

willing to dwell with her, let her not leave her ba'al (husband).

| 14| For, [*T.N. following the principle of bikkurim*], the ba'al who is an Apikoros is mekudash b'Ruach Hakodesh (set apart as holy in the Ruach Hakodesh) by the isha, and the isha who is an Apikoros likewise by the Ach b'Moshiach; otherwise, your yeladim are tema'im (unclean); but now they are tehorim (clean). [MALACHI 2:15]

| 15| But, if the one who is an Apikoros separates and departs, let the separation occur; the Ach b'Moshiach has not been enslaved, or the Achot b'Moshiach in such cases; but Hashem has given you a kri'ah b'shalom.

| 16| For how do you know, isha, if you will not bring your basherter (destined mate), your ba'al, to Yeshu'at Eloheinu?

| 17| Only each of you walk the derech [*T.N. according to Hashem's tochnit or etzah Ro 8:28*] to which you were called by Hashem (TEHILLIM 1:6). This is my charge in all the kehillot of Moshiach.

| 18| If as a ben Berit with bris milah anyone received their kri'ah, let him not conceal it; if anyone without bris milah has been called, let him without bris milah not undergo bris milah.

| 19| Bris milah is not everything; nor is the lack of it; but being shomer mitzvot Hashem.

| 20| Each one walk the derech of his kri'ah (calling, summons), and remain there.

| 21| If while a bond servant you were called, do not let it consume you, although if you can gain your deror ('freedom, liberty' VAYIKRA 25:10), do so.

| 22| For, the one in Hashem having been called while a

bond servant is [Rebbe, Melech HaMoshiach] Adoneinu's ben Chorin (freedman); likewise, the one having been called while a ben Chorin is the Rebbe, Melech HaMoshiach's bond servant.

| 23| You were bought with a pidyon nefesh price; do not become avadim haBnei Adam.

| 24| Each one wherever on the derech of Chayyim he was called, Achim b'Moshiach, there let him remain in deveykus with Hashem.

| 25| Next sugya (topic): concerning the betulot (virgins). A mitzvoh of Rebbe, Melech HaMoshiach Adoneinu I do not have, but a bit of wisdom I offer as one who by the rachamim Hashem is ne'eman (faithful).

| 26| I consider therefore, it to be beneficial, because of the impending Crisis (*T.N. i.e., the Chevlei Moshiach and eschatological woes preceding the Bias Moshiach*) that you remain as you are.

| 27| Have you entered bibrit hanissuim (in covenant of marriage) with an isha? Do not seek to be free. Are you freed from an isha? Do not seek an isha.

| 28| But if indeed you enter bibrit hanissuim (in covenant of marriage), there is no chet; and if the betulah (virgin) marries, there is no averah in that for her. But such will have tzoros in the basar, which I am trying to spare you (Mt.24:19).

| 29| Now this I say, Achim b'Moshiach, the time [*until HaKetz*] has been shortened. From now on, let those having nashim live as if not having nashim,

| 30| And let the ones weeping as not weeping, and let the ones having simcha as not having simcha, and let the ones buying as not possessing,

| 31| And let the ones using the Olam Hazeh as not fully using it, for the present form of the Olam Hazeh is passing away.

| 32| But I would have you free from atzvat lev (heartache). The ben Adam without isha cares for the things of Hashem, how he may please Hashem.

| 33| But the one having taken an isha cares for the things of the Olam Hazeh, how he may please his isha,

| 34| And he has been divided (1:13). Both the isha free of a ba'al or the betulah cares for the things of Hashem, that she may be tehorah spiritually and physically. But the isha with a ba'al cares for the things of the Olam Hazeh, how she may please her ba'al.

[35] Now, this I say for your own benefit, not that I may throw a noose on your deror ("freedom" VAYIKRA 25:10), but I speak with respect to what is decent, seemly, and sits well with Hashem, without distraction [in avodas kodesh]. [TEHILLIM 86:11]

[36] However, if anyone thinks he does not have proper hitnahagut (conduct) toward the betulah of his eirusin (betrothal, engagement), and if he thinks his basherte (destined mate) is getting along in years, and thus it has to be, what he desires, let him do; there is no chet, let them enter bibrit hanissuim (in covenant of marriage).

[37] But he who in his lev has settled the decision, not having the need [*of conjugal intimacy*], but having mastery concerning his own desire, and thus he in his lev has decided, not to enter bibrit hanissuim with his betulah (virgin), he does well.