redeemer and the coming of sin

מִדְרָכֵי צָבוֹר. וְהַעוֹשֶׂה עֲבֵרוֹת בְּיָד רַמָּה בְּפִרְהֶסְיָא כִּיהוֹיָקִים.

like Yehoyakim in public high with a hand transgressions and one who performs the community from the ways of

וְהַמוֹסְרִים. וּמַטִּילֵי אִמָּה עַל הַצָּבוֹר שְׁלֹא לְשֵׁם שָׁמַיִם. וְשׂוֹפְכֵי

and shedders of Heaven for the sake of not the community upon fear and those who cast and the informers

דָּמִים. וּבֹעֲלֵי לָשׁוֹן הָרָע. וְהַמּוֹשֵׁךְ עַרְלָתוֹ:

his foreskin and one who extends the evil tongue and masters of blood

*This halacha lists the categories of severe sinners whose souls are cut off and who forfeit their portion in the World to Come.*

הליו

חמשה הן הנקראים מינים. האומר שאין שם אלוה ואין לעולם

for the world and there is not a God there that there is not one who says Minim who are called are Five

מנהיג. והאומר שיש שם מנהיג אבל הן שנים או יותר. והאומר

and one who says more or two they are but a ruler there that there is and one who says a ruler

שיש שם רבון אחד אבל שהוא גוף ובעל תמונה. וכן האומר

one who says and likewise form and possessor of a body that He is but one Master there that there is

שאינו לבדו הראשון וצור לכל. וכן העובד כוכב או מזל

constellation or a star one who serves and likewise of everything and Creator the First alone that He is not

וזולתו כדי להיות מליץ בינו ובין רבון העולמים. כל

every the worlds the Master of and between between him an intermediary to be in order and other than it

אחד מחמשה אלו הוא מין:

a Min he is these of these five one

*This halacha defines the five specific theological errors regarding the existence, unity, incorporeality, and exclusive worship of Hashem that classify a person as a Min.*

ה"ה

## הגדרת האפיקורסין והכופרים בתורה

Halacha 8 · Defining the Epicursim and Those Who Deny the Torah

שלשה הן הנקראים אפיקורסין. האומר שאין שם נבואה כלל

at all prophecy there that there is not one who says Epicursim those called are Three

ואין שם מדע שמגיע מהבורא ללב בני האדם. והמכחיש

and one who denies man children of to the heart of from the Creator that reaches knowledge there and there is not

נבואתו של משה רבנו. והאומר שאין הבורא יודע מעשה בני

children of the deeds of knowing the Creator that is not and one who says our teacher Moshe of the prophecy of

האדם. כל אחד משלשה אלו הן אפיקורוסים. שלשה הן הכופרים בתורה.

the Torah those who deny are Three Epicursim are these of these three one each man

האומר שאין התורה מעם ה' אפלו פסוק אחד אפלו תבה אחת אם

if one a word even one a verse even Hashem from the Torah that is not one who says

אמר משה אמרו מפי עצמו הרי זה כופר בתורה. וכן

and likewise the Torah denies this one behold himself from the mouth of said it Moshe he said

הכופר בפרושה והוא תורה שבכל פה והמכחיש מגידה כגון צדוק

Tzadok such as its spokesmen and one who disputes that is oral the Torah and it is its explanation one who denies

וביתוס. והאומר שהבורא החליף מצוה זו במצוה אחרת

another with a commandment this commandment exchanged that the Creator and one who says and Beitus

וכבר בטלה תורה זו אף על פי שהיא היתה מעם ה' כגון ההגרים.

the Arabs such as Hashem from was that it though even this Torah is annulled and already

## כָּל אֶחָד מִשְׁלֹשָׁה אֵלּוּ כּוֹפֵר בַּתּוֹרָה:

the Torah denies these of these three one each

*This halacha defines the three categories of individuals classified as Epicursim and the three categories classified as deniers of the Torah.*

