

lawsuits with one another.
Why not rather suffer wrong?
Why not rather be cheated?

[8] But you yourselves do wrong and practice hona'ah (cheating), and this to your Achim b'Moshiach.

[9] Or do you not have da'as that the resha'im (unrighteous ones) will not inherit the Malchut Hashem? Do not be deceived! Neither zannayim (fornicators) nor ovdei elilim (idolaters) nor mena'afim (adulterers) nor effeminate call boys nor homosexuals [IYOV 13:9; VAYIKRA 18:20; DEVARIM 22:22; VAYIKRA 18:22]

[10] Nor ganavim (thieves) nor kamtzanim (misers) nor shikkorim (drunkards) nor megadefim (revilers) nor the ones doing hona'ah (swindling)—none of these will inherit the Malchut Hashem.

[11] And some of you were these things. But you were washed and made tehorim (clean), you were made to be Am Kadosh, you were made to be yitzdak im Hashem in the name of Rebbe, Melech HaMoshiach Yehoshua Adoneinu and in the Ruach Hakodesh of Eloheinu.
[12] "All things to me are proper (10:23)!" But not all things are beneficial. "All things to me are proper!" But I will not be mastered by anything.

[13] "Okhel (food) for the stomach and the stomach for okhel," but Hashem will destroy both one and the other (1:8; 3:13; 5:5); but the body is not for zenut but for Hashem, and Hashem for the body.

[14] And Hashem brought about the Techiyah from HaMesim for Moshiach Adoneinu and will also bring about the Techiyas HaMesim for us through His gevurah (power).

[15] Do you not have da'as

that your gufot (bodies) are evarim (members, limbs) of Moshiach? Should I then take the evarim (members) of Moshiach and make them evarim (members) of a zonah (prostitute)? Chas v'Shalom! (G-d forbid!)

[16] Or do you not have da'as that of the one joining himself to a zonah, that V'HAYU L'VASAR ECHAD ("And they will be as one flesh" BERESHIS 2:24)?

[17] But the one with deveykus ("cleaving, attachment" DEVARIM 11:22) to Hashem has achdus (union) in the Ruach Hakodesh with Elohim.

[18] Flee zenut (MISHLE 6:23-7:27)! Every chet is outside the body, but the one guilty of zenut commits chet against the body itself.

[19] Or have you no da'as that your body is a Heikhal Hashem of the Ruach Hakodesh in you, whom you have from Hashem, and you are not your own?

[20] For [*the Geulah redemption of*] you [*from the Golus of Chet*] was purchased with a price; therefore, bring kavod to Hashem with your gufot. [TEHILLIM 74:2]

7 Now, concerning the things in your iggeret, let's take up the next inyan (topic): "it is beneficial for a man not to touch an isha" [*i.e., postpone the chasunoh (wedding)*].

[2] But, because of the acts of zenut, let each Ben Adam have his own Isha, and let each Isha have her own Ba'al (Husband).

[3] Let the ba'al render the conjugal choiv (debt) to his isha, and likewise also the isha to her ba'al (husband).

[4] It is not the isha who has samchut (authority) over her own body, but the ba'al (husband); likewise, also it is

not the ba'al (husband) who has samchut over his own body, but the isha.

[5] Do not deprive each other, unless by agreement for a set time, that you may renew zerizut (diligence) to tefillah (prayer) and again you may be together, lest Hasatan lead you into nissayon (temptation) because of your lack of shlitah atzmi (self-control).

[SHEMOT 19:15; SHMUEL ALEF 21:4,5]

[6] But I say this according to concession (*T.N. in view of 5:1-5; 6:12-20*), not according to [Rebbe, Melech HaMoshiach's] mitzvoh.

[7] But, I wish kol Bnei Adam even to be as I am; however, [*this is impossible since*] each has his own matanah (gift) from Hashem: one this; and another that.

[8] But, I say to the bochrin and the almanot (widows), it is beneficial for them if they remain as I am;

[9] But if they do not have shlitah atzmi, let them marry. For better it is to marry than with Eish to be set ablaze.

[10] But to the ones having entered bibrit hanissuim (in covenant of marriage), I charge, not I but Rebbe, Melech HaMoshiach Adoneinu, an isha is not to separate from her ba'al (husband). [Mal 2:14-16]

[11] But, if indeed she is separated, let her remain so, or be reconciled to her basherter; and a ba'al should not leave his isha.

[12] But, to the rest I—Sha'ul— not Rebbe, Melech HaMoshiach Adoneinu, say: if any Ach b'Moshiach has an isha who is an Apikoros and she is willing to live with him, let him not leave her;

[13] And if an isha has a ba'al (husband) who is an Apikoros, and he is