

this is acceptable in the sight of Hashem.

|5| Now the true almanah, left alone, has set her tikvah on Hashem and continues in her techinnah [2:1] and her tefillos yomam valailah.

|6| But the one living in ahavat ta'anugot (hedonism) has died while living.

|7| And insist on these things, that the almanot be irreproachable.

|8| But if anyone does not get a parnasah to provide for his own mishpochah and especially his own bais, he has denied the emunah [*of Moshiach*] and is worse than an Apikoros (skeptic, unbeliever).

|9| Let an almanah be enrolled on the [*kehillah support*] list if she is not less than sixty years old, nesu'ah l'ish echad (a one man woman),

|10| being commended by ma'asim tovim, having brought up banim, having showed hachnosas orchim, having washed the feet of the Kadoshim, having given nechamah (comfort) to the oppressed, having devoted herself to every ma'aseh tov.

|11| But younger almanot refuse, for, when they have ta'avah (lust), in disregard of Moshiach they want nissu'in (marriage, see v.9),

|12| Having harsha'ah (condemnation, conviction), because their first havtachah (promise, pledge to ministry, v.9) they annulled.

|13| And at the same time also they learn atzlut, going around house to house, and not only idle but also platke machers (gossipy intriguers) and busybodies, speaking things they ought not.

|14| Therefore, I counsel younger almanot to proceed with nissu'in (marriage), to bear banim, to manage the

bais, giving no occasion to the mitnagged (opponent, antagonist) to reproach us.

|15| For already some almanot have turned aside to follow Hasatan.

|16| If any ma'aminah (believing woman) has in her mishpochah (family) almanot, let her assist her almanot and let not Moshiach's Kehillah be burdened, that indeed Moshiach's Kehillah may assist the ones who are true almanot [v.9].

|17| Let the Zekenim (elders, see SHEMOT 12:21) who have ruled well be considered worthy of double kavod, especially the Zekenim laboring in Messianic hatafah (preaching) and Messianic hora'ah (teaching).

|18| For the Kitvei HaKodesh says, LO TACHSOM SHOR BEDISHO ("You shall not muzzle the ox while he is treading out the grain" DEVARIM 25:4), and "Worthy is the workman of his wages."

|19| Do not receive an accusation against a Zaken (Elder), unless on the PI SHNI EDIM O AL PI SHLOSHA EDIM ("testimony of two or three witnesses" DEVARIM 19:15).

|20| The Zekenim that are sinning, expose before all, that the rest also may have yirat Shomayim.

|21| I charge you before Hashem and Moshiach Yehoshua and the malachim habechirim (chosen angels) that these directives you keep without discrimination, doing nothing on the mekor (basis) of masoh panim (partiality).

|22| Give s'michah quickly to no one nor participate in the chatta'im (sins) of others; keep yourself tahor.

|23| No longer drink only mayim, but use a little yayin because of your stomach and your frequent illnesses.

|24| With some, their chatta'im are obvious, going before them to mishpat, but with others, some chatta'im indeed follow after them [*to the Yom HaDin*].

|25| Likewise, also ma'asim tovim are borur (obvious), but even when they are not, they cannot be hidden.

6 As many avadim as are under the ol (yoke) of slavery let them consider their own adonim as worthy of all kavod, lest the name of Hashem and torateynu (our teaching) suffer Chillul Hashem gidduf.

|2| And let the ma'aminim [*in Moshiach*] that have adonim not disrespect their masters because their adonim are achim, but let them all the more render service to them because the ones receiving benefit from their sherut hatov are ma'aminim in Moshiach and ahuvim. Say shiurim on these things and exhort them.

|3| If anyone teaches heterodoxy (a doctrine that has a chiluk or difference) and does not agree with the orthodox Jewish teaching of Yehoshua the Moshiach Adoneinu and with torah conforming to chasidus

|4| He has succumbed to gaa'vah (conceit), having binah of nothing, but having a morbid craving for controversies and disputes over dvarim out of which comes kinah (envy), madon (strife), lashon hora (evil speaking), chashadot merusha'im (evil suspicions),

|5| And constant friction between men corrupted in their minds and having become bereft of HaEmes, thinking chasidus to be a means of financial revach.

|6| But chasidus with tzufriedenkait (contentment) is great revach (gain, profit).