ה'ל"ט

### שְׁנֵי סוּגֵי הַמוֹמְרִים בְּיִשְׂרָאֵל

*Halacha 9 • The Two Categories of Apostates in Israel*

שְׁנַיִם הֵם הַמוֹמְרִים מִיִּשְׂרָאֵל. הַמוֹמֵר לְעִבְרָה אַחַת וְהַמוֹמֵר לְכָל  
to all of and the apostate single to a transgression the apostate from Israel the apostates are Two  
הַתּוֹרָה כָּלָהּ. מוֹמֵר לְעִבְרָה אַחַת זֶה שֶׁהֵחֲזִיק עֲצָמוֹ לַעֲשׂוֹת אוֹתָהּ  
that to do himself one who established this is single to a transgression An apostate entirely the Torah  
עִבְרָה בְּזָדוֹן וְהִרְגֵּל וְנִתְפָּרַס בָּהּ אֲפִלּוּ הִיְתָה מִן הַקְּלֹת  
the light ones from it was even if in it and became public and became willfully transgression  
accustomed  
כְּגוֹן שֶׁהֵחֲזִיק תָּמִיד לְלִבֵּשׁ שַׁעֲטָנֹו אוֹ לְהִקִּיר פָּאָה  
the corner of the head to round or shatnez to wear constantly one who was for example  
established

וְנִמְצָא כְּאֵלּוּ בְּטָלָה מִצְוָה זוֹ מִן הָעוֹלָם אֲצִלּוֹ הֲרִי זֶה מוֹמֵר  
is an apostate this one behold by him the world from this mitzvah was nullified as if and it turns out  
לְאוֹתוֹ דָּבָר וְהוּא שֶׁיַּעֲשֶׂה לְהַכְעִיס. מוֹמֵר לְכָל הַתּוֹרָה כָּלָהּ כְּגוֹן  
for example entirely the Torah to all of An apostate to anger that he does it and this is matter for that  
הַחֹזְרִים לְדָתִי הָעוֹבְדֵי כּוֹכָבִים בְּשָׁעָה שְׁגוֹזְרִין גִּזְרָה וְיִדְבֵּק  
and he clings a decree that they decree at a time stars the worshippers of to the religions of those who return  
בָּהֶם וַיֹּאמֶר מַה בָּצַע לִי לְהִדְבֵּק בְּיִשְׂרָאֵל שֶׁהֵם שְׂפָלִים וְנִרְדָּפִים טוֹב  
better and pursued lowly who are to Israel to cling is there for me gain what and says to them  
לִי שֶׁאֲדִבֵּק בְּאֵלּוּ שְׂיָדָם תְּקִיפָה. הֲרִי זֶה מוֹמֵר לְכָל הַתּוֹרָה כָּלָהּ:  
entirely the Torah to all of is an apostate this one behold is strong whose hand to these that I cling for me

*This halacha defines the halachic status of an apostate regarding a single mitzvah versus one who turns away from the entire Torah.*

ה'ל"י

### הַמַּחֲטִיאִים אֶת הָרַבִּים בְּדָבָר גָּדוֹל אוֹ קַל

*Halacha 10 • Those Who Cause the Public to Sin Through Force or Enticement*

מַחֲטִיא הָרַבִּים פִּיזָד. אֶחָד שֶׁהֵחֲטִיא בְּדָבָר גָּדוֹל כְּגוֹן יָרֵבֵּעַם  
Yaroveam such as great in a matter one who caused to sin whether how so the many Those who cause to sin  
וְצָדוֹק וּבֵיתוֹס. וְאֶחָד שֶׁהֵחֲטִיא בְּדָבָר קַל אֲפִלּוּ לְבַטֵּל מִצְוָה  
a mitzvah of to nullify even light in a matter one who caused to sin and whether and Beitus and Tzadok  
עֲשָׂה. וְאֶחָד הָאוֹנֵס אֲחֵרִים עַד שֶׁיַּחֲטְאוּ כְּמִנְשֶׁה שֶׁהָיָה הוֹרֵג אֶת  
— killing who was like Menasheh they sin until others one who forces and whether action  
יִשְׂרָאֵל עַד שֶׁיַּעֲבֹדוּ עֲבוֹדַת כּוֹכָבִים, אוֹ שֶׁהִטְעָה אֲחֵרִים וְהִדִּיחָם  
and led them astray others one who misled or stars worship of they would worship until Yisrael

