

being tossed by the wind.  
 [MELACHIM ALEF 18:21]  
 |7| Let not such a one presume that he will receive anything from Adoneinu.  
 |8| He is an ish (man) of double mind, in all his drakhim (ways), mesupak (uncertain, having doubts) and unstable. [TEHILLIM 119:113]  
 |9| But let the Ach b'Moshiach of shiflut (lowliness) glory in the da'as that Hashem will exalt him.  
 |10| And let the Ach b'Moshiach who has osher (riches) glory in his bizyoinos (humiliation), in the da'as that Hashem will bring him low, because KOL HABASAR KHATZIR ("All flesh is grass," YESHAYAH 40:6,7) and so he likewise will vanish. [YOV 14:2; TEHILLIM 103:15,16]  
 |11| For the shemesh (sun) rises with its burning heat and dried the grass and its TZITZ NAVEL ("flower blossom falls" YESHAYAH 40:6-8) And the beauty of its appearance perished, so also the "oisher" (rich man) in his goings will fade away. [TEHILLIM 102:4,11]  
 |12| Ashrey is the one who stands up under nisayon (trial), because, having become approved, that one will be given the Ateret HaChayyim (Crown of Life), which Hashem gave as a havtachah (promise) to those having Ahavas Hashem.  
 |13| However, let no one say, when he is tempted, "From Hashem I am being tempted," for Hashem cannot be tempted to crave ra'ah (evil), and He Himself trips up no one with nisayon (temptation).  
 |14| But each one is tempted by his own ta'avah (lust, yetzer hara), being dragged off by it and being allured. [MISHLE 19:3 [afii.org/holiness.html](http://afii.org/holiness.html)]

|15| Then after her conception Ta'avah gives birth to Averah (Transgression) and Averah, once she has fully developed, gives birth to Mavet. [BERESHIS 3:6; YOV 15:35; TEHILLIM 7:14; YESHAYAH 59:4]  
 |16| Do not fall under a delusion, my beloved Achim b'Moshiach.  
 |17| Every good endowment and every matanah shleimah (complete gift) is from above, coming down from Avi HaOhrot (the Father of Lights) with whom there is no variation or shadow of turning. [TEHILLIM 85:12; BERESHIS 1:16; TEHILLIM 136:7; DANIEL 2:22; BAMIDBAR 23:19; TEHILLIM 102:27; MALACHI 3:6]  
 |18| Birtzon Hashem (by the will of G-d), he gave birth to us by the Dvar HaEmes, that we might be a kind of bikkurim (firstfruits) of all he created. [YIRMEYAH 2:3]  
 |19| Have da'as of this, my beloved Achim b'Moshiach. Let every man be quick to hear, slow to speak, slow to ka'as (anger). [MISHLE 10:19]  
 |20| For the ka'as of Bnei Adam does not accomplish the Tzikat Hashem.  
 |21| Therefore, having put away all filthiness and what remains of resha (wickedness) in shiflut (lowliness) and meekness receive the implanted Dvar Hashem which is able to save your nefashot. [Rev 3:20]  
 |22| Now be Shomrei HaDvar Hashem and not Shomei HaDvar only, thereby causing yourselves to fall under remiyah (deceit, deception).  
 |23| Because if anyone is Shomei HaDavar and not Shomrei HaDavar, this one is like a man looking at his ponum in a mirror,

|24| For he observed himself and has gone away and immediately forgot what he looked like.  
 |25| But the one having peered into the Torah HaShleimah (the Perfect Torah), the Torah HaCherut (the Torah of Freedom), and there remaining, not as a forgetful listener but one who is shomer mitzvot and goes into action, this one will have a bracha on his head in all his acts. [TEHILLIM 19:7]  
 |26| If anyone considers himself to be one of the Charedim (Orthodox, G-d-fearing Jewish religious ones), yet has lashon hora and does not bridle his tongue but instead causes his lev to fall under remiyah (deceit), this one's chasidus (piety) is worthless. [TEHILLIM 34:13; 39:1; 141:3]  
 |27| Avodas Kodesh that is tehorah (pure) and tamimah (unblemished) before Elohim HaAv is this: to visit yetomim (orphans) and almanot (widows) in their tzoros and to be shomer against the defilement of the Olam Haze. [DEVARIM 14:29; YOV 31:16,17,21; TEHILLIM 146:9; YESHAYAH 1:17,23]

**2** My Achim b'Moshiach, you do not with your acts of maso panim (favoritism) hold to the [orthodox Jewish] emunah of the glorious Adoneinu Rebbe, Melech HaMoshiach Yehoshua. [DEVARIM 1:17; VAYIKRA 19:15; MISHLE 24:23]  
 |2| For if there enter into your Beit HaKnesset (House of Assembly, shul, synagogue, shtibel) a man with gold rings on his fingers in expensive bekeshe (kaftan) and shtreimel, and there enters also an