

|29| And if your right eye causes you to commit chet (sin), tear it out and throw it from you, for it is better for you that one of your evarim (members) be lost and not your whole basar (body, flesh) be thrown into Gehinnom.

|30| And if your right hand causes you to commit chet, cut it off and throw it from you, for it is better for you that one of your evarim (members) be lost and not that your whole basar may go into Gehinnom.

|31| It was also said, Whoever divorces his wife, let him give to her a “get,” a SEFER KERITUT (bill of divorce, DEVARIM 24:1).

|32| But I say to you that everyone divorcing his wife, except for the DVAR (indecent thing, DEVARIM 24:1) of zenut (fornication), makes her become a noefet (adulteress), and whoever marries a gerusha (divorcee) commits niuf (adultery).

|33| Again, you have heard that it was said to the ancients, You shall not break your nederim (vows), but you shall repay your vows to Hashem. [T.N. See VAYIKRA 19:12; BAMIDBAR 30:3; DEVARIM 23:22]

|34| But I say to you, Do not swear shevuot (oaths) at all, neither by Shomayim, for it is the kes malchut of Hashem (throne of G-d),

|35| nor by haaretz, for it is the hadom (footstool) of his feet, nor by Yerushalayim, for it is the kiryat melech rav (city of the great king, TEHILLIM 48:3[2]).

|36| Neither are you to swear by your rosh, for you are not able to make one hair turn white or black.

|37| But let your word be ken, ken (yes, yes) or lo, lo (no, no), but anything beyond this is lashon horah.

|38| You have heard that it was said, AYIN TACHAT AYIN, SHEN TACHAT SHEN (An eye for an eye and a tooth for a tooth SHEMOT 21:24).

|39| But I say to you, Do not set yourself against the rasha (evil person), but whoever hits you on your right cheek, turn to him also the other cheek.

|40| And the one wishing to sue you and take your tunic, give to him also your kaftan.

|41| And whoever will force you to go one mile, go with him two.

|42| And the one asking you to give and the one wishing to borrow from you, from these do not turn away.

|43| You have heard that it was said, VAHAVTAH LREIACHAH (You shall love your neighbor, VAYIKRA 19:18) and you shall hate your oyev (enemy).

|44| But I say to you, Love your enemies, and offer tefillos (prayers) for the ones bringing redifah (persecution) upon you.

|45| Do this so that you may become banim of your Av shbaShomayim, for His shemesh (sun) He makes to rise on the ra'im (evil ones) and the tovim (good ones), and He sends His geshem (rain) upon the tzaddikim (righteous ones) and the resha'im (unrighteous ones).

|46| For if you have ahavah (love) for the ones who have ahavah for you, what sachar (reward) do you have? Even the mochesim (tax collectors) do that, don't they?

|47| And if you give Drishat Shalom (greetings) only to your Achim [*b'Moshiach*], what extraordinary thing are you doing? Don't even the Goyim do the same?

|48| Therefore, be shlemim (complete), even as is your Av shbaShomayim.

**6** Be careful that you don't practice your tzedakah (charity giving) before Bnei Adam in order to varf (show off, flaunt) to be seen by Bnei Adam; for then you have no sachar (reward) with your Av shbaShomayim.

|2| Therefore, whenever you contribute tzedakah, don't blow the shofar before you, as the tzevuim (hypocrites) do in the shuls and in the streets, in order that they may receive kavod (glory) from Bnei Adam. Omein, truly I say to you, they have their sachar (reward).

|3| But when you contribute tzedakah, do not let your left hand have da'as (knowledge) of what your right hand is doing,

|4| so that your tzedakah may be nistar (hidden, in secret), and your Av HaRoeh b'seter (Father, the One seeing in secret) [*His*] sachar (reward) will give you.

|5| And whenever you daven (pray), do not be as the tzevuim (hypocrites); for they love to stand and daven in the shuls and on the daven corners so that they may be seen by an audience. Omein, truly I say to you, they have their sachar.

|6| But you, whenever you daven, enter into the secret place, your secret cheder, and, having shut your door, offer tefillos to your Av Asher b'Seter (Father Who is in Secret), and your Av haRoeh b'seter (Father the One seeing in secret) [*His*] sachar will give you.

|7| But when you daven, do not babble on and on maarich (extended, long winded) and vacuously and without kavvanah (heartfelt direction, intention) like the Goyim. For the Goyim