## כִּישׁוּעַ:

like Yeshu

*This halacha defines the category of those who cause the public to sin, whether through severe or minor transgressions, and whether by force or persuasion.*

ה'ל'יא

### הַפּוֹרֵשׁ מִן הַצִּבּוּר וְהַעוֹשֶׂה עֲבֻרוֹת בְּיַד רָמָה

Halacha 11 · One Who Separates from the Community and One Who Sins Brazenly

הַפּוֹרֵשׁ מִדְּרָכֵי צִבּוּר אֶף עַל פִּי שְׂלֹא עָבַר עֲבֻרוֹת אֶלָּא  
but sins he transgressed that not though · even the community from the ways of One who separates

נִבְדָּל מֵעֵדַת יִשְׂרָאֵל וְאִינוֹ עוֹשֶׂה מִצְוֹת בְּכָלָן וְלֹא נִכְנָס  
entering and not in their collective mitzvos doing and is not Yisrael from the congregation he is separated of

בְּצָרָתָן וְלֹא מִתְעַנֶּה בְּתַעֲנִיתוֹ אֶלָּא הוֹלֵךְ בְּדַרְכּוֹ כְּאֶחָד מֵגוֹיֵי  
of the nations of like one in his own way goes but in their fast fasting and not into their distress

הָאָרֶץ וּכְאִלוֹ אִינוֹ מֵהֶן אֵין לוֹ חֶלֶק לְעוֹלָם הָבָא. הָעוֹשֶׂה עֲבֻרוֹת  
sins One who does to come in the world a portion to him there is not of them he is not and as if the earth

בְּיַד רָמָה כִּיהוֹיָקִים בֵּין שְׁעֵשָׂה קְלוֹת בֵּין שְׁעֵשָׂה חֲמוּרוֹת אֵין לוֹ  
to him there is not severe ones that he did whether light ones that he did whether like Yehoyakim high with a hand

חֶלֶק לְעוֹלָם הָבָא. וְזֶהוּ הַנִּקְרָא מְגִלָּה פָּנִים בְּתוֹרַה מִפְּנֵי שֶׁהָעוֹ  
that he made brazen because in the Torah faces revealing the one called and this is to come in the world a portion

מִצָּחוֹ וּגְלָה פָּנָיו וְלֹא בּוֹשׁ מִדְּבָרֵי תוֹרָה:  
Torah from the words of ashamed and was not his face and revealed his forehead

*This halacha defines the severe status of those who isolate themselves from the Jewish community's collective destiny or sin with open defiance against the Torah.*

ה'ל'יב

### הַמוֹסֵר חֵבְרוֹ אוֹ מְמוֹנוֹ לְעַכּוּ"ם

Halacha 12 · One Who Betrays a Fellow Jew or His Property to Non-Jews

שְׁנַיִם הֵם הַמוֹסְרִין. הַמוֹסֵר חֵבְרוֹ בְּיַד עַכּוּ"ם לְהַרְגוֹ אוֹ לְהַכּוֹתוֹ.  
to beat him or to kill him a non-Jew into the hand of his fellow one who delivers the informers are Two

וְהַמוֹסֵר מְמוֹן חֵבְרוֹ בְּיַד עַכּוּ"ם אוֹ בְּיַד אֶנְס שֶׁהוּא  
who is an extortioner into the hand of or a non-Jew into the hand of his fellow the money of and one who delivers

כְּעַכּוּ"ם. וּשְׁנֵיהֶם אֵין לָהֶם חֶלֶק לְעוֹלָם הָבָא:  
to come in the world a portion have do not and both of them like a non-Jew

*This halacha defines the two categories of informers who lose their portion in the World to Come by endangering a fellow Jew's life or property.*

ה'ל'יג

### הַמְטִיל אֵימָה עַל הַצִּבּוּר שֶׁלֹּא לְשֵׁם שְׂמִים

Halacha 13 · One Who Casts Fear Upon the Community for Selfish Honor

מְטִילֵי אֵימָה עַל הַצִּבּוּר שֶׁלֹּא לְשֵׁם שְׂמִים זֶה הָרוֹדָה צִבּוּר  
a community is one who rules this Heaven for the sake of not the community upon fear Those who cast

בְּחֵזֶקָה וְהֵם יִירָאוּ וּמִפְּחָדִים מִמֶּנּוּ וּכְוֹנֶתוֹ לְכָבוֹד עֲצָמוֹ וְכָל חֲפָצָיו  
his desires and all himself is for the honor of and his intention of him and terrified are afraid and they with force  
שֶׁלֹא לְכָבוֹד שָׁמַיִם כְּגוֹן מִלְכֵי הָעֹכוֹ"ם:  
the idolaters kings of such as Heaven for the honor of are not

*This halacha defines the severe transgression of a leader who rules the community through fear and intimidation for his own personal glory rather than for the sake of Heaven.*

חלי יד

קַבֵּלַת תְּשׁוּבָה מִכָּל הָעֲבֻרוֹת וְאִפְלוּ בִּסְתֵר

Halacha 14 · Acceptance of Repentance for All Sins Even When Done in Secret

כָּל אֶחָד וְאֶחָד מֵעֲשָׂרִים וָאַרְבָּעָה אֲנָשִׁים אֵלּוּ שָׁמְנִינוּ אֶף עַל פִּי  
though even that we counted these people and four from twenty and one one Every  
שֶׁהָיוּ מִיִּשְׂרָאֵל אֵין לָהֶם חֶלֶק לְעוֹלָם הַבָּא. וַיֵּשׁ עֲבֻרוֹת קְלוֹת  
light sins And there are the coming in the world a portion to them there is not from Israel that they are  
מֵאלוֹ וְאֶף עַל פִּי כֵן אָמְרוּ חֲכָמִים שֶׁהָרַגִּיל בָּהֶן אֵין לָהֶם חֶלֶק  
a portion to them there is not in them that one who is the Sages said so and even than these  
accustomed  
לְעוֹלָם הַבָּא וּכְדֵי וּכְדָאֵי הֵן לְהִתְרַחֵק מֵהֶן וּלְהִזָּהֵר בָּהֶן.  
with them and to be careful from them to distance oneself they are and worthy and in order the coming in the world  
וְאֵלּוּ הֵן. הַמְכַנֶּה שֵׁם לְחֻבְרוֹ. וְהַקּוֹרֵא לְחֻבְרוֹ בְּכַנּוּיוֹ.  
by his nickname his colleague and one who calls for his colleague a nickname one who invents they are and these  
וְהַמְלַבֵּין פָּנָיו חֻבְרוֹ בְּרַבִּים. וְהַמְתַּכְפֵּד בְּקִלּוֹן חֻבְרוֹ.  
his colleague with the shame of and one who honors in public his colleague the face of and one who whitens himself  
וְהַמְבִּזֶּה תַלְמִידֵי חֲכָמִים. וְהַמְבִּזֶּה רַבּוֹתָיו. וְהַמְבִּזֶּה אֶת  
— and one who disgraces his teachers and one who disgraces Sages disciples of and one who disgraces  
הַמוֹעֲדוֹת. וְהַמְחַלֵּל אֶת הַקֳּדָשִׁים. בְּמָה דְּבָרִים אֲמוּרִים שֶׁכָּל אֶחָד  
one that every are said words In what the sacred things — and one who profanes the festivals  
מֵאלוֹ אֵין לוֹ חֶלֶק לְעוֹלָם הַבָּא כְּשֶׁמָּת בְּלֹא תְּשׁוּבָה אֲכָל אִם  
if But repentance without when he died the coming in the world a portion to him there is not from these  
שָׁב מִרְשָׁעוֹ וּמָת וְהוּא בָּעַל תְּשׁוּבָה הָרִי זֶה מִבְּנֵי  
is of the people of this one behold repentance is a master of and he and died from his wickedness he repented  
הָעוֹלָם הַבָּא שְׂאִין לָהּ דְּבַר שְׁעוּמָד בְּפָנָיו הַתְּשׁוּבָה. אִפְלוּ כִּפּוּר  
if he denied Even repentance before that stands a thing to you for there is not the coming the world  
בְּעֶקֶר כָּל יָמָיו וּבְאַחֲרוֹנָה שָׁב יֵשׁ לוֹ חֶלֶק לְעוֹלָם הַבָּא  
the coming in the world a portion to him there is he repented and in the end his days all the fundamental principle  
שֶׁנֶּאֱמַר יִשְׁעִיה נָזִיט "שְׁלוֹם שְׁלוֹם לְרַחוּק וּלְקָרוֹב אָמַר ה' וְרָפָאתִיו".  
and I will heal him Hashem said and to the near to the far peace Peace 19 57 Isaiah as it is said

כָּל הָרָשָׁעִים וְהַמּוֹמְרִים וְכִיּוֹצֵא בָהֶן שֶׁחָזְרוּ בְּתִשְׁבּוּבָה בֵּין בְּגָלוּי בֵּין

whether in public whether in repentance who returned of them and the like and the apostates the wicked All

בְּמַטְמוֹנִיּוֹת מְקַבְּלִין אוֹתָן שֶׁנֶּאֱמַר יִרְמְיָה ג יד "שׁוּבוּ בָנִים שׁוֹכְכִים". אֲף

even wayward children Return 14 3 Jeremiah as it is said them we accept in secret

עַל פִּי שֶׁעֲדִין שׁוֹכֵב הוּא שֶׁהָרִי בִּסְתֵּר שֶׁב וְלֹא בְּגָלוּי מְקַבְּלִין אוֹתוֹ

him we accept in public and not he repented in secret for behold he is wayward that still though

בְּתִשְׁבּוּבָה:

in repentance

*This halacha lists additional sins that can cause one to lose their portion in the World to Come if they do not repent, while emphasizing that sincere repentance is always accepted for any sin.*

#### CHAPTER SUMMARY

The Rambam begins by defining the categories of Tzaddik, Rasha, and Beinoni based on the balance of merits and sins, explaining that this reckoning is made not just by number but by the quality and weight of each deed, which only the Knowing God can measure. He warns that regretting one's past good deeds wipes them out completely, and describes how the world is judged on Rosh HaShanah, with the Beinoni's verdict hanging in the balance until Yom Kippur. The shofar serves as a wake-up call to abandon vanity and return to Hashem, prompting us to view ourselves and the world as equally balanced so that our next deed can bring salvation. Finally, the Rambam details the merciful system of how individual and communal sins are counted, explaining that while those with serious sins are punished accordingly, every Yid ultimately retains a portion in the World to Come.

#### לְמַעֲשֶׂה WHAT TO TAKE HOME

My dear talmid, look at how the Rambam describes the delicate balance of the world. We often think of our lives as a massive, unmovable history of who we have been, but the Torah teaches us a completely different reality. At this very moment, you are standing on a scale that is perfectly balanced, fifty-fifty. Not only you, but the entire world is hanging in the exact same balance.

This means there is no such thing as an insignificant act. The next small mitzvah you do, the next word of Torah you study, or the extra tzedakah you give does not just add a drop to the ocean. It has the power to tip the scales for your entire life and bring salvation to the whole world. Hashem is waiting for your single move to tip the balance to the side of merit.

Conversely, we must protect the good we have already built. The Rambam warns us that regretting our past mitzvos can wash them away. We must cherish every good deed we have ever done, holding onto them with joy and using that momentum to wake up from our slumber, just as the shofar calls us to do.

Today, perform one small, deliberate mitzvah, whether it is giving a coin to tzedakah, saying a brachah with extra focus, or learning one halachah, with the conscious intention that this single act is tipping the scale of your life and the entire world to the side of merit.

